

THE ARKANSAS METHODIST

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

BY BENNETT & EMOSON.

"Speak thou the things which become sound doctrine."

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THE CHURCH—ITS CONSTITUTION AND LAWS.

A constitution is a document containing the principles which are to be the governing elements in legislating into existence such statutory laws as are deemed essential in promoting the best interests of all who come under the government, which may be indicated in such constitution. The constitution of the ancient church of the Jews was the table of commandments, the moral principles of which have existed among men from the time of the introduction of sin into the world. These ethical principles were formulated by Moses after the Israelites had left Egypt. This constitution given by Moses was a compendium of all the principles of law that had obtained in the history of the world during its progress for something over two thousand years. Civil government did not, at the first, enter into the conceptions of the first families of the earth. The whole system of moral law was a religious law, and was perfect in its simplicity and adaptability to promote the highest state of prosperity and peace among men. In process of time, however, it became the basis of civil government, not by special divine enactment, but by reason of the fact of the imperfections of men, and their failure to conform their lives to religious law.

A theocracy was the first government instituted for man. That was wholly a moral or ethical system. The principles incorporated in its constitution were wholly and supremely religious. This was all that man needed at this time. These principles were concisely expressed and clearly stated. They were so simple that an infant mind could comprehend them sufficiently for all the purposes for which they were designed.

The author of these principles, so simply and clearly stated, demanded obedience for the good of man. The decalogue contained it all, so far as related to man's conduct toward his fellow and to God. In order to bring his actions under control, it was necessary that he should love this constitution or these principles of law. In spirit he was alienated from this law and its great author; to secure loyalty it was necessary in the divine program, that his affections, or spirit, now alien, should be changed.

In order to this, a plan began to develop, which was contingently pre-existent in the mind of his Creator. Man being an independent spirit, endowed with the power to think, some plan must develop that would commend itself to his reason as equitable.

This plan, in the medium of its communication to man, must adapt itself also to the capabilities of his mind; hence, at an early day in the history of the world, the sacrificial system was introduced. The sacrifice offered up by the worshipper of early times, was to him an object lesson. It directed his faith along down through the coming ages, to the person through whom alone the suppliant worshipper could hope to gain audience with God, and regain lost capabilities of obedience. Through faith in the promised seed, signally typed in this sacrificial system introduced among the first families of the Adamic race, the lost spirit of holiness might be regained. This was God's plan for restoration. No cumbersome ceremonies or volumes of statutory law attended this very simple mode of worship. This brought men into harmonious accord with the constitution of a theocratic form of government, which was not political or conventional, but exclusively religious.

This appears very much like the first step taken in the formative process of what people now call a church. The spirit and principle of it had to do altogether and exclusively with the inner man. It made it easy for man to keep the commandments, the doing of which was but the outward manifestation of an inner spirit of holiness. They were in the Kingdom of God (church Catholic if preferred), and by a gradual process as time moved apace and circumstances changed, church organization evolved, and became the thing found among the Jews at the time of the birth of Jesus Christ. Several thousand years of time rolled by before the church of the Jews, in organic character, became what it was before the beginning of the epoch known as the Christian age. As the people of the earth

grew more wicked, and threw aside the principles of this religious constitution that God had given them, terrible disaster befell them and the line in the genealogy of those who continued loyal to its principles narrowed down to the time of the flood.

After the flood there was soon a re-enactment of the same scenes of rebellion, until in the family of Abraham the rite of circumcision was instituted. This was wholly a religious rite. It possessed no national or political feature. The same spirit or disposition on the part of the institutor (God) that moved to the establishment of the sacrificial system, prompted to the establishment of this rite.

The purpose of God from the first was to govern men. From all we know of his relation to man as a Father through what he has revealed of his mind and purposes, the sole object was to establish a Theocracy and not a civil or political government. Political government is only of Divine permission. It is born into existence as the result of evil. It knows no mercy and has no plan of justification for crime. It is plain and inflexible in its penal demands against the transgressor. God permitted political government in answer to the desire of Israel and gave Saul the son of Kish to be their king. Abraham was not made a king or ruler of any form of civil government. God selected him to be a great leader in religion. He was in the church in its spiritual or kingdom sense. "Circumcision was a seal of the righteousness of his faith, which he had in uncircumcision." From him God started a line of progeny, which was to teach the true religion, which had again become greatly corrupted. Political government never had power to work reform. Its sole province has ever been to deter men from the commission of crime by inflicting penalty. The only true reform is found in the constitutional principles of religion. For several thousand years men have been trying to reform the world through civil institutions, with no progress except where religion has been fostered. Evil has invaded man's spiritual constitution and characterizes his whole conduct.

The great physician applies the remedy directly to the disease. No civil legislation or political system can reach the inner nature of man. Divine government alone adapts itself to the work of true reform. Cumbersome ceremonies and a multiplication of rituals tend to eclipse the true glory of religion and lessen her power for good. The children of Abraham were to multiply as the stars of heaven and as the sands of the sea. This, in the divine economy, was not to build a great politico-religious nationality, but a kingdom, the spirit and principles of which were to incorporate themselves into the spiritual nature of his descendants. In all nations, among all people and in all ages, where the heaven of the Theocratic constitution worked its way into the hearts of men, they were to be the children of Abraham and compose that incomprehensible number represented under the figure of the stars of heaven and the sands of the sea.

Men may be citizens and subjects of a political government, and be under obligations to Caesar, but Caesar does not help them into true reform. These must reform Caesar. God has never manifested that organizations pleased him. Notwithstanding there has always existed some form of church government, which gave visibility to the body, yet the time perhaps never was when all who were of Israel organically, were true Israelites.

The one qualification that was always necessary to constitute true membership in God's church or kingdom has been inward truth, holiness and love. He is of the Theocracy whose nature is renewed and whose heart is love, and he alone. Every weakening of this spirit and principle in man has been characterized by an effort to court Caesar and usurp his throne. No denizen of the Theocracy, whether on or off of Caesar's throne, ever took up the sword to enforce religion. A church organization may be intolerant and proscriptive to that extent that she claims to be the only heir to the treasures of grace, and arrogantly assume to herself the prerogative to dictate to the world her forms and modes as infallibly ordained of God, as did Rome in her days of numerical strength and power, but such a

spirit is in antagonism to religion. Such a spirit may exist in one degree or in seven, but the measure of it, great or small, is anti-Theocracy and anti-Christ.

Infidelity to religion in the churches and out of them, has done all the blood-letting of the world. To love God and our neighbor as ourselves, knows no wars or bloody revolutions. This was the constitution of the Theocracy of God from the beginning, is yet, and ever shall be while humanity inhabits this fallen earth.

C. H. GREGORY.

"OLD LARRY,"—A REMEDY FOR HIM.

MR. EDITOR—Please remember me kindly to Brother Baker for his article on "Old Larry." It carries me back to my boyhood days. I used to drive oxen. My mother, a poor widow, was not able to own such property, and we used to sometimes borrow the use of them from a kinsman near us. I was driving them home one morning, walking close behind them, and, stumping my toe, I fell down, and one of them kicked me on the nose; and ever since I have carried a big nose. Another incident of my boyhood was a trip to Jackson, Tenn., driving the oxen for my uncle. Starting before day, we got there early, and spent the day in seeing the town, trading, etc. Among other things, I got my first Sunday hat. It was what was called a "rurum." It attracted much attention the first time I wore it to church and called forth many questions about the price, quality, etc. The boys had a way of testing the firmness of the fur by gently bringing it in contact with the face. A "rurum" was a wool hat, napped with rabbit fur. We boys thought it a fine article sixty years ago in West Tennessee.

I have had to do more or less with oxen a great part of my life, and I have always found them useful, especially during the war. They are generally true, patient, slow and sure, except when like Brother Baker's "Old Larry," they hold back too much. Holding back is a good thing at the right time and place, but too much of a good thing is not good. There is another trouble about oxen, and that is when they take what I call the "sulks." Then they lie down, and the trouble is to get them up. For this ailment some hold their noses, or stop them up, so that in order to breathe they must get up. But my remedy was to twist their tails, and if that did not succeed, then supplement it with a small chunk of fire. That so quickened their sensibilities that they hardly ever failed to rise coming. And I would suggest this to Brother B. as a remedy for "Old Larry's" holding back ailment. I think it would, most likely, give him a forward movement.

But I do not accept Bishop Gallows' harness without breaching, for I have said that holding back is a good thing at the right time and place. The old lady, when her horses were running away with her carriage, said she trusted in Providence until the breaching broke, and then she did not know what to do. What, then, may be expected of a young, fiery, ambitious team, started out without breaching? I hold that it is best to have strong breaching on all harness, and use them, too, when necessary. When Rehoboam came to the throne of Israel, he discarded the old team with their breaching, and hitched up a young, fiery, ambitious team, without breaching, and they ran away on the first off-start and split the church and kingdom wide open, making a breach that never was healed. It would have been a blessed thing for that young king, if he had retained some of the strongest of the oldest leaders with good breaching on at that time. Don't you think so, Bishop?

I have seen the time when it was good to have just such good old "holding backers" in our General Conference, and it will be a good thing to keep a good supply of them on hand at every meeting of that august assembly of the church.

But there may be times when the Old Larrys hold back too much, as in Brother Baker's case. In all such cases I would recommend twisting their tails, and if necessary, the chunk of fire. If these should fail to give him a forward movement, I consider it a hopeless case, and you will be obliged to trade him off. Get him out of all official positions in the church, and

put him in some corner, where he can't do any harm, and let the rest of the team pull him to heaven—if they can.

T. L. BOSWELL.

TEMPERANCE CONVENTION.

Pursuant to call, representative citizens from nearly all parts of Union county assembled in the Court House, at Eldorado, on Friday, March 23rd, 1888, and the meeting came to order by calling Rev. J. R. Hughes to the chair and W. M. Van Hook was elected Secretary. The chairman explained the object of the meeting in a few well chosen words, and then introduced to the audience Rev. W. A. Freeman, who delivered a strong address in favor of prohibition. Rev. J. R. Moore, of Camden, was then introduced, and entertained the audience for more than an hour in an earnest, able, and eloquent appeal to the citizens of Union county to vote against license.

At the close of Bro. Moore's remarks, the convention went into permanent organization by electing Rev. O. F. Balding, of Lapile township, chairman. A committee was then appointed composed of Revs. J. U. H. Wharton, J. H. Gold, J. R. Hughes, W. A. Freeman, and Judge J. B. Moore, to draft suitable resolutions expressive of the sense of this meeting in regard to the temperance work, whereupon the convention adjourned until 2 o'clock P. M., to give said committee time to prepare their report.

At 2 o'clock P. M., the meeting was again called to order by the chairman, and the following report read by the committee on resolutions:

1st. Whereas, Local option has been the success in Union county during the past two years, in prohibiting and suppressing many of the evils of the liquor traffic; therefore be it resolved:

1st. That we declare ourselves opposed to the liquor traffic in every possible form.

2nd. That we regard the saloon, wine-shop, and all similar places of business as a nuisance, and a blighting curse, and that by our influence and votes, we will oppose them to the limit of our power.

3rd. That we disclaim any intention of working against, or in the interest of any political party, but have met regardless of political or religious affiliations to work for the common cause of prohibition, and we earnestly request the co-operation of all.

4th. That we earnestly request all political parties in their conventions, or primary election, that they bring before the people only such men as are in full sympathy with the prohibition movement.

5th. That it is the sense and belief of this convention, that prohibition can be made a success whenever the mass of people so determine.

6th. That we denounce the jug trade in all its forms, and would earnestly request all private and public carriers to prohibit the transportation of the same.

7th. That in view of the corrupting and demoralizing influence of the saloons, with all their accompanying evil, we most sincerely urge the people of Union county to vote solidly against them.

8th. That we return thanks to Bro. J. R. Moore for his able address and request that he visit us some time in the future and favor us with a similar treat.

9th. That we request the country papers and the ARKANSAS METHODIST and ARKANSAS BAPTIST to publish the above resolutions.

Signed, J. U. H. WHARTON, JOHN H. GOLD, J. R. HUGHES, J. B. MOORE, W. A. FREEMAN.

Speeches were made by each member of the committee in support of the resolutions after which the same were adopted.

The committee then placed in nomination the names of the following gentlemen as members of the Executive Committee, R. C. Van Hook, B. W. M. Warren, A. C. Jones, A. T. Scott, D. Barfield, A. R. Cobb, and Mr. Cameron; all of whom were elected.

On motion it was then resolved that the Ex. Committee be requested to arrange for and call mass meetings to be held at such places in the county as they deem necessary to arouse the people to action in the interest of prohibition, some time during

the month of July; after which the meeting adjourned subject to call of the Ex. Committee.

O. F. BALDING, Chmn.
W. M. VAN HOOK, Secy.

REPORT OF EDUCATIONAL COMMISSION.

The Board of Commissioners of Education appointed by the three Annual Conferences within the bounds of Arkansas respectfully submit the following report:

We deem it exceedingly important to the educational, religious, social, and financial interests of Methodism in Arkansas to unify and systematize the work of education in our church schools. We need so far as practicable, to keep our sons and daughters at our own schools. To do this we must furnish facilities equal to those provided by schools in other States; and in order to do this we must guard against dividing our patronage and support among too many schools. We, your Commissioners, therefore recommend:

1.—That it be the educational policy of the M. E. Church, South, in Arkansas, to build up and foster only one Male College—Central Collegiate Institute at Altus, and one Female College to be located at Searcy.

2.—That we heartily endorse the action recently taken toward establishing a Female College at Searcy.

3.—That our other schools confine themselves to work preparatory for a collegiate course in one of these two colleges, holding in abeyance the right to confer degrees, and that their course of study and choice of text-books be in fullest harmony with this object.

4.—That one or more preparatory schools be established in each district as soon as practicable.

5.—That our colleges, so far as consistent with their circumstances, be confined to collegiate work.

6.—That we urge Arkansas Methodists to patronize our Arkansas schools on the ground of patriotism, and devotion to the religious and material interests of our own State.

The above action is not intended to interfere with the present regime at Central Collegiate Institute.

J. H. RIGGINS, Pres.

GEO. W. HILL, Secy.

TO SUBSCRIBERS TO CENTRAL COLLEGIATE INSTITUTE.

DEAR BRETHREN:—I made a call in THE METHODIST of March 10th, for \$500 by the 31st inst. The response to this call has not been so prompt as to the previous one. Not quite half the sum named is yet in. Please let all who know themselves to be indebted to the school send at once. Let us have the \$500 by April 14. This is an urgent call. The note falling due must be met.

Address all letters to me at Altus, Ark., and send money in bank exchange, or in P. O. money orders on Ozark P. O. Very truly,

V. V. HARLAN, Agt.

STATE FEMALE COLLEGE.

Whereas, the three Conferences in Arkansas have selected Searcy as the most suitable point for the establishment of a Female College; and whereas, this supplies the great want of our people looking to the education of their daughters at home; therefore,

Resolved, that we the First Quarterly Conference of Bartholomew Circuit, Monticello District, Little Rock Annual Conference approve the location, and pledge our patronage and support. Respectfully submitted,

O. H. KEADLE.

J. L. de YAMPERT.

Poplar Bluff, Ark., March 10, '88.

A CORRECTION.

In looking over the recently published minutes of our last Annual Conference, I observe that Lehi circuit, Pine Bluff district, my last year's charge, is left blank in the report on Church Extension. The minutes have so shown from that work for, at least, three years past, and I was rather congratulating myself on having met with better success on this line of church work than my predecessors had for the last two years before me; but I am a little dubious and less self-congratulatory now. I reported to our last Conference and turned over to the treasurer of the Church Extension Board, in round numbers, about \$20, not having the exact figures at hand now from that work. The assessment made upon that charge was \$22.25. I am sure I was but little short, this being the only assessment not collected in full. Respectfully,

C. M. KEITH.

N. C. Y. L.

The Nashville Daily American of March 26, in commenting upon a late lecture of Prof. Baskerville on the "Higher Education of Women," has the following to say of Dr. Price's College for Young Ladies:

Let us call to the minds of the readers of the American a bit of wise forecast on the part of this paper touching the question at issue. On the 8th June, 1881, a subscription was started for the founding of the Nashville College for Young Ladies. It was the avowed purpose of the founders to foster the higher education of women. The meeting held in McKendree Church on that occasion was under the presidency of Bishop McTyeire. Chancellor Garland participated in the discussions of the evening, commending the enterprise, and promising the co-operation of the Vanderbilt University in offering to the pupils of the College the facilities of that great and opulent institution.

To secure the advantages of this wise and the liberal disposition on the part of the Vanderbilt, the subscriptions were made for the establishment of the College for Young Women, the Bishop in the Chair responded generously by a personal donation. The issue of the American for the following day, June 9, 1881, contained an excellent article, in allusion to the meeting of the previous evening, entitled "A University for Women." The editor used the following language: "From every point of view the founding of a university for women is, next to the founding of the Vanderbilt, the most momentous and significant stride forward that has been made in the South. The present movement is a step in that direction. Every true friend of intellectual progress must view with delight the beginning of a movement that has the protecting care of the church which has the Vanderbilt. The school for the daughters is but the complement of that which educates the sons. The two ought to and must grow up together."

So thought the editor of the American. So too thought the Vanderbilt authorities, for on June 16, 1881, the trustees in full annual board unanimously passed the following: "Resolved, That the advanced classes of the Nashville College for Young Ladies will be permitted to attend the lectures of the Vanderbilt University, and will be allowed the benefits of the museum and apparatus." So thought the Faculty of the University who, Sept. 27, 1881, "Resolved, That in compliance with the above order the privileges therein specified be tendered to the Nashville College for Young Ladies."

Thus was happily inaugurated a scheme for the joint education of the sexes, which has worked harmoniously for the establishment of the advanced education of ladies. The growth of the College has been phenomenal, as was pressed by the editor before quoted; for, from an entrance class of about fifty pupils in 1880, the patronage of the institution, under the wise auspices of its friends and founders has now reached 300 pupils, from eighteen States, half of them boarders in the house. Such an argument has the practical force of a demonstration in favor of Dr. Baskerville's the, theory higher education of women.

SULPHUR ROCK CIRCUIT.—Thank God. Why? Well, the signal gun for a great battle and greater victory has been and is firing at Lee's Chapel, 1st, best financial report ever made to a Second Quarterly Conference in this circuit. 2d, Union of heart and hand in the great work of saving souls—best of all God is with us—15 mourners last night, five conversions and four accessions—and more to follow—a prominent physician of Moorefield among the converts. His experience was of the good old kind, "I felt my heart strangely warmed." Bless the Lord. P. E. Gregory was on hand full of fire, faith, and love for the Master's cause. Preached two soul-stirring sermons on Sunday. He is putting new life and get-up into the old district, and verily, "there is life in the old land yet." Paul said he was in a straight betwixt two. I am in a straight betwixt seven. Here is an open door for a fine revival, right in plow time, that is one straight, the other six straits are my appointments at each of my preaching places, this week of self-denial, of prayer and praise. What shall I do? More than one has said, "now is the time for a meeting at Lee's Chapel." The Lord will direct. God bless you and your life work—THE ARKANSAS METHODIST. April 2, '88. JAS. F. JENKINS.

Renew your subscription.

The man who does not well understand the smooth, uninterrupted passage of both the faith and the church, without jostle or hiatus, down through the period of the incarnation, has yet something to learn in the first principles of Revealed Religion.

If Bro. Gregory will continue this subject he will perform a great service for the church. I hope he will do so. R. ABBEY.

THE FRONTIER MISSIONARY.

Poesy and the Poets.—Gulliver Courts the Muses.—Results of his First Effusion.

BY GULLIVER.—CHAPTER VIII.

Poesy is the garden of literature. It is chiefly occupied with flowers, and purely ornamental therefore; but there have been some good, substantial vegetables grown herein, upon which men have fed and received much strength therefrom. Even the flowers have a refining influence, and contribute indirectly to the direct and positive betterment of man. "Let me make a nation's songs, and I care not who makes their laws," said a man who generally knew what he was about. The oldest histories were poems, and the best thoughts of the race have been clothed in the fantastic habiliments of song. Poets as gardeners in this floral department have had various success. Generally, as in other departments, they have given their primest and best attention to special species of poetry, and few have been able to cultivate the entire garden with tolerable success. Shakespeare was the best and the most thorough of any of the gardeners. But as no one denies this, I will not waste time and fill space decanting upon a theme that has been exhausted by abler pens than mine, but will proceed at once to speak of my experience with this department of literature. I take it for granted that all men have at one time or another endeavored to "conjure up" the muses. Few pass the age of seventeen without feeling some symptoms of the "fine frenzy" that, assisted by the poet's pen, "Gives to airy Nothing a local habitation and a name."

It is not necessary that one soar like Pindar, or strike the loud cymbals of the epic muse, in order to establish his claim to poetic endeavor. Poets, like politicians, are many and various, and the humblest doggerel smacks a little of Parnassus.

"The rose is red, the violet's blue,
Sugar is sweet and so are you."

The above couplet seems to be at the very base of the mountain, and so it is; but the passion is strong, though the language is lame, and the rustic muse is as sincere, and more so, as her better dressed sister who dictated to Pope the *Rape of the Lock*. Well, I felt the sweet influence and hastened to express my feelings. I was scratching my head in the vain endeavor to get the right word, when the spell was broken by the unlooked-for entrance of a friend. He came to pour in my ear a tale of dole. He had met a Miss Henrietta — at church some months before, and "falling in love," as he said, on the spot, paid her a visit with a view of pressing his suit for her hand. She received him very cordially, but when he mentioned the matter of love she told him she was utterly indifferent to it, and especially to him. Hereupon he became urgent, when she advised him to get on his horse and leave, assuring him that she sincerely hoped never to see his face thereafter. Of course he complied, and on reaching home resolved to visit me in the hope of condolence and cheer.

I listened to his story with no small degree of interest, for I saw in it the spinal column of a good poem. When he had done, I told him that the same wind that had blown him ill had brought good to me. I related to him how hard I had been striving all day to make my ideas jingle and how nearly I had despaired of writing anything the muses would sanction as legitimate. "But now dear Will," said I, "I will weave your adventure with this girl into a good web." To this he agreed, desiring me to withhold the names of the parties, and assuring me for the thirtieth time that he was all "broke up," to use his own phrase, he faded away.

When the sound of his footsteps had died out, I turned to my desk, and lighting a fresh cigar, delivered myself of the following:

WHAT SHALL I WRITE?

How often I'm seated on stool by the desk,
With an air of importance akin to burlesque,
With seemingly data to last half the night,
When lo! I'm confronted with "What shall I write?"

The present occasion's a specimen fit,

For though I desire I can't write a bit.
The muses have left me and taken the flight,
And my mind is as dark as the center of night.

Some spirit from somewhere enliven my skull,
And enliven my verse, which is growing so dull;
For reason refuses with my numbers to mingle,
Philosophy's gone, and well-nigh my jingle.

But in blank verse I'll write, if I can do
No better;
Of the gentle short-comings of my fair Henrietta,
Who, sad fate to me, refused to be mine;
Who, sad fate to her, has played out her time!

I first met this fairy in seventy-four,
Coming out of the church as I went in the door;
And she gave me a look—I shall never forget—
Touched a cord in my heart that is trembling yet!

But when I called on her and asked her a question
Of vital importance, she made the suggestion
That perhaps I had better get on to my beast
And away!—which I did, furious haste!

But the shades of the past our charity crave,
And malice should step in an enemy's grave;
So I'll dismiss the subject, my feelings in spite,
The question recurring, "What shall I write?"

I was so well pleased with this production that when it was finished, and I had read it over to every one on the place not excepting old Nancy, the cook, I hastened to the Daily Derringer, and asked the editor to give it a place in his "valuable paper." He said it was a capital thing, and if I would furnish something as good once a week, he would not only publish it, but allow me a royalty, in the item of some fine hand-tobacco that he had just got in from Virginia. To this I cheerfully agreed, but it is due the truth to say that I afterwards discovered that the Virginia tobacco had been raised on the Arkansas river. The poem appeared it due time, created no small amount of conjecture as to who the author was, for I had written over *nom de plume* of "Poeta." I was not long hidden however,—genius never is—for my disconsolate friend, who had furnished the anatomy of my verse, told it around among his friends, and soon every one knew it. I received several favorable notices from neighboring journals, and my young friends thought me on the road to fame. I began to think so too, when one day not long after the rhyme had been published, I received the following note from a plain spoken, but well-meaning old brother:

GOOBERVILLE, TEX., May 10, 178—

Parson Gulliver:—Dear Bro. and Sur: No doubt you think you are mighty smart, but you aint! That truck you put in the derringer aint got no cents in it. In the first place it aint so; and secondarily it wasn't smart in you to tell it. There aint no poetry in me, and if that thing you wrote in the paper is your best there aint none in you. Now I tell you jest what I think; it is this: you'd better be a-readin' your bible than to be writin' sich stuff as that. You aint no poet no how! and you never will be. It aint in you. You aint got that livin' fire that poets have to have! Now don't let me hear any more foolishness out o' you. I remain yours forever,
LIGE BRUNKER.

This effectually squelched me. I have felt the "divin' fire" a few times since, but I have not allowed my mind to run after gasser fantasma and other such ingredients as poems are made of, and after due deliberation and a large and varied experience, I am inclined to believe the old brother was more than half right when he said I was no poet and never would be. O what pains and anguish the world would be spared if there were more Lige Brunkers to put on the brakes at the proper time.

NOTES FROM ARKADDELPHIA DISTRICT.

The outlook on the district is better than it was last year at this time. The preachers are all at their posts of duty, and at work with good heart and hope. They are looking to all the interests of the church. There seems to be a missionary impulse sweeping over the entire district. I have never known our foreign missionary assessments so easily raised as they are this spring. Several of our preachers will report full amount of assessments by the May meetings.

That noble woman, Sister Lou Hotchkiss, has been down among the

churches, organizing Woman's Missionary Societies, and the result of her work has been to infuse life and energy among the churches.

There is also a waking up on the church building line. Quite a number of churches are building now, and others projected which will go up this summer. The church extension movement is growing in favor with our people, and by this agency, we can build strong churches all over this South land.

And while I am on this subject, let me say I do most earnestly second the suggestion made by Brother Keith in the last METHODIST, to build a Winfield Memorial church at Fifteenth and Center. That is right and proper, for they need help at that point. Then we need a metropolitan house to command that part of the city, where there is a good and growing congregation. I know the pastor to be true and brave, and what brain, muscle and leg power can do, he will accomplish; but he will need help, and it will be an easy thing for the seventy thousand Methodists throughout the State who have been the beneficiaries in the marvelous ministry of Dr. Winfield to help him in the great work before him. Then it will be a fitting tribute to Dr. Winfield, who labored so long and so successfully to plant Christianity in the great State of Arkansas, to have a monumental church in our Capital City, with its spire pointing Godward and heavenward, to perpetuate his memory, and I call upon his friends throughout the connection to send on the money to Rev. A. O. Evans. Mine will be ready.

We do regret down here that Sister Hays has changed the place of meeting of the Woman's Missionary Society, when arrangements had been made to have Dr. Allen and Bishop Galloway present at that meeting, but I trust that sometime in the future the church will learn that over here in the West, where the tides of immigration are forcing in, where everything in the way of religious life is crystallizing, is where we need these strong men and women to help us form a correct public opinion and stimulate our church life.

Our Presbyterian friends here at Arkadelphia are now enjoying the ministry of Dr. McKey, of Danville, Kentucky. He is giving us some splendid sermons, and they will do good.

You are giving us a good paper. Our people are pleased with it. I see no reason why you should not get your ten thousand. How many more letters have you on sanctification? I wish the brethren would let us get a good breath and rest a little before we take any more. That being our experience, let us all practice it, and live it outside of the newspapers awhile. We all believe in sanctification or perfect love. It is a Bible doctrine, and I do not suppose there is a Methodist preacher in the Connection but what believes the Bible. If a man can reach that state in a day or a week, all right; or if he has to struggle with the world, the flesh and the devil, let him not be discouraged, for "they that hunger and thirst after righteousness shall be filled." C. C. GODDEN.

BATESVILLE DISTRICT PREACHERS' MEETING.

The Batesville District Preachers' Meeting will convene in Evening Shade, April 26, at 9 o'clock a. m. Opening sermon by Rev. N. B. Fizer.

SUBJECTS FOR DISCUSSION.

1. Missions. By W. B. Baird, C. P., C. H. Cary, M., and N. B. Fizer, M.
 2. The importance of pastors' work. H. T. Gregory, M., J. S. Bone, C. P., J. S. Jernigan, M.
 3. The most successful mode of conducting Sunday School. R. H. Evans, C. P., J. S. Brooke, M., Rev. Southworth, M., J. M. Denison, J. F. Troy, M.
 4. Prohibition. By D. W. Reid, M., W. C. Cannon, C. P., R. D. Moon, M., M. E. Bishop, M.
 5. Best mode of conducting revivals. By J. S. Watson, M., J. A. Shaw, C. P., Phillip Jeffrey, C. P., J. J. Alexander, M.
 6. Religious education or parental training. By W. A. Peck, M., F. M. Smith, M., J. W. Wilson, C. P., N. B. Fizer, M.
 7. The title law. By A. C. Evans, C. P., A. P. Saffold, M., J. S. Brooke, M., C. H. Cary, M., J. F. Troy, M.
 8. Our young men. By A. C. Evans, C. P., N. B. Fizer, J. S. Troy, J. S. Jernigan, M., R. A. Evans, C. P., Rev. Southworth, M.
- REV. A. C. EVANS, C. P.,
REV. J. J. ALEXANDER, M., } Com.
W. WINKLE, C. P.,
J. M. DENISON, M., }

LIFE PATRONS TO LOAN FUND.

EDITOR ARKANSAS METHODIST:—Please publish the accompanying list of "Life Patrons" to "Loan Fund." Many have, no doubt, expected this list to appear before this, and it would have been sent in, directly after our Annual Conference, had the names and money, come together directly to me. Wishing to mark paid, names which had been paid for, publication was deferred. Nineteen on the list have been paid for; but who those nineteen are except in a few instances I am left to conjecture.

It would save confusion if all monies for the "Woman's Department Church Extension for Little Rock Conference" was sent directly to me, I would also suggest that the full name of the husband of the lady thus complimented be sent, rather than his initials, or his name, as we may not always know whether Mrs. Mary Smith or Mrs. J. Smith be Mrs. John or James Smith.

We would be pleased to have all money subscribed for "Life Patrons" sent in as early as convenient that it may be hurried to its mission of love.

Mrs. Wm. Thompson,
Treasury "Women's Department
Church Extension Little Rock Conference," 915 Main Street.

Little Rock, Ark.

March 19th 1888.
Mrs. J. R. Cason, Washington; Mrs. A. H. Rogers, Old River; Mrs. S. N. Burns, Amity; Mrs. H. D. McKenon, Monticello; Mrs. H. W. Brooks, Hamburg; Mrs. H. R. Withers, Hot Springs; Mrs. R. R. Moore, Fordyce; Mrs. J. R. Sanders, Centre Point; Mrs. C. L. Adams, Hampton; Mrs. W. C. Adams, Richmond; Mrs. L. M. Keith, Carlisle; Mrs. J. H. Gold, El Dorado; Mrs. J. H. Biggs, Warren; Mrs. B. G. Johnson, Mineral Springs; Mrs. W. G. Miller, Little Rock; Mrs. J. R. Moore, Camden; Mrs. J. J. Jenkins, Stephens; Mrs. A. J. Mims, Richmond; Mrs. E. B. Hotchkiss, Mrs. H. A. Butler, Malvern; Mrs. J. W. Brown, Camden; Mrs. J. H. Dye, Little Rock; Mrs. J. McLaughlin, Arkadelphia; Mrs. A. Hunter, Collegeville; Mrs. T. H. Ware, Pine Bluff; Mrs. C. C. Godden, Arkadelphia; Mrs. W. H. Browning, Pine Bluff; Mrs. J. F. Carr, Pine Bluff; Mrs. E. M. Pipkin, Searcy; Mrs. D. T. Holmes, Des Arc; Mrs. C. A. Bayless, Mt. Ida; Mrs. R. C. Atchley, Manchester; Mrs. S. A. Hill, Lacey; Mrs. A. O. Evans, Little Rock; Mrs. R. B. Johnson, Mrs. W. C. Mathews, Mrs. A. R. Winfield, Little Rock; Mrs. Moses B. Hill, Little Rock.

FROM JONESBORO DISTRICT.

EDITOR ARKANSAS METHODIST:—We are moving on smoothly, and harmoniously on the Jonesboro District. All the preachers are at their post, and doing well except on Buffalo Island circuit, Bro. Hively declined going to that work, and I have supplied it with a local brother. There seems to be a building spirit among the people, and if this continues which will I think, I believe we will build half as many church houses in the bounds of this District this year as there are pastoral charges. The parsonage question is also being agitated on several works, and we hope to come out with a new parsonage or two at the close of the year. I can not write up all the works in order, that would be trespassing upon your space. Hereafter I will send you items of interest along as I may have opportunity, and as they occur, however, I desire to say that our church at this place (Jonesboro) was never before in so flourishing a condition. The "Ladies Aid Society" is doing well, and they are agitating the parsonage question. They want the pastor housed in a house belonging to the church. They also have their "Ladies Missionary Society," which is doing well. The children are also organized into a "Mission Society," and hence the children are being trained up in the way they should be. In addition to the regular Sunday service which is well attended, they have a regular Thursday night prayer meeting, and Monday night young men's prayer meeting, both of which are well attended, and very interesting—especially the young men's prayer meeting.

Bro. Gregory is doing a good work, and is in favor with his people (as are all the preachers); and as you have learned, has some time to write for our Conference paper (THE METHODIST), which is growing in favor with the people every number.

The people of Jonesboro are in much sympathy with Bro. Cochran in the loss of his companion. Sister Cochran by her self sacrificing spirit, her strong devotion to the church, and her gentle and kind disposition made an impression on this people, that will not soon be forgotten. M. M. SMITH.

WINFIELD MEMORIAL CHURCH.

BRO. BENNETT:—I write to second Bro. Keith's motion for a "Winfield Memorial Church" in Little Rock. You may put me down for ten dollars. I was in Little Rock recently and learned that the little chapel on 15th and Center was not large enough to accommodate the congregations. The membership is poor and unable to build. Methodism is behind in Little Rock, and now is our golden opportunity. Let every friend of Dr. Winfield put some money in that church.

Fraternally,

J. R. MOORE.

Camden, March 26th. 1888.

TO THE GENEROUS PUBLIC.

Only a few weeks ago our Young Men's Christian Association lost their rooms by fire, but through the generosity of our business men, we are to the front again.

We have raised sufficient funds to furnish our new rooms nicely, and also to equip our Gymnasium; and now we are working to put into our rooms a Public Library, to be worth \$1,500. Our public spirited citizens have already subscribed \$750 in cash, and now we are inviting the generous public to help us—with money or books. There are many individuals who have books that are doing them no good, that would be of great benefit if they were in a Public Library like ours. All such are especially invited to send such books to either of the undersigned, at Conway, Arkansas.

To all Magazines and Papers we extend special invitation to send us "sample copies" of their publication from which we will make selections for our library. Any donations or reduced rates that may be tendered us will be appreciated.

All book publishers are especially invited to send us their full catalogues. And from all religious denominations, and all literary and scientific associations we respectfully solicit donations of books or periodicals, and also catalogues representative of their faith and theories.

Very Truly,

E. A. TABOR,

E. A. BOLTON,

A. J. WITT,

Committee on Books and Periodicals.

BISHOP GALLOWAY AT HELENA.

MR. EDITOR:—Yesterday was a great day for Methodism in Helena. Bishop Galloway was with us, and after preaching a strong sermon at 11 o'clock, raised a debt of twenty-four hundred dollars, which has been weighing heavily upon the church for several years. The burden is now rolled away, and by God's grace we will move with determined step for the salvation of souls. This victory (for which we have long worked and prayed) is inspiring to our faith, and the church seems already to be girded with new strength, new love and new zeal.

Bishop Galloway has won the hearts of all our people. He will return in the near future, and we will make an offering of this magnificent house to the God of hosts, consecrate it as the dwelling place of the Most High.

The Bishop has done great things for the church throughout the State. He has raised for educational and other church purposes nearly forty thousand dollars within the last five months.

We notice constant improvement in THE ARKANSAS METHODIST, and we will send substantial proofs of our appreciation next week. Come and see us. F. A. JEFFERT.

Helena, Ark., March 26, 1888.

WELL PUT.

What are we to think of a preacher who takes large numbers of people into the church, and then turns them out upon the commons without putting into their hands either a religious book or church paper? To say the very least that can possibly be said, he is an unwise shepherd. Were a shepherd to purchase a large flock of sheep and make no provision for their shelter and food, his conduct would be thought strange in

deed. But if strictest care would be expected of the shepherd of sheep, how much more careful should one be who is the shepherd of souls, and charged with their proper protection and spiritual enlightenment? Brethren of the ministry, you who preach a whole year, take large numbers into the church, and yet never place a church paper in their hands, what sort of members do you expect them to make? Are you doing your duty by them? Answer this to your own conscience, and before the Judge of all.—Central Methodist.

Organization of Galloway Female College

The trustees of Galloway Female College will meet at Searcy Tuesday, April 10th. The first meeting will be Tuesday night. The following persons are the trustees: Little Rock Conference—Horace Jewell, S. C. Stone, J. J. Jenkins, W. E. Guise, J. W. Brown, A. Curl; Arkansas Conference—G. W. Hill, J. W. Boswell, J. A. Anderson, W. W. Garland, S. H. Bahcock and P. H. Prince; White River Conference—F. A. Jeffett, E. M. Pipkin, J. M. Hanks, A. W. Yarnell, T. J. Rogers, J. E. Skillern and G. B. Greer. It is of great importance that there be a full attendance of the Board.

E. M. PIPKIN,

Chairman Board of Trustees.
Searcy, Ark., March 27, 1888.

Robert G. Ingersoll either has a short memory, or would be glad to see a part of his record pass into oblivion. We stated in these columns years ago that a petition was on file in Washington asking the repeal of the Comstock law forbidding the use of the mails to circulate obscene literature, and that the first name on this petition was that of the great Agnostic. We made this statement on the authority of Joseph Cook who asserted that he had seen the petition in our hearing at a meeting in Farwell Hall, Chicago. Recently a Rev. Mr. Brown of the Congregational Church in Dubuque stated the fact in a discourse, and it was denied emphatically by Ingersoll. Mr. Brown thereupon published a certified copy of the petition, which of course is an end of the controversy. We take it as rather a hopeful indication of reformation that Ingersoll is ashamed of such a record.—(St. Louis) Christian Evangelist.

The Southwestern Presbyterian is responsible for the following: The Romish Church declines to be patronized by Mr. George W. Cable. In his Bible class in Boston he spoke of it as "one of the mightiest branches of the Christian Church." "Do not tell me," he exclaimed, "that they are not a Christian Church, because they are not orthodox; for our orthodoxy will never save us!" In response to this glittering generality, the Catholic Review administers to Mr. Cable the following snub: "Mr. Cable is in error. The Catholic Church is not a branch of the Christian Church. It is the Christian Church, and outside of it there is no salvation!"

Bigotry like ignorance leads even editors into some abominable extremes.

Cataract Cured.

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

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

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, APRIL 7, 1888.

The call for immediate help in our missionary work has been urgently made to the entire church; but remember, brother, sister, that as you are a part of the church, so your prayers and offerings should be in the aggregate response to this imperative call. Shall there be disappointment on your account?

The convicts, who were at work in the Coal Hill mines, were last week removed to the penitentiary in this city. No further investigations have been published, but at present there seems to be a determination in certain quarters to make the history of the Coal Hill convict camp a conspicuous issue in the gubernatorial race, and to attach to it an unjust political significance.

Our neighbor, the Arkansas Baptist, did not explain last week, or attempt to explain, what it meant in saying to candidates for office, that 'the Arkansas Baptist represented 60,000 of the most substantial citizens of Arkansas, and that thousands of them would be at the polls on election day.' Come, neighbor, 'don't forget' to explain that remarkable statement.

The Central Methodist, Catlettsburg, Ky., has just entered upon its twenty-second year. It was established by its present editor, Rev. Zephaniah Meek, who has during the whole life of the paper been its managing editor. We congratulate him on passing the twenty-first anniversary of his very excellent journal. It has lived long, and now it certainly deserves a liberal support.

The South-Western Methodist, March 31, contained a timely article from Rev. John W. Boswell on "Boom Literature." The advertising "literature" should present as nearly as possible the real facts, and then the benefits from it are likely to be permanent. That thousands in other States could greatly improve their condition by removing to any desirable part of Arkansas, we do not doubt; and we join in extending a cordial welcome to all good citizens, but we would not have any misled by overdrawn descriptions of particular localities.

The Arkansas Baptist, March 29, copies from two articles in this paper on the subject of "Transfers," and asserts: "The truth is, Methodism is a complete oligarchy, and is contrary to the spirit of a gospel church or of a free government, which we will sometime show;" also, "that a spirit of envy and a desire for base gain is found among Methodist preachers," etc. It seems that our neighbor feels called to the special mission of writing down Methodism; he makes charges, one after another, but does not prove

anything, even when urgently invited to prove his assertions, some of which he will never attempt to prove. Mark what we say! He has already raised issues, which he cannot defend or explain.

At Fifteenth and Center street Church in this city, on the night of March 28, Bishop Galloway delivered an eloquent and instructive address on Methodism, with special reference to our Church Extension work and the Winfield Memorial Church. After the address he raised in a short time a subscription of \$2,000, and would certainly have secured more, if the rain had not kept so many away from the service.

These lines will be read by many before they have made any self denial offering or given any contribution to aid the cause of Missions under the present urgent call. While it is, of course, expected the offerings will in numerous cases be small, in many very small, still this auspicious season should not pass without some help from all our members. To more than one million persons an earnest appeal has been made to remove the entire debt against our Board of Missions, and to replenish its treasury with necessary funds to send other laborers into fields now white unto the harvest. At this critical period in the history of our Missions, may the baptism of the Holy Spirit be upon our people, and may their fervent prayers and consecrated offerings show such loyalty and liberality, as to make the present opportunity one of grateful remembrance and of helpful inspiration to the church in the years to come.

Passing for the present your claims, as to the origin and location of "the oldest Christian church," do you mean to teach, that "the Baptist churches of to-day," and only they, are in the line of Apostolic succession? That theirs and theirs only is the true Christian church, and, therefore, that none but Baptists belong to the true Church? Is that your meaning? If you prefer, you may wait two weeks or even longer to reply.—Arkansas Methodist.

Yes, brother, you have understood our meaning. We meant just what we said. Why do you object, are we not correct, if not, why not?—Arkansas Baptist.

Before proceeding to answer these questions, as there are "to-day" in the United States alone, according to Dr. Dorchester, thirteen separate denominations of Baptists besides four kindred Baptist bodies, please designate which of "the Baptist churches of to-day" do you mean? Then briefly upon what grounds the designated denomination bases its exclusive claims of Apostolic succession? Finally, if you please, as to the other denominations of Baptists and kindred Baptist bodies, and as to other organized bodies of professed evangelical Christians, not "in the line of Apostolic succession" and, therefore, not "in the true Christian church," as you argue,—may we correctly claim, that these Christians truly have clear assurances of God's approval now and of ultimate salvation through Christ? Answer these questions, and we will reply specifically and fully to your questions.

At Hot Springs last week, as reported by the Daily News, Judge James B. Wood thus charged the grand jury upon violations of the liquor laws:

"He stated to the jury that there was no question in his mind, but that it was being violated every day in this city and that it was their duty to thoroughly investigate the matter and indict all parties found guilty of violating said law. That they could and should indict for every separate and distinct offense—that is for every drink sold so far as they could determine. He also told the jury that the officers of the county, constables, sheriff and deputy sheriffs, who had seen whisky sold and failed to arrest the parties selling, were indictable. The court also told the jury that the city authorities had no legal right to license such whiskey selling or collect a fine as a license for such, and that if the chief of police had collected such license and permitted the selling of whiskey to go on in the city with his knowledge, that he virtually became a party to the illegal sale and was indictable."

All honor to Judge Wood, now serving his second term as Judge,

WINFIELD MEMORIAL CHURCH.

[We were assured the wood engraving of this church would be ready for use in this issue, but we were disappointed after our forms were partly made up; hence, the double column appearance of the appeal below.—Ed.]

Above cut represents front elevation of WINFIELD MEMORIAL CHURCH, to be erected on the corner of Fifteenth and Center streets, Little Rock. It is hardly necessary to make explanations about such an enterprise to the readers of THE ARKANSAS METHODIST, but a few words will perhaps not be amiss.

The old Spring Street congregation, which will worship in this house, was Dr. Winfield's last pastoral charge, and Little Rock was his home and the principal place of his labors during the last years and most important work of his life. These are good personal reasons why the Memorial Church should be built in Little Rock and at this particular place.

Beyond these reasons are others of public importance. Our Methodism is relatively weaker in Little Rock than elsewhere in Arkansas, and it is not fitting that a church of such weight in the State at large should be of second rate importance only, in this the largest and most important city. The First Church is a strong and growing organization. The old Spring Street church was several years since abandoned, and that congregation has since worshipped in a small house at the corner of Fifteenth and Center. There is a grand opening to this church, if a suitable house is provided, and this the membership is not able to build unaided, but their contributions already made show a disposition to go to the full measure of their strength, and this of itself entitles them to help. There is a universal feeling that Arkansas at large, and Arkansas Methodism in particular, owes a monument to our departed brother, who will take his place in history as one of the heroic figures of Methodism.

We now make a public appeal to every travelling preacher in the State, and as many beyond as may feel so disposed to secure us a contribution. We would like much to have every charge in the State represented in some amount, and then indeed would this Church be a central point to Arkansas Methodism, around which in future years would cluster many precious memories of our early history.

The enterprise is fully endorsed by Bishop Galloway and the Editor of THE ARKANSAS METHODIST, both of whom are thoroughly conversant with the whole situation.

About \$4,500 is now in sight, and as much more will be required to complete the Church. Cash contributions and subscriptions payable in three installments, 2, 4, and 6 months may be addressed to the Treasurer in care of German Nat'l Bank, Little Rock, Ark. We trust the response to this appeal will be prompt, generous, hearty. Let us honor ourselves and our State in honoring the memory of the man whose eloquent words for nearly forty years carried conviction to his hearers from the cedar covered mountains of White River to the pine clad hills of the yellow Ouachita, from the magic city of Fort Smith to the fertile valley of the great Mississippi, everywhere and always ready to proclaim the truth with a fiery zeal and courage that knew no such word as fail. Let us emulate his zeal in the building of this house, in which through the coming years, the Gospel he loved may be preached in power, to the saving of many souls.

A. O. EVANS, P. C., J. B. SUTTLER, Treas., C. W. CLARK, Chmn., Jno. B. HOGNE, Building Com.

PERSONAL NOTES.

Rev. Dr. Anson West will write a history of Methodism in Alabama.

Dr. J. E. Edwards of Va. will celebrate his golden wedding May 1. It will be a notable occasion.

Dr. D. D. Moore, editor of The Standard, Memphis, has been sick and unable to work for a long while.

Rev. Jno. W. Boswell's excellent article in this paper on High License was republished in the West Va. Christian Advocate.

As we go to press, a card from Rev. H. W. Brooks, of Hamburg, Ark., informs us that Brother J. L. deYampert died April 1. He was one of our most prominent laymen, and a trustee of the Vanderbilt University from its establishment.

Since our last "make-up" our office was honored with visits from Bishop Galloway, Drs. Miller and Withers, Revs. V. V. Harlan, A. C. Millar, Geo. W. Hill, E. M. Pipkin, A. O. Evans, Geo. M. Hill, Wade Preston, J. H. Riffin, Thos. Whitaker and wife.

Rev. W. J. Stone of Emmet, Ark., sends a list of subscribers and says: "I have not forgotten, but ever and anon painfully pleasing reminiscences come up, fresh and forcible, of the pleasant associations and kind hospitalities of your parents and their family." Ah, Bro. Stone, many and sad have been the changes since the time long ago you mention.

SPECIAL NOTES.

Read Dr. R. Abbey's article.

Rev. Sidney H. Babcock strikes from the shoulder and hits.

"My Defense," reply of Rev. W. A. Freeman, will appear in our next issue.

"Responsibilities of Parents," an article by Rev. I. A. Vernon will appear soon.

See in this issue, third page, the notice to the trustees of Galloway Female College, to meet in Searcy, April 10.

We have for our next issue the report of the collections from the "Juvenile Christian Workers of the Arkansas Conference."

At West Point last Sunday the congregation gave in cash and good subscriptions the full amount assessed for all the Conference collections.

If you want carpets, window curtains, etc., write to Phillip Ottenheimer, Little Rock, for styles and prices. He will try to please you.

Rev. C. M. Keith favors changing time of Little Rock Conference to last week in October—anyway, not later than second week in Nov. His communication will appear soon.

For this issue Bro. C. S. Collins of this city has furnished a well written article, suggestive of much serious thought. The book to which he refers we have just received, having ordered it some time ago.

We tender sincere thanks to many brethren, whose names we have not yet reported, for good work for this paper; and of all we respectfully ask a special effort during the ensuing week. We have confidently hoped to have a large addition to our circulation by April 14, and will report it to that date in our issue of April 21.

We regretted failing in our last issue to mention the very elegant dinners, given March 22 and 23 by the ladies of our First Church in this city. At the time we showed practical appreciation; and should these dinners be repeated, it will afford us pleasure to be there and to advise others not to miss such splendid feasts.

Those of our readers, who see many church papers, will generally agree, that this paper is not excelled by any in the variety and value of communications appearing in its columns from week to week. We suggest one improvement yet needed—Brevity. Articles should not often exceed one column, rarely a column and half; and "Field Notes" should be short,—the shorter the better generally.

This paper contains the announcement of Hon. T. C. McRae, as a candidate for re-election to Congress from the third district. It has been our pleasure to know Mr. McRae for many years, and we esteem him to be one of the best and ablest men ever sent to Congress from this State. He certainly possesses the best elements of the true, patriotic statesman, and his service so far has been creditable to his head and heart and to his constituents, who honored themselves in honoring him with a seat in the national legislature. One of the imperative demands of our times is for true and pure men to serve the people—such a man in our candid judgment we have in T. C. McRae.

CURRENT OPINION.

If the majority of the voters of this country ever become anti-temperance, anti-Sabbath, and thus, virtually anti-Christian, they will change this government in fact, if not in form.—St. Louis Advocate.

A German poet has said, "he is happiest, be he king or peasant, who finds his happiness at home." May it not with equal truth be said, that he is happiest who carries happiness into his home, even if it is "more blessed to give than to receive?"—N. Y. Observer.

The Christianity of Christ, the Christianity of love, the Christianity that offers a divine life to every child of Adam—that is mightier than ever. And there are many signs that we are on the eve of the greatest and holiest outburst of Christianity that the English race has ever known.—London Methodist Times.

Look up and see those wheels within wheels full of eyes within and without. The Spirit of Life in them and the King Lord of Hosts is moving that spirit to carry the gospel in-

to all camps and courts and quarters. You are living in the close of a century. What shall the next twelve years witness?—Texas Advocate.

When the respectable element of one political party joins the respectable element of the other to defeat whisky-ring bosses and the perpetrators of election frauds, and that in the year of a presidential election, one begins to expect a political millennium. This hopeful step has just been taken in the city of Sacramento.—Pacific Methodist.

The editor of a liquor paper, The Champion, cries out, "What shall we do to be saved from the impending calamity of prohibition which is crawling upon us one step at a time. Prohibition is marching on. Local option law is crawling upon us. We admit that we are in a predicament; what is the best means of extricating ourselves from this tangled network, thus escaping the suckers of this Moral Reform Octopus? In short, what are we to do to successfully oppose the onward march of prohibition? The cyclone is coming."—South Western Methodist.

It is a significant fact that only five per cent. of the 1300 newspapers published in Italy support Catholicism. As with all of his predecessors, the pope's constant ambition is to secure temporal sovereignty. He would depose the king and overturn the parliament, if he only had the power of accomplishing his desires. This is the reason of the antagonism of so many journals to Catholicism in the home of its birth. And yet Catholicism is not different in Italy to what it is in other parts of the world. The pope seeks to establish his temporal dominion everywhere, and everywhere he is an enemy to civil government.—Southern Evangelist.

Henry George—he's discovered how to cure poverty. But I haven't seen any fellow cured yet. Over in Baltimore I stood on the steps of a hotel and saw 18,000 workmen on Labor Day marching through the streets—many of them in worn-out shoes and tattered clothes; and the whole concern was marshalled by liquor dealers riding on horses which the liquor dealers owned—and which the fellows on foot had bought. In Chicago I saw another marching body of 18,000 workmen, carrying a banner inscribed: "Our children cry for bread!" and they marched straight to a picnic-ground and drank 1,400 kegs of beer.—Sam Small.

FIELD NOTES.

TOLEDO.—Look out for a good list soon—some on hands already—and count me a faithful friend of THE ARKANSAS METHODIST. Long may she live to do the Church and State good service. The Bible came all right and we are much pleased with it.

March 27, '88. J. W. BERRY.

GRAVELLY HILL CIRCUIT.—THE METHODIST stands deservedly high with the people on this circuit. Prospects are brightening up considerably. Many have concluded that to be Christians means to do something for Christ—that it means to honor Him in every possible way.

LONDON MISSION.—I send one new subscriber and the cash. You may count on my support in the future. This is my first year on the London Mission; the people have received me kindly and have done a good part by me. We are hard at work, and we hope to do much for our Master in this new field. Success to THE METHODIST. Yours truly, W. A. McIVER.

APPLETON MISSION.—The Second Quarterly Conference for Appleton Mission is past. Bro. Boys was at his post, looking after all the interests of the church. The official attendance was small; a good collection was taken for Domestic Missions. Bro. Boys preached two good sermons; it was a time of refreshing from the presence of the Lord. Indications are good for a general revival on the work. A. LONG.

GOLDMAN.—I am now hard at work, and have had good success, having organized one church and having received some members on different parts of the work. These people are my brethren down here and we are all working to have the most successful year in all our lives. Hope to build three church houses this year, one is already beginning, and hope to begin the other soon. Yours in Christ, R. W. McKAY.

ILLINOIS CIRCUIT.—I feel sure that THE ARKANSAS METHODIST occupies a position in the Methodism of Arkansas no other paper can fill, and I hope that the time will come when all the homes of Methodist families will take the paper. I send three new subscribers with the cash. I am moving on earnestly in my work, filling my appointments. I am working for glorious results this year. Pray for me and mine. Success to THE METHODIST'S Editor.

H. A. ARMSTRONG.

WILEY'S COVE.—Our enemies have tried to corrupt and destroy the church. But we rejoice that God wills, that "the gates of Hell shall not prevail against it." Our second Quarterly Meeting has passed. Our P. E. Bro. Summers, was with us in the spirit and power of our Master. Many profited by the five eloquent sermons which he preached. The fragments may be gathered up in future days, but most of his discourses

were absorbed as they fell from the lips of the speaker, by the crowd of people who came to hear him. We are well pleased with the outlook for advancements on most every line of church work. We are able and willing to build a church house here, but are waiting until we can get material with which to build. We are doing very well with our collections. (Wish THE METHODIST the greatest success possible, and promise to help enlarge its borders. Yours, in the service of our Master, J. M. CANTRELL.

ATLANTA CIRCUIT.—The Lord has blessed me this year in throwing me with the people of Atlanta Circuit. They are standing square to this boy preacher, with their money, prayers and kind words. The Lord is with us. Have had ten accessions up to date. Nine by certificate and one by baptism. Foreign Missionary assessment in hand in cash and subscription. I will do all that I can to get THE METHODIST into every house in my church. Pray for this boy preacher. G. S. SEXTON.

ATKINS CIRCUIT.—I wish to say Atkins circuit is moving forward; finances in very good shape—about one-half raised on Foreign Missions and one-fourth on Domestic Missions; Ministerial support 33 per cent. in hand; spiritual interest increasing. We have a committee appointed to locate and build a camp ground; so we expect to have a camp meeting this year. The brethren say the camp ground shall be ready and no mistake about it. Come and help us. W. J. McANALLY.

YELLEVILLE CIRCUIT.—I preached at Desoto Springs last Friday night; we had six penitents and five conversions and five accessions. Preached yesterday at Rea Valley four penitents, one conversion and accession. We have commenced a meeting here; a large congregation to-night; six penitents, two happy converts. By the grace of God we are going to revolutionize this town. Satan has the preeminence, but by the help of God and some faithful women, we expect the victory. The week of prayer and self-denial will be observed in connection with our meeting. J. H. BRADFORD.

IN MEMORIAM.

Mollie M. Cochran, (nee Ross) was born in Cabarrus co. N. C. Dec. 26th 1847, and was converted, in Randolph co. Ark. under the ministry of Rev. M. C. Morris in 1865, and joined the M. E. Church, South. She was united in marriage to Rev. S. L. Cochran Dec. 25th 1867, and died in Brinkley Ark. March 22nd, 1888.

From 1874 to the time of her death she was the wife of an itinerant minister; and while he was sent to the various fields of labor, whether it was a hard circuit or a district, she never murmured against the authorities of the Church, or complained at her lot, or any sacrifice she was called upon to make.

In her conduct among the people she was prudent, and put no bar in the way of her husband's success, but was always a valuable helper.

In her home she was firm but tender. In all the circumstances of life she was religious. She impressed her associates with the purity of her heart by a godly conversation seconded by a pious walk; and by the fervor of her devotion by a readiness to condemn the wrong, and heartily perform the right.

The Temperance cause has lost a good friend and willing worker, the Church an exemplary and active member, and the community at large a noble good friend.

She leaves a husband, seven children, and a multitude of friends to mourn her death, but she leaves with them the fruits of a well spent life, and a farewell bright with the light of eternal life; for she really enjoyed life in the midst of death to such an extent that she said "I thought it would be hard to die, but I am easy and there is not a cloud in the way—'all is bright.'" And when she had kissed her family all good bye, with a radiant smile on the body the soul went to its home.

The children are following her toward heaven. May God bind up the broken hearts and comfort the bereaved ones, and help us all to meet her in the eternal rest to which she has doubtless gone.

FRANK RITTER.

THE WATCHMAN.

MEMORIAL CHURCH.—We are rejoiced to see so many responses to the proposition to build a memorial Church in the city of Little Rock to the memory of Dr. Winfield. We have no doubt that there will be liberal donations from every charge he served during his ministry. Since we first knew him he filled Camden station and district, Arkadelphia District, Little Rock District, and Hot Springs Station. Before this other Stations and districts in Arkansas. We hope that there will be liberal responses from all these charges. We expect to urge upon all the charges in the Little Rock district the importance of the movement. We are now entering upon our second round and hope to find a generous response.

The custom of building monuments in memory of departed friends is as

old as civilization and has the sanction of all civilized people. We place the marble slab or plant the evergreen at the head of the grave of our friends in memory of their cherished names. We build splendid monuments in memory of departed worth so that coming generations may cherish their virtues and follow their illustrious steps. If it is proper to rear the marble shaft to the memory of departed warriors and statesmen, how much more should we cherish the memory of the faithful minister of the gospel by erecting a house in which to preach that gospel beloved to preach, and dedicate it to his memory.

THE ELECTIONS.—We see from the secular papers that active preparations are being made by the politicians for a vigorous campaign. There are five candidates for gubernatorial honors and a goodly number for other state and county offices. This is also the year for the presidential election, and there will of necessity be a great deal of excitement. We hope that our temperance friends will not permit the general interest in State and National affairs to so absorb their attention as to forget the interest of the temperance cause. While it might not be the best policy to form a temperance party or a third party; yet the temperance men ought to attend the primaries and the conventions, and see that none who are inimical to the cause should be nominated for any office. We cannot afford to take any retrograde steps in this great reformation. Let every candidate for office know that he must be a sober man. The fact that a man is an anti-temperance man should decide the case against him. The full temperance force should be brought out against license in every township in the State. By a vigorous effort it might be voted out of every county in the State.

Bro. H. J. in THE ARKANSAS METHODIST is given to calling certain persons "religious bigots." How easy it is to call men ill names, but how hard to show men their errors. —Arkansas Baptist.

We accept the apology of our brethren for calling others by such hard names. It was not religious bigotry that prompted them. This explains the language of our brethren. It was easy to "call ill names." So much easier than to show men their errors. Our brethren have been doing a good deal of easy work recently. It is said practice makes perfect. And they are certainly proficient in the art. Not having any practice in that line, we will continue to show the brethren their errors. We know we have a difficult task before us; but we have great patience and some degree of hope. Confession is a part of repentance and reformation, and as our brethren confess that when they call men ill names it is because it is so easy, so much easier than to show others their errors, we hope for a speedy reformation. H. J.

No duty should be left undone. If you have a smarting skin disease it is not your duty to scratch and irritate it but to apply Chamberlain's Ointment and cure it. Guaranteed and sold by all druggists.

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The young man fell dead!
A friend had pointed a revolver at him.

"He didn't know it was loaded!"
We often hear it stated that a man is not responsible for what he does not know. The law presupposes knowledge and therefore convicts the man who excuses crime by ignorance!

"If I had only known" has often been an unfortunate man's apology for some evil unknowingly wrought, but in a matter of general interest—as for instance that laudanum is a poison, that naphtha is a deadly explosive, that blood heavily charged with a winter's accumulations of the waste of the system,—it is one's duty to know the fact and the consequences thereof. Our good old grandmothers knew for instance, that the opening of spring was the most perilous period of the year.

Why?
Because then the blood stream is sluggish and chilled by the cold weather, and if not thinned a good deal and made to flow quickly and healthfully through the arteries and veins, it is impossible to have good vigor the rest of the year. Hence, without exception, what is now known as Warner's Log Cabin Sarsaparilla, was plentifully made and religiously given to every member of the family regularly through March, April, May and June. It is a matter of record that this prudent, preventive and restorative custom saved many a fit of sickness, prolonged life and happiness to a vigorous old age, and did away with heavy medical expenditures.

Mrs. Maggie Kerehwal, Lexington, Ky., used Warner's Log Cabin Sarsaparilla "for nervous sick headache of which I had been a sufferer for years. It has been a great benefit to me." Capt. Hugh Harkins, 1114 S. 15th St., Philadelphia, Pa., says "it purified my blood and removed the blotches from my skin." Mrs. Aerea Smith, Topton, Berks Co., Pa., says she "was entirely cured of a skin disease of the worst kind," by Log Cabin Sarsaparilla. Bad skin indicates a very bad condition of the blood.

If you would live and be well, go to your druggist to-day and get Warner's Log Cabin Sarsaparilla and take no other,—there's nothing like it or as good,—and completely renovate your impaired system with this simple, old-fashioned preparation of roots and herbs.

Warner, who makes the famous Safe Cure, puts it up, and that is a guarantee of excellence all over the known world. Take it yourself and give it to the other members of the family, including the children. You will be astonished at its health-giving and life-prolonging powers. We say this with perfect confidence, because we have heard good things of it everywhere, and its name is a guarantee that it is first class in every particular.

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.

Rev. J. W. Blosser, M. D., Greensboro, N. C., who is a Methodist preacher prepares a remedy which by smoking in a pipe cures catarrh, colds, bronchitis &c. He will mail a trial sample for a 2ct. stamp.

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L. R. CONFERENCE MINUTES.

BRO. BENNETT—Please announce that the minutes have been mailed to the brethren, and that I had to pay cash for printing, and I hope every one will remit me at the rate of five cents per copy, and oblige,
Your brother,
J. R. MOORE.

THE MONTICELLO DISTRICT

Conference will convene at Arkansas City, May 10, at 9 o'clock a. m., Bishop C. B. Galloway to preside. The opening sermon will be preached by Rev. J. A. Briggs, of Warren, at 7:30 p. m., May 9.

H. D. McKINNON, P. E.
Monticello, April 2.

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—*Morning Star*, Boston. "Information every newspaper reader should have; it will assist him greatly in absorbing the news of the world."—*Inquirer*, Philadelphia. "A vast amount of information in very convenient form. Statistics of every country on the globe are given, and the maps are excellent."—*Pioneer Press*, St. Paul. "A pocket atlas without folding maps seems to be an impractical problem—but Mr. Alden has solved it in a most practical manner. It is a miniature cyclopedia of the world."—*Lutheran Observer*, Philadelphia. "A most admirable little book, as full of information as an egg is of meat, and so cheap! I should not be surprised if you should sell a million copies."—Bent, Tabor, Columbus, O. "In my judgment it is the most wonderful book for the price you have yet published. A geographical cyclopedia for 25 cents!" You want it right at hand every time you read a newspaper."—CALVIN CHANDLER, East Point, N.Y.

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ARKANSAS METHODIST.

OBITUARIES.

We have many obituaries on file; they will appear in the order received.

FULLER—John William, infant son of J. W. and Jennie E. Fuller, was born Dec. 6, 1887; died March 2, 1888.

We all loved him; his attractions gone leave the happy home so sad, so lonely. What was the lovely mission of his life? A life so short, so pure. It gave nothing but pleasure. He taught us to love. In heaven he is placed a light, perhaps, to lead his parents there. With them we deeply sympathize in this their great loss; yet Willie is not dead, but is an angel now, gone where you too may go and rest from every sorrow.

L.

TRICE—Died at his father's residence in Arkansas county, Ark., Feb. 18, 1888, Mathew Porter, son of M. A. and Flora G. Trice. He was born Aug. 13, 1881, and in early infancy dedicated to God by baptism.

Little Mat's conversion and actions often induced us to believe that his mind was far in advance of his years or physical development; he was (if possible) a natural Christian, loved and seemed to enjoy church services as much as mature Christians, ever ready and anxious to go to Sunday school and preaching; was one of the most attentive listeners, and often repeated parts of the sermon. Mat never forgot his prayers at night on retiring, and when his little brother (younger) was cross during the day, he never failed to ask Jesus to make him a better child; never forgot papa and mama in his prayers, and loved so much to hear the songs about Jesus. Truly he was a light in his home, and has left a sad family, who often with mingling tears, look upon the reminders of their dear little Mat, out of sight but living with Jesus. Patient little sufferer here, happy little spirit at home, prayers hushed, praises Jesus. Blessed Master, comfort the bereaved, help them to kiss the chastening, and be happy, knowing that Thou doest all things well.

W. R. G.

YOUNG—H. C. Young was born in Lafayette Co., Miss., March 19, 1855; departed this life January 6, 1888. Brother Young came to Ark. in the year 1873; professed faith in Christ at the camp meeting near Austin in 1880, and joined the M. E. Church of which he was a member when he died. He died strong in the faith, and shouted glory to God just before the last breath left him. He called his father and mother and wife and children and friends to his bedside, and asked them to meet him in heaven. He leaves an aged father and mother, a wife and three children to mourn his loss. May God in his tender mercies watch over the aged parents and the wife and little children. What a consolation it is to witness the death of a Christian! May God help us all to keep our promise made to Brother Young upon his death bed.

M. C. BENNETT.

MOORE—Died at her home near Oma, Ark., Dec. 18, Mrs. Jane Moore. She was a member of the M. E. Church, South, for a number of years. She was confined to her bed seven months with consumption. It was the writer's privilege to visit her during her sickness, he always found her trusting in Jesus. When suffering the most severe agonies she would clasp her hands and praise God for the hope of getting home to heaven, where sickness and sorrow can never come. Just a short while before she breathed her last she called her family around her bed and bid each one an affectionate farewell and told them to meet her in heaven. She took the writer by the hand and said put your trust in Jesus; he will never leave you. On being asked if she felt her Saviour near, she said He is with me now. Then with a beautiful smile on her face she sweetly fell asleep in Jesus.

A FRIEND.

FERGUSON—Mrs. Mary A. Ferguson, daughter of I. N. and Sarah G. Smith, was born in Weekly Co., Tenn., Sept. 29, 1858, and died with congestion of the brain in Yell Co., Ark., Dec. 31, 1887. Possessed of superior intelligence and an amiable disposition she began teaching school at the age of 15 and gave general satisfaction. She was married to O. S. Ferguson Sept. 23, 1879, and during the same year professed religion and joined the

M. E. Church, South, of which she continued a faithful member until death. Her energy and industry were circumscribed only by the limit of her strength, and everything that she did bore evidence of the best taste and refinement, and all her words were kind and gentle. A more dutiful daughter, a more affectionate wife, a more patient mother, and a more consistent Christian I think I have never seen. She was truly a model Christian woman in every sense of the word. Liberal and kind-hearted, she was ever ready to minister to the wants of others. Having so many noble qualities no wonder her death is so generally lamented. She had three small children the oldest of whom—a bright little boy—she had taught to say his evening prayer, and I am told that he still keeps it up. Thus her good work goes on; and it is fondly hoped that while she rests from her labors and her pure spirit is sweetly singing in the paradise of God, her husband, who is not a professor of religion, and her dear little children, through her undying influence, will be brought to Christ and finally saved in heaven. Her last words were, "I am going home."

N. E. FAIR.

RAY—Annie K., wife of J. A. Ray, and daughter of W. W. and E. W. Woodruff, was born in Floyd Co., Ga., Dec. 4, 1860; departed this life March 5, 1888, near Central City, Sebastian Co., Ark. Sister Ray professed religion when but a child, and lived a consistent Christian life until the Master called her home. After a serious illness of measles for eight days, during the which she gave bright evidence that she was getting a glimpse of the eternal world, the Master saw fit to push back the mystic veil and instead of a glimpse she was permitted to walk out in the sunlight of heaven, and shout back from death's other shore, "Deliverance has come."

Thirteen hours later her little boy Alfred, aged two years, seven months and four days, joined the angelic choir with his mother, to swell the anthems of praise in the paradise of God. Weep not, loved ones; we'll join them soon.

GEO. A. MARVIN,

NANNIE C. WOODRUFF.
Lavaca, March 12, 1888.
(Nashville Advocate please copy.)

LAREBER—Infant daughter of Mr. and Mrs. Ben. F. Lareber was born July 29, 1886. It was a sad day when she departed this life; it was short on this earth, and its absence saddens the home; but, dear brother and sister, the little one has gone where sickness never will be. She was a sweet little babe, yet we would not call her back, and rob the little angel of her glory, the crown from her little head nor the harp from her hand.

AUNTIE.

Beuna Vista, Ark.

CALLOWAY—Hartford Van Rigin, youngest child of Jno. L. and Irene Calloway, was born April 18th 1881, spent a short but sweet stay on earth and went home to the skies; there to join the redeemed choir in singing the sweet hymns he loved so much here. God took him September the 25th, 1887. Look up, sorrowing ones. We shall meet him when we get home. His loving pastor,

J. W. F. SCOTT.

Moto, Ark., Sept. 29, 1887.

INFANTIL
Skin & Scalp
DISEASES
cured by
CUTICURA
Remedies.

FOR CLEANSING, PURIFYING AND beautifying the skin of children and infants and curing torturing, disgusting, itching, scaly and pimply diseases of the skin, scalp and blood, with loss of hair, from infancy to old age, the Cuticura Remedies are infallible.

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

Sold everywhere. Price, Cuticura, 50c., Soap, 25c.; Resolvent, \$1. Prepared by the Foster Drug and Chemical Co., Boston, Mass.

Send for "How to Cure Skin Diseases."

Baby's Skin and Scalp preserved, and beautified by Cuticura Soap.

Kidney Pains, Backache and Weakness cured by Cuticura Anti-Pain Plaster, an instantaneous pain-subduing plaster. 25c.

CINCINNATI BELL FOUNDRY CO.
SUCCESSORS IN BELLS TO THE
BLYMYER MANUFACTURING CO.
CATALOGUE WITH 1500 TESTIMONIALS
ON REQUEST. CINCINNATI, OHIO.

Live at home and make more money working on the clock
than at anything else in the world. Either one, twenty years
back. Terms cash. Address, T. J. & Co., Augusta, Maine.

For The Nervous
The Debilitated
The Aged.

Medical and scientific skill had at last solved the problem of the long needed medicine for the nervous, debilitated, and the aged, by combining the best nerve tonic, Celery and Cocaine, with other effective remedies, which, acting gently but efficiently on the kidneys, liver and bowels, remove disease, restore strength and renew vitality. This medicine is

**Paine's
Celery
Compound**

It fills a place heretofore unoccupied, and marks a new era in the treatment of nervous troubles. Overwork, anxiety, disease, lay the foundation of nervous prostration and weakness, and experience has shown that the usual remedies do not meet the strain and paralysis of the nervous system.

Recommended by professional and business men. Send for circular.

Price \$1.00. Sold by druggists.

WELLS, RICHARDSON & CO., Proprietors
BURLINGTON, VT.

Intelligent Readers will notice that

Tutt's Pills

are not "saccharated to cure" all classes of diseases, but only such as result from a disordered liver, viz:

Vertigo, Headache, Dyspepsia, Fevers, Costiveness, Bilious Colic, Flatulence, etc.

For these they are not warranted infallible, but are as nearly so as it is possible to make a remedy. Price, 25cts. SOLD EVERYWHERE.

**MERRELL'S
FEMALE
TONIC**

Is a perfect safety for the female system, which all women should use. It gives one strength to the system, and corrects dangerous displacements and irregularities. It is a perfect safety for the female system, which all women should use. It gives one strength to the system, and corrects dangerous displacements and irregularities.

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THOMAS W. BAIRD,

Successor to BAIRD & BRIGHT, Agent for

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Eagle Cotton Mills, Brennan Saw Mills,



VICTOR HAY PRESS.

Steam Pumps, Shingle Machines,
The Only Genuine Bradford Corn Mills,
Cotton Presses, Mowers and Reapers,
Jet Pumps, Hay Presses, Jones' Scales.
Corner Second and Louisiana Streets, Little Rock, Ark.
J. T. BACON, Traveling Manager.

DR. J. M. HILL,

Operates for Piles or Hemorrhoids Fistula in Ano, Ulcer, Fissure, and all diseases of the Rectum. Guarantees a cure in every case of Piles without pain or hindrance from business. Names of parties cured, furnished at office, corner Main and Second Streets, over Hall & Matthews', Little Rock. Office hours (daily, except Sundays) 9 to 12 a. m., 1 to 4 p. m.

Consultation free. Patients can come from almost any part of the State, receive treatment and return same day.

April 24, '87.

**CENTRAL
COLLEGIATE
INSTITUTE.**

Altus, Franklin County, Ark.

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

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

Established 1865.

C. O. KIMBALL

MANUFACTURER AND DEALER IN
Harness and saddles.

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

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

No. 00 sin. bug. harness, harness 1 in. trace, 2 1/2 in. saddle. 6 00

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

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

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

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

Wagon harness, from \$15 00 to 40 00

Ladies saddles from \$3 75 to 6 00

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Chains, Blind Bridles, Collars, Whips, etc.

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Office in the Dodge & Meade block, opposite Capital Hotel, at the Central Type Foundry, St. Louis. The most durable type made.

OUR TYPE
Is made of the Celebrated Copper Alloy Type Metal, at the Central Type Foundry, St. Louis. The most durable type made.

I CURE FITS!
When I say cure I do not mean merely to stop them for a time and then have them return again. I mean a radical cure. I have made the disease of FITS, SPASM or FALLING SICKNESS a life-long study. I warrant my remedy to cure the worst cases. Bona fide cures have failed to do so for not now seeking a cure. Send at once for a treatise and a Free Bottle of my reliable remedy. Give Express and Post Office. H. C. RAPPEL, 133 Pearl St. New York.

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WHOLESALE AND RETAIL DEALERS IN

HARDWARE,

Iron, Nails, Cutlery, Axes, Cooking and Heating Stoves,

CARRY IN STOCK THE WELL KNOWN

CHARTER OAK ROSE CITY & RIO GRANDE COOKING STOVES.
Avery & Sons' Plows, Oliver Chilled Plows,

Rubber and Leather Belting,

Ice Cream Freezers and Refrigerators.

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

202 Main St., LITTLE ROCK, ARK.

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ARKANSAS METHODIST.

SATURDAY, APRIL 7, 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 J. P. EAGLE of Lonoke as a candidate for Governor, subject to the action of the Democratic State Convention.

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

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

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.

We are authorized to announce W. E. ATKINSON, of Nevada, as a candidate for Attorney-General, subject to the action of the Democratic State Convention.

To the people of Arkansas: I announce myself as a candidate for the office of Attorney-General, subject to the action of the State 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 Supt. of Public Instruction.

We are authorized to announce WOOD E. THOMPSON as a candidate for re-election to the office of State Superintendent of public schools, subject to the action of the Democratic State Convention.

For Prosecuting Attorney.

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

For Congress--Third District.

We are authorized to announce T. C. McRAE, of Nevada, as a candidate for congress from the Third Congressional district, subject to the action of the district democratic convention.

D. E. Jones & Co., make excelsior.

Gold Fields.

that pan out richly, are not so abundant as in the early California days, but those who write to Hallett & Co., Portland, Maine, will, by return mail, receive free, full information about work which they can do, and live at home wherever they are located, that will pay them from \$5 to \$25 per day, and upwards. Either sex, young or old. Capital not required; you are started in business free. Those who start at once are absolutely sure of snug little fortunes.

Two-thirds of the infant children of the Sandwich Islands before the advent of Missions were strangled or burned alive.

We do not make the assertion rashly, but after thirty years' experience, when we say there is only one known Antidote for Malaria. Other remedies will hold its power in check for a time but Shallenberger's Pills destroy it in the system, and will not injure an infant.

The first stone of the monument erected to the memory of John Williams, who was killed in the South Sea Islands, was laid by the son of the man who slew him.

Do not lie awake nights and cough! Ayer's Cherry Pectoral will relieve the cough and induce a good night's rest.

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

Little Rock, Ark.

Carpets! Carpets!!

We commend to any of our readers wanting carpets, window curtains, shades, etc., the house of Phillip Ottenheimer in this city. He has a large stock of new goods and latest styles, and prices to suit the demands.

MUSTANG LINIMENT

MEXICAN MUSTANG LINIMENT cures PILES, OLD SORES, CAKED BREASTS--all INFLAMMATION.

Hughes' Tonic,
CHILLS AND FEVER.

It will Cure the Most Obstinate Cases.
As an ALTERNATIVE, it cleanses the system and relieves bilious disorders.
As a Tonic it gives tone and strength.

Proprietors have many letters testifying to the merits of this valuable remedy. In MALARIAL DISTRICTS every family should have it in the house, always ready for use.
Price per bottle, \$1; 6 bottles, \$5. For sale by druggists and general merchants.

BIG SEED CORN!

For over ten years I have been experimenting with corn, and believe I have originated the largest-eared, longest-grained, most productive variety known. It stands the drought remarkably well, and produces fine crops on thin soils without fertilizing. It shells out more corn to the bush than any corn ever known here. It is well-nubbed and hand-shelled; grains two-thirds to three-quarters of an inch long. Seed stamp for circular. Price, \$1.00; one-half bushel, \$1.50; per bushel, \$2.50. Two pounds by mail, prepaid to any address, \$1.00. Sacks free. L. N. SHANNON, Goodlettsville, Davidson Co., Tenn.

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.

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.

"The best Christian apologetics are Christian Missions. Never are the divine origin and power of the Gospel so apparent as when this Gospel is carried, with living faith and devotion, to the sinful and benighted."

Bradfield's Female Regulator

Will give a blooming color, an elastic step and 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.

Rev. Dr. John Hall, of New York, is said to have received, since last September, \$20,000 in marriage fees. One man gave him \$5,000. Dr. Hall is reported to be worth \$1,000,000.

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

Mr. J. B. Boswell one of the best known citizens of Brownwood, Texas, contributes the following item as his personal experience. "After having suffered from Diarrhoea for some time and having tried different medicines with no good result, I tried a bottle of Chamberlain's Colic, Cholera and Diarrhoea Remedy, which relieved me at once and I recommend it to all who may be suffering from this troublesome complaint." Sold by all druggists.

There is a negro girl in this town only seven years of age who weighs 119 pounds. To say that she is a whopper is putting it mildly.--Conway Log Cabin.

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.

How to Gain Flesh and Strength. Use after each meal Scott's Emulsion with Hypophosphites. It is as palatable as milk, and easily digested. The rapidly with which delicate people improve with its use is wonderful. Use it and try your weight. As a remedy for Consumption, Throat affections and Bronchitis, it is unequalled. Please read: "I used Scott's Emulsion in a child eight months old with good results. He gained four pounds in a very short time."--Tao. PAUM, M. D., Alabama.

A minister of the Gospel in Louisiana having been asked to become a candidate for the Legislature, gives several reasons for declining to run, one of which is that he fears politics would take from him much of his "religious comfort and make death hard."--Hartford Religious Herald.

Mr. C. W. Battell a travelling man representing Messrs S. Collins' Son & Co., printing inks, New York, after suffering intensely for two or three days with lameness of the shoulders and back, completely cured it with two applications of Chamberlain's Pain Balm. It cures lameness and rheumatism when all other treatment fails. Guaranteed and sold by all druggists.

MUSTANG LINIMENT

MEXICAN MUSTANG LINIMENT cures all ailments of Horses, Mules and Cattle. Rub in!

OKOLONA AND HOT SPRINGS.--Began at Okolona, Ark., 4th. Sabbath in March. God gave us a precious real Holy Ghost meeting. Continued one week. It was a mellow, weeping, happy meeting, refreshing season. All the glory be to God! The good Okolona people were very kind to me. I love them dearly. God does not make any better people on this earth than those dear Okolona people. Our children's service there on Sabbath afternoon was glorious. The dear children behaved so well and appreciated the sermon so much. I say, God bless Okolona! Began at South Hot Springs (Bro. Steel's nice new church) yesterday, 1st. Sabbath in April. Three rich, mellow services, yesterday. Blessed, happy services! We indeed sat together in "Heavenly places in Christ Jesus!" Our children's service, yesterday afternoon, was very spiritual. Happy hour it was. The dear little people listened so attentively and behaved so nicely. I shall continue this good meeting two weeks, (D. V.)--(O we are having a good time here! The church is very happy. The good Spirit is at work among the good people. Congregations large and attentive and serious. "The best of all is, God is with us!" I dearly love this people. They received me so kindly. They are so good to poor unworthy me. Every body pray for us. Everywhere I go I speak a good word for our dear ARKANSAS METHODIST. All the people perfectly delighted with our new Editor Bennett. Great success to ARKANSAS METHODIST!

JAMES M. CLINE.
Hot Springs, Ark., April 2nd.

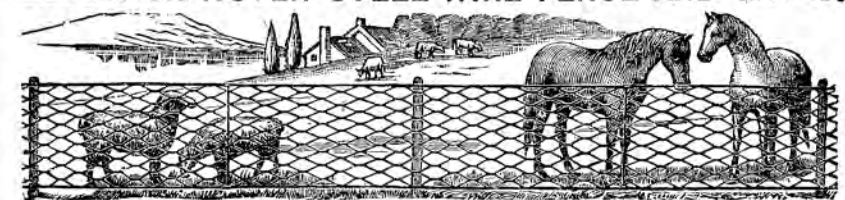
MARRIED.

In Greenwood, Ark., March 18, 1888, by Rev. W. R. Gardner, Mr. Watt W. Webber of Fort Smith to Miss Minnie Leak of Greenwood, Ark. Please publish this. W. R. GARDNER.

To Managers of Colleges, Academies, Schools and Seminaries.

The undersigned is now Principal of Auvergne Academy, has many years experience as an educator, taught fifteen years in Louisville, Ky. and St. Louis; teaches a full college course and in religion is a Methodist. Would be pleased to negotiate with parties as above named, concerning work next school year. Address, JAS. T. CLARK, 49-4t Auvergne, Jackson Co., Ark.

SEDGWICK WOVEN STEEL WIRE FENCE AND GATES.



The best Farm, Garden, Poultry Yard, Lawn, School Lot, Park and Cemetery Fences and Gates. Perfect Automatic Gate. Cheapest and Neatest Iron Fences. Iron and Wire Summer Houses, Lawn Furniture, and other wire work. Best Wire Stretcher and Pliers. Ask dealers in hardware, or address
SEDGWICK BROS., Richmond, Ind.

OF INTEREST TO ALL COTTON MEN!

The Sailor Patent Cotton Elevator!

Elevates, Seed-Cotton is Elevated
Cleans and Dries Directly From Farm
Seed-Cotton Instantly. Wagon or Storage-Bin.

Cheap, Practical, Labor-Saving, Improving the Staple.
And Lessening the Fire Risk.

Write for Catalogue Dudley E. Jones Company, Little Rock, Ark.

ARKANSAS CONDENSED!

CALL AND SEE IT.
The best and most complete collection of specimens of the Mineral, Agricultural and Horticultural Products of Arkansas, is to be found at the Land Office of the ST. LOUIS, IRON MOUNTAIN & SOUTHERN RAILWAY.

Opposite Union Depot, at west end of street railway, Little Rock, Ark.
These specimens came from lands along the line of this railway--a central country, having Towns, Churches, Societies, United States Mails, Telegraph and good people; with a mild climate, rich soils, many crops, good water; free range, fish and game, fine timber, rich mines, choice fruits, on high lands and low lands, near water-powers, railroads and good markets. Wheat, Maize and Cotton flourish in the same fields.

SIX NAVIGABLE RIVERS CROSS THE LAND GRANT.

This district is unsurpassed in America for a combination of industrial advantages. Come and see. Those seeking a location will advance their best interests by going to see these lands before deciding.

LOW PRICES. EASY TERMS.

Special inducements to actual settlers coming into the State. For pamphlets, Maps, etc., etc., call on or address THOMAS ESSEX, Land Commissioner, At the Depot, Little Rock, Ark.

Church Architecture.

Pastors and others who are interested in the contemplated erection of new buildings, are invited to send a two-cent stamp for a copy of

Modern Church Architecture.

Illustrated with designs recently executed. Address
B. J. BARTLETT, Little Rock, Ark.

MUSTANG LINIMENT

MEXICAN MUSTANG LINIMENT rubbed in saves many a valuable Horse and Mule's limbs.



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.

BUCKEYE BELL FOUNDRY.
Bells of Pure Copper and Tin for Churches, Schools, Fire Alarms, Farms, etc. FULLY WARRANTED. Catalogue sent free.
VANDUZEN & TIFT, Cincinnati, O.

FITS STOPPED FREE
Inexpensive Restorer,
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NERVE RESTORER
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NOTICE TO CONTRACTORS.

The contract for a female college to be built at the town of Searcy will be let about the 15th of April. The plans and specifications of the building can be seen at the office of W. R. Coody from the 3d of April to the 15th. The probable cost of building, \$20,000 or \$25,000. Sealed bids will be left with Judge Coody, or the undersigned, until committee reserves the right to reject all bids. By order of the building committee.
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