

# THE ARKANSAS METHODIST

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

BY BENNETT & EMMONSON.

"Speak thou the things which become sound doctrine."

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NO. 46.

## EDUCATION IN THE CHURCH.

System and Correlation.

BY PRESIDENT A. C. MILLAR.

### II.

It is eminently proper that all movements in which many are engaged should be so regulated, that each one may do that for which he is best adapted, and that all parts of the work may be properly adjusted. The result of such regulation is system, and the success of systematic movements has usually been marked. The Methodist Church, from layman to bishop, from Quarterly Conference to General Conference, the United States Government, from private citizen to president, from municipality to general government, are fine examples of systematic organization and of success attending such organization. To attribute all their success to their admirable system would be to ignore the fact, because that would not take into account the zeal, piety, and consecration of the followers of Wesley, nor the character of the American people, the natural advantages and resources of their country, and the spirit of the times; yet it is safe to assert, that no such achievements would have been recorded for either, if system had not entered into their organization.

System is so buoyant, that it has sustained for a brief season many an unworthy cause, so essential that without it meritorious movements have often failed.

Wherever systematized, the public schools of our cities have shown good results. If system proves valuable in public schools, is it not probable that it would be equally valuable in denominational schools, and especially in those of a Church whose grand success has been largely due to the carrying out of a well developed and clearly defined system?

Denominational schools being a necessity, system thus becomes imperative, if the best results are to be obtained. An analysis of the work to be done must therefore be made so that the outline of the required system may appear.

A complete system will include work from the most elementary to the most advanced. The grades of work are evidently (1) primary, or instruction in the first elements of knowledge; (2) preparatory, or instruction beginning with the ordinary English branches and including thorough preparation for higher work in these and the classics and mathematics, the peculiar feature being preparation—nothing is finished; (3) collegiate, or the well rounded, time honored course, with its variety and satisfying with its solidity; (4) university, professional or specialized work.

These four kinds of work may all be done in one institution, or each may have its own. Since each kind of institution differs not merely in degree but in methods and in the object to be obtained, the economic principle that each kind of work should be done by those who are especially prepared and adapted to it, holds good here as well as in manufacturing and commercial pursuits, and it may be assumed, till proved by more elaborate argument, that each grade should have its separate school.

If different schools are to be established and if all are necessary to a complete system, then careful correlation is needed to keep each in its proper sphere and to prevent overlapping of interests. Each must do its distinctive work well and must be a separate link in the chain and, all must be of equal strength so that there may be no weak points.

Each of these four grades, with its peculiarities, will be discussed in a separate article, and the plan of correlation will appear, without special presentation, when their relations and interdependence and respective fields are shown.

Central Collegiate Institute, Altus.

Have you paid up and renewed for this paper? If not, kindly help us just now; we need the money. The amount from one would be small, but the total from a thousand or more would aid us very greatly. The date printed after your name shows the time to which you have already paid. Please help us promptly.

## NOTES FROM FORT SMITH DISTRICT.

After the lapse of seven years I am traveling the roads, visiting the circuits and counseling with the leaders, made familiar during a former service as presiding elder. It is pleasant to renew old friendships and fellowships, and to note the progress of Methodism during the intervening years.

The district is well manned and the outlook hopeful. With the exception of the Rev. Isaac B. Hickman, and the Rev. James A. Anderson, "the old guard" of traveling preachers have itinerated to other districts or have ceased to travel. The inclement weather has greatly hindered, but some advance has been made.

Harris is enterprising a church at Mansfield, and Damon, though in feeble health, is laying his plans for two new churches on the Fort Smith circuit. Hickman has bought a parsonage at Caulksville, and Stephenson is building one at Paris. Hawley and Anderson are ahead in collections for missions, though most of the brethren have urged the claim. Metheny, with his nine local preachers, is arranging a vigorous campaign on the Charleston circuit. Gardner and Marvin are pushing things on the Greenwood circuit, and getting ready for a great campaign at Bidwell Springs this summer. Basham is trying to enlarge the Boonville circuit, by cultivating territory hitherto unoccupied. Moore, proprietor of a drug store, editor of the Boonville Enterprise, and preacher in charge of Magazine circuit, has his hands full; but he stands high as a preacher and has endeared himself to his people by faithful and efficient service.

Sickness prevented my going to Waldron circuit and Black Fork mission, and the time for the quarterly meetings of Hackett City circuit and Webb City circuit has not come; so that of these brethren and their work I cannot write at this time. McAnally has arranged to improve the parsonage at Cauthron, and is urging his people there to go forward with their church enterprise, and have it finished by the district conference. Hamilton with a small membership and many hindrances, is working with a faithful zeal prophetic of great results. He has made some improvements on the church at Hackett City. Through his influence, the coal company have donated to the M. E. Church, South, a lot of our own selection; have furnished plans and specifications for a handsome church building to cost \$1,500 or \$2,000, and propose to give substantial aid in its erection. On this lot Bro. Hamilton has stretched a tent 40x60 feet in which he holds religious service. He has organized here a church and Sunday school, and is striving to pre-empt the town for Christ and Methodism.

Huntington has had a rapid growth. The first tree was cut last July. Now the estimated population is 2,000. Last year single lots at \$8.00 per acre. Now single lots on Broadway are selling at \$500. The deposit of coal is wonderful. Within ten feet of the surface of the ground, there is a layer of coal seven feet in thickness. It is estimated that there is coal enough in the vicinity of Huntington to last for hundreds of years. Bro. Hamilton needs substantial aid at this critical and eventful time.

Carpenters and masons are making music on the first church building in Fort Smith. The brethren are determined to have it in readiness for the accommodation of the next Annual conference. When finished it will be the finest structure of the kind in the Arkansas Conference.

Central church is a gem. Substantial improvements have been made since conference. This energetic and liberal congregation have made a liberal provision for the support of their pastor and are determined to pay in full all claims. The same may be said of First Church. Anderson and Massey are in favor with their people, have large congregations, and constant additions to their respective churches. Methodism in Fort Smith, under their leadership, is vigorous and aggressive.

The Board of Stewards of Central Church pay promptly and in full, the monthly due on salary. This noble example is worthy of imitation. But that old thief procrastination, having stolen so many of the opportunities and so much of the riches of Methodism in the past, is still on his criminal round. If this presiding elder

can catch up with him, he will try and smite him under the fifth rib. Methodism in Arkansas needs a voice, musical, strong, commanding to call the attention of our people to the supreme need of supporting the gospel at home and of sending it abroad. SIDNEY H. BABCOCK. 420, 15th St., Fort Smith, Ark.

## REPLY TO REV. W. A. FREEMAN.

MR. EDITOR:—Bro. Freeman in his open letter to Bro. Jewell in your paper of Feb. 25 uses this language: "Now if you or brother 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"—and then he proceeds to ask ten questions.

I suppose brother Freeman is a member of the Association and knows the object of its organization. If so, then it was not organized for the purpose of inducing persons to seek Christian perfection, but in the interest of the "Second Blessing" theory of sanctification, as he makes opposition to the Association equivalent to opposition to the "Second Blessing" theory. An association having for its object mutual aid in seeking for Christian perfection, without supporting any particular "theory," although superfluous in the Methodist Church, would not be so very objectionable; but an Association for the promotion of a mere "theory" of sanctification is not only superfluous, but capable of working evil.

Christian Perfection, as defined by Fletcher and other Methodist authors means a maturity of all the Christian graces, viz.: Perfect repentance, faith, humility, meekness, self denial, resignation, hope, love, etc.

Sanctification has an entirely different meaning, i. e., separation. Cor. 6:11, "Ye are sanctified," says: "It means separated—ye are separated from earthly things; ye are separated from time; ye are separated from eternity; ye are separated from idols to be joined to the living God." Separation from common, earthly, or sinful uses, to be wholly employed in the service of the true God, is the ideal meaning of the word, both in the Old and New Testament. As the word never describes an inward spiritual state, what can be the necessity of organizing an Association for the advancement of a "Second Blessing theory of Sanctification?"

As the Association cannot consistently use the word sanctify in connection with the "Second Blessing theory," I have tried to find a scriptural term, that they can use in connection with it, but they all refuse to do service. Let us try the word cleanse; but that will not do, for that which has been cleansed once, cannot be made cleaner. That which needs cleaning is defiled; will the advocates of the "Second Blessing theory" say that justified persons are defiled? Justified persons are pardoned—the law of God has nothing against them. They have peace with God. They are God's sons and heirs. Is it possible that God permits defiled persons to have peace with him and live in his family?

Take the word pure. Does God have two make to efforts to purify a soul? Or does he permit impure souls to live in peace with him and have a place among his children?

Next take the word holy. If a soul has become holy once, can it be made holier by a "Second Blessing?" Or does God make unholy persons his children and heirs?

I can conceive how God can have children in his family, that are not adults—the idea of children implies this; but I cannot think of any of his children as impure, unclean or unholy. "Whoever is born of God doth not commit sin."

Now as to brother Freeman's ten questions, they are addressed to Bro. Jewell, and he only can answer all of them; but I will endeavor to answer them sufficiently to show that they are based upon an unscriptural theory of sanctification.

The 1st is, "When you are tempted of Satan, do you never realize an internal response to the temptation?" Now suppose Bro. Jewell should answer, "I do realize such a response," would that prove that he was not pure, when he was regenerated? Or might it not mean that he had backslidden? If a man sins after he has

been regenerated, does that prove that sin has always been in him? Then we would ask, If a man sins after he has received the "Second Blessing," if it does not prove the same thing?

When Adam fell, did that prove that sin had always been in him? If not, then sin after regeneration is no proof that the soul was not pure, when it was regenerated; but if sin after regeneration is proof, that the soul was never free from sin, then sin in the devil is proof, that he was never free from sin.

As I view it, the "Second Blessing theory" is not only unscriptural, but it is mischievous. It draws a line between God's children and thus creates two classes in our Father's house. One class feels prepared for heaven, but thinks the other is not, and consequently they are not in a condition to have the sweetest communion.

Bro. F. asks, "What is regeneration? What is sanctification? Answer." Sanctification is "separation from the world to the service of God." Regeneration is a new life, called in the Scriptures, "Passing from death to life," "putting off the old man and putting on the new," "It is being 'born of the spirit,' it is Christian perfection begun. A newly regenerated soul is a perfect babe in Christ. It may experience a perfect growth, passing through childhood and young manhood to the positions of those called fathers by St. John, which is perhaps the highest attainment in this life. It is regeneration, grown to maturity, and from thence we pass into eternity and forever. 'It doth not yet appear what we shall be.'"

The life begun in regeneration is continued. See Pope's Theology, Vol. III, p. 44. "I am come that they might have light, and that they might have it more abundantly: the same gift expanding into perfection forever." Never do we read of a "Higher life," that is other than an intensification of the lower. Never of "Second Blessing," that is more than the unrestrained outpouring of the same Spirit who gave the first. Mr. Wesley teaches that the Christian's highest attainment is perfection in love. Wesley's works, Vol. II, is love. "There is nothing higher in religion. If you are looking for anything but more love, you are looking wide of the mark." \* \* \*

When you are asking, others have you received this or that blessing, if you mean anything but more love, you mean wrong. One argument put forth by the advocates of the "Second Blessing theory" must be dealt with tenderly, i. e., the argument from experience. But will some one give us a passage of Scripture, that teaches that the Spirit beareth witness to our regeneration or sanctification or sonship? It bears witness to our sonship, which seems to me to be our nearest and dearest relationship to God.

B. H. GREATHOUSE.

## FROM REV. WM. M. GREEN.

MR. EDITOR:—In a recent issue of The Master's work is still progressing. The good work commenced here last Summer by Bro. W. H. Metheny is still carried on by Bro. McValley, and a great many are still enjoying sweet communion with the Master. Interest is increasing in our Sunday School. Our prayer meeting is well attended, which we hold every Sunday night. There are signs of good times coming. Several have promised to change their ways for better, and have asked for the prayers of Christians. We are doing all we can for the cause of our Lord and Master in this part of his moral vineyard, and we pray that before this year ends, every one in Carden Bottom will come out on the Lord's side, and take up the cross and follow him. J. D. McREYNOLDS. Carden Bottom, March 1.

lumbia, they would return, which they did last week. Their coming was heralded as usual by newspaper and postbill advertisements. The theatrical reporter comes out this week in the Maury Democrat thiswise: "The Geo. S. Knight company did not present 'Rudolph' last Monday night at the opera house. The attendance was too slim to justify a performance. Theatrical speaking Columbia is on the wain." This speaks for itself. Different men conscientiously do the same thing in different ways. I do not bring any accusation against Dr. Goodloe, of any sort. If he prefers to kill a fly on a baby's forehead with a sledgehammer, all I ask is, that he will not reflect on my Methodist loyalty, because I do not adopt his plan. Without further remark I subjoin the incendiary document which appeared in the Nashville Daily American.

## THEATRICALS AND THE CHURCH.

I like very much your editorial in Wednesday's issue of the American on the "Theatre and the Church." It had the right ring—was conservative and just. As you referred to the position of the Church on the question, I will speak out, although the whole matter is fast developing into a "chestnut." Nearly thirty years of pastoral work entitles me to an opinion—be it far fetched or relevant. I have read every word that you have published on both sides, except the sermon of Bro. Hubbard, which I failed to get because of absence from home. Now, let us see as to the law and the testimony! The Church forbids "the taking such diversions as cannot be used in the name of the Lord Jesus." It must be determined by the sober judgment of the pastor and the conscience of the member, as to what diversions are forbidden under this rule. The Church discriminates between an immorality and a fault; for the teachings of the New Testament cannot be set aside by any church rule. St. Paul says in his epistle to the Galatians, vi: 1, "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness considering thyself lest thou also be tempted." It is the province of the Church to save people, and expulsion is resorted to only in extreme cases, when all efforts to restore the erring person have failed. As to the attendance of church members on theatricals, it resolves itself into two questions: Is the language used on the stage chaste? Are the actresses semi-nude? Now, then, we have all the meat that is in the chestnut. Can any sane man assume or presume to say, that a drama which is thoroughly chaste in language and dress, has a demoralizing tendency? If all drama is wrong, it should certainly be excluded from our school commencements and church socials; and church people of all denominations should not condescend to enjoy these amateur recitals, which are theatricals in a smaller form. So it is not the drama per se, but the indelicate language and exposure of person, that the Church condemns. In all due deference to Revs. Candler, Kelley and Bishop McTyeire, it is not the ancient drama, but the modern theatre with which we have to do. Now we come to the rottenness in the chestnut. In a score of plays in the Nashville theatres, how many are chaste and how many are otherwise? How many of these plays are suitable in every way to be witnessed by boys and girls of sixteen years of age? These questions can only be answered by those who make it a habit to attend theatricals. No church is in the performance of duty, if it does not lift up its voice and warn humanity against moral danger. It is a good Scriptural rule, "Abstain from all appearance of evil." When the writer was much younger he went, accompanied by three young men, to witness a play. The programme was all right. But the play was all wrong. In ten minutes after the curtain rose, we quietly filed out. So I have adopted with my own members the rule: If you know it, do not patronize a filthy show; but if you should at any time be deceived, just quietly file out. I might say something about the terrible effect of wicked plays upon young men, especially those from the country, but this you know and everybody knows. So the chestnut, hull, sound meat and worm, I turn over to you.

WM. M. GREEN.

Columbia, Tenn.

## WINFIELD MEMORIAL CHURCH.

EDITOR ARKANSAS METHODIST.—I see in the last number of THE METHODIST a communication from Rev. B. E. H. Warren, of the Montana Conference, calling for \$300 to build a church to the memory of Rev. A. R. Winfield, D. D., and I take great pleasure in saying that he is the man to do the work in that much-needed field, for he is one of the best church and parsonage builders I ever had the pleasure of meeting. I have often thought we ought to honor the name of one who has done so much for Christianity, and this would be a lasting monument to the name of one so much beloved as was Dr. A. R. Winfield, as circuit rider, station preacher, presiding elder, trustee of the Vanderbilt and editor of a great religious paper, organ of the three Conferences of a great and popular Church. He was a success on all these lines; he was a remarkable man with a wonderful career, and he merited the pre-eminence, the preacher of Arkansas. He was an untiring and unselfish servant of the Church, and now that he is not, for God took him from us, we owe him a debt of gratitude. I think every one of his friends should do something. We will do our part. Send the money to Rev. B. E. H. Warren, Willow Creek, Montana.

R. D. MOOS.

Evening Shade, Ark.

## FROM MORRILTON.

Morrilton station is in a fairly good condition: not only alive, but in a measure thrifty. Sixteen persons have united with us during the past month, and we have the names of seven or eight more who intend to join. Three adults have been baptized, and one infant. Our stewards are united, active and liberal, being at heart the interest of the Church and the welfare of the preacher. Congregations are good and the outlook hopeful.

We have an interesting and profitable Sunday-school made up of fifteen officers and teachers and about 145 scholars. We have an average attendance of about 135. Bro. W. W. Garland is our Superintendent, and in our experience of thirty years we have never been associated with his superior. He works for the good of the school.

The good women of the Church were never more active than they are at this time; they have an object in view and are working to accomplish it. Their Aid Society is well attended and flourishes.

We need and are suffering a little for lack of a suitable house of worship. The one we have is old, rusty and dilapidated. It is not the equal of other churches in town, and represents neither the financial nor social standing of our people. This lack will be supplied. The plan and specifications of a large and elegant house are in hand and \$7,000 subscribed with which to build. Our heads and hearts are set on that house, and though we have but little hope of getting into it this year, we expect to see it up and well on the way to completion before Conference. This, together with our earnest desire to have one more glorious revival in the old house more than fills our hands, and drives us in earnest prayer to God for help, for wisdom and courage. We expect soon to commence a meeting and look forward with hope. Your fellow laborer in Christ, J. W. BOSWELL. Morrilton, Ark., March 2, 1888.

## FROM CARDEN BOTTOM.

EDITOR ARKANSAS METHODIST.—The Master's work is still progressing. The good work commenced here last Summer by Bro. W. H. Metheny is still carried on by Bro. McValley, and a great many are still enjoying sweet communion with the Master. Interest is increasing in our Sunday School. Our prayer meeting is well attended, which we hold every Sunday night. There are signs of good times coming. Several have promised to change their ways for better, and have asked for the prayers of Christians. We are doing all we can for the cause of our Lord and Master in this part of his moral vineyard, and we pray that before this year ends, every one in Carden Bottom will come out on the Lord's side, and take up the cross and follow him. J. D. McREYNOLDS. Carden Bottom, March 1.

One of the finest Crayon Portraits ever seen in Little Rock, is a picture of Rev. Dr. Dye, just completed by Prof. Slatter.



## ARKANSAS METHODIST.

SATURDAY, MARCH 10, 1888.

## THE FRONTIER MISSIONARY.

The Quarterly Conference.—A Stall-Fed Hen.—A Beautiful Character.

BY GULLIVER.—CHAPTER VII.

The Quarterly Conference is an important institution. As little as is said about it, it is the most powerful body in the whole family of Conferences. It is the Appellate Court for the great mass of our membership. It is in full and absolute possession of all the Church property, and it is the only power that can confer the responsible authority of preaching the gospel. It is a kind of "middle chamber," through which all must pass who would arrive within the sacred sanctuary of the highest ministerial usefulness. The character and functions of the members of this body are well-defined in our Book of Discipline, and it is not too much to say that a Quarterly Conference, composed of the requisite material, is not only a powerful, but a grave and dignified body also.

The influence of this Conference in our stations is on the wane: but on the large circuits and on missions it is still in the enjoyment of its primitive power and prerogatives. The several societies "log-roll" and "lobby" to have it honor them with its sessions, and that brother is accounted a favorite of fortune under whose honored roof its president—the "Elder"—reposes his sacerdotal limbs.

There is something peculiarly sacred even about the Presiding Elder's horse. No ranting, bucking nag is he; but grave, sober and "solemnly." Nor is he a racket of bones, as though Nature had started to build a horse, and stopped when she had gotten the frame up, but a fat horse, and generally well caparisoned. I remember the first one I ever saw. He was a large, bay gelding, with strong arms, long in the "reach," full breast, high withers, wide between the eyes, and large nostrils. He was shod all around, and had one white hind foot. He was tied to a swinging limb, and while other nags and palfreys brayed and neighed, pawed up the earth and slipped their bridles, this revered steed stood quietly, his large, sentimental eyes bent solemnly upon the ground, and his well-shaped lips set decently together. But I am straying. I return to the "Montague and Clay Mission," and our first Quarterly Conference thereon.

That body convened at Forestburg and was composed of about thirty members, some of whom traveled fifty miles to reach the place of its sitting. But the representation was fair, and we met the Elder on Saturday at 11 A. M. in the small log cabin which served the combined purposes of school house and chapel. The news had gone abroad that a great church dignitary would preach there and then, and the people for miles around came out. I always liked the Saturday service better than any other. There is less show and vanity than on the holy day, though I say it with shame for the great masses of our people, both in the Church and out of it. Even the preacher is more spiritual. He comes right down to us and preaches right at us. At least, that is the way it seems to me. Well, the Elder "swung clear," as we say in Texas, and it was indeed good to be there. His text was Rom v:10, and when he struck the peroration, and began to enumerate the blessings which flow to us from the loving Christ, the fire came down and consumed the sacrifice, and Baal was put to shame before the God of Elijah. At the close of the sermon, the Elder announced that the Quarterly Conference would meet at 8 P. M., after which the people separated for dinner. The preachers dined together, and were shortly afterward joined by several laymen, all come to see and hear the Elder. Being the junior preacher, and not yet of age, I observed a prudent silence; but I played the part of good listener, and laid the words of my spiritual chief, like Mary did the language of the angel—"up in my heart." "No," replied the Elder to some observation of my senior, "a young man who is prudent and studious and prayerful need have no fears. The truth is," continued he, "men are like potatoes in a market wagon. They always get to where they belong in the course of their journey." "The little ones are always at the bottom when they get to town," put in a steward from the county seat. "Yes, and they'll be there the next time you hear from them," the Elder replied. After

this and much other miscellaneous conversation of a very agreeable sort, the Elder and we all adjourned to the church (?) where the disciplinary questions were asked and answered in "due and ancient form." I had bought a suit of clothes, at the earnest solicitation of a young dry-goods friend, and I expected the answer to "question 8" would make me able to pay for them; but I rise to remark that there is a real and permanent difference between the promise of some Boards of Stewards and a sight draft on some good national bank.

Sunday at a Quarterly Meeting in the country is termed by the devout, and as has already been intimated, properly enough, *show day*. This is a grand time for the country dude and his counterpart, the dudine. All the fringes and frizzles, the flounces and fur belows are on exhibition, and the Arctic wave of worldly vanity often chills the warm Gulf stream of Christian communion. "But," the reader asks, "doth the dude infest the frontiers of Texas?" He certainly does, but not in the same style as when he shows up in the older or more thickly settled regions. But he is the same, whether he be dressed in kersey or in cloth, waltzing with an heiress at a Fifth Avenue ball, or astride a white-eyed, long-tailed, Spanish mare, he rides fifty miles in three hours to "cotton to his best gal." See that broad white hat, that scarlet overshirt, these long boots, belt, spurs, that big moustache and that swaggering air. He would not swap places with Grover Cleveland nor any other man this side of the moon.

There is a charming dash about the Western dudine that for taking qualities might well be coveted by her better dressed Eastern cousin. See that jaunty little turban, that bow of blue ribbon at the end of her long, plaited hair, that little red jacket and those "store shoes." Nothing like it! Immense: Quite so!

Sunday morning an immense crowd assembled to hear the Elder. The crowd on the outside (for the house was much too small to accommodate the people), was very quiet, and many stood peeping at the preacher through the logs of the cabin throughout the entire service. Two men especially attracted my attention. They stood in easy reach of where I sat, and I had an opportunity not only to observe them, but to catch some fragments of a broken conversation which they carried on in a whisper. One of them was a long-eyed man, who looked out from under a huge pair of shaggy eye-brows. He sucked a short-stemmed clay pipe, turning his mouth to one side ever and anon to spit and blow away the smoke, but keeping his eyes fixed upon the speaker most constantly. His elbow neighbor was a short, thick man, with a fiery red moustache and blood-shot eyes. He chewed tobacco violently, but gave good attention to the preaching. "Aint he a bully?" half questioned, half ejaculated our long-eyed friend. "Bet yer life!" answered the other, in the same absent-minded way, "beats them boys too bad to talk about!" "Them other fellers is jist out here practicin'!" observed our smoking listener. The last I caught was from the fat man. The sermon was nearly done, and the Elder was capping the last in a series of climaxes, when our friend exclaimed: "Golly! An' that's a Elder! Them other fellers can't preach!"

When the congregation was dismissed we had a little sensation on another line. I never knew a good meeting to pass off without some Satanical interference. Uncle Geo. S. Gatewood, who was a great revivalist, and knew more of Old Nick's capers than most any one, used to say that whenever the Lord inaugurated anything that the devil could not checkmate, he tried to hitch himself to it and run off with it.

My senior had a good, gentle jade. He had never shown any disposition either to buck or to run. But some one, on this occasion, had slipped a few pebbles under the saddle-blanket, and when Brother Concordance backed him he began to "act up," as brother C. termed it. His rider first tapped him gently with his quirt, but that doing no good, he dug his spurs into him. Then he yelled at him. All to no purpose. The pony ducked his head down between his fore legs, shot his heels into the air, changed ends, lumped his back into a pyramid, and but for the fact that Brother C. had almost been raised on horseback, he would have suffered an ungraceful alight.

Chaos being dethroned and order restored, we roared in triumph to the house of a good brother, where we

found a well stuffed turkey lying flat on his back, surrounded by other delicious eatables, corresponding in taste and proportion. These were green spots—these Christian homes—in the great desert of missionary life, and I made it a point to visit them in my monthly rounds, and I always found a welcome, and frequently a fat turkey or a stall-fed hen.

But feasts and fasts were interspersed, the fasts "predominating," as Brick Pomeroy would say, "to a severe muchness." To-night we would sleep on a bed of down, to-morrow night on a buffalo rug on the ground. To-day blessed by the endearing charms of female society, to-morrow in the dirty "dug-out" of the squatter, or the rawhide tent of the reckless cow-boy. But the poet is right:

"Unless contentment have its seat,  
And center in the breast,  
We may be wise, or rich, or great,  
But never can be blest."

Three days after the pleasant Sunday dinner referred to above, while on my way to an appointment among the cowboys beyond the mouth of the Big Wichita, I halted in front of a small cabin and asked if I could get something to eat. The good man came out to where I sat on my horse, and said: "My store is scanty, sir, but what I have I will give you freely." I replied that I was willing to pay for my dinner, and dismounting and tying my horse to a post, followed the landlord into the cabin. He invited me to a seat, then taking a piece of dried venison from a nail on the wall, laid it on a rude table, saying: "This is all I have at present, sir, but I give it to you in the name of the Lord." Sitting down on the opposite side of the table, he continued: "We have had great affliction here. I have buried in the last two weeks my wife and two lovely daughters. They sleep just on the hillside there; you can see their graves from here. My sons are gone to Ft. Sill to buy food; until they return I am alone and must do the best I can. But you do not know," he continued, "how good the Lord has been to me. My wife and my precious children died in the triumph of faith. Oh! young man, He is able! He is able! And if you have not yet sought the Lord, let a poor old man who has tried to serve Him fifty years bear witness to His abundant mercy."

These last words were spoken with his old wrinkled hands clasped and his eyes streaming with tears. "I am happy to say, good father," said I, "that I knew your Master by a faith which I thought, until now, was robust and strong; but your patience in tribulation and your unflinching trust in God very far surpass me. You have taught me much in the science of religion; I desire an interest in your prayers. I am a preacher—a Methodist preacher—and perhaps our common Master has sent me to you that I might learn how hardness could be endured by a good soldier of the cross." "Not hardness, my young brother, not hardness," protested the old man, "but love beyond degree. Oh, my brother, just to think that a poor, obscure wretch like I should be so filled with the Holy Ghost!"

Here it was again. Jesus was among the lowly. Oh, what flexibility of the divine nature! From the Imperial throne of uncreated glory, to the manger! From the companionship of the angels to the society of the old hunter! Surely it is true that "great is the mystery of godliness!"

## ADAMIC OR CHRISTIAN PERFECTION.

When we write or speak of Adamic or Christian Perfection, we should speak of man's moral status, and not his physical or intellectual nature, which are side issues. Why is it that we cannot attain to Adamic perfection? It is true Adam was created in the image of God, which consisted of many things, some of which Adam never did attain unto. He was never absolutely perfect in knowledge, righteousness and holiness. He, like good men of the present day, was able to stand, though free to fall. He fell, and God took man's cause in hand and purposed to make him over—create him anew. In the new creation does He not make man as perfect as when he first created him? What does St. Paul say He will do for man? He says: "Lie not one to another, seeing you have put off the old man with his deeds, and you have put on the new man, which is renewed in knowledge after the image of Him that created him."—Cor. iii: 9-10. Does not such language teach that the renewed man is restored in knowledge to Adam's pristine status? He is renewed in knowledge after the image of Him that created him. "Again he

says, 'That ye put off \* \* \* the old man which is corrupt according to the deceitful lust, and be renewed in your mind; and that ye put on the new man, which after God is created in righteousness and true holiness.'—Eph. 4: 22, 23, 24. Such language presents to my mind that in the new creation (regeneration) that the soul is restored to the divine image. And I cannot see why we may not and do not attain to Adamic perfection in the new birth. Have we not an old theological grove that we run in, and conjecture many things that are not sustained by the Bible, and thereby hinder the cause of Christ? By what authority can any one say that we cannot attain to Adamic perfection? Adam was created in the image of God, and as man in regeneration was renewed in the image of Him that created him in knowledge, righteousness and true holiness, who can say that the second creation was not as perfect a work as the first. Hear the Scripture: 'Therefore if any man be in Christ, he is a new creature; old things are passed away, behold all things are become new; and all things are of God, who hath reconciled us to himself through Jesus Christ.'—'Would anything less than a perfect system of reconciliation and restoration have satisfied Jesus Christ, 'who gave Himself from us that He might redeem us from all iniquity and purify unto himself a peculiar people.'—Titus 2:14. 'God was in Christ, reconciling the world unto Himself; therefore, we should be reconciled to God, as He begs us to be reconciled to Him, and we are the beneficiaries. They who show a want of reconciliation to Him by saying he does not restore us to Adamic perfection? In this do we not reproach the Father, Son and Holy Ghost? To say that we cannot attain to that high degree of knowledge in which Adam was created is no argument against Christian perfection. Christian perfection has reference to man's moral status, and not so much to his physical or intellectual nature. 'Sin is the transgression of the law, and all unrighteousness is sin.' A man may be a perfect Christian, so far as it relates to sin, and be ignorant of many things. Ignorance is not sin, unless it be willful ignorance. Christian perfection is perfect love to God and man. Christ says, 'If you love me, keep my commandments.' Here is the test. If we love him perfectly, we will keep his commandments and find they are not grievous.

W. N. BONNER.

Tyler, Texas.

## CONFERENCE OF SOUTHERN METHODIST EDUCATORS.

A Conference of the representative educators of Southern Methodism will be held in Nashville, Tenn., the first week in May, at which time and place the College of Bishops, the Book Committee and the Mission Board have their annual sessions. The suggestion made by Prof. Tillett, of the Vanderbilt University, in the Christian Advocate, concerning the advisability of holding such a convention, has taken definite shape. In a series of articles in the same paper he has published letters expressing approval and readiness to unite and co-operate in such a conference from eight of the Bishops and from Presidents and professors representing the following Universities, colleges and preparatory schools, viz.: Randolph, Macon, and Emory and Henry, in Virginia; Trinity, North Carolina; Wofford, South Carolina; Emory, Georgia; Southern University, Alabama; Centenary, Louisiana; Southwestern University, Tennessee; Vanderbilt University; Kentucky Wesleyan; Central, Missouri; Hiwassee, Tennessee; Pacific Methodist, California; Central Collegiate Institute, Arkansas; Belleville, Missouri; Wofford Fitting School, South Carolina; Grenada, Mississippi; Greenville, Kentucky; the Webb School, Culleoka Academy and Brownsville District High School, Tennessee, and many other institutions. They all agree that the time is ripe for such a gathering and express the opinion that it will result in much good to the Church and the institutions of learning under its control. Each institution will be entitled to two representatives. The Conference will not only bring together for friendly interchange of opinion the leading educators of the Church, but will doubtless, by the discussion of all timely and suitable subjects, serve to stir up the whole Church to an intelligent and aggressive interest in her educational institutions and their endowment. The railroad, it is expected, will give considerably reduced rates for the round trip, and

the delegates will be entertained free of charge in Nashville.

Among the topics that have been suggested for discussion in the proposed conference are the following:

1. College endowments. The necessity of and how best secured. Is it not advisable to make a united connectional move to endow all our colleges?
2. The relation of the Church to the work of education. The relation of church schools to public schools and State universities. The policy of free tuition in State universities as related to denominational colleges. To what extent should the Church attempt to have within its school system all grades of institutions—primary, preparatory, college and university? The importance of education being under positively Christian influences.
3. Should co-education in colleges and universities be adopted as the policy of the Church?
4. Different institutions properly defined as to their specific province in an educational system—the work of the preparatory school, college and university each differentiated from the other.
5. Preparatory schools. The wisdom of building up training schools as feeders to the colleges. Should it be the policy of the Church to establish in every district one or more high schools?
6. Colleges. Where should the preparatory school course end? and where the college course begin? Are preparatory departments at college best as a permanent policy? or should it be our policy to abolish them as soon as good preparatory schools can be established to which this work can be committed? Entrance examinations to college. The relative merits of the four-year curriculum course and the elective system for college work. College degrees—the desirability of uniformity among our colleges—what proper for each degree? What degrees should be honorary? and upon what conditions should such degrees be conferred?
7. The university. Its relation to the college. To what extent is "higher education" and special university training need and to be provided for by the church?
8. Ministerial education. The demands of the Church at this day in the education of the ministry. (Laymen to be heard from.) Ministerial helping funds—how best secured and used.
9. Religious work in our church schools. How best promoted? The Y. M. C. A. at college. College revivals. The Bible in college—should it be in the course of study. The missionary spirit among college students—how best cultivated.

## PAST, PRESENT AND FUTURE OF WEST TENNESSEE.

My father settled in Henderson county in West Tennessee about the year 1820, and died in the year 1822, when I was about six years old. My mother was left a widow in a new and strange country with a large family of children. I was the seventh in a family of nine children. My mother was a Methodist before I was born and maintained a good profession to the end of her life. My brother, C. C. Boswell, became a minister in the Cumberland P. Church, and lived and labored in Kentucky; but most of the children followed mother into the Methodist E. Church, and they have all gone to their final rest except two: myself and a sister older than I am—and we cannot expect to remain on the shores of time much longer as we are now considerably up in the seventies.

In that early day we had neither churches nor school houses for some years. But the preachers, Methodist, Presbyterians and Baptists came round preaching, for the most part, in private houses until churches and school houses could be built. Our schools for years were of the lowest order of *old field schools*. Geography, Grammar, etc., were scarcely thought of. Reading, Writing, Spelling and Arithmetic—to the single rule of three—constituted the course of study; and the boys graduated in the field, and the girls at the spinning wheel, loom, cook oven, and wash tub. Under this regime they grew up strong men and women, physically able to contend with the stern realities of life.

We knew nothing of the luxuries of life; but abounded in "hog and hominy." Our lands were rich and productive. We had abundance of corn and hog meat; wheat and flour bread. Everything was cheap. Not much use for store goods. Our fathers turned the leather and made our shoes. Our mothers and sisters spun, wove, and made our clothes—and we lived well.

We knew little or nothing of the outside world. No railroads, telegraphs or telephones. No Christian Advocates, or newspapers of any kind. About all the news we got was now and then a letter from the old country whence the fathers had emigrated. We had peace and plenty; and like the Zidonians of old, had no business with any body. But the people, the country, and the institutions of civilization came on apace and improvements in all respects was the result.

The country was gradually settled up by emigrants from many of the States, but chiefly from North Carolina. Many wealthy men were attracted to West Tennessee by the rich lands of Madison, Hardeman, Fayette, Haywood and Shelby counties, and they came with their slaves and soon cut down our forests, ploughed up our virgin soil, and under the blessing of Providence made thousands of corn, cotton, wheat, oats, etc., and raised abundance of cattle, hogs, horses, and pretty much everything needed at home, and in this way many of them grew immensely rich—and all, with industry and economy, well to do.

The Church was building up at the same time, and schools were springing up almost in every neighborhood, so that everybody could get at least a little education, and as much religion as they wanted. We enjoyed the regular services of religion at the stated preaching places, two days meetings, quarterly meetings, and camp meetings. Thank God for camp meetings. These meetings contributed more to the success of religion in West Tennessee, in those days, than all other agencies combined. The majority of the people, rich and poor, white and black, male and female, were brought more or less under religious influence. The gospel was preached with the power of the Holy Ghost sent down from heaven. The preachers preached the law as well as the gospel—hell as well as heaven; and the result was deep and powerful convictions, sound conversions, zealous, useful and happy members of the Church.

Under this state of things, the decades of '30, '40, '50 and '60—well, say to the beginning of the war, West Tennessee was in its bloom of prosperity, peace and happiness. So much for the "past."

But what of the present? Well, what shall I say? The war and the results of war have laid waste our once beautiful country so that gloom and desolation have come upon it in a way to remind one of the state of Judea in the days of Jeremiah. By the results of the war many of the rich became poor—and the poor, many of them, a thousand times poorer than they were. The change of our labor system ruined our farming operations; and, being left mostly to the management of free negroes, they are destroying our lands as fast as the wheels of time can roll them on. The soil of our uplands is nearly all gone, and the fields washed into gullies frightful to behold. The prospect of the farmer is exceedingly gloomy here at present; and the result is that every white man that can, is seeking some other business than farming. Going to city or town to get into business—to sell goods, keep books, or something else. The tendency of this course of things is to run our country, every year, lower down than it is. Our religious interests suffer under such circumstances to a great extent. The demoralizations of the war have hardened many of the wicked in sin and unbelief—to such an extent they do not go to church at all, or, if they do, are wholly unmoved by the gospel or any of its auxiliaries. We make converts, but many of them do not hold on much longer than we count them, being so weak and superficial. Our present condition is lamentable in many respects; but we thank God that it is no worse, and at the same time hope for a better day.

This communication, I presume, is long enough, and I will reserve what I have to say of the future of West Tennessee to another paper.

T. L. BOSWELL.

In Brooklyn a week ago a young lady died, as was supposed. She lay in her shroud for two days with flowers around her. The day of her funeral came, and the friends gathered to pay the last tribute of respect, and at length the time came when she was to be taken to the grave. Her mother was affected beyond all control; she was in fact, frantic with grief, and her cries were loud and bitter. She refused to leave the coffin, and when they forced her away she gave forth a piercing scream, and the girl, to the mingled horror and joy of the spectators, opened her eyes. She sat up; they wrapped blankets around her and took her to her room. She soon fainted away again. Her accounts she was progressing toward convalescence.—N. Y. Christian Advocate.



## FIELD NOTES.

## FROM CLARKSVILLE STATION.

DEAR BROTHER:—The Lord has manifested his power in Clarksville. Four weeks ago Rev. S. H. McIlvane, pastor of the Cumberland Presbyterian church at Fort Smith, came down at my request, and we commenced a series of meetings at the C.P. Church. On the following Wednesday, Feb. 1, I was taken with a severe chill, while at the afternoon prayer meeting, and for nine days following was quite ill, and was not out again for two weeks. Rev. J. J. Tarlton, from Lamar, came up and rendered valuable service, both in and out of the pulpit. We moved to the Methodist Church at the end of the third week, where we continued up to last night. Results 15 or 16 conversions, seven accessions to the C. P. Church, and 10 to our church, four children baptized, the membership of the churches revived. At the close of the third week, the advance agent of a theatrical troupe came into our midst, and put up his posters for a whole week's engagement. On Sabbath afternoon they came. On Monday forenoon they paraded the streets with drum and horns and Monday night gave their first performance to a very small audience. The same was repeated on Tuesday and Tuesday night, and on Wednesday they left, not having paid expenses, so I am informed. I want to say to the credit of our church members, not one attended the theater nor did but few of our young ladies, who are not church members, they came to church. The line was drawn and the congregation at the house of God was larger than the audience at the theater. You may expect a list of renewals and some new subscribers, if an earnest effort on my part can secure them for THE ARKANSAS METHODIST. You have my best wishes and I will help all I can.

WM. D. MATTHEWS.  
Clarksville, Ark., Feb. 27, '88.

## FROM FAIRIE GROVE.

EDITOR ARKANSAS METHODIST:—The winter has been so severe that very little revival work has been done in this district. The preachers are all at their post hard at work. There are some improvements in this district in the way of church and parsonage work, old debts, that have been hanging for years over some works, crippling, if not paralyzing the energies of the church, are being paid.

Rev. J. A. Peebles, P. E., has the district well in hand; the severe cold, and deep mud have not been sufficient to keep him at home. I thought a few weeks ago, as I watched him pull across one of our mountains, with mud up to his buggy axles, what a "great thing it was to be a P. E." Verily, the "spirit of our fathers" is with some men yet.

As to this work, we are getting along very well, congregations are good, while the prayer meeting and Sunday schools are increasing in interest and numbers. We have had one conversion and several accessions to the church since Conference. The finances are very well up, while I have a larger per cent. of the general collections in hand than ever before at this time of the Conference year.

The temperance cause is steadily gaining strength in this part of the State. Some of our strongest men are giving a good deal of time and attention to this work; societies are being formed, pledging the people to work for temperance men and measures whenever practicable. The county temperance convention will meet here March 3, that the temperance workers may organize and fully understand each other. May the day soon come when prohibition shall be written upon the constitution of every State in the Union. The next session of the Fayetteville District Conference will be held at this place. We now extend to you, Mr. Editor, a cordial invitation to be with us then. Come and get acquainted with our people and help to fill this country with THE ARKANSAS METHODIST. Success to our Conference organ. Fraternally,

Feb. 23, '88. P. B. HOPKINS.

## MOUNTAIN ECHOS AND MINING SUGGESTS.

EDITOR ARKANSAS METHODIST:—According to "Episcopal decision," your correspondent is on Mt. Ida charge in Montgomery county. With the mining prospects, railroad surveys, farming interests, etc., we are on a "boom." Plenty of water, clear limpid streams with such swiftness as to make them dangerous, when swollen, to cross.

Prospects for an onward move in this section are very flattering. We are anticipating a very considerable immigration this year. The Methodist

Church is the leading denomination among us, and we are not housed, not a comfortable church house on the work. We have an excellent building at Black Springs, under process of erection; when completed 'twill be the pride of our church going folks hereabouts. Intend to have it ready for the Arkadelphia District Conference, which is to convene here. (Bro. Bennett, be sure to put in your appearance; chickens and melons will be fully ripe.) We are taking steps to build at Mt. Ida, the county seat of this county. Have a lot there properly deeded with "trust clause" in deed, and good subscription but will need some help to honor God and Methodism, as we hope to do in building. Hope to build at two other points on the work this year, say Silver City and Caddo Gap.

Assessment for Foreign Missions has been forwarded to Dr. Kelly, and receipt at hand. Subscriptions for Domestic Missions in hand. Prayer meetings and experience meetings well attended. Met every appointment (but one) since I came on this work. Family religion is much sought after among many of our members. Church Conferences reveal the fact, much lethargy in Sunday Schools and at some appointments class-meetings are a thing of the past. We hope to revive these, God-given opportunities to serve the Master.

God bless you, my dear Bro. Bennett, in our new relation as Editor and patron. May our God bless THE ARKANSAS METHODIST to the good of his cause and help you in strength, wisdom and influence to carry forward the enterprise so nobly served by my now sainted spiritual father, Dr. Winfield. In love, your co-laborer.

C. A. BAYLESS.

## FROM WHITE RIVER CIRCUIT.

EDITOR ARKANSAS METHODIST:—We have this winter passed through a season of considerable anxiety, caused by the wide-spread prevalence of measles. While the disease was of a somewhat malignant character, it was attended with but little fatality. God, in his mercy, has wonderfully preserved us. Let his name be praised. The weather has been so cold, and the condition of our houses of worship so bad and uncomfortable, as to have seriously interfered with regular services at all the appointments. We have preached when at all practicable and the attendance has been good. The church is hopeful of great success in the Master's work this year.

When we returned to the circuit, we were unable to procure a suitable house for occupancy. The exigency was promptly met. The brethren of St. Charles, where we lived last year, immediately set about the erection of a parsonage. Contributing liberally of their money, they sent to Memphis and purchased the requisite amount of first rate material, dressed and ready for immediate use, and commenced at once the building of a beautiful and tastefully arranged house of three rooms. A Methodist parsonage on a White River Circuit is now an actuality, and situated in one of its nice comfortable rooms, we are now writing for our beloved METHODIST.

A night or two after we moved in, a number of our good sisters came in bearing provisions and delicacies, almost defying enumeration. After an hour spent in conversation most pleasant and entertaining, we bowed ourselves down before our blessed Heavenly Father, and joined our hearts in praise and thanksgiving to him for all his mercy towards us. Pray for us. Yours in Christ.

CHAS. B. BRINKLEY.

## WAR ON THE WEED.

EDITOR METHODIST.—A few weeks ago Brother Birmingham, in THE METHODIST, said: Tobacco "defiles the body that God has designed to be a temple for the Holy Ghost, and is a hindrance in that growth and going on to perfection called for by the word of life." In my opinion he is right. I confess with sorrow that I have used it; but I have some time since made up my mind never to use it in any way, and I feel it my duty to raise a wary cry against its use. There certainly can be no argument in favor of its use, not even "in case of sickness or snake-bites." But the arguments against it are many, and too strong to be shaken. True, there may be a few cases in which it may be said the use of tobacco is beneficial, but these are rare, and too frequently the people who use it "for their health" are intemperate, and its use only proves detrimental. Most people who use tobacco do so "just because they

want to." Ask them, and they cannot give any other reason. And is not this a "needless self-indulgence," prohibited by our General Rules? Is it right to use tobacco? Can it be proven that it is wrong? Let us see: 1. The Christian should not indulge in any thing that cannot be used for the glory of God. Can a man glorify God with the pipe and quid, or the cigar and cigarette? Then let him use it, and the more the better.

2. When a man pays 75 cts. for a plug of tobacco, whose money is it he spends? Is it not the Lord's? What right have I to spend the Lord's money for that which is, not only of no service to me, but an injury? Just think of the thousands of dollars spent every year in Arkansas for tobacco! How many missionaries would it support—how many churches, parsonages and school houses would it build? Is it right to use it? Are you treating the Lord right when you spend His money that way?

3. The use of tobacco is preeminently a habit belonging to the world. The whiskey vender, the poor drunkard, the gambler, the horsejockey, the liar, the thief, the murderer—all these use tobacco, for the same reason that many Christians do, and they all will tell you it is an unnecessary, filthy habit. And is it right for Christians, or any one else, to use it?

4. Nearly, or quite all, the best medical students agree that it is extremely injurious to the human system—particularly that of the young. It corrupts the body shatters the nerves, and destroys vitality. The blood carries the deadly poison through every fibre of the body, and leaves the system a mass of corruption. Nor does it stop here: it enters the cell of the mind and its work is no less injurious.

5. It is indecent. If this were the only argument, it would be enough. What a filthy, disgusting habit! I am astonished some time at men using it in the presence of ladies, and women using it in the presence of gentlemen. Nothing can be more abominable than the use of tobacco in a church, and how often does this abomination insult the sanctity of God's house! It is a cruel outrage on decency, and a miserable blot on good breeding, to say nothing of one's religion. Is it right to use it? Yours, against the weed,

JNO. W. HEAD.

## WASHINGTON LETTER.

[From Our Regular Correspondent.]

It takes Congress a long time to pull itself together for the tariff fight. It is hinted however, that when it does get good and ready it will make the wool fly, to say nothing of the coal, lumber, sugar, with other raw and bloody material. Well, we shall see, but judging the future by the past, Congress will talk and talk and do nothing, or at best little. Too many conflicting selfishnesses for the general good. Too long since Congress was elected for the remembrance of platforms and pledges.

Appropos of this it was Mr. Crains, of Texas, who presented the bill to have Congress get together and to work in three months after the election instead of thirteen as it now is. Anything to cure the evils of the "short session" of Congress. It is argued with reason that under the proposed plan Congress will be fresher from the people and less likely to forget the promises made in the platform and on the stump.

Oh those stumps, those stumps: what frustrations of broken pledges of iron jawed demagogues! It's nothing to laugh about, but a deadly serious thing. This country has grown big and unwieldy it is true. Quite too large for the small clothes of 1788, and the unwieldiness of the legislature has far outgrown that of the country. Congress positively will not work. It devotes itself to society, poker, intrigue, flirtation, verbal flatulence and adjournment.

Every two years the districts send here a lot of fresh statesmen, open mouthed with wonder like a rustic at a circus. By the time their two years novitiate is over and when they are half prepared to do something, they are relegated to private life and a lot of other utterly unseasoned men are elected. The dreary rate is repeated every two years. The country is young and vigorous and has so far survived it. But it must be reformed altogether *aut delenda erit republica*.

Then when the Congressional sessions are reconstructed, or before, for that matter, we want another Constitutional amendment fixing Inauguration Day upon the anniversary of the first Inauguration, the 30th of April, a pleasant season of the year. Washing-

tonians are not the only holiday makers on that day. The thousands of visitors from the States who flocked here to shiver and catch pneumonia, as they did on the occasion of Grant's Second Inauguration, for instance, will all be delighted at the change, while the steadily increasing multitude which comes to Washington on these occasions to receive patronages, and give the new President an enthusiastic send off will also be interested in the matter. Since Mr. Vilas has taken charge of the Interior Department it feels the impulse of an energetic and strong hand. A shaking up was badly needed. The Patent Office and the Public Land Office are deplorably behind with their work, and the former is in a state bordering on demoralization. The present Commissioner of Patents, an exemplary man, and a good real estate lawyer, came to the Office with little or no knowledge of the intricate and responsible work before him. But few people are aware of the immensity and importance of the National Patent Office.

The Commissioner of Patents found himself at the head of a corps of principal examiners, a Board of Appeals, a court of interferences, a draftsman's division, the Patent Office Gazette, and a large corps of clerks. It is no exaggeration to say that there was not an examiner in the corps but knew more about the intricate and perplexing routine of the Office than his Chief.

Had Mr. Hall addressed himself to the actual work of the Office, which, on account of the idleness and shirking of employees, was far in arrears, he might in spirit of his freshness have done well. But like many neophytes, he signalized his advent by a series of rulings that have thrown the practice into confusion worse confounded, and set back for months the pressing and engorged business of the Patent Office. The situation is truly deplorable, and the only remedy would seem to be to have Mr. Hall join Mr. Sparks, the late Commissioner of the Land Office.

Certainly if Mr. Cleveland had known anything about the business of the Office, he would have appointed some one from the ranks. There are at least a score of experienced men who have been in the Department for years, any one of whom would make a good Commissioner of Patents.

Today were held the obsequies of Washington's noted philanthropist, Mr. W. W. Corcoran. According to the expressed wish of the grand old man his funeral was unostentatious. He had himself named his pall bearers, and he was laid away in the beautiful marble mausoleum beside his wife and children, in Oak Hill cemetery, which he, many years ago, presented to his native town, (Georgetown). His death excited as much comment at the Capital as if he had been in public life. A Congressman who had known him said: He was one of the finest exponents of practical Christianity I have ever known.

Washington, Feb. 27, 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.  
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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 Nell Batesville.  
Vice-President—Mrs. B. J. Carlie, Searcy.  
Recording Secretary—Mrs. Anna Fizer Batesville.  
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## FROM JONESBORO, ARK.

DEAR BRO. BENNETT:—This afternoon we organized a woman's Auxiliary Missionary Society, at this place. We enrolled seventeen names, and expect several more by next meeting. We have appointed first Tuesday after noon of each month for our meeting. The following named ladies were elected officers:

Mrs. S. A. Warner President.  
Mrs. Ophelia Perkins, Vice-President.  
Mrs. M. M. Smith, Treasurer.  
Mrs. A. L. Malone, Secretary.  
We hope to accomplish something during the remainder of this conference year.

We are quite pleased with the new editor of THE ARKANSAS METHODIST, and wish him and the paper great success. Very Respectfully,

Mrs. A. L. MALONE.

Feb. 28, '88.

## QUARTERLY MEETINGS.

## ARKADELPHIA DISTRICT—FIRST ROUND.

C. C. Godden, P. E.  
Princeton March 10-11.  
Malvern station March 17-18.  
Social Hill March 24-25.  
Malvern March 31 and April 1.

## SEARCY DIST.—FIRST ROUND.

J. M. Talkington, P. E.  
Jacksonville circuit, at Cabot, March 10-11.  
Searcy circuit, at Pleasant Grove, March 17, 18.

## FORT SMITH DIST.—FIRST ROUND.

SIDNEY H. BABCOCK, P. E.  
Hackett City circuit, March 10, 11.  
Webb City, March 17, 18.

## NEWPORT DIST.—FIRST ROUND.

Geo. M. Hill, P. E.  
Lorado circuit, March 4, 5.  
Shiloh circuit, March 7, 8.

## PINE BLUFF DISTRICT—FIRST ROUND.

Thos. H. Ware, P. E.  
De Witt circuit, March 10-11.  
Stuttgart, March 17-18.

## MONTICELLO DIST.—FIRST ROUND.

H. D. McKinnon, P. E.  
Bartholomew at Poplar Bluff March 10-11.  
Hamburg circuit at Bethel.. March 17-18.

## HELENA DISTRICT—FIRST ROUND.

Frank Ritter, P. E.  
Holly Grove Circuit do 10-11.  
Brinkley mission do 17-18.

## LITTLE ROCK DIST.—FIRST ROUND.

Maumelle circuit.....Mar. 10-11  
Aumet circuit.....Mar. 17-18  
Liberty and P. G. circuit.....Mar. 24-25

## CAMDEN DIST.—FIRST ROUND.

Camden station Mar. 10 and 11.  
Camden circuit at Lion Springs Mar. 17-18.

## PINE BLUFF DIST.—SECOND ROUND.

Thos. H. Ware, P. E.  
Pine Bluff station.....March 24-25  
Pine Bluff mission, March 31, April 1  
Toledo circuit.....do 7-8  
Sheridan circuit.....do 14-15  
Old River circuit.....do 21-22  
Pastoria circuit.....do 28-29  
Lehi circuit.....May 5-6  
Red Field mission.....do 12-13  
Auburn circuit.....do 19-20  
New Edinburgh.....do 26-27  
White River circuit.....June 1-3  
De Witt circuit.....do 9-10  
Stuttgart circuit.....do 16-17

## NEWPORT DIST.—SECOND ROUND.

In Part.  
Geo. M. Hill, P. E.  
Walnut Ridge.....March 17-18  
Pothatan.....do 23-24  
Portia.....do 25-26  
Newport.....do 29  
Oil Trough.....March 31 and April 1  
Jacksonport.....do 1-2  
Smithville.....do 6-7  
Walnut Hill.....do 7-8

## WASHINGTON DIST.—SECOND ROUND.

J. H. Riggins, P. E.  
Little River, Marvin.....March 8-11  
Richmond and Rocky Comfort do 10-11  
Fulton, Liberty.....do 17-18  
Nashville, Piney Grove.....do 24-25  
Paytonville, Hicks.....March 31 April 1  
Center Point, Bluff Springs.....do 7-8  
Saline, Galena.....do 11  
Dallas, Dallas.....do 14-15  
Cove, Mountain Fork.....do 17  
Prescott.....do 22-23  
Emmet, Midway.....do 28-29  
Hope.....May 6-7  
Locksburg, Gravelly Point.....do 12-13  
Washington, St. Paul.....do 19-20  
Mission, Mission.....do 23  
Chapel Hill.....do 26-27

## CLARKSVILLE DIST.—SECOND ROUND.

I. L. Burrow, P. E.  
Alma and Mulberry at Alma. March 10-11  
Ozark station.....do 17-18  
Clarksville cir. Hamlin's S. H. do 24-25  
Clarksville station, March 31, April 1  
Van Buren circuit, Mt. Vernon do 7-8  
Chester circuit, Cove City.....do 21-22  
Ozark circuit, Rudy.....do 28-29  
Dyer circuit, Rudy.....May 5-6

## MORRILTON DIST.—SECOND ROUND.

George W. Hill, P. E.  
Copeland cir.....March 10-11  
Conway station.....do 17-18  
Springfield and Hill cir.....do 24-25  
Flammerville cir March 31 and April 1  
Morrilton Station.....do 7-8  
Cadron cir.....do 14-15  
Oppelo cir.....do 21-22  
Bee Branch.....do 28-29  
Perryville.....May 5-6  
Mount Vernon.....do 12-14  
Quitman station.....do 19-20  
Quitman circuit.....do 26-27  
Clifton cir.....June 2-3

## FAYETTEVILLE DIST.—2ND ROUND.

In part.  
Jas. A. Peebles, P. E.  
White River mission.....March 2-4  
Springdale and Rogers.....do 10-11  
Clifty mission.....do 17-18  
Fayetteville station (at night) do 20  
Bentonville station.....do 24-25  
Bentonville circuit.....Mar. 31, Apr. 7

## BATESVILLE DIST.—SECOND ROUND.

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

## HARRISON DIST.—SECOND ROUND.

P. B. Summers, P. E.  
Valley Springs circuit.....March 2-4  
Harrison circuit.....March 10-11  
Wiley's Cove.....March 17-18  
Big Flat circuit.....March 24-25  
Mountain Home circuit Mar. 31 and Apr. 1  
Yellville circuit.....April 7-8  
Lead Hill.....April 14-15  
Elker mission.....April 21-22  
Bellfonte.....April 28-29  
Carrollton circuit.....May 5-6  
Berryville circuit.....May 12-13  
King's River mission.....May 19-20  
Eureka Springs station.....May 26-27

## DARDANELLE DIST.—SECOND ROUND.

G. W. Boyles, P. E.  
Russellville station.....March 2-4  
Applon mission, Happy Bend, March 10-11  
Atkins cir., Cardens Bottom, March 17-18  
Dover circuit, Scottsville, March 24-25  
London mission, London, Mar. 31 and Apr. 1  
Dardanelle station.....April 7-8  
Dardanelle circuit, Corinth.....April 14-15  
Marvinville mission.....April 21-22  
Prairie View circuit.....April 28-29  
Walnut Tree cir., Riley's Creek May 5-6  
Gravely H. circuit.....May 12-13  
Rover circuit.....May 19-20  
Dardanelle circuit.....May 26-27

## JONESBORO DIST.—SECOND ROUND.

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

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## ARKANSAS METHODIST.

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

Rev. Z. T. BENNETT, Editor.

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

## PARTICULAR REQUESTS.

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

1. All letters or matter intended for publication, or for the editor only, should be addressed thus: To Editor of The Arkansas Methodist, Little Rock, Ark.

2. Correspondents are especially requested to write on ONLY ONE side of paper, to write proper names very plainly, and in every case to give us their own real names, though they may not wish their names to appear in the paper.

3. All letters on purely business matters should be addressed simply: Bennett & Emmons, 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 & EMMONS, Little Rock, Ark.

Office, Cor. Markham and Scott Sts.

SATURDAY, MARCH 3, 1888.

"To-morrow we shall see land."

The Central Methodist has absorbed the Methodist Standard. The readers of the latter paper will gain by this arrangement.

Last week Wolf & Bros., of this city, wholesale dealers in dry goods, were burned out. Loss about \$75,000, fully covered by insurance.

The interest in the cause of Immigration has grown rapidly nearly all over the State, and indications now point to speedy and desirable results.

Hon. John M. Hewitt of Mariana died at his home last week after long suffering from cancer. In his death the State lost one of her most patriotic citizens.

Larger amounts will be raised in our Church this year than ever before for foreign Missions, both because the demand is greater and it is being more clearly presented.

We may very reasonably expect a great increase in self-denial offerings this year over those of last year. Partial success then assures greater now, under more urgent demands and with brighter encouragement to consecrated self-denial.

The Life of Dr. J. B. McFerrin by Dr. O. P. Fitzgerald is now passing through the press at our Publishing House, Nashville, Tenn. This work will doubtless have an unprecedented sale, as our Church has had but one Dr. J. B. McFerrin, and his biographer's well known ability assures the public of a first class book.

In another column will be found an article on "Sin and Salvation," part of a pamphlet Rev. Thos. M. C. Birmingham is preparing on "The Intellectual Value of Religion." If any one wants to read a very interesting pamphlet, full of facts and figures, showing that "National Prosperity is through the Redemption in Christ, let him send ten (10) cents to this office and get a copy of Bro. Birmingham's pamphlet recently published.

We are sometimes shocked with the bitter, shameful utterances, of fanatical rage, emanating from some Northern Methodist preachers and editors, especially during Presidential election years. Just read the following extract from an editorial in the Northwestern Christian Advocate (Chicago) on the selection of Lamar, as a judge of the Supreme Court:

"The elevation of that pardoned rebel to that supreme bench is but one remove from a similar honor to Jeff Davis, the confessed arch-trait-

or, who, many believe, should have been hanged by the neck until he was dead. We do not say he ought to have been hanged, but if he had been suspended we all would estimate it very much as we now think of the dead Chicago anarchist. What was Davis but an anarchist? The crowd that followed Davis was larger, to be sure, but the two crowds differed chiefly in size, while they were in the field of rebellion."

## TO-MORROW WE SHALL SEE LAND.

MR. EDITOR:—You will understand the above allusion. The words were spoken by our noble Captain Wyman, when we had been one hundred and thirty-five days out of sight of land on our voyage to China in 1859-60. Its significance to us now is of equally thrilling import; for I believe, with the present bearings of our missionary chart before me, the approaching annual meeting will enable the Board to say it triumphantly: "Land ought to be there! It is there! I see it now!" Thank God for the prospect! Such news will be an inspiration to the Church—the old debt paid to the last dollar; calms, alarms, storms and head winds all past, and our destination safely reached. Oh for courage, faith, trust! Deliverance is at hand. Now let all our people respond heartily, cheerfully, generously, promptly, and a glorious advance shall crown all our efforts all along the line of operations. Help, brethren! To you we look in confidence and hope.

YOUNG J. ALLEN.  
—Southern Christian Advocate.

Dr. Allen's visit to the home Church after so many years in our China Mission, will prove a benediction here and there; his presence, sermons, lectures and letters will stimulate Christians to larger grace of liberality, and thus our missionary debt will be paid off, and more laborers speedily sent to our foreign work. Our people are seeing that the demand upon them is present, urgent and imperative; the Macedonian cry is heard and will be answered; and the whole Church with glad heart shall witness an unprecedented advance all along the line of our Missionary operations. So we believe; so we pray. Let all our people say Amen, and bring their consecrated self-denial offerings into the Lord's house to send the light of his blessed Gospel to millions in heathen darkness.

## CHRISTIAN EDUCATION.

In the Methodist discipline, page 83, Ans. 16, to the question "What are the duties of a preacher who has the charge of a circuit, station or mission?" we find these words: "To preach upon the subject of Christian education and to urge upon parents the importance of educating their children, advising them to patronize, as far as practicable, those institutions of learning under the care of our Church."

Bishop Galloway is said to have catechized our Texas brethren last year as to whether or not they had performed this duty. If he is sent to us next year and does likewise, how many of us will be able to answer his interrogations in the affirmative?—Our Brother in Red.

It is truly gratifying to observe the great revival and solid growth of interest in the cause of Christian education, and we mention with pardonable pride a stronger movement than ever before seen among the Methodists of our State to provide first-class denominational schools of preparatory and high grade, for the education of our sons and daughters. This movement, in its directness of purpose and its elements of strength, is prophetic of success in measure, permanency and results never before witnessed in Arkansas.

Bishop Galloway has wonderfully stimulated earnest effort in the cause of Christian education, as he has, also, in an eminently successful manner, in other interests of the Church. Most persons who read these lines, will join us in the wish that he may be assigned to this Episcopal district for another year.

## STANDING ON HIS HEAD, PERHAPS.

BEEBE, Feb. 16.—The Shelton-Wheat debate is in progress now. Has been going on for two days, and will continue six days longer. Shelton on top by a large majority and returns not all in yet.—JOHN A. STEVENS, in Christian Evangelist.

That personal judgment is sometimes warped by interest or prejudice, is probably well illustrated in the preceding quotation. We are personally acquainted with most of the citizens of Beebe, and both during

the debate and immediately after it, we heard Presbyterians, Methodists, Baptists, and persons not in any Church, say that Wheat gained a victory over Shelton; that his careful preparation for the debate, his dignified, courteous manner during the discussion, and his clear, logical arguments won for him a great victory openly accorded by many citizens who could have no interest in his success. We are very sure of one thing, Wheat and his friends seemed abundantly satisfied with the result, and he was complimented by many for his becoming deportment throughout the entire discussion.

## JUDGE CALDWELL'S ADDRESS.

Before the graduating class of students of the Little Rock Medical College, in this city last week, will be critically reviewed by Rev. Dr. W. G. Miller next Sabbath at 11 a. m., at the First Methodist Church, corner of Eighth and Center streets. We hope to give in our next issue, at least, an outline of Dr. Miller's discourse, which we would be glad to hear delivered.

## PROVE THE CHARGES.

The Arkansas Baptist of March 1 contains several editorial statements, direct and implied, that cannot be sustained. Referring to certain reports of comparative numbers of Methodists and Baptists in Virginia, our contemporary says:

"Such is Methodism. Oh, how it does love to glorify itself! \* \* \* When these preachers are stretching statistics in behalf of Methodism to their utmost tension until they are ready to snap, why do they not tell the people that the great big something called Methodism does not constitute just one denomination? Why do they not tell the people that the huge number they call Methodists, which they love to talk so much about, is made up of about thirty different denominations, some of them being as distinct from each other as they are from Baptists?"

When our neighbor attempts to show that Methodist statistics are unreliable, or that Methodist preachers knowingly make false reports of these statistics, we shall notice its unworthy insinuation.

No intelligent preacher ever makes the impression that all Methodists are one in organic relation or government; but in doctrinal beliefs there is a sameness of faith characteristic of all Methodists. If our neighbor means that some of the branches of Methodism are, in their cardinal doctrines, "as distinct from each other as they are from Baptists," we deny the assertion, and demand the proof. If it means to imply that all Baptists are one in doctrine, usage and governmental relation, we deny its claim and call for the proof.

In the same issue our contemporary says: "The number of Baptists in the State is as large as the number of Methodists," by which, in its connection, it evidently means that there are as many white Baptists as there are (white) members of the M. E. Church, South. If this be its meaning, we deny the assertion and challenge the Baptist to prove it.

Again, in the same issue, one whole column is devoted to what is called "Pedo-Baptist New Testament," containing what purports to be extracts from a Pedo-Baptist translation, in which the word baptize and its derivatives are substituted by the word sprinkle and its derivatives, and having this note at the bottom: "The above is from the Pedo-Baptist Revision of 1881, with the word sprinkle substituted for baptize." Now we undertake to say such stuff is a fraud—a deception upon those of the public who might accept such matter in a religious paper as probable or certain truth. This column we recognized as a reprint of a leaflet without author or place of publication, and of which the Central Methodist said:

"A more baseless or unblushing forgery was never perpetrated, and the author acted wisely in withholding his name and address from the public. The hand that penned this leaflet was moved by the same spirit, as the hand that strikes a dagger into the heart of the unsuspecting, under the cover of night."

## THEN AND NOW.

Being in a somewhat reflective mood to-night, memory has gone back to the time when I first met the Little Rock (then Ouachita) Conference. That was in 1860 in the town of Pine Bluff. I have just been looking over the minutes of the Conference for that year, and find that of the 78 preachers who received appointments that year only 11 of them are on the present Conference roll. While some of them have been transferred to other Conferences and are on the effective list, the greater part of them have died. The minutes of that year report 11,739 members. The minutes of the present year show 24,204 members. I then turned to the minutes for 1865. We find for that year that only 13 of those who were then on the roll, are on the present roll of members. No statistics are given for that year, though the number of members had greatly decreased during the war. There are now 84 members upon our Conference roll, and of this number only 13 were upon the roll of 1865. A new generation of preachers has come in the conference, some by transfer and others upon application. We welcome these as valuable additions. Those who have transferred have fully identified themselves with us and are doing noble service. We have a noble body of younger men to take our places when we have to retire from the field. H. J. March 5.

THE ARKANSAS METHODIST is looming up under the management of its new editor. The great controversy with the Baptist brethren seems to have ceased, but the first page of the last number bristled with the Holiness controversy. It seems that some of the correspondents are unwilling that the editor *pro tem.* retire with the "last lick."—Texas Christian Advocate.

But you may rest assured, that "the Baptist brethren" indicated are provoking more controversy by making insinuations and assertions, which we feel it our duty to repudiate and contradict in the most emphatic manner. As for the *pro tem.* editor, he is conveniently near, and by our invitation will contribute to our paper, as the opportunity offers itself; and he seems to have leisure, pleasure and help in looking after his quondam correspondents. (But privately, Bro. Briggs, we should have no very deep regret to see him and them engaged soon upon another subject.)

## SPECIAL NOTES.

See card of E. D. Smith, or better try his goods and prices.

"Marching through Georgia" has called forth two communications for this paper, criticising its use on a religious occasion.

We call attention to the advertisement of Leo Pollock, who carries in this city an immense stock of furniture, and proposes to duplicate St. Louis prices.

Since the last Conference, Rev. Dr. W. G. Miller, the pastor, has received into our First Church, in this city, thirty members, thirteen on profession of faith.

We have received a copy of Summers' Systematic Theology, volume I, just issued by our Publishing House. In our last issue, Dr. E. E. Hoss gave a suitable description of this great work.

Hon. A. W. Files' announcement, as a candidate for Auditor of State, appears in this issue. Having served the State as Auditor for two terms, he is too well known to need any introduction at our hands.

We have for our next issue a reply to Rev. W. A. Freeman, by Rev. A. Turrentine. "Why Religious News is not reported," by C. S. Collins, Esq.; other articles, several "Field Notes" and some obituaries.

## SHORT REPORTS FROM WILLING WORKERS.

Rev. A. M. R. Branson sends us three new subscribers, ten renewals, \$15 on his account, and says: "I will send some more renewals and subscribers as soon as I can. May the Lord wonderfully bless THE METHODIST, its Editor and all con-

cerned. Pray for this pastor and his entire charge."

Rev. J. W. Deshazo sends five new subscribers.

Rev. Jno. Eidson sends four new subscribers with cash.

Rev. A. H. Williams sends five new subscribers.

Rev. Thos. Whitaker sends \$5 and three renewals.

Rev. R. R. Moore sends seven new subscribers and \$4 cash.

Rev. Wm. D. Mathews sends \$5 cash and seven renewals. More to follow.

The second time this year Bro. Turrentine sends \$10 and a list of renewals.

Rev. D. J. Weems sends \$4.25, one new subscriber and several renewals.

Rev. W. A. Pendergrass sends six new subscribers and expects to send many more.

For the second time this year Rev. J. H. Anderson sends 5 new names with cash.

Rev. J. S. Clower sends two new subscribers and says he is getting well again.

Rev. D. W. Reid sends two new subscribers. We expect many more from his charge.

Rev. J. M. G. Douglas adds to our cash account and sends two new subscribers. He is an untiring worker.

Rev. P. Merrill has sent four new subscribers, and will try to put THE METHODIST into every Methodist home in his charge.

Bros. G. W. Logan and W. R. Harrison send new subscribers every week. Bro. Logan has already sent \$25 worth of subscription.

Bro. Wm. M. Jenkins sends \$3 to renew his subscription and to pay for the paper to a new subscriber. A good example. May many follow it.

Bro. J. R. Henley, Ft. Smith, sends his own and another renewal, cash \$3, and many kind words for the Editor. Wish five hundred other laymen would do as well in next 60 days.

## SIN AND SALVATION.

A fit emblem of sin is a person blind. The starry heavens may be shining over him, but he does not perceive it. The flowers, the vegetation, the landscape are all about him, but he is unconscious of their beauty. Just so does sin blind the mind and throw a shadow over the soul, enveloping the man and his life in darkness, although the glory of God is all about him. And it does this not merely for individuals, but also for communities, and in fact we can more readily discern its baleful influence when we examine its effect on a whole nation. Russia, with an aristocracy of literary culture, and the government entirely in their hands will serve as an example of this blindness. One of the fundamental principles of political science is well stated by Montesquieu when he says: "The yield of a land depends less on the fertility of the soil than on the freedom of its inhabitants." Seeing then that the welfare and greatness of the empire all lie in the direction of enlarging the liberties of its people, the government would act wisely by conceding the correctness of the principle stated by Montesquieu, and grant a wider measure of liberty in thought and action to its subjects. But instead of this, in a suicidal way and against its own interests, it answers of late all efforts for the political rights of its people with the knout and the bayonet, and banishment to Siberia, and a stern policy of repression. China is another instance of a nation in the hands of an intellectual class, with every one of its officers selected for eminent scholarship, and by a competitive examination. And it, too, is an example only more glaring of the weakness and blindness and barrenness of intellectual culture unaccompanied by the grace of redemption in Christ. What has this learned class, backed with all the powers of the imperial government, so as to make them well-nigh omnipotent, done for the Chinese? It has left them until this day without a postal service or a single line of railroad, so that many of them must serve as beasts of burden, and with a system of medicine full of absurdities, without any knowledge of anatomy, pathology or chemistry, and with their mind so clouded and darkened by reason of sin that for a thousand years they have not enriched the world with a single idea except the mariner's compass, although they number nearly a third of the population of the globe. And this blindness of the mind and shadow upon the soul is but the beginning of that outer darkness, that sin makes the portion and everlasting inheritance of the damned.

When Jesus was upon earth he touched the blind that had faith, and immediately they received sight; and his gospel today is working the same wonders among the nations. As soon as it touches a people it opens the eyes of their understanding, and so sharpens their powers of perception, that they become able to discern things that before were hidden from their vision. This is the reason why the telegraph, the steam engine and the printing press were all invented in gospel lands, and why Christian nations are so fruitful in inventions and discoveries. With the light and clearness of vision, a nation with faith in Christ receives it at once, begins to improve its methods of agriculture, of manufacturing, of healing the sick, of suppressing crime, and of making the greatest good to the greatest number the supreme object of government. Such a people will then begin to learn the meaning of that saying from the throne, "Behold, I make all things new." As an example of progress, let us consider it in reference to one of the most difficult things to improve and perfect, the machinery of government. While conceding that a republic was best, the teachers of political science in the past have all held that this form of government was only possible to a small community, without much diversity of thought or interest, and confined within narrow boundaries. And such was Venice and Rome and Greece and all the republics of the past, with territories so small that all of its citizens could easily assemble in one place to express their suffrage. And with sin blinding the mind and intensifying prejudice and inevitably making men clannish and suspicious, the teachers of this science were probably right in declaring that a government of the people and by the people, of any size, was impossible in the past. But with the touch of Jesus to illuminate the mind and remove prejudice, and the light of his gospel to invent and utilize steam and electricity and the printing press so as to link men together in thought, although they should be thousands of miles apart, such a government of continental proportion, and ruling nearly sixty millions of people, and with very diversified and often conflicting interests, is not merely possible. We see it to-day realized, with the suffrage of its inhabitants taken with more ease; and it is probable that their wishes are consulted with greater fullness than it was ever done at Rome or Athens. And this advanced in methods of administration is but a specimen of what redemption is accomplishing in other directions. Wherever the gospel is faithfully preached and received, the same progress will be observed in surgery, in photography, in the working of metals and in every department of human labor; and if the nations of the past did not perceive the principles upon which telegraphy is founded, it is not because they did not exist, for they are every one as old as Creation; and if we have only recently been able to send the locomotive thundering through the land at the rate of thirty or fifty miles an hour, it is not just because the laws governing steam just then came into being, for they were all decreed and have not been a particle changed since the morning stars for the first time sang together, and all the sons of God shouted for joy. And if understanding these few natural laws have revolutionized arts and trades and political science, and to such a great extent improved the condition of mankind, may there not be other laws in existence, but now hidden from us, that are just as valuable and just as important to the welfare of humanity, and that might be discovered if our vision was only more clear. Assuredly there are. The unknowable is not yet pushed to the confines of its limit. With more light and a clearer vision, there will yet be greater and grander discoveries made. When the time comes that every one shall know the Lord, from the least unto the greatest, there will be such clearness of perception, and the shining will be with such intense brightness that dark things will become light, and "every hidden thing will be revealed" to our understanding.

Will not every one who reads these lines hasten the coming of that time by now repenting of sin and believing on the Lord Jesus Christ and persuading others to do likewise, and by that much, increase the brightness? And let the nations that are saved in their governmental institutions walk in the light of redemption, and let kings and governors and all in authority bring their honor and glory and consecrate it to him who is Lord over all, and the darkness shall flee away and there shall be no night, and the people that dwell there shall have no need of the sun, for the glory of God and the Lamb shall lighten them and transform them into His image, and what was lost to them in Adam, shall be restored, and they shall have dominion over the earth, and understand all the secrets and mysteries of nature and reign forever and ever.

THOS. M. C. BIRMINGHAM.



## PERSONAL NOTES.

Bishop Galloway has returned to his home in Brookhaven, Miss., but we understand that he is to be in this State again at an early date. The Bishop is always a welcome visitor.

Rev. M. C. Morris, P. C. of Mineral circuit, has just returned from Texas, where he was with his son Charlie eight days before he died of malarial fever. Many will sympathize with our brother. Obituary notice next week.

Bishop Galloway has appointed Rev. O. P. Noble of this city to fill the vacancy in Monticello station. We bespeak for Bro. Noble the kind regards of the Monticellonians, and we think they will be pleased with him, both as a preacher and citizen.

Rev. Dr. W. H. Vernor, D. S. A. B. S., earnestly requests all the preachers of the three Conferences of the Methodist Episcopal Church, South, in Arkansas, to send him their collections by March 20th. Prompt action is necessary to be included in the next annual report.

The Rev. V. V. Harlan, agent for Central Collegiate Institute, called as he was returning from his trip through the State in the interest of the College. He reports collections amounting to a little more than \$1000, and valuable assistance rendered by Bishop Galloway. See his card in this issue.

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We respectfully invite all who receive sample copies of our paper to become subscribers; price 12 months \$1.50, 8 months \$1.00, 4 months 50 cents. Hand the money to your pastor, or remit directly to Bennett & Emonson.

How little we realize the number of people suffering from disease. This is fully illustrated by the large number of our people who avail themselves of Dr. Curtis' presence in our city to consult him regarding their troubles from which they have failed to get relief in the past. Numbers of these seekers after health have felt their heart sickened as they listened to the doctor, as he kindly and sympathetically told them that they had waited too long, and were past his skill, for the doctor always makes it a point to take no case he cannot help. By far the largest number of callers at his office have become convinced that their days of trial were nearly over, and that in the doctor they have found a friend that could heal them in their infirmities and restore them to health. His stay in our city is limited as he has other engagements which he is bound to fill. Remember that this week and next is all the time you have to consult him. He will charge you nothing for his opinion, and if he cannot help you he will tell you so. His office is at corner of Main and Third streets, Little Rock, and he successfully treats all diseases of the ear, eye, catarrh, piles and female complaints, cancers, tumors and chronic diseases generally. Call on him at once, if you desire the benefit of his skill in relieving you of serious trouble.—Arkansas Baptist.

The City Sergeant of Danville, Va. Mr. James Wood, the City Sergeant of Danville, Va., is an old school Virginian gentleman. His word is acknowledged to be as good as his bond. If you want to know how he stands, just write to the Governor of Virginia or any prominent State official. Well, just read Mr. Wood's opinion on the best medicine to take in the spring, and thousands of others verify this opinion in all parts of our country.

DANVILLE, VA., April 14, 1887. Gentlemen—Last spring I required a blood purifier and system tonic. On inquiry of my druggist for such a medicine, he recommended S. S. S. I took a short course of it and it proved a splendid medicine. I regard it as a splendid spring medicine.

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## Souvenir Photographs.

A beautiful Cabinet Photograph of the late Dr. Winfield, from which Prof. Slater produced his Crayon Portrait of him, so much admired; and a collection of heads of the celebrated men of Arkansas, 65 in number; for only 50 cents. But a limited number are struck off, so if you desire them order soon. Address, PROF. SLATER, 120 Main st., Little Rock.

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For the G. A. R. Encampment, at Fayetteville, Ark., March 13th and 14, the Iron Mountain Route will sell tickets at ONE FARE FOR THE ROUND TRIP, from all points on its lines in Arkansas, to Fort Smith or Van Buren Junction. Tickets on sale March 12th and 13th, good to return up to and including March 17th.

## The New versus the Old.

It gives us pleasure at all times to call the attention of our friends to any thing advertised in our columns of a meritorious character, and to induce our readers to patronize any of our advertisers, who we are assured are sincere in their protestations of rendering extraordinary and efficient service; at prices less than half of those that have been charged by some others, for the same or inferior class of work at no distant date.

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He is not one of the fossilized artists, who believe only in following the methods of their great grand-fathers; but he is ever ready to grasp any improvement in art, as in mechanism.

We would all pity the man or woman, who would insist on traveling by stage, on a journey, when a first-class railroad could be easily reached, running to the same point; or one who would insist in sending a letter by a sleepy post-boy, in preference to the lightning express train, or a message by the electric telegraph. Such is the exact position occupied by those who prefer some of the old style methods in Art—costing more, and being many times less valuable, both as to likeness and durability than the more modern.

Prof. Slater will donate \$500 to any charitable institution in our State, if his portraits will not stand more severe tests, of water (accidental rain, for instance), may occur, or from other causes—friction, or turning yellow with age, than any of the "Free Hand" work, so much talked of by those interested; while for truth of portraiture; there can be no question of the superiority of the Photographic sketch. Nature never errs! Human eyes and artistic judgment may.

But few artists—comparatively; rely altogether on the eye, for drawing the outline. It is well known that that method it is so easy to lose the likeness.

By the assistance of nature's guide, it is almost impossible. The process now in vogue by the majority of artists in Europe and this country; is that of using a Photographic Negative, to Sketch through; or to Solar, the outline.

The Photographic Chemicals are thoroughly eliminated, by hours washing, in Cold and in Hot Water rendering the paper entirely pure; and free from the glue and sizing, that causes the unwashed paper used in Free Hand pictures, to turn yellow in time if exposed to light. We do not decry Free Hand Portraits; as if well covered with Crayon, Pastel or Oil; as Prof. Slater covers his; either Free Hands or Solars, (for he will make any kind desired), there can be no apparent change by the action of time—that so severely tries unwashed paper.

As to the skill of the Prof. and his Daughters, there can be no question; as he has over Fifty of his Portraits hung on the walls of the parlors of the best citizens; a list of whom as references, the Professor will be happy to give. As to prices! Why they are as we before mentioned, less than half usually charged by those who follow the old methods.

Prof. Slater will be happy to demonstrate the superiority of his method—or we should say the most approved method of both Europe and America to any who will favor him with a call or who will drop him a line, when he will gladly call with specimen at any residence in the city.

Remember his work is the finest, most reasonable in price, and most durable in character. The two life-size portraits he made for our dear Bro. Winfield abundantly demonstrate the truth of the first two assertions, and we believe the third. His headquarters are at the Photographic studio of our talented photographers

Messrs. Davies & Rayburn, 120 Main street, Little Rock, whom he has fortunately engaged to make guide prints for him, a guarantee of excellence in position and correct lighting. Take our word for it, and get a portrait of your children, or your parents, while these low prices rule! They will advance, if the opposition ceases. See the Professor's advertisement at head of page 6. You can send pictures to him by mail, and they can be returned by express.

A pupil in one of the public schools of the city compiled recently in the following manner with a request to write a composition on the subject of a physiological lecture to which the school had just listened. "The human body is made up of the head, thorax and the abdomen. The head contains the brains, when there is any. The thorax contains the heart and the lungs. The abdomen contains the bowels, of which there are five, A. E. I. O. U., and sometimes W and Y." Philadelphia Item.

No man was ever yet written down except by himself.—Macaulay.

## The Maryland Press.

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## SUNDAY SCHOOL LESSON.

BY J. B. SUTTLER.  
For March 18th, 1888.  
The Son Rejected.—Matt. XXI, 33-46

## HOME READINGS.

M. The Son Rejected.—Matt. xxi:33-46  
T. The Vineyard.—Isa. 5:1-7  
W. Persecution.—Acts vii:57-58  
T. Prophets Persecuted.—1 Kings xix:1-16  
F. Christ's Kingdom.—Ps. lii:1-12  
S. The Stone of Stumbling.—1 Pet. ii:1-10  
S. The Suffering Saviour.—Isa. liii:1-12

Time.—Tuesday, April 4, A. D. 33.  
Place.—In the temple at Jerusalem.  
Topical Outline.—The Wicked Husbandmen; The Punishment.

Golden Text.—"He came unto his own and his own received him not." (John 1:2.)

## INTRODUCTORY.

After the scene of the last lesson, Jesus went to Bethany and there spent the night, on his return to the city next morning, he saw by the wayside, a fig tree having leaves but no fruit, and saying to it, "Let no fruit grow on thee henceforward forever," he passed on, and the fig tree withered and died. We do not understand that Jesus destroyed the fig tree because he did not receive figs from it to eat, and gratify his hunger, for that would have shown a petty spite that never entered such a heart, but it was to teach his disciples that if when the Master comes to us to receive the fruits of righteousness, which he has a right to expect, and finds nothing but leaves of profession, our eternal death is as sure as that of the tree. Also to touch the power of faith, for when they were astonished at the effect of his simple words he tells them that they could do yet greater things than that, had they sufficient faith, "and all things whatsoever ye shall ask in prayer, believing, ye shall receive." When he reached the city and was come into the temple, the scribes and Pharisees asked him by what authority he taught in the temple. He replied to them by asking them, if John the Baptist had authority from God or from men. If they should say from God they would condemn themselves for not having believed him and if they said from men, they would arouse the people to anger for they believed John to be a prophet. So they refused to answer and Jesus said, "Neither tell I you by what authority I do these things." Then he gave the parable of the father and two sons.

## ON THE LESSON.

I.  
What is the title of to-day's lesson? The Son Rejected.  
What parable is the subject of our present study? That of the wicked husbandmen.  
What does the vineyard represent? Israel;—the Church in the Jewish nation—that is, the kingdom of God on earth.  
Who planted it, hedged it, etc.? The lord of the vineyard.  
Where do we find a similar parable? Isa. v:1-7.  
Where did the lord of the vineyard go? To a far country.  
What is represented by a "far country"? Heaven.  
Who were the husbandmen? The Priests, the Pharisees and others holding churchly offices.  
Whom did the lord of the vineyard send to them? His servants.  
How were his servants treated? They were beaten and stoned and killed.  
Whom do the servants represent? The prophets.  
Where do you find cases in illustration? Neh. ix:26; Acts vii:52.  
Who was finally sent? The son of the lord of the vineyard.  
How was he received and what was done to him? They killed him.  
Whom does he represent? Christ, the Son of God.

II.  
Who is the lord of the vineyard? God, the Father.  
What will he do when he returns? He will miserably destroy those wicked men.  
From whom will he take the vineyard? From the care of the Priests and Rabbis and Pharisees.  
What does the vineyard represent? In this parable it represents the true religion as held by the Jews the chosen race, but it is applicable to all, for all hold a trust or field of duty for God.  
When were these predictions fulfilled? Shortly after the time Jesus spoke these words, when the Jews finally rejecting Christ, the Son; the gospel was offered to the Gentiles independently of them, and not through them, as had been intended.  
What Scripture did Jesus quote

Ps. cxviii:22,23. See verse 42 in the lesson.  
Who is the stone? Jesus Christ.  
How was this parable received by the rulers? They were very angry and sought to kill him.  
Did they understand its application? They knew Jesus meant they were as the wicked husbandmen and that the place they had so long held as the chosen of God would be taken away from them and given to the Gentiles.  
What did they wish to do with Jesus? They wished to put him to death.

What restrained them? They were afraid of the people, for the multitude loved Jesus and believed him to be if not the Messiah at least a prophet of God.

## REFLECTIONS.

"Ye have not chosen me but I have chosen you and ordained you, that ye should go and bring forth fruit and that your fruit should remain."—John xv:16. God chose first the Jewish nation to preserve and illustrate the truths and principles of his government, and to thus glorify him in the sight of the heathen, but though he sent them many of his servants, the prophets, to keep them in mind of the sacred trust they held, they utterly failed to return the fruits of righteousness which the Lord demanded, from a nation so nursed and tended and favored. Then according to the promise (for God always kept his side of the contract) he sent his only and well-beloved Son to recall them to their rightful allegiance, but him they would not receive because he demanded of them what they had so long withheld whilst they expected and desired only a Messiah who would restore and increase their glory and power.

"What could have been done most to my vineyard that I have not done in it? Wherefore when I looked that it should bring forth grapes, brought it forth wild grapes?"—For the vineyard of the Lord of Hosts is the house of Israel and the men of Judah, his pleasant plant: and he looked for judgment, but beheld oppression; for righteousness, but beheld a cry."—Isa. v:1-7. "Therefore I say unto you the kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof." And this nation was the Gentile and we are now the chosen of God, and to us he now looks for fruits of righteousness as his return for the kingdom of God which he has planted or set up in the hearts of believers.

But though we have occasion to be thankful we have no occasion to boast, for St. Paul says, "Boast not thyself against the branches" (i. e., the Jews) "and say, The branches were broken off that I might be grafted in." "Be not highminded, but fear: for if God spared not the natural branches, take heed lest he also spare not thee."—And they also if they abide not still in unbelief, shall be grafted in: for God is able to graft them in again." Oh! the goodness of our God who forgives seventy times seven. "God's purpose in our salvation is that we should bring forth fruit; a fruitless Christian life is an impossibility. Many are apt to think far more of being saved, than of being fruitful. But God does not separate these things; to be saved is to be fruitful, and to be fruitful is to be saved."—Hannan Whitall Smith.

Christ likens the kingdom of heaven to a seed planted. This is the seed: the grace and love of God which must be in our hearts before we can bring forth fruit. This gift we receive, when we accept Christ as our Saviour. He is the "stone" spoken of in the lesson. "Reject Christ and this stone will fall upon you and grind you to powder. If Christ is your stumbling stone, and you fall it will break you to pieces. The great damning sin of the Bible is to stumble at Christ—is to reject Christ."—Munsey.

## CHILDREN'S DEPARTMENT.

BY UNCLE ED.

LITTLE ROCK, - ARK.

Dear Uncle Ed.—When I was leaving Arkansas on my way to Japan, a little girl whose pastor I had been, sent me a note asking me if I would write to her and tell her about the country and people. Now I am going to write to her and I want you to put the letter in the paper, so she and all the girls and boys in Arkansas can read it there. I feel like writing to them all. Very truly,  
C. B. M.

WAKAYAMA, JAPAN, Jan. 16, 1888.  
DEAR LITTLE:—Your papa handed me your note just as I was getting

in the buggy to go to the depot. I did not have time to read it then. When I was safely seated in the cars I remembered your note and read it and thought of the day when you and several others joined the church. As you can read so well I suppose you have read my letters to the grown people about my long journey and safe arrival, so I do not need to speak of these things again; but will tell you of some other things you would like to know.

There are lots of beautiful flowers in Japan, many of them bloom all winter. Some are blooming in my yard now—the chrysanthemum and another large red flower which grows on a bush, I do not know the name. There are many kinds of fruits here, but the apples are scarce and not juicy and sweet like those in Benton county. But then you ought to try a Japan persimmon. They are as large and good as your apples. The oranges are small, but abundant and good, especially in this province. You can buy them for half cent each. There is a kind here called the dai-dai the people plant in their yards for ornament. The limbs of the tree in the yard of my neighbor hung over the wall into my yard, loaded with golden fruit. But do not think I am ever tempted to help myself to my neighbor's oranges; for one bite of these sour fellows would do you all your life. Like some other things they are better to look at than to eat.

It is funny to see how the children wear their hair. Indeed some do not wear any, for it has all been shaved off. Some have all shaved off except on top. Some have a spot about as large as a silver dollar right in the middle of the hair left on top, so that it leaves a circle growing on the head. Some shave all except a place as large as your three fingers behind and each side. This makes you think of the little sick chickens you have seen in the spring time, standing in the sun with drooping wings. There are numerous other fashions. A little girl came with her uncle to see me this morning, whose hair was cut after one of the most popular styles. But in spite of her hair, her bright eyes, delicate and perfect features made her a pretty child. Don't you hope she will become a christian woman.

There is one thing about Japanese children I like very much. Of all the great groups I have seen playing in the streets together, I have never seen them fight each other. I have seen some mad little fellows, but they seem to understand that "it takes two to make a quarrel," so only one gets mad at a time. And it seems that they carry this into manhood and womanhood.

Yesterday when my work was done late in the afternoon, I took a walk, making my way down through narrow streets, through groups of children and young people, by all kinds of shops, fish-markets, cake-shops, mat-makers, stone-cutters, heathen shrine-makers, etc., I came to the largest temple in Wakayama. It is a massive structure, hoary with age. Just the main part alone must be three or four times larger than the Bentonville court house. And there are many other smaller buildings belonging to it. As I stood leaning against a beam, viewing the surroundings and thinking of the superstitions which beclouded the minds of those who reared this pile two centuries ago, two men from the poorer class came to the front, slapped their hand together several times then bowed their faces in them a few seconds then walk about gazing and admiring. But the sun is down and I see a man shutting the big gates. I would not like to spend a night in this place.

At the gate crouched in a corner was an object that attracted my attention as I went in. On returning I found the same, in the same attitude and place. It was a poor child. A more pitiable object I never saw—ragged, neglected, sick. While I was wondering if it could get up, the poor little thing struggled to its feet and went limping away, and I saw that both feet were swollen and sore, caused doubtless by exposure in the recent frosty nights. I walked on for some distance, but kept thinking of the child. I turned

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and went back thinking it might eat something I might buy in the shops, but could not find it. As I walked homeward thinking of the child, and two others I had seen during the evening. I began to wish that could do something for the relief of such and I longed to be able to build an orphan's home. I asked myself if such a case of distress could sit long at the gate of the Christian temples at home without being cared for? I answered no. But now as I write these closing lines, I am confronted with the question, are not these cases really before the gate of the church? I leave it for you girls and boys to answer. May be your papa's and mama's will help you.  
C. B. MOSELEY.

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May 17



## ARKANSAS METHODIST.

## OBITUARIES.

**McANALLY**—**Mattie J. McAnally**, daughter of B. B. and Caroline Smith, and wife of Rev. W. J. McAnally, of the Arkansas Conference, was born in Franklin county, Tenn., Aug. 17, 1846, and departed this life in the parsonage at Atkins, Ark., Dec. 21, 1887, after a long and painful illness of nearly three years, from that dread disease consumption. She had been a member of the M. E. Church, South, for more than 25 years, having embraced religion in early youth. She bore her afflictions without a murmur and frequently expressed herself as ready to go. Her testimony was clear and we have no doubt of her salvation. She leaves a husband and six children to mourn for her, but they sorrow not as those who have no hope. She also leaves an aged father and mother, in Cuero, DeWitt county, Texas, with one brother and six sisters, but we shall all see her again in the home of the pure and the good. Dear one, thy rest is sweet, while we that remain, must wait till Jesus comes.

HER HUSBAND.  
Atkins, Ark., March 1, '88.

**HOPKINS**—**Mrs. M. M. Hopkins**, daughter of Wm. and Esther Mitchell, was born in Panola county, Miss., January 28, 1853; married to C. B. Hopkins, Aug. 1872; professed religion in 1876, and joined the Methodist Church; moved to Monroe county, Ark. in 1877. In Nov. 1887 she took the drowsy, and was confined to her room ten weeks. She suffered a great deal but without a murmur. January 30, 1888, she fell asleep in Jesus. She was a devoted wife, an affectionate mother, a kind neighbor, ready at all times to visit and wait upon the sick. She leaves a husband, four children, one brother, two sisters and a host of friends to mourn for her. They sorrow not as those who have no hope, for they are sure that she has gone home to heaven.

Father of heaven forgive the tributary tear,  
That mourns her exit from a world like this  
Forgive the wish that would have kept her here,  
And stay her progress to the seat of bliss.

J. A. GARRETT.  
Brinkley, Ark., Feb. 27, '88.

**WILLIS**—**Mrs. Sarah F. Willis** was born Feb. 1, 1831. She was married to Bro. W. J. Willis, Aug. 30, 1849, and died of pneumonia, at her home near Mt. Pleasant Church, in Drew county, Ark., Feb. 9, 1888. Truly a mother in Israel has passed away. A ripened sheaf has been gathered into the Master's heavenly garden. For thirty-seven years, Sister Willis had been a devoted Christian, and a faithful member of the Methodist Church. She was a Methodist of the old type, plain and simple in manners and life, devoted to God and his church, faithful in attendance upon all the means of grace, and ever ready to testify to the saving power of the gospel of Christ. Ever ready to visit the sick and suffering, to engage in any work for the church, to talk to sinners, or give advice and sympathy to the younger members of the church. Her influence was a power for good in the church, and in the community where she had lived so long. It was her privilege to live to see all her children grown and all of them members of the church and exemplary Christians.

Her death was peaceful and happy. She seemed to be perfectly resigned and willing to go; no shrinking, no doubts, no fear, but gently and quietly she passed away, and the peaceful smile that lingered upon her countenance after the immortal spirit had fled, told of the triumph at the final moment.

According to her request, her funeral sermon was preached by her old friend and former pastor, Rev. J. H. Blakely, to a large concourse of sorrowing relatives and friends. May God comfort the bereaved husband and children, is the prayer of their pastor.

J. A. SAGE.  
Monticello, Ark., Feb. 23, '88.

**OGDEN**—Tribute to Rev. C. D. Ogden. Near House Lodge, No. 209, A. and F. M., has again been called to mourn on account of the removal by death of one of its most useful and faithful members, Rev. C. D. Ogden, Junior Warden of the Lodge, was honored and respected by the good and true of the community, and as a citizen, Mason, and member of the church of

God he will be sadly missed. He was born during the year 1851; joined the M. E. Church, South, during 1881; was licensed to preach, by his Conference, in 1884; was made County Deputy for the Wheel organization in 1886; was raised to the sublime degree of Master Mason last September, and died at his home, near Berea, Ashley county, Ark., Feb. 15, 1888, from the effects of measles, aged about 37 years.

His love and zeal for the cause of Masonry made him an apt scholar in the study of the mysteries, and at the late annual election for officers he was taken from the north-east corner of the Lodge room and placed in the Junior Warden's station. Little did we think when last we met in this hall, that the Junior Warden's station would now be clothed in the habiliments of death! But such is life—we are all rapidly passing away.

In every station of life he was called to occupy, in every trust confided to him, he was faithful and equal to all responsibilities. As husband and father he was kind and affectionate; as a friend, confiding and steadfast as a citizen, public spirited and large hearted; as a Mason, a consistent and worthy member; and as a minister, an efficient officer, ever ready to do any work for the church or pastor.

While we drop the sympathetic tear over his grave, it is our privilege to offer this our tribute to his memory. Therefore, be it

Resolved, 1. That in the death of Bro. C. D. Ogden, his family, society, the church, and this Lodge have sustained a common loss, and unite in a common sorrow.

2. That in his character we have a pattern for imitation, and a pattern for truth, honesty, virtue, and piety; in his Christian and masonic life a light to guide us through the dark ways of trial and adversity, and at last take us home to our Father in heaven.

3. That we wear the usual badge of mourning for thirty days, and that the Junior Warden's station and altar be clothed in mourning for the remainder of this masonic year.

4. That we truly and deeply sympathize with his family in their sad and irreparable loss, that the Secretary be requested to furnish the family of our deceased brother with a copy of these resolutions—that the same be recorded in the proper record-book, used for this purpose—and that a copy be forwarded to THE ARKANSAS METHODIST for publication.

R. A. BETHUNE, M. D.,  
J. C. GRIFFIN, Secy.  
C. N. P. GRANTHAM,  
[The National Wheel-Enterprise, and Hamburg News will please copy].

**SLOAN**—**Henry Edward**, eldest son of W. E. and Mattie O. Sloan, was born April 28th, 1873, and died of typhoid fever Feb. 8, 1888. Though Eddie had never made a public profession of religion and joined the Church, we have every reason to believe he has entered into life eternal. A few days before his death he expressed himself as ready to depart and be with Christ. He gave to his deeply afflicted father and relatives every assurance of his acceptance with God; and doubtless Eddie has joined his sainted mother (who preceded him two months and ten days) in the Paradise of God. Grand thought as the family ties are being severed only one on earth, they are being renewed in the bright world above. Our loss is his eternal gain. May this sad bereavement be sanctified to the good of his afflicted father, brothers and sister, and his aged grand parents, who are patiently waiting for the reunion out beyond the grave.

J. B. THOMAS.



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**THREE MAMMOTH STORES**

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Grandest Combination in the South-West!

—OUR FIRST COMPRISES AN IMMENSE STOCK OF—

Foreign and Domestic Dry Goods, Notions, Cloaks and Wraps.

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**LARGEST STOCK OF BOOTS & SHOES**  
IN THE SOUTHWEST.

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**GUS BLASS & CO.,**

307 309 & 31 MAIN STREET,

LITTLE ROCK, - ARKANSAS.



## ARKANSAS METHODIST.

SATURDAY, MARCH 10, 1888.

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

The Bureau of Immigration request that every subscriber in the State and any other Arkansian receiving this paper, write upon it the name and postoffice address of the sender, and mail it to some person outside of the State.

## 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. FISBACK.  
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.

## For Auditor.

We are authorized to announce A. W. HUGHES as a candidate for Auditor of State, subject to the action of the Democratic Convention.

## For Attorney-General.

To the people of Arkansas: I announce myself a candidate for the office of Attorney-General, subject to the action of the Democratic Convention. It were useless to promise more than fidelity to the trust, and a faithful performance of duty, if elected.

Very Respectfully,  
THOS. B. MARTIN.

## Let There be Light!

A Great Surgeon Displays His Skill and Light Shines in Upon a Darkened Soul.

Wonderful Recovery of Willis Perryman from Almost Total Blindness!

Overcome with Gratitude, He Gives his Testimonial to the Skill of his Benefactor, Dr. J. S. Curtis.

Mr. Willis Perryman, whose portrait is published above, is a young farmer living in Winona, Texas. Who, for some time past, has been under the treatment of Dr. J. S. Curtis, the distinguished specialist. Of the results of that treatment Mr. Perryman's own statements, as they fell from his lips in the presence of a reporter for the Tyler (Texas) Tri Weekly Tribune, are a sufficient commentary. He says:

"I am a farmer, 25 years old, and was born and now live in Winona, Texas. I was afflicted with granulated sore eyes for over three years to such an extent that I was forced to spend all I could earn for treatment. I employed three different doctors, but found no relief. My eyes got so bad that I was like a blind man, and was obliged to quit work entirely. I suffered so much that I became nearly crazy and thought I might better be dead. In this condition I lost all hope.

"I heard of Dr. Curtis' advertisement, and read the accounts of his wonderful cures read to me, and resolved to consult him. In this I was opposed by my brother, who said he did not believe in patronizing advertising quacks. He urged me to continue the treatment of the family physician, whom they considered reliable. I went to Dallas, however, on the 18th of January, and consulted Dr. Curtis. He told me that for a certain sum he would cure me, but that it would require time, and that I must follow his directions implicitly. I remained in Dallas under his personal treatment six days. The improvement in my eyes was wonderful from the very first application of his remedies. At the end of the six days I went home with my eyes in better condition than at any time for three years. I went to work at once, feeling a new hope and believing that the future had something besides darkness for me. Now, at the end of six weeks, I find my eyes as bright as ever. I can see as well as I ever could. I work at the time and feel like a man once more. My brother, who opposed my consulting Dr. Curtis, is satisfied, and thinks with me—that every one ought to be grateful to Dr. Curtis because he does advertise and make his wonderful skill known. While I was in Dallas, under his treatment, I found his rooms crowded with patients. I met as many as fifty of his patients in a single day, and never heard a word of complaint in regard to his treatment. All united in praise of his kind and wonderful skill. His rooms seemed to be a fountain of hope where the afflicted drank of a new life, free from suffering and pain. His prices are very reasonable, and I would not begrudge ten times the amount I paid him for the relief I have obtained. I cannot say enough to express my gratitude at being restored to life, health and happiness."

Mr. Perry spoke with emotion and evident sincerity. His cure is another eloquent testimonial to the skill of an eminent, conscientious and expert physician and a realization of the adage that facts speak louder than words.

## WONDERFUL CURES.

A Citizen of Texarkana Tells Why He Followed Dr. Curtis to Little Rock.

Yesterday a Gazette reporter visited the office of Dr. J. S. Curtis, corner Main & Third streets. Upon entering he found the doctor operating upon the eyes of a patient. The reporter thought the man was a stranger and when the doctor had finished found that the man was from Texarkana and that his name was Hugh O'Hanlan.

—What are you doing this far from

home? was the question asked by the reporter.

"I came here to have my eyes treated by Dr. Curtis," Mr. O'Hanlan replied. "I did not go to see him here, he was in Texarkana because I had other physicians at work on my eyes, but after he left and I saw some of my friends, who had been afflicted just like I was, cured completely by Dr. Curtis I determined to follow him up, so I am here, arrived Monday. My right eye was afflicted with ulceration of the cornea, as the doctor calls it. A white skin had formed over it and a membranous sock filled with pus protruded between my eyelids, making it very painful. I could not see one wink out of that eye. He operated on it Tuesday and now I see all right. To be sure my eye is still very red and the inflammation causes me a little pain, but I feel like I was well already. I had despaired almost of seeing again."

"But," he continued, "what brought me up here was the wonderful cures wrought on my friends. There was Mr. John Stack, a railroad man, who had the same trouble I had. His was caused from granulated lids. He had been to St. Louis and Indianapolis and had tried to have his eyes cured, but all in vain, and he had given up his position, but Dr. Curtis got a hold of him and cured him. Another case was that of E. G. Eck, who was afflicted in the same way. He had been shut up in a dark room, and thought he would see no more, but Dr. Curtis cured him and he is attending to his business now. Another case was that of James McShane, who had been troubled with catarrh for ten years. He had become poor in flesh, his appetite was gone and he was totally unfit for business. The doctor worked on him, and I saw two pieces of bone a half inch wide that came out of his nose, but McShane is in good health now and says he has forgotten almost he ever had anything of the kind. Mrs. Frank Heller's was another bad case. She had catarrh so bad she could not hear and there was a continual discharge at both ears. Dr. Curtis cured her. The discharge was stopped, the catarrh is no more, and she can hear a watch tick or understand low conversations as well as any one. Now these people are all acquaintances of mine, and knowing personally of these cures was the reason I came up here and I tell you I am not one bit sorry I came."

Dr. Curtis has already done some good work in this city. A young lady, Miss Laura Keeby, who lives at 901 West Seventh street, came to him yesterday morning and wanted her eyes straightened. They were badly crossed, both turned in toward the nose. The doctor operated on them and now she sees as straight and her eyes look as straight as anybody else's. They had been crossed since she was three years old.—Little Rock Gazette.

DR. CURTIS, Office Corner Main & Third Sts.

## CONSULTATION FREE.

"The Atheist says, 'No God;' the Theist, 'A God;' the Christian, 'My God.'—Ex.

Pierce's "Pleasant Purgative Pellets," Positively Popular; Provoke Praise; Prove Priceless; Peculiarly Prompt; Perceptibly Potent; Producing Permanent Profit; Precluding Pimples and Pustules; Promoting Purity and Peace. Purchase. Price, Petty. Pharmacists—Patronizing Pierce Procure Plenty.

Some men are meteors: they make only one flash in life; some are comets; they shine one season; and some are stars that shine forever.—Ex.

FITS: All Fits stopped free by Dr. Kline's Great Nerve Restorer. No Fits after first day's use. Marvelous cures. Treatise and \$2.00 trial bottle free to Fit cases. Send to Dr. Kline, 931 Arch St. Phila. Pa.

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

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

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.

## Thanks and Another Call.

I desire, through THE METHODIST, to return thanks to the many subscribers who promptly responded to the call for \$1000 by Feb. 25. I am glad to report that we went just a little beyond the \$1000 by the date named. We will now want \$500 more by March 31. We have a note falling due this month which must be paid. Let those whose subscriptions are now due, send at once. Please remember to send P. O. money orders on Ozark, or New York or St. Louis exchange.

V. V. HARLAN, Agent,  
Central Collegiate Institute.  
March 5, 1888.

## NOTICE.

We would be glad if some friend would send us a copy of THE METHODIST of any of the following dates: Jan. 1, 15, 22, 29; Feb. 5, 19, 26; March 5, 12; Oct. 15 and Dec. 12. All of 1887.

Payson, on his dying bed, said to his daughter: "You will avoid much pain and anxiety if you will learn to trust all your concerns in God's hands. 'Cast all your care upon Him, for He careth for you.' But if you merely go and say that you cast your care upon Him, you will come away with the load on your shoulders."—Ex.

## Consumption Surely Cured.

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

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

Curious typographical errors and verbal combinations often occur even in church papers. The New York Churchman of last week reports that "at St. Thomas's church, Homestead, Maryland, the Rev. Wm. Brayshaw, rector, is at once to be rebelling and otherwise repaired, and bids are now in hand; the cost will be some \$600."—Southern Churchman.

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

There are only forty-five female lawyers in the United States, but they talk like 60.—Davenport Times.

## Bradfield's Female Regulator

Will give a blooming color, an elastic skin and a cheerful spirit, to the woman of sallow complexion, heavy dragging motion and melancholy disposition. Treatise on "Health and Happiness of woman" mailed free. BRADFIELD REGULATOR CO. Atlanta, Ga.

The National Woman's Christian Temperance Union is by far the largest society of women ever formed. It has a membership of 200,000, taking in almost every State and Territory and most foreign countries.—The Standard

## Catarrh Cured.

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

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

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.

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.

If Sufferers from Consumption, Scrofula, Bronchitis, and General Debility will try Scott's Emulsion of Cod Liver Oil with Hypophosphites, they will find immediate relief and permanent benefit. The Medical Profession universally declare it a remedy of the greatest value and very palatable. Read: "I have used Scott's Emulsion in several cases of Scrofula and Debility in Children. Results most gratifying. My little patients take it with pleasure."—W. A. Hulse, M. D., Salisbury, Ill.



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

PRICE BAKING POWDER CO.  
NEW YORK. CHICAGO. ST. LOUIS.

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Tone, Touch, Workmanship and Durability  
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New York, 112 Fifth Ave.  
Washington, 817 Market Space.

## SOLDIERS' ATTENTION.

Soldiers, sailors, their widows or minor children, who have homesteaded a 20, 30, 40, 60, 80, 120, etc., any number of acres less than 160, come and see the undersigned and he will let you know if your additional homestead is good, and pay you the highest cash price, and pay you 20 cents per acre over and above all other bidders on your claim. Address or call on

THEODORE F. BARNES,  
No. 246 N. 11th St., Lincoln Nebraska.

## HELPS FOR PLAYERS AND SINGERS.

In addition to a large Instruction Book, such as the  
New England Conservatory Method,  
(For the Piano) (\$3.00), every pupil needs a great deal of easy music for practice. This is found in a very cheap and convenient form in  
Clarke's Dollar Instructor for Piano, \$1.00  
Bellak's Analytic method for Piano, .75  
Winners Ideal method for Piano, .50  
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Very useful musical writing book.  
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Classical Pianist. 42 Fine Pieces. . . . . 1.00  
Piano Classics. 44 Pieces. . . . . 1.00  
Young People's Classics; 58 piano pieces 1.00  
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## THE KING OF GLORY!

A NEW BOOK.

Agents Wanted in Every County

TO SELL THIS

Charming Life of Christ.

It Sells Fast!

One salesman reports 15 days' work in February and 304 orders taken. It is cheap. Price \$1.25 and \$1.50. Outfit to agents, including copy of the book in best binding, 90c. Address for terms, Southwestern Publishing House, Nashville, Tenn.

## R. KNOTT &amp; SONS,

551 to 557 Fourth Avenue, Louisville, Ky., will sell you an extra heavy, half-bleached huck towel, 15x29 inches, at 10 cents. Superior black all-wool French Cashmere, at 50 cents per yard. Full regular made hose, black and colors, white feet, at 25 cents per pair. Nottingham lace curtains, tape band, at 85 cents per pair. When writing, mention The Arkansas Methodist.

"Why I Do Not Immerse," Etc.

By Rev. L. L. Pickett, who was located by North Texas Conference for not consenting to practice immersion for baptism. Introduction by Rev. H. R. Withers, D. D., of Arkansas. Price 1 copy, by mail 10 cts.; 13 copies, by mail \$1.00; 100 copies, by mail \$6.00; 100 copies, by express \$6.00. Order of L. L. Pickett, Daingerfield, Tex.

Nearly 1000 sold first three weeks.

## VICTOR CHILL CURE,

—SPEEDY AND PERMANENT CURE FOR—

## CHILLS &amp; FEVER.

MALARIAL AND SWAMP FEVERS

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

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## LIFE ASSOCIATION,

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

Dr. A. G. BROWN, President. JOHN A. DENNY, Secretary.  
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Shoes, Hats and Caps,

At prices that will not fail to sell them. Don't buy before you call on us. No trouble to show goods. Our Mr. Lee is now prepared to meet his many friends with a cordial welcome. Don't forget the place.

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## STREET CARS RUN BY THE HOTEL.

Board per day, \$1.25-15.00  
Board per week, \$5.00  
Board and odging per week, 7.00.

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