

SUNDAY SCHOOL LESSON.

BY J. B. SUTTLE.

For February 26th, 1888.

The Rich Young Ruler: Matt. XIX: 16-26.

HOME READINGS.

M. The Rich Young Ruler: Matt. xix. 16-26
Tu. Prayer of Agur: Prov. xxx. 1-9
W. True and False Riches: Matt. vi. 19-34
Th. Warning to the Rich: James v. 1-11
F. Charge to the Rich: 1 Tim. vi. 6-21
Sa. Rich Man and Lazarus: Luke xvi. 19-31
Su. Heavenly Riches: Col. iii. 1-16

Time.—A. D. 33.

Place.—Probably in Perea east of the Jordan, as Jesus journeyed toward Jerusalem.

Topical Outline.—The Rich Young Man; The Danger of Riches.

Golden Text.—"Ye cannot serve God and mammon." Matt. vi. 24.

INTRODUCTORY.

After the last lesson Matthew records the departure of Jesus from Galilee on his way to Jerusalem and mentions the great multitude that followed him and the miracles of healing that he wrought among them. Then came the Pharisees to him, seeking as ever to find some fault in him that they might accuse him to the people; and questioned him concerning his opinion of the law of divorce. He answered them that divorce was not lawful but for one cause.

Just before he left one locality the children of the vicinity were brought to Jesus to be blessed; the disciples feared that Jesus would be annoyed by them, but he said, "Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven."

ON THE LESSON.

I.
What question did a young man ask our Lord? "Good Master, what good thing shall I do, that I may have eternal life?"

What did he mean by eternal life? The never ending life of blessedness in heaven.

What question did our Lord ask him? "Why callest thou me good," etc.

What did he mean by saying, "There is none good but one?" God only is good; and to apply the word to Jesus in its full meaning was to acknowledge him as the Son of God.

What does Luke say of this young man's station? That he was a ruler.

What did our Lord say he must do if he would enter into life? Keep the commandments.

What answer did the young man make?

Which commandments were meant? What commandments did our Lord enumerate? The ten commandments in substance. See verses 18, 19.

What did the young man claim to have done. To have kept them since he was a child.

What did our Lord tell him to do if he would be perfect? See verse 21.

Is this required of every one who would be perfect? The willingness to do this must be in the heart of one who would be perfect. Whether it be carried out in action depends on circumstances and the call of God. But the latter cause is *always* to be performed, in a spiritual sense.

How did the young man receive our Lord's saying? He went away sorrowful.

Why was he unwilling to accept the conditions? He could not part with his money; thus showing that he loved riches more than the prospect of life eternal.

II.

What is said of the danger of riches in Matt. xiii. 22? The deceitfulness of riches chokes the word and it becometh unfruitful.

What did Jesus say to the disciples? "That a rich man shall hardly enter in to the kingdom of heaven."

Why were they astonished at his words? They seemed to think, like many now do, that it was easier for a rich and powerful man to be good, than for a poorer one; but experience proves that riches often hinder than help in efforts to be good.

What did Jesus further say about riches? See verse 24.

What is the key note of all he said? It is found in the Golden Text. "Ye cannot serve God and mammon."

How did he illustrate the difficulty of a rich man entering into the kingdom? See verse 24. He used a proverb commonly heard among them.

What does the proverb mean? It is used to indicate the impossibility of something being done; but in Mark we find the best interpretation of the meaning, and we see it is not simply the rich man, but the man who *trusts* in his riches whose entrance into heaven is impossible.

Is it possible for one who trusts in riches to be saved? It is impossible. How should riches be used by a Christian? As God's agent or steward to whom he will honestly account for every expenditure.

REFLECTIONS.

This lesson deserves our most careful study. We are told in another place that "the love of money is the root of all evil." The Saviour with his infinite knowledge of the hearts of men, knew that men of wealth would divide their affections between their God and their property, and that finally the property would become more valuable in their sight than the inheritance of the faithful in the kingdom of God. As we look about us and see that this is as true now as it was 1800 years ago, love of money leads men to sell whiskey, to gamble, to oppress their fellow men, to cheat, to lie, to steal, to rob, and to do numberless things which cut them off from God's Kingdom. Many men who are faithful when they have but little, as soon as their property increases begin to divide their time, taking constantly a little of God's time, until finally they can find no time for anything but looking after their money. And for what purpose? Are they happier? We see plainly that rich people are not more contented than others. Are they more kindly disposed towards their brethren? It is a sorrowful fact that money hardens the heart, and under its wicked influence men become cold, callous, unfeeling and careless of the feelings of others.

So great is the evil influence of money that our Lord himself declares that it is almost impossible for a rich man to be saved. How then should we use money? ought we to strive after it? That we should strive diligently to succeed in our various callings is right, and to make money honestly is also right, but along with this it should not be forgotten that God in the source of every good thing, that he gives us the health and ability which enables us to accumulate money, hence, we owe him a share of our earnings, and a liberal portion of all that we make should be devoted to his service. If we follow this rule, when we have but little and continue to increase our gifts as riches accumulate, it will then be true that it is no more difficult for a rich man to be saved than a poor man. The same statement fits us all, "For by grace are we saved through faith, and that not of ourselves, it is the gift of God" to rich and poor, all alike, the same grace, the same gift, and the same faith must be exercised by each one. We cannot serve God and mammon, but if we take God into partnership with us in the affairs of life, we can then serve Him, and make mammon serve Him and us. We will then have a loving Father and Protector, and a good servant, instead of being orphans ruled with a rod of iron by mammon.

CHILDREN'S DEPARTMENT.

BY UNCLE ED.

LITTLE ROCK, - ARK.

Dear Uncle Ed.—I am an interested reader of THE ARKANSAS METHODIST, and I timidly knock for admittance into the Children's Department. I love to be classed among the children, and I want to tell you something about what my class at the Wesley's Chapel Sunday School has done this year. Our mita-box committee; appointed to collect Foreign Missionary money, has worked in earnest. When the boxes were opened and the money counted, we were pleased to hear that the amount was \$12.88. I am proud to say that Katie Lewis, Maggie Evans, Melvin Pugh and John Johnson, were not only members of the class that I try to teach, but they have studied their lessons in a way that was calculated to be beneficial to their souls. Their interest for the Missionary cause enabled them to present their box wherever they went, and try to get something to aid in sending the gospel to the heathen. May the blessings of God rest upon these children, with all others who are trying to labor in His vineyard. May the Missionary cause prosper, and may the dear old Methodist continue to make its weekly visits to cheer the hearts of its many readers, is my prayer.

MATTIE J. LEWIS.

Mountain Home, Ark.

Dear Uncle Ed.—I am a little girl eight years old. "Grandma" gave

me one of your little boxes to put my church money in, and I gave our preacher twenty-five cents, and dear old Bro. Seaman twenty-five cents, and I got my father and brother a Christmas present. We have no mother. And now I send you twenty-five cents, so that I can be of the "Little Helpers." Your little friend,

EMMA ROWE.

Douglas P. O., Lincoln Co., Ark.

This is a dear little girl. I think she finds it more blessed to give than to receive. She must not forget, however, to be grateful to them from whom she receives the money that she bestows on others.

Dear Uncle Ed.—As I have not seen any letters from the little boys of our city, I thought I would write you one. I am a little boy just three years and seven months old, and I am trying to be a good baby and do as mama tells me. I say my prayers every morning and night. As I am so young and can't write, I have got sister to write for me and I have dictated. I have saved up eleven cents in two weeks, and will send it to you for the missionaries. If this escapes the wastebasket I will write again. Your affectionate nephew,

CARL FERGUSON.

Little Rock, Ark., Nov. 30, 1887.

I expect this letter has been looked for long and anxiously and perhaps the writer has despaired of seeing it in print. But, "never despair," is a good motto for young and old, when the thing wished for is worthy, that is, that it is right and good for you to have it.

This letter was not delivered to this Department until last week. You little folks must remember the trouble and sorrow that have come to THE ARKANSAS METHODIST family, and then you will excuse any seeming neglect of letters sent us recently.

QUARTERLY MEETINGS.

ARCADELPHIA DISTRICT—FIRST ROUND.

C. C. Godden, P. E.
Gurdon Feb. 18-19.
Okolona Feb. 25-26.
Tulip March 3-4.
Princeton March 10-11.
Malvern station March 17-18.
Social Hill March 24-25.
Malvern March 31 and April 1.

HARRISON DIST.—FIRST ROUND.

P. B. Summers, P. E.
Kings River circuit, Feb. 18, 19.
Eureka Springs station, Feb. 25, 26.

SEARCY DIST.—FIRST ROUND.

J. M. Talkington, P. E.
Augusta station, Feb. 18, 19.
Union and Revels station, at Union, Fe. 25, 26.
Ky. Valley circuit, at Ky. Valley, March 3-4.
Jacksonville circuit, at Cabot, March 10, 11.
Searcy circuit, at Pleasant Grove, March 17, 18.

PORT SMITH DIST.—FIRST ROUND.

SIDNEY H. BABCOCK, P. E.
Black Fork mission, Feb. 18, 19.
Mansfield mission, Feb. 25, 26.
Hackett City and Huntington Mar. 3, 5.
Hackett City circuit, March 10, 11.
Webb City, March 17, 18.

NEWPORT DIST.—FIRST ROUND.

Geo. M. Hill, P. E.
Cokerman circuit, Feb. 18, 19.
Tulahoma circuit, Feb. 25, 26.
Lorado circuit, March 4, 5.
Shiloh circuit, March 7, 8.

BATESVILLE DIST.—SECOND ROUND.

Henry T. Gregory, P. E.
La Cross and Evening Shade March 10-11
Bethesda circuit, March 17-18
Batesville station, March 24-25
Sulphur Rock circuit March 31 and April 1
Jamestown circuit, April 7-8
Mountain View circuit, April 14-15
Melbourne circuit, April 21-22
Ash Flat circuit, April 28-29
Viola mission, May 5-6
Newberry circuit, May 12-13
Salem circuit, May 19-20
State Line mission, June 2-3

WASHINGTON DIST.—FIRST ROUND.

J. H. Riggins, P. E.
Washington at Washington Feb. 18-19.
Missouri mission Feb. 25-26.
Chapel Hill at Mason Hall Mar. 3-4.

CLARKSVILLE DIST.—FIRST ROUND.

1887-88.
A. L. Burrow, P. E.
Altus circuit, at Nichols Chapel, Feb. 18, 19.
Parthenon mission, at Gaither Mountain, Feb. 25, 26.
Ozone circuit at March 3, 4.

DARDANELLE DIST.—FIRST ROUND.

G. W. Boyls, P. E.
Rover circuit, Feb. 18, 19.
Dardanelle circuit, Feb. 25, 26.

MONTICELLO DIST.—FIRST ROUND.

H. D. McKinnon, P. E.
Selma at Mt. Ebar, Feb. 18-19
Palestine at Pottsville, Feb. 25-26
Lake Village at Lake Village, March 3-4
Bartholomew at Poplar Bluff, March 10-11
Hamburg circuit at Bethel, March 17-18

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Henry T. Gregory, P. E.
Viola mission, Feb. 18, 19.
Salem circuit, Feb. 18, 19.
Mammouth Springs mission, Feb. 25, 26.
State Line mission, March 3, 4.

MORRILTON DIST.—THIRD ROUND.

G. W. Hill, P. E.
Quitman circuit February 18, and 19.
See Branch circuit, February 25, and 26.

HELENA DISTRICT—FIRST ROUND.

Frank Ritter, P. E.
La Grange circuit do 17-19.
Brinkley and Clarendon do 25-27.
Cypress Ridge circuit March 3-4.
Tulip Grove circuit do 10-11.
Brinkley mission do 17-18.

PAYETTEVILLE DIST.—FIRST ROUND.

Kingston mission, Feb. 14-15.
Goshen circuit, Feb. 18-19.
Bloomfield circuit, Feb. 25-26.

PINE BLUFF DISTRICT—FIRST ROUND.

Thos. H. Ware, P. E.
Auburn, Feb. 18-19.
New Hamburg, Feb. 25-26.
White River circuit, March 3-4.
De Witt circuit, March 10-11.
Stuttgart, March 17-18.

JONESBORO DISTRICT—FIRST ROUND.

M. M. Smith, P. E.
Vandale station, Feb. 15-16.
Wynne circuit, Feb. 18-19.

LITTLE ROCK DIST.—FIRST ROUND.

Austin circuit, Feb. 18-19.
Wattensas circuit, Feb. 25-26.
Galloway circuit, Mar. 3-4.
Mauville circuit, Mar. 10-11.
Benton circuit, Mar. 17-18.
Liberty and P. G. circuit, Mar. 24-25.

JONESBORO DIST.—SECOND ROUND.

M. M. Smith, P. E.
Paragould circuit, Feb. 25-26.
Gainsville circuit, March 3-4.
Jonesboro station, March 10-11.
Marion circuit, March 17-18.
Paragould station, March 24-25.
St. Francis mission, March 31 and April 1.
Boysville circuit, April 7-8.
Big Lake mission, April 14-15.
Chickasawha circuit, April 21-22.
Osceola circuit, April 28-29.
Buffalo Island, May 5-6.
Tyrone mission, May 12-13.
Jonesboro circuit, May 19-20.
Harrisburg circuit, May 26-27.
Vandale circuit, June 2-3.
Wynne, June 9-10.

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Hampton at Hampton Feb. 18 and 19.
Bright Star at Concord Feb. 25 and 26.
Texarkana at Ft. Pleasant Mar. 3 and 4.
Camden station Mar. 10 and 11.
Camden circuit at Len Springs Mar. 17-18.

DARDANELLE DIST.—SECOND ROUND.

G. W. Boyls, P. E.
Russellville station, March 3-4.
Applinton mission, Happy Bend, March 10-11.
Atkins circuit, Carden Bottom, March 17-18.
Dover circuit, Scottsville, March 24-25.
London mission, London, Mar. 31 and Apr. 1.
Dardanelle station, April 7-8.
Danville circuit, Corinth, April 14-15.
Marvinville mission, April 21-22.
Prairie View circuit, April 28-29.
Walnut Tree circuit, Riley's Creek, May 5-6.
Gravelly Hill circuit, May 12-13.
Rover circuit, May 19-20.
Dardanelle circuit, May 26-27.

HARRISON DIST.—SECOND ROUND.

P. B. Summers, P. E.
Valley Springs circuit, March 3-4.
Harrison circuit, March 10-11.
Wiley's Cove, March 17-18.
Big Flat circuit, March 24-25.
Mountain Home circuit Mar. 31 and Apr. 1.
Jellville circuit, April 7-8.
Lead Hill, April 14-15.
Elizier mission, April 21-22.
Bellfonte, April 28-29.
Carrollton circuit, May 5-6.
Berryville circuit, May 12-13.
King's River mission, May 19-20.
Eureka Springs station, May 26-27.

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A. D. JENKINS, Editor.

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The Metlakatla Indians.

Away up in British Columbia, on the Pacific coast, six hundred miles north of Victoria, a self-denying follower of Jesus, has for thirty years been telling the Indians of that region the story of the cross. As the result of his labor, many of them have received the truth into their hearts; a church has been established among them and they have a well built and well governed town. Some of them have been employed as laborers at Fort Wrangel, and their sobriety and regular lives were quite noticeable. These became members of the first church organized at Fort Wrangel, and they have been influential in helping forward Christianity among other tribes in their vicinity. I was interested in an incident related of these Metlakatla Indians and it may interest you: "Soon after the church was organized at Fort Wrangel, one Sabbath morning as the people were gathered for public worship, five stalwart looking Indians, clad in army-blue, and each with a waterproof on his arm, walked into the Chapel and reverently worshiped God there, though it afterwards appeared that they could not understand the dialect used in the services. They proved to be Metlakatla Indians, who had been carrying goods up the Stikine river to the Cassiar mines; on their return, Saturday, night overtook them at Fort Wrangel, and true to their principles, they fastened their boats to the shore and kept the Sabbath. Monday morning they went on their way homeward."

As I read this incident, I thought what an example to many of their pale-faced Christian brothers! Christian people do not always stop upon their homeward journey to wait over the Sabbath, if by traveling on the holy day they may reach home a few hours earlier. Indeed, they often begin their journey during holy time, thus taking for business what belongs to God! I have known Christian men and women to stop over the Sabbath in a strange place, and one not altogether pleasant to stay in, rather than trespass even for a few hours upon the Sabbath. Let us honor such, while regretting that others make compromises with their consciences. Let us look into this matter of Sunday traveling and settle the matter for ourselves, and be sure that we settle it according to God's word.

There is another thought connected with the story of these Indians. Does not their history as regards the result of the preaching and teaching of the missionary answer the question we so often hear asked concerning missions, "Does it pay?"—The Pansy.

Seed on Good Ground.

Dr. Green, writing to The Church at Home and Abroad from Tabasco, says of that part of Mexico:

No little pioneer work has been done by means of tracts sent out by the American Tract Society in the sailing vessels which occasionally visit this coast in search of logwood and mahog-

any. Only a few days ago a father presented himself and his family in San Juan Bautista as candidates for church membership, and when I asked the history of his conversion he told me that seven years ago a sailor from New York had given him some of these tracts, by means of which he was brought to the knowledge of Christ and stimulated to purchase a Bible; and that from that time he had labored as opportunities were offered to spread the pure light of the gospel among his benighted and depraved fellow countrymen. From others I learned that he was widely esteemed for his purity of life and zeal in promoting the spread of gospel truth. May the day never dawn when such organizations as the American Tract and Seaman's Friend Societies shall cease to share the confidence and receive the cordial support of our churches!—Bible Soc. Rec.

For the Bible Cause.

DEAR METHODIST:—Enclosed please find four (\$4.00) contributed by Marion Sabbath School on Christmas day for the Bible cause you will please turn it over to Bro. Vernon, ag't., for our State as a gift from Miss Virgie Matthews, Miss Musa Bassett, Miss Nettie Mosby, Miss Ida Mosby, Miss Mary Smith, Master Will Ferguson, (since dead), Master Ed. Smith, Master F. G. Smith, Master Tommie Matthews, Master Joe Mosby and others.

Yours truly, J. F. SMITH.

Marion, Ark., Feb. 9, 1888.

ATTENTION SECRETARIES.

We are now at work on the Annual Report of the Board of Missions. We have as yet reports from six only of the Annual Conference Boards. Will the Secretary of each Conference Board please forward his report without delay?

We should be grateful if the Secretary of each Conference would furnish us a copy of the proceedings of his late Conference, if published.

I. G. JOHN, Sec.

Nashville, Tenn., Feb. 11, 1888.

Moral and Religious Instruction in the Public Schools.

The exclusion of the Bible from the public schools in many cities of this country has created an impression that children attending those schools are without instruction in religion, or even in Christian morality. This, however, is not quite the case. In the public schools of Cincinnati moral instruction is required, and to meet this requirement a special text-book was prepared by Prof. J. B. Peaslee, late superintendent of the Cincinnati public schools, and this book has been in daily use for the past six years. It is entitled and consists of "Graded Selections for Memorizing, adapted for use at home and in school." This book not only presents the highest standard of moral living, but is religious in its tone, and teaches the children that they should be good, because God says they should. There are 192 pages in the volume, and on more than forty of them the idea of worshiping God is conveyed in some such selections as the following, found on page 20, among the selections for the youngest pupils:

"When I run about all day,
When I kneel at night to pray—
God sees.

When I'm dreaming in the dark,
When I lie awake and hark—
God sees.

Need I ever know a fear?
Night and day my Father's near—
God sees."

The McGuffey readers are in use in the Cincinnati public schools, and every one contains selections which teach the children that there is a God, and that they should love and obey him. In the First Reader there are two such selections; in the First Reader alternate there are two; in the Second Reader there are five; in the Second alternate there are three; in the Third Reader there are nine, including the Lord's Prayer, and a beautiful evening prayer; in the Third alternate there are seven; in the Fourth Reader there are twenty, including the larger part of Christ's Sermon on the Mount; in the Fifth there are thirty-one, including selections from the Psalms, a story entitled "Respect for the Sabbath Rewarded," a story entitled "The Righteous Never Forsaken," selections on the Goodness of God, and a selection teaching that "religion is the only way to heaven."

in the Sixth Reader, including the four Gospels, Paul's speech on Acts' 17, and a selection on the observance of the Sabbath.—The Western Advocate.

FIELD NOTES.

Rev. J. Marshall Dempsey, writing from Forrest City station, Feb. 4, says: "Our reception here was magnificent, and our debt of gratitude to the ladies of the charge is great. Through their labors the parsonage has been re-fitted and the inside repainted. A splendid warm dinner with plenty cooked to last through Christmas week, and a pantry well filled with flour, sugar, coffee, lard and canned goods, etc., greeted the wife on her arrival from Illinois. Blessings on our liberal benefactors. Work on the new church has been resumed. When completed, this place will have a neat house. All in all the indications point to a year of great prosperity."

FROM HAZEN.

Have just closed a glorious meeting of one week's duration at Hazen, Ark. "Refreshing season from the presence of the Lord." All the glory be to God. God abundantly bless the dear people of Hazen for their kindness to me during said blessed meeting. Rev. Thos. Scott, their pastor, is in great favor with that good people. I predict for him great prosperity this year. Amen. "The best of all is, God is with us."

JAMES M. CLINE.

FROM BOYDSVILLE CIRCUIT.

We have met with a warm reception on this circuit. The stewards have done well so far, having paid at first quarterly meeting \$120 for the support of the ministry. We have had a great deal of sleet and mud. Rev. M. M. Smith, our P. E., of Jonesboro, came to our quarterly meeting. He preached admirably and won all hearts. The outlook is very promising. I think we will build two or three new churches this year. Petitions are being circulated now for the removal of the county seat from Boydsville to Recktor and Greenway. F. R. NOR.

FROM STEPHENS.

DEAR METHODIST—The rain, sleet, snow, ice and the high waters have interfered very much with ministerial work on circuits, but I hope soon to come out of winter quarters and get to work in earnest. Don't understand me to mean that I have been idle all this time. No, no. I have been putting in the time the best I could, working a little now and then for THE ARKANSAS METHODIST. I want to say just here, it is a power for good wherever it goes. I wish all the Methodist families on my work would take it. I know it would do them good. There were six members added to the church at this place the first Sabbath in February.

Your Brother,

Geo. W. LOGAN.

Stephens, Ark., Feb. 7, 1887.

Mild, soothing, and healing is Dr. Sage's Catarrh Remedy.

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to give it to them in obedience to the Divine command. That some of the heathen may be saved without the gospel, seems clear from Paul's declaration to the Romans. 2:14,15; but that more would be saved by it, is as certain as that God is just and good. We can't shirk the responsibility, that is upon us—the duty to do all in our power to give to the heathen the same gospel with the blessings and privileges, that we ourselves enjoy, and that blesses our country and homes. May God enable us to see duty, and then give us the honesty and moral courage to discharge it to his glory, our profit and the good of our fellows.

Respectfully, C. M. KEITH.
Cabet, Ark., Feb. 3, 1888.

FROM GRAND LAKE, ARK.

EDITOR OF THE ARKANSAS METHODIST.—A word of cheer is sometimes a gratification to us, even from an obscure quarter, when we are doing our duty. I am truly pleased with the independent, and at the same time manly Christian spirit in which you answer those who seem to be captious. I am glad that you are able to give a scriptural proof that our Lord Jesus Christ has a Church upon earth, at least from the day that He said said to Peter, "Upon this rock, the corner stone," (that is, this acknowledgment of me as the Son of God)—"I will build my church and the gates of hell shall not prevail against it." Yes, from that day that God promised that the seed of the woman should bruise the serpent's head. May we indeed, not get so zealous after denominational creeds, as to cause Him to be a stumbling stone or rock of offence, that at the last shall grind us into powder? Truly if Jesus Christ is not the head of the Church on earth, from whom do we get our commission! "Go ye into all the world and preach my gospel to every creature; whosoever believeth in me shall be saved, he that believeth not shall be damned." May your columns shine with the light of truth, and that charity towards the brethren of other denominations, that "suffereth long and is kind," and thus roll on the car of Methodism, is the prayer of your humble servant. See 2nd chap. Eph. 19, 20, 21, verses. FELIX G. DAVIS.
Feb. 1, 1888.

THE CHURCH.

Erroneous Views.

By many people it is assumed as a fact, and accepted as extensively, that during the time of his humiliation, Christ actually formulated a Church, gave it organic character, with officers appointed and installed, specifically defining the duties of each. That he instituted in that Church so organized the sacred rites of Christian Baptism and the Supper, and that with the former, Baptism, he defined the specific manner in which it was to be performed. Growing out of this assumption, is found the erroneous view of Church exclusiveness, that spirit of Church bigotry which virtually and often, in fact says that we are the only true disciples of Christ, because we hold and practice the rites of the Church organized by Christ, both in form and mode. This unchristian and, I might say, ungracious everybody who does not submit to this or these specific modes of doing things. Tracing the assumption to its modern phase, it culminates and concentrates in the one sacrament of Christian baptism; the logical conclusion of which is, to one who deliberately calculates from a different point of view, a species of infallibility unwarranted by reason and opposed to the true spirit of the Christian religion.

That Christ instituted the sacrament of the supper commonly called the "Lord's Supper," is a fact explicitly stated, together with the manner in which he gave it to his disciples. This circumstance is graphically stated by "three out of the four evangelists and, also, by St. Paul in his first epistle to the Corinthians. The three evangelists were eye witnesses and participants of this sacred and holy Eucharist.

Now the question naturally suggests itself, Was Christ at the time he instituted this sacrament, a Church member, by which in this connection is meant, a member of an organized body of which he was the head and author or inventor? Were these disciples, (understood to consist of twelve in number), then members of a newly organized body called then or thereafter a Church? This is a question of no little importance, since issues vital to the unification, in sentiment, of the Christian world grow out of a correct understanding of the matter. It contains the root, theoretically, of all

church exclusiveness; of denominational arrogance. Let it be remembered that this sacrament was instituted before Christian baptism proper, had become a thing or rite under the new regime. Up to the time the baptism of John, (a kinsman of our Lord after the flesh,) was then the popular baptism of the age. But he was a member of the Jewish Church and priesthood, and as such he did not claim to be performing a rite instituted by Christ. Not a word said about a Church by John; the object of his mission was not to build up a Church organization. From the best authority obtainable, and from reason founded on the religious circumstances of the age, religious reformation was the supreme object of his mission.

The same may be said of Christ. He is not reported by any one of the four evangelists, who gave us the important points in his history as ever having said one word about Church or Churches in the sense of organized bodies, or with the purpose in view of formulating a corporate body of disciples in his earthly lifetime into a Church. One great object of his mission was to work religious reformation. He was born and grew up in the Church recognized by the ceremonial performance of the only rite then known to the existing Church, the rite of circumcision in his infancy. There is no evidence upon record, that has come down to modern times, that I have been able to find, that he ever assumed relationship to any other organized body than that into which he was initiated in his infancy. He never repudiated this relationship. He taught no *come outism*. His utterances were unmistakably clear on religion, but he never showed himself a church egotist or bigot. To teach true, spiritual religion was one leading object of his earthly mission, and he adhered to that so closely that he had no time to waste on questions that were merely prudential or economic, and that might endanger contentions and strife.

But it is iterated and re-iterated times past numbering through the press, on the highways and thoroughfares of travel and from many pulpits of this favored land of Christendom, that if I follow not Christ, I can not be saved, which is explained to me as an immersion of my body in water, after that I have developed into boyhood or manhood, or at least after that I shall have passed out of sucking babyhood, in order that I be through this as an act of obedience and the following of Christ. But I am seldom referred to the fact that Christ, whom I am admonished to follow, did not wait till he had passed his babyhood to become a member or the Church of which he lived and died a member, without one single word or act of repudiation; and that the millions of babies among the thousands of Church families then living were not instructed to repudiate that relationship and wait until they were capable themselves of determining matters relating to their moral and spiritual interests.

Let me state in the conclusion of this article, that I trust I am following him in the regeneration of my spiritual nature. I can from the depths of my spiritual being praise God, that my sainted father and mother brought me to the Church in my unconscious infancy and there had performed upon me, that rite of Christian baptism, which indicated me to be of the kingdom of God, and which act of Christian dedication taught me afterward to make the consecrating act of my entire self to his service in his spiritual kingdom. If a child of God to-day, it is not because I am a member of an apostolic Church, or a Church modeled after the order of that which is fictitiously assumed to have been formulated by Christ or his apostles, before or on the day of Pentecost; nor because in adult age I was initiated into an apostolic Church by a specific mode of baptism; but I am that by the virtue of atoning blood and through the instrumentality of pious parents, who both shouted their way in triumph across the last river into the eternal and fadeless glories of Christ's kingdom above, neither of whom received water baptism in their adult years. It is a significant fact, that millions of people have lived as devoutly, worked as faithfully and died as triumphantly as any others, who received no other baptism than that in their infancy.

C. H. GREGORY.

PEABODY EDUCATIONAL FUND.

The Trustees of the Peabody Educational Fund have appropriated a small sum to be given to the Public schools of the State upon the following conditions:—

Only public schools carried on under State auspices will be aided.

The entire cost of maintaining schools is in no case met by the Trustees. A small part of the current expenses is contributed to encourage and stimulate the people to self-exertion in the cause of free, popular education. The amount of aid given to schools will be determined partly from the amount of money raised by State tax, local tax, or the voluntary contribution of the people.

As all public schools cannot be aided, a few will be selected at radiating centres, to illustrate by their example the best methods of teaching, and to exert a healthful influence in favor of "free schools for the whole people."

The schools selected shall have at least one hundred pupils; shall be properly graded, with a teacher for every fifty pupils; shall continue in session ten months in the year; and have an average attendance of not less than eighty-five per cent. of the enrolled pupils.

Application for aid must be made before April 1st, and have the approval of the local school officers and the State Superintendent. Schools wishing to make application for aid will be furnished blanks on application to this office. Very Respectfully,

W. E. THOMPSON,
Supt. Pub. Instruction.
Little Rock, Feb. 10, 1888.

LIVING EPISTLES.

Outline of Sermon by Rev. Coleman H. Ford, Newport, Ark.

TEXT.—2 Cor. 3:1-3. The apostle of the Gentiles gives us in these few words some great truths—truths which underlie the great plan of human redemption in its application to man. Indeed, they enter into the very texture of every fibre, which permeates the redemptive scheme. Let us notice briefly the following points:

FIRST. The author of these epistles, Christ Jesus our Lord. He who made the heart of man and understands thoroughly its susceptibilities.

1. He being the author of these epistles, they are well executed. It is well done. Nothing left undone that ought to have been done.

2. It is clear, legible, readable. "Known and read of all men."

3. It cannot be counterfeited. Many have tried; all have failed.

4. There is no salvation, there can be no salvation unless our blessed Lord writes a new name upon our hearts. Notice, therefore,

SECONDLY. The material used in writing. "Not ink."

1. No Popish indulgences.

2. No Baptismal services, however imposing.

3. No efforts at external reformation, however radical.

4. Nothing but the "Spirit of the living God."

Notice, therefore,

THIRDLY. The material upon which He writes.

1. Not tables of stone as used in giving the law to Moses amid the thunder, smoke and fire of Sinai.

2. Not a family register, as kept by the Hebrew of old.

Not a parchment bearing the great seal of a high church dignitary.

But the fleshy tables of the heart. Notice, again,

FOURTHLY. The pen used by the Master: the preachers, "Ministered by us."

1. As such, he must be in the hand of the writer, Christ.

2. He must be inked, filled with the Holy Ghost. Must have "power from on high."

His heart and tongue must burn and blaze with holy, living fire.

3. What folly to attempt to be a pen, and yet refuse to be wielded by the Almighty Penman, Christ.

Notice, once more,

FIFTHLY. The results of bearing the hand writing of Christ upon our hearts.

1. It will give joy and peace in this life.

2. It causes one to stand forth as the light of the world, shining for the benefit of others, "sowing a gleam across the sea of human misery."

3. It will support amid the agonies of a dying hour.

4. It will fling open the pearly gates celestial, and bid the happy, new-fledged immortal enter, and join the company of angelic harpers and choir of glory.

5. It will kindle the joy and inspire song of the blood-washed throng in heaven forever and ever.

But to conclude:

1. Christian, suffer not the hand-writing of Christ to be despoiled by sin.

2. Penitent one, believe now and Christ will write a name, a new name, upon thy heart.

3. Sinner, come and let the blessed Christ write upon the spiritual nature His new name. It will become a passport to thee at the gates of glory.

Come one, come all! Let Christ write his name upon your hearts, and your name upon the Lamb's book of life. "Is my name written there?"

BOARD OF MISSIONS, WHITE RIVER CONFERENCE.

EDITOR ARKANSAS METHODIST.—I wish to address the Board of Missions of the White River Conference, consisting of E. M. Baker, M. M. Smith, F. R. Noe, A. M. R. Branson, J. S. Brooke, J. T. Henderson, A. L. Malone, J. L. Adair, C. G. Johnson, W. T. Ready and J. M. Hanks. Wishing to make special preparation for the week of prayer and self-denial, and to save the expense of calling the Board together, I wish to ask each member of the Board to write me at once your suggestions; and permit me, from suggestions, to select such as a majority make, and I will publish in the ARKANSAS METHODIST, hoping that the whole Conference will observe the week, and be liberal in our contributions.

G. A. DANNELLY,
Pres't Board of Missions.
Auvergne, Ark., Feb. 7, 1888.

TEXAS NOTES.

MR. EDITOR.—While not having the pleasure of a personal acquaintance with you, I am interested in the prosperity of the ARKANSAS METHODIST. The interest I have in that paper is peculiar to one born on Arkansas soil, one whose interest was for some years identified with the interests of the Arkansas Conference.

Kosse, my field of labor, was reached soon after the adjournment of the Texas Conference. Here a kind people was found awaiting the coming of their new and strange preacher. This is the home of the Rev. W. L. Kidd, who was principal of the school at Washington before the war. Probably some of the old preachers of the Little Rock Conference will remember him. Mrs. Emma Bratton, a daughter of Rev. Sam Morris lives here.

The blizzard, sleet, snow, rain and mud have impeded church work. Since the 23d of December the ground has been covered with sleet and snow. Much stock perished during the severely cold weather. That sufficiently indicates the severity of the winter in Central Texas.

The Church at large was saddened by the news of Dr. Winfield's death. He was ready and waiting for his departure from earth. That thought was forcibly expressed by himself in the Conference love-feast at Houston, in the following words: "I have been walking in this way for fifty years. I feel like the gate of the everlasting city is near, and I expect to walk out of this world some of these days—yes, walk right up into glory."

Death has cut down some of the Texas preachers. Rev. R. J. Perry, a supernumerary member of the Northwest Texas Conference, died Jan. 5th. On Jan. 18th Rev. R. A. Durham, of the Texas Conference, and recently appointed to Huntsville station, passed from the scenes of conflict and suffering into the beautiful scenes of the heavenly world. He was a brilliant young man.

I believe THE ARKANSAS METHODIST will continue to live and flourish. The instructive editorials, pungent paragraphs, earnest, vigorous and incisive correspondents, and cheering field notes, give life and power to the paper. May God bless you and the METHODIST. Fraternally,

J. P. CALDWELL.

AN ADDRESS.

Arkansas Bureau of Immigration.

Logan H. Roots, president; Dan-bridge McRae, vice-president; Geo. R. Brown, treasurer.

Office of the Executive Committee, }
LITTLE ROCK, ARK., Feb. 2, 1888. }

To the people of the State of Arkansas:

The undersigned, composing the executive committee of the Arkansas Bureau of Immigration, organized by the convention held at the State capital on January 31st and February 1st, 1888, take this method of calling the attention of the people of the State of Arkansas, to the importance of the work begun by the convention.

You have a State second to none in the Union in its natural resources.

It is the equal of any State in adaptability to raising cotton.

Its fruit has carried off the first prize wherever exhibited.

As a country for vineyards it has no superior.

It has almost boundless fields of the finest steam and heating coal.

It has lead, zinc, iron, manganese, antimony, silver, gold, gypsum and other metals in profusion.

It has more miles of navigable rivers than any other State.

It has every lay of land and variety of soil that can be found anywhere.

There are two millions of our land belonging to the State; one hundred and sixty acres of which she will donate to each actual settler.

The St. Louis, Iron Mountain & Southern Railway Co. own 1,000,000 acres of fertile lands, extending diagonally through the State, from Missouri to Texas, and from Little Rock to the Indian Nation, which they will sell on long credit.

Although but about 200 miles in length, north and south, it produces every kind of crops, commonly raised in the temperate zone, as well as many of the semi-tropical fruits and crops.

It has a fine and rapidly improving public school system.

Its rate of taxation limited by constitutional provisions, compared with that of many of the States is merely nominal.

It has vast forests of pine, oak, ash, walnut, cherry, hickory, pecan, gum, cotton wood, and other varieties of timber.

It has a salubrious and healthful climate.

It has railroads traversing it in every direction already in operation, others building and many more projected.

It has cheap and good building material.

It has splendid building and paving stone.

It has cheap lands of excellent character.

In short it has everything that could be asked by the earnest immigrant seeking a home where his labor would be fairly remunerated.

Notwithstanding all these advantages, your State has not made that advancement which she should have made because her citizens have failed to present these advantages to the public and make them known to those seeking to better their condition by changing location. The convention above referred to agreed upon a plan of action, which, if it receives the hearty support of the people, will turn the attention of the country to Arkansas and give it a fair start in the race for prosperity.

The railroad companies operating roads in this state have agreed to issue excursion tickets to any part of the State, semi-monthly, at half the usual fare, good for thirty days, and will commence as soon as the committee notifies them that the people are ready for the work to begin, which will be when the county bureaus are established, the necessary funds raised, printed matter ready, and proper committees appointed, charged with the duty of showing them over their respective counties.

The convention selected one person in each county, whose duty it is to organize a bureau of immigration in their respective counties, to gather statistics and raise money to carry out the plans arranged by the convention. These men will call upon you to organize and to raise a fund of \$50,000 in the State, in the proportion in each county that the assessed value of the property in the county bears to the aggregate value of all the property in the State, one-third to be spent by the executive committee in advertising the State at large, and two-thirds to be expended by the respective county bureaus.

To make this work effective, there must be hearty co-operation among all the people. The work must be begun promptly and pushed with vigor.

The convention which inaugurated this work was composed of leading men from nearly every county in the State—men who love the State and have its good at heart.

Will the people of Arkansas respond to the call made by the convention and show to the world what Arkansas is and what she may be made?

There are thousands of good, live men in the United States who are eagerly seeking reliable information as to the different sections of country. Men who can be secured to build up our waste places, and assist us in working out the destiny of our State.

Your active, earnest and immediate co-operation, will redound not only in the welfare of the State at large, but to your individual good as well.

People of Arkansas, your place is in the front rank in the march of progress. The question to be decided by you is, will you take the place to which you are entitled, or will you allow the

prize to be snatched from your hands by those who make up their lack of the advantages possessed by you, by superior energy.

All newspapers friendly to the prosperity of Arkansas, are requested to publish this address.

Very respectfully,

LOGAN H. ROOTS,
W. P. FLETCHER,
A. M. CROW,
J. H. CLENDENING. } Ex. Com.

Strong preachers have ever been Bible preachers. The old reformers drew their weapons from the heavenly armory. The sermons of Bunyan, and Baxter, and Flavel, and men of their stamp, were full of God—instinct with living doctrines. Their very garb was after the Scripture pattern. Whitfield, as a custom, read the Bible with "Henry's Commentary," day by day, on his knees, praying over every sentence, line and word. Edwards and Davies were mighty in the Scriptures. Of Chalmers it has been said that his sermons "held the Bible in solution." Preachers who saturate their sermons with the Word of God never wear out. The manna which they bring is pure, and sweet, and freshly gathered. It never cloy. God's Word is deep, and he who studies it will ever have something new. He will never be dull, for the words of the Bible are strong, living words, and its images and descriptions are flowers of elegance. Apt citations clench the passages of the preacher's discourse, and give sanction, dignity, positiveness, authority to it. And they shed light into his subject, like windows in houses.—Selected.

The Need of the Times.

Christian education must be brought to the front and made prominent. Infidelity is looking to the schools and literature of our day as the means of dislodging Christianity from its high position. The aim is to drive religion out of institutions of learning, and to give such reading matter as will suggest and encourage doubt. The great battle for and against the cause of Christ is to be fought around the mind of youth, and the Church must awake to the fact that her enemy is mustering his forces around the young and the schools. The need of the times is Christian education, and to secure that we must have Christian schools. Therefore it becomes our people everywhere to work prudently and earnestly to get religious teachers employed in the public schools, and to secure patronage for our denominational colleges.—Florida Advocate.

Our Lord doeth work like a printer, who setteth the letters backward; we see and feel well his setting, but we shall see the print yonder in the life to come.—Martin Luther.

An undivided heart which worships God alone, and trusts him as it should, is raised above anxiety for earthly wants.—Geikie.

RELIABLE MEDICINES!

FAIR PRICES!

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

The following RELIABLE REMEDIES are prepared in our own Laboratory. They are the next best thing to use in the absence of an EDUCATED PHYSICIAN.

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

The Charm (candy) Worm Expeller. Sure cure. Price, 25c.

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

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

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

The Charm Iron Tonic. Unsurpassed as an appetizer and invigorator. Ladies prefer it. Pleasant taste. Does not blacken the Teeth. Price, \$1.00.

These are not patent medicines—any one may know their composition. They are HONEST remedies for simple ailments, intended to supplant the worthless patent stuff, and to be used when a qualified physician cannot be had conveniently. They cure EVERY TIME when used appropriately. Sent by mail or express. Prepared only at

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JOHN B. BOND, M. D. } Pure Medicines.
STERLING P. BOND, M. D. } Fair Prices.
JOHN B. BOND, JR.

ARKANSAS METHODIST.

Official Organ of the Three Conferences of the M. E. Church, South, in Arkansas.

Rev. Z. T. BENNETT, Editor.

All traveling preachers of the M. E. Church, South, are invited and authorized to act as Agents for the ARKANSAS METHODIST, to solicit, collect and receipt for subscriptions to the paper.

PARTICULAR REQUESTS.

Patrons of this paper are requested to observe the following instructions:

1. All letters or matter intended for publication, or for the editor only, should be addressed thus: To Editor of The Arkansas Methodist, Little Rock, Ark.
2. Correspondents are especially requested to write on ONLY ONE side of paper, to write proper names very plainly, and in every case to give us their own real names, though they may not wish their names to appear in the paper.
3. All letters on purely business matters should be addressed simply: Bennett & Emonson, Little Rock, Ark.
4. In requesting change of paper from one to another office, be careful to state plainly the office from which, and the one to which the change is desired.
5. When writing at same time, both to the Editor and on office business, please use two pieces of paper.
6. All money orders, bank checks, etc., should be made payable to BENNETT & EMONSON, Little Rock, Ark.

Office, Cor. Markham and Scott Sts.

SATURDAY, FEBRUARY 18, 1888.

GIVE THE ARKANSAS METHODIST a circulation of 10,000 by April 15.

The Arkansas Conference of the M. E. Church will convene in this city Feb. 22, Bishop Warren to preside.

In all our preachers in Arkansas would each send ten new subscribers within the next two months, our paper would go far beyond the 10,000 mark by April 15.

A NET gain of 1,500 subscribers by April 15 will give this paper a circulation of 10,000. Let all its friends work for this increase and the 10,000 mark will be gained.

"The deck's cleared." This is Rev. S. L. Cochran's message from Brinkley. May his effort and success stimulate and encourage other pastors and congregations till small collections shall be rare exceptions.

BISHOP GALLOWAY's letter on Christian education will be read with approving interest by the Methodists of Arkansas. His words will be accepted as those of a wise and safe leader, inspiring confidence and stimulating to noble endeavor. Ours is the day of progress, and our watchword should be "Upward and Forward."

We have just received the minutes of the eighteenth session of the White River Annual Conference, edited and published in a very creditable manner by its excellent secretary, Hon. Geo. Thornburgh. We call attention to one error: The report on THE ARKANSAS METHODIST was reconsidered, and it was moved (by the writer) and carried, to strike out the proviso in the resolution; but this proviso appears, perhaps by our fault, in the printed minutes.

The first round of Quarterly Conferences has been nearly completed in this State. Many of them were held during very unfavorable weather; hence, in many cases the attendance was small and the collections for ministerial support less than they should have been. Let much be done now, in time for the second round; for in very many charges the collections are usually meagre on the third round. Do not put off to the last Quarterly Conference, or its "adjourned term," paying the money now due your preachers, and which would help them so much during the year.

We publish in this issue the address of the State Immigration Bureau, for the same reason we published the report adopted by the recent Immigration Convention. Public spirited citizens of Arkansas are alive to the importance of inviting immigration and developing the vast material resources of our State. Let all Church members, especially our preachers, prove equally

alive and earnest in advancing the enterprises and spiritual interests of our Church. The Methodist Church can and should, as she has done heretofore, keep fully abreast with the greatest progress of the State.

Let every member of the M. E. Church, South, consider prayerfully the closing paragraph of Bishop Galloway's letter on the week of self-denial and prayer:

"If the week of prayer and self-denial is observed in the spirit of its appointment, by our great Connection, after the 8th of April the missionary debt will be a 'precious memory,' and the candidates for foreign work now waiting to go will be hurried to the distant fields, already white unto harvest. Mighty exigencies are upon us; sublime possibilities are before us! Dr. Allen brings to us stories of apostolic achievement in the East that are thrilling, but the prophetic vision he unfolds is enrapturing. The one strengthens faith, the other is a call to double diligence and more heroic effort. To meet an emergency in the Master's kingdom, we ought to be willing to convert our self-indulgences into coin for the Master's use."

THROW ON THE LIGHT.

At the State Exposition in this city last Fall, many Arkansians were pleasantly surprised and highly gratified at the attractive display of native products, some of which they had never before seen, and others which they had never seen in such size, variety and quality. We more than once heard these remarks: "I was born in Arkansas and have lived here all my life, but never before knew that our State could show such excellent products." They went home feeling more State pride and stimulated to more enterprising efforts, because they *knew* more than before; hence, in this way the educative and stimulative purposes of such an Exposition were accomplished, and in the end the State at large will be greatly benefitted by reason of her exhibits. These remarks will illustrate the purpose of this article.

The older we grow, and the more we learn, the more thoroughly are we convinced of two things: First, that there are more good, devout people living and in the church than many are willing to concede; and second, that very many of these good people are less zealous, efficient and liberal in church work than they should be, chiefly from the lack of proper instruction. In their cases the pulpit and religious press have not proved suitably effective in educating and stimulating, partly through neglect, and partly because our religious publications are not sufficiently read by them. Their knowledge of our Church history, enterprises, extensive operations and grand successes, is so limited that that they do not, can not feel the keen concern and generous liberality for the welfare and progress of the Church at large. They are not less sincere in their religious convictions, but they are less useful in the Church than they should be. They are good people and are striving to lead godly lives; they know they were genuinely converted and publicly received into the church, and they ever look back with joy to this golden era in their religious lives; but they have not become what they should and would be in the church, if they had been properly instructed. It is astonishing how little some Methodists know about our own Church history, doctrine, economy, enterprises, operations and successes; and the cause in great measure is not difficult to locate. How many there are, who know so little about our connectional officers and interests, our religious publications and institutions of Christian learning, our number of Conferences and church members, our Mission and Church Extension work and successes; hence, their contributions to the Church are never as large as they ought to be, and are generally proportioned to the popularity of the pastor, together with the tact and persistency of good stewards. "It is more blessed to give than to receive;" but they have not fully enjoyed the grace from large giving, because they have not

been plainly taught their religious obligation to meet, as far as they are able, the just and necessary demands of the church upon them. How many preachers can count on their fingers the instructive Missionary sermons they have preached? How many can count on the fingers of one hand their sermons, preached fully and directly upon the obligation of the Church to support the ministry? The same questions might be asked concerning sermons on Christian Education, the Bible cause, Church Extension and other Church enterprises.

Before the Church at large is fully alive to the imperative obligation of ministerial support, of both systematic and liberal beneficence, and before she responds loyally and largely to the urgent Macedonian cry from missionary fields, the pulpit and religious press must turn on a flood tide of clear, convincing light upon these vital questions. We know it is often said a preacher will lose his influence by talking so much about the Church giving money, but we think this rarely occurs, unless the talking is very poorly done. People will not complain much of the preacher, whose clear logic from Scriptural authority constrains them to give of their substance, with which God has so abundantly blessed them. After giving they feel better, they have higher esteem for their preacher, and love their church more dearly. O brethren, modesty, falsely so called, has been our excuse on this line, when we might have, by God's grace, done so much to educate and stimulate the Church to activity, growth, development and glorious advancement. We have much confidence in the goodness of the great mass of Church members to do right; to be liberal in responding to the urgent demands of the Church, when they see these demands are just and necessary.

Again, we gain the admiration and sympathy of many noble public spirited citizens outside of the Church, by devising liberally, and zealously, intelligently striving to go forward and to attain unto high aims. Such a course is indicative of life, power and progress, and is prophetic of glorious achievements in the evangelization of the world. Thoughtful, intellectual citizens do not want to help or join a stagnant, dying Church, but the contrary. Then along the line of Church obligation and loyalty to Christ, let us give the people more religious instruction—specific, direct, urgent and convincing—and the Church at large will reap rich harvests from the educating and stimulating methods employed.

TO THE FRIENDS OF METHODISM IN ARKANSAS.

The Southern Methodists of Arkansas have projected an educational enterprise of vast importance. Nothing just now, in my judgment, is so necessary to the highest development and intelligent enlargement of our work in that rapidly growing State, as its early completion and thorough equipment. Our evangelistic labors have been crowned with gratifying success. We have three strong Conferences with about seventy thousand communicant members, and a Methodist population of at least two hundred and fifty thousand. But in supplying this large constituency with the facilities of Christian Education, comparatively little has been done. Brethren feel the lamentable lack and have determined that the children of the Church shall not be given over entirely to others to train for life.

In the prospectus issued in behalf of the Cokesburg College, the first educational venture of American Methodism, Bishop Asbury and Coke entitled it, "a plan for erecting a college, intended to advance religion in America." That is the essential purpose of all church schools. They have no other apology or plea for existence. But as conservators and promoters of Christianity, they are vital to the growth and prosperity of the church. I do not insist upon education as second only to religion, but as "actually one with and inseparable from it." It is manifestly perilous, therefore, for any Christian denomination to neglect this great work or relegate it to others. The Church that educates will command the coming generations.

To meet the exigency occasioned by the rapid growth of Methodism in the State, our brethren have es-

tablished the Central Collegiate Institute, at Altus. Wisely, the three conferences have united upon it and are concentrating their energies to make it the leading institution for the higher education in that ample field. The conditions are all favorable to the largest success. The necessity for the school is being properly realized, the plans adopted are generally and cordially approved, the location is conceded to be most eligible, and the results thus far attained have stimulated, if not confirmed, the confidence of the church. The Agent, Rev. V. V. Harlan, has labored with commendable zeal and consummate skill for the past two years, to secure the purchase money for the handsome property, and is yet devoting himself to the cause with unwearied diligence. The institution is well officered, has a growing patronage and is already rendering invaluable service to Methodism in Arkansas. Several young men from those halls have entered the itinerancy and others are there now preparing for the work of the ministry. But to enlarge the buildings and equip the school with necessary apparatus and furniture, there must be a liberal increase of funds. I earnestly appeal to all friends of Christian Education to assist this most worthy enterprise. No other instrument for the Lord in that widening field, will yield so large and speedy returns. Send contributions to Rev. V. V. Harlan, Altus, Ark.

CHAS. B. GALLOWAY, Brookhaven, Miss.

OUR PAPER.—10,000.

We are profoundly grateful to brethren, clerical and lay, for very numerous letters, assuring us of their prompt and hearty co-operation. We expected some, really many of these encouraging words, but we are cheered every day beyond present expectation. We mention only a part of the letters received and have not space now for more. We are quite hopeful that our paper will reach a circulation of 10,000 by April 15, if our agents and readers help in the desired work, as we now think they will. In the patronizing Conferences alone we should have a net increase of 1,500 in two months; then let there be a united and strong effort to reach the 10,000 mark. It can be done, and we are confident it will be done.

CHEERING WORDS FROM WILLING WORKERS.

Rev. B. W. Aston sends six renewals and \$2.25 on account.

Rev. J. A. Sage sends two new subscribers from his new charge.

Rev. W. W. Anderson: "The paper is now on the high road to success."

Rev. J. H. Bradford sends two new and two renewing subscribers, with \$5 on account.

Rev. H. M. Cryer: "Good for THE METHODIST. God bless Bro. Bennett. I certainly will assist all I can."

Prof. A. C. Millar, president of Central Collegiate Institute: "Shall give you my hearty support and prayers."

Rev. R. D. Moon is preparing to do good work for THE METHODIST, and we expect large help from his charge.

Rev. T. P. Scott, Hazen, Ark., Feb. 9: "I assure you of my hearty support; will do all I can for THE METHODIST."

Rev. Louis Christian: "Will do the very best I can." Want the paper in the homes of all my people. God bless you."

Though not in the pastorate now, Rev. H. M. Granade will be enrolled as one of the willing workers for THE ARKANSAS METHODIST.

Rev. F. A. Jeffett's letter to the editor would stir even a very cold heart to grateful emotions. We expect large help from Helena.

Rev. Henry T. Gregory says among other things: "Batesville district will do her part in getting the desired 1,500 new subscribers. Count on us; will help all we can."

Rev. S. S. Key, of Russellville, sends a list of new subscribers, \$6 in cash and words of good cheer. Our dear brother took this editor's name as an applicant for church membership in 1867.

Rev. Geo. W. Logan, Stephens, Ark: "THE ARKANSAS METHODIST is a power for good wherever it goes. I wish all the Methodist families on my work would take it. I know it would do them good."

Rev. D. C. Ross sends two new and two renewing subscribers, and says: "Berryville circuit is coming up. Everything moving as if on new springs. Disciplinary plan of assessment with consent is inaugurated and takes well. Over \$100 raised for repairing parsonage."

Rev. Sidney H. Babcock: "Allow me to congratulate you on your election to the editorship of THE ARKANSAS METHODIST, and to assure you of my hearty co-operation. * * You are specially fitted for the editorial department, and I wish you the greatest success."

PERSONAL NOTES.

See in this issue Rev. V. V. Harlan's card, Central Collegiate Institute.

"Gulliver's" racy letters to THE ARKANSAS METHODIST will be resumed soon.

Rev. John W. Boswell writes a pleasant private letter, enclosing \$9 for THE METHODIST.

Dr. J. M. Jelks, one of Searcy's best citizens and of the editor's best friends, called this week.

Rev. W. H. Metheny with kind words and active work gives much encouragement to the new editor.

Many will be glad to see in this issue the letter from Rev. C. B. Mosley, our missionary in Japan.

Dr. J. H. Vincent of New York will lecture at the Grand Opera house in this city, Saturday night, Feb. 18.

Rev. John McLaughlin of Arkadelphia was in Little Rock this week, and favored our office with a pleasant call.

Hon. H. L. Rammel of Newport was recently chosen secretary of the State Immigration Bureau. He is a superior man for that position.

Read the letters of Revs. G. A. Dannelly and G. W. Boyls in this issue, concerning the observance of the week of Self-denial and prayer.

Rev. C. C. Godden of the Arkadelphia district gave our office a short visit and the editor kind words of approval and support, on Tuesday last.

Rev. J. M. Cline gave THE METHODIST a short call last Saturday on his way to Benton. He is full of zeal for the Master's work. See his appointments in this issue.

Dr. F. E. Hoss of the Vanderbilt University contributes an excellent article for this issue. This will whet the appetite of our readers for other contributions from his trenchant pen.

The Methodist church at Beebe on last Sunday donated its collection to Rev. R. P. Harwood of El Paso circuit, whom we mentioned last week as wanting to visit Florida for health.

In this issue Hon. W. M. Fishback has a card, formally announcing his candidacy for the office of Governor of Arkansas, subject to the State Democratic Convention. Mr. Fishback has been a citizen of our State over thirty years, is quite well known as a public man, and by all recognized as a gentleman of learning, executive ability and progressive spirit.

THE PRESIDENT AND THE POPE.

In both religious and secular papers much has been said about President Cleveland's presentation of a copy of the United States Constitution to the Pope on the occasion of his golden jubilee. The following from the Central Methodist fitly express our opinion, as we now view the case:

Protestant preachers and people can, when they try, act with bad judgment, allowing their zeal in a good cause to carry them beyond all propriety. Recently President Cleveland sent to the Pope, at Rome, as a present, a copy of the United States Constitution, neatly bound. That act, especially in view of the menacing attitude of Rome, should be complimented, since by reading our Constitution the Pope will discover that all efforts to Romanize our government will not only be futile but disastrous to those who attempt it. To us this act of the President is significant, and shows great wisdom and foresight. But strange to tell,

he has been severely criticised, and held up as playing into the hands of Romanism. Aside from all other questions, we desire to commend our President in this, that while others sent presents of money or other valuables, he had the wisdom to send a copy of our Constitution, the foundation of our Federal compact, which clearly defines the limit of Church authority, and the relation of the civil to the religious.

The Book Premiums offered by A. R. Winfield & Co. have been ordered from our Publishing House, and will be sent out as soon as we receive them.

We have received a communication from one of our esteemed correspondents, in which he requests either the editor or one of our correspondents to give our readers an explanation of I Peter iv, 18. "And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?" Our correspondent suggests that there may be some mistake in the translation. Some of our best critics inform us, that the translation is not as clear as it might have been made. The best authorities we have been able to consult, regard the passage as referring to the destruction of Jerusalem by the Roman armies. The 17th verse seems to favor the above interpretation. By consulting our Lord's predictions, as contained in Matthew 24th chapter, we learn that great calamities were to befall the Christians before the destruction of Jerusalem, these to be followed by greater calamities upon the Jews themselves. It is stated as a fact, by our ecclesiastical historians, that when the Roman armies surrounded Jerusalem, the Christians of the city, remembering the words of the Lord Jesus, took advantage of a temporary withdrawal of the Roman troops and made their escape from the city. It is stated that not a single Christian perished in the siege. The meaning of the passage then must be, that if the Christians who believed the words of our Lord, escaped these calamities with so much difficulty, what would be the fate of the proud rejectors of the warnings given by our Lord. While we might draw valuable lessons from the passage for our instruction in Christian life, we would certainly misapply the passage to make it teach, as we have sometimes heard, that the righteous are barely permitted to enter heaven. To teach that the righteous are "scarcely saved," in the sense of final salvation in heaven, would be a contradiction of other plain passages of the word of God. The righteous have an abundant entrance into heaven through the merits of the Lord Jesus.

PARTICULAR REQUESTS.

Agents and correspondents are urgently invited to observe carefully the Particular Requests near the top of first column on this page. We have found it best to make some changes in these. Be sure to make money orders, checks, etc., payable to Bennett & Emonson. This will save us trouble in collecting them.

THE DECKS CLEARED.

EDITOR ARKANSAS METHODIST:—We had a grand day at Brinkley yesterday. The day was beautiful, and the congregation was large. God was with us. I preached a sermon on missions at 11 o'clock a. m., and then called upon the people to clear the decks, by giving me \$75.00 in cash or subscriptions. Results: \$85.50. Well done for Brinkley! God bless them for their noble response. I will clear the decks next Sunday at Clarendon, if the Lord will give us a favorable day, and then I will give you a more extended notice. I will help the paper soon.

S. L. COCHRAN.

Brinkley, Ark., Feb. 13, 1888.

Central Collegiate Institute.

MR. EDITOR:—Please allow me space to say that I have received in cash on my \$1000 call up to this date \$521.25. This leaves a balance of \$478.75. Please brethren, see that have this balance by Feb. 25th. The money will be urgently needed at that time. Let all who are due me any thing on subscription, send at once. Many thanks to those who have responded so promptly to this call.

Yours fraternally,
V. V. HARLAN, Agent.
Altus, Ark.

ARKANSAS METHODIST.

OBITUARIES.

BROOKS—Mattie, the sweet, promising little daughter of W. D. and Birdie E. Brooks, and grand-daughter of H. M. and Martha J. Brooks. This dear little girl was two years, five months and twenty-three days old; was born July 29, 1885, and died Jan. 23, at 1:15. The writer was summoned by telegram the day of her death; it read thus: "Our dear little Mattie is dying; want you to come at once." I went, arrived on the morning of the 24th, and the word "dying" had been changed to "dead." Yes, she was dead. To write all that my heart feels toward this sweet, bright child, would be to impose my feelings and love on your space. She was the light of two homes. Never did a father and mother love a child better, than did Bro. and Sister Brooks. Never did grand parents love a child more, and the dear little one seemed to have a heart big enough to return all the love bestowed on her. She was just beginning to be interesting, by innocent little words and acts. I was the pastor for two years, and about eight months of the last year was spent with her parents, and she learned to love me; and when asked by her Pa and Mama, "Whose girl are you?" She would sweetly and cunningly, and sweetly reply, "De peacher's girl." This and many other sweet little words her sorrowing parents will remember and appreciate. They will long, long, remember the death-kiss-good-bye. She bade each and all a good-bye with a kiss. May they all so live that she may greet them with the kiss of heavenly joy and life, on the bright and deathless shore. Look up, my friends, look up! Yonder, high, safe, pure, happy, forever is your dear little Mattie watching and waiting for you.

"Thick in every grave yard,
The little hillocks lie
And every hillock represents,
An angel in the sky."
God bless all the relatives and friends, who stood around that new grave on the 24th of January, 1888.

JAS. F. JERNIGAN.

DENNIS—Thaddeus T. Dennis was born in Faulkner county, Ark., Feb. 1, 1865, and died Feb. 1, 1888. He professed religion and united with the Presbyterian Church at the early age of fourteen. He was a young man of bright intellect, and possessed of modest and unassuming manners, affable and respectful in bearing to every one. He won the confidence and retained the friendship of all who knew him. He bore his afflictions without complaining. A few seconds before his last breath left him, he said, "This is my birth-day." He was always kind and affectionate to his mother, sister and brothers.

About four months before his last illness, he told some of his youthful companions that he did not feel that he was discharging his duty as a Christian, and felt that he ought to take an active part in a young men's prayer meeting, which was then about to be organized near his home. This he did, and was a faithful attendant until he was taken sick. From the time he began to attend the prayer meeting his faith began to grow stronger and his prospects for heaven brighter, until the Master saw that he was ripe for heaven. He leaves a mother, sister, two brothers and many friends to mourn their loss; but He who is able to calm the roaring seas, is able to comfort their troubled hearts.

M. E. HAYS.

DOUGLASS—Mrs. Mary V. Douglass, (nee Todd), was born in Limestone county, Ala., Jan. 13, 1860; moved to Arkansas with her mother in 1864 or 65, and settled in Pulaski county; professed religion at Hickory Grove Church, in August or September, 1878, and joined the M. E. Church, South. She was married to James H. Douglass Sept. 25, 1879, by the Rev. J. W. Bridges, and died near Jacksonville, Ark., Oct. 26, 1887. The subject of this notice for nearly three years was a child of affliction. She was confined to her bed Aug. 30, 1887, where she remained fifty-seven days, suffering the most severe agonies that were possible for her to endure; but she bore them with more than ordinary patience, trusting in Jesus, in whom (she told her husband) she had been trusting all her life, and felt satisfied that he would not forsake her in her last troubles. She was not only religious in Summer, but as the evergreen in Winter. She was always ready to rebuke and re-

prove sinners, whenever occasion required it; a good worker in the Church, and especially in revivals, she believed in, and defended all the doctrines of the Methodist Church, except infant baptism. During her illness, she would remark: "I have no desire to get well, or get up and suffer as I have for nearly three years. I had rather die and go to rest." In her most acute suffering, she would look up and ask: "O God! how long will I have to suffer before all the dross is consumed?" Then she would say: "Thy will and not mine be done." Once or twice when rousing up from a sinking spell, she would ask her husband if he could hear the angels singing? She said, "I can, and see the white robes too." She leaves an afflicted and bereaved husband and four children, one of whom is an infant. Weep not husband, although your loss is great; let her death be an incentive to the love and service of God. May God bless the husband and the little children. "Mollie" has gone to live with the angels.

J. M. G. DOUGLASS.

ALLEN—Died of pneumonia, Jan. 6, 1888, at his home near Pine Bluff, Ark., Mr. William K. Allen.

He was born near New Gascony, Jefferson county, Ark., Nov. 1829.

Previous to the war he was engaged as pilot and during the war was in the Naval service of the United States.

Being exposed to the hardships incident to life on the water, he contracted neuralgia and rheumatism, from which he suffered a great deal in the latter part of his life.

In the year of 1869 he professed religion one night while at home. He joined the M. E. Church, South, under the ministry of Bro. Hamilton, in the year of 1870.

The writer visited him frequently during his last sickness, and conversed freely with him on the subject of religion, and a short time before he died asked him if he was afraid to die. After taking a short time to consider the question, he replied in a calm and forcible manner, "No, I believe not," and said he was "willing to trust Jesus." A few hours later, life's weary wheels ceased to move. We have reason to hope our friend has found a home in heaven.

To the bereaved widow and relatives we can only say, our Lord doeth all things well, and will sooner or later gather his people home, where we will meet the loved ones gone before.

J. R. SHERWOOD.

Pine Bluff mission, Feb. 19, 1888.



How to Cure Skin & Scalp Diseases with the CUTICURA REMEDIES.

THE MOST DISTRESSING FORMS OF skin and scalp diseases, with loss of hair, from infancy to old age, are speedily, economically and permanently cured by the Cuticura Remedies, when all other remedies and methods fail.

Cuticura, the great Skin Cure, and Cuticura Soap, an exquisite Skin Beautifier, prepared from it, externally, and Cuticura Resolvent, the new Blood Purifier, internally, cure every form of skin and blood disease, from pimples to scrofula.

Sold everywhere. Price, Cuticura, 50c.; Soap, 25c.; Resolvent, \$1. Prepared by the Pottery Drug and Chemical Co., Boston, Mass. Send for "How to Cure Skin Diseases."

Pimples, blackheads, chapped and itchy skin prevented by Cuticura Soap.

Relief in one minute, for all pains and weaknesses, in Cuticura Anti-Pain Plaster, the only pain-killing plaster.



BUCKEY BELL FOUNDRY.
Bells of Pure Copper and Tin for Churches, Schools, and all other purposes. Also, all kinds of Cast Iron and Steel Bells. Warranted. Catalogue sent free. **VANDERBILT & TIFT, Cincinnati, O.**

Established 1865.
C. O. KIMBALL

MANUFACTURER AND DEALER IN

Harness and saddles.

In the coming season I am offering unequalled bargains in Buggy and Wagon Harness, Ladies' and Men's Saddles, etc.

No. 6 sin. bug. harness, breast C 1 in. trace, 2 1/2 in. saddle, \$6 50

No. 00 sin. bug. harness, hames 1 in. trace, 2 1/2 in. saddle, 0 00

No. 00 sin. buggy harness, hames 1 1/2 in. trace, 3 in. saddle, 10 25

No. 00 sin. bug. harness, hames 1 1/2 in. trace, 3 1/2 in. saddle, 12 50

No. 25 sin. bug. harness, single trace, 1 1/2 in., 2 1/2 in. saddle, 15 50

Double buggy har. from \$15 00 to 25 00

Wagon harness, from \$15 00 to 20 00

Ladies saddles from \$3 75 to 5 00

Mens saddles from \$3 50 to 20 00

Chains, Blind Bridles, Collars, Whips, etc.

ORDERS BY MAIL PROMPTLY ATTENDED TO AND SATISFACTION GUARANTEED.

324 MAIN ST.,

LITTLE ROCK, ARK.

NERVES! NERVES!!

What terrible visions this little word brings before the eyes of the nervous. Headache, Neuritis, Indigestion, Sleeplessness, Nervous Prostration, All start them in the face. Yet all these nervous troubles can be cured by using

Paine's Celery Compound

For The Nervous The Debilitated The Aged.

THIS GREAT NERVE TONIC

Also contains the best remedies for diseased conditions of the Kidneys, Liver, and Blood, which always accompany nerve troubles.

It is a Nerve Tonic, an Alternative, a Laxative, and a Diuretic. That

CURES WHEN OTHERS FAIL.

80c. a Bottle. Send for full particulars. **WELLS, RICHARDSON & CO., Proprietors, BURLINGTON, VT.**

Tutt's Pills

will save the dyspeptic from many days of misery, and enable him to eat whatever he wishes. They prevent

Sick Headache,

cause the food to assimilate and nourish the body, give keen appetite, and

Develop Flesh

and solid muscle. Elegantly sugar coated. Price, 25cts. per box.

SOLD EVERYWHERE.

MERRELL'S FEMALE TONIC

Is prepared solely for the cure of complaints which women are afflicted with. It gives one and strength to the female organs, and corrects dangerous displacements and irregularities. It is of great value in change of life. The use of it will bring about a radical change from debility to robustness. It is pleasant to the taste and may be taken at all times with perfect safety. Price, \$1.00. **FOR SALE BY ALL DRUGGISTS. J. S. MERRELL DRUG CO., 202 FIFTH ST., ST. LOUIS.**

MOTHER'S FRIEND

LESSENS THE PAIN ATTENDING LABOR

IS A LINIMENT PERFECTLY HARMLESS AND SHOULD BE USED A FEW MONTHS BEFORE CONFINEMENT. SEND FOR BOOK TO MOTHERS' FRIEND REGULATOR CO. ATLANTA, GA.

MAKE A SIGN

FOR A CENT

Worth Twenty-five Cents.

AGENTS WANTED. Samples Free.

J. W. STOKES, MILAN, O.

MEMPHIS and LITTLE ROCK

RAILROAD.

"OLD RELIABLE."

Is still the popular route between all points West and Southwest, and the East and Southeast. This continued and growing popularity is accorded by the traveling and shipping public solely upon the merits of this old established line. It is the shortest, quickest and best, always on time with sure and close connections between all points.

Woodruff and Pullman Buffet Sleepers on all Night Trains, and Elegant Parlor Chair Cars are attached to all DAY TRAINS.

This line is now running THROUGH FIRST-CLASS COACHES between Little Rock and Atlanta, Ga., without change or extra charge for accommodation and convenience of its patrons.

See our agents before buying tickets, or address

S. W. TUCKER,

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MADE TO ORDER.

RUBBER STAMPS.

A full line of name and date stamps plain and self-inking. Name and date stamps by mail, 25 cents. Name and date stamps by mail, 25 cents. Name and date stamps by mail, 25 cents.

of type, color by some line in this paper. 1000 each in large orders.

A. E. BROWN, Little Rock, Ark.

DR. T. E. MURRELL,

PRACTICE LIMITED TO THE

EYE, EAR, THROAT AND NOSE.

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LITTLE ROCK, ARK.

SPECIAL ANNOUNCEMENT!

THE CINCINNATI

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, makes:

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.

The Weekly Gazette,

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Sample copy FREE. Send for one.

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Sunday and Daily, 1 month, \$1.25; 3 mos., \$3.50; 6 mos., \$7.00; 1 Year, \$14.00.

Daily except Sunday, 1 month, \$1.00; 3 mos., \$3.00; 6 mos., \$6.00; 1 Year, \$12.00.

The Commercial Gazette Co., Cincinnati.

CENTRAL

COLLEGIATE

INSTITUTE.

Altus, Franklin County, Ark.

The property of the Arkansas, Little Rock and White River Conference, and controlled by a board of trustees; competent, and progressive faculty; comprehensive curriculum; regular collegiate and preparatory department; complete commercial course; excellent instruction in music; special attention given to English, which, taught by the historical method, is made unusually interesting and profitable. Three good boarding houses under careful management. Location unexcelled in the Southwest for beauty and healthfulness. Expenses reduced to the minimum. Fall term opens Thursday, September 1, 1887. Send for catalogue.

REV. A. C. MILLAR, A. B., President.

ESTABLISHED 1851.

JAMES E. GIBSON,

SUCCESSOR TO MCALMONT & GIBSON,

—DEALER IN—

Drugs, Medicines,

Chemicals, Surgical Instruments,

Trusses, Fine Toilet Soaps,

Brushes, Combs, Perfumery

And Fancy Toilet Articles.

Physicians' Prescriptions Accurately Compounded.

Cor. Main and Markham Sts., Little Rock, Ark.

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L. and N.

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THE SHORT LINE

FROM

Arkansas and Texas,

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THROUGH PALACE PULMAN SLEEPING CARS.

Making direct connections in those cities for all Northern and Eastern cities.

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FONES BROS.

WHOLESALE AND RETAIL DEALERS IN

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CHARTER OAK ROSE CITY & RIO GRANDE COOKING STOVES.

Avery & Sons' Plows, Oliver Chilled Plows,

Rubber and Leather Belting,

Ice Cream Freezers and Refrigerators.

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

202 Main St., LITTLE ROCK, ARK.

B. A. FAHNESTOCK'S ESTABLISHED 1857. It is now nearly sixty years since this medicine was offered as a remedy for Worms, and from that time its reputation has steadily increased until at the present day it is almost universally acknowledged throughout nearly all parts of the world to be the most effective remedy for the cure of all the diseases which are caused by the presence of worms in the human system. From earliest infancy, therefore, parents—especially mothers—who are more constantly with their children, cannot be too observing of the first symptoms of worms, for so surely as they exist, they can be safely and speedily removed from the most delicate infant, by the timely use of B. A. Fahnestock's Vermifuge. Physicians do not hesitate to recommend it and use it in their practice, and many of the most eminent of the profession, from all parts of the country, testify to its uniform success. In fact, it never fails. It has been given to children as a safe purgative, not suspecting the cause of the illness, and large quantities of worms were discharged and immediate relief afforded. Great caution must be used by every purchaser to be his own judge in one sense, and to examine every bottle he buys of it. The simple name of Fahnestock is not sufficient. He must look closely and carefully to see that the initials are B. A. FAHNESTOCK, and be satisfied with nothing else.

Many a helpless child has been laid in the grave, when the disease which caused its death has been entirely misunderstood, and when worms have really been the cause. It has been proved beyond cavil that worms exist in the human system from earliest infancy, therefore parents—especially mothers—who are more constantly with their children, cannot be too observing of the first symptoms of worms, for so surely as they exist, they can be safely and speedily removed from the most delicate infant, by the timely use of B. A. Fahnestock's Vermifuge. Physicians do not hesitate to recommend it and use it in their practice, and many of the most eminent of the profession, from all parts of the country, testify to its uniform success. In fact, it never fails. It has been given to children as a safe purgative, not suspecting the cause of the illness, and large quantities of worms were discharged and immediate relief afforded. Great caution must be used by every purchaser to be his own judge in one sense, and to examine every bottle he buys of it. The simple name of Fahnestock is not sufficient. He must look closely and carefully to see that the initials are B. A. FAHNESTOCK, and be satisfied with nothing else.

VERMIFUGE

MESSRS. J. E. SCHWARTZ & CO., PITTSBURG, PA.

Having used the original "B. A. Fahnestock" Vermifuge in my practice for many years, I have no hesitation in recommending it as a remedy which is safe, reliable and efficient in all cases where a Vermifuge is needed.

J. W. HUBBARD, M. D., PITTSBURG, PA.

Yours, etc., J. W. HUBBARD, M. D.

J. E. SCHWARTZ & CO., B. A. FAHNESTOCK & CO.,

Pittsburg, Pa., Sole Proprietors.

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ARKANSAS METHODIST.

SATURDAY, FEBRUARY 18, 1888.

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

ANNOUNCEMENTS.

For Governor.

Fellow-Citizens of Arkansas: I announce myself as a candidate before the Democratic Convention for the office of Governor. Just at this juncture, when we are all engaged in an effort to develop the resources of our State, believing that as her Chief Executive, I could render efficient service in the attainment of this great object, I ask that you give me the opportunity. Nor have I other guarantee to offer than a character which thirty years' residence in the State may have established and which I am not without hope, is, by this time pretty well known.

Very respectfully, W. M. FISHBACK.
Fort Smith, Feb. 1, 1888.

The Cure of Cancer.

Mr. B. F. George, the writer of the following certificate, is a reliable and prosperous farmer, living in Hill county, Texas, his nearest post office being Milford, Ellis county. His case and its remarkable cure attracted much attention in his neighborhood. Any one wishing further particulars can write to Mr. George, or to Dr. T. B. Bond, the druggist at Hillsboro, through whom Mr. George got the medicine, and who furnishes an endorsement of Mr. George's statement: To the Swift Specific Co., Atlanta, Ga.:

This is to certify that I had a cancerous wart or mole on my eyelid, as large as the end of my thumb, which had the appearance of cancer, causing me much pain and inflammation, from which I suffered a long time. Seeing the S. S. S. advertised I commenced using it, and after the use of a few bottles the sore dropped out, my cancer gone and I was entirely relieved. This has been several months ago, and I have felt no symptoms of a return, and believe I am entirely well.

Respectfully, B. F. GEORGE.
Milford P. O., Ellis Co., Texas, Nov. 3, 1887.

HILLSBORO, TEXAS, Nov. 3, 1887. To the Swift Specific Co., Atlanta, Ga.:

Dear Sirs—I am familiar with the case of Mr. B. F. George, who is one of the most reliable citizens of Hill county, and bear witness to the correctness of the above statement.

T. B. BOND, Druggist.

Mr. B. H. Byrd, the Post Master at Lady Lake, Fla., writes that S. S. S. cured him of cancer of the face, which he says would no doubt have hurried him to the grave. Three skillful physicians treated his case, but gave him no relief. He writes of S. S. S. "I do think it is wonderful and has no equal."

Another remarkable case is that of Mr. A. R. Shands, of Spartanburg, S. C., who was troubled with a sore on the left cheek, constantly growing worse. He consulted many physicians, but none of them could do him any good. A short time after he began taking S. S. S., the sore disappeared. He writes: "I have every faith in S. S. S. It has done me more good than all the doctors and other medicines I ever took."

Mr. W. M. Stanfield, of Hampton, Henry county, Ga., was cured of one of the most violent and remarkable cancers in the history of this terrible disease. He had an "eating cancer" on his face for twelve years, and it was about to destroy his eye-sight. Numbers of doctors wanted on him without helping him. About a year ago he began taking a regular course of S. S. S. The result is stated in his own words: "In six weeks I felt greatly improved. The cancer was arrested in its progress and has gradually healed, and is to-day entirely well, the destroyed tissue having been restored and the face filled in with new flesh up to the very margin of the eyelid. For several months I have considered myself sound and well, and to-day physicians pronounce me well. My case has been a matter of astonishment to my friends and neighbors, who witnessed my wonderful cure. The doctors who know of my case admit the extraordinary power of the Swift Specific on this dread and seemingly incurable disease—cancer."

Treatise on Blood and Skin Diseases mailed free.

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

Miss Waldo (of Boston, discussing literary matters): "Have you read 'Homo Sum,' Mr. Wabash?" Mr. Wabash (of Chicago, who is keeping up his end of the conversation with difficulty): "Well—er—yes, Miss Waldo, I have read Homo some but not a great deal."—New York Sun.

James M. Cline's Appointments.

Benton station, 8d Sabbath in Feb. 15th and Centre, Little Rock, 4th Sabbath in Feb.

Malvern sta., 1st Sabbath in March. Arkadelphia station, 2d Sabbath in March.

Prescott sta., 3d Sabbath in March. Okolona, 4th Sabbath in March.

Hot Springs, 1st and 2d Sabbaths in April, (two whole weeks.)

Magnolia station, 5th Sabbath in April and 1st Sabbath in May, (two whole weeks.)

El Dorado, 2d Sabbath in May. Stevens, 3d Sabbath in May.

Camden station, 4th Sabbath in May. Fordyce, 1st Sabbath in June.

Princeton, 2d Sabbath in June.

At all of said places I expect to preach three times on Sabbath, and every week night except Saturday night. At every place I will preach at three o'clock on Sabbath afternoon, to the dear children. I have nothing in view but the glory of God. I sincerely ask the earnest daily prayers of all good people. "The best of all is, God is with us."

JAMES M. CLINE.

The Poor Little Ones.

We often see children with red eruptions on the face and hands, rough, scaly skin, and often sores on the head. These things indicate a depraved condition of the blood. In the growing period, children have need of pure blood by which to build up strong and healthy bodies. If Dr. Pierce's "Golden Medical Discovery" is given, the blood is purged of its bad elements, and the child's development will be healthy, and as it should be. Scrofulous affections, rickets, fevers, hip-joint disease or other grave maladies and suffering are sure to result from neglect and lack of proper attention to such cases.

In the Methodist preachers' meeting in Baltimore, on the ninth instant, Rev. Mr. Clemm read a paper entitled, "A protest against the action of President Cleveland in sending a copy of the Constitution of the United States to Pope Leo XIII., on the occasion of the recent jubilee of the latter." The protest excited a great deal of discussion, the members being about equally divided.—Exchange.

A Lovely Complexion.

"What a lovely complexion," we often hear persons say. "I wonder what she does for it?" In every case the purity and real loveliness of the complexion depends upon the blood. Those who have sallow, blotchy faces may make their skin smooth and healthy by taking enough of Dr. Pierce's "Golden Medical Discovery" to drive out the humors lurking in the system.

"Now," said old Borewell, after he had given an exhaustive criticism of American authors, "what, in brief, is your opinion of Howells and James?" "Sick of one and half-a-dozen of the other," answered his friend, as he fell down stairs in his eagerness to escape.—Boston Gazette.

Before you start on a journey go and see a druggist and procure a bottle of Chamberlain's Colic, Cholera and Diarrhoea Remedy. It is a great safeguard for travelers and gives immediate relief.

Arkansas has during the past year paid nearly \$250,000 of her bonded debt besides meeting all current expenses and expending large sums for improvement of State property. Under Democratic rule we are paying as we go and getting out of debt and all this on less than half the rate of taxation.—Hot Springs News.

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.

To be content is not to be satisfied. No one ought to be satisfied with the imperfect. It is God's will that we should bear and contentedly, because in hope for the redemption of the body.—Ex.

THE CHILD RECOVERED.—My little girl, aged seven years, was afflicted with a severe cough and cold. She could not sleep but coughed almost incessantly. I was induced by a friend to try Chamberlain's Cough Remedy and was astonished at the immediate relief it gave her and the cure it produced. I would not be without it in the house for any price. I have tried many remedies for coughs and colds, but this is superior to anything. I have ever tried. PROF. J. M. MEHAN, Capital City Commercial College, Des Moines, Iowa. Sold by all druggists.



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

PRICE BAKING POWDER CO.

NEW YORK. CHICAGO. ST. LOUIS.

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.

The Methodist Episcopal general hospital of New York City, founded by the noble hearted George I. Seney, was opened on December 15th, by appropriate ceremonies.—Ex.

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

You cannot dream yourself into a character; you must hammer and forge yourself one.—Froude.

"Consumption can be Cured."

Dr. J. S. COMBS, Owensville, Ohio, says: "I have given Scott's Emulsion of Cod Liver Oil with Hypophosphites to four patients with better results than seemed possible with any remedy. All were hereditary cases of Lung disease, and advanced to that stage when cough, pain in the chest, frequent breathing, frequent pulse, fever and emaciation. All these cases have increased in weight from 16 to 25 lbs., and are now needing no medicine."

Every bottle of Honey of Tar and Lemon is guaranteed to cure your Cold or other Lung and Throat afflictions, prepared by the SATANTA DRUG CO., Little Rock, Ark.

Adversity is the trial of principle; without it a man hardly knows whether he is honest or not.—Fielding.

NOTICE.

In rearranging our lists we have lost the correct address of the following: Will some one who knows please inform us: Rev. R. Medifee, Rev. J. Ditzler, Rev. P. R. Brannon, Rev. E. S. Smits.

Speaking of "dry" towns in Arkansas, it is a fact worth recalling that there will not be in 1888 a dozen towns of any importance that will be "wet." Little Rock, Fort Smith, Pine Bluff, Texarkana, Helena, Camden, Arkansas City, Walnut Ridge, Jonesboro and Argenta are about all.—Little Rock Democrat.

TRY ST. PATRICK'S PILLS and compare their effect with any other kind made. They contain the good properties of the older preparations in the market combined with the most valuable medicines discovered in modern times. As a cathartic and liver pill, St. Patrick's are perfection. Sold by all druggists.

Desire to have both your fashions and your stuffs from Heaven. The robe of humility, the garments of meekness, will be sent you. Wear them for His sake who sends them to you. He will be pleased to see you in them; and is this not enough?—Ex.

HOPE VILLA, LA., Nov. 1st, 1886. DR. A. T. SHALLENBERGER & Co.

Rockester, Pa. Gents.—I received a sample bottle of your Antidote for Malaria last spring, and have tested it fully in my own case. After failing utterly with quinine, it has cured me permanently, and I would take it before any remedy whatever. There is no unpleasant effect while using, and it leaves none. If you could sell at a lower price, if for introductory purposes only, it would be "bread upon the waters" later, when the world finds it must have it.

Very truly yours, J. S. WEBSTER.

For the removal of dandruff, and for curing humors of the scalp, there is nothing better than Ayer's Hair Vigor.

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

307, 309 and 311 W. MARKHAM ST., Allis Block, LITTLE ROCK, ARKANSAS.

J. T. BACON, Traveling Manager.

KNABE VICTOR CHILL CURE,

PIANO FORTES

UNEQUALED IN Tone, Touch, Workmanship and Durability

WILLIAM KNABE & CO., Baltimore, 22 and 24 East Baltimore St. No 4 York, 112 Fifth Ave. Washington, 317 Market Space.

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

We call attention to the new adv. of Mess. Tipton & Hurst, florists. You can send to them for your flowers, and as they quote their prices it is not necessary to send for a catalogue, but just write them what you want and you will be well pleased.

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.

According to an old superstition of the medieval church, whenever a cock crows a lie is being told. The reason that cocks crow so persistently in the early morning hours is because the morning papers are being set up.—Life.

M. M. COHN & Co.

This firm is now having their mammoth store house refitted and expects to bring on a large stock of Spring goods. We can assure our readers that they may look out for a fine assortment of new goods, for Mess. M. M. COHN & Co. are noted for their elegant selections and low prices.

Wife (to unhappy husband): "I wouldn't worry, John; it doesn't do any good to borrow trouble." Husband: "Borrow trouble? Great Caesar, my dear, I ain't borrowing trouble; I've got it to lend."—The Epoch.

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

MARRIED.

On the 22d of Jan. 1888 at the residence of the bride's brother-in-law, J. M. Deaton, by Rev. W. D. Thompson: H. C. M. Carroll Esq. to Miss Fannie Cagle.

A Bright Future

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There are said to be in Virginia, white Methodists, 150,000; Baptists, 85,000; Presbyterians, 29,000; Protestant Episcopalians, 15,000.—Ex.

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THE ARKANSAS METHODIST

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

BY BENNETT & EMOSON.

"Speak thou the things which become sound doctrine."

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VOL. VI.

LITTLE ROCK, ARKANSAS, SATURDAY, FEBRUARY 18, 1888.

NO. 43.

PEACE.

[For THE ARKANSAS METHODIST.]

Oh, say not that 'tis found but in the grave
Or buried deep beneath the stormy wave;
Let the skies frown and let the billows roll.
There's peace, sweet peace, within the
new-born soul.

'Tis vain to ask the world for peace; for gall
Dropped in the cup of life, embitters all.
'Tis not the laugh, the song, the brimming
bowl!

Can offer peace unto an humble soul.

Wouldst thou have peace? forsake the paths
of sin;
Throw wide the doors and let the light
stream in.

In life, in love, in death the common goal
Peace is but given to the God-kissed soul!
Morrilton, Ark. MRS. IDA L. WILLS.

LETTER FROM DR. HOSS.

The Arkansas Methodist.—Transfers.

MY DEAR METHODIST:—Taking up my pen to write, I feel almost tempted to address my letter to Dr. Winfield. When he was last in Nashville, he put his hand on my shoulder and said to me: "Hoss, my boy, you must let the METHODIST hear from you." I promised compliance with his request, and fully expected to keep my word; but other duties occupied me, and so I let the opportunity slip. I have, therefore, a sort of sense of obligation to my glorified friend. Is it possible that I shall get a chance at some point in the oncoming ages, to pay it off? At any rate, I like to hope so. Will there not be opportunities for mutual serviceableness even in heaven? I am debtor to many dear friends who have passed the veil, and I hold myself ready to cancel the account, as far as that may be done, at any date in eternity or any spot in immensity.

"God buries his workmen, but carries on his work." The old truth finds new illustration every day. I am sincerely glad that the METHODIST is still in safe hands. Two things seem to me to be perfectly manifest. In the first place the Arkansas Methodists need a paper of their own. In fact, they could not get along without it. No journal published outside the State, no matter how ably it may be edited, can meet the demands of the case. Local interests must have a local organ. This is the dictate of policy, patriotism and piety. In the second place, you are able to sustain such an organ. There is no field for journalism in the whole South that affords superior advantages. With a great and rapidly growing State, and with a church membership of nearly 70,000, you ought to have and hold a long and lengthening list of subscribers. Let the paper be orthodox but liberal, conservative but progressive, prudent but bold, Methodist but fraternal, and I see no reason why you should not go to the front and stay there. A great many of the preachers and people throughout the Church, who use conference organs and profit by them, have no conception of the toil and anxiety and financial loss that it costs a few of their brethren to keep them going. The Holston Methodist has had a career of fifteen years. The principal editor of it, Rev. R. N. Price, is one of the ablest writers in the connection. He had good assistance from the beginning, and has deserved well. It is a pitiable fact, however, that six or eight men have had to help the enterprise from time to time out of their personal resources, and it has at last become necessary to sell it to a new company to pay debts. It positively refuses to die, and yet it lives at "a poor dying rate." This ought not to be, and we trust that for the future things will take a different turn.

Of course you have kept up with the controversy over the question of transfers. A good deal that has been said in regard to it might as well be left unsaid. This is a free country; men have a right to express their sentiments, either with their tongues or with their pens. But the dogmatic utterance of imperfect and half-formed views is never wise. It seems to me that the whole matter may be summed up in a few words:

1. Ours is a connectional church. The man who belongs to it anywhere belongs to it everywhere. Its preachers, moreover, are a sort of common possession, to be used at such places and in such ways as will best promote the general good. Even those churches that hold to a settled pastorate make provision for interchange and supply from State to State, and from one country to

another. Shall we who boast of our glorious itinerancy do less? Is it really proposed to cut up Southern Methodism into 38 little provinces, each one of which shall have the right to assume sovereign airs, and to say that no preacher, however well accredited he may be, shall come into its territory but by its own consent? I throw not. Yet that is what it comes to at last.

2. There can be no doubt that the transfer power is by organic and statutory law, lodged in the hands of the Bishops, to be by them exercised in accordance with their godly judgment. There is good reason for this fact. The Bishops travel throughout the whole Church. By their very office and work they are detached from merely local interests and feelings, and are enabled to look at matters with unprejudiced eyes. It is said by some, however, that their authority in making transfers ought to be limited to this extent—that they should never be allowed to exercise it without first consulting the Presiding Elders. At first blush this claim looks reasonable, and the usual propriety of following such a course as it indicates is not questioned. There may be circumstances, however, which render the contrary policy the preferable one, and on the whole it may be asked why the Presiding Elders should be entitled to a veto, rather than anybody else. If they may stop the Bishop from making a transfer, there is no good reason why they may not stop him from making the appointments within the bounds of the Conference. If the time should ever come when the prerogative of the Bishop is to be abridged, then it ought to be abridged not simply in the interests of a privileged class of the preachers, but in the interest of the whole body.

At any rate, there can be no doubt what the law now is in regard to the matter. The very question now under consideration has been up time and again in the General Conference. As far back as 1840 a memorial from the New England Conference was addressed to the General Conference, praying that the following clause be added to the discipline: "A Bishop shall have no authority to transfer a member of one conference, in opposition to the wishes of said member, or in opposition to the wishes of the majority of the members of the conference to which it is proposed to transfer such member." The committee to whom this memorial was referred, reported by recommending that the prayer of the memorialists be not granted, and the report was adopted. A paper of nearly the same character was offered in the General Conference of 1866, and met the same fate. The most recent criticism that I have seen is that of Rev. R. N. Price, in a very able and lengthy article in the Holston Methodist. He insists that no transfer is legal unless it is announced in open conference, in answer to Question 6 of the discipline. This view, however, is neatly set aside by Rev. W. W. Pyott, in the same paper. That question really refers to brethren who have been transferred during the current year. With the reading of the appointments, the new year begins. See Manual of the Discipline, page 24.

3. It is unquestionably true that the power of which we have been writing is a tremendous one to be lodged in the hands of any man or set of men. Its exercise ought to make them humble. That they should ever use it otherwise than to promote the interests of the Church and the glory of God would be an unspeakable shame. If, in the course of events, they should by any possibility undertake to "lord it over God's heritage," the remedy would be instantly applied. Methodist preachers are not cowards or cravens. They gladly surrender the power of choosing their own fields, because they believe it necessary to do so in order to keep up a system which is demonstrably the best the world has seen for the spread of the gospel, and because this very system brings as its compensation the certainty of a place which is generally, though not always, proportioned to their ability and merit. Yet they would not, for a single day, consent to submit to the status quo, if it were to become apparent that it was being used to gratify the lust for power, to promote a few favored and petted individuals or to punish the independence of honest critics.

Nobody is presumptuous enough to assert or intimate that the Bish-

ops always do the best things. Methodism has had no Vatican council, and does not want one. All that is claimed for the Bishops is that, on the whole, that they have acted not only with honesty, but also with wisdom and discretion. If any one doubts this, let him look at the history of the transfers that have been made in the last few years, and over which so much of hubbub has been made in the Church. In every instance, so I am well informed, they have turned out well. Morrison has the ear of Atlanta, Tudor is preaching to crowded houses at Norfolk, Miller is a pronounced success at Little Rock, Steel is doing a grand work at Louisville, Messick, Hammond and Matthews have given a new impulse to St. Louis, McFerrin is popular at Chattanooga, and Lewis is, beyond a doubt, the right man in the right place at Nashville. Where is the evil?

Even if the law as it now stands is wrong, which I do not believe to be the case, nobody is to be blamed who keeps fairly within its limits. Appeal may be had to the next General Conference, but I do not believe that a body that has always been noted for its conservatism will abridge the existing regulations in any essential feature. Certainly there is no speedy prospect of the enactment of a statute which is aimed squarely at the appointing power of the Bishops, and which, if followed out to all its legitimate, logical conclusions, will inevitably break down our itinerancy. E. E. HOSS.

"LET THE WHOLE LINE ADVANCE."

The letter from Bishop Wilson in the Alabama Advocate should inspire hopeful and increased effort upon the part of the entire church. We make two extracts from his letter for the benefit of our readers:

"The work of the past year, as far as it has come under my observation, has given no ground of dissatisfaction or discontent. Some of us have had what we did not want, and some have not had what they did want. On the whole the result is gratifying. The preachers have done and are doing good work, the churches are as well supplied as ever before, the religious life of our people is improving, our manifold agencies—educational, charitable, and propagandist—are enlarging their resources and their sphere of work, and altogether give promise of steady and healthful growth in the year 1888. There are as few local disturbances as were ever known in the history of the Church."

"There is health and soundness in our body ecclesiastic. Its organs are working well. Its functions are discharged with reasonable regularity. Its growth attests an inward vigor. If we are somewhat sluggish and get to our proper work slowly and reluctantly, it is because we are not fairly awake, and have not opened our eyes wide upon the splendid day of opportunity, demand, and power that has broken upon us in the last twenty years. But it is high time to awake out of sleep, and instead of dreaming over things that we hope for in the ages to come, to bestir ourselves to do the things that lie ready in our hand. We have enough to occupy us for the rest of our lives. Texas is growing, and wants all the prayer and faith, and labor, and men, and money you can put into it. It will require it all to save it from the devil and his angels. Mexico lies just beyond it, a proximity of frightful significance to us unless we can bring that State into the covenant of Christian brotherhood. Colorado, Montana, New Mexico, Arizona, and all the Pacific Coast and the Indian Territory—all with their faces to the future of God's kingdom, but weighted down by the greed and fraud of godless men, by Mormonism, Romanism, rum, heathenism—are calling for service, self-sacrificing service. Beyond the Pacific Coast Japan is leaping with long strides to meet them who bring the good tidings, while China rolls its enormous bulk over that its ear may catch the sound.

"The South American continent, too, is stirring under the impulse of the life that is diffusing itself as never before. It is a broad day upon which our day dawns, and it will take the labor of many hands, and weary many strong brains, and wring many hearts, before it is covered, and the night shall come in which no

man can work. Then—not until then—we can rest."

WEEK OF PRAYER RECEIPTS.

For August	\$11,476 49
" September	8,639 35
" October	3,494 31
" November	1,382 10
" December	1,086 05
" January	254 81
	\$26,333 11

Above we have, as far as unencumbered and cold figures tell the tale, the results of the Week of Prayer and Self-denial. This I am ready to believe is even in money little more than half the true result—so many treasurers of Conference Boards have reported that they made in their reports no distinction between the Self-denial fund and the regular collection for assessments—so many letters have come to this office from pastors, saying, "I have reported Self-denial fund on assessment," that it must be true that half as much more was collected as a direct result of the week of Self-denial. What has been added to the general collections from the spirit infused and information circulated, must be large, though there is no means of reaching even an approximate estimate.

But better than all these is the fact that the principle acted upon is of the root and marrow of the gospel, and has as its primal source of protective power the promise, "My word shall not return unto me void." Out of seed-sowing like this we look forward in restful faith to harvests yet riper and fuller. No unhealthy excitement, no motive below love to Him who gave himself for us, has been appealed to. Every motive has been deeply spiritual, every method has been Methodist and Christian; the Bible truth and missionary results, which were only "prospected" in this week's talks, recitations, and sermons, are so rich in hidden wealth, so inviting to the humble, earnest Christian heart, that none who have realized their exhaustless character will hesitate to say, give us another such week.

This the Board determined to do, and has, after delay and consultation, fixed upon April 1-8. Brethren, let us with one mind and heart begin to get ready for it. The Secretary will give tracts and programmes in abundance to all who need such aids in prosecuting the work of the week. Write to him for all you want. This number of the Reporter has important matter, which, if preserved, can be read with profit to the congregations during the week. May we not invoke the voluntary aid of laymen to conduct the daily meetings at churches on circuits where the preacher cannot be found? One of the benefits which we count as great, arising from the work of last year, is that Conferences have, as never before, met their assessments. Two fruits grow from the tree, both luscious. One, murmuring against assessments is changed to rejoicing in them; the other, a buoyant confidence that what has once been done can be easily done again. Payment in full once reported is an amazing tonic for the future.

We two days ago paid off our last eight per cent. note. Our debt, as shown by this month's report, is smaller than for years; what remains of it is at six per cent. By a united effort on the Week of Self-denial and Prayer we can avoid going again into bank to obtain money at eight per cent. If the effort is not united and vigorous, the end of April will find us borrowers at the old rates. TREASURER.

FROM THE HARRISON DISTRICT.

EDITOR METHODIST:—I am just closing my first round on the Harrison district. The preachers are all at their posts, and at work in good earnest. In some of the charges there have been gracious outpourings of the Spirit, and ingathering of souls. The spiritual state of the church is good, and the finances are in as good condition as at this time last year, if not in better condition. Bro. Brown, pastor of our church at Eureka Springs, is in great favor with his people, and has had quite an increase in the membership of the church. Indeed, all the preachers are in great favor with their people, so far as I know. There is some building interest

among the people, and we confidently expect several churches to be built during the year. There is also some parsonage building going on. The church at Mountain Home is building a good parsonage. They are taking steps at Harrison to build one. Bro. Ross at Berryville is having the parsonage at that place repaired. Methodism is advancing in the bounds of this district, and we expect this ere many years to be the best district in the conference. We need a district school to meet the growing demands of the church for higher Christian education. We are losing a great deal in this section of the country for the want of church schools of our own. Will not some one who is able to do so, give the church in this district the money to erect suitable buildings for a district school, and thereby do good to the youths of this country, and build to himself a monument, that will live in the memory and gratitude of generations to come? I will write again in the educational interests of our church in this district. Wishing THE METHODIST success, I'll close.

P. B. SUMMERS.
Valley Springs, Ark.

ARKANSAS CONFERENCE MINUTES.

The Minutes of the Fifty-first Session of the Arkansas Annual Conference, of the Methodist Episcopal Church, South, held at Fayetteville, Ark., Nov. 16-21, have been printed, and perhaps distributed.

The publishers, Harlan and Boswell, are careful, painstaking men, and I have no doubt made every reasonable effort they could to bring these minutes through the press as free from errors as possible. I know the Statistical Secretaries, and I am confident they did their very best to make an accurate report. It is a great task to make so many figures without getting some of them wrong. How many errors in the statistical report I cannot tell, but there are some strange errors in the report of the Atkins charge, to which I desire to call attention. I have no idea how they crept in. I was ready to make my report the second day at Conference, and just as soon as I could find out where to find the Statistical Secretary I went directly and read out my report to him and he seemed to take every item down with very great care. I had my book before me and all the assessments down in plain figures, and I read them out as follows: P. E. \$85.00; P. E. \$550.00; Foreign Missions, \$85.00; Domestic Missions, \$42.00; Bishop's Fund, \$12.00; Conference Claimants, \$30.00; Church Extension, \$43.50. The assessments in the printed Minutes are as follows: P. E., \$60.00; P. C., \$400.00; Foreign Missions, \$60.00; Domestic Missions, \$32.50; Church Extension, blank. I believe all the other figures in my report are correct, but how these that I have just referred to got wrong, is hard to tell. It may be that I misread them, or the Statistical secretary miswrote them, or the publishers mistranscribed them, or the printers misprinted them. I write this for the benefit of those, who are particularly interested in this charge, and would think strange, perhaps, if this correction was not made. W. H. METHENY.
Charleston, Ark., Feb. 9, 1888.

WASHINGTON LETTER.

[From Our Regular Correspondent.]

The week has been an interesting one in both branches of Congress. Speaker Carlisle again wields the House gavel, looking rather improved since his recent illness. His appearance at his post on Tuesday was the occasion of a long burst of applause, which originated on the Republican side of the Hall.

In the Lowry-White election contest, which was decided in favor of the Republican incumbent (Mr. White), forty-six Democrats voted with the Republicans, who, to a man, voted to keep Mr. White in his seat. Again this week the House received and referred a number of petitions on prohibition, listened to several short debates of an unimportant personal character, and paid considerable attention to District of Columbia matters.

In the Senate Senator Platt made a two day's speech in criticism of the President's message; and Senator Riddleberger has daily offended cer-

tain fastidious associates by endeavoring to give his views of the British Extradition treaty in particular, and the executive business of the Senate in general.

Speeches likely to be made yet this week include Senators Saulsbury and Beck on international bimetallic coinage; Senator Call, of Florida, on the Educational bill; Dolph on Oregon Indian claims, and Teller on the Tariff.

In the Connecticut Senator's long tariff speech, he said the President was a free trader, but tried to evade the issue. He said the Democratic party found it necessary to convince Democratic protectionists in New York, New Jersey and Connecticut that the President's message was not a free trade message, but a very good protection document, while in the South and West it would be understood to be free trade.

Miss Susan B. Anthony, who spends a part of each winter in Washington, has been here for some time arranging for the great inter-national council of women to be held in this city, beginning about the first week in March. On Tuesday she went to the Capitol and addressed the House Judiciary Committee in favor of woman suffrage.

Representative Hayes, of Iowa, who was attacked by some of the prominent temperance women of Washington, for his course in refusing to present to Congress a prohibition petition for the District of Columbia, from the people of his State, holds firmly to the position he has taken. He reiterates his belief that it is officious and meddling for citizens of the different States to petition Congress for specific action in respect to the local affairs of this District. And they tell him that the national Capital and the District of Columbia belongs to the nation, that they are only dealing with their own.

On Sunday afternoon Rev. Sam Small talked on prohibition in the District to an overflowing congregation in the Congregational church in this city. He declared his intention to work for prohibition here as long as he had a dollar and life. He said the Congressman from Iowa had followed in the footsteps of Mr. French, of Kentucky, who denied the right of Congress in the past to receive petitions praying for emancipation in the District, but who was fought to a finish by John Quincy Adams and defeated.

The District of Columbia is on the highroad to perfection and its attainment of that end is only a matter of time, if Congress will only do half it is asked to do in its behalf. The House committee having its interests in charge has just reported favorably a bill making it unlawful for any person in the cities of Washington and Georgetown to bet, gamble or make books and pools on the result of any trotting or running race of horses, or boat race or race of any kind, or on any election, or contest of any kind, and providing fine and imprisonment for any violation of the provisions of the act.

There is a probability also of the Capital being spared in the future from any more monstrosities in the name of art. The esthetic Senator from Massachusetts, Mr. Hoar, presented a bill for the appointment of a national art commission, composed of fourteen members whose duty it shall be to pass upon the artistic merit of pictures, statuary, monuments, etc., purchased or erected by the Government. When this much needed commission gets to work it is devoutly to be hoped, that it will doom some of the bronze equestrian absurdities, which disfigure the broad avenues of this beautiful city.

Dr. T. H. B. ANDERSON says in the Pacific Methodist:

"The Catholic Church is intrenching herself behind college and university walls; she is educating not only her own people, but large numbers of Protestant children. Settle it as a fact that the church that educates the boys and girls of a community will read the burial service over them at last. They will, as a rule, live and die in that church."

The law of this State against Sunday base ball playing has been declared by the Supreme Court of the State to be Constitutional. It is said that the Nashville club or "team" decline to try to do anything to keep up the business, as it is not profitable without including Sunday. Very well; let them quit—just what they ought to do.—Memphis Standard.

ARKANSAS METHODIST.

SATURDAY, FEBRUARY 18, 1888.

PALMORE LETTERS.

Westward Around the World--Damasus to Baalbec.

NO. LI.

Some of the finest jewelry of Damascus is made in the most unpretentious houses. Under old, rusty arches of rough stone and unbarked rafters and beams, blackened by the smoke of fifty forges, the finest metals are hammered into beauty. Fifty dingy old iron safes, with rusty bars and bolts, in the same enclosure, stand like old misers, holding the valuable handiwork of a hundred artificers.

There is also good work of another sort here, with but little pretension or exterior show. Notwithstanding the bloody persecutions, the missionaries still hold on. The London society to the Jews and the Irish Presbyterians are also here at work. Dr. John Crawford is genial and hopeful in the work. There is a school for boys with 125, and another for girls with 110. In the city and villages there are altogether 735 in their schools.

Our first day out of Damascus was an idyllic day, set to the meandering music of the Abana river. I shall ever remember its cold perspicuous waters. We had been riding for hours along its shores when I dropped bridle rein on my horse's neck to divide an orange with a friend riding by my side; the edge of the high embankment gave way, when my horse, rider and orange, all rolled into the chilling depth below. We recovered the shore full of Naaman's question: "Are not the waters of Abana and Pharpar better than all the waters of Israel?" But the orange went glimmering down the stream like the golden visions of a vanishing dream. Then Job's comforters came to the rescue, with such soothing sentences as: "There is many a slip 'twixt the cup and lip." "Twas ever thus from childhood's hour." "Tis Iser, rolling rapidly," etc.

At noon we lunched by the fountain head of the Abana, where it springs out like a living thing from under the rock. Strong, furious and noble in its plunge, it rushes down as if it had a great work to do somewhere, and were hastening to it. This work is soon found in driving the wheels of a saw mill. The nymphs and naiads once sporting in its waters have thus become the bond maids of human industry; then on, to give life and existence to many villages and one great city. It is not surprising that the ancient occupants of these oases, like the Vishnuites and worshippers of the Ganges, should have deified a fountain whose waters have continuously sustained the oldest city in the world. The ruins of the old temple here, from under which a river leaps into being at one gigantic stride, seem prehistoric. A matter of pure conjecture as to when, why or by whom, it was built.

Soon after leaving the fountain the cliffs of Abila appear, on the summit of which Moslem tradition locates the grave of Abel, who they say, was murdered by Cain at Sebedani. This tomb is a mound twenty-five feet in length, near which are the ruins of an ancient temple, the origin and builders of which are now unknown. Near this, doubtless, was the ancient city of Abila, once a bishop's see, sacked by Moslems in 634. Saint Luke, in the third chapter of his Gospel thus alludes to the surrounding district: "Herod, being tetrarch of Galilee, and his brother Philip, tetrarch of Iturea, and Lysanias, the tetrarch of Abilene." By the command of Cleopatra, Lysanias was assassinated and his territory passed to Philip and then to Herod Agrippa. Josephus makes mention of the place, but its history is not easily connected.

The ravine along which we journey now becomes narrow and much more picturesque. The stream in which our horses stumble over large stones rushes madly, furiously by. The mountain sides above us are perforated with the doors of tombs. Below these the remains of a road and aqueduct cut through the solid rock can be traced; showing conclusively that a large city once existed close by, though no remains of the same can now be found. Late in the evening we emerge from this wild reckless way into the lovely valley of Zebedani, feeling as if we had suddenly stumbled into the realm of fancies from which Dr. Johnson built the home of Rasselas. The blooming orchards are better pruned, the fields and hedges are more system-

atically laid out and cultivated than any part of Syria we have yet seen. This mosaic of green fields, blooming orchards and vineyards set in a frame of snow crested mountains is a picture of striking contrasts.

Another day brought us to the sublime and stupendous "cenotaph of two distinct but blended civilizations," where the old natural religions, which so long held Asia captive, mingle the wrecks of their cyclopean architecture with the exquisite forms that the genius of Greece threw off as in sport. Baalbec, named after the supreme god of the Phenicians and Canaanites, means in Arabic the city or crowded place of the sun, and corresponds doubtless to the Baal-gad of the bible. "So Joshua took all that land from the Mount Halak, that goeth up to Seir, even unto Baal-gad in the valley of Lebanon under the Mount Hermon." The Greeks under the Seleucidae called it Heliopolis, the name which Alexander the Great had already given to the city of On in Egypt. In the fifth century Macrobius states that the image worshiped at Heliopolis in Syria was brought from Heliopolis in Egypt.

Both of its names (Baal and Helios) indicate that the great sun god was the central object of worship with Phenician and Greek. There is still an inscription on the portico of the great temple suggesting a pantheon. This inscription translated reads thus: "To the great gods of Heliopolis." When the Romans possessed Syria this place was held sacred, but they dedicated it specially, though not exclusively to the worship of Jupiter. With what pride of pomp Paganism arrayed itself before its death, one may judge from the mammoth magnificence of these tumbling temples; the exact origin or history of which is wrapped in so much mystery. John Malala, of Antioch, a writer of the seventh century states that "Elius Antoninus Pius built at Heliopolis of Phoenicia, in Lebanon, a great temple to Jupiter, which was one of the wonders of the world." When nominal christianity ascended the throne of the Caesars, Constantine erected here a vast basilica, and the sun god was eclipsed by the sun of righteousness.

The most amazing feature of these unparalleled ruins is the size of stones in the platform and the court which upheld and surrounded these temples. This substructure or temple area is similar somewhat to Solomon's structure on Mount Moriah; a sort of artificial acropolis from thirty to fifty feet above the level of the plain, measuring about nine hundred by five hundred feet. A large proportion of the stones in these walls are larger than omnibuses or street cars, and some much larger than a Pullman palace car. On the west side, twenty feet above the ground, are three stones measuring thirteen feet square and sixty-four feet long. Entrance was made through underground corridors beneath the temples, large enough for a railroad locomotive to enter. In these, Roman soldiers once sought refuge from the heat of the Syrian sun. The numbers of the legions are still seen on the walls.

In the quarry a mile away is a prepared stone fourteen feet square and sixty-nine feet long. How such stones, weighing from twelve to fifteen hundred tons, were ever moved is one of the problems of modern architects. In the British Museum is an ancient tablet that explains the mystery. They were not moved by Titans nor gods, but by the simplest mechanics. Rollers were placed under them and they were drawn up inclined planes by sheer human muscle, the united strength of great numbers of men. In the rude design on the tablet, there are battalions of men, hundreds to a single roller; whom the task masters are lashing with remorseless tyranny, while the king sits aloft and gives the signal for them to pull together. Each stone must have been laid in blood and tears. These temples were erected like the pyramids, in the days of "one-man-power," when a hundred thousand men would march to death at the wave of a despot's hand.

The first and last objects seen in approaching and departing from, and always most conspicuous in the pictures of Baalbec are the six remaining columns of the Great Temple, sometimes called the Temple of Jupiter. They are eight feet in diameter, of limestone. The shaft is sixty feet, and with the elaborate corinthian capitals together with the entablature measure about eighty feet. They stand on much higher pedestals and platform than the other temples, which account for their prominence. There were originally fifty-four of these columns, surrounding a temple larger than the

Parthenon, measuring two hundred and ninety feet by one hundred and sixty. The ornamentation of capital, architrave, ceiling, pediment and frieze is as elaborate as can now be found on the Athenian Acropolis.

On a much lower platform, northeast of the temple of Jupiter is the Temple of the Sun. Nineteen columns of its peristyle remains erect. Twenty-seven have fallen and some have disappeared. One has fallen against the cells, in which position it has remained for more than a century. The most striking of the many beauties of the temple is the portal; the posts of which are monoliths very much larger and longer than the columns of the Pantheon portico in Rome. These are richly ornamented with foliage and genii. The figure of an eagle, the emblem of the sun is carved on the architrave. This temple was two hundred and thirty feet by one hundred and twenty, at the west end of which was the altar of the Christian church.

W. B. PALMORE.

FROM DARDANELLE DISTRICT.

EDITOR ARKANSAS METHODIST.—I want to say a few words about the Dardanelle district. First, the preachers are all at their posts, and have gone to work with renewed energy and zeal. They have all been well received by their people, and this gives them confidence and boldness to do their work in the fear of God, for the good of the church and the Master's glory. Unity gives strength, and when members and pastors harmonize in feeling about the work to be done, then in doing the work, we may expect something to be accomplished. We have less friction this year than last, but still have some; yet hope in spite of what opposition may remain to move, to push forward the car of salvation in these bounds further than we did last year. We have had, in some places, things which for the time being hindered lively and energetic push. Bro. McNally's wife lay sick for some time, and then left the body for heaven. This affliction drew upon his time, his heart and mind to such an extent as compelled him to neglect his duty at a very important crisis. She left him with three little fellows, who will be a great concern to him; but he is a consecrated man, with ability and tact, and will succeed on the Atkins circuit.

Bro. Long, on the Appleton work, was a transfer from the Northwest Texas conference, and had a long way to come, and did not get to his work until his first quarterly conference was held, but came in on Saturday evening after it was over. Strange, weary and tired, he was full of vim, faith and work. I heard him preach one time and was pleased. The stewards did not assess as much for his support as they should have done, but they are good people, and I believe they will pay more than they have assessed; yet this is not the best way to educate the church, neither does it comply with the law of the church; and stewards, as representatives of the church, should comply with the requisitions of the book.

Our brother Clower, on the Dover circuit, reached his work in due time from the Waldron circuit, Fort Smith district, went to work, and made a fine impression. His people are well pleased with the man, his preaching and spirit, and also that of his family, and all are highly appreciated by his people. He has had a very severe attack of pneumonia and came very near dying, but is now recovering, and will soon be at his post again. When there we will have no doubt about his success. Brother McIver, on the London work, is moving up things. His people there have taken hold of him. They are pleased with his sermons and also his pastorate. Brother Burns, of Dardanelle Station, has taken hold of his people with a grip, which I believe will hold. They appreciate his ability and his adaptation to the work, and I predict for that place a baptism of the Holy Ghost and a gracious revival. Brother J. E. Martin, on the Prairie View circuit, was there last year, and was so much loved that they were anxious to have him back again, and I can underwrite for his success. Bro. McWhorter was a transfer from the North Alabama conference, and was assigned to the Dardanelle circuit; and under great embarrassments in some places, he accomplished a grand work in the way of disciplining the church. He is a strong preacher, loves the work and his people, and they love him. His people, I believe will see to his wants; they are a good people. I think he will accomplish more this year than last. With his good sense

and ability, he is sure to succeed. Brother S. S. Key, at Russellville Station, was well received. This is the third year of his service at that appointment. He generally knows what to preach and how to preach, and his people like it; and then he is one of our very best pastors. Brother Gilmore, on the Marville circuit, is a young man of much promise. I have never heard him preach, but I hear much that is good of him. His people like him, and I think he will be a good pastor; and that class succeeds almost anywhere. Brother B. Monk, of the Danville circuit, is in his third year on the work. He is well received again, and has gone to work with a determination and zeal. He has done good work for two years, and I believe that this will be the best, from the signs of the times. He preaches well and his people love him and will support him. Brother E. L. Massey is on the Rover circuit. This is his second year on that circuit. He labored under disadvantages last year, yet he did a grand work as an instrument for the salvation of souls. He is universally popular, is a good preacher and will succeed.

Brother Floyd, on the Walnut Tree circuit, is a local preacher, and supplied this work last year, and labored so successfully and accomplished so much that at the conference it was raised from a mission to a circuit, and he appointed to supply it again. He is a good pastor, preaches well, and he and his church started off so well that we are looking for still greater results this year.

Brother Cox is on the Gravelly circuit. He was transferred to us a few years ago from North Alabama. He is a man of age and experience. I have never heard him preach, but I understand his people are well pleased with him, and think he is just the man they needed. I hope he will make large improvements, and have glorious revivals, and bring glory to the Master.

Now you see, according to my thinking, this district is well manned with holy, consecrated, willing workers, and will accomplish much in the various fields. God bless them, help them and fire their hearts with the Holy Ghost; and may they meet the expectations of their weak and unworthy P. E.

G. W. BOYLS.

Bellville, Ark., Feb. 6, 1888.

To the Preachers and Members of the Dardanelle District:

DEAR BRETHREN.—The week of self-denial and prayer, on behalf of our mission fields, is recommended by our Board of Missions, and from the first to the eighth of April is suggested as the time. Please make arrangements to observe it, and let every preacher, both itinerant and local, be leaders in this move, and also let the prominent members of the church, where the preachers cannot be present, arrange for special mission services at their various churches; and if you cannot preach, you can have a missionary prayer meeting, and try to get all the people interested in this work. I want the preachers at their various appointments on that day to talk or preach on the subject of missions, and then hold a missionary prayer meeting. Let us also have a service for the children, when we can, and get them interested; and may the God who bought the world with the death of his Son, overshadow us and baptize us with the Holy Ghost and with the spirit of Missions.

G. W. BOYLS.

LETTER FROM JAPAN.

Wakayama--The Castle--Viscount Mori--Schools--The Moral Situation--The Japan Mail and Christianization--Then and Now.

Wakayama is a city of over sixty thousand, and the site of the Provincial Government of Kii, the most southern province of the main island, and the principal orange-growing section in the country. The first object that arrests one's attention on approaching the city is the old castle, located in the southern limits of the city, and standing on an eminence two hundred feet or more above the main level of the city. The entire hill, including many acres of surface, is surrounded by an ancient wall, which has an average height of thirty feet. On the east and north the ground has rather an upward slope from the top of the wall to the base of the castle, and bears a number of large trees, chiefly of sprangly pines, but now and then an orange tree or a red-leaf maple. On the west the hill-side is broken into irregular gorges. These are ingrown with bamboo and various other rank growths. Toward the south and southwest the land near the castle breaks off

suddenly, leaving a level plain below, which is covered almost densely with large trees of different varieties. Six persons standing around the tree, and touching each other's hands, could just measure the circumference of one of the largest. About half the distance round outside of the wall is a moat twelve or fifteen feet deep, and the different sections varying from fifty to one hundred feet in width. The water being usually not very deep, the moat affords a congenial home for the lotus plant, the root of which the people prize very highly as an article of food. The castle building is three stories high. It is built of large, rude timbers, after the old style of Japanese architecture.

From the top you can see on one side the bay, from the other you overlook the city and the river Kii, winding down through a fertile valley, dotted with farm villages and hemmed in by the mountains. This castle, with its surroundings, makes one of the most interesting ruins to be seen. The present generation of Japanese compare the ruined condition of the Shogun government to the old castle.

There are only three other foreigners in this city--Mr. and Mrs. Hudson and Miss Duffield, of the Cumberland Presbyterian church. The four of us are the only foreigners in this entire province. They gave me a cordial welcome; and, different from some other missionaries, they regard the coming of another worker of a sister denomination as a blessing instead of a calamity to be gotten rid of. Not long since the schools of this city were visited by the Minister of Education, Mr. A. Mori, whom some of your readers will remember as being the first representative of his country sent to the United States from 1871-73. He has since been sent as minister plenipotentiary to the countries of China and Great Britain. For several years he has been one of the leaders in the affairs of his country. His progressive views often brought strong opposition against him, but he was not the man to sacrifice conviction to hush clamor.

A writer says of him: "The more his countrymen criticize his political opinions, or his tastes as a private gentleman, the more indifferent did he become of their carping criticism, and when they found they could not make him angry, the more angry did they become." His reply to Secretary Fish, when he informed Mr. Mori of the sum of money to be refunded by the United States to the government of Japan, shows him then in possession of the spirit which fits him for the position he fills so admirably now. He then said: "If that money is returned, I shall propose to found a great library in the city of Tokio." It is to Viscount Mori, and others of this spirit, that the country is indebted for the present improved system of public schools. I cannot speak of the primary schools or the school for girls, because I have not had opportunities of observation; but the high schools (called middle schools) are certainly well regulated and capable of the best results. The Japanese are often joked about their taking no account of minor divisions of time, but this does not apply to these schools. The hourly outgoing of the schools is governed by the time bell. At the signal the change takes place quickly and with but little confusion. In the school in which I am employed, there are a director and fourteen teachers. I understand that there are now forty-five of these schools in the Empire. Above these come the higher middle schools--only five in the country. Lastly, there is an Imperial University located at Tokio.

It remains to be seen what will be the final outcome of an educated intellect without regenerated morals. A hint of the present state of the Japanese mind may be drawn from sentences noted in the essays of two boys in English Composition classes. One says, "The religion of Jesus teaches love, mercy, truth." The other has this idea: "Many western sciences are taught in the schools, and the religion of Christ is resisted with the discussion." Indeed, the present religious and political condition of this country affords a worthy subject for prayer for the Christian philanthropists of the world. It has been thought by some that because the Japanese people are so ready to admit Christian missionaries, and because so many are becoming Christians, that if opposition were presented they would be as ready to turn away. But if recent statements of the Japan Mail can be relied on, quite the contrary is true. The editor, in an article on "Roman Catholicism in Japan," after speaking of the persecution and expulsion of the Jesuits,

over two and a half centuries ago, says: "And yet it is certain that the religion lurked then in hidden corners. A colony of Christians lived last century in the Myogadani Valley at Koishikawa Tokyo, whom the Third Shogun is said to have secretly favored, and traces of this cult remain to this day." * * * When, too, the Jesuit fathers re-commenced their labors in Nagasaki, some fifteen years ago, after a great gap of over two hundred and fifty years, they found the embers of the old faith smouldering in the vicinity. Not hundreds, but thousands of people in the valley of Kinshin and the neighboring islands, had preserved the simple prayers and ceremonies of the foreign people, and were ready to welcome the reverend teachers who now came among them as their predecessors had come to them in the long past." If such an example of tenacity followed the imperfect work of Francis Xavier and his successors, may we not expect better results to follow the labors of the Protestant missionaries of this century? I think so. Besides, it must be remembered that it has been only in the last twenty years that this country has shaken off her shackles and put herself in the position of a learner of other nations. Before this time, no nation was more completely hermitized or better satisfied with her small sphere.

C. B. MOSELEY.

Wakayama, Japan, Jan. 10, 1888.

"THE GOSPEL NOT A BLESSING TO THE HEATHEN."

As strange as it may seem to sanctified ears and a converted heart, there are those, professing to be disciples of the Lord Jesus Christ, who undertake to maintain the utterly untenable position, that the gospel is a curse to the heathen instead of a blessing. Arguing from false premises, they arrive at false conclusions upon logical principles. They assume, that without the light of the gospel the heathen will be saved universally and unconditionally; while with that light, only those, who walk in the light, embrace its principles and obey its precepts, will be saved. "Therefore," say they, "the gospel is not a blessing to the heathen." Thus, by sophistry they endeavor to ease their consciences, while they refuse to contribute of the means God has entrusted them with, to send the gospel into the "regions beyond." This is strong reasoning for those, who have been reared in a gospel land, and in the enjoyment of gospel privileges and blessings, and whose hearts have been purified by gospel influences. Is the gospel a blessing to our own country? Would the advocates of this strange theory be willing to dispense with the gospel from our own land, or take their families and go dwell where there is no gospel? If not, why? If the gospel is a curse to one country and people, it must be to every country and people upon the very same principles. But a comparison of the condition of heathen with Christian countries will satisfy any candid mind, that the gospel is a blessing to any country. But the trouble is, as a rule, those who occupy such untenable ground upon any subject, and especially when pecuniary self-interest is involved, do not trouble themselves to investigate the subject and get at the facts. Such positions are always the result either of ignorance, prejudice or a grossly perverted state of heart.

But if the gospel is not a blessing to mankind, and if to keep them in ignorance of its truths insures salvation to all, the wonder to me is, that God as a merciful Being did not leave all in such blissful and merciful ignorance. The greatest mercy God could have shown the world, upon the above hypothesis, would have been to have kept them in utter ignorance of the whole gospel plan of salvation. If God be infinitely good, merciful and wise, as he is revealed to us, and as we believe him to be, then we have a right to expect him to do the very best possible for the world, as a manifestation of his goodness, wisdom and mercy. This he has certainly done in giving us the gospel. That the gospel is here is undeniable; and that God has given commandment to "go into all the world and preach the gospel to every creature" is equally certain. Why this cruel affliction, if the gospel is not a blessing? Could an infinitely merciful and holy God impose a system upon his creatures, that could only prove detrimental to their best interests? But God commands, and I must obey without calling into question the wisdom or goodness of the plan. The question is not, whether the heathen will be saved with or without the gospel, but can we be saved if we refuse