

# THE ARKANSAS METHODIST

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

BY BENNETT & EMOUSON.

"Speak thou the things which become sound doctrine."

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## A DRAMA IN FOUR ACTS.

ACT I: Before the bar of the saloon.  
ACT II: Before the bar of the court.  
ACT III: Before the bar of the jail.  
ACT IV: Before the judgment bar of God.—The Voice.

## HIGH LICENSE.

BY REV. JNO. W. BOSWELL.

I am a constant reader of The Voice, a prohibition paper published in New York. I do not accept all it teaches, but I learn from it a great deal in regard to the movements of prohibitionists, and the brewers and liquor dealers generally. Of course we do not certify to the truthfulness of all the statements it makes, but we think it fully as reliable as the average newspaper of the country and much more so than some of them. The revelations it makes are sometimes astounding, and doubtless it is doing much to rouse the people to a sense of the danger now threatening the country.

Among other things The Voice gives a great deal of attention to the subject of High License—makes strong efforts to obtain information in regard to the results of that mode of regulating and restricting the liquor traffic. In pursuance of this object it has somehow obtained possession of letters addressed to the officers of the People's Liberty League, of New Jersey, from the leading brewers of the country. In these letters they give their opinion of High License and the effect it has on their business.

We give here a few extracts. In answer to the question: "Has High License been any hurt to our business?" Henry S. Shufeldt & Co., of Chicago, who have \$1,000,000 invested answer:

"We think not. It weeds out the irresponsible retailers, injuring at first those wholesale dealers who have been selling them, but eventually placing the retailing into more responsible hands, thus making collections better among the wholesalers and thus benefiting the distiller—it may carry down some of the weaker wholesalers who need but little adversity to destroy them, but it eventually places the whole line, from the retailer to the distiller, on a safe footing. We believe that high license is the only remedy for prohibition."

The United States Distilling Company answers:

"High license gives us a longer lease, and pacifies a great many who are unfriendly to the business. \* \* \* It cuts off some of the cheap saloons that were supplied by small jobbers, who suffer in consequence. The large dealers are not affected by high license. We would not repeal the law, because we would bring about local option or prohibition the sooner."

The Anheuser-Busch Brewing Association of St. Louis, say:

"In our opinion it is true that High License bars out prohibition and gives the business a legal standing."

We do not believe that High License lessens the consumption of liquor or beer, as all good people who are used to their daily beverage will have it, of course, and the closing up of the runholes and disreputable places which sell to minors, etc., cut no figure. \* \* \* A reasonable High License is in our opinion, the best course, as it will insure a respectable class of saloon-keepers, men of property who will observe the regulations, for the liquor traffic should be under regulations, will insure the communities a handsome revenue from such traffic, and effect all that can be reasonably expected in keeping the passions of men in bounds. It will remove obnoxious features of the liquor traffic, and the false doctrine of Prohibition will lose much of its force."

The answer of the Bremen Brewing Company is in part as follows: "1. High License had a bad effect at the start, especially in the suburbs, but works all right now. 2. It bars out prohibition in larger and smaller cities, because they cannot get along very well without the revenue. 3. At first it lessened the consumption of liquor, but in the last few years we witnessed a constant increase in general. \* \* \*

5. We do not think that it would be wise to permit prohibitionary laws to be passed and trust to their

non-enforcement. Kansas and Iowa show us different. Breweries and distilleries are closed there; saloons also. Whiskey is certainly sold easily on the sly; beer not. Laws can be enforced in any State, and we prefer a life-long fight to a state of affairs that place the owners of the brewery outside of the law.

The answer of the Nebraska Distilling Company we give in full:

"(1) High License has not hurt our business. (2) It bars out Prohibition. (3) It does not decrease the consumption of liquor and beer. (4) The liquor men would not repeal the law were it left to them to decide. (5) The trade should not trust to the non-enforcement of prohibitory laws."

These answers if they contain facts, ought to satisfy any unprejudiced mind that the High License policy is a delusion and a fraud. And, with such facts and admissions before us, how can any of us as Christians favor such a policy against prohibition? Possibly these answers are a little surprising to the ardent supporters of High License—they are bound to be eye openers to those who have been led to believe, that such a policy would cure the evils of the saloon without destroying the liberties of the people.

From these answers several things are evident, which our temperance-anti-prohibition friends ought to ponder well. 1. High License lessens the number of places, where liquors are sold but does not decrease the consumption. 2. It gives the business a legal standing, and an air of respectability by driving out the low dives and putting the saloons in the hands of men of more money. Respectable standing is what rum dealers want, and they depend on money to obtain it. 3. Whisky men are depending on High License to kill the prohibition sentiment. In their judgment it pacified a large class who otherwise would vote for the extermination of the entire traffic. 4. Some of these believe the business is doomed, and that High License only gives them a "longer lease." "A drowning man will catch at a straw." Everybody believes and acknowledges the whisky traffic to be an evil second to none under which our country is laboring, and if High License, which is the last strong hold of the enemy, does not decrease the amount of drinking, but gives the traffic a longer lease on life, and constitutes a bar to its destruction, then our fidelity to Christ and our children binds us to unite and drive the business from its entrenchment.

## DEDICATED TO THE "KICKERS."

"And I come after, gleaning here and there,  
And am full glad if I can find an ear  
Of any goodly word that ye have left."

"It is hard for thee to kick against the pricks." If some preachers did not have something to kick against or about, they would be everlastingly miserable. Like some obstreperous mules they go with inverted ends, ready to paw before and kick behind. Perhaps it may be in a zig-zag way, but we want to address this little army of kickers who are lifting up their heels against transfers. They have had much to say in all the Church papers for months past, and it seems to me that it is time for a transfer to speak out. So here goes, for we have found an ear of some goodly words, that they have left.

Some two or three reasons why they elevate their backs and let fly their heels may be stated in order. First: In part or wholly they must misunderstand the spirit and poity of the Methodist Episcopal Church, as organized and understood by Bishop Hedding, Bishop Ashbury, Bishop McTear and the General Conference. For their ignorance they are to be pitied. Bishop Hedding says: "The removal of a preacher from one Conference to another is frequently as necessary for the general good as any other act of the appointing power." Bishop Ashbury makes this statement: "Methodism is union all over; union in exchange of preachers; union and exchange of sentiments; union and exchange of interests. We must draw from the centre to the circumference." Bishop McTear concurs. The General Conference, our highest court and only legislative body says to this little army of kickers: "We greatly deplore the evil complained of in reference to transfers from one Conference to another, both

on account of the spirit which it involves and its opposition to a fundamental law of Methodism; for while it has been the general usage to station the preachers within the bounds of the Conference of which they are members, still it is the genius of our system and the law of our Church, that the Bishops, as general Superintendents, make such disposition of the itinerant preachers as, in their judgment will best serve the whole Church." If here we have not standard authority as to the spirit and genius of Methodism, then we can suggest no place where it may be found. We commend these utterances to the careful consideration of the little army of heel lifters.

Another and a second reason why they complain of transfers is this: They dislike to see a new man come in and take the "loaves and fishes" which they consider as their own. It is uniformly observed that no kicking is done, when a man is transferred and appointed to some second class Circuit or struggling Mission. But let him be sent to one of the best or to the best place in the Conference in the matter of salary, then listen at the howls of rage and watch the dust fly. "'Tis pity 'tis true, 'tis true 'tis pity.'" Any of us whose eyes have been kept open know well enough that in every Conference, there are men who conceive that their merits are never properly appreciated by either the bishop or their own brethren. They are very much exercised thereby. And when a man is brought from another Conference and given a hard and responsible place with an increase of salary they consider they have been slighted and shamefully used. The Bishop gets his share of smothered abuse while the transfer is accused of place-hunting and self-seeking. Now look at the matter a moment: Has any preacher in the connection who contemplates transferring, has he the audacity to stipulate terms and tell the Bishop he wants a certain place in a certain Conference. We think not. We affirm that not one would dare to do so, unless he had descended to the level of a mountebank. And our Bishops, all of them have too much sense to approve or appoint such a man to responsible positions. No. These little two by four kickers are the men in the various Conferences who want the biggest loaf in the basket and the largest fish in the pond for themselves. They don't succeed in getting them, for neither their merits nor brains entitle them to such, and hence they kick. There are appointments in every Conference in the Church with not a single man in the Conference available or suitable to fill them successfully. If the right man can be imported, why should it not be done? For instance take the St. Louis Conference. They have many strong and good men there, brainy men, men of talent and genius and capable men in numerous ways. But there are certain stations in St. Louis requiring certain kinds of men to fill them successfully, certain types of men not to be found in the Conference, and the Bishop in his wisdom sought out the right sort of men from other Conferences. Was that not right? Of course it was. Remember: "Methodism is union all over. We must draw from the centre to the circumference."

For the sake of common sense and ordinary decency, we think the little army of kickers should keep down their heels. Our Church law as enunciated in the General Conference of 1850 and the practice of the General Superintendents from the first organization of Methodism to the present time, sanctions the transfer of a preacher from one Conference to another, and when that law is annulled and the practice discontinued, then we had as well adopt the Presbyterian or Baptist system and dispense with aggressive Methodism forever. . . . These hurried remarks are affectionately dedicated to the little army whose delight it is to lift up their heels against transfers. We beg leave to add a postscript by way of advice as follows: Use your brains more if you have any, and give your heels a rest.

## A TRANSFER.

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 & Emouson.

## REV. DR. W. G. MILLER REVIEWS JUDGE CALDWELL'S ADDRESS.

(It had been announced that a sermon would be preached showing the error of Judge H. C. Caldwell's utterances in his address to the medical students, to the effect that the Scriptures teach that disease is a Divine visitation for sin.)

After singing and prayer Dr. Miller read for his text verses 44 and 45 of the 5th chapter of Matthew:

"But I say unto you, love your enemies, bless them that curse you, do good to them that hate you and pray for them that despitefully use you, and persecute you; that ye may be the children of your Father which is in Heaven; for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."

He said:—I cherish no antipathy toward any one and I desire now to disavow all doubt of any improper motive on the part of the distinguished legal gentleman, whose remarks I shall review to-day. I accord to him honesty, integrity, sincerity, culture, learning, everything. I have only to do with a sentiment and its utterance and its effects. I have been admonished by some of my church officers—those to whose counsels I have listened with the profoundest respect, not to preach this sermon, and so I alone am responsible for doing so.

I may have misunderstood the utterance, as much is always implied. As long as we can not read between the lines what is unexpressed, we are liable to misconstrue each other.

"What mercy I to others show  
That mercy show to me."

I am talking for my country, God and humanity. We see in part and know in part, and not till we know as we are known, shall we be able to read between the lines and not misunderstand each other. The question before us is the old one—the conflict of opinion as to the origin of evil in the world. The world is full of tragedies—Take up a newspaper and it says in half a dozen lines, a factory burned, three thousand operatives out of employment, no lives lost. This is all the good editor says, but between the lines we see the tears of one looking on the fire with his wife and children, and no comfort and no bread. He exclaims, O God what am I to do? Again, we read the simple announcement, a bank suspended—some mismanagement perhaps, but between the lines we may see the haggard face and hear the groanings of an old man, who says, it was my all; what shall I do? The world is full of tragedies unwritten though they be, and this did not begin with the present year, but it is written on the rocks of the eternal ages, that evil is abroad in the land. Go and examine the flagstone with which yonder street is paved, and see the ripple on its surface. It was formed on the sand beach, where the waves came and then receded, and the sun hardened it. Look at the slate with which yonder roof is covered, and you see the print of a rain drop. It is a record made by God on some bright April day, when a shower came in ages past. So you may see in the solid stone a mollusk shell, which died there. For back in those days there was life and there was death. Death stood by like a phantom at the very right hand of the Creator. Much of this death has been for our life. While in Italy a microscope was placed in my hands and I saw myriads of bugs which looked like squash bugs. I asked what this I am looking at, and was told that it was cheese dust, and those were cheese bugs. I didn't eat any cheese that day for dinner. Every time you eat cheese you destroy more lives than Sampson, and pity forbid that you do it with the same instrument! Did you ever hold a bird you were going to kill and feel its heart beat, and an hour afterwards feast upon it? We live on death. We pursue to the death, our own brother man fashioned in our own common image with God, in law, in trade and in the wild struggle for honors. Everywhere it is war and the battle purples on the plains. Terrible moral tragedies as well are taking place on every hand. I have stood in a great city where ten thousand men and women were consciously drifting to death. They had ceased to struggle to save themselves. In Spain the Prince Raymond Lully was enamored of a beautiful princess and played night after night at her

window, but his passion was unavailing. Finally she appeared and said, "Raymond you think me beautiful," and then she bared her bosom, which was eaten with cancer to the bone. He became a recluse and devoted the remainder of his days to the study of science, and died a martyr to her cause.

The world's greatest mistake is in misinterpreting God's dealings with man. Our subjective condition, whether we will or not makes our creeds and colors and tones them. Eugene Aram will tell his dream and talk of caves where dead men are buried. It is from a stricken conscience. One will look into the heavens with leaden eyes, and see nothing another sees God in it all. This is a subjective necessity. One sits and listens to the waves of the sea as they beat upon the beach, and says it is but the noisy water. O no, no! it is the voice of the Creator. To read God aright, there must be a responsive soul. A sculptor once made an image of Christ and took to it a little girl of the village, and she said it must be some great warrior. He went and made another and brought her, to it and she said it must be some great philosopher. He went down on his knees and consecrated his soul to God, carved out his ideal, and carried the little girl to it. She knelt down before it and said: "It is suffering little children, and forbid them not, to come unto me; for of such is the kingdom of God."

We misinterpret God, and so we have largely held that disease is the result of sin. Egypt so taught and Greece had her goddesses of wrath and vengeance. Persia said there was one good god and one evil god. McBeth said "blood must have blood," and Lady McBeth could not find waters enough to wash out the "accursed spot." We say "sin will out," but it is not true. The Jewish and Christian teachings deny the doctrine. I have no anxiety to defend the Jew. He is amply able to take care of himself. I am an Anglo-Saxon with Norman blood, but if I were not, I would not mind being a Jew. Amid the persecution of the ages, he has been true to his God and his faith. The only wonder is, that he has stood up before the beautiful truths of Christianity and resisted its teachings. Oh, you say he believes in witchcraft. Yes, but he didn't invent it, and he tried his best to banish it. And you—don't you believe in spiritism, table-rappings, etc.? And yet you accuse the Jew of witchcraft. God does good to the evil and the just. He does not punish with death and fire and retributive justice in this world, and I have learned this from the Messiah himself in his teachings. Job lost his flocks and his herds, and then a storm came and swept away his home, and he and his wife were left alone, when she asked him to curse God and die; and I would rather face a cyclone than a wife who is always dictating wrong. He only said, "though he slay me, yet will I trust him." Three comforters came to him and called him hypocrite, saying God did not allow such calamities to befall the righteous. God told them they had misjudged Job, and he was a good man. David records a similar experience in the seventy-third Psalm. The evils come upon men, not as a retribution for peculiar sins, but from great second causes, which God has established.

The text says, "God maketh his sun to shine upon the evil and upon the good, and sendeth rain on the just and on the unjust." You may be standing to-day on the brink of hell, yet God loves you as well as me. What! God hunting down a man and watching a chance to get even with him? No, no! Some persons came to Christ and told him certain Galileans had been slain on the very altars where they were offering sacrifices. Was this extraordinary death a visitation because they were greater sinners than others? Or were the eighteen persons who were crushed by the tower of Siloam greater sinners than you? Christ was asked as to who had sinned, the blind man or his parents; and the answer was neither—that it did not come from sin. And nowhere is a contrary doctrine taught in the Scriptures. This is not a retributive state, but disciplinary. People, it is true, after walking in sin, turn back and become good, and this is a glorious fact. In this world the good and the bad go arm in arm together; sheep and goats graze to-

gether in the same pasture; wheat and tares grow side by side together in the same field. There is a place of retribution, but it is hereafter. It must be so. There is a right and a wrong in human actions. One man feeds a beggar and the other robs him. God's judgments do not find their penalties here, but they must hereafter. You say you don't believe there is any hell? Your belief does not interfere with the fact. God's word says it, and eternity will make it good. What can be said of the statement that the Christians burnt thousands at the stake, but would not permit to be furnished a single dead body for dissection for the benefit of medical science? O, sir, you could not have meant that! You only meant that it was those who pretended to represent Christianity that revelled in blood for 1200 years. Only think of those who are sincere Christians—*sine cere* meaning without wax—those who follow the meek and lowly Saviour, and preach "peace on earth, good will to men," reveling in the blood of their fellow men! But you say the church did it. There is a difference between true religion and a hireling, secularized church. It was Roman heathenism, with its same, hard-hearted, barbarous devotees, only with the name of Christianity added, that committed the atrocities. For 336 years Christianity existed undefiled, with no admixture with the civil power, and no atrocities were committed in her name. Then came the coalition, and at the end of fifty-nine years, blood began to flow like water. We cannot afford to say aught against religion. A terrible conflict is coming, and we must not lessen the restraints which Christianity throws around us. There is a propriety of time and place in all things. Criticism of the living might be easily overlooked, while criticism of a dying man could not be forgiven. There were twenty-one young men ready to go out into the world, God only knows where. They will go into families and receive secrets so sacred, that they are uttered only with bated breath and white lips. They ought to be chained to the throne of purity with links so strong that no power can break them loose. O, what a critical moment this! A child may dig into a dyke and destroy a nation. French infidelity deluged an empire in blood, and it would do it here. God forbid, that its pernicious seeds be sown among our young people. Again, let me disavow all unkind feelings toward any one. There is no more malice in my heart than in the heart of the mother, when she imprints the kiss of love upon the lips of her child. And, again, let me say I do not believe the honorable gentleman intended the effect of his words, but we are responsible for our inadvertent utterances as well as for those which are carefully considered.

REPORTER.

FROM BERRYVILLE.

MR. EDITOR:—Berryville charge is moving on steadily with increasing interest in the various lines of Church work. Our old parsonage, dilapidated as it was, after having a \$150 suit put on it, is now ready to appear in company again. Indeed, being made nearly new inside and out, and being stilted up about a foot, it now assumes quite an inviting appearance, and reflects credit upon the town and circuit of Berryville. The noise of the hammer and saw had scarcely died away, when suddenly, on the eve of the 1st inst., a storm struck the new parsonage, coming down from a northward course and passing through the west room, emptied its hands quickly on the dining table, until it seemed to almost groan beneath its burden then passed gracefully around to the entrance of the east room, paused for a few minutes in this room, soon passed away, scattering in various directions. The greatest damage that was done was the tearing down of the gate shutter, which seemed to offer some resistance on the occasion. Our first quarterly meeting has passed. Bro. Summers was with us, filling well both pulpit and chair. The energy of the officiating, the spiritual impulses with which the Church seems to be seized and the financial reports up to date, make us indulge flattering hopes. Fraternally yours, D. C. Ross.

March 8, 1888.

Help this paper to 10,000.



## ARKANSAS METHODIST.

SATURDAY, MARCH 17, 1888.

## THE CHURCH.—USE OF THE WORD.

The apostles, in keeping with the instructions given by Christ Jesus, just before his ascension, assembled in an upper room in the city of Jerusalem, where they engaged in continual prayer, and where, by divine direction, they selected by vote Matthias, to fill the vacancy caused by the apostasy and death of Judas. Most all church historians, and especially those who have written in modern times, and who are inclined to incorporate in their creeds the idea that they are truly, infallibly and exclusively apostolic in forms and modes, assume from this circumstance that a church was organized at this time, called the Christian Church, in contradistinction to its polity, to that which was already in existence.

This fallacy grows measurably out of the after use of terms or words which had no existence at that time, such as "the infant church of Christ, the church of the apostles," etc. The word church, as used in modern times, does not correspond in meaning to the word *ekklesia*, which is translated church in our English version of the Scriptures. To press the word church into service now, to express or name a thing which had no real existence then, is calculated to mislead. If we, however, use the word now in the sense of Catholicity, including at that time, as now, all true believers in Christ Jesus, and not in the sense of a newly organized church, we have the true and correct idea intended to be conveyed. In this use of the word church we avoid that spirit of exclusiveness which has doubtless contributed more to supersede the true spirituality of religion and retard the progress of Christianity in the world than all other influences combined.

In the 11th and 26th of Acts, it is stated, apparently in an incidental way, that "the disciples were first called Christians at Antioch." Up to this time, about A. D. 43, the converts to the Christian faith, who were of the Jewish Church, still holding that relation, were called disciples; i. e., scholars or learners, saints, etc. They evidently took the name Christian from Christ, in whom they believed and were following, as the Platonists and Pythagorians took their name from Plato and Pythagoras, whose doctrinal and ethical teachings they espoused. These names were given in a very natural and easy way. In the same way the Wesleyans took their name as believers in the doctrinal views of religion as Mr. Wesley taught. Likewise the Campbellites are put down in the religious literature of this age as Campbellites, because in this century one Alexander Campbell advocated a certain theory of doctrine, believed in and practiced by a company of people, calling themselves Christians. In this very natural way, all through the history of Christianity, denominations have sprung into existence.

The name signifies a denomination of religious people holding to a certain form of doctrine. By their enemies the early Christians were called Nazarenes, Galileans, people of this way or sect, etc. The first converts to the Christian religion were of the Jewish Church. They constituted a company of believers in Christ. As such, a community of interests existed among them in the very nature of things. The spirit that was in them made them feel that whatever was the interest of one was the interest of all. They were one family. They were as one family. They called each other brethren, which term of relationship and endearment indicated the unity of faith, and not organic unity. In process of time, by gradual development from the circumstances and the spirit that moved them, organization began its formative process, by dropping off whatever of Jewish church rules proved to be unadapted to the new spirit and phase of religion. Circumcision, with its train of legal and ceremonial demands, together with the sacrificial system, was abandoned, and whatever became a thing indicated by surrounding circumstances as necessary to the interests of the company of Christian believers, was adopted.

Acts 2:47 it is said: "And the Lord added to the Church daily such as should be (were) saved." In place of the word church, put assembly, or company of believers, and you have a correct idea of what was meant in the original utterance of the text. The

Lord added to the assembly or company of believers, daily, such as should be saved.

Same chapter, verse 41, it is said, "the same day there were added unto them about three thousand souls." Mark the expression, added unto them, the company of believers, not the church as an organized body, assumed by some people in modern times, to have then been newly formed.

The modern idea of church, as advocated by all religious egotists and exclusivists, was not then in existence, among Christian believers. Take the expression made by Christ to Peter, referred to in a former article: "I will build my church."—Matt. 16:18. Christ meant a spiritual building, composed of all people in all subsequent ages, who should incorporate the all-important doctrine of the divinity of his nature and mission unto their faith and spirits, who should thus "become partakers of the divine nature." It was to be a spiritual building—built, established. A doctrinal unity, consisting in the great fact of atonement made for man by this great God-man, Christ Jesus. With this same thought prominently in view, St. Paul commences his epistle to the Romans, 1:7: "To all that be in Rome, beloved of God, called to be saints," etc. In his first epistle to the Corinthians; see first chapter and verse. By our translation he is made to say: "Unto the church of God, which is at Corinth." In writing to the Galatians, 1:2, he says, "Unto the churches of Galatia." In all these instances, let it be understood that he means by the word here translated church and churches, the congregation of believers in Christ, without reference to any form of church government, and we have a correct and definite idea of the subject.

Upon the introduction of the Christian religion, for the first two years, so far as relates to organization, things were conducted in a very simple way. There were but two sacraments, and no established form for administering either.

The New Testament Scriptures were not in existence. The books from the several authors composing the New Testament scriptures had no existence in early apostolic times. They were written at various times, by different authors, until nearly the close of the first century. No ritualistic services were had. The bread and wine used in the sacrament of the Lord's Supper were taken with no established ceremony. No especial position of the body of the communicant was requisite to constitute its value or validity. The fullness of its demands upon the Christian people of the times was met when in the faith of their hearts they recognized Christ as the Messiah of Prophecy and their Saviour. It was a pledge of their fealty to him.

The same was true of Baptism as a sacrament of the Christian religion. Its design was met and its purposes fulfilled, when the rite was performed in the name of the Father, Son and Holy Ghost, and with faith in the subject receiving it. There is no inherent value in either. Just as well say that a particular manner of eating the bread or drinking the wine is indispensably requisite to a true sacrament, as to say that is not baptism which has not been performed in a particular manner.

Mode of doing in neither case detracts from nor adds to the value of the sacrament. The virtue is not in the thing nor the mode of doing, but in that which is signified, and the state of mind and heart realized in the transaction. There was no discussion in apostolic times about modes and forms. They were men of good practical sense, and doubtless presumed that the world would always be inhabited by common sense people, who would naturally know better than to claim that God was pleased with modes, simply as such.

God has never shown that he was better pleased with one man than another, because the one had been dipped in water and another had been baptized another way. Purity of heart and life is that which is well pleasing to God. One church organization and one mode of baptism please God as well as another, if all have equal piety among their members. That church now and always has pleased God most which has the holiest membership, whether there is water baptism or not.

The apostles and early teachers did not interest themselves about a great many things that have obtained since among churches. St. Paul was not clothed with priestly robes, nor St. Peter with a clerical gown, as insignia of divine authority for the work they were commissioned to perform. These, together with all other absurdities, both of doctrine and practice, were in-

novations upon the pure principles and practices of the primitive Christians. These things were introduced in after years, when the pure spirit of Christ's religion had faded away from the hearts of men. It is a noteworthy fact that the more any people or church attach importance to modes and forms, the less of the real spirit of Christ is manifest in them.

At one time in the history of the Christian religion, the visible church became a body—all form and show and mode. A gradual apostasy from the true spirit of religion gradually demanded the introduction of ritualism and ceremonies, until the world had almost entirely lost all vital hold upon the spirit of true religion. As to what followed, the reader may learn from the darkest crimes the world ever knew.

C. H. GREGORY.

## FROM GILDEROY.

MR. EDITOR:—I see the brethren over in Arkansas are discussing sanctification yet. It is really wonderful how much discussion there has been on that subject, particularly since the Wesleys began their work, and we are no nearer the end of it than we were one hundred years ago. The difference among Methodists on this subject is far more apparent than real—more a matter of terms than things. I do not now remember to have seen a Methodist preacher, traveling or local, nor an intelligent layman, male or female, who did not believe in the doctrine of sanctification, or did not expect to be made perfect in love in this life. When we come to define sanctification, to tell the metes and bounds of it, the size, shape and color of it, why, I never saw two people, preachers or laymen, who agreed exactly about it. This controversy is much like the dispute the three men had over the color of the chameleon, and lo! when the animal was produced they were all wrong. Each man is so well satisfied that he has sized sanctification up in words that he is ready to charge with heresy or heterodoxy all who do not agree with him—indeed, they do not believe in the thing if they object to his terms. This controversy is largely, perhaps, among our own people, wholly, a war of words. For my own part I have long ago quit trying to give an exact definition to the term sanctification when applied to a state of grace. Some, I doubt not, attain to this state suddenly, and some, perhaps the many, come into it slowly, gradually, progressively, by marked stages. It matters not so much how or when, so all are steadily and surely moving into it. That we are to attain to this state by faith is self-evident to all who believe the word of God. Because I attain to it slowly, after years of earnest seeking, is no reason why every other person should reach it in the same way. If my neighbor leaps into it at a single bound that is no reason why he should say every other man should get there the same way. If one is only going on to perfection I am perfectly willing to bid him Godspeed and leave him to the leadings of the Divine Spirit. To be moving that way, brimful of earnest longing for it, seems to me to be the prime condition for attaining thereto. They often ask me, "Do you profess holiness? profess sanctification?" No, I do not. "Do you believe in it? Are you groaning after it?" Yes, if I know myself, with all my heart. "Why not profess it?" I will when I get there. "How long have you been seeking it?" Forty years. "How long do you intend to seek it?" Till I attain it. "Do you not get discouraged seeking this blessing without attaining thereto?" Never. The longer I seek it the more anxious I am for it, and the nearer I get to it the brighter, sweeter, deeper and broader it becomes. I want nothing better in this world than seeking after holiness. "What is holiness?" I don't know. The closer I come to it the holier it grows. I once thought I knew, but when I got there holiness was beyond me, and so it has been through all these years. I've been much like a child running after the foot of the rainbow to find a bag of gold. When he gets where the rainbow rested he finds it still further on. "Have you cast pride, wrath, anger, malice, hatred and every evil passion out of your heart?" Yes, long ago. I had to do that to retain Christ in my heart. He will not live in the same house with any one of this sinful brood. "Do you enjoy the direct witness of the Spirit bearing witness with your spirit that you are a child of God?" Yes, thanks be unto God, I have enjoyed this blessing for nearly twenty years. It is very precious to me. For twenty years I had the witness of the Spirit occasionally and for twenty

years past constantly—he abides in my heart. "Is not this sanctification? Christian perfection?" I do not know. I would not say that it is or is not. Much depends on your definition of sanctification. I testify to what I know and you may call it what you please. If I have the thing I care but little about the name. One thing I know, I have great restfulness, peace and abiding joy when the Holy Ghost dwells in my heart. "But are you freed from indwelling sin?" Of course I am. I just told you Christ and sin could not dwell in the same heart at the same time. Christ and sin are antagonistic. Christ came to destroy sin. "Well, but have you a depraved nature and are you yet liable to sin?" Of course. I am of a depraved race and I will be liable to sin as long as I live. And yet, notwithstanding my depraved nature and liability to sin, by the aid of the Holy Ghost, I may live, can live and ought to live entirely free from any known or voluntary transgression of God's holy law. I can and ought to be free from sin in thought, word or deed. Yours, GILDEROY. Senatobia, Miss., Mar. 7, 1888.

## WHY RELIGIOUS NEWS IS NOT REPORTED.

EDITOR METHODIST:—Henry R. Elliot, in the March Forum, copied into the Little Rock Democrat of the 2nd inst, gives as the reason why religious news is not reported in the secular press, that "it is because newspaper Editors have learned, that persons who belong to the theatrical or mercantile public buy their papers according as they find in them full, prompt and sympathetic treatment of theatrical, sporting and market news; whereas, religious people, as such, do not discriminate in their patronage of newspapers with corresponding exactness." This in my judgment comes so far short of a correct answer to the complaint implied by the question, that it merits a few considerations by way of reply. I have never understood the complaint in the question to apply to the columns of those papers, published in our smaller towns and cities; and which, considering their limited space, circulation, capital and facilities for placing such reading matter within the reach of their patrons, generally give a fair share of attention, in short, paragraph form, to the religious news of the day; and, whenever the agents of the associated press furnish them with news of that character, they publish the same. The trouble, in so far as that class of newspapers is concerned, is and always has been, that whenever there has been a prize fight, a murder or a hanging bee, the agents have dished it out with painful particularity to the trade, while the proceedings of any religious gathering, receives but passing and indifferent notice. Perhaps, if the agents should try the experiment of reversing this rule these papers, a vast majority of whose readers are members of the various churches and constitute the body of the reading public, would not only be benefited on their revenues but would be elevated in their tone and spirit, and reflect more credit upon the communities in a measure represented by them.

Mr. Elliott opines that at any religious gathering, but few present would be able, as at a base ball game, to say in which paper the following morning will be found the best account of the proceedings. It seems to me, that in this he completely begs the question. The complaint is, that the great Metropolitan dailies, supported in the main by the religious element of the country, and which alone of our publications have the means and facilities for reporting properly the proceedings, as a rule, entirely fail to give them prominence; and hence, should such a question as that suggested be asked, the universal reply of those present would be, that they do not look forward to a free and satisfactory report (such as that accorded a prize fight or a base ball match) in any of the papers. They would speak by the light of experience, and, in doing so, merely reiterate the complaint. The explanation is one that does not explain. That I am right in this Counter Explanation or answer to the question, will be readily apprehended by recurring to the course wisely adopted by the Cincinnati Enquirer, the Chicago Times and the St. Louis Globe-Democrat, at the time of Sam Jones' great meetings at those places. Ask any news dealer and he will inform you, that the demand for those papers for the specific purpose of reading the full and accurate reports of the proceedings could scarcely be filled. The demand was for those particular papers, because it had transpired that,

for once, the religious public became aware, that full and satisfactory reports could be obtained in their columns and no where else. On the other hand, it has been brought to the knowledge of the writer, that when Bros. Jones and Small very recently visited Kansas City, and inaugurated a religious movement, equal in interest to the one in Cincinnati, there was an immediate inquiry for Kansas City papers, in expectation of full reports, which inquiry ceased when the readers disappointedly found only short, paragraphic mention of the meetings, or no notice whatever.

I really think our Metropolitan dailies, unwillingly no doubt, commit a business blunder by devoting too much time and space to a class of news, distasteful to a large majority of the educated and reading public, and only acceptable to those of vicious tastes and proclivities, and suggest that if, as a general thing, they would consistently divide time between the two classes served by them in gathering and dispensing the news of the day, they would soon find that they were not suffering in their revenues, while the standard of their publications would be elevated.

C. S. COLLINS.

## TO THE NEW EDITOR.

Little did I think a few weeks ago at our Conference, when I spent several days in the company of my old, semi life-long friend, Dr. Winfield, that that would be the last of our earthly correspondence. Alas, how little do we know of what is best! But though I can no longer correspond with him, I will try, in some sort, to meet his repeated injunction that I would occasionally write an article for his paper. And just now I think I see an opening where it seems to me some one might say a profitable word or two in reply to "Dr. Hoss on Transfers." In his letter published Feb. 18th he says: "There can be no doubt that the transfer power is, by organic and statutory law, lodged in the hands of the Bishops, to be by them exercised in accordance with their godly judgment."

Now this would be more satisfactory to some of us, if the Doctor had thought of it to refer to these two laws. It is always more satisfactory to read a law than to be told of its general provisions. There is "no doubt" of it. Well, I confess my ignorance that I have not seen either of these laws. Nor can I conceive how such a Church law could be organic, though it might be statutory.

Nor can I understand how Dr. Hoss can speak of "the prerogative of the Bishop" with the English language before him. I know of but one ecclesiastical functionary who claims to exercise authority by prerogative. He is a preacher living in the capital of Italy.

Our Church does not inquire, "What are the prerogatives of a Bishop?" but it does inquire, "What are the duties of a Bishop?" and then proceeds to prescribe them. Our Bishops perform duties—such duties as the Church prescribes, just as any other preacher. And if he fail to do these things to the satisfaction of the Church, we reduce him to the ranks. One of these duties is, "To fix the appointments of the preachers in the annual Conferences," provided a dozen or twenty kinds of appointments he shall not make. "In the Annual Conferences" says nothing about transfers from one Conference to another.

Again, it is a well known general rule, that members of Annual Conferences are voted in by the Conference in session, nor is there any legal provision that I know of by which a preacher may become a clerical member but by the vote of the members. Discipline, Par. 49, recites a dozen or more classes of preachers who may become members of the Conference or be advanced toward membership. In every case a vote of the Conference is required except one, and in that case I see no provision whatever for his admission. I quote the book:

"6. Who are received by transfer from other Conferences?" But the law is silent, I believe, as to who makes this "transfer," or how it comes to be made. Indeed, I am not certain but this is the first and the last we see in the book about transfers.

And so, I respectfully suggest that it is just now in order for Dr. Hoss to point out explicitly these two laws, the organic and the statutory, of the existence of which he says there is "no doubt," giving Bishops authority to take a preacher out of our Annual Conference, or put one in without the consent of the Conference in each case.

Or, if it should turn out that he cannot find these laws, as "retracting" is becoming somewhat fashionable among us—but not half so much so as it ought to be—probably a "retract" might answer.

So much in regard to the law. Now as to transfers. It is a wholesome custom that has grown up silently among us. Generally it works well. In most cases it is done at the instance of the preacher himself, and is very convenient. In my own case once it was a necessity. I was in Nashville, and must stay there, and my ministerial position must be recognized by the United States, and a member of a Mississippi Conference could not be tolerated. So I asked Bishop Kavanaugh to transfer me to the Louisville Conference, which he did, and for two years I was a member practically of both.

We cannot get along well without a transfer power, but it might be well for it to be better defined than it is. There are in reality two kinds of transfers: one where the church needs it, and one for the convenience of the preacher himself. The former have generally, but by no means uniformly, much less always, worked well. The latter do not attract much public attention. They are occasionally necessary or very desirable.

In a possible case of a transfer appointment being made that for any one of a hundred causes should prove to be impracticable, unduly onerous or difficult of accomplishment, which causes did not exist at the time, or were not seen, or not duly considered, there is no harm done; the appointment falls on the ground. Like other appointments, the action of the Bishop is not final. If the man did not go, for reasons good or not good, he is not answerable to the Bishop but to his conference. The Bishop did his duty as he considered it and there he left it. A preacher is answerable to his Conference, and no where else.

I am therefore not able to see, "that the power of which we have been writing is a tremendous one to be lodged in the hands of any man or set of men." It would be a dangerous Episcopal power if the Bishop's action were final; but it is not. A vote of the Annual Conference sets it aside in a moment. I am willing to trust my case in the hands of my Conference—my brethren—my equals, who are at any time liable to my conditions, but I am unwilling to put myself, finally, in the hands of any one man. And so,—"But the final determination of all such cases is with the Annual Conference." Nobodys say "must" to a preacher but his conference.

R. ABBEY.

Gulf View, Miss.

## STATISTICAL SECRETARIES.

NO. 2.

Bro. George Thornburgh, who is (we suppose) the efficient Secretary of the White River Conference, reads us, all of us, a lesson on our duties as such. Very well. We are ready to hear him; but his plan is not above criticism. He says, "No wonder they were wrong." Why? Because Bro. Metheny "read them out." Could he not read them out correctly, and could not the Secretary write them correctly? "No," answers Bro. T., "not in the Conference room." But the Secretary was not in the Conference room—then what? "The idea of a Statistical Secretary making a table in Conference is simply surprising" to Thornburgh. What may be surprising to T. may be a very simple thing to others. It might be a greater surprise to others to see the Secretary retiring to some quiet place, locking himself up in a room and shutting out all visitors—and it would be a still greater surprise to see an accurate report come from such a place. The Secretary who cannot take down a report from a preacher in Conference is not likely to bring one out of retirement. The wonder is that any Secretary should have to read the whole of his report before the Conference for correction. This involves stupendous labor. The present report in the Arkansas Conferences minutes contains about two thousand five hundred items—several hundred less than the Secretary would have to read. He could read these items in an hour and a half. The present Secretary has never been complained at very seriously, and he, with the excellent assistant, has tried this retiring to a quiet place with ill success both times.

We are for correct reports, and thanks are hereby extended to Bros. Metheny and Thornburgh for calling attention to inaccuracies. Let there be a combined movement all along the line in favor of correct reports.

STATISTICAL SECRETARY.

Bentonville, Ark., Mar. 4, 1888.



## REPLY TO BRO. FREEMAN'S QUESTIONS.

**EDITOR ARKANSAS METHODIST:**—Bro. Freeman comes to the front with rather a heavy charge against Bro. Jewell, myself and others. I will let Bro. Jewell and others take care of themselves in this controversy, as I will have all I can do to take care of myself.

Bro. Withers intimates that I am wanting in dignity, and Brother Freeman says "I am in a bad way if I do not come to time by answering certain questions," and further intimates that I must not project with that dog's tail, lest I spoil the whole affair; for he is a man of great firmness, and will not be moved by such illustrations. I do not think there was anything harmful in the illustration, but it was the truth which was illustrated that did the hurt; at least, they seem to have retreated back from the Association business, to the Second Blessing theory, and are now ready to offer themselves in defense of it. Well, it does appear a little out of taste to one of a sensitive nature, to have to make a drive at one's person, but if one puts himself up as a target, especially before one who has no more dignity than I am accused of having, he could not expect anything better than to be shot at.

In the first place, Brother F.'s catechism of questions appear to be about as meaningless as some of Dr. Withers' answers were to my questions concerning the Holiness Associations. Hear Brother F.:

1. "When you are tempted of Satan, do you ever realize an internal response to that temptation?"

2. "If there is such a response, is it not an evidence of the remaining fragments of the carnal mind?"

3. "Does regeneration take away that part of depravity or Adamic nature which is found in a child?"

4. "If it does, please explain this text: 'Except ye be converted and become as a little child, ye cannot,' etc."

5. "Have you sin in your heart?"

6. "If you are entirely free from indwelling sin, which leads you to get angry, to sometimes desire to do things you know to be wrong, etc., how were you divested of these troubles? Please answer these plainly."

And then he starts out again by asking the 7th question: "What is Regeneration? What is sanctification according to your idea?"

8. "Is there any difference? If so, what is it?"

I have gone thus far in giving Bro. F.'s questions without attempting any answers, in order to avoid repetition; for in the 7th and 8th all the ground is gone over again that is covered by the first six.

So I think time and space will be saved, and as full satisfaction given, by passing on down to the 7th question, and giving a full and concise answer to it, as it would be possible for us to do by taking them up separately.

Ques. 7. "What is regeneration?"

Ans. It is that great change which God works in the soul when he brings it into life—when he raises it from the death of sin to the life of righteousness. It is the change wrought in the whole soul by the almighty spirit of God, when it is created anew in Christ Jesus—when it is renewed after the image of God in righteousness and true holiness; "when the love of the world is changed into the love of God, pride into humility, passion into meekness, hatred, envy, malice, into a sincere, tender, disinterested love for all mankind. In a word, it is that change whereby the earthly, sensual devilish mind is turned into the mind which was in Christ Jesus."

This is the nature of the new birth; so is every one that is born of the spirit, which, therefore, is absolutely necessary in order to holiness, since none can be holy except he be born again.

This is Mr. Wesley's answer to the question, as found in his sermon on the New Birth, Vol. II, pages 270 and 271, to which we give our unqualified endorsement.

In the second place, Bro. Freeman wants to know "what sanctification is, according to our idea."

It is a setting apart to the service of God. In other words, Christian sanctification entire is the consecrating of one's self wholly and solely to God's service. The thought is beautifully expressed by the Apostle, where he says: "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

Ques. 8. "Is there any difference? If so, what is it?"

Ans. There is. Mr. Wesley says: "The same difference, therefore, which there is between our natural birth and our growth, there is also between our new birth and our sanctification." Sermon on the New Birth, Vol. II, page 274.

Ques. 9. "Do you ever preach sanctification?" I do. "And are people sanctified?" I have every reason to believe they are.

Ques. 10. "If they are, then why may I not preach it also?"

You should by all means preach it, and may God help you to preach it in demonstration of the Spirit, and with power.

Now I have tried to be plain, and I think am sufficiently full. I might, however, make the matter a little plainer to some minds by illustrating; but again, by so doing I fear I might hurt some brother's dignity, so I forbear, and will close for this time.

Yours in love,

A. TURRENTINE.

Princeton, Ark.

## MISSISSIPPI MASONS AGAINST SALOONS.

The temperance people of Mississippi are jubilant over a deliverance of the Grand Lodge of Ancient, Free and Accepted Masons, held in Columbus on the 9th and 10th of February last. The question had been submitted to them, "Is saloon-keeping, or selling intoxicating liquors as a beverage, a Masonic offense?" It was referred to the Committee on Law and Jurisprudence, who submitted an able report answering the question affirmatively, and the Grand Lodge adopted the report by an almost unanimous vote.

In addition to this, the following section was added to the Statutes, viz.: "Subordinate Lodges may not hereafter initiate or admit to membership saloon-keepers; but any member of a subordinate Lodge heretofore licensed to keep a saloon, may be permitted to continue till the expiration of his present license."

The meaning of the first "may" is settled by a letter from the Grand Master "To the subordinate Lodges, A. F. and A. M. in Mississippi," bearing date Feb. 24, of which the following is a part, viz.: "It having come to my knowledge that some of the brethren are in doubt as to the meaning of the law recently adopted by the Grand Lodge, and conceiving it to be my duty to settle the matter by official decision, I have no hesitation in deciding that the words 'may not hereafter initiate or admit' mean 'shall not hereafter initiate,' etc."

The Committee on Law and Jurisprudence was a most able one. The chairman is a lawyer of extended practice, the second named is an ex-governor and the third a medical doctor of great distinction. The Report is soon to be published in the Proceedings of the Grand Lodge and in the public prints. Through the courtesy of the Grand Secretary, I had the pleasure of reading the original manuscript. Truly it is an exhaustive paper, an unanswerable arraignment of the whiskey traffic.

The Report shows that in 1870 and again in 1886, the Grand Lodge decided in response to interrogatories submitted to them, that it was not unmasonic to rent an apartment under a lodge room for a saloon, for the reason that the State had legalized the saloon. The present committee claimed that the decision was erroneous, and the reason an insufficient one. States, reasoned the committee, have sometimes authorized divorce on improper grounds, they have licensed gambling halls and houses of ill fame, and States might do so again; so that, by parity of reasoning Masons would be justified in tolerating, even in patronizing, these flagrant wrongs. The committee say the error is in confounding what the State merely permits and what the State commands. A good Mason will always obey the commands of his State, but may not, without violating his conscience and his oath, endorse by his action all things which the State permits or even legalizes. A Mason is required to answer affirmatively and in good faith this searching question: "Do you promise to be a good man and true and strictly obey the moral law?" The Judicial Committee reported and the

Grand Lodge almost unanimously affirmed, that no saloon keeper can be a good man and true, or can strictly obey the moral law.

The Committee substantiated their opinion showing that the Grand Lodge in Wyoming, in Ohio, in Washington Territory, in Nebraska and in other States had adopted similar legislation. They also referred to the decision of the Supreme Court of the United States, in the recent appeal of the liquor men from the State of Kansas. They also quoted the opinions of learned and distinguished statesmen, North and South, and added that almost the entire body of Christian Churches had by the deliverances of their highest courts condemned the saloon traffic.

Considering the source whence this emanates, and the fact that it was sent down authoritatively to all the subordinate Lodges, this will prove the most formidable weapon yet turned against the whisky horde—a veritable Gatling gun, carrying its own ammunition and commanding the field with its sweeping range and with its unerring precision.

No order, or body of men, gets so close to the people, or so accurately reflects their sentiments as does Masonry. It is the most highly respected and the most popular of all the benevolent associations. To it belong men of every class; the preacher and the politician, the merchant and the farmer, the mechanic and the millionaire, the latitudinarian and the orthodox, the Jew and the Christian, the patrician and the plebeian; hence a deliverance of this body is one of the very best indications of public sentiment. It shows that in the great popular mind, the subject of the open saloon has been revolving and revolving until the conclusion has been deliberately reached, this foe to good morals, this emasculator of manhood, this vicegerent of the devil, must go.

Good Masons render a loyal obedience to their organization. It is their duty to remove obnoxious habits, by its arbitration they settle their litigations, and at its command they bury their animosities. At sanctions and authority have been known to heal dissensions and to remedy evils, which even the churches failed to reach. There is a wonderful power about it to control the conduct and to enforce obedience; hence, this deliverance may be expected to be most authoritative, and from it the best results may be expected. The Grand Lodge has issued its mandate, "Reverence Masonry, or quit the saloon," and they will quit, many of them.

This legislation will be effective, because it emanates from men, not women; from practical humanitarians, not sentimental enthusiasts. With a certain class of people a very damaging argument against the Temperance Reform, is that it is advocated mainly by the churches and by the women, this has estranged all those who have a holy horror of being priest-ridden, and who have an unconquerable aversion to everything savoring of "woman's rights." But here is a robust deliverance from an order which constitutionally excludes women from membership, and which seeks to dominate no man's conscience, save in the cardinal creed of the fatherhood of God and the brotherhood of man. Here is the emanation of no mere, sickly sentimentality, but a manly protest against a fellow craftsman soiling his hands and his heart with the price of blood. Here one species of "labor," so-called, meets with an emphatic condemnation, not through canting hypocrisy or partisan prejudice, but because of the highest judiciary of the Mystic Brotherhood, such "labor" cannot be regulated by the square and the compass, nor receive the approbation of the Master Supreme.

Masonry claims to be the handmaid of religion. In this legislation she proves her claim right royally. This is the way of all others in which she can render most efficient aid to her patron. Christianity is glad of her co-operation, and heartily bids her God speed in the name of their common motto, "Faith, hope and charity." C. G. ANDREWS.

Jackson, Miss., March 5, 1888.

## CHURCH EXTENSION.

Every age of the Church has some feature of Church life peculiar to itself. Sometimes the emphasis is laid upon a vital doctrine, that must be revived. Such was the doctrine of Justification by faith that distinguished the Lutheran Reformation and the doctrine of the witness of the spirit that distinguished the Wesleyan Reformation.

At another time the emphasis is laid upon some practical duty of the Church, such as the revival of the missionary spirit in the Church.

The Methodist Church at the present time is laying special stress upon the work of Church building. Whatever may have been the configuration of things in the past, the present necessities of the Church demand the erection of comfortable and substantial houses of worship in every place where we have or expect to have an organized society. The time was when our people were gathered in private houses, school houses and even in barns; but that primitive condition of things has passed away, and the new order of things demands a new order of Church accommodations. Whenever the Church has had a new and additional work to do, it has been found most convenient to organize a special board for the purpose. Hence, Missionary Boards and Church Extension boards, whose duty it is to take charge of these special objects.

The Church Extension Board has been in existence only a few years, yet in that short time the amount of good accomplished by the board is almost incalculable. Churches have been built in missionary fields, weak and struggling churches have been aided, so that hundreds of churches have been built that would otherwise have never erected. By proper and judicious management we may, in a very few years have comfortable houses in every community. We purpose calling attention to this question from time to time until all the Conferences in Arkansas shall have been fully aroused to its importance. We would not depreciate the importance of any other interest, but we would lay special emphasis upon this as one of the pressing demands of the hour. Failure here means failure in every other enterprise that looks to aggressive movements on the part of the Church.

H. J.

## A BLAST FROM DR. BOND.

By request of several we republish the following letter from the Daily Press, whose "comments" Dr. Bond evidently misconstrued:

**EDITOR OF THE PRESS:**—In your issue of Saturday you referred to the "stories of cruelty alleged to have been practiced upon southern union citizens by rebels during the late war," with which Bishop Mallalien (North Methodist) is regaling the northern people in published letters. In your comments on this matter, you appear to censure the southern Methodists for their "dispute" of the allegations.

In fairness to us will you be good enough to publish the following extract from Bishop Mallalien's letter to Zion's Herald, so that all may know the question at issue and may be able to judge whether we should sit tamely by and allow this clerical luminary to vent his spleen undisputed.

Reverting to the treatment union people received at the hands of the "rebels" in North Carolina, he gives a "sample case," viz:

"A single instance will suffice. A Unionist fled from his home to escape arrest. He left a family of five children in his home. His pursuers took the children and tried to compel them to tell where their father had gone. This they could not do, for the simple reason that they did not know where he had secreted himself. They were threatened with death by a rebel colonel if they would not give the information they could not possibly give. The threat was carried out, and one after another the helpless children were shot down in cold blood. The last one was a little boy only 5 or 6 years old, and when it came his turn, with a courage that was perfectly sublime, he faced his murderers and covered his eyes with his hand, simply said, 'Please don't shoot me in the face,' and his brave little soul, that scorned a lie and chose death, went up to God; and to this day no punishment has been meted out to the savages who did the deed."

Comments seem unnecessary. No fair-minded, intelligent person will credit the story, even though it is put out as a fact by the reverend author. Were it even true in part, it would be a demoniacal deed for which one or two individuals were responsible and not a whole state, section or people. Devilish deeds were not confined to one

side, nor indeed to any nation or land; they are committed almost daily from Maine to California, and the perpetrators often go unwhipped of justice; but does that make the people in whose midst the crimes are perpetrated participes criminis, save perhaps in the opinion of the Mallalians when the south is the unfortunate section?

Were any good end to be accomplished by such reminiscences, I could give the particulars of a harrowing deed done by federal soldiers at midnight in my own native village in Missouri, where a party of men and boys, charged with no offense save being "rebel sympathizers," were torn from their sleeping families and shot down like dogs, without warning and without a scintilla of any trial whatsoever. But we want to forget these things, and would have forgotten them years ago but for the continual prodding of political preachers who do not want union and harmony. The south earnestly desires immigration from the north regardless of the politics, religion or wealth of the new citizens.

The northern people who have settled in Little Rock and Arkansas are surpassed by no people or citizens anywhere. They are an honor to our State, and we want more of them.

The task might be a herculean one, but I would not despair of our ability to soften the heart and appease the rancor of Bishop Mallalien himself, if he were to settle in our midst and try to forget his evident hatred of the "rebel." Respectfully,

JOHN B. BOND.

## MISSIONARY DEPARTMENT.

A. D. JENKINS, Editor.

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

## A PASTORAL LETTER.

To the Ministers and Members of the Harrison Dist., Arkansas Conference. Dear Brethren and Sisters:—The first week in April has been set apart as a week of self-denial and prayer for the cause of Missions. Will all the pastors in the District call attention to and urge the observance of the week, as directed by the authorities of the church? Also arrange to have a Missionary service in every congregation. Have your local preachers to conduct the services, where the pastor cannot be present; let them magnify their office. Let there be a Missionary sermon preached in every congregation. Also, circulate Missionary literature among the people. Allow me to insist that ever member of the church observe the week and make it one of real self-denial and prayer. If we would have the spirit and mind of the Master, we must deny ourselves. "If any man will be my disciple, let him deny himself and take up his cross and follow me." Let us quit our tobacco, leave of needless self-indulgence, and start on a higher, purer, more christianlike plan of living and work. Let there be missionary prayer meetings held in all the charges, Will the preacher's, traveling and local, together with the laymen, interest themselves and make the week a blessing to your own souls, to the entire membership of the church and to the cause of Missions. It can be done. Why not? Try to make the week one of enlargement every way. May you be able to say after April 8, that you have a broader, more christianlike view of Missions, of church work, and a richer, happier experience in your own soul. Your servant,

P. B. SUMMERS, P. E.

March 6, 1888.

## ERRORS CORRECTED.

**EDITOR METHODIST:**—Allow me to correct in the METHODIST, the errors appearing in the report of Board of Missions, as printed in Minutes of White River Conference, viz.: The apportionment of the Assessment for Domestic Missions to Batesville District should be \$260. The apportionment to Warm Springs Mission for P. E. should \$25, and to St. Francis Mission \$25 and to State Line Mission, (which was left out) for P. C. \$100, and for P. E. 25. Total for P. C's. \$1,215; total for P. E's \$265.

I do not know how these errors occurred, but I shoulder the blame.

Respectfully, GEO. THORNBURGH, Walnut Ridge, Feb. 28, '88. Sec'y.

From Arkadelphia District.

Brethren of the Arkadelphia District. Will not each preacher see that the week of self-denial and prayer is, duly observed in all our churches. On circuits let the preacher's arrange to have local preachers, exhorters and Godly laymen hold these meetings, where they themselves cannot attend. "It will be for our enrichment as well as our enlargement. God has blessed us along all our lines, will we not show our gratitude by doing what we can to build up his kingdom? If we will God has promised to open the windows of heaven and pour out a blessing that

there shall not be room enough to receive it." At the great naval battle of Trafalgar, Lord Nelson floated at the mast head of his flag ship, these words: England expects every man to do his duty. Shall we not do our duty to Heaven's King?

C. C. GODDEN.

## FIELD NOTES.

FROM FORT SMITH.

In a private letter to the Editor, Rev. J. L. Massey says:

I am getting along splendidly. Central Church prospers. Just finishing, i. e., outside improvements, a neat house, at a cost of about \$4,300. It is well lighted with gas, warmed by a furnace, and will seat comfortably three hundred people. This church was organized a year ago with sixty-three members. It now numbers one hundred and twenty-five. So if you will come to see us, it will do your soul good—especially when you hear the singing. In respect to a choir, I am greatly blessed. The three lady voices, the finest I ever heard, all daughters of Methodist preachers. Wishing you God's blessing, I am yours truly.

J. L. MASSEY.

FROM REDFIELD.

**EDITOR METHODIST:**—I am moving off well enough with my work, considering the fact that there are so few church members here. Only 26 members on the whole work reported at Conference. Since Conference I have found 12 more members, and have rallied some to our help, who are not members. We have some noble, liberal-hearted people here, who are not religious. May God bless them, and save them this year is my prayer. We have furnished our new, new church with a stove, and will raise more money soon to paint our church. We have revived the Sunday School at Redfield, and will soon have them started at some other places on the work. I want my friends everywhere, who may chance to read this, to pray for me.

J. H. CALLAWAY.

Redfield, Ark., March 1.

FROM CORNING.

**EDITOR METHODIST:**—Dear Brother, I send you another list of subscribers with the cash. I am trying hard to put the paper into every Methodist home and all others possible; will do what I can. I am moving on earnestly in my regular work, filling my appointments, organizing Sunday Schools and stirring up the people to build some churches and a parsonage on my work. I am praying and planning and working for glorious results this year. Pray for me and mine. Success to the METHODIST'S Editor.

J. H. ANDERSON.

Corning, Ark., March 1.

FROM FORDYCE.

**MR. EDITOR:**—Every thing in our work moves on nicely, and bids fair to be a prosperous year.

Our Foreign and Domestic Missionary assessments are paid in full, some cash in hand on the other claims, and some good subscriptions. We feel that the claims will all be met in the early part of the year. We are using the envelope system in order to reach each member of the church. You know there are some in nearly every class, who never pay one cent on any of these claims; they hide behind the public collection (of which they have not paid a nickel), and then boast what the church has raised for such claims. The envelope system pulls him from his hiding, and insists on him finding his purse. We mean to present in person these claims to each member. But we anticipate no trouble, as ours are a broad-gauged, and great-hearted people, and will not let these things nor any other fall behind.

Spiritually the tide is rising, and we look forward with eagerness to high tide. Now comes the most interesting part (to you) of this note. I send you list of five new subscribers, and two renewals with money. God bless THE ARKANSAS METHODIST.

March 3. R. R. MOORE.

## The First Symptoms

Of all Lung diseases are much the same: feverishness, loss of appetite, sore throat, pains in the chest and back, headache, etc. In a few days you may be well, or, on the other hand, you may be down with Pneumonia or "galloping Consumption." Run no risks, but begin immediately to take Ayer's Cherry Pectoral.

Several years ago, James Birchard, of Darien, Conn., was severely ill. The doctors said he was in Consumption, and that they could do nothing for him, but advised him, as a last resort, to try Ayer's Cherry Pectoral. After taking this medicine, two or three months, he was pronounced a well man. His health remains good to the present day.

J. S. Bradley, Malden, Mass., writes: "Three winters ago I took a severe cold, which rapidly developed into Bronchitis and Consumption. I was so weak that I could not sit up, was much emaciated, and coughed incessantly. I consulted several doctors, but they were powerless, and all agreed that I was in Consumption. At last, a friend brought me a bottle of Ayer's Cherry Pectoral. From the first dose, I found relief. Two bottles cured me, and my health has since been perfect."

## Ayer's Cherry Pectoral,

PREPARED BY Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists. Price \$1; six bottles, \$5.



## 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 17, 1888.

You can help noble women in a worthy enterprise by sending one dollar to Mrs. Mary V. Hogan, Ennis, Texas, for the "White Cross Home" for fallen and abandoned women, who want to reform.

Rev. Drs. Hoss and Abbey and "A Transfer" have written for this paper upon "Transfers," and we have seen much recently in our Church papers upon the same subject. For the present, we defer an intended editorial in this discussion.

Several weeks ago we felt with regret, that the Florida Christian Advocate would probably be forced to an early suspension; hence, we read with pleasure assurances in its last issue, that "all fear as to the future of the paper may be dismissed." Its editor Rev. Joseph Anderson, D. D., has many warm friends in Arkansas, wishing him great success in his editorial work, and we hope his paper may prosper, as it so well deserves.

The week appointed for Self-denial and Prayer in behalf of our Missionary work, draws nigh; and very soon we shall see, in part at least, the first practical results of Christian consecration and denominational loyalty. We devoutly hope all our people may prayerfully and gladly observe the week April 1-8 in the godly spirit of its appointment. Its importance to our Church cannot be too highly estimated, and the aggregate benefits of its proper observance can not be fully known in this life. In our last and the present issues several Presiding Elders make urgent appeals upon this subject, and we hope our people will greatly profit thereby. The cause represented calls for preparation, meditation, prayer, self-denial and giving, and each of these should result in perceptible spiritual benefits to our people.

Rev. H. Bourland, Belton, Texas, in a letter to the St. Louis Christian Advocate, says:

"Our Northern brethren have not prospered here. Their Austin Conference, the only one they have for the American population, is perhaps weaker than it was ten years ago. In some towns where they built good churches they are now extinct. The people failed to see the need of two Methodisms."

In the face of the great moral issues that are before the American people the old kind of sectional politics seems too silly and wicked to be thought of by good men. The men who stir up those old embosoms will soon be like the old troubles they will not allow to rest—dead. In the meantime, let the men of to-day be patient, with superannuated folly, and move forward with their faces to the morning.—Christian Advocate.

## LET ALL HANDS HELP.

We must have a first-class paper circulating in the homes of all our people. Our ascended Winfield did much to give us such a paper with such a circulation. His last work was a fitting close to his eventful and useful career. Our new editor comes well furnished to his appointed task. The issue of THE METHODIST under his editorship indicates that pen, scissors and waste-basket will be wisely used. He calls for 10,000 subscribers. He must have them. Let all hands help. I know nothing so necessary, that can be done so easily. Can not each presiding elder in the three Conferences secure 100 subscribers and each preacher in charge ten or at least five? A faithful canvass of the field would bring the required number in a short time. I write these lines without suggestion—*con amore*. A vigorous, broad-gauge, widely circulated paper is a necessity of the situation—Methodism in Arkansas has no greater need. Dr. Winfield has put THE ARKANSAS METHODIST to record on the great civic and ecclesiastical questions of our times and we wish to push the battle along the lines where he fought so bravely. Arkansas is all astir. Mines are opening; railroads building; immigrants coming; great questions presenting themselves for settlement; and great movements, temperance, educational and missionary, are to be urged upon the attention of the Church. We must have the inspiration of a live, fearless paper to bless our homes and rally our Israel. I am going to hunt up one hundred subscribers. Who will do likewise? SIDNEY H. BARCOCK, Fort Smith, Ark.

## OUR PAPER.

We appreciate very much the foregoing letter, and we commend its thoughtful perusal to all of our readers, both preachers and laymen. We are very far from even intimating that this Editor is at all necessary to the prosperity of Methodism, but this paper is an eminently essential factor in unifying and advancing Methodism in this state; and the greater its circulation the greater its influence should and will become. None of us can afford to ignore these absolute facts; hence, our interests, not to say duties, are manifest and call for prompt, hearty and united efforts to place this paper in as many Methodist homes as possible in Arkansas. Such efforts would soon extend our circulation far beyond 10,000; in fact, at the present low price, it ought to be over 15,000 in Arkansas alone. The Alabama Christian Advocate, at \$2 per year, with two patronizing Conferences, is now working for 10,000 subscribers; with three patronizing Conferences, we ought to get 15,000, and for several reasons we think we can, as easily as the Alabama can 10,000. We want to say more now, but have not space. "Let all hands help."

## TURN ON THE LIGHT.

In a lengthy but pointed editorial on the Cape May Commission, the Alabama Christian Advocate says:

We are constrained to reproduce this history and these quotations at this time by the course pursued by Bishop Mallalieu in some portions of Alabama and elsewhere in the South. We remind the bishop that his reckless statements recently made at Anniston, and, perhaps, at other places in the South, are in conflict with the facts; and his exhortations to Northern people to return to the "Old Church," are intended to deceive and mislead the uninformed. If he were less deliberate and determined in his efforts to array altar against altar in this State, it might be more charitable to assume that he had forgotten this history."

Such exhortations, verbal or written, liable or "intended to deceive and mislead the uninformed," only need intelligent refutation to expose their purposes and their weakness.

We tried this method last Fall on a pamphlet by Rev. T. B. Ford, of this city; and as he has just left a copy of this pamphlet at our office, without any message, we now accept it as an invitation to discuss the pretended facts in it, and will let him name any convenient time and place. "Turn on the light."

## RATHER STARTLING.

The Nashville Christian Advocate of Feb. 4 contained the following (to us) rather startling intelligence:

Rev. M. D. Early, of Little Rock, in a letter to the Religious Herald, says: "From the Missouri line, along the Mississippi river, a distance of 400 miles, to Louisiana, embracing ten of the wealthiest counties in the State, the soil being rich and very productive, there are but two Baptist preachers; from Little Rock down the Arkansas river, a distance of 145 miles by rail, where towns are rapidly springing up, there is but one preacher; along the line of the Indian Territory, west, and down the Red River, a distance of 300 miles, there is only one preacher; and along the northern boundary, embracing seventeen counties, there is not a self-sustaining church in a single county-seat. In fact there are thirty seven out of the seventy-five county-seats in the State destitute of Baptist preaching."

We do not republish this with any desire to disparage in any way the worth, zeal or progress of the Baptist Church in Arkansas; but as our neighbor, the Arkansas Baptist, is "suspicioning" Methodist statistics, then claiming about as many members in the State as we have, and charging Methodist preachers with evil boasting, etc., we decided to quote their zealous State Missionary, as above. Can our neighbor tell us about the Methodist preachers in the same territory described by Brother Early? Please tell us how many and which of the seventy-five county-seats are destitute of Methodist preaching. When you shall have replied to this, we will give you an article on the comparative efficiency of our respective ministerial systems.

## PERSONAL NOTES.

Rev. D. P. Haggard, editor of the Prohibition Advocate, Dallas, Texas, gave us a pleasant call last week.

Rev. R. G. Brittain of Vandale station called, as we go to press. He was our pastor beloved for several years.

Rev. A. P. Waterfield of Union City, Tenn., gave us a short call last week, and spoke kind words of this paper.

Rev. Z. T. McCann called last week. He will do good work for this paper. See notice of his horse stolen in another column.

Rev. Dr. R. Abbey contributes an article in this issue. The Editor and many of our readers will be pleased to have frequent contributions from his pen.

Rev. Dr. McAnnally, editor of the St. Louis Christian Advocate, is spending while in Florida, recuperating and preaching. Too young and vigorous in spirit is this venerable servant to rest in idleness.

Rev. H. W. Brooks strikes the key note in "Our Prospect." The more any thoughtful Methodist reflects upon our success under God's blessing, our present status and operations and the possibilities of Methodism in Arkansas, the more grateful, aggressive and beneficent he should become.

Bro. J. W. N. Burkett, of Jackson, Tenn., one of the best laymen we ever knew, sends \$1.50 and orders our paper, saying many kind words we cannot modestly print. He, also, says: "Our beloved pastor Rev. E. B. Ramsey has just closed a glorious revival at the First Methodist Church, resulting in the conversion of nearly 200 persons."

Rev. Jno. W. Boswell contributes this week an ably written article on "High License." In 1875 just after a sermon by Bro. B., we remarked "his logic is clear as crystal," to a layman, who replied, "O yes, you can always tell what he's driving at." Make the application when you read High License on first page.

The Rev. S. A. Steel, D. D., pastor of our Walnut Street Church, Louisville, has been appointed by the College of Bishops fraternal delegate to the General conference of the Methodist Episcopal Church, which convenes in the city of New York in May. No man among us would discharge this pleasant office more properly and gracefully than Dr. Steel.—Christian Advocate.

Hon. John G. Holland, of Searcy, is in the city. He is squarely in the race for auditor, and if he should be elected, the State will have an honest, capable and faithful officer.

The last works of this editorial brevity from the L. R. Democrat we heartily endorse, and do so upon a personal acquaintance of twenty years.

## SHORT REPORTS FROM WILLING WORKERS.

Rev. J. W. Deshazo sends 3 new names.

Rev. G. W. Mathews, some renewals and \$5 cash.

Rev. W. A. Freeman, a short list, \$5 cash on account.

Rev. Thos. Whitaker sends 2 new names and 1 renewal with cash.

Rev. J. W. Berry, a list of subs., \$5 cash, and says more to follow.

Rev. L. B. Hawley has sent us seven renewing subscribers. More to follow.

Rev. H. M. Granade, a list of subs., \$7.50 cash, and order for extra copies to distribute.

Rev. C. H. Gregory, a list of new and renewing subs., \$5 cash on account, and promise of good service.

Rev. J. S. Clower sends 3 new names and says: "This is 9 of my 10. I will double it if I can,"—and we know he will.

Rev. W. H. W. Burns sends one new sub. and cash, more to follow soon, and says my heart and hand are with you.

Rev. J. F. Jerigan has helped us twice recently, and says "More to follow—success—people pleased—so far, so good—God bless you."

Bro. H. A. Smith of West Point has done good service for our paper; but this he does gladly for all our Church interests. O for thousands of such laymen!

## SPECIAL NOTES.

Our lady readers especially are invited to read the "adv." of the P. P. Gray Dry Goods Co. Call or write to them. Order trade a specialty. More about this firm later.

Rob't J. Lee, Esq., announces in this issue his candidacy for Prosecuting Attorney of this (6th) Judicial district. He made a splendid record in this office in '85 and '86, and if again elected, he promises to serve the people faithfully and honestly in the prosecution of all violations of law.

Read the announcement of Hon. John G. Fletcher, as a candidate for Governor of Arkansas. So long and so intimately identified with the interests of this city and Arkansas, he is well known all over the State, and is one of her most popular citizens. A gentleman of strict integrity and large public spirit, he would make a good Governor.

## THE PROSPECT.

The progress achieved by the evangelizing forces of the Southern Methodist Church in Arkansas is truly wonderful. During the past ten years, her membership has increased from about 35,000 to nearly 70,000. The next decade will witness still grander achievements. All the departments of Church and State are organizing their forces, so as wisely to expend their energies. Recent efforts in organizing a Bureau of Immigration, will bring both great and lasting results. Our towns will spring up into large cities. Instead of the wild woods will be the waving fields of the growing grain. From the untrodden mountain fastnesses will be brought an abundance of mineral wealth, a testimony of God's goodness to man.

But the induction of these active forces will bring new ideas and new dangers to society. As a Church are we ready to meet them with the Gospel of Christ? Let us walk about Zion and examine well her bulwarks.

Our Domestic Mission Boards are preparing for the coming tide. That is a wise policy, which they have inaugurated, of sending strong men to our City Missions. To-day is found, in the cities, the frontiers of civilization.

Our Church Extension Boards, directed with wise heads, are building houses of worship where the servants of God are not strong enough to build. To the liberality of the contributors, each temple of God thus built, will stand a monumentum perennius aere—a monument more durable than brass.

The Sunday-schools under the vigorous management of the present Boards are now increasing even more rapidly than the Church membership. This is prophetic of the future growth of Zion.

Our Educational work has never been better organized. The Male College at Altus, under the fostering care of the three Conferences, is coming more and more into favor. Just here I would remark that the work of Bro. Harlan cannot be estimated by dollars and cents. It is through his abundant labors, that the whole educational question is being quickened. The magnificent gift to the Church of \$25,000 by the citizens of Searcy to establish a Female College insures the success of that enterprise. We have also established the Arkansas Bureau of Education at Little Rock. Through this agency any community can secure a Christian teacher by application to J. B. Suttler, the Manager. From this college and such as these we may confidently hope to gather material out of which to erect the dykes of Christianity to withstand the flood tide of infidelity and anarchy rolling in upon us. Through the young men and women going out from these colleges, we expect to elevate society and give moral influence and character to every pursuit, profession or calling.

Not the least agency for the defense of the principles of truth is THE ARKANSAS METHODIST. In the hands of the present proprietors it is an assured financial success. Bennett is a tried man on the tripod. Any one with worthy thoughts can speak in trumpet-tones to the four winds of the earth. With the largest circulation of any paper in the State, the good to be accomplished through this powerful agency is beyond estimate.

Thus organized, what may not the forces of Southern Methodism accomplish! Sustained by faith, may she work out the grandest problems of human progress. May her members work under the broad rays of the brightest Light; and when their mission upon earth is closed, let angel hands place them among the stars of heaven.

H. W. BROOKS.

## FROM FAYETTEVILLE DISTRICT.

Ministers and members of M. E. Church, South, of Fayetteville District, Arkansas Conference: Dear Brethren, we are called upon to set apart a week for special prayer and self-denial for the extension of the Kingdom of the Son of God. The ministry, itinerant and local, is expected to lead in this movement. And permit me, dear brethren, to remind of some features of our Christian life, which have been too much neglected by us all. How many of us have faithfully fasted and prayed, denying ourselves of ungodliness and worldly lust, until we can say, we are crucified with Christ, and the lives we now live, we live by the faith of the Son of God, who loved us and gave himself for us?

Renewed zeal, entire consecration, and the fullness of the blessing of the Gospel of Christ is what we need.

That there are difficulties in your way of making this occasion the success desired, can not be denied, especially as most of your work is on circuits. The most practical plan on circuits is to devote not one week, but the entire month of April to this work. And what season more suitable, the earth will be in its renewing process—the resurrection life of nature, and should not our hearts be attuned and prayers and efforts in harmony with the will of God, inspired by the promise that the Kingdoms of the world shall become the Kingdoms of our God and His Christ? Let us make this year of grace, the marked and jubilant year of our lives. Gather what you can and all you can to remove the reproach of indebtedness from our missionary treasury and be ready for an advance movement.

And to the members, dear brethren, God's claims are upon you. He is your Creator, Preserver, Father, and all his claims and relations are emphasized by the blood of the Son of God. "Ye are not your own"—bought with a price—divine and human blood, this purchase demands self-denial and offerings to the extent of your ability. No one should feel exempt. "Hearken, my beloved brethren. Hath not God chosen the poor of this world, rich in faith, and heirs of that Kingdom, which he hath promised to them that love him." And those who have means, would do well to hearken to the earnest words of Paul:

"Charge them that are rich in this world, that they be not high-minded nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy, that they do good, that they be rich in good works, ready to distribute, willing to communicate, laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life," laying up in store for themselves a good foundation.

Treasures on earth, treasures in heaven! Which? What a contrast! Large abundance for time, nothing for eternity. Rich toward self, poor toward God.

The talent to make and take care of what one makes, is of the highest order. The world would be poorer—pauperized, if there was not a good part of humanity thus endowed, but like any other high talent, this is extremely perilous. The handsome become vain, the strong oppressive, the artful cunning and mean.

We are wonderfully forgetful; many good gifts come from above, and

should be used to glorify God and help and gladden humanity. Who is measuring up, to his responsibility?

Read the Master's description of the judgment, as found in Matthew 25, and think of the hungry, starving, crying millions, who are calling for the bread of life, and give cheerfully, give liberally. Take this great interest to heart, and so live and pray, that your Lord may say: "Well done, good and faithful servant."

JAS. A. PEEBLES.

## THE WATCHMAN.

THE WEEK OF SELF-DENIAL.—V earnestly suggest to all our preachers to call the attention of our people to its object, and the necessity for its faithful observance. Explain it to every congregation, and speak of it in private, and urge upon every one the necessity of a concert of action in this matter. Besides the specific object in view, the reflex religious influence that it will have on the Church will largely repay for the efforts expended in this cause.

CONCERT OF ACTION.—It is easier to move in concert with others than alone. The soldier can meet the dangers of the battle better in line with his comrades than he could alone. Laborers can accomplish more with greater ease working in connection than alone. Even animals travel in company with greater ease than alone. So we can work for the church with more ease and greater success in companies than when alone. If one can chase a thousand, two can put ten thousand to flight. Brother, your example and influence will be felt during the Week of Self denial more than on ordinary occasions. By your loyalty to the church, can you refuse to join the movement and work in concert with your brethren.

PEDO BAPTIST NEW TESTAMENT.—A leaflet with the above title is sent us by some one. It claims to contain extracts from a "Pedo Baptist revision" made in 1881 in which the word *sprinkle* is substituted for baptize. We know of no "Pedo Baptist Revision" made in 1881 or at any other time. The revised version came out in 1881, but that reads in all the places referred to, baptize, as the authorized version has it. We are anxious to know something more of that "Pedo Baptist New Testament." Where did our brethren obtain their copy? While our brethren are finding that copy of the Pedo Baptist New Testament, we will call the attention of our readers to an actual translation made by "American Bible Union" a Baptist organization. We have the book before us. In nearly every place where the word baptize occurs, they have substituted *immerse*. To show the great length to which men will go to sustain a creed, we will give a specimen from this Baptist version where they substitute the word *endure* for baptize. The Baptist version reads Mark 10:38: "Are ye able to endure the immersion which I endure?" The authorized version reads: "Can ye drink the cup that I drink of and be baptized with the baptism that I am baptized with?" Think of *endure* as a translation of baptize.

NUMBERING ISRAEL.—There is an article in the Arkansas Baptist with the above caption. It will be remembered that some months ago some of the Baptist brethren indulged in a little boasting about their success in schools, numbers and their general success; and it was their custom to speak of great numbers coming to them from other communities.

We took occasion to call their attention to the facts as shown by statistics. The controversy on statistics was of their own seeking. Not being able to meet the facts, they try to cast doubt on our accuracy as seen in the following extract:

"But the Methodist people manage to count their numbers by such large figures that we cannot help suspicion them a little."

The statement is made in one of the census reports that the number of communicants, as given by the authorities of the Methodist church, more nearly agree with the government census, than those of any other denomination, and gives as a reason the superior accurate method of the Methodist church in collecting statistics. Our system of collecting statistics is as perfect as can be desired. No doubt there are individual instances of carelessness upon the part of church secretaries, but these do not affect the general accuracy. We would suggest that our Baptist brethren should be a little more careful in consulting the sources of information.

We say again, as we have previously said, mere numbers prove nothing as to the truth of a doctrine, but when people deal in numbers, they should be accurate. H. J.



## The Funeral Month of March.

An observant metropolitan barber says that he can tell one's physical condition by the state of the hair!

The Bible tells us that with his hair gone Samson lost his strength. The Romans considered baldness a serious affliction and Julius Caesar was never quite satisfied with himself because his poll was bare.

The face, however, is the open book and one can readily trace in its various expressions, lines, changes and complexion the state of the system.

The eye that is unusually bright and yet has a pallid brightness, the face upon whose cheeks nature paints a rose of singular beauty and flush, more marked in contrast with the alabaster appearance of the forehead and nose and lower part of the face, is one of those whom the skilled physician will tell you will some day dread the funeral month of March, because it is then that consumption reaps its richest harvest. Consumption they tell us is caused by this that and the other thing, by microbes in the air, by micro-organisms in the blood, by deficient nutrition, by a thousand and one things, but whatever the cause, decay begins with a cough and the remedy that will effectually stop the cause of that cough cures the disease of the lungs.

That is all there is of it.

The cough is an evidence of a wasting. To stop it effectually, a remedy must be used that will search out the cause, remove that and then heal the lung and do away with the cough. This is the power, special to itself, possessed alone by Warner's Log Cabin Consumption remedy. This is no new fangled notion of narcotics and poisons, but an old-fashioned preparation of balsams, roots and herbs, such as was used by our ancestors many years ago, the formula of which has been secured exclusively by the present manufacturers at great trouble and expense. It is not a mere cold dryer. It is a system-searcher and upbuilder and a consumption expellant. Where others fail, it wins, because it gets at the constitutional cause and removes it from the system.

J. W. Henshaw of Greensboro, Pa., on Jan. 15, 1888, reported that "he had derived more real benefit for the length of time, from Warner's Log Cabin Cough and Consumption remedy than he had for years from the best state physicians."

If you have a cough, night sweats, "positive assurance in your own mind that you, oh—you, have no consumption," and yet lose flesh, appetite, courage, as your lungs waste away, you may know that soon the funeral month of March will claim you, unless promptly and faithfully you use the article named. If other remedies have failed try this one thoroughly. If others are offered, insist the more on trying this unequalled preparation.

Some persons are prone to consumption and they should never allow the disease to become seated.

## THE INDUSTRIAL UNIVERSITY.

The A. I. U. opened last Monday with the best patronage it has ever had. Most of the old students returned and one hundred new ones. Prof. Murfee, acting president, is giving satisfaction. The teachers are all Christian men and women. The Board of Trustees will ask the next legislature to abolish the office of president, and let the faculty elect one of their number president pro tempore, or increase the salary of the president, so they can command men who do and higher salaries. They are acting now under the plan adopted by the University of Va., and it is giving general satisfaction.

B. H. GREATHOUSE.

## FROM MALVERN STATION.

Began our meeting at Malvern Station on second Sabbath in March. Glorious soul refreshing meeting that morning! Real Holy Ghost meeting! Good to be there! O what a blessed meeting we had with the dear children that afternoon at 3 o'clock! Grand, good hour it was! God bless the dear Malvern children! They behaved so well; and just drank in every word we said. The good pastor, Rev. S. C. Stone and the good Malvern people, have thrown wide open the doors of their homes and hearts, and have taken me in! God bless them all for their great kindness toward me! It is a real pleasure to preach to the dear Malvern people. Will preach here every night till next Saturday. Expect to begin at Prescott, 3rd Sabbath in March. Okolona 4th Sabbath. Hot Springs, (Bro. Steel's) work 1st and 2d Sabbaths in April—two weeks. "The best of all is, God is with us!" At every place we expect to preach to the dear children at 3 o'clock, Sabbath afternoon. All good people pray for us.

JAMES M. CLINE.

Malvern, Ark., March 12.

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.

## FROM VAN BUREN.

BRO. BENNETT.—Christianity in general, and Methodism in particular, is prospering in Van Buren and Crawford county. The mills are grinding slowly but surely. Van Buren has stepped to the front in church work. We have in good, live, harmonious working order, six Protestant churches, fine Sunday schools and a first-class Young Men's Christian Association. The Sunday afternoon meetings of the Association are enthusiastic. The churches are better attended and more liberally sustained than ever before in the history of the town. God has a right-of-way to many hearts and homes in Van Buren.

Though the prohibition cause was defeated, we have faith that in the near future it will be carried by vote of the people. The sentiment grows much stronger for prohibition year after year. We have nothing but good reports from our brethren who are working in this county. Brother J. D. Edwards, who is stationed at Chester, is building a parsonage and otherwise looking after the interest of his circuit. Brother A. M. Belcher, who is supplying Van Buren Circuit instead of Brother Powell, is in great favor with his people. He is receiving a cordial welcome and a liberal support. The circuit is coming up much better than for years. Brother Belcher is working earnestly and with marked success. He is quite hopeful of a good year. Bro. H. A. Story is on the Dyer Circuit. He is building a new church, and is planning for a successful year. Bro. Frank Naylor, at Alma and Mulberry, is much loved by his people. He is working faithfully to present his charge free of debt at the next Annual Conference. It will then be one of the nicest charges in the Conference.

These brethren have strained themselves to buy a parsonage and build a neat church in each town at the same time. They will ultimately succeed, but at present they are in quite a strain, as that town bought the parsonage. They deservedly need a little help from the older churches. Brother Naylor is asking each church for at least \$1 to tide them over the present emergency.

I would suggest for them that each church and Sunday school that can reasonably do so, devote one regular collection for the benefit of the Alma church. To prove my faith by my works, I have pledged my church for \$25.00 for this cause.

I cordially greet you as editor, and promise to help you put THE ARKANSAS METHODIST into every Methodist family in the State.

Fraternally,  
D. J. WEEMS.

For Life size Crayons go to Prof. Slatter, 120 Main st.

He who has ceased to gain or grow has ceased to live—as he ought to live.

Prof. Slatter's crayons are the finest ever made in Arkansas for double the money—only \$17.50. Frames at cost, 120 Main st.

If thou art wise, thou knowest thine own ignorance, and thou art ignorant if thou knowest not thyself.

Prof. Slatter came among us six months ago, a comparative stranger to this generation—he was with us a quarter of a century or so ago—but his beautiful pictures or those of his talented daughters, have made him the most popular artist in Arkansas to-day. Address him at 120 Main st., Little Rock.

Beware of Bible commentators who are unwilling to take God's words just as they stand. The devil induced one woman to accept his exegesis; now he has theological professors who are of his opinion.—H. C. Trumbull, D. D.

Prof. Slatter's Life Sized Crayons are endorsed by the elite of the State. Prices to suit everybody.

## Live People

get on in the world; they look out for the good chances; they go in and win. Stinson & Co., Portland, Maine, need live people everywhere to work for them. \$1 per hour and upwards easily made; many make more than double that. Either sex, all ages. You can do the work and live at home. No special ability required; all can do it. Write and see. All will be put before you free; then if you conclude not to go to work, all right. Capital not required, Stinson & Co. start you.

## FIELD NOTES.

FROM VALLEY SPRINGS, ARK.

MR. EDITOR:—Our Conference over, and a visit of two months with father and mother, and as we take our leave of them we look upward and say, "God bless them; and may their last days be their happiest." On our return to our pleasant home in Valley Springs, we found our pastor (Bro. Watts) at his post and the Church in a prosperous condition; also, a flourishing school at this place.

Our Woman's Missionary Society is doing reasonably well, but we hope to do more in the future.

The Harrison District is very large, and to look at our work in one way, it seems a burden; in another a work of love and duty. We find a great many good and noble people in this part of the country, whom we shall remember as long as time shall last. The ARKANSAS METHODIST makes its weekly visit to our home, and we welcome it as we welcome no other. It was sad to part with our former editor, but we welcome you to take his place. Long may THE ARKANSAS METHODIST live to gladden the hearts and cheer the homes of our people. AN ITINERANT'S WIFE.

Feb. 28, 1888.

FROM MOUNTAIN VIEW CIRCUIT.

We are moving forward on Mountain View circuit. Three persons have been added to the Church and Conference. We protracted the meeting from my regular appointment at Mountain View the first Sunday in February. Results: the Church well revived, four conversions and several others anxiously inquiring after the way of life. My people are giving unmistakable evidence of appreciation of their P. C. This is a very rough country and a large circuit, but the people as a general thing are very clever. I notice a call for an Arkansas Female College. I want to inquire what has become of our Arkansas Female College. It was located at Little Rock. I have secured the services of Bro. W. E. Bishop as assistant on this work, and have taken in additional territory.

Yours truly, A. P. SAFFOLD.

A crowd is not company, and faces are but a gallery of pictures, where there is no love.

"Is there no balm in Gilead?"

Is there no physician there?"

Thanks to Dr. Pierce, there is a balm in his "Golden Medical Discovery"—a "balm for every wound" to health, from colds, coughs, consumption, bronchitis, and all chronic, blood, lung and liver affections. Of druggists.

The best time for doing a good work is when that work ought to be done—whether one feels like it or not.

A Remarkable Remedy for Blood Poison. (Editorial in New Orleans' Picayune, May, 1887.)

S. S. S.—Those whose blood is poisoned will find a very interesting article on another page from C. E. Mitchell, West Twenty-third street, New York, who had been suffering from this complaint ten years and was completely cured by the use of the S. S. S. There is nothing on the top of the earth better than this remarkable remedy for blood poison. Remember, in buying, to see that you get the genuine, as so many imitations of this great medicine are on the market. Write to the Swift Specific Company, Atlanta, Ga., for a Treatise on Blood and Skin Diseases, which will be mailed free to any one.

## An Enemy to Poison.

The New Orleans Picayune, July 7th, 1887, says editorially: "The medicine of the Swift Specific Company, renowned for their wonderful cures in cases of blood poisoning, are always backed by the best known names, coupled with the most desperate cases."

"If this medicine could only cure a local sore it would not be worthy of name, but to eradicate from the blood all impurity, even that which is hereditary, makes it what is claimed for it—a boon to mankind."

## A Voice from Virginia.

(Danville, Va., Times, April 21, 1887.) "S. S. S.—By the way, that valuable medicine cured one of our citizens who had upwards of thirty boils. He tried various other medicines and several mineral waters, but nothing else afforded him the desired relief. This testimony we give unsolicited, and without the knowledge of the proprietors."

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Yours truly, V. A. ANDERSON.

There is no part of a man's nature which the Gospel does not purify, no relation of his life which it does not hallow.

## To Ladies

suffering from functional derangements or any of the painful disorders or weaknesses incident to their sex, Dr. Pierce's treatise, illustrated with wood-cuts and colored plates (160 pages), suggests sure means of complete self-cure. Sent for 10 cents in stamps. Address World's Dispensary Medical Association, Buffalo, N. Y.

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## THE ARKANSAS VALLEY.

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# SUNDAY SCHOOL LESSON.

BY J. B. SUTTLER.

For March 25th, 1888.

## REVIEW LESSON.

### HOME READINGS.

Mon. Herod and John the Baptist Matt. xiv, 1, 12.  
Tues. The multitude Fed. Matt. xiv, 13, 21.  
Wed. Jesus walking on the Sea, Matt. xiv, 22, 26.  
Thurs. Peter Confessing Christ. Matt. xiv, 28, 32.  
Fri. Jesus and the little ones, Matt. xviii, 1, 14.  
Sat. The Rich Young Ruler. Matt. xix, 16, 26.  
Sun. The Son Rejected. Matt. xxi, 33, 46.

Golden Text.—"Brethren, the grace of our Lord Jesus Christ be with your spirit."—Gal. iv, 13.

Our lessons for the quarter now closing extend from Matt. xiv, 1—12 to xxi, 33—46, or from the death of John the Baptist to the last week of our Lord's earthly life—a period of perhaps eighteen months.

1. Repeat the titles and Golden Texts of the lesson for the quarter.
2. Mention the principal persons and places of the quarter's lesson.
3. Recall the leading events in each lesson for the quarter.

### SYNOPSIS OF THE LESSONS.

Lesson I. What is the subject of this lesson? Herod and John the Baptist.

Who was Herod? This was Herod Antipas, son of Herod the Great, who murdered the babes at Bethlehem.

Who was John the Baptist? He was that prophet who came to prepare the people for the coming of Christ.

How did John lose his life? By his boldness in rebuking sin, he brought upon himself the enmity of that vile woman Herodias, who demanded of Herod, through her daughter, Salome, the head of John the Baptist. The weak and wicked king gave her what she asked and so John was slain in the prison house, where he had long been confined.

Lesson II. What is the title of this lesson? The Multitude Fed.

Where did Jesus feed the multitude? On a plain lying to the north-east of the Sea of Galilee, near the city of Bethsaida.

How much provisions had the disciples? Five loaves and two fishes.

How did Jesus use the loaves and fishes? He used them to feed five thousand men besides women and children. The small amount of food so miraculously increased was not only enough for so many, but twelve baskets full of fragments were left. So the spiritual food which Jesus gives can never be exhausted.

Lesson III. What wonderful thing did Jesus do as recorded in this lesson? He walked on the Sea of Galilee.

Who saw him? Peter.

What did he do? He obtained permission of Jesus that he might also walk upon the waves, but though he started out bravely, he soon felt himself sinking, and cried to Jesus to save him.

What does this lesson teach us? That if we would not sink in the sea of sin or despondency, we must not let the boisterous winds of adversity or the flattering breezes of prosperity, or any other thing cause us to remove our thoughts from Him who bids us "come," and who is able to sustain us to the end.

Lesson IV. What is the title of this lesson? Jesus and the afflicted.

What did Jesus do for the woman of Canaan? He cured her daughter who was vexed with a devil.

Was she an Israelite or a heathen? She was a heathen—a Syrophenician Greek.

What did Jesus commend in her? Her great faith, shown with persistency and humility.

What did Jesus do for the multitude? He healed all who were diseased.

Lesson V. What question did Jesus ask the disciples? "Whom do men say that I the Son of man am?"

Who answered him? Peter.

What did Jesus say to Peter? "Blessed art thou, Simon Bar-Jona; for flesh and blood hath not revealed it unto thee, but my Father which is heaven."

What prophecy concerning Christ's death does this lesson contain? Concerning his coming sufferings, death and resurrection.

What did Peter say about it? "Be it far from thee Lord; this shall not be unto thee, and Jesus rebuked the spirit that prompted Peter to thus speak.

Lesson VI. What does transfiguration mean? A change of form or appearance.

Where was Jesus transfigured? Most probably it was on Mount Hermon, in the north of Palestine.

Who was with him? Peter, James and John, of his disciples, and from the other world, came Moses and Elias, and talked with Jesus.

What questions did the disciples ask Jesus? "If the resurrection is so near at hand why has Elijah not appeared on earth," for Jesus had told them of his death and resurrection being soon to occur, and they as Jews believed Elijah must come first. (See verse 10.)

What was his answer? He told them that Elijah had come in the person of John the Baptist. (Verse 11.)

Lesson VII. What was the question which the disciples asked Jesus on this occasion? Who is the greatest in the kingdom of heaven.

How did he answer it? He told them that to become the greatest in the kingdom of heaven it was necessary to possess a childlike spirit of trust and humility.

What advice did he give about causes of offense? That we should by all means and in all ways avoid giving offense to those who are weaker than we are, or that can be influenced by us, also that we should allow no cause of sin to remain in ourselves.

Lesson VIII. What is the title of this lesson? A Lesson on Forgiveness.

What does Jesus teach as to the duty of forgiveness? It is our duty always to forgive.

Are we bound to forgive those who sin against us whether they repent or not? We are.

Lesson IX. Who came to Jesus asking what he must do to have eternal life? A Rich Young Ruler.

How did Jesus answer him? He told him he must be willing to part with the dearest thing life held for him, (and in this case it was riches,) and to follow Christ. Jesus thus caused him to see the true state of his heart.

What does Jesus say about the danger of riches? There is great danger that those who possess riches will trust in them or love them better than anything else, and expect good to result only through the use of money, and happiness only only in the possession of it.

Lesson X. What is the title of this lesson? Christ's last Journey to Jerusalem.

What did Jesus do on the way up to Jerusalem? He again endeavored to show to the disciples how he was to be betrayed and delivered unto a shameful death, and how he should rise from the dead the third day.

What did the mother of James and John ask of our Lord? That her two sons might have the place of honor on his right hand and on his left, when he established his kingdom.

How did he answer her? He said, "Ye know not what you ask," and rebuked the spirit shown by the two disciples in their eagerness to obtain high position, and assured them that to serve others in humility, was the best way to obtain the honors that God delights to give and for such only has he prepared them.

Lesson XI. On what day did Jesus enter Jerusalem? On the first day of the Jewish week, or as we call it Sunday, April 2, A. D. 33. It is now called Palm Sunday.

Why did he make a triumphal entrance into the city? In fulfillment of prophecy.

What scripture was fulfilled by it? Zechariah ix, 9.

Lesson XII. What is the title of this lesson? The Son rejected.

To whom was this parable addressed? The chief priests and elders of the Jews.

What does it represent? The condition of the Jewish Church at that time.

What was the vineyard? It represents the trust God had especially bestowed upon the Jews to preserve the true religion. It also represents generally, any field of duty and service to God—the Church of God.

Who were the wicked husbandmen? The leaders of the Jewish Church.

Who was the Son? Christ the Messiah.

What is said of the stone which the builders rejected? The stone (ie. Christ) which the builders (i. e. the Jews) rejected is become the head of the corner—the most important. Christ is the chief corner stone, "Unto you therefore which believe he is precious," but unto those who are disobedient and will not accept Christ as their Saviour he becomes a stumbling stone.

The lessons as treated in this paper, are intended, as may be easily seen, for the use of young people and those who have such limited time that they must of necessity content themselves with becoming acquainted with the chief points and truths of the lesson.

When from nearly every verse and often from a single sentence, sermons are derived, and many important lessons may be learned, the folly of trying to cover all the ground in a single lesson, is well recognized.

But it is hoped that those who have time will not content themselves until they have made a close and thorough study of the lessons with all the biographical and geographical facts, etc., belonging to them.

All the knowledge that can be obtained is helpful, but the main thing to be sought is the spiritual truth or the practical lesson of how duty may be well performed. To learn how to be good, and how to do good is an effort not to be despised by young or old; and the Sunday School is intended to teach the heart and not the head, except as the heart is reached through the intellect; but the intellect is sometimes exalted above the heart and given undue prominence in these schools of training for the church and for the kingdom of heaven.

## CHILDREN'S DEPARTMENT.

BY UNCLE ED.

LITTLE ROCK, - ARK.

DEAR UNCLE ED.—Were you ever embarrassed, financially? And did you ever retire at night and fall asleep wondering where several small sums of \$5, \$3, and the like, were to come from? And did you ever write a letter, intending to mail that amount, without knowledge as to how it might be secured? If so, you are prepared to appreciate a little surprise which came to my house this morning in the form of 13 little girls and \$8 in cash, and you will be still more interested when I tell you that these same little girls took it into their heads to have a concert, and appropriate the proceeds to the P. C.'s family, strictly of their own accord. And they had it. They were selling tickets all day yesterday. Five and ten cents was all, but what a fine crowd they had! You see it took several seats to make a dollar.

It was gotten up in the old school house. They thought the new building would be too large for the crowd which "only children" could command, but every seat and all the standing room was taken in the little school house, and the exercise began strictly on time, and all finished inside of one hour. The boys were not allowed any part in the programme, except one manly little fellow to open and close the exercises, and he did it well. The boys are threatening to retaliate by having one all their own, but they say the girls must sell the tickets. These same little girls, I am told, paid for the church bell here by a similar performance. We were somewhat abashed this morning when these thirteen took charge of our parsonage home to present the proceeds of last evening. But our little two-year old was equal to the emergency, and proceeded to do up the occasion by kissing each one separately, and then we read from St. John of the 5000 and the loaves and fishes and invoked with gratitude the blessings of God upon these thirteen, so important to their homes, and, it may be, to the future of this town and other communities.

A. H. WILLIAMS.

DEAR UNCLE ED.—As I have not seen any thing from this part of Arkansas I conclude I would write you a short letter. My papa is a subscriber to your valuable paper, and its weekly visits to our house are appreciated by all of us. Papa tries to get nearly every one he sees to subscribe for your paper: he thinks it gets better all the time.

I am little boy eleven years old. I live in the country, but it is a beautiful place. We boys have prayer meeting once a week. We have Sunday School every Sunday, preaching nearly every Sunday night. Bro. J. S. Clower is our pastor: we all like him because he is a good man.

Our day school closed some time ago. Bro. A. D. Lawrence was our teacher, and we all liked him. Well I must close with my best wishes for the success of the dear old METHODIST.

McTEYRE BOWDEN.

Moreland, Ark.

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We want one person in every village, town and township, to keep in their homes a line of our ART SAMPLES, to those who will keep and simply show these samples to those who call, we will send, free, the very best Sewing Machine manufactured in the world, with all the attachments. This machine is made after the STITCHER patent, which has expired. Before the patent ran out, this machine, with the attachments, was sold for \$100, it now sells for \$25. Reader, it may seem to you the most wonderful THING ON EARTH, but you can secure one of these machines ABSOLUTELY FREE, provided your application comes in, first, from your locality, and if you will keep in your home and show to those who call, a set of our elegant and unequalled art samples, we will send you the machine and samples for more than two months, and then they become your property. We do not ask you to show these samples for a month or two. We need one person in each locality, all over the country, and take this means of securing them at once. Those who write to us at once, will secure, first, the very best Sewing Machine manufactured, and the finest general assortment of works of high art ever shown together in America. All persons who write to us will receive, at once, a postal card, on which we will tell you what to do next, and after you know all, should you conclude to go no further, why no harm is done. Wonderful as it seems, you need no capital—all is free. Address at once, THUR & CO., AUGUSTA, MAINE.

## QUARTERLY MEETINGS.

### FINE 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  
Stutzart circuit, do 16-17

### WASHINGTON DIST.—SECOND ROUND.

J. H. Riggins, P. E.  
Little River, Marvin, March 8  
Richmond and Rocky Comfort, do 10-11  
Nulton Liberty, do 17-18  
Nashville, Piney Grove, do 24-25  
Paytonville, Hicks, March 31 April 1  
Center Point, Bluff Springs, do 7-8  
Salina, Galeana, do 14-15  
Dallas, Dallas, do 21-22  
Cove, Mountain Fork, do 28-29  
Prescott, do 28-29  
Emmet, Midway, do 28-29  
Hoye, do May 6-7  
Locksburg, Gravelly Point, do 12-13  
Washington, St. Paul, do 19-20  
Mission, Mission, do 26-27  
Chapel Hill, do 26-27

### CLARKSVILLE DIST.—SECOND ROUND.

I. L. Burrow, P. E.  
Alma and Mulberry at Alma, March 10-11  
Osark station, do 17-18  
Clarksville cir. Hamlin's S. H., do 24-25  
Clarksville station, March 31, April 1  
Van Buren circuit, do 7-8  
Van Buren circuit, do 14-15  
Chester circuit, Cove City, do 21-22  
Osark circuit Grove, do 28-29  
Dyer circuit, Rudy, May 5-6

### MORRILTON DIST.—SECOND ROUND.

George W. Hill, P. E.  
Copeland cir., do March 10-11  
Conaway station, do 17-18  
Springfield and Hill cir., do 24-25  
Hammermill 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, do May 5-6  
Mount Vernon, do 12-13  
Quitman station, do 19-20  
Quitman circuit, do 26-27  
Clinton cir., do June 2-3

### FAYETTEVILLE DIST.—2ND ROUND.

Jas. A. Peebles, P. E.  
White River mission, March 8-4  
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, do March 17-18  
Batesville station, do March 24-25  
Batesville Rock circuit March 31 and April 1  
Jamestown cir., do April 7-8  
Mountain View cir., do April 14-15  
Melbourne cir., do April 21-22  
Alo Flat cir., do April 28-29  
Vista mission, do May 5-6  
Newberry cir., do May 12-13  
Salem cir., do May 19-20  
State Line mission, do June 2-3

### HARRISON DIST.—SECOND ROUND.

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

### NEWPORT DIST.—SECOND ROUND.

Geo. M. Hill, P. E.  
Walnut Ridge, do March 17-18  
Powhatan, do 24-24  
Portia, do 25-26  
Serrillville, do 28-29  
Oil Trough, do March 31 and April 1  
Jacksonport, do 1-2  
Smithville, do 6-8  
Walnut Hill, do 7-8

### DARDANELLE DIST.—SECOND ROUND.

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

### JONESBORO DIST.—SECOND ROUND.

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

# LIFE SIZE CRAYON AND PASTELLE PORTRAITS.

How dear to the heart is the memory of our *Sainted Parents*, gone where we all *must follow*.—How dear to our children's hearts will (let us hope) be our memory. We can, thank God, partly fill the vacuum left by our parents' departure, and provide largely for the aching void that will be caused when we are called away, by getting a LIFE SIZE PORTRAIT taken, either from sitting or copy, in Crayon or Pastelle, by Prof. Slatter.

His prices are only about half *usually charged*, and his work that he has introduced among us is *simply wonderful and perfectly life-like*. His prices are as low as his work is fine. Call on him or address him, 120 Main Street, Little Rock, Ark.

References by the dozen, of the best citizens, furnished on application.

### ARKADELPHIA DISTRICT—SECOND ROUND.

C. C. Godden, P. E.  
Hot Springs station, do April 4  
Hot Springs circuit and mission, do 7-8  
Murfreesboro, do 14-15  
Amity, do 19-20  
Arkadelphia, do 21-22  
Mt Ida, do 26  
Crystal Springs, do 28-29  
Clark Circuit, May 5-6  
Gordon, do 8  
Okolona, do 9  
Tulip, do 12-13  
Princeton, do 17  
Maivern Station, do 19-20  
Maivern Circuit, do 24  
Social Hill, do 26-27

### LITTLE ROCK DIST.—SECOND ROUND.

Horace Jewell, P. E.  
Lonoke Station, March 31 and April 1  
1st Church, do 7-8  
15 and Center, do 14-15  
Des Arc, do 21-22  
Hazen, do 26-27  
Carle, do May 5-6  
Hazen, do 8  
Austin, do 12-13  
Galloway, do 19-20  
Wateaus, do 26-27  
Benton Station, June 2-3  
Mannelle, do 9-10  
Collegeville, do 16-17  
Benton Circuit, do 23-24  
Liberty, do June 30 and July 1

### MONTICELLO DIST.—SECOND ROUND.

H. D. McKinnon, P. E.  
Mt Pleasant at Rock Springs March 31 and April 1  
Holly Grove at Tiller, do 7-8  
Warren ct., at Wheelers Springs do 14-15  
Selma circuit at Mountain Home do 21-22  
Palestine circuit at Palestine, do 28-29  
Lacy circuit at Prairie Chapel, May 5-6  
Arkansas City station, do 12-13  
Hamburg station, do 19-20  
Monticello station, do 26-27  
Wateaus, do June 2-3  
Hamburg circuit, do 9-10  
Lake Village, do 16-17

## RELIABLE MEDICINES!

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

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

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

The Charm (candy) Worm Expeller. SURE POP. Price, 25c.

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

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

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

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

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

## BOND'S PHARMACY, LITTLE ROCK.

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

**FITS STOPPED FREE**  
Nervous Diseases.  
Insane Persons Restored.  
Dr. KLINE'S GREAT  
NERVE RESTORER  
for all BRAIN & NERVE DISEASES. Only one cure for Nervous Affections, Fits, Epilepsy, Insanity, if taken as directed. No Fits after first dose. One Treatise and 25 cent bottle free to fit patients, they paying express charges on box when received. Send names, P. O. and express address of afflicted to DR. KLINE, 301 Arch St., Philadelphia, Pa. See DRUGGISTS. BEWARE OF IMITATING PREPARATIONS.

### WILIS McNAIR.

### TONSorial - ARTIST.

221 Main Street, LITTLE ROCK

For a clean, comfortable shave, practical haircut, and enjoyable bath, McNair's is the place to go. He has no superior in the city.

## ADAMS & BOYLE,

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

General Agents for

NEW ORLEANS INS. ASS'N, HIBERNIA INS. CO. OF NEW ORLEANS, and EQUITABLE LIFE ASSURANCE SOCIETY.

Local Agents for Liverpool and London and Globe Ins. Co., Phoenix Ins. Company, Brooklyn, Aetna Ins. Company, Hartford, North British and Mercantile Ins. Company, Continental Ins. Co., New York, London and Lancashire Ins. Company, Insurance Company of North America, American Central Ins. Company, Connecticut Ins. Company. Risks written throughout the State. Gin houses and contents included.

## I DEFY COMPETITION

W. L. FUNSTON'S

## Marble Works,

### MONUMENTS.

Headstones, opings, Etc.

CORRESPONDENCE SOLICITED.

Designs sent on application.

SHELLS for Ornamental Graves and Gardens, Etc.

605 Main St. LITTLE ROCK, ARK

## —THE—

## Iron Mountain Route

Is the Only Line Running

## 3 DAILY TRAINS 3

—BETWEEN—

## LITTLE ROCK and ST. LOUIS

—AND—

Little Rock and Texas Points.

—FREE—

## Reclining Chair Cars

—AND—

## PULLMAN BUFFET SLEEPING CARS



## ARKANSAS METHODIST.

SATURDAY, MARCH 17, 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.

We are authorized to announce that Hon. JOHN G. FLETCHER is a candidate for Governor of Arkansas, subject to the nomination of the Democratic State Convention.

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

## 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 her Chief Executive, I could render efficient service in the attainment of this great object, I ask that you give me the opportunity. Nor have I other guarantee to offer than a character which thirty years' residence in the State may have established and which I am not without hope, is, by this time pretty well known.

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

## For Auditor.

We are authorized to announce A. W. FILES 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 as 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 nominated and elected.

Very Respectfully,  
THOS. B. MARTIN.

## For Prosecuting Attorney.

We are authorized to announce ROBERT J. LEA, of Pulaski county, as a candidate for Prosecuting Attorney of the Sixth Judicial District, subject to the action of the Democratic Convention.

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.

At a dinner at the Mansion House three foreign consuls were present whom the Lord Mayor wished to honor by drinking their healths. He accordingly directed the toast-master to announce the healths of "the three present consuls." He, however, mistaking the words, gave out the following: "The Lord Mayor drinks the health of the Three per cent. Consuls."—Salt Lake Gazetteer.

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.

"In everything give thanks," said Paul in his first Epistle to the Thessalonians. "Glory to God for all things," said Chrysostom, the Archbishop of Constantinople, when driven into exile and persecuted. The Christian can be in no possible situation in which giving thanks to God will not be in order, since it is always true that "all things work together for good to them that love God." We may not always see how they so work, yet that they do so work we have the assurance of God himself. This is enough for our faith, and enough for our gratitude.—Ex.

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

## IN SORROW.

Julia A. Wade, wife of Rev. J. H. Wade, a superannuate of the Arkansas Conference, passed away last Saturday night. Brother Wade is very feeble and almost blind, and in this trying hour of his life, asks to be remembered by the brethren at a throne of grace. An obituary will be sent soon.

J. H. BRADFORD.  
Yellville, Ark., March 7th, 1888.

## DR. CURTIS,

Will Remain in Little Rock until March 25th, when he will positively leave to fill other engagements.

Consult Him While you Have the Opportunity.

## INVESTIGATE.

Use Your Own Judgment—Do Not be Influenced by Jealousy—Local Physicians Take Your Money, Fail to Cure, and Then Cry Hallelujah.

Possibly some jealous person knowing nothing of Dr. Curtis may oppose your coming to see him. You are more interested in the welfare of yourself and children than any one else can be. Consult your own convictions of duty toward yourself and child. Dr. Curtis' aim is the cure of cases which physicians have failed to cure. Dr. Curtis treats only a few of the hundreds of diseases, but does that well. Dr. Curtis will tell you candidly whether curable or not, when examined. Dr. Curtis has turned away hundreds who delayed too long. Dr. Curtis' safe method and success give him confidence and all feel safe under his treatment. Dr. Curtis' patrons are among the best people in the country. When your local doctor says "humbly" ask him who furnish patients for those traveling doctors. I can assure him that every patient who calls upon a traveling physician comes like a drowning man grasping at a straw, comes after he has failed to procure relief, and never fails to tell how he has been doctored for weeks and months and often years, for all of which he has been compelled to pay roundly. Had the home doctors cured him he would never have come to us. A traveling doctor only sees the failure of local doctors, but he does see them in vast numbers, so many that intelligence being equal he must learn more in a year than a local doctor can in a life time. A traveling physician cannot humbug his patients; a local physician can. Let a traveling doctor make one mistake and he would be advertised from Dan to Beer sheba, but let a local doctor make a hundred mistakes there is nothing said, but the doctor will rise or fall by his own merits and efforts and not by the downfall of others, and let our intelligent public be the judge of the doctors that shall administer to their ills, but let a doctor's success and that alone be the cause of your employing him. Do not let prejudice kill or continue to keep you an invalid because you are opposed to be treated by "advertising doctors," of whom perhaps you have often heard the expression, "that if they are such good doctors why do they travel?" Do you believe that none but quacks resort to the public press to make known the fact that they desire to treat the afflicted? If so visit our office and see the number that call on us every day for consultation and treatment and then you will change your mind. The doctor who can give you material relief or cure you is the one you want. You always give your "cash" for medicine. Our terms for treatment are reasonable under all circumstances. No charge for consultation. Procrastination is the thief of life as well as time. Don't put off until too late, but see the doctor while you have a chance.

## POWER OF KNOWLEDGE.

The Work of a Specialist and the Difficulties With Which He Meets.

"Knowledge is power," said the philosopher. The maxim is true, but knowledge is safety amid the physical ills that beset us; safety in the counsel of the experienced Medical Specialist. We are fully aware with how much solicitude the family physician has labored to impress upon his patrons and the public the idea that all specialists are quacks, and more particularly the specialist who dares to bring the boon of health too near the door of said patrons. This is not always the case, for he it is said to the honor of the medical profession, many of them to-day are honest enough to acknowledge that while their place is at the bedside of those prostrated with acute diseases, they have neither the experience or facilities for the successful treatment of chronic diseases, which, in this age and country, have possession of so vast an army of invalids, and we are as ready to honor the person and office of the family physician as to claim for ourselves the divine right of liberty in devoting our time to the treatment of our specialties; and as for advertising, we have the best possible reasons for claiming the attention of the sick through the medium of the public press and our own publications. First, because we pay for it, and second, thousands of men and women have by letter and in person thanked us for bringing to their notice the means that have, under divine Providence, brought health, happiness and usefulness to themselves or family. Lastly, this is a progressive age and those who live in it must be awake to the facts of the present and not be held back by the prejudices of the past. The intellectual grandeur of the present day is largely represented by men who devote themselves to one particular branch of science. It is no more than just that men of true scientific attainments and worn should be paid, that the benefit of their experience should be felt. It is well said that he who saves a human life is a public benefactor, and it is not only right but a duty for those who possess the skill and knowledge requisite to make it known. The Rev. Thomas K. Beecher puts it about right in the following paragraph from one of his characteristic articles. He says: "I am glad that the doctor cured him; I am glad the doctor put it in the paper that he could cure him. What a pity it would have been had this doctor come to town with his wealth of science and experience and gone away leaving him uncured. What a pity it would have been if he had been so prejudiced against advertising as to read the responsibly certificates of the doctor and give him the go-by as a quack. What more valuable information can a newspaper give than to tell a sick man where he can be cured?"

SPRINGVILLE, McLennan County, Texas, May 13, 1887.—I have been suffering with catarrh of the head for eighteen years, to such an extent that a portion of the flesh came from the inner side of my nose and at times the suffering was intense. After six weeks of treatment with Dr. Curtis I can say to the public that I am well.

DANIEL McLAUGHLIN.

DR. CURTIS, Office Corner Main and Third Sts.

CONSULTATION FREE.

## 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, 12, 26; March 5, 12; Oct. 15 and Dec. 12. All of 1887.

## SUMNER'S SYSTEMATIC THEOLOGY.

SYSTEMATIC THEOLOGY: A Complete Body of Wesleyan-Arminian Divinity. Consisting of Lectures on the Twenty-five Articles of Religion. By the late Rev. THOS. O. SUMMERS, D. D., LL. D., Professor of Systematic Theology in Vanderbilt University. The Whole Arranged and Revised, with Introduction, Copious Notes, Explanatory and Supplemental, and a Theological Glossary. By Rev. JOHN J. TUCKER, M. A., S. T. B., Professor in Vanderbilt University. In Two Volumes. Vol. I. Nashville: Publishing House of the Methodist Episcopal Church, South. J. D. Barbee, Agent. 1888. Price \$2.

I have been enabled to commit my soul to him who says: "Him that cometh unto me I will in no wise cast out," and who is "able to save to the uttermost." These two texts have been as sheet anchors by which my soul has outdone many a storm when otherwise hope would have failed. "In a wise" takes in all characters, and "to the uttermost" goes many a league beyond all difficulties. I recommend these anchors; they are sure and steadfast.—John Newton.

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.

Thirty-six cases pending in the United States court against the Iron Mountain railroad for damages to the amount of \$5000 in each case, were compromised and settled yesterday, the company paying the costs and \$10 to each plaintiff. The suits were brought by the plaintiffs to recover damages for unnecessary delay last June on the Batesville branch when a passenger coach was side-tracked and left standing for several hours.—Arkansas Democrat.

## 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.

The greater the degree in which any man is a Christian, the less will be his wish to be called a lord.

## Bradfield's Female Regulator

Will give a blooming color, an elastic step 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.

We know of but one anthem composed and sung by the angels, and that most harmoniously combines the glory of God in the highest, with peace on earth and good will to men.

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.

Life, like any other treasure, is to be measured in its value by its wise use rather than by its safe hoarding.

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

The curse of all the churches in this country is that they have got thousands of members who have not been convicted of sin, much less converted to God.

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. HUBBERT, 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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PIANO FORTES

UNEQUALED IN

Tone, Touch, Workmanship and Durability

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## 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  
Fairy Fingers. Becht.

Of collections of Studies and Exercises for Piano, we publish no less than Two Hundred and Thirty! Please send for lists and catalogues.

HANDY BOOKS FOR MUSIC LEARNERS ARE:  
Construction, tuning and care of piano, .60  
500 musical Terms. Adams, .75.  
A compact dictionary.  
Kinkel's Copy Book .75

Very useful musical writing book.  
Stainers Dictionary (or Cyclopaedia) 4.00  
Profusely illustrated.

FIRST-CLASS AND VERY SUCCESSFUL COLLECTIONS OF PIANO MUSIC ARE:  
Classical Pianist. 42 Fine Pieces. 1.00  
Piano Classics. 44 Pieces. 1.00  
Young People's Classics: 33 piano pieces 1.00

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## OBITUARIES.

**MONTGOMERY**—With a trembling hand, I pause to pen the death of Mrs. Sarah Montgomery. She was born in Green county, Ala., on July 11, 1839; she moved with her parents to Arkansas in 1846, and was married to Mr. W. H. Snuggs in 1857, and to Bro. Montgomery in 1868. Sister Montgomery did not profess religion until 1874, at which time she was truly brought into God's family, and remained in the church until Jan. 25, 1888, when God called her from suffering to the haven of eternal rest. It would be useless for me to say to the bereft relatives, that she had gone to rest, for all that went to her bedside could but feel that she waited only for the summons. She suffered for many long months, but in all she was willing to suffer the Lord's will, never murmuring, but always cheerful, and giving good advice to those who came to see her. I was with her often before she died but never before did I see one just in the arms of the grim monster shout "he praises of God as she did. When 'd her good bye the last time, she said it would be the last time on earth, that every cloud and doubt was moved and best of all, Jesus was th her.

She was the preacher's true friend, church's strong pillar, and a woman and true wife. She leaves a husband and four sons, but all promised to meet her in heaven. May all her relatives and friends heed her admonition, live as she lived, die as she go where she had gone! Follow R. W. McKAY.

**MORRIS**—Dear Brother Bennett:—I have just returned home with a sad heart from a trip into Texas, where I was called to see my sick boy Charlie R. Morris. I found him very sick with malarial, or slow fever. He lay prostrated for twenty-three days. I was with him the last eight days of his illness. Charlie was in some respects a noble boy, but was not religious, but became concerned about his condition, and prayed for forgiveness, and no doubt found it. He died the night of the 28th of Feb., 1888. He said that God had heard him and accepted him. The morning before he died that night, he said that some object had appeared over him on a cross, and he lay and laughed and said it's strange they don't come down and get me? He preached a few nights before he died, a sermon on the judgment, in which he said some of the grandest things I ever listened to from the lips of man. In that sermon he called for Moses, and came down the line of the Old Testament saints, and after finishing the list he told them to wake up and come, enter into glory. He had a brother, who died in Texas four years ago, and they loved each other like Jonathan and David. He said that he met his brother and had been present and heard what he said and how he looked, you could not have doubted it. Two better boys never died in the great State of Texas. Leading men would trust them further than any boys in that country. They both died without an enemy in all that country. I had four boys; half of them are gone. I hope we will all meet where Charlie said we would meet, in the "sweet bye and bye." This leaves me in great trouble, but my hope clings to the cross. Pray for me and mine. The father of the boys. M. C. MORRIS.

**BAUGH**—Miss Ida B. Baugh, daughter of P. B. and Elenor C. Baugh, was born in White Co., Ark., April 17, 1864, professed religion and was received into the M. E. Church, South, in her eleventh year; died of congestion, Sept. 16, 1887. She was for several years a teacher in the Public schools and was far above mediocrity in point of scholarship. In her Christian life she enjoyed the rich experience of deep piety and consecration to the service of God. She was betrothed to Rev. C. B. Mosely, our Missionary in Japan, to which field of Christian work she was expecting to go after a complete course in college. She yearned to be in active life, as she was in spirit, truly devoted to God's service in bringing others to the blessed knowledge of the Lord Jesus. No work was too humble, no hardship too great, no field of labor too far away, for her noble soul, her loving heart and her willing hands. Hearing from lands of heathen darkness the Macedonian cry for the true knowledge of God, she said "Here am I; send me." But God in His providence permitted

the Reaper Death to cut down this lovely daughter, as she came in the beauty, prime and strength of her young womanhood to consecrate her talents, her life, her all at the cross of the dear Redeemer. No sublimer spectacle in human life meets the gaze of men or angels than of a young lady, fair, intelligent, amiable,—giving up all and leaving all to serve God among the heathen. Her will and purpose to do this indicated her consecration; but she has fallen. When asked about death, her last words were "Not my will, but thine, O Lord be done." "She is not dead, but sleepeth," and at the last shall awake in the likeness of her dear Lord. She preceded her devoted mother, but a few months, to the better land.

Mrs. Elenor C. Baugh, daughter of John and Elenor Lawson, was born April 28, 1828, near Charlotte, N. C.; with her parents removed to Panola Co., Miss. in 1844, and there she was married to P. B. Baugh, Jan. 3, 1850; in 1859 her husband removed to Des Arc, Ark., and two years later to White county, this State, where the family remained till last Fall, when they returned to Des Arc, where Sister Baugh fell asleep in Jesus, Jan. 9, 1888. She had suffered much and had been failing greatly for three years, and realized sensibly that the years of her pilgrimage would soon be numbered. But neither the recognition of this fact nor suffering from disease, nor great care for her family, nor numberless efforts to promote their happiness marred the sweetness of her Christian spirit. In this she was a most lovable woman, carrying into her relations as wife, mother and neighbor such gentleness, beauty and influence of true Christian character, as gave her a marked individuality. If she knew or thought evil of others, those around her did not learn the fact from the words of her mouth; sweetness of disposition and love for others constrained her to exemplify beautifully the spirit of the Golden Rule. Those who knew her well could truly say of her, "She hath done what she could;" so I think the Lord Jesus will in the last day say of her, as His dear, humble and trusting disciple. Her religious experience was real, comforting, sustaining,—and her faith was triumphant at death's approach. She is not, for God has taken her, and her house was in order when the summons came. May God bless and save her sorrowing husband and children, is the prayer of her former PASTOR.



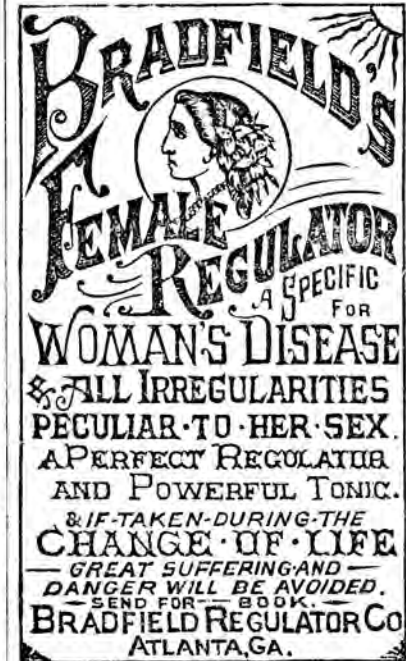
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