

THE ARKANSAS METHODIST

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

BY BENNETT & EMONSON.

"Speak thou the things which become sound doctrine."

TERMS, IN ADVANCE.
One Year, \$1.50. To Preachers, 1.00.

VOL. VI.

LITTLE ROCK, ARKANSAS, SATURDAY, FEBRUARY 25, 1888.

NO. 44.

GILDEROY ON ORGANS AND CHOIRS.

If your people are wise in the things that concern the kingdom of the Lord and relate to the prosperity of Methodism, THE ARKANSAS METHODIST will go into every Methodist family in the bounds of the three patronizing conferences. My observation has been that a family where no Church paper is taken is not worth much to the Church. They are not up in Church matters—not in sympathy with connectionalism and connection enterprises. A tremendous effort ought to be made by pastors and active official laymen to put THE ARKANSAS METHODIST into every family, and next to this the Nashville Advocate. Your first work is to build up the Church in your own section—in the territory committed to your care. This can be best done by the official organ of the patronizing conferences. It is your own paper, committed and pledged to the particular interests you have in charge. As people become interested in the work of the Church at home, they will want to know more of what the church is doing throughout all her borders. This will beget enlargement every way, and it will create a demand for the central official organ of Southern Methodism.

I suppose you have some trouble at some places in Arkansas over the choir, the organ and the singing, just as we have on this side of the Mississippi. The choir is the eye—sometimes the eye-sore—of many of our churches. How tender and touchy they are. Most choirs are superlatively sensitive. Some of them know too much to allow a single suggestion from the pastor or any one else. They fly up, flare up, and often fly all to pieces. Well, I go ahead and say what I think, freely, fully, firmly and kindly, and if the choir gets into a huff, why I just move right along like nothing happened, and pretty soon they come around all right. I rather like a good organ and a good choir, when they lead the singing of the congregation. I do not like it when they do all the singing for the people. I don't like worship by proxy. A sensible, Christian, level-headed, middle-aged lady is generally a better organist and leader than a young lady—far better than some pert little miss, who is more anxious to display her accomplishments than to lead the worship of God. In many places it is next to impossible to get a young lady at the organ on time. She has to wait for her beau—especially on Sunday night—a fop of a young fellow, with a pin-feather mustache and hair parted in the middle. I never wait on an organist. When the time comes, I move off. It isn't fair to keep those who come on time waiting for those who are always behind. If I say eleven a. m. and seven p. m., I mean it, and I'm going to be as good as my word if Providence does not prevent. I am glad to say that I never had a tardy congregation more than three Sundays at the same place. The people know I'm not going to wait on them, so they come along to church.

In some places we have some good old souls who die awfully hard on the organ and choir question. It surprises me sometimes to find such good people so hard-headed, so stubborn, so persistent. In nearly everything else they are gentle enough, as conservative as they can be, and perfectly reasonable. They won't sing, won't try to sing, when the organ plays. Some of them won't even stand up when we sing. I've known a few of them who sit and look out of the window or with heads hung down and lips poked out, like they were pouting, while the choir and part of the congregation were singing some grand old hymn. They think this a great virtue, but really it is an ugly fault. I'm sorry for his class, I am. I can't sing much—never could. When I start it is a doubtful question what tune or what meter I'm going to hit on, or how high or low the key will be; but I often raise the tune and go ahead, just to gratify these good old souls. If I chance to hit it, they brighten up and "chime in, tune or no tune," as Bishop Kavanaugh said of himself. From this class I get ten times as many compliments on my singing as on my preaching; in fact, my preaching is rather accidental, like my singing. I am as often aside from the meter in preaching as I miss the tune in singing. Some of these good people have organs in

their homes, and they play on them and sing at home; but they said "no"—said "scissors"—at first, and they are going to stick to it till they die. I have been able to compromise with a few of them. It seems they object most to preludes, interludes and "subludes," so I get on the good side of my organist and persuade her to leave off these extras, and most of the opposition to the organ dies away. I have known a few men and one or two women whose religion had simmered down to a compound extract of opposition to the organ. But, my brother, there are so many good things in Arkansas that you may not have troubles of this kind over there. I hope you have fewer of them than we over this way. I touch organ and choir matters firmly but cautiously. "A burnt child dreads the fire." I will select my lessons from the word of God, my texts and my hymns from the Hymn Book, and I'll have these hymns sung or none at all. I hold a tight grip on this. I'm not going to turn my back over to the choir, nor to any one else. I must and will have my way about that for which I am personally responsible.

Yours, GILDEROY.

Senatobia, Miss.

WINFIELD MEMORIAL CHURCH.

EDITOR ARKANSAS METHODIST:—Some time since I sent you some notes from the field, but for some cause they never saw the light. The church at home is always glad to hear from our brother's work. Montana is a fine field for Southern Methodism. We have but a half dozen preachers here, but they are doing much. Several new churches and parsonages have been built and our membership will be largely increased this year. We are needing several more solid, hardy, brave preachers to help us in this field. There are some fine openings here for us just now, but if they are not filled soon, others will step in and take the field. Montana is largely settled by people from the South, and are favorable to our church. Romanism and Mormonism have control of a large part of the West, and our repeated calls for men and means has been to save our own American people from drifting into those corrupt societies.

WINFIELD MEMORIAL CHURCH.

I am building a new church at Belgrade, Montana, a new, promising town at the Northern Pacific Railroad, and lack \$300 of having means enough to complete it. An old, true friend of Dr. Winfield's, suggested that we call upon the doctor's friends to help us build it, and we would call it the "Winfield Memorial Church." Dr. Winfield visited me at West Plains last Fall and talked to me of the importance of our Western work. I received a letter from him just before his death, telling me he was going to write up the importance of the work in Montana, and help us to man and develop this fine field. Now he is gone. But we want to perpetuate his noble memory. He has thousands of dear friends in Arkansas and in other States, who will deem it a pleasure to contribute towards this fund. In no way could we so fittingly honor that great Church Builder, as by erecting a church in his name, to perpetuate his memory and extend Christ's kingdom. Let every one send us a dollar or more, and let us raise the amount at once. The people here are not able to build it themselves, and unless we get help we must fail. Please friends, act promptly. All money received will be duly acknowledged in THE ARKANSAS METHODIST. Address me as below.

B. E. H. WARREN,

Willow Creek, Gallatin county, Montana.

"TOTE FAIR."

EDITOR METHODIST:—My acquaintance with Bro. Jewell is limited, but to look at those expressive eyes and benign countenance, all radiant with tenderness and love, one would not think Bro. Jewell a man to back from any thing reasonable and right. But it has happened unto him. I mean the question propounded by Dr. Withers regarding his "experience," which he would "answer at the proper time and place." Now I repeat, that he and Bro. Turrentine are in a bad way if they do not answer these questions. Did you (as well as other

brethren) not ask the members of the Holiness Association many questions pro and con, before and since its organization? Were these questions not promptly answered? And did you not say what you wished regarding their honest statement or answers? Then Bro. Jewell, what right in the name of all that is fair, have you to retire so ungracefully, without answering these questions, which would have shed so much light on these troubled questions? And then to hide yourself behind the announcement that you would drop the discussion, as you retired from the editorship of THE METHODIST. Bro. Jewell, I honor you, sir, but that, it seems to me, is an injustice, which I do not believe you are willing to thrust upon us. Perhaps I should have said before, that I am a member of that Association. Now if you and Bro. Turrentine, together with all who oppose this "Association," or the "Second Blessing Theory" of sanctification, will abide the "Golden Rule," please answer in "plain English" the following questions:

- 1st. When you are tempted of Satan, do you ever realize an internal response to that temptation?
- 2nd. If there is such a response, is it not an evidence of the remaining fragments of the carnal mind?
- 3rd. Does regeneration take away that part of depravity, or Adamic nature, which is found in a child?
- 4th. If it does, please explain this text: "Except ye be converted and become as a little child, ye cannot," etc.
- 5th. Have you sin in your heart? If so, what benefit do you derive from your quotation from John, "He that is born of God doth not commit sin," etc.?
- 6th. If you are entirely free from indwelling sin, which leads you to get angry, to sometimes desire to do things you know to be wrong, which will some times cause a man to neglect secret prayer, or reading the Bible, or many known duties, how were you divested of these troubles? Please answer these plainly.
- 7th. What is Regeneration? What is sanctification according to your idea?
- 8th. Is there any difference? If so, what is it?
- 9th. Do you ever preach sanctification? and are people sanctified?
- 10th. If they are, then why may I not preach it also, that I too may have "seals to my ministry?" But if you do not preach it, and people are not sanctified, what good in a mere perfunctory faith?

Brothers, if we are wrong, will you not come to us in the "spirit of meekness" and answer these questions, leaving off all irrelevance? "Dog tail" illustrations will never move a man of firmness. If you will unmask yourselves as we have, you will not answer these questions by mere reference to number, but quote, and then answer; otherwise you can equivocate. If I am on the wrong "punchon," I want to know it; but I will want some one who will deal with me in love to turn on the light, so I can see it. I was converted the 3rd Sabbath in June, 1883. It was a gracious moment. The evidence was clear. But the 10th day of January 1886, in the town of Amity, my soul was made "perfect in life." The evidence was clear indeed. You tell me it was a delusion! O how sorry I am to hear it! It was the grandest day of my life. The weeks of "perfect peace" that followed I can not describe. But you say, "Come down; it's a superficial structure!" Where will I "come down" to? If this is not true, then I will not likely make a "fanatic," an "anarchist," a "come-outer," but an INFIDEL. So do not shun to make this thing clear. You have said "error," and if there is damage, are you not responsible?

Yours in love, W. A. FREEMAN.

Feb. 13, 1888.

FROM TEXAS.

EDITOR ARKANSAS METHODIST:—We are having an unusual winter for Texas. It has been raining almost incessantly for three months past, and as usual we are mud bound; yea, black mud at that. I know full well, that you Arkansas people know all about mud, but not so much about the black waxey kind. Fortunately for me, if not for my people, I did not have to move this year, so this muddy weather finds me and mine safely ensconced in a com-

fortable parsonage with wood near by. So with all the rough weather we still survive, looking forward, of course, to a brighter day, and an abundant harvest next year.

It seems that our brethren in Arkansas as well as Texas can't get settled on the Holiness question. There, as here, I believe the difference is more in terms than in fact. Be that as it may, heart purity is the great need of the Church in all our borders, and the sooner we attain this great blessing the better. Hence I think it safest not to wait too long and patiently to grow into, but if not enjoying the blessing go to the Lord in fervent, earnest prayer and seek till we obtain. That's the question: "Am I in possession of the blessing?" If not, I am living beneath my privileges. It is exceedingly difficult for a man to preach anything he does not profess. But I am digressing, as I did not begin with the view of writing an essay on holiness or sanctification. Nay, verily, I feel mentally and morally incompetent to the task. Remember me kindly to old friends and brethren, especially in my old pastoral charges in the L. R. Conference. It is doubtful as to whether I shall meet them again in the flesh, but tell them I am still on the route and hope to meet them in the Sweet Bye and Bye. Yours in hope,

F. M. WINBURNE.

THE TIDE IS RISING.

We mean the tide of missionary sentiment in the Methodist Episcopal Church, South. Evidence of this fact is found in the steady decrease of our mission debt. The Annual Report of the Treasurer, May 1887, showed the debt at that date to be \$90,241.12. The Treasurer's report in the Missionary Reporter for February shows that on Feb. 1st 1888, the debt had been reduced to \$31,799.46. Since that report was made, our last note in bank, amounting to \$10,000, has been paid, which reduces our debt to \$21,799.46. Our debt is now less than at any time since 1883. Why not pay every dollar and be done with it? Dr. Allen calls for "One hundred subscribers of \$500 each—the object being to relieve the Board of its embarrassment, and thereby secure beyond a peradventure the re-enforcement and relief of all our mission fields." Heads the call with his own subscription. Who else will answer this call?

Our week of prayer and self-denial, April 1-8, is near at hand. Will each pastor see that it is faithfully observed in his charge? This is our Master's work. I. G. John, Sec.

DISCIPLINE.

On the 88th page of the Discipline we have the questions that are asked the preachers before the Conference, in admitting them into full connection. Questions. Have you faith in Christ? Are you going on to perfection? Do you expect to be made perfect in love in this life? Are you groaning after it? And many other questions that we would do well to consider. But these four above we want to notice at this time. The preacher answers to the first. I have. Of course it is to be supposed, that a preacher who has been in the traveling work two years, has faith in Christ, that is, he is converted. Are you going on to perfection? I am. Now according to some of our good brethren, this is "a strange mixture of things." Here is a man who claims to be converted, and at the same time claims to be going on to perfection! How is this, brother? Don't you know God does a perfect work at conversion, and here you are talking about going on to perfection? Just as if you were not made perfect. Do you expect to be made perfect in love in this life? Here we all profess that we expect it. In the presence of God and the whole Conference, we make the profession, that we believe perfect love is received after conversion. It is plain, that our Discipline supposes conversion to precede perfect love. Are you groaning after it? Now to groan after a thing is to pray for it, and to pray for a thing is to expect it. Jesus says, "What things so ever ye desire when ye pray, believe that ye receive them and ye shall have them." We are permitted to say we are praying for perfect love; yea, we may profess before the Conference and the whole world, that we

are "groaning," i. e., praying for it; but we must never open our mouths, if the Lord should be so good as to answer our prayer. According to some, we must not be so impudent as to say, that God will answer prayer. All of our brethren admit that one should publicly profess to be praying for perfect love; but some think we should say nothing about it, if God should give us what we prayed for. I can't see any harm in a poor soul humbly saying that God will answer prayer. Especially when we remember, that Jesus said ask what ye will, and it shall be done unto you. O let us ask in faith, and God will hear us, and wrap the Church in a flame of divine glory, so that we'll perfectly love Him, and love our neighbors as ourselves. J. H. CALLAWAY.

Redfield, Ark., Feb. 17, 1888.

OUR "CHESTNUT."

To the Rev. W. M. Green, of our Conference (Tennessee), we are indebted for the above appellation, as appropriate to the theatre question in this department of Southern Methodism. He holds with the Nashville American and the other secular papers of the heathen persuasion, as against the Nashville Advocate, and all other religious papers. The American, he says, has the right ring, and that paper says, "all" the secular papers are on one side, and "all" the religious papers are on the other side, as regards people attending theatres. Bro. Green, however, suggests that you "file out," if you hear or see anything vulgar after you get there—after you get there. There being no unchaste language nor "actresses semi-nude," you can stay. In the absence of these indecencies, the drama has no "demoralizing tendency," and he defies "any sane man" to say that it does. In the matter of "taking such diversions as cannot be used in the name of the Lord Jesus," the "sober judgment of the pastor and the conscience of the member" must determine as to those that are forbidden. Church authorities are nothing, when the sober judgment of the pastor and conscious of the member are at agreement. Both these being infallible, of course they will agree—in a horn!

The American has the affrontery to call upon the religious press to side with the secular press, to the end that the theatre may be improved—purified, instead of opposing the attendance of church members; and very defiantly we are notified that the theatre has come to stay. So has hell come to stay, of which the theatre is one of the most commodious vestibules. No, the theatre will sooner or later be swept from the earth, as one of the works of the devil, albeit American stockholders are also stockholders in the "Theater Vendome" in Nashville.

Our Nashville Advocate editors have been doing valiant service in withstanding the American, and other enemies of the church in these troublous times, which have been brought upon us largely by our "eminent divine." It is funny to witness the discomfiture of that audacious journal by Candler and Fitzgerald afterwards, after having compelled them into the arena, one at a time, with it. Having forced a collision with the Advocate, it now says: "We have to much respect for Christianity—if there was no other reason, to wrangle a religious paper." So, so!

A. T. GOODLOE.

FIELD NOTES.

FROM STATE LINE MISSION.

Dear Brother Bennett:—I arrived upon my work three days after Conference, sick, and for three days was nearly helpless. Arriving late on Thursday night, I missed my regular second Sunday appointment, but as soon as I could ride I started out and found seven appointments on the work, about 190 members and a very rough country to ride over, but then I expected that. I have been able to fill all my appointments, except at three places, where they have no stoves in the houses. Congregations generally good. One-fourth of the missionary collections in hand, and \$2.50 paid to this P. C. up to date. Brethren, if we would commence on these collections early, and never pass a hat, we would get them all. So much for our part, now for my people's part. But when we come to talk about our people, how careful and guarded our language, to be

sure! It isn't fashionable for a P. C. to find anything wrong with his people, or at least, not to put it into the paper, if he does. Leastwise, most of the brethren who send field notes, I see, have good, clever, praying, church-going, intelligent people; and I want it distinctly understood that my people, and all the people I ever served, are just as good as the best, but somehow or other I never could succeed in persuading my people to realize their full value and live up to the height of their privileges. Whether or not I shall succeed at it this year remains to be proven. The great difficulty is to persuade people to see that their hearts are deceitful above all things, and desperately wicked; therefore, they are ever trying to make us believe error is truth; that the way to hell is the way to heaven, and it is so much easier to pamper the flesh than to deny it. We are prone to believe our deceitful hearts, and not God's Book; that is, it is "sin in the flesh." Rom. 8:3.

Dr. Withers is right in theory, but wrong in practice. We need no "Holiness Association," but if we want to get nearer to God, we must imitate Christ. "And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God," and then he went forth to elevate fallen humanity by teaching. You struck the key note, viz: that "our people need instruction." Brethren, let us quit bemoaning, and instruct. No man chooses an apparent evil, but walks in his perverse ways because he thinks he's right, deceived by his wicked heart. Show him that he is wrong, according to God's word, and then leave him to the Spirit; for "not by might, nor by power, but by my Spirit, saith the Lord." But don't forget to pray that God will pour out His Spirit.

Yours Fraternally,

C. H. CARY.

Camp, Ark., Feb. 17, 1888.

FROM HOT SPRINGS CIRCUIT.

All the interests of the church are moving forward. We are making an earnest effort to get in our missionary collections and get ready for the week of self-denial and prayer. I had the misfortune to have my pony's leg broken just about Christmas, but I think my good people will furnish the money by another month to buy another horse. Quite an interest is being awakened and exercised in church building, with some necessary movements toward success in the same. We have but one church house under deed and finished for use, yet we have 450 members. If the board will help us a little, we can build two good houses, and secure to the church \$1,200 or \$1,400 worth of church property.

My official board and people, too, are generally concerned in the welfare of the P. C. and his family. We are not likely to have a pounding, but they are beginning to make the P. C. think he will get a terrible kicking pretty soon. In the way of a horse. Besides, my people say they are going to build a parsonage and have a home for the P. C. In the main, the outlook is good. We are encouraged and hopeful of a successful year.

J. S. NICHOLSON.

FROM GALLOWAY CIRCUIT.

I wish to say through THE METHODIST to my many friends, I am just recovering from the most serious sickness of my life. I am now able to go about my Master's work. I was most tenderly and constantly nursed, not only by my family, but the good people of Lonoke, and the circuit spared no pains to afford me and mine relief. I am very thankful to our good God and to the good people. Through the kindness of the P. E. and Bro. Leak, I am again in charge of the Galloway circuit. Will the brethren pray for me, that I may continue to improve, and that this may be a glorious year of revival power on this circuit. This is a good people and a rich country, but oh the mud! Brethren, pray for me, and especially those in the ministry, that I may be successful. God bless the people of Galloway circuit and THE ARKANSAS METHODIST.

S. H. PARKER.

This is true: "It is said that one-tenth of the Christians in the world do nine-tenths of the Christian work. So long as this is so we can not wonder that it goes halting as it does."

ARKANSAS METHODIST.

SATURDAY, FEBRUARY 25, 1888.

PALMORE LETTERS.

Westward Around the World---Baalbec to Beyroot.

NO. LI.

Two hundred yards northeast of the acropolis or area of the great Temples of Jupiter and the Sun, there is a beautiful little Corinthian Temple. This is circular, and a gem without, with eight monolith columns. Between the columns are handsome niches, giving it the appearance of an octagon. The entablature is heavy laden with decoration, while a richly executed frieze of flowers adorns the walls of the cells. Wreaths are gracefully suspended from the cornice over each niche. Over this little temple, which was probably dedicated to the worship of Venus, hangs a weeping willow, like "beauty mourning over genius." A hundred years ago this was used by the Christians of the Greek church.

Still further to the north is the oldly constructed mosque of Saladin, the columns of which were taken from the ruined temples near by and placed in the mosque without reference to material, size or order. A large column and a small one of porphyry, granite or marble; Doric, Ionic or Corinthian, standing in heterogeneous confusion. The walls are of like intermixture—large stones and small, smooth and rough, beveled and plain; while here and there the Saracens add something of their own style, which makes confusion worse confounded. The only interest attaching to this mosque is its marking the spot or covering the tomb of him who so bravely fought the Crusaders at the gates of Jaffa, routing them completely and capturing the holy cross on the Plain of Hattin. His magnanimity to foes, subdued, has been magnified by both Saracen and Christian.

The modern town of Baalbec with its narrow streets and uninviting homes is too insignificant of itself ever to divert the attention of a traveler from the even tenor of his way. Like the broken down aristocracy of other countries, however, it can point to the marks and monuments of a munificent past. To visit Syria without seeing these ruins would be like playing Hamlet with the part of Hamlet left out. The temples of Madura and Trichinopoly in Southern India are more fantastically grotesque and wildly weird; the ruins of Karnak near Thebes may be more extensive, the works of Praxitales and Phidias may glow with greater glory in the splendid light of the Periclean age; the baths of Caracalla, the Pantheon and Colosseum have a broader fame; but for exquisite workmanship on mammoth massiveness of material adjusted to plans Titanic, there is nothing in all Paganism more impressive than this.

Leaving rather comfortable and neat apartments in the small hotel just east of the ruins, our journey is southward through the lovely valley of Coele Syria. This valley with the Lebanon Mountains on the west and the Anti Lebanon on the east is ten miles wide and one hundred long. After slowly wending our way for weeks along the narrow paths, up precipitous mountains, over rugged rocks and down dangerous declivities, to find seven hours of level, broad and elegant road before us was an enjoyable treat. The air coming down from the snow crest of Lebanon, two hundred feet higher than Hermon, was full of ozone.

"There was that nameless splendor everywhere, That wild exhilaration in the air, Which makes the passers in the city street Congratulate each other as they meet."

Our horses shared in the vivacity, and racing was almost inevitable.

It was a gala day at Kerak where we halted for our midday lunch. The costumes of the hilarious throng romping and playing in the open air, were as diverse as the complexion of their faces and religion. For centuries the Lebanon mountains have been a vast city of refuge from religious persecution; hence it is that you find Christianity, Mohammedan and Paganism here somewhat amalgamated. The Moslem custodian here of the Tomb of Noah seems thoroughly impressed with its identity. This poor old man certainly regards this old hero of faith, the Flood and the Ark as a regular Longfellow. This so-called tomb extends the extreme length of an old mosque, measuring 150 feet. If the

other survivors of the flood required tombs of similar dimensions they might have waded through all ordinary emergencies. The more we see of the Mohammedans, the higher is our appreciation of the Crusaders.

The Maronite too, is a puzzle if not a pleasure to study. Though Roman in name he is somewhat Greek in the practice of his church. Celibacy is not imposed on the priesthood, but they can not take a second wife if the first should die. The mass is celebrated in the Syriac, while the gospel is read in the Arabic. In the communion the bread is mixed with the wine and administered with a spoon by the priest. The influence of the clergy is potent; no one can marry without the consent of his pastor and bishop. They have at their command a fearful word of excommunication, which applied to an individual would instantly bar every door against him. This word, the more terrible, because its import is always left to the imagination of the mountaineer, is frumason, a corruption of free-mason. They believe a free-mason a horrible being, doomed to perdition, who has daily dealings with Satan; casting malignant spells, inflicting diseases on the faithful and dragging them down along with himself to the bottomless pit.

Late in the afternoon we intersected the splendid turn-pike road, built by the French government from Beyroot to Damascus. Here we commenced the serpentine ascent of the Lebanon range; pitching our tents for a final encampment on a knee or lap of the mountain over-looking the plain of Coele Syria. Our thirty days in the saddle, and of tent life in Palestine and Syria, ends on the morrow. Though our "life in the saddle" has been arduous, perilous, and often full of fatigue, yet our "tent life" has been comfortable, and even sumptuous from the beginning. The reader doubtless shakes his head in doubt as to that last adjective. For how could tent life be sumptuous, over a country whose precipitous paths and rugged mountains preclude the use of even a wheelbarrow in a supply train; where no wheeled vehicle ever can go? To answer this question we will give a rough inventory of our outfit.

While our camp sat upon the lap of Lebanon, the cold night winds stealing down the stairway of snow, whispered: "Winter lingers in the lap of Spring!" After supper our entire party gathered with their camp-chairs in a large circle around a blazing fire at the axis of the camp. Placing my chair by our commander-in-chief—Rolla Floyd of Joppat, we make the following catalogue of equipment: 54 horses and mules, 5 donkeys, 30 men—servants, 10 sleeping tents and 1 large dining tent. Above these tents are unfurled every evening, five American, one English and one Dutch flags. All this vast train of pack-mules, servants, tents and palanquins, is for the accommodation of only nineteen tourists, seventeen of whom are Americans, one from Scotland and one from Holland. The servants, whose homes are in Beyroot, Lebanon, Sidon and Jeppa, gathered within our circle and gave us rather chaotic specimens of their sword dances and war songs, and the gleaming of sword blades and firing of pistols. This sudden outburst of uproarious hilarity on the part of these servants, who had been for thirty days so demurely docile, was rather mysterious, until we discovered that they had been exercising their "personal liberty," and were drunk. We were very much surprised that so good a man as friend Floyd, coming as he did from the State of Maine, should have allowed such a breach of propriety. The average American who visits Palestine, can already see the "handwriting on the wall" against drunkard factories at home, and drunkard tolerance abroad.

How soon we become attached to our environment, and what a happy, as well as dangerous law it is in our nature. As we take our last ride with these humble servants and familiar horses, donkeys and mules.

"A feeling of sadness comes o'er me, Somewhat akin to pain, Which resembles sorrow only As the mists resemble rain."

This mist was soon dissipated, however, as we ascended the crest of Lebanon and shared the exciting sport of snow-balling so late in the season. And when we caught the sweeping western vision from the summit, we exclaimed with some of the enthusiasm of Xenophon's soldiers: "Thalatta! Thalatta!" The sea! the sea! There is nothing more restless than the sea, and yet there is nothing more restful to me after the weariness of a long

land voyage. My sleep is never more profound than when thus rocked in the "Cradle of the Deep." I can now appreciate a sailor's fondness for a "Life on the Ocean Wave."

From this elevation we look down 5,600 feet on the harbor and city of Beyroot. The vision is as deceptive as the distance to the Rocky Mountains when viewed from the streets of Denver city. On our right, and to the North, was a grand amphitheatre of mountains above the wild gorge of the Wady Hummana. The wild, desolate, dreariness of these volcanic pinacles was in striking contrast to the green suburbs of the city by the sea. At every zigzag of the road a different view of the picture is obtained, as in the turning of a kaleidoscope, something like the Alpine climate in Southern France to the Mont Cenis tunnel, or the Darjeeling road up the Himalaya mountains. From the foot of the mountain we pass through miles of orchards, gardens and pleasant villas and a pine grove.

Just before entering the city, we paused by a tall, grey shaft of granite, standing in a little cemetery amid tall cedars on the right of the road. From this commanding shaft we copy the following inscription:

"Rev. Calvin Kingsley, D. D., Bishop of the Methodist Episcopal Church, born in the State of New York, U. S. A., September 8th, 1802; died in Beyroot Syria, April 6th, 1870, while making for his church, the first Episcopal tour of the globe. May this tomb unite more closely Asia and America." His death, and that of E. M. Marvin, the first Bishop of the Southern Methodist Church, who girdled the world with his faith and spiritual fire, have drawn the hearts of universal Methodism towards Asia.

W. R. PALMORE.

FROM OUR ENGLISH CORRESPONDENT.

The wave of evangelism now passing over British Methodism, to which frequent reference has been made of late, continues to increase in volume and in force. The largest and most enthusiastic Home Missionary meetings ever known in the history of the Convention, have recently been held in various parts of the country, and widespread sympathy is expressed for the "forward movement," as it is often called. At a large convention held in Birmingham last Monday, the Rev. J. E. Clapham, the energetic secretary of the Home Mission Fund, and also of the London Mission, voiced a widespread sentiment when he laid down the four propositions that Methodism to-day cannot afford to live on the glories and traditions of the past, nor to become the church of a class, nor to abandon evangelism and become simply a teaching institution, nor to become dull, hum-drum and perfunctory. Novel methods must in some cases be adopted, to meet changing circumstances; and the church must not ignore the social questions of the day, but care for the bodies, as well as the souls, of men. At Hull the Centenary of the George Yard Chapel has just been celebrated gladly and hopefully; and the deserted Wesley Chapel has been transformed into Wesley Hall, which is now filled at every service. At Nottingham the people have gathered in their thousands to hear the ministers of the London Mission preach and describe their work, hundreds being turned away disappointed, even after a large overflow meeting had been organized, and mission services have been held in various parts of the town.

So far, the London Mission is a decided success. In every department progress is reported. Even financially there is no prospect of any serious burden, for the collections at the West Central Mission now amount to about £3,000 per annum, and about £600 per annum is contributed by the congregation at St. John's Square, where the Rev. Edward Smith is working vigorously. At the East End the Rev. Peter Thompson reports progress of a most gratifying nature, in connection with St. George's, Walldose Square, Spitalfields and "Paddy's Goose." A convenient Music Hall, "the old Mahogany Bar," has also been leased, and negotiations are now on foot for securing the freehold.

"Thomas Champness to the Children of John Wesley Greeting" is the commencement of a little pamphlet entitled, "Shall Methodism attack the world on 'joyful news' lines?" These lines are, in brief, the calling out of lay agents on a larger scale, on the ground of economy. Mr. Champness has now about fifty men under his direction, and very good work they have

accomplished. He directs their operations from the headquarters at Rochdale, and advocates the establishment of similar Homes in various parts of country.

A movement has been on foot for several months for supplying the unemployed local preachers of London and the neighborhood with work in the villages of the "Home Countries" around. Many willing and qualified workers have nothing, or next to nothing to do; and large areas of ground, Methodistically destitute, surround them. A plan for bringing these into contact has been formed. A register of all able and willing to render service, and of the localities requiring help, has been compiled under the direction of the Rev. John Bond.

At the Birmingham Central Hall, a large Sunday School Convention was held on the 18th of January, at which the Rev. C. H. Kelly, the Connectional Sunday School secretary (and Representative of the British Conference to the forthcoming General Conference of the M. E. Church of the U. S.), attended and gave much valuable counsel to Sunday School workers. An admirable "model lesson" was given by Mr. Joseph Richardson, of Oxford, and a paper on "How to deal with our elder scholars" was read by Mr. J. Barnes. The Revs. Dr. R. N. Young and F. W. Macdonald and Mr. J. Barnes also delivered addresses. It is hoped that the gathering will give a stimulus to Sunday School work throughout the District.

Vigorous efforts have recently been made to establish Soldiers' and Sailors' Homes. The last Conference affirmed the great importance of this work. All efforts to protect our soldiers and sailors from the parasites who infest every garrison town and naval stations, deserve the consideration of all patriots and philanthropists. Methodist Homes have already been established at Aldershot, Chatham, Shorecliffe, Eastney, Malta, Cairo, Dum-Dum, Secunderabad, Mandalay and Hong Kong; but many more are needed, and in furtherance of the movement a "Royal Naval and Military Bazaar," by which it is hoped to raise £10,000, is to be held early in May. The promoters of the scheme have secured the distinguished patronage of their Royal Highness the Prince and Princess of Wales, the Duke and Duchess of Edinburgh, the Duchess of Cambridge and the Duchess of Teck, with more than a score of other notabilities. Drawing-room and public meetings have been held in Sheffield, Blackheath, Manchester, Nottingham and elsewhere, at which the claims of the scheme have been advocated by Revs. R. W. Allen, T. D. Barnes and A. H. Male, Sir G. H. Chubb and others. Mr. J. S. Budgett has promised £1,000 towards the movement.

The Leys School at Cambridge is an institution of which Methodism may be proud. It ranks with the best public schools of the country; and though young, as ages go with public schools, it has traditions and successes of its own which are very precious to the "old boys" who hold an annual reunion in London to renew old friendships. The conversation held on the 18th of January was brilliant and enjoyable. About 400 assembled. Dr. and Mrs. Moulton, who evidently live in the hearts of those who passed their boyhood under their care, received quite an ovation.

The Congregational Body in England has sustained a heavy loss in the death of Mr. Jas. Spicer. At the time of his decease he was trustee and treasurer of the Congregational Union of England and Wales, and for thirty-three years was treasurer of the Colonial Missionary Society. He did much good work in various philanthropic fields, especially those connected with the metropolis.

Mr. T. Morgan Harvey has been recommended to Conference by the committee of the Wesleyan Missionary Society to fill the post of treasurer in place of the late Sir Wm. McArthur, K. C. M. G. The nomination will be generally approved. Mr. Harvey will be able to devote time and practical ability to the discharge of his duties, and he has special personal knowledge of one portion of the mission field, viz: South Africa, which will prove very serviceable. Rev. A. O. SMITH, Harborne, Birmingham, Feb. 1, 1888.

THE EDUCATION WE NEED.

A few days ago we noticed in the Press, of Little Rock, an extract from the Chicago News, criticising the moral and educational standing of Arkansas. As found in the Press, it reads as follows:

"Arkansas, with a fine climate, a

deep, rich soil, and abundantly watered; with coal along the Arkansas river, from ore in the Ozark mountains, salt springs near Ouachita, oil stone near Hot Springs, kaolin in Pulaski county; ranking sixth in its production of cotton and among the first in potatoes and corn. * * * is in no condition to invite settlers, either alien or native born. * * * It makes little difference whether the State of Arkansas appeals to Americans or to foreigners to become its inhabitants, for the first question either will ask after learning about soil and climate will be, what facilities has the State for the education of its children? Are the rights of all citizens respected? Is morality or vice the rule with the people? The cheapness of land and the exemption from taxation go for nothing as compared with education and the enjoyment of civil rights."

The editor of the Press justly answered this unjust advertisement of the State's immorality. As compared with other States, Arkansas possesses advantages "as good, if not superior to any with same population and taxable values." As to morals, Arkansas will not suffer in a comparison with Illinois. During the past ten years the M. E. Church, South, has doubled its membership. It has now 65,000. Other churches have moved grandly forward in numbers and influence. The thralldom of intemperance now upon less than one-half the State. But it would not do for us to measure ourselves by comparison with other States. Let us examine some of the institutions of the State and see why better results have not accrued. If we find where improvement could be made, let it be made.

The State is not what she hopes to be. Unless her educational matters are directed with great wisdom, the State will never be what she should be. Further, unless the children of this great commonwealth receive a different and broader education than that which has been furnished them in the common schools, she will strike a blow at that prosperity that is so much desired.

We have been trained up to the idea that the public schools are a panacea for all social evils. As for myself, I have accepted without reserve the theory upon which they are founded. What is this basic principle? Let the superintendent of the Board of Education of the city of New York answer. He says, in his report for 1879: "In our day, and in the condition of American life, we need all the power of an educated intelligence to lift the masses as well as to maintain an equilibrium in society. The distribution of knowledge is as necessary as the distribution of light. We need the distributive power of systems of education, which will reach the lowest abodes and penetrate to the furthest hamlets of the land. The best education of the people will thus become the best government of the people."

This principle, which we had accepted with so much pleasure, we find to be entirely false. Knowledge will not lift the masses. It may inflate them, as a balloon is inflated with gas; but as the balloon needs a man to regulate its movements, so man needs a divine principle to regulate his conduct. "Mere knowledge does not raise the quality of men's moral natures."

Ignorance is not the mother of vice. Ignorance is the mother of superstition. But vice is not the logical sequence any more than of knowledge. Thackeray says, "Vice is the satisfaction of personal wants, without regard to right." Knowledge only increases a man's capacity to do more good or more evil. Simply train the mind of a pick-pocket and the natural product will be a bank defaulter. There is a man who can be influenced with a drink of whiskey to cast a corrupt ballot. So do we find a Lord Bacon with a thousand times' greater capacity for corrupt deeds.

Without correct moral training, education is a positive injury. An ignorant wicked man can be persuaded to wicked deeds; but an educated wicked man plans and persuades others into the commission of atrocious crimes. Knowledge is power, but power for woe as well as weal.

The gospel of the Son of God alone can "lift the masses." Through its regulating influence the nature of man is changed. The Son of God was "manifested to destroy the world of the devil." If the purpose of the Church of God is to transform bad men into good ones, where can be the objection to the Church's influence in the school?

Whatever of good may be found in the public schools of this country is the direct or indirect product of the Christian religion. A comparison of the schools of this country to those of heathen or semi-infidel lands, easily demonstrates this. To

mention the comparison is sufficient. To claim less for Christianity would be for a man to spurn from him, without cause, the self-sacrificing mother who has nourished and cherished him.

There is no true education unless the moral as well as the intellectual faculties are trained. The Church of God was appointed to train the moral faculties. We do not believe in the "Divine Right of Kings" to rule the people, but we do believe in the Divine Right of the Church in the school. When the authorities of the State shall so far wander from the true "principles of political economy as to expunge the Bible from the free schools, or to allow immoral men to teach in them, they will strike a blow at that common liberty they were aiming to protect.

We have been in the habit of commending, as large-minded and philanthropic, those men who have been taking a leading part in fostering the institutions of the State. It would be well for us to pause awhile. What has this powerful agency done?

It has failed to lift the masses and to maintain an equilibrium of forces in society, in so far as the influence of Christianity has been spurned. With its imperfections, it has trained the mind of the child and left it to get moral training the best way it could. This has caused the child to desire things above what it has been accustomed to. Not having a sufficient moral training to prevent, the child obtains the object of his desire through improper methods. They are an easy prey to designing men. Hence, such scenes as occurred in the Hay Market in Chicago.

As long as this institution is so closely connected with politics and politicians, there will never be good flow from it that is desired. We may in a future article show where corruption has been much of the incentive to those who have fostered the free school. But I may allude simply to Blair bill to prove that the school question is too closely connected with politics. If these far-sighted, philanthropic statesmen, who have set this institution to running, think it the great panacea of all the ills to which society has fallen heir, it is not in their mouth to object to federal aid. It is passing strange that in trying to avoid Seylla they have struck Charybdis. The church must arouse from her lethargy and claim her rights. Why will not the State grant pecuniary assistance to some of her denominational schools? It is said to be unconstitutional. Why? It is constitutional to assist the university at Fayetteville. It is constitutional to assist with large grants of land railroad corporations. Yet it is unconstitutional to give any assistance to a denominational institution of learning. It is an enterprise for the general welfare of the State. Why is it unconstitutional? The State pursues a policy that makes it difficult to establish educational institutions which would be an honor to her. Yet she seems to care but little for the honor from that source.

Yet Christianity "engages to emancipate the world from the power of evil." It seems to me that the State could not invest her resources better than to grant land, free of taxation, as an endowment for such public enterprises.

The church must do her duty in the crisis that is upon us. Christians alone should teach our children. The Bible should be taught as the divine guide to moral conduct. The State authorities will be willing when you convince the people that it is best. Let every pulpit speak out her convictions. Let every minister of God inform himself and enlighten his people. "The entrance of thy word giveth light," has been fulfilled. Wherever the pure gospel of the Son of God has gone, the nations have felt the thrill of joy. Principles, radiant with the light of truth, tessellated with love, with the Star of Hope, have exalted man from the hell of sin to the heaven of happiness. Wherever the fingers of God have scattered the sparkling dew-drops of truth, each heart, withered and blasted with the mildew of death, has bounded forth to glorious life. We need that education which is directed by the spirit of truth.

H. W. BROOKS.

Not alone for every idle word, but for every grasping after fortunes too unwieldy to be utilized, for every superfluous dollar, to get which the precious moments of life and health, and the joys and opportunities of Christian fellowship are sacrificed—for all these, as for all other "deeds done in the body," man must give an account when the books are opened at the Great Assize!—Christian at Work.

ARKANSAS METHODIST.

FIELD NOTES.

FROM JONESBORO.

Our cause here is moving on beautifully in many respects. Last year an addition of about one hundred members, mostly new converts, brings a necessity for close work, with much tact and skill to hold up over a relapse. So far our membership is doing well, at least such as have been able to attend religious services during the bad weather and mud. If you have never spent a Winter at Crowley's Ridge, you may have read, dreamed, and had visions of mud, but there is nothing comes up to the reality. In the midst of such a hindrance our services have been profitable. One young man's prayer-meeting, which holds Monday night of each week, has been a continued season of great grace. They are real times of rejoicing every week. Besides this a general prayer-meeting and a ladies' prayer-meeting, giving us three each week. Also, a preachers' meeting, or conference, composed of the pastors of the denominations is held once a week.

All these meetings and the Sunday-school, together with the regular Sunday work and pastoral duties occupy all the time of a preacher, leave him only scrap hours for the study room, which is being used faithfully I trust. Frequent additions to the church.

Truly, C. H. GREGORY.
Jonesboro, Ark., Feb. 15, 1888.

FROM CALAMINE CIRCUIT.

EDITOR ARKANSAS METHODIST:—I thought I would write you something from Calamine circuit. I moved the 13th day of January. We have a parsonage on the work, but I am not living in it; the stewards rented me a house at Calamine, more in the center of the work. I find myself in the midst of a noble, Christian hearted people. They have given me a warm reception, and I have as kind and noble a band of stewards as it has ever been my pleasure to have since I have been in the traveling connection. They have come to my relief, they brought me in supplies, all that has been necessary to our comfort, and I am well fixed in the way of living. I have preached at all the appointments except one, and twice at most of them. There are a great many Christians in the bounds of my work. I am well pleased with the work and with the people. I am anticipating a glorious revival on the work this year. The people attend church well and are attentive to the preaching of the word, and I can say the lines have fallen to me in pleasant places; yea, I have a goodly heritage. God bless the people of Calamine circuit this year, and give us a great outpouring of the Divine Spirit.

FROM DYER CIRCUIT.

Dyer is a new circuit, or rather a new name for an old one, as it is the economy of our church to change circuits the same as preachers. It has been frequently the case with part of Dyer circuit; often not knowing what work they would be on another year, if on any at all. Some churches have been discontinued the past year, whether judiciously done we cannot say.

The circuit now covers nearly the same territory, that it did when Pleasant Hill circuit, as it was years ago. With the many changes some improvements have been made, but what we want is greater improvement and less change. The present boundaries we think are permanent, or ought to be, until great improvements are made; as the handiwork of nature formed most of the boundary lines, being bounded on the south by the Arkansas River, east and west by creeks of considerable size, north by a chain of hills and the Frisco R. R., making an area of about 150 square miles of the finest country in Ark., densely populated and having the advantage of two railroads, Little Rock and Ft. Smith R. R., running nearly centrally through it, and three towns in its bounds, of which Dyer is the least in importance, Mulberry and Alma being a charge of considerably strength. We have seven organized churches, with a little over three hundred members. Our first quarterly conference is over; assessments were liberal but collections very short.

That same old enemy of Missions, Church Extension and the support of the ministry, that I have been introduced to so often in other places, was nearly the first I met here. On my first round I took up collections for Missions, and was immediately introduced to him, and the more I called for money the more his name was re-

peated to me, "Hard Times." But we have some good liberal people here, and they treat us well. Success to THE METHODIST. H. A. STOREY.
Dyer, Ark., Feb. 13, 1888.

FROM DE VIEW.

EDITOR ARKANSAS METHODIST.—Perhaps a few items from De View circuit will be read by some one with interest—it may be by the former pastors of this charge. I always read the "Field Notes" with the eagerness of a hungry man. I have a special relish for those from the circuits I have formerly traveled; there is something that connects me with them as home-folks. I was received by this people in such a substantial and practical manner, that I could not feel otherwise than at home among them. They opened their doors, hearts and pocket-books to me, and bade me welcome to sow the seeds of the gospel of peace. I think the day when this people will prove that De View circuit is second to none in this Conference, is not far distant. We have had very good congregations; they have been extremely attentive. We are preaching, praying for, and expecting a gracious revival all along the line this year. McCrory is a new town on this circuit, building up rapidly; there are many loud calls for us to build, and many good reasons why we ought to build a real nice church house there. We are trying to build. Some of our people are contributing liberally. Mr. Editor, by your permission, I will ask every Methodist itinerant preacher in Arkansas to send me one dollar in postage stamps or post office money order. Brethren, this small amount is not much to you, but it will help us considerably; if you will help us that much, when we get the house finished we can say then, what we cannot now say, that the M. E. Church, South, has one church house in the State of Arkansas, that all the traveling Methodist preachers in the State contributed one dollar towards its erection. It will then be a monumental church. I will give the names of the preachers (sending me one dollar) through THE ARKANSAS METHODIST, so that all may see who has given. Suppose, Mr. Editor, you let me send you two new subscribers and retain one third of the subscription for your dollar. I have been wondering how many would read this. In order to know let every one that reads or hears this read, send me a two cent postage stamp and I will acknowledge the receipt of the same and put it into the church. It will take two cents to send me the stamp, which will entitle you to a four-cent's interest in the church, in dollars and cents—minus the dollars. Address, Thomas Whitaker, P. C., De View, Ark.

Yours Respt. THOS. WHITAKER.
[All right; get the subscribers, and do as you suggest. ED. ARK. METHODIST.]

FROM RED RIVER CIRCUIT.

I will give you a few lines from Red River circuit. You will remember this is a large part of the old Heber mission; two appointments were added to it. We now have a good circuit with seven appointments, and 300 members. We are trying to build some churches this year, one at Sugar Loaf Springs, the other at Center Chapel, where we organized a class last year. We are making some improvements on our parsonage. We are holding church conferences and expecting to get the members to work and to do systematic work. We shall have to do some pruning work this year, which is always painful to pastors, yet it is necessary and must be done. Will try to send some subscribers soon.

JAS. S. BEST.

FROM CORNING.

EDITOR ARKANSAS METHODIST.—I herewith send you five new subscribers with the cash, and will send you more soon. We have a noble and grateful people on this charge. We have held a protracted meeting at Corning; had about six conversions and several additions to our Church and the Church greatly revived. You may count me one for THE ARKANSAS METHODIST—first, last and all the time. Success to THE METHODIST and its editor.

J. H. ANDERSON.
Corning, Ark., Feb. 15, 1888.

FROM STEPHENS.

DEAR METHODIST.—On the morning of Feb. 13. I caught my horse to start home from Bro. R. C. Smith's, of the Killgores Lodge Church. He, Bro. Smith, brought out a fine new saddle and had me put it on my horse as a present from him, which was thankfully received and highly appreciated.

On the evening of Feb. 14, the people of Stephens stormed the preacher's home, and deposited the proceeds of the storm, which consisted of flour,

meat, sugar, coffee, potatoes (sweet and Irish), butter and pickles; also quite a lot of dry goods and some cash. This was no one sided affair, for there were six denominations represented. At the proper time the people were called to order by F. M. Morgan, M. D., of the Baptist Church, who read the 103 Psalm and offered an appropriate prayer. The people then dispersed, carrying with them the good wishes of the preacher and his family. May God bless them all.

GEO. W. LOGAN.

Stephens, Ark., Feb. 16, 1888.

MISSIONARY DEPARTMENT.

A. D. JENKINS, Editor.

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

Officers of Woman's Missionary Society of Little Rock Conference.

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

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

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

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

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

A Child's Penny.

Fifty years ago a child gave a penny to the missionary-box. A little tract, costing just one penny, was bought with it, and some one gave it to a young man, the son of a Burman chief. He traveled two hundred and fifty miles to learn to read it. The Christian teachers taught him and gave him a new heart. He went home and preached to others, and fifteen hundred heathens were converted and baptized.—Spirit of Missions.

Behold, what God hath wrought with a little child, a penny and a tract: Just three little things. This trio put in operation under the blessing of God resulted in the conversion of fifteen hundred heathens. Are there not twenty-five thousand children in Arkansas, who will give this year at least one penny each to the cause of missions? Remember children, that it is not the largest men, nor the largest gifts, nor the largest books every time that do the most good, but it is that gift, let it be small or great, which is owned and blessed of God. Bring your pennies, nickels and dimes, children, and give them to the Lord, and ask him to bless them to the good of those who are without the Bible, and do not know the Savior. Leovel Cairns, in a missionary meeting held in Exeter Hall, England, said:

"In Belfast there was a little boy, a chimney-sweep. He happened to be attracted by missions, and he contributed to the mission-box a sum which was not inconsiderable for a chimney-sweep, the sum of two pence. One afternoon a friend of this boy's met him going along the street in an unusual condition, for his hands and face were washed, and he was dressed in very good clothes. And the boy who was his friend said to him, 'Halloo! where are you going?' 'O!' he said, 'I am going to a missionary meeting.' 'What?' he said, 'going to a missionary meeting? What are you going to a missionary meeting for?' 'Well,' said the sweep, 'you see I have become a sort of partner in the concern [laughter], and I am going to see how the business is getting on.' [Applause and laughter.] Well, now, that is what I want. Let us be partners in the concern [applause], and let us see how the business is getting on. Do not let us drop our sovereign or our shilling on the plate, and then wash our hands of it till some subsequent occasion when we will repeat the process. Do not let us take leave of the missionary, and never think more about him. Let us indeed be partners in the great work in which we are engaged, and let us know and remember that to us is given that marvelous honor, not merely of being partners and fellow-workers one with another, but of being in this great concern fellow-workers with our great Master, who wills that all men should be saved and should come

to the knowledge of the truth." [Loud cheers.]

FOR THE JUVENILE CHRISTIAN WORKERS.

Fayetteville District, Arkansas Conference.

DEAR CHILDREN:—I know many of you have wondered that you have not seen a report of your names and of your mite box gatherings for Foreign Missions and for Church Extension, which I promised should appear in THE METHODIST soon after your report to me at the time of our Annual Conference last November. For the short time you had in which to work, many of you did well indeed. It made me truly glad, for I trust that it may prove the beginning of good and noble things with us. I shall not be tedious in making excuse for this delay, only refer you to something I sent to THE METHODIST, explaining my delay in reporting for the W. M. Society, on account of serious sickness in my family. I am grateful to our Heavenly Father that he has restored our sick ones to health. Now, I know you are all ready to forgive me, and I trust you have not been waiting to hear from me before you began your good work for another year. I do hope we will all of us be able to do more for the Lord's cause this year than we did last. Your collections for both departments were reported in the "Minutes of the Arkansas Annual Conference," which you must all get and read. Below you will find each child's name, with his or her amount, and the cause for which it was collected. The amount, \$18.78, collected for missions was sent to our Conference Treasurer, to be applied to the Japan mission. I want all the children, boys and girls, to read and learn all they can about our work in Japan. We have a missionary there, who went from our own Conference, Brother Crowder Mosely. Let us try to do all we can, helping to send teachers to these strange people who are so anxious to learn more of that Savior and of His blessed word which brings so many blessings to us, and about which when He left our world He gave the command, go "Teach all Nations." The amount collected in the Church Extension boxes was added to the general fund of our Department and reported to the Conference Board. This also you will see in the minutes. We will be glad to have the children in the other Districts of the Conference, unite with us of Fayetteville District, as juvenile Christian Workers of Arkansas Conference. I trust you will all continue to work and keep others interested in your work. Each one of you can enlist some of your associates to join you, and when you cannot have a number sufficient to organize a society, you can form a club, and send your names and I will send you mite boxes for both the W. M. Society and for the Woman's Department of Church Extension. You can make your report to me every three months, either through your pastor or one of your number, giving me the amount for each cause, and the name affixed for each box. Our reports for the Church Extension or Parsonage Society, will have to be given in by the first of the months, March, June, September and December; so you will all have to send in something during the months preceding these, that we can have them in our report to the General Board. You can send the contents of your Missionary Boxes at the same time, and the whole amount will be forwarded to our Conference Treasurer as before. I hope to hear soon from many of the children of all the other Districts of the Arkansas Conference, and trust pastors will help the children in a doubly good work for their young hearts and hands; namely, helping the missions abroad and the building of much needed houses for our preachers at home. Very truly, your friend,

Mrs. JAS. A. PEEBLES.

Springdale, Ark., Feb. '88.

Collected in Mite Boxes, during the Quarter ending Nov. 1887.

FOR W. M. SOCIETY.

Clemmie Glover \$1.75; Claud and Maud Welch 1.10; Annie Welch 3.50; Lula Glover 3.50; Celesta Hart 35; May Lewis 20; Birdie Mook 40; Hester Hopkins 1.20; Gracie and Walter Hopkins 65; Etta Mahan 40; Hattie Blanton 65; Willie Rogers 30; Nora Reynolds 75; Lottie Corley 20; Paul Trotter 15; Lizzie Corley 25; Lillie Gray 1.90; Daisy Evans 45; Minnie Belle Ross 1.35; Dwight Williams 32.

FOR PARSONAGE SOCIETY OF CHURCH EXTENSION.

Della Balor 1.60; Daisy Evans 75; Joe Roberts 45; Pearl and Samuel Emmet Matthews 40; Ella Ritter 30;

Georgia Ritter 10; Gussie Welch 2.40; Sarah Wilson 1.40; Millie Gunter 65; Jimmie Culnell 1.26; Georgia Hopkins 70; Hugh Harris 15; Eddie Mook 10; Lloyd Badgett 30; Nora Reynolds 20; Abbie McNeal 65; Lona Corley 10; Frank Trotter 15; Lizzie Corley 10; Harvey Somers 20.

*These three received the silver medal promised.

The names of two little boys with their collection came too late for the report, but will appear in the next quarter's list which I hope to send out in March. If any of you should read this and have anything in your boxes, send to me as soon as you can, that I may have for my report in March.

Address: Mrs. JAS. A. PEEBLES,
Sec. and Treas. For J. C. W.
Springdale, Ark.

THE STORY OF A VALENTINE.

BY J. W. CUNNINGHAM.

I am visiting Hawkins Wickersham and wife in St. Louis. They were married in Frankfort, Ky., nearly sixty years ago, and united with the Methodist Church in the same city a year later. He was a class leader 51 years continuously in Kentucky, Missouri and Arkansas, excepting a few brief periods incident to removals from place to place.

I find in his family Bible a valentine addressed to Hawkins Wickersham, and dated Feb. 14, 1864, from Helena, Ark., twenty-four years ago, closing "your devoted brother in Christ."

The reading of it awakened memories in the venerable man's mind concerning Helena. When he went there during the war, 1863, the only preacher in town was sick. Mr. W. went to church on Sunday, where people of different denominations were assembled. He led class and called on Col. W. F. Moore, a Presbyterian elder or deacon, to pray. Moore declined. He then called on a Methodist brother with like result. The publicly praying men of the town seemed to be in the army. The leader said: "During the few days I have been in this town, I have heard nothing about religion. War, negroes and cotton—cotton, negroes and war have been the subjects discussed, and now I can't find any one to pray even in the church."

Thereupon Col. Moore arose, and with emotion said: "I never prayed in public, but from this time on I will never refuse again. Brethren, let us pray." "And," said the aged leader, "he did pray with earnestness. He is the man who sent the valentine."

A few weeks later Mr. Wickersham and wife moved to Helena. He became class leader there and witnessed a gracious revival of religion in which the several denominations participated.

Coolidge, a prominent merchant and outsider, was at the first meeting, when the leader found it difficult to call out a prayer. He went out saying, "I was ashamed of the religion of the town, and had a strong notion to pray myself." He began to pray in the revivals that followed, and became an active member of the church.

The old man who received the religious valentine has reached his four score and ten years; is afflicted, suffering, but hopeful and happy. His venerable wife is with him in health, sprightliness and joyous hope.

SPECIAL ANNOUNCEMENT!

THE CINCINNATI

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

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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.

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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 & Emmonson, 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 & EMMONSON, Little Rock, Ark.

Office, Cor. Markham and Scott Sts.

SATURDAY, FEBRUARY 25, 1888.

OUR PAPER—10,000.

Since our last issue went to press, we have received more letters of encouragement and substantial aid than all together previously received. We have not space to mention the names of the writers, or to indicate their kind greeting; nor is this necessary. We feel profoundly grateful for such moral and material aid, and we hope all our patrons may soon feel that THE ARKANSAS METHODIST is worthy of all they have done for it in word and works. It is gaining in circulation, and we are truly thankful it

DOWN WITH SECTIONAL PREJUDICE.

By thoughtful reading of secular and religious papers, by careful observation in limited travel, and by studious intercourse with intelligent citizens from different sections of our country, we have been pleasantly drawn to this happy conclusion: Sectional prejudice cannot and will not long live to any great extent among the masses, unless excited, revived and kept alive by political or religious leaders, whose name and learning give them great influence upon the minds of their adherents. And we have devoutly cherished the hope, that we would live to see confirming evidences of the utter obliteration of the bitter, sectional prejudice which came as a sad result, and has existed seemingly as a punishment in consequence of the late civil war. Words to promote the forgiveness and the forgetfulness of past wrongs, by whomsoever and wherever committed, have been sweet to our ears, as evangels of peace and heavenly benedictions; for to us, it has been an inspiring thought, that God is directing and utilizing the progress of men in knowledge, invention and discovery to hasten the needful recognition of the common brotherhood of man—that this is essential to the coming of universal peace and good will, and the universal acceptance of Christ's kingdom. We regret, therefore, to read or hear any statements, naturally liable to arouse any sectional prejudice; and we most sincerely regret to learn of such statements or charges coming from religious teachers—from men who most of all should imitate the broad humanity of their great Teacher, whose life, works and sayings were directed to the sublime aim and end of *doing good*.

The doctrine of human depravity is verified in the history of human crime, and this history under given conditions repeats itself everywhere,

ening story has been published, and when the story is shown to be wholly or partly true or false, good people everywhere will agree that the darkest crimes in the history of our country, may be and are committed North as well as South, and as before said, are sadly deplored by the good everywhere.

STATE FEMALE COLLEGE.

Our Church in Arkansas is awakening to the demand for a Methodist State Female College, and now there is evidently a determination upon the part of many Methodists to supply this demand at the earliest date practicable. It is almost certain, that a location will be selected and money raised to build during the present year, and arrangements may probably be made in time to open the College for the Fall term. We understand, that there are already several towns desiring to have the College, and it is, of course, expected that very liberal inducements will be offered to secure the location.

With this object in view, there will be in Searcy next Monday night, Feb. 27, an Educational mass meeting at which Bishop Galloway and others will deliver addresses. We are requested to extend a cordial invitation to the brethren, clerical and lay, of the three Conferences in our State to attend this meeting. It is unnecessary to assure those attending of a warm welcome and generous hospitality in Searcy. In this connection we will also state, that Bishop Galloway will preach in Searcy on next Sunday, Feb. 26. This will be a most enjoyable occasion in our dear old home town, and we congratulate her noble citizens on the feast in store for them.

DEATH OF HON. JOHN HUNTER.

The many friends of the venerable

lish a Female College somewhere in the bounds of the White River or Little Rock Conference, and then support a Male College at Altus, and THE ARKANSAS METHODIST at the Capital, they will be on the road to prosperity such as they have never had."

In this issue will be seen a column advertisement of Dr. J. S. Curtis, a physician and speaker of great reputation. Personally, we know nothing of him, but he is certainly highly endorsed in very numerous testimonials. The Texas Baptist Herald says: "The many patients treated in Dallas and Tyler, as well as other places, are standing monuments of his skill."

In this issue appears the announcement of Gov. Simon P. Hughes, as a candidate for re-election, subject to the Democratic State Convention. Arkansians may, regardless of their political affiliation, point with pleasure in the years to come, to Gov. Hughes' wise administration of our government for four years past. He feels that with improved conditions he can do more for the State by long-er service.

THE CHURCH.

Where Did Christ Hold Membership?

When we speak of a church now a days, it is usually understood that we have direct reference to an organized body of people who hold to certain views concerning religion, and who have adopted a specific set of rules and regulations by which to be governed. This ideal conception of the term *church* enters into the whole of the literature of the age in which we live. Wherever the term *church* occurs in books, periodicals, newspapers or dictionaries, in this Christian age, this idea invariably attaches to it. We are understood to designate some particular organized body called a church; hence, we have the Baptist Church, the Lutheran Church, the Methodist Church, &c. In the days of the earthly lifetime of Christ, no such denominational terms were used. The occasion did not call them into existence. It is true, there was in existence in that particular age, what in modern time is called *sects*; such as the sect of the Sadducees, the sect of Pharisees, and

three years organizing a church, what an opportune moment would this have been for his prosecutors to have pointed out and established the fact, that he was organizing a faction against both Pilate and Caesar. By an easy turn of tactics they could have alleged that he had been formulating a kingly government with the object of subverting the throne of Caesar and establishing a kingdom, that would supersede Pilate in his proconsulate if engaged in organizing a church. To establish such a charge they would have referred to the twelve apostles and the company he had gathered around him as candidates for position in the new government he was proposing to establish. But no such opportunity was afforded them. He had called his twelve Apostles and had communicated to them certain powers, but had never encouraged the thought in their minds that he was to be the leader of a kingly government, or of a church. He invariably discouraged every effort that was made to honor him in either of these relations. He did not come to be a leader in anything but religion. During the time of his public ministry he lived and acted in perfect loyalty to the only then existing church of which he was born a privileged member. Into this church he was admitted in his infancy by the only rite or rites then necessary to such relation. There are many good reasons indicating that he was also baptized while an infant.

He grew up to manhood as any other Jew, recognized as entitled to all the privileges of the church as a private member. When he began to be about thirty years of age he demanded baptism at the hands of John. Before this consecrating act he had never assumed any official authority in his church. From this time forth he acted with the authority of a Priest. He is found not very long after the event of his baptism, purging the temple of ruffians and corrupt money changers, claiming the temple as his house. Did he do this as a God? Was not this act performed by him as a man, the authority for which conduct grew out of the nature and object of his baptism. He was not a civil officer. Why then if such authority was merely assumed, was not a tumult raised and him-

was. Jesus found little children in the church and he grew up to manhood with them. In all his teaching he never intimated, that his parents had done wrong in making a church member of him in his infancy, nor that it was wrong for others. The relation was so well established and this God given right was so thoroughly incorporated into the system of religious worship, that no question was sprung relative to this matter. In all probability there were no immersionists in that day with their proselyting proclivities, to unsettle the faith and universal practice of infant church membership. C. H. GREGORY.

DECKS MORE THAN CLEARED.

EDITOR ARKANSAS METHODIST:—My appointment to Clarendon and Brinkley Station by Bishop Galloway, was quite a surprise to me, but like a loyal Methodist preacher, I accepted the appointment without a murmur, and removed my family to the work soon after Conference. The Church at both places received us cordially, and God's blessing has been with us ever since our arrival. Our services have been quite spiritual, and our congregations large and increasing every Sabbath. The Sunday-schools are splendid, also our weekly prayer meetings. Class meeting every Sunday morning (except the first) at Brinkley, at 10 o'clock a. m., which greatly helps the preaching service that follows.

Yesterday I was in Clarendon, and had three delightful services (one for the children in the afternoon). The subject of missions was presented at the morning service, and at its close I called on the congregation for \$75.00 in cash and subscription, on the general collection. Thank God the people responded nobly, and the result was \$75.75 in cash and good subscriptions. This amount, added to the amount previously subscribed and paid in Brinkley makes a total of \$169.05. The total assessments for the various collections on the charge is \$145.80. So you see the decks are more than cleared by the nice little sum of \$23.25 over the assessments. May God's richest blessing rest upon and abide with the noble men and women, that so willingly contributed to these worthy enter-

THE FRONTIER MISSIONARY.

The Bush Arbor.—First Revival on the Mission.—Gulliver Falls in Love. Result of the Passion.

Church Trial.—Execclesia dico Vobis.

BY GULLIVER. CHAP. V.

"The groves were God's first temples," it has been well said; and the bush-arbor is the first step in the progress of church-architecture. The Feast of Tabernacles was celebrated by the Jews under booths made of branches cut from trees, to commemorate their wilderness journey, when even the ark of the covenant was sheltered only by a curtain. "But Solomon built him a house." When the people were increased in good, it was the pleasure of their wisest ruler with the sanction—yea under the direction of Jehovah himself, to build the most costly and magnificent temple the world has ever seen. God was with his people in poverty at Shiloh, as in plenty at Jerusalem; and his informality is shown in that he hears the voice of Hagur in the wilderness as well as that of Anna in the temple upon Mount Zion, and his glory is as bright at Bethel, as when from between the cherubim the lustrous Shekinah dazzled the eyes of David's royal son, at the dedication of the temple.

So it has been in all ages and with all the various branches of the church. In modern times it has been the fate and fortune of Methodism to begin at the beginning; and in a little more than a century to enjoy the "fullness of the blessings of the gospel of Christ." The missionary character of our church has preserved a perfect gradation, from the simple to the complex—from the bush-arbor in the new and frontier countries, to the commodious chapels and lordly ministers in the more thickly settled parts and in the great centres of commerce and trade.

This is as it should be—people should be compelled to help themselves; for every aid given which could have been supplied by the recipient, only stagnates their energies and conduces to spiritual dyspepsia. Our church extension society is based on this principle, and hence they lend but do not give.

Just think of building a church like McKendree in the back-woods! Why that big organ would scare the children to death! And even the circuit preacher with all his dignity and self-possession, would think that the "abomination of desolation" had gotten into the "holy place!" No; from the bush-arbor let us ascend to the log meeting-house; then to the little white church on the hill; and so on up to the grand stone or brick structure, whose heaven-invading spire is raised by the brethren of high degree.

On the "Montague and Clay" mission the bush-arbor was our main hold. The private dwellings for the most part were mere cabins; and while one of them could often accommodate all the people in the settlement on protracted-meeting occasions, the people came from a distance and a place of meeting had to be improvised. The bush-arbor was the simplest, cheapest, and in fact, the only alternative. I suppose that Jehovah Jireh was always a sacred spot to Jacob. Where God meets it is holy ground; and unto him whose nearest approaches to his Master, and whose sweetest movements were enjoyed there, the bush-arbor will possess a lasting charm. My heart leaps within me as fancy pictures within me the seated multitude on a cloudless summer night—the gay lights flashing and dancing in more than magic beauty! and the wild and spontaneous devotion of my better nature rides in transport upon the swelling waves of their sacred songs!

Our first revival meeting was held in the month of July. My senior began the meeting on Friday night and I joined him on Monday. I heard the singing long before I reached the arbor. It was just a little after dark. The lights were burning brightly, and the large congregation, while they waited for the preacher, occupied the time in singing and prayer. There was a female voice that attracted my attention from the first. It was a soft, piccolo, but strong enough to ride the crest of the stormiest wave; and as it rang out upon the evening air and was plaintively echoed among the surrounding hills, it made one think of heaven and the song of the angels.

I was put forward to conduct the service, but after the sermon and the calling of penitents my senior took charge of the meeting. I sat down in the preacher's stand and aided as best I could in the singing. Just as I rose from my knees at the close of a prayer a lady tapped me quietly on the arm and asked me to lend her my hymn-book. I did so and she took a seat near me, where I had a full view of her face. It was simply beautiful! However, I gave her only the merest glance until she began to sing, then—shades of Helen and Daphne! She was my sweet songstress, whose heavenly numbers had charmed me on my arrival. Cupid had me fowl! "This is no place for such thoughts," I reflected; and observing that the maiden did not kneel for prayer, I intended to choke a foolish passion by an act of Christian duty. I spoke to her about her soul. She smiled at first, and gave me a look of ineffable sweetness; but when I insisted that she seek the Saviour now, the poor girl surrendered and began to pray! I stepped to a good old mother in Israel and asked her to speak to my penitent. She did so; and e'er the meeting closed the sweet voice was singing with the spirit as well as with the understanding, the praises of her forgiving Lord.

I shall not attempt to deceive the reader by pretending that I thought no more about this girl. I did think of her; more than that I made diligent enquiry about her, and found, to make a long story short, that she was engaged to be married in a few weeks! It is useless to ask me how I felt on the reception of this intelligence. But I resolved there and then that should I ever meet Don Cupid I would make it hot for him!

I pause here to remark on the many temptations a young preacher has to marry. As a rule, clergymen marry well, and the help-meet often becomes a help-bread, also—if I may be allowed to play upon a word. No set of men live on the scanty allowance that the Board of Stewards collect for the support of their pastor. If anyone denies this, let him get his pencil and charge himself at market price with all he eats and wears, and he will be convinced. Whose prudence and frugality saves the preacher from ruin? His wife's, as a rule. I am tired of reading so much about the self-denial of preachers and seeing so little about the greater abnegation of their wives. Some people say that John Wesley founded Methodism. I say not. Susanna Wesley, John's mother, founded Methodism. If you doubt it, read McTear's History. But I am straying. Let me see—where was I? Oh, yes!—temptation of young preachers to marry. There are a-half dozen and sometimes more girls at every appointment. Just think of it! Between thirty and forty more good-looking young ladies from among whom to choose a wife! No wonder a preacher out-marries himself. But sometimes he fails; and then, poor fellow! goodbye,—a long farewell to all his usefulness! I have known some good men and fair preachers to practically murder themselves so far as the ministry is concerned, by an unwise alliance with women not in harmony with their labors.

But I return to the meeting. My senior is leading the "experience" meeting. The spirit of the Lord descends! The people give a shout as Jehovah comes down. O what a mount of transfiguration is this! It is good to be here! We want to dwell in the house of the Lord forever! But Satan is always on picket, either in person or by proxy; and the sons of God never present themselves before the Lord without the great enemy presenting himself also. Just in the midst of our greatest triumph, while every heart seemed strangely warmed, one of the sisters went pacing up to another saying, "you know you said it; you know you said it!" These words were accompanied with looks and gestures indicative of great wrath. She pointed her finger, she shook her fist, she popped her teeth and gave every sign of being possessed of the devil. But my colleague was always a match for Apollyon, and on this occasion he rose and dismissed the meeting until the evening. The most successful way for old Nick to break up a meeting is to move some weak-minded somebody to overdo the thing and disgust everybody. But he overshot his mark in this case: religion was not blamed with the fendish conduct of this old woman.

Some weeks after the above occurrence my senior and I were sitting under the shade of a tree in the yard of a friend. He was in a brown study, and had been for some minutes. At last he said in a dreary, thoughtful tone, "Gulliver, do you mind the old woman who raised such a ruckus in the morning meeting during the revival at P?" I answered in the affirmative. "Well," continued he, slowly emptying the ashes from his pipe, "she's a member no longer." "Why," said I, "how is that?" Upon what did you base a charge, and what time had you for lubricating and operating your machinery?" "It makes no difference," he replied, "about lubrications nor machines. She's out I tell you.—Execclesia dico vobis!" "But with what did you charge her," I asked. "With hypocrisy," he replied, "and expelled her by a rising vote of the entire church." "But," I interposed, "the discipline," "Discipline, nothing," he growled, and then added, "Ego sum chorepiscopus et super disciplinam!" I admitted that if she were guilty of all that, she ought to have been banished, and expressed my astonishment at the clemency of the court in letting her off so lightly.

We spent the greater part of that afternoon "reading up" on the law of the church; but when the lengthening shadows gave token of night's approach, as we were to begin a meeting five miles away at "early candle light," we mounted our horses and dashed off down the valley.

[TO BE CONTINUED.]

Blighted Prospects

are largely the results of improvidence and lack of enterprise. Those who look out for the good chances, get on; such people are fast learning that they can live at home and make \$1 and upwards per hour at work for us, in our new line of splendid business. All who take hold are started free by us. All ages, both sexes. Any one can do this pleasant, easy work. Those who are ambitious and enterprising will write at once and learn all; no harm will be done if you do unwisely conclude not to go to work. All is free. Address Stinton & Co., Portland, Maine.

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Perryville	May 5-6
Mount Vernon	do 13-14
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CLARKSVILLE DIST.—SECOND ROUND

Alma and Mulberry at Alma	March 10-11
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Clarksville station, March 31, April 1	do 24-25
Clarksville station, March 31, April 1	do 7-8
Van Buren station	do 14-15
Chester circuit, Cove City	do 21-22
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Walnut Hill	do 7-8

The "Destroyer" Deprived of his Prey

In the long records of human misery, disease and death, Consumption has, for ages, occupied a prominent and dreadful distinction as the "fell destroyer," and to this ominous prominence this tenacious and deadly disease is well entitled. Close upon its heels in the characteristics of deadliness and pain and the extent to which it prevails, comes Cancer—the fruitful source of unspeakable distress, the dreadful and ever-present assailant of health, hope and happiness. The following cases, given in the voluntary testimony of the writers, show how closely to the brink of death these diseases brought two sufferers in the same family, and how, under Providence and by the use of a simple, well-known and wonderfully efficacious remedy, they were rescued from the deadly peril and restored to health and vigor. We commend this experience to the reader, and particularly to those who themselves suffer from similar diseases, or who have friends or relatives in whose restoration to health they are interested:

HARRISON, Washington Co., Ga., July 6, 1887.
The Swift Specific Co., Atlanta, Ga.:
Gentlemen—In February, 1882, I commenced having hemorrhages of the lungs. They alarmed me very much, because consumption had carried off both my parents, three brothers and three sisters. I felt very badly and I had a very severe cough, and bled much from the lungs. Last June, a year ago, I took a course of two dozen bottles of S. S. S. The medicine at once had a beneficial effect. When I ceased taking it I was in splendid health, and I have not been sick since then. I regard S. S. S. as a wonderful blood purifier and builder-up of the system. It certainly cured me, and I do not now fear any further trouble from Consumption.

Yours etc., A. W. GUIN.
HARRISON, Washington Co., Ga., July 6, 1887.
The Swift Specific Co., Atlanta, Ga.:
Gentlemen—Over nine years ago a Cancer developed on my nose. Its course ran steadily until the septum was entirely destroyed, and the disease had nearly eaten through the upper lip. The Cancer had a surface on my nose and lip of about four inches. I had two doctors attending me all the time, but they were unable to arrest the progress of the malady. My lungs were effected, I had a terrible cough and a number of hemorrhages. I inherited Consumption, that evil having carried off nearly all my father's people. My father had hemorrhages and affected lungs, and he was cured by S. S. S. His cure suggested that maybe S. S. S. would do me some good. About a year ago I began taking the Swift Specific, and I have taken now only about thirty bottles. The effect of the medicine was to stop the sloughing of the Cancer and to very much improve the condition of my lungs. The Cancer has gradually yielded to the S. S. S. until now the lip is entirely healed, the nostrils are filling up and the cartilage is being renewed rapidly. Persons who saw me a year ago are surprised to see how greatly I have improved, and how great that improvement is. I am delighted at the result. My general health is good, and I feel like a different woman to what I was one year ago.

MARGARET S. GUIN.
Treatise on Blood and Skin Diseases mailed free.
THE SWIFT SPECIFIC CO., Drawer 3, Atlanta, Ga.



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

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Try the new route. The Kansas City Memphis and Birmingham R. R., now completed between Memphis and Birmingham, with branch to Aberdeen, Miss. It is many miles the shortest line between points in the southeast, and Memphis and Arkansas and Texas, and all points northwest. The passenger train equipment of the new line is of the most modern construction; coaches were built by the Pullman Co., and are provided with every device necessary to insure the comfort and safety of passengers. Everything new and first class, and no effort will be spared by the management to meet the requirements of the traveling public. Through tickets via this line on sale at all through ticket offices. For large map and time tables giving full information as to through cars, connections, etc., address:

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G. P. & T. A., Kansas City.
H. D. ELLIS, Gen'l Agent, Pass'g Dep't,
31 Madison St., Memphis, Tenn.

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The best kinds for the South, such kinds as The Bride, Sunset, Perles des Jardins, etc., for St. Also the finest varieties of

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Opposite West End Park, Little Rock, Ark.

The Great Physician.
In directing attention to the advertisement of Dr. J. S. Curtis something more than a passing notice will perhaps interest our readers. His wonderful success as an operator together with his overwhelming practice, when ever in reach of suffering humanity is a sufficient guarantee that he is a scientific physician of rare merit. The published testimonials in his circular are bona fide, and from well known and reliable men in Texas, and many of the cures mentioned in Dallas, Waco and other places, are indeed miraculous, but genuine. Dr. Curtis is different from many other noted physicians of this character in his dealings with patients. If he can effect a cure or afford the sufferer anything like permanent relief he goes to work to repair and cure. On the other hand, if the cure is beyond the power of treatment, he simply tells you so and charges you nothing for the consultation.—Pine Bluff Commercial.

He will be in Little Rock Feb. 27, remaining two weeks. Office, Cor. Third and Main Sts., over Gitting & Porter's Hardware Store. Rooms, 1 & 2.

Wanted.
A good physician in the neighborhood known as the "Park Settlement," six or eight miles east of Clarendon, Ark. One of some experience in the practice of medicine preferred. For information, address the undersigned, at Clarendon, Ark. R. M. MANLY.

Don't hunt happiness; do honest work, and happiness will hunt you.

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. MCHAN, Capital City Commercial College, Des Moines, Iowa. Sold by all druggists.

Saints are not so much afraid of suffering as they are of sinning. In suffering the offense is done to us, in sinning we offend God.—Ex.

No Trouble to Swallow
Dr. Pierce's "Pellets" (the original "little liver pills") and no pain or griping. Cure sick or bilious headache, sour stomach, and cleanse the system and bowels, 25 cents a vial.

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WHOLESALE HARDWARE.

Stoves, Tinware, Cutlery.
Steel Nails, Barbed Wire.
Guns, Mechanics' Tools.
Wire, Cotton, manilla and Sisal Rope.
Iron Pipe, Pumps and Driven Wells.
Brass and Steam Fittings a Specialty.
Belting, hose and Packing, Driven Well Points.
Hancock Inspirators, Cotton and Wagon Scales.
Horse and mule Shoes, Wheelbarrows.
Western Wheel and Drag Scrapers.
Railroad Plows, Shovels, Picks, Spades.
Diebold Fire and Burglar Safes.
Bradford's Grist-mills (the old original).
Erie City steam Engines and Boilers.
James & Graham Wagons.
Milburn Wood split Pulleys; full stock on hand.
All Kinds of Agricultural Implements.
Winship Gins and Cotton Presses.
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Is warranted to stop the Cholera among Poultry, and increase the Egg Production 25 per cent. It is endorsed by some of the largest and most intelligent poultry breeders of the Southwest.

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How dear to the heart is the memory of our *Sainted Parents*, gone where we all must follow. How dear to our children's hearts will (let us hope) be our memory. We can, thank God, partly fill the vacuum left by our parents' departure, and provide largely for the aching void that will be caused when we are called away, by getting a LIFE SIZE PORTRAIT taken, either from sitting or copy, in Crayon or Pastelle, by Prof. Slutter. His prices are only about half usually charged, and his work that he has introduced among us is simply wonderful and perfectly life-like. His prices are as low as his work is fine. Call on him or address him, 120 Main Street, Little Rock, Ark.
References by the dozen, of the best citizens, furnished on application.

ARKANSAS METHODIST.

OBITUARIES.

REDWINE—After six days of anxious waiting our solicitude was replaced by the ordeal of bereavement, just at 6:20 o'clock a. m., the tender life-rose, our darling babe, was taken away from us. He was born April 2, 1887, and died February 12, 1888. Oh! how we loved the prattling babe! God loves him too. He has gone to live with God. When dying he seemed as if only tired, and died almost without a struggle. Just as the little spirit went home, his face assumed a smile expressive of heavenly tranquility, as if greeting angels. He did meet them. Farewell, dear Abbott; papa hopes to meet the baby in the paradise of God. In sadness strangely mixed with joy, Papa, F. H. REDWINE.

HALL—Hall K., son of Joseph and Mary E. Paine, was born Aug. 4, 1886, and died Sep. 30, 1887. This precious little child was dedicated to God in baptism by Bro. Naylor, and was the light and joy of the household. Loving parents watched with delight the unfolding of the little flower, which seemed to be blooming only to cheer and make glad their hearts. Little dreaming that so soon it would close its tiny petals to bloom in immortal climes. But such are the disappointments of life. "Death spreads his withering wintry arms, and beauty smiles no more." Oh! how sad to think "Baby gone." What pangs of grief rend the young mother's heart as she stoops to imprint the last kiss of love upon the marble brow of her precious child! But thanks be unto God, our children are not dead, but gone to Him who said of such is the kingdom of heaven. God bless these dear parents, in this their sad bereavement. Cheer up, dear brother and sister, you will meet little Hall again. J. J. TARTLTON.

YOUNGER—Jas. H. Younger was born in North Carolina, Aug. 31, 1838, and was married to Miss Martha J. Hatchet, of Marshall, Seay county, Ark., Aug. 22, 1860, and died at his home in White county, Ark., Feb. 12, 1888, in the triumph of faith. He leaves a wife and one daughter to mourn their loss. The funeral services were held by the writer on Monday, Feb. 13, witnessed by a large congregation of his friends and neighbors. May God's blessings and grace sustain the wife and daughter in the prayer of their friend and brother. JAS. S. BEST, P. C.

HICKS—Mrs. Elizabeth Hicks was born October 8, 1824, was married to James Hicks in 1840, and they came to Arkansas in 1848, and settled in Pulaski county. She became a member of the M. E. Church, South, in 1866, and for years was a member of Spring Street Church, Little Rock, now Fifteenth and Center. Living some miles in the country, it was not her privilege to attend church as she otherwise would have done, yet she continued faithful until the summons came for her to come up higher. She died in Little Rock, Ark., June 20, 1887. How sad it is to die! yet to one who is battling for the Lord with their feet on the Rock, and their faith firmly fixed in Christ, it is but the laying down of the armor of God, and taking up the palm of victory and sweeping through the gates into the saints' everlasting rest. Surviving children, let the steadfastness of your mother's faith admonish you to follow in the way she hath gone, so that when life's conflicts with you are over, you may join her in the happy home beyond the last river, where parting will be no more. A. D. JENKINS.

Benton, Ark., Feb. 14, '88.

LOVE—Henry Clinton Love was born in Blunt county, Ala., Aug. 28, 1864. The deceased removed with his parents, Henry and Martha Love, to Union county, Miss. in 1874. In 1881, they removed to Conway county, Ark., where he lived until his death. On the 14th of May, 1887, he was married to Miss Lula Coleman. He was converted in 1882, and joined the M. E. Church, South, and lived a consistent Christian until his death, which occurred Dec. 27, 1887. He died of typhoid fever, after having suffered forty-five days. He bore the pain and fatigue all bravely. His faithful, loving mother, patient mother, with his kind father, brothers and sisters, ever near and ready to attend to every want. His remains were laid in the

Mt. Pleasant Cemetery to await the resurrection. May all his loved ones left behind, strive to keep in the narrow way, that leads to eternal rest, and meet this dear one never more to part. G. Y. GULLETT.
Pulaski, Ark., Feb. 14, '88.
(Nashville Advocate please copy.)

MATTHEWS—Died Jan. 25, 1888, at 7 P. M. in the parsonage, Samuel Emerson, son of Rev. B. C. Matthews, pastor of Springdale Methodist Church, aged three years and nearly four months. He had suffered much for nearly a week from his disease, pneumonia, but at the last he breathed his short, gentle life most peacefully away, leaving a vacant place in the loving household never to be filled on earth. He was a most promising child, interesting and affectionate, the light of his home and joy of his parents. But he has gone to his home above to dwell forever with Him who said, "Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven."

May our Heavenly Father bless and console by His grace, the hearts of these bereaved parents, and in the end bring the united family to that home where no partings will ever darken their joy, where the dear one will wait to welcome them to their Father's house.—A Friend, in Springdale News.

I had just finished the roll of the dear children who had gathered in little boxes for the Church Extension and women's Missionary treasuries, when our pastor called on me to attend the bedside of this precious little one, whose name stands among them. Now he stands before his Savior, his spirit redeemed forever from sorrow and sin. His tender heart had already taken in the thought of loving and working for his dear Savior, and of sending the Bible to the heathen. But he has gone from us; the great Shepherd of the fold has taken him to his rest. Of such are His jewels.

ONE WHO LOVED HIM.



MANLY PURITY AND BEAUTY
CUTICURA REMEDIES CURE SKIN AND BLOOD DISEASES FROM PIMPLES TO SCROFULA.

NO MAN CAN DO JUSTICE TO THE esteem in which the Cuticura remedies are held by the thousands upon thousands whose lives have been made happy by the cure of agonizing, humiliating, itching, scaly, and pimply diseases of the skin, scalp, and blood, with loss of hair.

CUTICURA, the great Skin Cure, and CUTICURA SOAP, an exquisite Skin Beautifier, prepared from it, externally, and CUTICURA RESOLVENT, the new Blood Purifier, internally, are a positive cure for every form of skin and blood disease, from pimples to scrofula.

Sold everywhere. Price, CUTICURA, 50c.; RESOLVENT, \$1; SOAP, 25c. Prepared by the POTTER DRUG AND CHEMICAL CO., Boston, Mass.

Send for "How to Cure Skin Diseases."

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

Rheumatism, Kidney Pains and A Weakness speedily cured by Cuticura.

Anti-Pain Plaster, the only pain killing plaster.

DR. J. M. HILL,

Operates for Piles or Hemorrhoids, Fistula in Ano, Ulcer, Fissure, and all diseases of the Rectum. Guarantees a cure in every case of Piles without pain or hindrance from business. Names of parties cured, furnished at office, corner Main and Second Streets, over Hall & Matthews', Little Rock. Office hours (daily, except Sundays) 9 to 12 a. m., 1 to 4 p. m. Consultation free. Patients can come from almost any part of the State, receive treatment and return same day. April 24, '87.

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Bells of Pure Copper and Tin for Churches, Schools, Fire Alarms, Bells, etc. Pk. Warranted. Catalogue sent free.

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No. 0 sin. bug. harness, breast 0
1 in. trace, 2 1/2 in. saddle. \$6 50
No. 00 sin. bug. harness, hames 0 00
1 in. trace, 2 1/2 in. saddle. 0 00
No. 00 sin. buggy harness, hames 10 25
1 1/2 in. trace, 3 in. saddle. 10 25
No. 00 sin. bug. harness, hames 12 50
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.
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Chains, Blind Briddles, Collars, Whips, etc.

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Medical and scientific skill has at last solved the problem of the long needed medicine for the nervous, debilitated, and the aged, by combining the best of the tonics, Celery and Compound, with other effective ingredients, and acting nearly but efficiently on the kidneys, liver and bowels, remove disease, restore strength and renew vitality. This medicine is

Paine's Celery Compound

It fills a place heretofore unoccupied, and marks a new era in the treatment of nervous troubles. Overwork, anxiety, disease, the formation of nervous prostration and weakness, and experience has shown that the usual remedies do not mend the strain and paralysis of the nervous system. Recommended by professional and business men. Send for circulars.

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Tutt's Pills
FOR TORPID LIVER.

A torpid liver deranges the whole system, and produces

Sick Headache, Dyspepsia, Costiveness, Rheumatism, Sallow Skin and Piles.

There is no better remedy for these common diseases than Tutt's Liver Pills, as a trial will prove. Price, 25c.

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MERRELL'S FEMALE TONIC
Is prepared solely for the cure of complaints which afflict all womanhood. It cures and strengthens the female organs, and corrects dangerous displacements and irregularities. It is of great value in cases of life. The use of MERRELL'S FEMALE TONIC during pregnancy greatly relieves the pains of motherhood and promotes speedy recovery. It assists nature to safely make the change from motherhood to womanhood. It is pleasant to the taste and may be taken at all times with perfect safety. Price, \$1. J. S. MERRELL DRUG CO., Sole Prop., ST. LOUIS.

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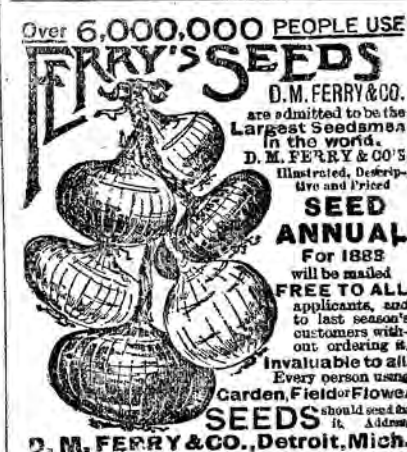
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ARKANSAS METHODIST.

SATURDAY, FEBRUARY 25, 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. FISHER.
Fort Smith, Feb. 1, 1888.

We are authorized to announce SIMON P. HUGHES as a candidate for Governor, subject to the nomination of the next Democratic State Convention.

Blowing Up Hell Gate

has been a laborious and costly work, but the end justifies the effort. Obstruction in any important channel means disaster. Obstructions in the organs of the human body bring inevitable disease. They must be cleared away, or physical wreck will follow. Keep the liver in order, the pure blood courses through the body, conveying health, strength and life; let it become disordered and the channels are clogged with impurities, which result in disease and death. No other medicine equals Dr. Pierce's "Golden Medical Discovery" for acting upon the liver and purifying the blood.

The first Conference of the Bible Christians in Victoria will be held in February.

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

The French Court of Appeals has decided that priests are entitled to marry.

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. STOOM, M. C.
181 Pearl St., New York.

When a man is sensitive of his own honor and rights, and disregards the honor of the Church of God, and is indifferent to its well-being, that man's "heart is not right in the sight of God."

"The Proper Study of Mankind is Man," says the illustrious Pope. If he had included woman in the list, he would have been nearer the truth, if not so poetical. Dr. R. V. Pierce has made them both a life study, especially woman, and the peculiar derangements to which her delicate system is liable. Many women in the land who are acquainted with Dr. Pierce only through his "Favorite Prescription," bless him with all their hearts, for he has brought them the panacea for all those chronic ailments peculiar to their sex; such as leucorrhoea, prolapsus and other displacements, ulceration, "internal fever," bloating, tendency to internal cancer, and other ailments. Price reduced to one dollar. By druggists.

A man is seldom very much hated until he is successful.—Ex.

I Have Taken Several

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

Mrs. W. E. STEBBINS, Ridge, Ga.
Treatise on "Woman" mailed free
Bradfield Regulator Co., A. Lerts, Ga.

COMING, COMING.
Dr. J. S. CURTIS

This distinguished specialist will visit
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Remaining two weeks only.

Office—Corner of Main and Third Streets,
Over Gittings & Porter's Hardware Store.
(Office formerly occupied by Drs.
Watkins & Cross.)

CONSULTATION FREE.

It is a well-known fact that skill and knowledge in the practice of surgery can only be acquired by special attention to the diseases which may be relieved in this manner. Dr. Curtis has for many years devoted himself to his practice as a specialist in the following classes of cases, and the skill he has acquired by constant practice has become almost marvelous.

He cures cross eyes and straightens the worst cases in one minute. In the case of Pterygium, a film that grows over the eyeball, is removed and positively will not grow again. His success in cases of cataract has been phenomenal, and in many cases persons who have been blind for years have had the priceless boon of sight restored. He is equally successful in the cure of granulated lids and inflammation of all parts of the delicate mechanism of the eye. All chronic diseases of the eye, no matter of how long standing, are positively cured by his treatment. Cataract, which usually baffles the skill of the best physicians, and which is by many considered incurable in this climate, is one of his specialties in which he is phenomenally successful. He has positively cured many of the worst cases of long standing. Deafness caused from catarrh or otherwise relieved at once.

Piles and fissure he relieves in one treatment without the use of knife, caustic or ligament. His skill in the removal of tumors from any part of the body is attested by hundreds of relieved patients. He is equally successful in the cure of old ulcers, cancers, etc., and the causes are removed in every case by local and constitutional treatment.

Dr. Curtis' treatment of diseases of women has been universally successful. The hundreds of complications arising in this class of cases are such that the ordinary practitioner has neither the time nor facilities to look up, consequently fails to cure.

In connection with the above statements it is well to recollect that Dr. Curtis offers \$100 reward to any one who will prove any of his published testimonials or press notices untrue. These testimonials speak for themselves and come from the grateful hearts of those who have felt his skill and been relieved.—Dallas News.

DALLAS, Jan. 24, 1887.—I have suffered with granulated sore eyes for the past three years. During that time I have been under the treatment of different physicians, paying them all I was able to earn without receiving any benefit. I placed myself under Dr. Curtis' treatment January 18; to-day the granulations are entirely gone and my eyes feel like new ones. They are free from pain and I can see as well as ever. I would not take ten times what I paid Dr. Curtis for what benefit I have already received.

WILLIS PERRYMAN, Winona, Tex.

GRAND WINDSOR HOTEL, DALLAS, TEX., Jan. 7, 1887.—I have suffered with catarrh for the past seven years. During that time I have tried in vain to get relief. Not less than fifteen of the best physicians of this country, France and Germany have done their best, while I continued to get worse. On December 29 I placed myself under Dr. Curtis' treatment, and I am pleased to say that I have much improved from the first beyond my expectations. He has succeeded in stopping all offensive discharges from the head. I feel like a different person. I am sure that if those suffering as I have could realize the relief afforded by Dr. Curtis' treatment, they would not hesitate for a moment.

S. MORGENTHAU, 115 Ross Avenue.

Deaf Twenty Years.—Can Hear as Well as Ever.

HASTINGS, NEB., Nov. 20, 1886.—I have been hard of hearing right onto twenty years, caused by catarrh. I visited Dr. Curtis November 13 and placed myself under his treatment. To-day I can hear ordinary conversation as well as any one. I am very much surprised at the improvement in one week's time. I would not give what improvement I have gained all ready for twice what I paid the doctor.

H. P. WALDRUM.
Glenville, Clay county, Neb.

MARRIED.

Feb. 15, 1888, by the Rev. George W. Williams: Mr. B. T. Townsend, of Faulkner Co., Ark., to Mrs. Elizabeth Putman of Van Buren County, Ark.

Feb. 9, 1888, at the residence of the bride's father, Capt. D. Reynolds, by the Rev. J. H. Anderson: Mr. Joseph N. Martin to Miss Annie Reynolds all of Reyno, Ark.

Feb. 14, 1888, at the residence of the bride, by the Rev. J. H. Anderson: Mr. J. J. Bruton of Sparta, Mo. to Mrs. Eliza Ireland of Corning, Ark. The blessing of God upon the couple.

Jan. 29, 1888, at the residence of the bride's father, Mr. O. S. Wigley, by E. H. Weatherford, J. P.: Mr. C. M. Bell to Miss Florida Wigley. Both of Mississippi County, Ark.

Feb. 15, at the residence of the bride's brother, Mr. T. J. Dawson, by E. H. Weatherford, J. P.: Mr. D. H. Beal to Miss Della Dawson. Both of Mississippi Co., Ark.

W. H. Morrow, agent of the "Wabash School and Church Furniture Company," is a member of my charge, Tulip Street, Nashville, Tenn. I do not know the company, but I do know Morrow, and heartily commend him to the confidence of the public. There need be no fear of any lack of fair dealing with him. His word is a guaranty of honesty in business transactions. This is not written at his suggestion, but of my own will and pleasure, and that he may be accredited where he is not known.

Jos. B. WEST.

Nashville, Tenn., Jan. 8, 1888.

Frivolity, under whatever form it appears, takes from attention its strength, from thought its originality, from feeling its earnestness.—Ex.

Have you Malaria in your system, which you have been fighting with quinine unsuccessfully? Send one dollar to Dr. A. T. Shallenberger, Rochester, Pa. and get his *Antidote* by mail. If it does not immediately cure you, send a postal card stating the fact, and the dollar will be returned to you promptly. This offer is made to those who have lost faith in everything.

Power is so characteristically calm that calmness in itself has the aspect of power, and forbearance implies strength.—Bulwer-Lytton.

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

Every one can do his best thing easiest. He is great who is what he is from nature, and never reminds us of others.—Ex.

"Consumption can be Cured." Dr. J. S. Curtis, Owensville, Ohio, says: "I have given Scott's Emulsion of Cod Liver Oil with Hypophosphites to two 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 10 to 25 lbs., and are now not needing any medicine."

Whoso does any thing to depreciate Christianity is guilty of high treason against the civilization of mankind.—Macaulay.

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.

Give to a pig when it grunts and to a child when it cries, and you will have a fine pig and a bad child.—Ex.

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.

No man has a prosperity so high or firm but two or three words can dishearten it.—Emerson.

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.

An excuse is worse or more terrible than a lie; for an excuse is a lie guarded.—Pope.

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.

We believe that every case of pulmonary disease, if treated in time, may be relieved and cured by Ayer's Cherry Pectoral.



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

There are in the Sunday-schools of the Christian world 16,447,900 scholars, 1,952,157 teachers, making a grand total of 18,400,157.

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