THE ARKANSAS METHODIST

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

BY BENNETT & EMONSON. "Speak thou the things which become sound doctrine." TERMS, IN ADVANCE. One Year, $1.50. To Preachers, 1.00.

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THE MOST URGENT NEED.

MR. EDITOR—It is quite posssible that many of your readers will fail to catch the scope of this article from the heading of it. The church has many needs. Is there any one of them that is entitled to the designation of "most urgent?" I answer, yes. The most imperative demand of the present hour is for an increase in the number and quality of candidates for the ministry. This is the case in all the churches. No one who carefully reads the current ecclesiastical periodicals can doubt the assertion. It is of our own denomination, however, that I wish more particularly to speak. To merely supply the places of those who die, and of those who fall out of the ministry in other ways, it is necessary that we should have at least 200 new men every year; and to carry on all the work of aggression and enlargement that ought to be done, would take at least twice that number. From what quarter are they to come, and of what stamp are they to be?

We must never give up the doctrine of a divine "call." That is fundamental. If our ranks should be recruited on any other basis, it would be with men who are not penetrated with the spirit of Methodism, and who lack, therefore, all specific adaption for the tasks to which we wish to put them. The Lord Jesus, while He was in the flesh, selected His own preachers; and when He ascended into heaven, he did not empower or delegate any man, or set, or society of men, to exercise this function for Him. On the contrary, He expressly reserved it for Himself. From the throne of His glory, "He gave some to be apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfection of the saints," etc.

While all this is true, we must not overlook the fact that the divine gift of ministers is conditioned upon the prayer of the church. "Pray ye, therefore, the Lord of the harvest," says Jesus, "that He send forth laborers into the harvest." This is simply a particular illustration of the general law, according to which many Providential blessings are bestowed upon our intelligent and earnest desire for them. In the great work of saving the world, God has somehow taken His people into co-partnership with Himself; and, strangely as it may sound, He does not move faster in the enterprise than their faith and zeal demand.

If, consequently, we wish a multiplication of laborers, we must pray for them; and we cannot pray aright unless we are willing, as far as in us lies, to assist in answering our own prayers. It is the sheerest mockery for us to ask God to raise up and thrust out men to preach the gospel, while cherishing the reservation, expressed or implied, that His choice shall not fall upon us. But in very truth, the trouble lies just here. We are all willing and even anxious that somebody else should be called, but not one in a thousand is ready to say, "Here am I; send me." And how small is the number of parents who are quick to respond, "Lord, take our sons." Alas! the most of our homes are so thoroughly secular in their spirit and temper, that they cannot produce a worthy preacher—a man who truly has the Spirit of Christ in him.

This whole subject calls for earn- consideration. What I have written is simply for the sake of drawing attention to it. Let the wise men, "who have understanding of all things, to know what Israel ought to do," give it their best thought.

E. E. HOSS.

Vanderbilt University, March 6.

CHRISTIAN GIVING.

There is great need of improvement in the method, and of revival in the spirit of giving to the cause of God and of benevolence. Giving is a widely recognized privilege and duty with promised blessing and reward. But there is but little of method or system in our giving, and comparatively little of the true spirit of liberality. "A layman" several years ago published a well conceived tract on this subject, which is worthy to be read and carefully considered by the ministry and membership of the Church. Layman takes the position that we should give a definite portion—one-tenth of our income—to the Lord, for religious and charitable purposes, and that God blesses *temporally* as well as spiritually, the man who honors him, by setting apart a stated portion of his income to his service. The law of giving he puts upon the same foundation as the Sabbath. Giving tithes like the Sabbath, was observed long before the time of Moses—"The seventh of the time and the tenth of the income belong to the Lord." Such is Layman's position. He considers, mainly, the temporal side of the questiond–an shows from the Bible and accumulated testimony toutside, how God rewards this method of giving with temporal blessing. "Honor the Lord with thy substance and with the first fruits of all thine increase. So shall thy barns be filled with plenty." "There is that scattereth and yet increaseth." "The liberal soul shall be made fat." "He that watereth shall be watered also himself." "Give and it shall be given unto you." "He which soweth bountifully shall reap also bountifully."

But do not these promised rewards refer to spiritual blessings? They are doubtless susceptible of such interpretation, but who shall say they do not mean also worldly good, temporal prosperity? Godliness has promise of the life that now is. The gospel does more for man than to save his soul; it promotes the bodily comfort and well-being of individuals and the wealth and prosperity of nations. Is it not an appeal to selfishness, to improper motive, to point to temporal reward as an inducement to systematic giving? We grant that the motive is not the highest. But why not let even the lower motive to well-doing have full play, and it may be it shall presently blend with, or be lost in, the higher motive of service and glory to God. This appeal is made in the word of God, and our Heavenly Father makes no mistakes Indeed the lower and higher motives are so blended in the Christian life, that it is difficult to separate them—our interest and God's glory. And so also, the temporal and spiritual rewards of Christian giving. The increase of our scattering and the bountiful reaping of our sowing, are closely connected with the declaration that God loveth a cheerful giver. "So great is the goodness of God, that, when he might command us to give, he vouchsafes to invite us to this duty by the prospect of a reward."

Let us see how this plan of laying aside a definite portion for the Lord works. It is a check to needless self-indulgence and extravagance. It promotes economy, prudence and system in business, and these qualities all tend to thrift and success. We have something to give, know the amount, and distribute it as we think best, to the various claims that appeal to us. It takes God into partnership with us, and though we may be poor, yet, with his blessing on the rest, it will support us better than if we withhold all the increase and thereby bring his curse upon the whole. With a partner of such wisdom, skill and bounty, we are bound to get along and succeed in business. M—, a steward of one of the charges of the North Mississippi Conference, said in my presence, that he had acted upon this plan in giving for about eight years perhaps, and that God was a most generous partner; he was satisfied with one tenth while others wanted more. The first year after adopting this method the Lord's portion was about forty dollars, but his income had so increased, that, for the coming year he thought the Lord's portion would be not less than three hundred dollars.

Layman states that more than 15,000 ministers and more than 100,000 laymen were questioned by circular or pamphlet, asking if they knew of any exceptions to the rule that temporal as well as spiritual prosperity attends upon those who give a stated portion of their income to the seavice of God. No real exceptions were found. Many facts and experiences were collected. Some of these are printed in the pamphlet, of which the following are samples:

A pastor says, "I commenced the practice when in a condition of deep financial embarrassment, and the way brightens in that direction every step I take."

Another says, "A brother in my charge made a written contract, that he would give the Lord one tenth of his annual income. He was poor then; he now gives hundreds of dollars annually." Another: "I have an uncle who until he decided to give systematically one tenth of his income, was in straitened circumstances. For several years of late giving as above, he has been greatly prospered, spiritually and especially financially. He is now quite independent." Still another: "I know of three boys or young men, who began life on the systematic plan of giving, and are now men in business, the lowest of them having property to the amount of $50,000; another owning probably over $100,000, and the third $200,000. Their tenth was not a drag, but a stimulus; a safety valve to avarice; a strong cord to bind them to the Church and religion in times of temptation."

If this system were adopted generally, it would prove a wonderful uplift to the constant pressure upon our Church enterprises. There would be meat in the Lord's house—money in the treasury. Stewards would smile, the preacher would be paid, collections ordered by the Conference readily in hand. schools would be established, churches built up, mission fields occupied and the waste places would begin to flourish as the garden of the Lord.

Try it, brethren. Take the Lord in as a partner with you in business. Preacher, in your salary—member in the increase of your garden and fields, of your labor, your goods, your profession, and prove the Lord herewith, and see if he will not pour you out a blessing, and prosper you temporally as well as spiritually.

T. C. WIER.

Sardis, Miss.

JAPAN MISSION.

The Missionary Reporter for March gives a very encouraging account of our mission in Japan. On the 25th day of July, 1886, Drs. J. W. Lambuth, W. R. Lambuth and O. A. Dukes landed in Koke, Japan, and took charge of this new mission field. These missionaries and their wives entered the opened doors with zeal and perseverance, and their efforts have been crowned with wonderful results. To this little band of workers, three others have been since added. A letter from Dr. W. R. Lambuth, dated April 13, 1887, says: "We began by praying for two hundred probationers this year and twenty-five accessions. The very first night we had our first probationer. We have now (April 13, 1887) sixty of the two hundred probationers, and two accessions."

The programme for self-denial week for August, 1886, reported for Japan, 20 Japanese members, 1 Chinese and 6 foreigners, making 27 in all, with 70 probationers. These figures show very encouraging results. But read the following from Dr. W. R. Lambuth, written Jan. 13, 1888. He says: "One year ago to-night, the Japan mission had one native member; we now number seventy-one native members and seventy-four probationers. Seven candidates for the ministry and two churches about to be built by natives." The Dr. closes his interesting letter with these earnest words: "Send us more laborers promptly, as you value what Christ and Christianity have done for you, personally, and for America. But our hearts grow full, our hands grow heavy, and we falter by the way. *Brethren, help us now.*"

The Dr., in giving an account of their work, says: "We are trying to put our probationers and members through a thorough Bible drill. Bro. Moseley has a Bible class once a week, and preaches Sunday. Bro. Waters has Bible class two hours every night, and holds two services on Sunday. Dr. Dukes is putting in five hours every day, teaching nothing but the Bible and Christianity. He has a class at every station on the railway between Kobe and Osaka. Dr. J. W. Lambuth averages four hours' teaching in Kobe per day, and three of that is the Bible, pure and simple. Lectures on Christian biography Saturday night, teaches two Bible classes in Hiogo, and holds five services every Sunday, occupying seven hours. Mrs. J. W. Lambuth teaches seven hours every day, more than four being given to the teaching of Christianity. Mrs. Dukes, Miss Gaines and Mrs. W. R. Lambuth teach, and all have Bible classes. I, myself, am teaching the Bible almost continually."

In concluding this account, he says: "If we as a mission can keep steadily at such work as this for a few years, we will have a disciplined army which will burst the gates of heathenism, break down the shrines of idolatry and tear up, root and branch, the heavy growth of superstition in Japan."

Is there a church of six members in Christian America that can give a better showing than the above in so short a time? How many of our churches have gone for years—and that, too, in a Christian land—without receiving as many numbers as this newly-established mission received in a little less than one year and one-half? Who, after reading the above account of these earnest and faithful workers, and of the wonderful results of their labors, can have the boldness to say, "I don't believe in foreign missions?" Whether you believe in foreign missions or not, my brother, one thing is sure—Christ died for the needy millions of China and Japan, as well as for the ruined sons and daughters of America, and they are hearing the glad tidings of good things in spite of the unbelief of those who ought to know better; and when the Lord shall come to make up his jewels, he will gather his sleeping missionaries in China and Japan, and with them he will bring the blood-washed natives of these far distant lands, who have received and kept the faith of our Lord Jesus Christ. Let every believer in this fair Christian land either preach the gospel in these inviting fields, or help to send those who will go.

A. D. JENKINS.

Benton, Ark.

FIELD NOTES.

BRIGHT STAR C'T.—Bro. Rice is walking his circuit. He wrote us some weeks ago that he had prayed in 149 different houses. He goes from house to house preaching Jesus to the people. Such work will tell for good. God bless his labors.—Camden District Record.

FORDYCE C'T:—Bro. R. R Moore has his missionary money, foreign and domestic all in hand. Thinks he will have the decks clear entirely soon. The revival indications he thinks are developing rapidly. He sees growth and expansion in all the interests of Zion.—Camden District Record.

SELMA C'T.—I closed the Week of Prayer and Self-Denial here last night. Everything passed off pleasantly. Results, $6.10. I go from here to Mt. Tabor. This is a C't of magnificent distances, and I can only be in one place at a time, do the best I may. The rains here are seriously interfering with farming operations.

April 9. E. L. BEARD.

BEE BRANCH C'T:—We are looking forward to first Sunday in May at the Children's Day. Will meet at the Hopewell Church and spend the day telling the dear children of the Lord. Come one, come all! Bring your baskets full to stay all day, and your hearts full of prayer and thanksgiving to God; then we will be prepared to sing "Open the Door for the Children."

Fraternally, A. J. CULLUM.

PARAGOULD STATION.—Some of our people observed the Week of Prayer and Self-Denial. We had service each night except Saturday. The ladies held some prayer meetings. Spiritual results are good. Yesterday they voluntarily laid down $18 as an offering to the Lord. All done in a calm, religious spirit. We are getting on well with our work. The church is growing slowly, but surely. Hope to send you a good list of subscribers soon. The The paper is excellent. We are well pleased with its new Editor.

April 9. JOHN C. RITTER.

BOYDSVILLE C'T.—Our 2nd Quarterly Conference was held at Rector, March 31 and April 1. Rev. M. M. Smith, P. E. was at his post and won all hearts by his earnest labors. He stayed with me four days, and preached at Rector, Boydsville and Mar's Hill. We have raised $12.25 on week of prayer and self-denial and will get more. Last Monday I raised by private subscription to build a church at Rector, Ark., $307.50. Our Dist. Conf. will be held at Rector. You are now invited to come, but if you cannot come give us *Hankins*. F. R. NOE.

MANSFIELD CIRCUIT. We are in good courage and expect to gather many sheaves for the Master during this year. Have just closed a meeting of great interest and resulting in great good. Three conversions, two additions to the Church, two adults and thirteen children baptized. Sinners were convicted, the Church revived and loud halleluians and praise to God ascended the hill of the Lord. The glory be to God! When we have done all these things which we are commanded to do, we are unprofitable servants. Mr. Editor I love THE METHODIST above all of my papers, and will do what I can for it. IRVIN F. HARRIS.

LAMAR, ARK.—We have finished (except a part of the seats) the best frame building on the Fort Smith road, at a cost of $1,850.00. It is a marvel of beauty. It will be dedicated sometime in the Summer by Bishop Galloway. We are now but little in debt. Our people have done well,—many have made a sacrifice to build the Lord's house; some have gone beyond their ability and now rejoice to see the house so beautiful, and so comfortable, ready for the Master's use. We have no bell yet, but we pray, and work, and expect the good Lord to open the hearts of some of our rich people to meet this demand.

Bro. Bennett, you must come to our dedication, and our Dist. Conference. Last Sunday night I raised for Missions $57.75 in Lamar, and only had a part of the members present. We are doing something in the way of self-denial. Will report in full next week.

Your brother, J. J. TARLTON.

HOT SPRINGS:—The revival at M. E. Church, South, at South Hot Springs, which began on 1st Sabbath in April, is progressing gloriously. "Better and better further on!" Large, attentive, serious congregations every night. Sinners convicted, mourners converted, Church warmed, happy, being sanctified. Happy time! Sanctified sacramental service yesterday morning! Yesterday afternoon we had the most sanctified, real Holy Ghost love feast that I ever witnessed on earth. "The best of all is, God is with us!" All the glory be to God? The good South Hot Springs people and their dear pastor, Rev. W. A. Steel, all are very dear to me. They treat me so kindly. God bless them all! I shall continue to preach here every night till next Saturday. All good people pray for us. JAMES M. CLINE.

HAMBURG C'T.—To reach this charge I moved 225 miles by private conveyance, and as I moved during the big snow, and took the two little girls with me, you might suppose we had a very bad trip; but by the kindness of dear friends I was well equipped for the journey, and old gray was fully at himself, and the people were so very kind to me and the little ones on the way, that after all we had a right good time, and now we are comfortably housed and cared for on the new work. I have been around and visited a good deal. I find that I have a good work and "plenty of it;" but many of the obstacles that my predecessors have had to contend with, are giving way, and the people are very hopeful and are praying for an abundant outpouring of God's blessings upon the work this year. Success to your paper.

T. G. GALLOWAY.

CAMDEN DISTRICT.—Rev. J. J. Jenkins says of this District in last issue of his paper: "We have finished our first round. We are glad to report the district as a whole in better condition than any year since we have been on it. The preachers are all at work full of zeal and hope. The people are in fine spirits. Everything indicates a vigorous advance movement. Nine charges raised the salary of their preachers. Five gave the same as last year. But one we are sorry to say went back—gave the preacher a less salary than they have for three years. Brethren, your charge can never develop along that line. The church of God can't afford to retreat. There is a satisfaction, a harmony, a co-operation in the district almost unparalleled. A spirit of consecration and enthusiasm pervades the preachers and people. We anticipate a glorious time this year. Oh for the revival fire to sweep the entire district."

LORADO. Lorado circuit is in Green county, and embraces a fine body of farming land. We have six organized Churches, for church houses and 471 members; four regular prayer meetings, four Sabbath-schools. Hope to organize more soon. We have young men's prayer meeting at Lorado. Spiritual interest is good, young men and boys are enlisted, and through its influence family altars are being erected in homes that heretofore had been neglected. Old men are now holding family prayer who never did before. We feel like praising God, that we have these consecrated young men and little boys to stand by us, and hold up our hands this Conference year. We are looking forward to happy results. Some accessions. We are going to observe the week of prayer and self-denial. Have had some sickness this winter, but am happy to say my health is very good. THE METHODIST continues to grow in favor of this people. May God's blessings abide with the Editor and may it grace the home of every family. J. R. EDWARDS.

WYANDOTTE C'T.—On the 25th of January, I left Vanderbilt University to come to Kansas City to take charge of Wyandotte circuit, which lies just across in the Western Conference from Kansas City. I found it an old circuit, that had been badly disorganized for years, and with but very few members of the church left. I have worked faithfully ever since I landed here, preaching and visiting. I have just closed my second meeting: the first seemed a total failure, but the second was a grand success.

March 16 I began a protracted meeting, but the congregation was small and all seemed in earnest. I preached on and they came on, more and more; and to my astonishment by the last of the first week, we had more than we had seats for in a large house. By and by they began to pour in from all quarters; backsliders were restored to their first love, and scores of sinners convicted of their sins, with ten or eleven sound conversions and eight accessions to our church. The whole community is aroused to a sense of the great need of salvation.

Brethren of the White River Conference, pray for my success in God's cause on this work. Yours in Christ,

H. C. KIRBY.

A CARD OF THANKS.

MR. EDITOR:—I take this method of responding to the many letters of sympathy and condolence, that I have received from the brethren, with reference to the death of my devoted and christian wife. Dear brethren, one and all, I thank you most heartily for your consoling words, and your sympathy for me, in this, the greatest trial and affliction of my life. I always loved every one of you, and your kind Christian letters of sympathy, have intensified my love to every one of you, I pray God's blessing upon you all. Thank God, the afflictions of this life, will work out for us, a far more exceeding and eternal weight of glory. I rejoice, dear brethren, in the blessed hope of meeting every one of you, with my glorified wife, in Our Father's house of many mansions, where God's own hand, will wipe all tears from our eyes, and death will be no more. God bless you all. Continue to pray for your afflicted and bereaved fellow laborer in the Gospel of Christ.

S. L. COCHRAN.

CURRENT OPINION.

If I was going to build a pavement on which a man might walk to the grandest destiny, the first stone I would put down would be integrity.—Sam Jones.

There has, recently, been a general assembly of all Protestant bodies in Mexico, to consult upon the best methods of propagating the gospel there. It resulted in an agreement: that in towns of 15,000 unoccupied by any Christian denomination, more than one denomination might enter; that in places of less population, where more than one denomination, has gone, the place shall be ceded to the first occupant, save in cases of private agreement among parties interested. This is in the spirit that shall finally dominate all missionary enterprises. It may be the reaction from this will be a closer fraternity of home organizations.—N. O. Advocate.

The last letter written by Louisa Alcott, the "Boston Gazette" says, after speaking of the numberless demands upon her, ended with the words, "Shall I ever find time to die?" Two days later her question was answered. It requires but an instant to die, though a person may be a long time approaching that instant. Those who find time to rest often postpone the time to die; but even the utmost care and the most faithful observances of the so-called laws of health can but delay the inevitable. An ancient Jewish proverb says, that one day before he dies every man should make his peace with God; but as he is not sure of any day but this, he should do it now.—N. Y. Advocate.

A Methodist preacher went to the Moody meeting in Louisville. He says that he found himself placed where on "one side, my elbow touched Dr. Eaton, who of course would not let me eat the Lord's Supper, because I had not been immersed; and, on the other, touched Bishop Penick, who would not let me give it to anybody else to eat, because I had not been ordained! Queer contact, wasn't it?" The St. Louis Presbyterian further contemplates the matter by adding: "And it is further 'queer' that the Baptist Dr. Eaton don't recognize the unimmersed Episcopal Bishop as a member of the church, and the Bishop don't recognize the 'unordained' Baptist preacher as a clergyman."—Texas Advocate.

Zion's Herald stands upon the walls with its mouth to the trumpet and sounds this alarm:

"During the last three centuries, to stunt the growth of the human mind has been the chief object of the Church of Rome. * * * The Roman Catholic Church is rapidly rushing into a conflict with the Protestantism of this country."

To strengthen his case he introduces the following extracts as evidence:

The editor of the Western Watchman, a Catholic paper published at St. Louis, used the following language in an editorial:

"PROTESTANTISM.—*We Would* DRAW *and* QUARTER IT. *We Would* EMPALE *and* HANG *it up for crow's meat. We would* TEAR IT WITH PINCHERS *and* FIRE IT WITH HOT IRONS. *We would* FILL IT WITH MOLTEN LEAD *and sink it in a* HUNDRED FATHOMS OF HELL FIRE."—Texas Advocate.

☞Read our Premium Offers at top of third page, and get one of these premiums, while you may.

ARKANSAS METHODIST.

SATURDAY, APRIL 14 88.

THE INTELLECTUAL V...JE OF RELIGION---CHINA.

We will now consider the intellectual condition of the Celestial Empire, with a population of about 300,000,000. It is dominated by three different systems of religion. One of them is Confucianism, which mainly appeals to the conscience and abounds in precepts good, bad and indifferent. Ta oism is another. It is materialistic, and deifis the stars and many other natural objects; and its notion of the soul is something physical, a purer form of matter. While the third, Buddhism, declares matter to be unreal, appeals largely to the imagination, and has for its gods personified ideas. These three systems of religion, each occupying, as it were, the corners of a triangle, the moral, the material and the metaphysical, are supplementary to each other, and addressing themselves to different parts of man's nature, are able to co-exist without being destructive of one another. For our purpose they may be dealt with collectively, as a whole; for each one is a factor, contributing its influence to the national life, and the majority of Chinamen belong to them all. Nor is there anything inconsistent in this, for there is nothing antegeuistic to each other in any of them, nor has either of them any command analogous to "Thou shalt have no other gods before me." It is something like the not uncommon occurrence among us of finding the same person a member of a Masonic Lodge and in the Knights of Honoror order of Templars, and also belonging perhaps to some sort of a philosophical club.

DWARFING THE MIND.—Let us now see what these three religions, "professing themselves to be wise," are doing in removing darkness, and giving light to the teeming millions of China. Education is there held in the highest esteem, and is the passport to social eminence and to nearly all positions in the gift of the government. So far, so good; but here their goodness ends, for the education given is the narrowest culture the world has ever known. The minds of their scholars, like the feet of their women, are so bandaged by traditional custom, that its growth is prevented. Instead of unfolding the intellect and expanding its powers and training it to accurate and vigorous thought, their educators employ it on such cumbersome and unprofitable studies, that they cramp and fetter its development. Like their dwarf trees, that by a system of repressive training only live as tiny plants, which untrammelled and with generous culture would have grown to be monarchs of the forest; so by a similar course does the mind of their learned men fail in intellectual stature.

NARROWNESS OF CULTURE. — And their educational mistakes are not confined to grave errors in training the understanding. It appears even more strongly in the narrow circle of thought to which it is confined. Nothing is taught in their schools, nor is there among them any acquaintance worth mentioning with the higher mathematics or the natural sciences, or any geography or history or language other than their own. So much omitted from the curriculum almost takes away the breath from a western man, and with surprise causes him to ask in what, then, does the curriculum consist? It may be said in the main to be confined to studies that are either linguistic or historical. And nothing outside of these two is required for a public office or for a degree, both of which are alone conferred by the imperial government. Instruction even in their highest schools does not extend farther than to their own language, literature, manners, music, archery and reckoning. But their language, being without an alphabet, and each character standing not for a sound, as it does with us, but for a word, renders a knowledge of it so difficult that its mastery often requires more time than in western countries is given to the acquirement of a liberal education. And their literature is said to be the most extensive in the world. The latter mainly consists of their sacred books (which are few, but the commentaries on them are legion), and their histories. In this narrow channel almost every one of their males is trained, but nothing is done for the education of the other sex. In consequence, nearly all the men can read and write, and generally understand enough arithmetic for their daily use. And if one has gone far enough to obtain the mastery of from ten to fifteen thousand characters of their language, and has studied their sacred books and histories sufficiently to be able to write essays on their subjects, he appears before the imperial examiners, and if approved, may be given a degree, and if there is a vacancy, perhaps, a government appointment. But even if he is not given public employment, provided he passes an approved examination and is given a degree, he is then a man above the common people, and allowed by law to wear a button that indicates his literary rank, and the way is now open for him to become an advocate, doctor, letter writer, school teacher, or follow some other professional calling. The government fosters and encourages education, but does not provide it for the people, leaving all to private enterprise, other than the examination it holds to confer degrees and for appointments to the public service.

STATUS QUONDAM.—Let us now consider the effect of this teaching and instruction on the nation. Their situation and natural surroundings of soil and climate, and with a compact population, were all favorable to intellectual culture. Along with a good location, they possessed at a very early period some, at least, of the germs of progress and civilization. They claim that they were acquainted with the polarity of the needle a thousand years before it was understood by any European nations; but their navigators did not sail any unknown seas, and no Columbus ever left their shore to discover a new world. About the same time they understood the explosive qualites of powder, and in fifteen hundred years it would not have been a very rapid advance to have discovered a way to confine it in something like a gun barrel, so that all the strength could be used in sending a shot in any desired direction. But when a handful of French and English soldiers advanced on their capital in 1860, all the weapons their troops were armed with were swords and bows and arrows. Before the commencement of the Christian era, they claim that they understood and practiced stamping words on paper by means of characters engraved on wooden blocks. It was just one stride farther to movable types, and they were in possession of the art of printing; but this advance they have not yet made. Until this day, when there is anything to be printed, it is first written out on thin transparent paper, which is then pasted face downwards on a slab of wood, and a workman hollows out all the space except where the lines are traced, and it is then ready for use. But this requires a separate slab for each page, which can never be used for anything else. And simple as the device of movable types may appear, it has so lessened the cost of publishing, and given such an impetus to thought, that its discovery has amounted to a revolution in the literary world. The change is so great, that it may be said there is as much difference between the spread of knowledge before and since movable types were invented, as there is between the illumination of a solitary star at midnight and the light of the shining sun in the noon-day heavens.

THE PROMISED LAND.—As one considers these things, the question suggests itself, why did they not apply such knowledge as they had to some useful purpose? Why amid such favorable opportunities and such a general diffusion of learning was there so little benefit? Why has the mind of China for twenty centuries dwelt in a wilderness of bitter waters and sterile sands, always apparently moving and yet making no advance? Why did they not forsake some of their barren and unprofitable speculations, and boldly march into the realm of the natural and exact sciences? If Moses, to encourage the Israelites to enter Canaan, told them it was a land of wheat and barley, and of figs and pomegranates, and of fountains and palm trees, and of vineyards and oliveyards, and of goodly cities with houses full of all good things, and that its stones were iron and out of its hills they would dig brass and eat bread without scarcity, surely the sciences offer a better country; for they offer one where they plant grain with a sower and cut it with a reaper, so that one man in the field does the work of a dozen and famine and scarcity are unknown; one of cotton gins and power looms, where a man in the factory does the work of fifty, and the inhabitants are not merely well fed, but also well clothed; one where the mines not only yield iron and brass, but also gold and silver and coal and salt and petroleum and natural gas; a land of rapid transit, where ships move against wind and tide, and where coaches travel thirty miles an hour and thought is flashed across a continent in a second; a land of light, where there are schools and colleges and universities and books and newspapers, and where every man, even the poorest, daily gets the news of the world; a realm where surgical operations are painless, and where the sick are healed with all manner of medical and mechanical contrivances, and where artificial teeth can be had almost as good as those supplied by nature; a country where great and goodly cities are builded with water flowing through every street, and with houses so close together that for miles they look like a solid wall, and filled with all manner of good things of the farm and the mill and the shop and the foundry, and the product of the seas, and with every imaginable convenience in their dwellings, and illuminated with electric lights, that almost turn the night into day, and where their inhabitants, although long distances apart, can easily converse together. Why did not the whole nation leave the dreary, wretched wilderness of dry and barren speculation, and cross over into this exceedingly wealthy country? *Because of difficulties that no people without the gospel of Christ have ever been able to overcome.* In this case one of them was their perverse system of education. It was impossible for the minds so stunted in their growth to ever develop into the strong, penetrating and well-balanced intellects necessary for explorations and discovery. Strong and penetrating minds, like Newton's, that from seeing an apple fall could reason from point to point, until from that simple incident they could explore and discover the laws that keep the planets in their orbits, could never have come to maturity in their schools.

(To be Continued.)

ORIGIN OF BAPTISTS.

I think it no reproach to the Baptist denomination that it is modern like other Christian bodies, resulting from that awakening of the human mind to personal attention to, and faith in the doctrine of Scripture which attended and followed the reformation of the 16th century. The claim of antiquity for a church organization or system weighs not one atom with an enlightened mind. For a religious body to boast such a claim is a symptom of weakness, if not of corruption. "That which decayeth and waxeth old is ready to vanish away." Spurgeon has well said, "When a church has nothing left in which to rejoice, it falls back on its pedigree and cracks itself up as the 'one and only.'" I regret to see such a tendency in the Baptists of the South-West. To deliver them from it would be a benediction to them. To prevent uninformed people from being duped by such nonsense is a duty. And the interests of truth demand a setting forth of the facts, as they have been gathered from the records of the past.

I intend to exhibit these with the utmost candor, and will gather my facts from Baptist writers of reputation, whose ability and candor are rarely questioned by honest men.

I will quote chiefly from the *Histories* of Armitage, Cramp and Benedict. Dr. Armitage of New York, published last year a *History of the Baptists*. The work has had a marvelous sale, and has been hailed with enthusiastic endorsement by his own people both in England and America. The Baptist periodicals have been loud in its praise. I could fill several columns with extracts from such papers, magazines and reviews, setting forth the merit of the book and commending it to the Baptist people. I will give a few.

"It is not only comprehensive and scholarly, but it supplies intelligence with regard to our *origin* and principles as a denomination."—London [Eng.] Baptist.

"This is a marvelous book, * * a grand history."—C. H. Spurgeon.

"A candid, impartial, comprehensive, and learned production.—Central Baptist. [St. Louis.]

"The best history of our denomination in existence."—Ex-Gov. Jos. E. Brown, Georgia.

"A truthful history, based on unquestionable authorities."—Rev. T. G. Conant, D. D., LL.D.

"By far the most interesting and truly valuable work on the subject that has ever appeared."—J. A. Broadus, D. D., LL.D.

"I take pleasure in commending it to all lovers of truth."—A. Harvey, Pres't Newton Theological Institute.

"Every page gleams with the calm, keen, convincing luster of truth."—J. C. Allen, Pastor Baptist Church, Brooklyn.

These endorsements from the most distinguished Baptists in the world, are surely sufficient to attest the credibility of Dr. Armitage's History. As to the histories of Dr. Cramp and Dr. Benedict respectively, let it suffice to quote from this of Dr. Armitage.

"Dr. Cramp's attainments were extensive. He was thoroughly versed in Ecclesiastical History, as is seen in his "Baptist History. His life was stainless."—History of the Baptists, p. 926.

"The history of 'New England Baptists' by Dr. Backus, has become a standard and is thoroughly reliable. The works of Backus and Morgan Edwards were used largely by David Benedict. This book has passed through many editions and remains a noble monument to the untiring toil and patience of its author."—History of Baptists, p. 880.

Now, with these eminent Baptist historians for my guide, I will undertake to seek the origin of the Baptist denomination. If any reader will kindly call attention to any error into which I may possibly fall, it shall be at once corrected and acknowledged.

J. H. RIGGIN.

FROM GILDEROY.

Spring has come upon us this year at one bound. The changes in the temperature the past winter have been sudden and severe. The warm spells have invariably caused or developed severe colds in both man and beast. There have been many cases of pneumonia, but few of them fatal. The weather is now unseasonably warm. The timid—and most of us are timid—expect this spell of real hot weather to end in a cyclone. We do not know where it may strike. The weather prophets and the minute telegraphic reports of storms add greatly to the sum of human miseries. Many people are blown away or crushed amid falling timbers many times by anticipation or in imagination. They suffer all the pains of a horrible death that never comes to them. They "cross the bridge before they get to it," and wade a river that is not there. So it has been, perhaps, through all the generations of men. Some people cannot read the harrowing details of some deadly malady in the advertisements of the patent medicine man without having all the symptoms described. To this weakness the vendor of nostrums appeals. He "fiddles" artfully on this string. He plays upon it because he gets his pay from it. Some good souls seem to take mournful pleasure in having, in imagination, all the ills flesh is heir to. They glory greatly in their numerous and often infirmities. They can detail by the hour their sufferings, the various and ever-varying symptoms, and the numerous remedies used, and finally wind up with some simple if not silly remedy recommended by some cancer doctor, faith cure man or some simple old woman. The simpler and often the sillier the remedy, the more certain and effective the cure. You have to listen to these good souls. It won't do to controvert or deny. You have to hear and keep silent, and change the conversation if you can—emphasis on *if you can*.

We are now in the midst of the week of self denial and prayer for missions. The grace of self denial for Christ's sake is very rare in this country—in fact, there is not much of it. Most of us are much like Jonah--more concerned for the "gourd" that protects our own pates from the sun than for the thousands in Ninevah exposed to the wrath of God. If we are accommodated, clothed and fed, the world may drive on down to darkness and death without God and without Christ. The tree is to be judged by its fruits. Some churches spent more for decorations for Easter Sunday than they gave in self denial during the week of prayer. Our self indulgence is counted in dollars; our self denial in dimes—often in half dimes, or not at all. We often dwell more on what we give than on what we have left after giving. It might be well to change the point of observation. We have plenty of men in this country who pay seventy-five dollars a year for cigars to be puffed away in smoke, and then give, grudgingly, five or ten dollars a year towards the salvation of the world. I must have my cigars no matter who, nor how many, sink down in the "bottomless pit" for ever. Self first and foremost all the time. Christ surrendered voluntarily, all the glory he had with the Father before the world was that he might hunt up and bring back home the prodigal brother, famishing with hunger in the far country, where rioting and sin were the order of the day. The self-denial, self-surrender and self-sacrifice of Christ for the salvation of sinners ought to be the pattern and measure of our self-denial for the same purpose. Our release from the thraldom of sin makes us the debtors of every other human being in the same bonds. Self-denial and the spirit of prayer always go together. Where the spirit of either is lacking the other will not be found. God has joined these two together in indissoluble bonds. They can not be seperated. Hence the mistake of some who propose to take it all out in praying. God has called us to the work of Evangelizing the world. We need not take shipping to go over the sea away from God. God is on both sides of the sea and he "rides upon the storm." We need not run from our commission for the Commissioner will be sure to follow us. We may be engulfed in mid-ocean with no providential fish near to deliver us for a renewal of the Evangelizing Covenant, openly assumed or clearly implied in our own salvation from sin. Now is the time, the accepted time. The kingdon of heaven is at hand. In first one way and then another God is throwing the gates of the world open to us. They are opening faster that we are entering in. The Macedonian cry comes up from every land. The army of the Lord should wheel into line and charge at once. With the spirit of our leader we would be far more terrible and triumphant than an army with banners and bayonetts.

Now we should quit us like men. The reserve should support the men in front. Make it a solid phalanx with every face to the foe.

Yours, GILDEROY.

April 6th, 1888.

METHODISM IN FORT SMITH.

I have just held in this city, the Second Quarterly Conferences for the First and Central Churches. The membership of the former has been increased by a net gain of sixteen and that of the latter by a like gain of nineteen. The Sunday Schools have been much improved during the quarter; each having an attendance of over one hundred and a more punctual and competent corps of teachers than at any former period. The salary of both pastors are paid in full to date and that of the presiding elder not far behind. The ladies of First Church gave the P. E's house a storm party and left us richer than they found us. Both Churches are observing the week of Prayer and Self-Denial. At First Church on last Sabbath, April 1st, the Rev. Jas. A. Anderson, the pastor, gave his congregation two good sermons, appropriate to the occasion. During the week Dr. Hatcher will preach the claims of Japan; T. P. Winchester, those of Mexico; Col. B. H. Tabor, that of the West; Capt. Frank Parker, the call of China; Mrs. Batesch will tell of Women's Work for women and Bro. Harlan (layman) will lead the Missionary prayer meeting—a collection after each service.

Bro. Massey is striving to make the Week of Prayer and Self-Denial the occasion of a great revival at Central, and is urging his people "to lay by in store" until April 8, when the accumulations of the week will be cast into the Lord's treasury. I could tell something on Central, but if they will bring that Missionary collection up right soon I will hold my peace this time. A large force is at work on First Church building. The massive window frames have been set and the brick wall is going up in a hurry.

Where shall the next Quarterly Conference be held? was answered with great unanimity and enthusiasm by the officials of First Church as follows: "In the *new* Church."

That some of the members will go by the prayer meeting, to the theatre and opera, is a grief to the pastors and a shame on the churches; but we hope for the prevalence of better ideas and practices. The women of these two churches are worthy of all praise. They seem never to tire in their noble work. Methodism cannot fail in this city as long as there are so many Mary's of whom it may be said, "She hath done what she could."

SIDNEY H. BABCOCK.

MY DEFENSE.

EDITOR METHODIST:—Bros. Jewell, Greathouse and Turrentine have no difficulty in seeing my stupidity in the questions asked them. It there was really so little in them as they would make believe, I don't know why they did not pass them by unnoticed. Why pitch into me? I made no argument, neither did I attempt it. Just asked you some questions, of common interest to us all, which if you had answered faithfully would, most unquestionably, have precluded some of your arguments. The way, each of you, got around answering some of those questions was amusing, as well as a fact of no little significance. It is much easier to caricature and criticise some questions, than to answer them. A man's terminology or nomenclature, may sometimes prove a "scape goat" of no small men. I can't notice the strictures of each of these brethren, but will take a few points upon which they are agreed in the premises—and which I find to be the basis of most of our opposition. Bro. Turrentine in his reply to Dr. Withers of Jan. 28 says: "Now the Church being holy has no lack, but is complete;" and from these premises he concludes that the Association is a "fungus growth." Bro. Jewell, at that time Editor of THE METHODIST, gave this article a rousing endorsement (see Ed's. reply to Dr. W.); and then Bro. Greathouse, placed himself on this platform in the following language: "I cannot think of any of God's children as being unclean, impure, or unholy," and from this he concludes the H. A. to be superfluous and capable of harm." Question, Why not have a Holiness Association? Answer, "Because the Church being holy, has no lack but is complete, and a H. A. would be a fungus growth." Ques, But we want the people to enjoy the glorious experience of perfect love? Answer. If a man is clean he cannot be cleaner, if he is holy, he can't be holier. For we can not conceive of God's children being impure, unclean or unholy." Now, Mr. Editor, some weeks ago, you published a paragraph in which you said, "One tenth of the Church members do nine tenths of the Church work. I suppose that means all kinds of work, as you do not qualify it. Now a question of great momentum!! Is the work of the M. E. Church, South, ordered of God? Do you say, "Yes?" So do I. Now listen; "He that sayeth [illegible] him, and keepeth not his [illegible]ments is a liar and the *truth is not* [illegible] *him*." Now, Mr. Editor, you, or these brethren must change your position, or it may produce a "strange mixture of things." But I believe you are right and they wrong. There can be no middle ground. "He that is not for us is against us" says Christ. Now, sir, if "one tenth of the Church does the work of the other "nine tenths," then it follows that "nine tenths" of the Church don't do any thing at all. Now, if this be true (and who can say it is not?), how can these brethren say the Church has no lack, but is holy? How? To say you cannot think of God's children as impure, unclean or unholy, is equal to saying that the "Church is holy and entire, lacking nothing." Now let's see what damage you men will do the Church. Now if you will prove the above position, (which you all assume) you clearly show thereby, that only one tenth of the Church have any religion, and nine tenths are "liars" without the "truth;" for he that sayeth he knoweth Him and *keepeth not his commandments* is a *liar* and the *truth is not in him*." Now, if the work of our Zion is ordered of God, then it follows that only one in ten have the "truth in them," and no Holiness Association ever made it that bad; and God pity the Methodist Church, if only one in ten have religion. Yet your position proves as much and even more, (great is the pity). And now when you open your mouths and say "The Church being holy, is entire *lacking* nothing," don't you say to the world, that you are satisfied with the fearful condition, which your own argument shows the Church to be in? Most assuredly you do. The Church needs the Association, as long as the preachers oppose the work the H. A. takes in hand. The doctrines of the Methodist Church, tower (in my estimation) above the highest spire of dogmatic sublimity. But even the Bible itself with closed lids is as helpless a thing as I ever saw. The Church is composed of so many individuals, do they experience holiness? Ninety of every hundred will tell you, "they do not." Do they "grow in grace?" 90 of every 100 do not, if only "one tenth does the Master's work. In a revival "one tenth" will help. At their homes "one tenth" keep up family prayers. A tract from

the Treasurer of F. M. Board shows that only about "two" in "ten" pay to the general collections. Going to Church, they do better, but if going to Church was religion, the devil would be the most religious of all. Not one (perhaps) in five preachers, who will read this can prove by any of the "Charges" last served, what they do believe about sanctification! "Can the H. Association do any better?" If you will help us, under God we can, for it must be a "bad deal" to do worse than the above facts prove upon you, and we are not responsible for them; for they are your own and obtained under the full blast of your administration. "But it is mischievous." How? "Why it puts difference between brethren and spoils the sweet communion." For the same reason the apostles should have forsaken Christ, for he said unto them "O ye of little faith;", but unto the Syro-phœnician (heathen) woman he said "Great is thy faith." Comparison was the "style of Christ's preaching" and is the life of ambition. If you are holier than I, it does not discourage me, but it stimulates; for "Christ is no respecter of persons." If he did it for you, he will do it for me. "But," say you, "sanctification means separation from the world, and set apart wholly to the service of God, and does not denote an inward work of Grace." Well, that gives us more than we can do; for you see that "nine tenths" of our people are not half, much less "wholly set apart." "But it will disturb the peace of the Church." Many a "high Church man" shouted that in John Wesley's ears. "But it tends to subordinate the Church to the H. A." We are not willing that the M. E. Church, South, should be subordinated to any institution in the whole world. "But it makes Come Outers?" It does, where a man is expelled by the law of the Church for immorality, but by the Lord's help we will get every man, woman and child into the Church we can. "But some 'associations' have had a disastrous effect." We know it, and heartily deprecate it, but with their mistakes before us, we are not so likely to blunder. For my part I never belonged to one before. I *can not* tell what it will do; but, I say once for all, I love the M. E. Church, South, better than I do any institution in existence and would die for her, if need be; and I believe the brethren can say as much. "But you teach sanctification as a second blessing, or grace to be had; a final cleansing from all inbred sin, which we believe to be done when a man is "born of the Spirit," therefore we must oppose it." This fills me with strange meditations! I fall into a painful soliloquy! Don't disturb me. Let me bewail my fate. How I love, and have loved my "Spiritual Mother" (the Church)! What confidence I have reposed in her! I could not believe my own precious "Mother" was capable of deceiving me! I thought her too good and wise! I thought she had done the best thing possible for me in placing that "course of study" in my hands. Those books (with a few exceptions) came from our own Publishing House, they were signed by our own preachers, and before God, I thought I was expected to read, believe, and assimilate them, and in every "year's course," they taught me, that if I were only a regenerated man, that there was "sin in believers," and by faith in Christ's blood, I might be *wholly* sanctified and filled with "joy unspeakable and full of glory," and they urged me to believe it and accept it; and Bishop McTyeire in his "History of Methodism" told of old camp-meetings and the great number that found the blessing of sanctification; and then in "Watson's Institutes," and "Ralston's Elements of Divinity," "Wesley's Sermons," "Smith's Elements of Divinity," etc. O how my heart burns as I think of the burning words of Smith! I wept! I prayed! I agonized! And I am so glad I did. "Cadesh Barnea and the Red Sea" are behind now. And then I read Bishops Asbury's and Pierce's experience of sanctification and their exhortations to experience it. Profess and preach it. And space would forbid the mention of all that my church has placed in my hands, and compelled me to read. Now I am full of it, and my brethren criticise me, and tell me it is wrong and I mustn't have it. O how did I know it? Not one of them ever intimated, that it was wrong, and if they had, how could I have known that they were right and the books wrong? The authors of these books are Methodist preachers in good standing, and beside that, they are accounted "standard," and I am sure that none of my modern brethren can claim such distinction. If this doctrine is wrong, is the Church not to blame? Where do these books come from? The Law sends them to us through the Bishops. If this doctrine is true, it can't be wrong to teach it; but if it is false, in the name of all that is fair, how can the Church teach it? Can the mother sin without notice, while her children are to be punished for the same offense? Hear the voice of God: "And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?" Rom. 2, 2. Do you condemn our teaching? Then you condemn yourself? Are we teaching a false doctrine? So are you, and you are a thousand times more responsible; for in the honesty of our hearts, we teach it, believing it, while you prove yourselves capable of teaching, what you declare with boldness "*you do not believe.*" "Thou that sayest to another, thou shalt not steal, dost thou steal?" The Church taught it to us, we accepted it, and only teach the same thing to our people, and for this, and this alone, are we condemned. A strange mother, abuse her child for its existence, and deny its very favor!!! Any logic that proves we are doing wrong, proves the Church did wrong; and the same logic that will justify the Church in *perpetuating her part of this wrong* will justify us, and the logic that will break us to pieces, will kill our "Mother" (Church), for we are in her *heart* to live and die there. My dear brethren, I love you, and mean to show it by my obedience to the Church. Please believe me honest. I have met your own arguments. I have left off all irrelevance; I have dealt with facts, and if it should enter your hearts to answer me, please don't deride me. I confess my ignorance without forcing you to prove it on me. I can't notice your strictures separately—wish I couid. I think I would appear less ignorant and stupid by the time I was through with you. When you reply please deal with my argument. If advisable I am done with this controversy. Yours in love, W. A. FREEMAN.

ANNUAL MEETING OF THE WOMAN'S BOARD.

OFFICIAL NOTICE.

The tenth Annual Meeting of the Woman's Board of Missions of the Methodist Episcopal Church, South, will convene on Thursday, May 3, 1888, in Nashville, Tenn.

Little Rock, Ark., was the place appointed for said meeting, but for the first time in the history of the Board the interests of the work have necessitated changes both in the time and place of holding the Annual Meeting.

Imperative needs in the foreign field required the Board to convene at the earliest possible date, and equally important considerations suggested the change of place from Little Rock to Nashville.

After weighing the questions involved, and conferring with the Corresponding Secretary of the Little Rock Conference Society, the officers decided to submit the question to the Board for action. Accordingly, the Recording Secretary sent to every member of the Board an official communication, and requested a decided vote for or against the change suggested.

The response was prompt and decisive. Forty-one votes were received unanimously in favor of the change to Nashville; hence the change as announced above.

Gratification is felt that the decision of the Board attests the wisdom of the change, and yet the remembrance of the disappointment of those who with zeal and joyful anticipation have been making ready for the entertainment of the Board awakens regret for the disappointment to the missionary workers in Little Rock, and a strong desire that the Master of assemblies may grant them richer spiritual blessings than the presence of the Woman's Board of Missions could have insured.

MRS. JULIANA HAYES *pres.*; MISS MARIA L. GIBSON, *Rec. Sec.*

The opening exercises of the Annual Meeting will be in McKendree Church, Nashville Tenn., at 8 P. M. Thursday, May 3, 1888. The Board will convene in business session at 9 A. M. Fuiday, May 4, at the same place.

A preliminary meeting of the officers and managers will be held Thursday, at 10 A. M.

Thursday morning, from 10 to 12 o'clock, an informal meeting will be held at McKendree Church by the Conference Corresponding Secretaries for discussion of this work.

Our occupation is peace; Europe's is war. Blessings and plenty smile upon us, but the cry of anguish and the wail of misery arise perennially over there.—Philadelphia Inquirer.

DRUNKENNESS.

"Woe unto him that giveth his neighbor drink, that putest thy bottle to him, and makest him drunken also." Habakkuk, 2 chapter 15 verse. This text proclaims the vengance of God upon all Saloon-men; and dealers in intoxicating liquors." I wonder if the dealers in whiskey ever made this text a subject of much thought. In this text God says "Woe unto him that giveth his neighbor drink. Woe unto him that puts his bottle to his neighbor's lips. Woe unto him that makes his neighbor drunk."

And it seems to me, that if a Saloon man has any conscience, he feels the woe. When he looks around, and sees the misery that is caused by Whiskey he surely must feel woe is me! for I helped to bring this trouble into the community. Woe unto me! for I am undone; because I did not use my influence with those precious boys, and young men to never drink. If the Saloon men never feels this way here, he will after awhile when God shall judge the world. When Christ comes in his glory, and all the holy angels with him. It will be woe to the poor Saloon man forever and forever, after the great judge has pronounced the words, "depart from me ye that work iniquity," and as the lost, and dammed Spirit departs from the judgment and enters into the eternal life of woe, if possible his woe will be increased when he hears the wail of woe coming up from the lost souls in hell that are there through the influence of whiskey. Besides the weeping, and sighing of of widows and orphans here in this world, there, are ten thousand troubles endured by patient wives and mothers that the world knows nothing of. God knows the anxious thoughts of a mother when her boy begins to visit the Saloons. The Saloon keeper's excuse. "Some will sell it, and I had as well sell it as any one." This excuse will do here, but here-after, when the woe is yours, how will it suit you to say, "well some one has to go to hell, and I had as well go there as any one." I don't think you will be in the flames more than one hundred years, before you will decide, that some one else had as well gone there as yourself. But you don't believe there is a hell. Don't make any difference what you believe about it you will not be there long before you will find out there is one. I have friends who are Saloon men, and I don't want them to be lost, and I am praying for them that they may turn from the evil and be saved in heaven. "Woe unto him that giveth his neighbor drink." This includes all those who give away whiskey, treating their friends. I am acquainted with a poor drunkard, who learned the habit when a small boy. Men would give him whiskey, and make the little fellow drunk to see him act funny, and say funny things for them to laugh at. Now he is a miserable, wretched and degraded man, without power to control himself. Drunk most of the time. And when not drunk no one knows but him the agony he is in. The pangs he suffers from the cravings of an unlawful appetite, created when a little innocent boy. Who is to blame for this trouble? Who? Let God answer, he that put his bottle to that boy's lips. Those men who for a little sport taught the boy to get drunk before he was old enough to know better. Woe unto those men, and all others who are doing as they did. My friend if you want to show yourself friendly please do so some way other than offering me your bottle. It is for your sake that I speak thus. It might not hurt me, and then again it might. For you to insist on putting your bottle to my lips, I might escape unhurt, but woe unto you. Then for the sake of your soul beware of giving any man, woman or child a drink. It is an awful thought. When we think of the many boys and men who have been brought to ruin, and who were started on the way to ruin, by friends giving them drinks, it is a sight to cause men and angels to weep. I remember taking the bottle a few times in life from friends, but I always refuse. It has been several years since I tasted it. God has forgiven me for ever tasting it, and I hope he will forgive my friends who gave me drink. For it will be an awful day for all who influence others to drink, unless they repent. Let us all pray for the Temperance cause.

J. H. CALLOWAY.

Redfield, Ark.

FRUIT IS THE TEST.

Dear Bro. Bennett:—I am really in love with THE ARKANSAS METHODIST, and I will do toward it like I used to do my intended, write to her. I would occasionally go to see the then-prospective Mrs. J., and when I could not go, I'd write; and you must be content with me on paper, for I can't go to see you or the paper, at present. I see many, many good things in the paper, and while I am not a prophet, nor the son of one, I see in the near future in the ARKANSAS METHODIST, one, among the best journals in our sunny South land. This is not written just because I could not write any thing else, nor is there a mite of flattery, at the bottom of the originating cause, producing this article. Flattery belongs to fools and they enjoy it, but men of sense spurn it. I want to say here, that I give Bro. Cary the right hand of fellowship for his rebuke to the "kicker." I don't know that I have anything to say on the subject of transfers, only I think it one of our great supportive means—one of our great rules of adjustment and adaptability. It is a double cousin to our matchless itinerancy in spreading suitable men to strenghen our connection. The sun never shines on better *ways* and *means* of furnishing the world and all people with pure gospel light than are found in Methodism. So let them come and let them go, God, Christ and the Holy Spirit are in it all and when we reach another hundred years, some body will sing, "Two" hundred years of marching and 'two' hundred years of song, and on and on till the war is over." And again, I reach across the father of waters and clasp the the right hand of Rev. R. Abbey. I do thank God, that Rev. W. A. Candler said what he did in McKendree Church Oct., 9, 1887. I have never been in a theatre, don't want to be, but have heard enough from responsible men to know that no man can go there and feel like he is obeying God or his book. If the stage is a moral promoter, bring forth its fruits; fruit is the test, "a good tree doth not bring forth evil fruit, neither doth a corrupt tree bring forth good fruit." I pass around my hat for a lot of good fruit, grown from the theatrical tree! If a good tree and plenty of good fruit, I will not have to wait long, but alas! for the tree, and alas! for the fruit. Write again, Bro. Abby. I see the Baptists are beginning to peck at you and to be sure, you get a feather for every peck. They admit we are good, religious people; what more are they? We are Christians, live well, die well, go to heaven; can they do more? Do they do more? Echo answers "*can, do:*" They call us proselyters once in a while. What are they? And I deny plainly, coolly the charge and demand the proof. And it is common, I think, for the accusing party to sustain the allegation or lose the case. Name one. Its the glory of Methodism, that she has never been on the beg for members from any other church; she has received them, when they come on their own motion and choice. We have begged for sinners, and they have listened, heard, repented, believed and have come in by the thousands. The master did this, and so do we. More anon. JAS. F. JERNIGAN.

FOR THE JUVENILE CHRISTIAN WORKERS.

Arkansas Conference.

DEAR CHILDREN:—Below you will find your names and the amounts of your collections for this quarter as far as they have come to hand to date. Whatever any of you may have now, you will please retain and send with the next quarter's report, which I shall want by the last week in May, so that I can make my report to the different Treasurers in good time; namely June 1st.

The silver medal will be given at the end of the Conference year to the one who collects the largest amounts for either department. I do trust you will be very active in your work during this quarter. I shall try to write to you some time next month explaining more fully our designs, that you may be able to enlist others. Let me assure you that your precious mites gathered here and there have not been wasted. Miss Helen wishes me to say to you that your Church Extension money helped to build one parsonage for which thanks are rendered to every one of you. One half of this parsonage money we can use for our own preachers' homes in our own Conference. So let us work with cheerful hearts. The missionary amounts will be sent regularly every quarter to our Conference Treasurer Mrs. T. K. May, with the request that the whole be applied to the Japan Mission.

Now I want to know how many of you read Brother Mosely's letter to one of your own number, which appeared in THE METHODIST. Then I would like for any of you who will write and tell me what you think of our asking Bro Mosely with the assistance of Mrs. Lambuth to take charge of our mites that go to Japan and use them in helping to rescue and educate some one or more of the little orphan children of that country such as the one discribed in Bro. M.'s letter. You would find there no Orphan's Homes such as we have in this Christian land. Our funds look small but if we will use them prudently and prayerfully, we may trust, with our Heavenly Father's blessing for a large increase, and we may be able to do something for the Master in sending His blessed word of love to the children who have never heard it.

What say you to this? Write to me at Springdale and if you want mite boxes for either department for yourself or for others, send to me and I will mail them to you. With much love I am Your friend,

MRS. J. A. PEEBLES.

Collected in mite boxes during the quarter ending March 1st 1888. For W. M. S.: Oscar McMillan 35 cts.; Frank Young 56 cts.; Johnnie Young 27 cts.; Riley Vandover 22 cts.; James Venable 30 cts.; Annie Welch 35 cts.; Mollie Pollock $1.20; Rena Maxwell 30 cts.; Jerlie Maxwell 30 cts. For Church Extension: Jessie Welch 30 cts.; Daisy Young 59 cts.; Jean Vincenheller and Ashton Vincenheller 24 cts.; Eli Maxwell 25 cts.; Abbie McNeal 57 cts.; Frank Bachus 5 cts.; Frank Trotter 10 cts.; Nora Reynolds 25 cts. MRS. JAS. A. PEEBLES.
Sec. and Treas. for J. C. W.s Arkansas Conference.

Springdale, March 29, 1888.

SALOONS MUST GO.

EDITOR ARKANSAS METHODIST:—A Temperance Convention was held in El Dorado, Union co., Ark., on the 23d of March, 1888.

We are doing what we can to work up the cause of temperance and prohibition. We believe there is a growing interest here in this great work. We are satisfied it is on a more solid basis than ever. Two years ago our people by a majority of seven hundred said the saloon must go. We are hopeful of a like result in the ensuing election. There may be a few who voted against saloons before who will vote for them again, but, as far as I am able to learn the bone and sinew of this country are more firmly rooted and grounded than ever.

One result of the experiment, which was specially pleasing to the better classes, was that we had sweeping revivals in all denominations of Christians throughout this county unprecidented. Another result was, that our farmers did more and better work and were better rewarded for their labor, than for many years. Another result is to be found in the fact that many farmers who have been under mortgages heretofore, paid out and many of them had money enough left to supply themselves for another year. An unusually large number of horses and mules have been sold for cash to many of the farmers as I am told. Bro. J. R. Moore, of Camden was at the convention and made a telling address. We are sowind the seed and cultivating in hope of the blessing of God.

El Dorado, Ark. JOHN H. GOLD.

FIELD NOTES.

LAKE VILLAGE. Our first quarterly meeting for Lake Village was held March 17 and 18. Our P. E., Rev. H. D. McKinnon reached this place Thursday evening the 15th and remained until Monday; preached for us on Saturday and Sunday to the comfort of many, and delight of all who heard him. His visit was truly a benediction to me. Bro. McKinnon thinks the work much improved, and the outlook encouraging. The Lord grant us prosperity, to Him let all praise be given. This is a peculiar work; but few white people within its bounds, those few representing as many as six Christian denominations, and but very few belonging to any one. The Episcopalians, Presbyterians and Campbellites worship with us in the most perfect harmony. They receive our preachers with great kindness, welcome them to their splendid hospitality, and extend to them a generous support. The blessings of God will attend the efforts of his people so harmoniously and lovingly united to glorify His name.

Have baptized and received into the Church three. This part of the Miss. Valley is beautiful country, and if the water can be kept out, and it is now believed can and will be, is one of the most desirable portions of this great valley. There is hardly any place where a living can be made with more ease than here. The white people are generally refined, cultivated and many of them devoted Christians. They have a Telephone line to Arkansas City thirty or thirty-five miles north, and to Grand Lake thirty miles south of Lake Village. The people here are fully awake to the importance of immigration and will gladly give information to any one desiring a knowledge of this lovely country.

J. M. D. STURGIS.

CHRIST BEFORE PILATE!

Greatest and Most Impressive Religious Picture Ever Painted, and People of all Denominations Should Procure a Copy of it.

Strongest and Most Notable Picture Ever Brought to America, Being a Masterpiece, Wonderful as a Work of Art, Beyond the Power of Language to Describe.

The riginal of this Picture is one of the grandest paintings that has been given to the world in modern times. The scene is early morning in the Prætorium or official residence of the Roman Governor at Jerusalem. The picture is drawn from descriptions given in the New Testament of the appearance and trial of Christ before Pilate. In the centre of the picture is the figure of the Savior with his hands bound, erect, composed, gazing steadfastly on the face of Pilate. Around and behind him crowd the rabble of Jerusalem, some fanatic, others attracted by idle curiosity, others apparently bent merely on killing time. In the immediate foreground is a Roman soldier holding the mob in check with the shaft of his spear. Pontius Pilate sits as the representative of Cæsar on the judgment throne. He is meditating and is greatly perplexed. He knows nothing against Christ, but dare not resist the clamor of the people. On the right of Pilate stands Caiaphas, the chief accuser of Christ, with his arm extended towards the excited populace. The figure pressing forward in the crowd with uplifted arms is a ruffian of the lowest type. He is shouting "Crucify Him! Crucify Him!" On the left of Pilate sit two elders watching the proceedings with deep interest. Between Christ and Caiaphas, sitting on a bench, is a rich banker looking on with contemptuous curiosity. Near him is a young rowdy leaning over the railing and scoffing in the face of Jesus. Perched on a high stool by the side of the judgment seat and resting his head against the wall is a scribe who views the scene with an air of weary indifference. A knot of old men is seated in an angle of the room to the left of the banker. They are apparently arguing Christ's claim that he is the promised Messiah. Conspicuously raised above the heads of the crowd is seen a young mother with a beautiful face, holding a child in her arms, and looking at Jesus with tenderness and compassion. Through the whole Picture are groups and faces reflecting the different emotions that animate each individual.

The Original has been exhibited in the principal cities of Europe and is now being exhibited in America. It has been viewed by millions of people and has created more sensation throughout the entire civilized world than any other painting ever produced. In the city of New York it was on exhibition several months and was seen by hundreds of thousands of people. It was recently sold to John Wannamaker, of Philadelphia, for $120,000 in cash. Size of picture 21x28 inches.

OUR PREMIUM OFFERS FOR 30 DAYS.

FIRST.—We will send this Picture carefully tubed, postage prepaid, to any subscriber whose own subscription is paid one year ahead, for one *New* subscriber with the cash $1.50.

SECOND.—We will, also, send it to any Subscriber, owing us $1 or more, who pays up to date and sends $1.50 cash for renewal.

THIRD.—Any Subscriber entitled to the Picture under our *Second offer*, may send two *New* subscribers at $1.50 each, and get one Picture for erch *New* subscriber and one for himself.

☞So far as we know, such liberal Offers have never been made by any other religious paper. Bear in mind these offers are good for 30 days only. Address, BENNETT & EMONSON, Little Rock, Ark.

ARKANSAS METHODIST.

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

Rev. Z. T. BENNETT, Editor.

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

PARTICULAR REQUESTS.

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

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

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

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

4. In requesting change of paper from one to another office, be careful to state plainly the office FROM which, and the one TO which the change is desired.

5. When writing at same time, both to the Editor and on office business, please use TWO pieces of paper.

6. All money orders, bank checks, etc., should be made payable to
BENNETT & EMONSON,
Little Rock, Ark.

Office, Cor. Markham and Scott Sts.

SATURDAY, APRIL 14, 1888.

The Mississippi legislature passed a law prohibiting freight trains from running on Sunday.

A correspondent of the N. Y. Christian Advocate says:

"The Austin Conference (M. E. Church) covers the entire State of Texas. It has eighteen English-speaking charges, with a membership of 800, and nine Scandinavian charges, with a membership of 400."

We hope to publish next week many responses in aid of the Winfield Memorial Church in this city. Contributors to this commendable and needful enterprise may state now what they are willing to give, and pay later when called upon.

The Florida Christian Advocate thinks some tourists to that State are "sold," because they do not correctly estimate the moral and intellectual status of society there. Under the given conditions, the following is true of Arkansas as of Florida:

"Come to Florida to find something to laugh at, and you will become the victim of Florida wit beyond a doubt; but come to Florida to find brotherly men and sisterly women, who are your equals, and you will find a generous welcome, no matter from whence you hail; and you will meet as noble a people as ever the world produced."

Truly marvellous has been the growth of interest in Foreign Missions during the past fifteen years. By the year 1900 we may confidently hope the far away lands will seem to the home churches to be near by, in sympathy at least, as so many devout men and women are consecrating their lives to the work in Protestant mission fields. Rich food for thought and hope is contained in the following statement:

"A canvass of the American Colleges for volunteers for foreign missionary work has resulted in the offer of 1,900 men and 550 women for that work."

In a business letter, Rev. W. A. Freeman says: "I do not retain the amount you offer for collecting subscriptions to the paper. It pays any preacher for all the trouble he will have in circulating it." Those preachers who are most successful in circulating church papers, will unite theirs with Bro. Freeman's testimony as to the great helpfulness of church papers in their charges. We sincerely desire to know, that this paper is felt and recognized by pastors and people as a helpful and potent factor in all the evangelizing enterprises of Methodism and Christianity. We pray that God may bless us with wisdom and strength to direct it to the attainment of our ideal of the true religious paper.

Just what demands or claims foreigners and saloon keepers may yet make would be hard to tell. Read the following statement from the N. Y. Christian Advocate:

In one of the towns in Iowa a Methodist minister appeared as prosecuting witness against certain saloon keepers. At the next election, when he attempted to vote, an Irishman, who was a defendant in one of the liquor cases, and who had not yet left the coat off his back that he brought across the water with him, challenged the vote of the minister who could trace his ancestry back to the *Mayflower*. The ground of the challenge is, that he is an itinerant Methodist minister, and, being subject to removal at any time by the Bishop of the Methodist Episcopal Church, cannot be a citizen of a town, city, county or State. The judge of election immediately overruled the challenge, but the defendant has carried it up to the Supreme Court of the State. He has employed able counsel, and the abstracts and arguments on both sides are in print, and the case comes on in the May term of court.

THE BETTER WAY.

We compliment our *confreres* of the Arkansas Baptist upon getting out an excellent paper last week—just such a paper as their large denomination should practically approve by doubling its circulation. We failed to find in it any attacks upon or unkind allusions to the Methodists—the unusual absence of which was both noticeable and commendable. This naturally leads us to conclude, that our brethren have wisely decided to change their policy—to fire their shots at sin and wickedness instead of Methodists, and with hands, mind and heart to employ their pens in stimulating their own people to noble purposes, holy living and aggressive enterprises for the furtherance of Christianity in the world—which should ever be the praiseworthy aim of the preacher in the editorial chair, as well as in the sacred pulpit. If this be, indeed, the purpose of our brethren, we assure them that we are just as loth now to lead them from it, as we were ready to defend our own church against their unprovoked and unwarranted attacks, when after four weeks' delay we thought we saw clearly the policy of their paper. Our space is too valuable, time is too precious, life is too short and the demands of our common Christianity too urgent for us to be wantonly wasting golden opportunities for fruitful endeavors, in wrangling over topics, which do not help either to save sinners or to promote piety in believers; but when the cause of truth demands it, we are ready to defend our Church.

Holding Methodism to be "Christianity in earnest," and that all its doctrines are plainly and abundantly taught in the Bible, we believe and preach these doctrines in all sincerity, and never voluntarily leave the even tenor of our way, and under no circumstances do we say hard things about the Baptist or other Christian denominations. We are always ready to give reasons for both our faith and practice, and as a church we accept the Scriptural test, "By their fruits ye shall know them." In both their quality and quantity, our fruits attest the presence, favor and guidance of God,—a proposition as comforting as it is incontrovertibly true; and thereby we recognize the Divine call to renewed zeal and religious consecration to improve the providential openings for the extension of our Israel, until the kingdoms of this world are brought into subjection to the King of kings and Lord of lords. To this end we are, by the grace of God, unreservedly committed; and under His blessings we will in faith, hope and charity "press toward the mark for the prize of the high calling of God in Christ Jesus."

BRO. FREEMAN'S REPLY.

We publish this week Bro. Freeman's reply to several brethren, who answered, as they deemed correctly, certain questions asked by Bro. Freeman in this paper Feb. 25. We express again the wish, that this may end the long controversy of varied issues and many writers. As we presume no one will reply to Bro. Freeman's "Defense," we feel it our duty to notice two parts of it, without endorsing or controverting Bro. F's views upon the subject of holiness and Holiness Associations. First, he quotes this editor as saying "One tenth of the church members do nine-tenths of the church work." We *did not write* these words, and we do not accept the statement contained in them. Bro. F. by mistake attfibutes to us the language of another, and then uses it against his opponents.

Second, in his reference to our "standard" books and his general statement, as to their teaching, Bro. F. might mislead many of his readers. He seems to assume, that other men, whose piety and learning ought not to be questioned, *could not fail* to find, *clearly* taught in these "standards," the specific doctrine, *as* he most sincerely receives and teaches it; hence, his conclusion, that 'any logic which might prove him in error, must prove the Church in error,' is *not* a logical sequence, until he fully proves, that the Church, in her "standards" (all or most of them), clearly and unequivocally teaches the doctrine in the *same* light, that he embraces it.

In conclusion, brethren beloved, among Methodists the difference of opinion and expression as to the time, relation and manner of attaining, is, in our humble judgment, far greater than the real difference in the actual experience of that blessed state, wherein we all rejoice in hope of the glory of God.

THE INTELLECTUAL VALUE OF RELIGION.

This is the subject of an able article, given in part this week on our second page. The writer, Rev. Thos. M. C. Birmingham, of the Arkansas Conference, shows in this paper the barrenness of the mind without the hallowing touch and inspiration of Christ,—that He is the light of the world. The facts stated and the logical arguments made indicate much labor and careful research upon the part of the writer. He does the cause of Christianity a great service in his instructive and suggestive essays, which would be good solid articles for Review literature. In behalf of our readers, we thank Bro. Birmingham for these excellent contributions to our columns. We regret that his name was unintentionally omitted from the part of his article published this week.

AN EVIL.

"I write to call especial attention to and emphasize the latter part of Brother John B. Bond's letter of March 7th. The part I wish to call attention to is the proposed plan of the union of the churches.

We, who are in the West, feel the need of this union.

Many are laboring to establish two small congregations in the same, town, neither of which will more than half way support its pastor, to say nothing of the spirit of rivalry that always exists under such circumstances.

A stranger comes along; here are two Methodist churches; he asks, "What is the difference?"

We explain the difference, originally based on a political difference. "Why," says he, "all Protestant churches should be non-political." This is humiliating to both Methodisms—a humiliation that can not be explained away.

Again, who is going to give an account to God for the missionary money spent to support two Methodist preachers in the same town, when one could do the work, and could do it more successfully. Somebody will have to give an account at the judgment seat for this worse than waste of missionary money.

You in the South do not feel nor see as much of this as we do. The South would lose nothing by re-districting the U. S., into three or four conferences with one *general* head, as suggested by Bro. Bond.

Is there prejudice? Bishop Pierce once said there ought to be praying men enough in the churches to pray down this difference.

Does either church feel it has been wronged in the past? Then practice what we preach—forgive.

The young men coming on do not and can not feel, nor have much sympathy with the old feeling that keeps the churches apart. How often do we hear the expression, that when these old heads at the head of the churches die off we will get together.

The young preachers of this day are a good deal like two boys prepared to fight, not because they have anything against each other, but because older boys say they *must* fight. There are but few men in the West in either church, who does not feel in this matter as Bro. Bond does.

When will these things be made right?" W. B. WHEELER.

Sterling, Col.

The foregoing, taken from the St. Louis Christian Advocate, and endorsing a letter to that paper from our Dr. John B. Bond of this city, on the "Misuse of Domestic Missionary Money," calls attention to a subject of increasing interest. The evil complained of is not confined alone to the West, where the two churches are simultaneously trying to occupy *new* territory; but it exists also in many towns in the South, where the people have been regularly and acceptably served for many years by preachers of the M. E. Church, South. To us it now seems clearly evident, both from reason and experiment, that the efforts made and the money required to maintain two Methodist churches and to support two Methodist preachers in the same town (occasionally a small one) in the South, could be more wisely and profitably employed for the good of Methodism and Christianity by strictly and religiously following the Plan of Separation of 1844. "The spirit of rivalry," mentioned by Brother Wheeler, is in our opinion one of the smallest evils resulting from the objectionable system; for, in many instances, the policy, expressed or implied, of the church North for the "absorption and disintegration" of the church South, draws sectional lines, revives issues and creates strife, which would not otherwise exist. Our observation is, that the best Methodist people we have known coming from the North, after some years' residence in the South, are fully satisfied with the M. E. Church, South; for in it they hear no doctrines contrary to their Articles of Religion, they receive a cordial welcome and a warm, fraternal recognition, and are afforded the most favorable opportunities for Christian usefulness.

But Bro. Wheeler is in error, when he speaks of the difference, "originally based upon a political difference"; for, really, the excitement and action upon a political question (slavery) furnished the *occasion* in 1844, for the expression of different and opposing views as to the status of the Episcopacy in its relation to the General Conference. The delegates from the Conferences in the South maintained that Bishop Andrew had *not* violated the Discipline and they protested against his virtual deposition *without due form of trial*, holding as does now the M. E. Church, South, that a Bishop cannot be deposed or deprived of his office except by trial in the General Conference, from which he has no appeal. That Bishop Andrew was never tried for a violation of the Discipline, is an undisputed fact of history; and further, the "general rule" on slavery was retained, *unaltered*, in the Discipline of the M. E. Church, South, at its organization in 1845, just as the general rule had been for many years before the disruption of the church in 1844.

"GREEN WOOD PUTS OUT THE FIRE."

It is often said, and in measure correctly said, that "circumstances make men." The general meaning of this adage is taken to be, desirable surroundings, favorable openings, such as are at once deemed helpful to persons trying to advance and to rise in the world; but it is probable, that the very opposite of this meaning, that is, *dis*couragements are sometimes most helpful, most conducive to the quickening, development and growth of noble, manly character. The biographies of great men, who in common parlance are *self made*, "the architects of their own fortunes," show numerous and striking illustrations of the growth and strength of character acquired in confronting and overcoming great obstacles in the highway to usefulness and distinction. Take some instances in ministerial life.

It is related, that after one of his first efforts to preach, James Osgood Andrew was thus approached by one of the "pillars" of the church: "Jeems, Jeems! I'd advise you to quit *tryin'* to preach and go home; you heard the Lord call, but He called somebody else—*not you*." This blow drove the young preacher to agonizing prayer, which brought upon him the baptism of the Holy Spirit in fire and power, and with it the conscious renewal of his Divine commission to preach the Gospel of of the Son of God. This incident was doubtless a blessing in disguise to the timid preacher, who by God's grace in later years blessed the church with service as one of her Bishops, honored and beloved by all.

It is said that when Enoch Mather Marvin was admitted on trial into the traveling connection, no presiding elder wanted Marvin in his district; and after he had preached one year, and was assigned to his second appointment, three elders, Revs. George Smith, Jacob Lannius and S. G. Patterson advised him in a fatherly way to quit preaching and go home and go to school, and expressed their surprise that some one else had not already done him the kindness and justice to dissuade him from his purpose to continue in the ministry. Afterwards as *Bishop* Marvin he assigned Smith to an appointment, and later still he fired the heart of the church with missionary zeal by his letters of observation in his tour around the world.

One more instance. Many years ago in Mississippi, as two ladies were arranging to attend a camp-meeting about twenty miles distant, their neighbor, a widow, asked the privilege for her son to accompany them. Mounted on a little pony, with a piece of quilt for a saddle rug, and placing his plain alpaca coat in their buggy, in shirt sleeves he rode along with them on this journey hopeful of religious pleasure and benefit; for he had been recently licensed to preach. After they had been on the ground a day or two, the older lady went to the preachers' tent, and to the presiding elder introduced her neighbor's son as a *young* preacher, expressing the desire that he might be put up to preach some time during the meeting. To this request, looking into the face of the young preacher, the presiding elder responded: "*Green wood puts out the fire.*" He dropped his head and afterwards wrote the quoted words in his little diary, but did have the cross and pleasure of preaching more than once, to the profit of his hearers, before returning to his mother, whose prayers followed her son all the days of his first absence so far away. The name of the older lady mentioned is Grandma Caradine, who related to us this incident, and who delights to hear and to speak of that young preacher, whom she lovingly calls "Sammy Steel," the subject of the following sketch:

REV. S. A. STEEL, D. D.

In a letter to the Alabama Advocate last week, Rev. Dr. R. H. Rivers of Louisville, Ky., says: "At our last Annual Conference Dr. S. A. Steel, a transfer from the Memphis Conference, preached on Sabbath night. The sermon was full of gospel truth, its pathos was deep, its eloquence sublime. He bore away his audience into the highest realms of thought, imagination and feeling. The preachers of the conference, as by a divine impulse, rushed forward to the platform on which he stood and grasped his hand with words of love and welcome. It was a scene such as is seldom witnessed, and while it reflected honor on the pious and eloquent Steel, it showed the preachers to be as free from envy and jealousy as they were full of the love of God. By the way, Dr. Steel is our fraternal delegate to the General Conference of the M. E. Church. He will meet the demands of the occasion. The South has never had an abler representative. I shall never forget my first acquaintance with him. It was at the North Alabama Conference, held at Athens in 1878. I had never heard of him, but was told to be ready to follow him in a missionary speech on Saturday night of the conference. His youthful appearance astonished me. I admit that upon seeing him I did not anticipate a speech of more than usual power. But before he had spoken fifteen minutes I saw before me a giant. I had heard many of our great men, but it seemed to me he was the greatest. His language was chaste, his knowledge extensive, his descriptions vivid, his appeals overwhelming. The effect would have done honor to any man in our church. I had to follow him, and felt that it would be impossible. I went to my friend, the Rev. Dr. Anson West, and urged that I be excused. He would not excuse me, and while I was still pleading, the doctor announced me as the next speaker. When a young man, I was told by Bishop Paine that one good exhorter was spoiled when I was licensed to preach. As I had been much excited by the glowing, eloquent address, I fell to exhorting as best I could. That exhortation, short, earnest and direct, closed the speeches for that night. Dr. McFerrin positively refused to speak. It was the first and only time that I ever knew Dr. McFerrin retire from the field without a word to say."

THEN AND NOW.

The last issue of "Our Brother in Red" contained from the venerable Rev. Dr. Andrew Hunter a letter recounting some reminiscences of his early life in the Indian Territory. We quote from Dr. Hunter's letter:

"I have never been happier any year of my life than I was there in that cabin in Mr. Lott's yard. I slept in my school house on a bed filled with hay cut short with an axe. My covering was two blankets and a buffalo robe, and no king or lord of earth ever rested more securely. I took my meals around among the neighbors. I was young, hearty and vigorous, and could eat anything that anybody else could from chitterlings to sofka and all between and beyond. I was licensed to preach up there at a church between Arkansas river and Verdegres, not far from the old agency. A quarterly conference composed mostly of red men recommended me to the first Arkansas conference, held at Batesville in November, 1836. By God's grace I have continued until this day. All the associates of my early ministry are gone—not one left—they are all gone. But though gone, they are not lost; they are my brethren still, and I shall meet them I trust in the land where death and parting are not known."

PERSONAL NOTES.

Rev. V. V. Harlan of Altus and Rev. E. Garrett and wife of Avilla gave us pleasant calls Wednesday.

Rev. Dr. C. G. Andrews, of Jackson, Miss., will preach the commencement sermon of Port Gibson Female College, June 10.

Rev. C. H. Gregory failed to furnish another article this week, but will furnish two more before closing his series of articles on the Church.

On Tuesday we had a very pleasant call from Rev. O. P. Noble of Monticello. He is delighted with his charge and very hopeful of fruitful work.

Rev. T. C. Wier of the North Miss. Conference contributes to this issue one of the very best newspaper articles on Christian giving. Read it on first page.

To that elect lady Sister L. B. McDonald of Newport the Editor tips a polite bow for her compliments of his editorial work. Give us the endorsement and support of the ladies, all the time.

Rev. J. H. Riggin begins in this issue a series of articles on the "Origin of Baptists." We have not seen what articles are to follow, but his first will whet the appetite of readers for the statement of facts from his trenchant pen.

Sunday, April 1, will be a green spot in the memory of Methodists in Dallas, Texas. Bishop Galloway preached grandly morning and evening to immense congregations, and raised over $5,000 towards the completion of our First Church in that city.

Rev. G. W. Briggs has, on account of continued ill health, resigned the editorship of the Texas Christian Advocate. Prayer for his recovery will not be confined to the brethren in the Empire State, where he has labored so earnestly and successfully.

In a private letter, April 5, Rev. Dr. T. L. Boswell, one of the pillars of Southern Methodism, says in reference to his suffering from bronchitis: I try to suffer with patience, meekness and submission to the will of my heavenly Father, believing that in all things, His will is good. I love to sing:

"Ready for all thy righteous will,
My acts of faith and love repeat,
Till death thy endless mercies seal,
And make the sacrifice complete."

THE WATCHMAN.

REV. T. B. FORD.—We learn that in some communities a pamphlet written by Rev. T. B. Ford is being circulated among the members of our Church. The pamphlet is a bitter attack upon the M. E. Church, South. The author betrays great lack of information on the subject about which he writes. Ignorance of itself is no crime, but we seriously doubt the propriety of writing upon a subject involving a statement of facts, until he is thoroughly acquainted with them.

The author of this pamphlet makes this statement: "God save the Methodist Episcopal Church, the true representative of Wesleyan Methodism on this Continent, from ever following the example of her apostate sister in striking from the formula for the reception of persons into full membership the question"

"Have you saving faith in the Lord Jesus Christ?" In this the M. E. Church, South, is charged with striking this question from the formula for the reception of members. The M. E. Church and not the M. E. Church, South, has departed from the old landmarks. The M. E. Church has added that question since the division of the Church in 1844.

It will be remembered that the division of the Church occurred in 1844. A copy of the Discipline of 1840 lies before me. In the direction for the reception of members it reads "give satisfactory assurances both of the correctness of their faith, and their willingness to observe and keep the rules of the Church."

The Discipline of the Church, South, says "genuineness of their faith and of their willingness to keep the rules of the Church." The only change being in the word genuineness for correctness. In the light of these facts, it will appear that the M. E. Church has made the change while the Church, South, has retained it as it was before the division.

DR. ABBEY ON THE CHURCH.—In an article endorsing the views of Bro. Gregory on the Church, Dr. Abbey makes this singular statement: "It is therefore refreshing to see a minister assert, that there is not a scrap of evidence that he (Christ) created or founded a Church."

The Dr. may play on words, but the fact remains that Christ said, "Upon this rock I will build my Church." We believe that fact, Dr. Abbey and Bro. G. to the contrary notwithstanding. It is a fact, that the Church exists. Some one brought it into existenee. If Christ was not the author of the Church, who was the author?

We suppose what Dr. Abbey and Bro. G. are trying to prove, is that Christ did not formally organize an ecclesiastical body during the days of his incarnation; that he did not abolish one organization and establish another. It seems to us, that the whole theory of Dr. A. and Bro. G. as well as the theories of the Roman Catholic and High Churchmen is founded upon a play of words. The term Church has several shades of meaning. By disregarding this fact, they succeed in making a very plausible defense of their respective theories. If Dr. A. and Bro. G. mean that Christ did not organize a separate Church distinct from the old or former dispensation, we fully agree with them.

THE PROPOSITION OF DR. WITHERS.—It will be remembered that Dr. Withers proposed to have a series of short articles on the "Second Blessing." It occurs to us, that there is no necessity for it. There has been a great deal written by a number of brethren. The readers of THE METHODIST in many places are weary of any further discussion. Suppose we let the subject rest for awhile. We take issue with Dr. Withers on some of his propositions, and if we thought that there was a necessity for a discussion of the subject, we would have no objection. If the Dr. and some one else should begin a discussion, we would have a large number of writers falling in, to divert attention from the main issue. If the Dr. will agree to wait for several months and then write a few clear articles on the subject as indicated in his last article, we will reply on the line of argument indicated by him, provided it is agreeable to the editor, and other brethren will wait until we are through with our examination. But as we are agreed as to the main question, and as Methodism gives such a wide scope for liberty of opinion, in that a man can be a true Methodist and believe either theory, why not drop the question for a while at least?

H. J.

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EDITORIAL SHORT TALKS.

We will try to publish all the obituaries sent by our preachers, and we want every week many "Field Notes;" but, dear brethren, in these obituaries and notes please be brief,—boil down, cut down, *condense*. In any one of these, all important facts can generally be stated in from 100 to 300 words; then do not write three to five pages so hurriedly and so closely, that it must be rewritten and condensed before giving it to the printer.

We have no means of knowing how many Methodist families there are in Ark., but we suppose there are 30,000 homes in which one or more Methodists live. Then there are thousands of persons, who are partial to the Methodist Church, and who help less or more its enterprises. Now, we can not resist the feeling, that some plans *might* be employed whereby THE ARKANSAS METHODIST could be placed in 15,000 homes in this State. Preachers and laymen of our Church in Arkansas, can this be done? If so, how? If done, would there follow any special benefits to our Church? Think of these things.

Next week we intend to publish a list of Premiums offered to agents for this paper. All *new* and *renewing* subscribers sent to this office after April 14 may be entered for a Premium—$2 from renewals counting as equivalent to $1 from *new* subscribers. Many will be surprised at our liberal offers, and will wonder why we make them—how we can afford to make them.

We will tell now. *First*, no sensible man would covet our position, knowing all its care and arduous labors, simply for the pecuniary compensation. The prospect of *doing good* and of increasing the means for doing *greater good* are the potent incentives. Second, on the basis of present price and terms, suitable renumeration can only be gotten by increasing the circulation of our paper. Expenses do not increase in the ratio of the circulation. Most of the new subscribers gotten under our Premium offers will become permanent patrons and helpers. So we have explained the why and the how.

SPECIAL NOTES.

Read top of 5th and 6th columns on third page.

"Reporter" ought to know we require the names of all contributors to our columns.

Philip Ottenheimer will sell carpets, curtains, etc., of latest styles at reasonable prices. Write to him.

We were unable this week to publish some communications, as we promised, but they will not spoil. Be patient, brethren.

We direct attention to the new "ad" of Gus Blass & Co. They are merchant princes, and have now their largest stock of new goods Call or write to them.

Read on third page our Premium Offers of the Picture, "Christ Before Pilate," and see how easily you can get one of these Pictures free of any cost to you. Now is your time.

Rev. C. H. Gregory informs us, that he is moving on well and pleasantly at Jonesboro, and begins this week to build a parsonage upon a fine lot just purchased for the purpose.

Bro. A. Emonson came near being killed at Carlisle last Saturday. His horses became frightened and backing his buggy off a bridge, one of them fell partly on him, but fortunately he escaped uninjured.

At Beebe last Sunday our congregation "cleared the decks" of all assessments ordered by the Annual Conference, and did it quickly. If there is better congregational music in the State than given in our church at Beebe last Sunday, we want to hear it.

Rev. A. P. Few sends 10 cts. from California to get Rev. Thos. M. C. Birmingham's pamphlet, "National Prosperity through the Redemption in Christ." Many readers will consider it worth more than ten times its cost. Send us ten cents and get a copy.

Rev. B. A. Few's recent letter to this paper, shortly after Rev. B. E. H. Warren's asking help for a "Winfield Memorial Church," was ordered withheld, (but too late) when he saw Brother Keith's letter; but as it was published, Bro. Few says he is now willing to receive donations from a postage stamp to any amount parties are willing to give. Address him at Steelville, Ark., not Stellville, as printed in his recent letter.

Rev. Alexander, agent for the South-Western Methodist, was in this State last week, in sight of our office once. He preached at Argenta on Tuesday night and this Editor the next night—so we were not far apart. He represents a *good* paper; but, dear brother A., our paper is "*deep*" too, we mean in its contributions, and in actual quantity of reading matter nearly as "large" as the South-Western, and is much lower in "regular" price. If our paper had a subsidy of $5,000 per annum for five years, together with its three patronizing Conferences,—well, it *would* circulate We are glad that there is room at home or abroad for all our Church papers, and that they are doing a grand work for Methodism.

PICTURE OF DR. A. R. WINFIELD.

Applications for a picture of Dr. Winfield led us to make arrangements, by which we can furnish the readers of this paper a fine Cabinet photograph of its late eminent and lamented editor. We will mail this picture to any subscriber, who will renew his own subscription for one year or send us a *new* subscriber for one year, and in either case the cash $1.50. This offer is from a motive of love and to accommodate the admirers of our predecessor. We will not sell the picture, but will give it as above for a month or probably longer.

To Preachers of Batesville District.

DEAR BRETHREN:—If you or any of you expect to bring your wives to the preachers' meeting, to be held at this place embracing the fifth Sunday in this month, you will please to write me, so that we can provide homes for them during the meeting. Don't think by me writing this notice, that we can not take care of your wives, for we can. So bring them along if you can. We want you dear brethren to come praying for the success of the meeting, and that we may have a grand and glorious revival of religion during the meeting, for we need it.

C. W. SHAVER.

Next Week

M. M. Cohn & Co. will tell our readers about their new spring stock. It may be to your interest to read their advertisement and visit their mammoth store before you purchase.

DEATH OF DR. CHACE.

Dr. Chace, the husband of Lydia M. Chace, State Pres. of the W. C. T. U. died at Leesburg, Florida, April 2. They had gone there from their home in Helena almost four weeks before his death. The change did him no good; he sank rapidly. His death was simply the passage from his earthly home to that heavenly rest which remains for the people of God. Mrs. Chace with their son Henry accompanied the body to Olatha, Kansas (the home of their children), for burial.

MRS. DUNLAP.

WILLISTON, FLORIDA, Sept 7th, 1886. Messrs. A. T. SHALLENBERGER & Co. Rochester, Pa. *Gents.*—I have tried the bottle of Pills, for Malaria, sent me, with the most wonderful results; *one* dose cured a case of two months' standing. Please send me one dozen by mail, immediately, with some advertising matter. Very truly,

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SUNDAY SCHOOL LESSON.

BY J. B. SUTTLER.

For April 22nd, 1888.

THE TEN VIRGINS.—Matt. XXV, 1-13.

HOME READINGS.

M. The Ten Virgins.....Matt. xxv:1-13
T. Be Always Ready.....Luke xii:31-40
W. The Door Shut.....Luke xiii:22-30
T. The Bride.....Eph. v:22-32
F. Wisdom and Folly.....Matt. vii:21-29
S. Coming of the Lord.....2 Peter iii:8-14
S. The Value of Wisdom...Prov. viii:11-21

TIME.—April 3 A. A. 33 or 30.

PLACE.—The Mount of Olives.

TOPICAL OUTLINE.—The Wise Virgins; The Foolish Virgins.

GOLDEN TEXT. — "And they that were ready went in with him to the marriage; and the door was shut." —Verse 10.

INTRODUCTORY.

The Subject of our last lesson was Christian Watchfulness; that of the present is a closely allied subject, the duty of being ready; that is, prepared to meet our Lord when he comes.

The parable of the ten virgins illustrates with great force this duty. It was delivered on the Mount of Olives, to the twelve disciples.

ON THE LESSON.

I.

What do the ten virgins represent? All those who have heeded in any degree the call of the gospel. Or it may also represent sincere believers and hypocrites.

Why were five of them called wise and five foolish? Because of their conduct.

What shows that five of them were wise? The fact of their being prepared, having sufficient oil for their lamps to keep them burning.

Whom does the bridegroom represent? Our Lord Jesus Christ.

What did all the virgins do while the bridegroom tarried? They all slumbered and slept.

What cry aroused them? "Behold, the bridegroom cometh, go ye out to meet him."

What great event does this represent? The coming of Christ at the last day.

Who was ready when the bridegroom came? The five wise virgins.

Who will be ready to meet the Lord when he comes? Those who have received the forgiveness of sins, who cling to Christ as their Saviour, and who show these conditions by their works, according to their ability.

What advice does our Lord give in Luke xii:35-36? Get your Bibles and learn these verses.

II.

What shows that five of these virgins were foolish? That they put off getting ready until it was too late, and did not carry with them a sufficient supply of oil.

What was their condition when the bridegroom came? Their lamps had gone out, and they sought to obtain oil from their companions.

Why did the wise not share their oil with the foolish virgins? They had only sufficient for themselves; to divide would have been to cause their own lights to fail, and all the ten would have been shut out.

What do you understand the lamps and the oil to represent? By the lamps we may understand the professions of all who are in the church; by the oil, the grace of God which is in the heart of all true believers, and it can be obtained only from God through faith in Christ.

Why were not the foolish virgins admitted when they came? They came too late; the door was shut.

What answer did our Lord give them? "I know you not."

What did he mean by saying, "I know you not?" "I cannot take you as my friends, who so carelessly failed to prepare for my coming." They are those whom Christ will not confess before the Father. They never had the Holy Spirit in their hearts.

What admonition does our Lord give in conclusion? See verse 13.

Does any one know when our Lord will come? No; not even the angels in heaven.

What is our duty in regard to his coming? To be ready at any time.

What is it to be ready for his coming? To be trusting in Christ for salvation and showing our faith by works of love toward God and our fellow men.

REFLECTIONS.

The teachings of this parable destroy the hope of those who come into the visible church, thinking to be carried along without personal effort in the advancing host of God's elect. "The prayer of a righteous man availeth much." The sorrowing sympathy that we feel towards those who are still in sin, and which finds expression in sincere prayer to God, brings God's blessing upon us, and often makes us able to say or do something that will turn the sinner to Christ. But we ourselves cannot impart the grace of God (the oil for the lamps.) Each one must draw his supply from the only source. Our kindest friends can only tell us where to go that we may buy of him that asks no money and no price.

"Your duty is to *watch* and *pray*. Therefore the time is kept secret, that you might stand always upon your guard. 'Take ye heed' of everything that would indispose you for your Master's coming and *perplex* you; *watch* for his coming, that it may not at any time surprise you, and pray for grace to qualify you for it, for "ye know not when the time is; and you are concerned to be ready for that *every day*, which may come *any day*."

"Those who have slighted the warnings of the Word, and silenced those of their own consciences concerning the judgment to come, cannot expect any other warnings; and no unfairness can be charged on Christ, if he come suddenly, without giving other notice. Behold, he has told us before."

CHILDREN'S DEPARTMENT.

BY UNCLE ED.

LITTLE ROCK, - ARK.

Dear Uncle Ed:—I am a little boy seven years old, and I thought I would write you a letter. My papa takes THE ARKANSAS METHODIST, and I love to read the Children's Department. I go to Sunday school. Bro. Bently is my teacher. I go to school all the week. I am in geography, arithmetic, third reader and word primer. I love to go to school, but I am sick now, and will have to stay at home this week. I I have been to school just three months and a half in all. Your little friend, L. O. SUMMERS.

Valley Springs, Ark. April 28.

Our little friend has the same name, that was borne by one of the greatest and best men, and I trust he will live to honor the name. He wrote a good letter for a seven year old boy who has only been three and one-half months to school.

UNCLE ED.

DEAR CHILDREN:—Curiosity is a good thing, as in the case of the man of small stature, who through his eager curiosity to see Jesus climbed a tree that stood by the road where Jesus was passing. He saw Jesus and Jesus spoke to him and visited him and he became a good man. Curiosity is a disposition to seek after knowledge. Jesus said, "Search the Scriptures," that is, seek to learn all about them.

Some things are not worth knowing and of some things it is best to be ignorant; but a knowledge of the Bible will make us wise in the true wisdom that will prove our salvation. A very good, useful and pleasant occupation for Sunday afternoon is the solving of Biblical Enigmas or the like. So here is something to excite your curiosity and at the same time test your knowledge of the people of the Bible.

If you rightly solve it, you will also know the name of the church to which your Uncle Ed. belongs, and which all Arkansas Methodists have an interest in. Send in your answers and say what you think of that name for a church in Little Rock. Write out the answer to *each* question and the initial letters will spell the name.

BIBLICAL ENIGMA.

I

What into wine did Jesus turn?
Who was deceived when old and blind?
Who came to Christ by night, to learn?
Who said that Paul had lost his mind?
And what was Jacob's other name?
Where first did Eve and Adam live?
At Jesus' word, "Come forth," who came?
Who to the poor did garments give?

II.

Who first did all the commandments break?
Whose rightful blessing did Jacob take?
The same name seven women have?
Who hid the prophets in a cave?
Who left Peter waiting at a gate?
What nation did God's choice make great?
What man was MADE good in God's sight?
Which Gospel did a doctor write?

OPIUM Morphine Habit Cured in 10 to 20 days. No pay till cured. Dr. J. Stephens, Lebanon, O.

QUARTERLY MEETINGS.

PINE BLUFF DIST.—SECOND ROUND.

Thos. H. Ware, P. E.

Sheridan circuit	do	14-15
Old River circuit	do	21-22
Pastoria circuit	do	28-29
Lehi circuit	May	5-6
Red Field mission	do	12-13
Auburn circuit	do	19-20
New Edinburgh	do	26-27
White River circuit	June	1- 3
De Witt circuit	do	9-10
Stuttgart circuit	do	16-17

WASHINGTON DIST.-SECOND ROUND.

J. H. Riggin, P. E.

Saline, Galena	do	11
Dallas, Dallas	do	14-15
Cove, Mountain Fork	do	17
Prescott	do	22-23
Emmet, Midway	do	28-29
Hope	May	6- 7
Locksburg, Gravelly Point	do	12-13
Missouri Mission, Holly Spng's	do	23
Chapel Hill, Norwoodsville	do	26-27
Washington, St. Paul	June	2- 3

CLARKSVILLE DIST.-SECOND ROUND

I. L. Burrow, P. E.

Van Buren circuit, Mt. Vernon	do	14-15
Chester circuit, Cove City	do	21-22
Ozark circuit Grove	do	28-29
Dyer circuit, Rudy	May	5- 6

MORRILTON DIST.—SECOND ROUND.

George W. Hill, P. E.

Cadron cir	do	14-15
Oppelo cir	do	21-22
Bee Branch	do	28-29
Perryville	May	5- 6
Mount Vernon	do	13-14
Quitman station	do	19-20
Quitman circuit	do	26-27
Clinton cir	June	2- 3

CAMDEN DISTRICT—SECOND ROUND.

J. J. Jenkins, P. E.

Texarkana at Hutchell's chapel	"	14-15
Atlanta at Atlanta	"	21-22
Magnolia station	"	22-23
Hampton at Thornton	"	28-29
Fordyce station	"	29-30
Stephens at Stephens	May	5- 6
Carolina at New Salem	"	12-13
Bearden at Fenstina	"	19-20
Buckner at Lewisville	"	26-20
Camden station	June	9-17
Quachita at Pleasant Grove	"	16-17
Camden circuit,		23-24

ARKADELPHIA DISTRICT—SECOND ROUND.

C. C. Godden, P. E.

Murfreesboro	do	14-15
Amity	do	19
Arkadelphia	do	21-22
Mt Ida	do	26
Crystal Springs	do	28-29
Clark Circuit	May	3
Gurdon	do	5
Okolona	do	9
Tulip	do	12-13
Princeton	do	17
Malvern Station	do	19-20
Malvern Circuit	do	24
Social Hill	do	26 27

MONTICELLO DIST.—SECOND ROUND.

H. D. McKinnon, P. E.

Warren ct., at Wheelers Springs	do	14-15
Selma circuit at Mountain Home	do	21-22
Palestine circuit at Palestine	do	28-29
Lacy circuit at Prarie Chapel	May	5- 6
Arkansas City station	do	12-13
Hamburgh station	do	19-29
Monticello station	do	26-27
Bartholamew circuit	June	2- 3
Hamburgh circuit	do	9-10
Lake Village	do	16-17

NEWPORT DIST.—SECOND ROUND.

Geo. M. Hill, P. E.

Pocahontas, April 13-14, Quarterly Conference 13th at 3 p. m.
Siloam, April 14-15, Conf. 14. at 3 p. m.
Tuckerman April 21-22.
Calamine April 27-28, Conf. 27 at 3 p. m.
Smithville April 28. at 2:30 p. m.
Corning, May 5-6
Shiloh, May 11-12, Conf. 11, at 3 p. m.
Lorado, 12-13. Conf. 12, at 3 p. m.

LITTLE ROCK DIST.—SECOND ROUND.

Horace Jewell, P. E.

15 and Center	do	14-15
Des Arc	do	21-22
Carlisle	do	28-29
Hazen	May	5- 6
Austin	do	12-13
Galloway	do	19-20
Wattensas	do	26-27
Benton Station	June	2- 3
Maumelle	do	9-10
Collegeville	do	16-17
Benton Circuit	do	23-24
Liberty	June 30 and July	1

DARDANELL DIST.—SECOND ROUND.

G. W. Boyls, P. E.

Danville circuit, Corinth	April 14-15
Marvinville mission	April 21-22
Prairie View circuit	April 28-29
Walnut Tree cir., Riley's Creek	May 5- 6
Gravely Hill circuit	May 12-13
Rover circuit	May 19-20
Dardanelle circuit	May 26-27

JONESBORO DIST.—SECOND ROUND

M. M. Smith, P. E.

Big Lake mission	April 14-15
Chickasawba circuit	April 21-22
Osceola circuit	April 28-29
Buffalo Island	May 5- 6
Tyronza mission	May 12-13
Jonesboro circuit	May 19-20
Harrisburgh circuit	May 26-27
Vandale circuit	June 2- 3
Wynne	June 9-10

BATESVILLE DIST.—SECOND ROUND.

Henry T. Gregory, P. E.

Mountain View cir	April 14—15
Melbourne cir	April 21—22
Ash Flat cir	April 28—29
Viola mission	May 5— 6
Newberry cir	May 12—13
Salem cir	May 19—20
State Line mission	June 2— 3

HELENA DISTRICT—2ND ROUND.

Frank Ritter, P. E.

Marianna station	April	21-22
DeView circuit	do	28-29
Forrest City station	May	5-6
Taylor's Creek circuit	do	12-13
LaGrange circuit	do	19-20
Forrest City circuit	do	26-27
Spring Creek circuit	June	2-3
Helena station	do	9-10
Holly Grove circuit	do	16-17
Brinkley mission	do	23-24
Howell circuit	June 30-July	1
Brinkley and Clarendon	do	7-8
Wheatley circuit	do	14-15
Cypress Ridge circuit	do	21-22

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HARRISON DIST.—SECOND ROUND

P. B. Summers, P. E.

Lead Hill	April	14-15
Elixer mission	April	21-22
Bellfonte	April	28-29
Carrollton circuit	May	5- 6
Berryville circuit	May	12-13
King's River mission	May	19-20
Eureka Springs station	May	26-27

SEARCY DISTRICT—SECOND ROUND.

J. M. Talkington, P. E.

Red River cir. at Center Chapel	"	14-15
Lebanon circuit, at Section	"	14-15
El Paso circuit, Cypress Valley	"	21-22
Beebe and West Point station at West Point	"	28-29
Auvergne station	May	5- 6
Weldon circuit at Marion Chap.	"	12-14
Augusta station	"	19-20
Union and Revels sta.; Revels	"	26-27
Jacksonville circuit, at Ward	June	2- 3
Searcy circuit, at New Hope	"	9-10
Kentucky Valley cir. Bethany	"	9-10

FORT SMITH DISTRICT—2ND ROUND.

In Part.

Greenwood cir., at Oak Grave	April	14-15
Charleston cir., at Weaver's S.H.	do	21-22
Hackett City and Huntington at Hacket City	April	28-29
Boonville cir., at Lile's Chapple	May	5-6
Webb City cir., at Caulksville	do	8-9
Magazine cir., at Magazine	do	12-13
Paris and Roseville, Roseville	do	19-20
Hackett City cir., Excelsior	do	23-24
Waldron cir., Square Rock	do	26-27
Cauthron cir., New Prospect	do	29-30
Block Fork mis., Haw Greek	June	2-3
Mansfield cir., Brewster's Chapel	do	5-6

Dear brethren: You will see from the above list of appointments that some of your Conferences are fixed for the middle of the week. The number of appointments and the demands upon my time make this arrangement necessary. The Conference will be held on the afternoon of the first day of your meeting. I suggest that on circuits you have a basket dinnner on that day, that we may have time to transact without hurry, the important business of the Conference, and also, that you continue your meeting from Sunday until the time of the Conference. I hope to meet a full attendance of official members at each Conference and may the Holy Spirit be present to guide our counsels and bless our souls. SIDNEY H. BABCOCK, P. E.

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May do for a stupid boy's excuse; but what can be said for the parent who sees his child languishing daily and fails to recognize the want of a tonic and blood-purifier? Formerly, a course of bitters, or sulphur and molasses, was the rule in well-regulated families; but now all intelligent households keep **Ayer's Sarsaparilla,** which is at once pleasant to the taste, and the most searching and effective blood medicine ever discovered.

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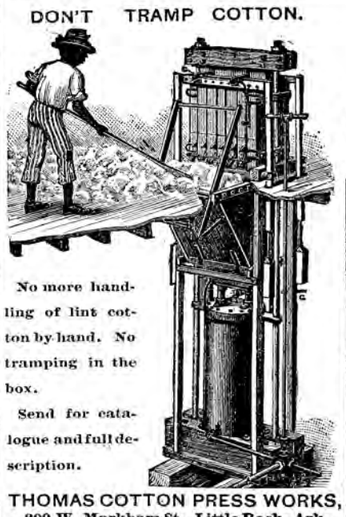

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ARKANSAS METHODIST.

OBITUARIES.

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

SPEER—Son of Col. T. D. and Mrs. M. A. Speer was born near Americus, Sumpter Co., Ga., Sept. 1, 1865, removed with his parents to Norcross, Ga., in boy-hood; and at the age of about 18 years was converted to the religion of our Lord Jesus Christ, and joined the M. E. Church South, which relation he sustained, with Christian integrity, unto the day of his death in Lonoke Co., Ark., March 14, 1888. His death was very sudden. He was at church on Sunday, March 11, seemingly in the vigor of a strong young man-hood, the thought never entering the mind of any one that he should be so soon snatched away. But he was taken violently and fatally ill that very evening. He came to Arkansas last May to live with his brother and by his exemplary living had won a large circle of warm friends. He was Secretary of the Sunday School at Mt. Tabor Church, Austin circuit. He was a modle young man. Every body said "He is a good young man." He said to his grief stricken brother shortly before he died. "If I die I am all right." His funeral was attended by a large company of sorrowing, weeping friends. He leaves, here to mourn his departure, a broken hearted brother and sister-in-law, and in his native State is an aged and infirm widowed mother, to receive the dreadful shock of the sad intelligence, that her boy is gone and she shall see him no more in the flesh. It won't be long until an eternal reunion will take place. May God bless and save the sorrowing ones! C. M. KEITH P. C.

Cabot, Ark.

DICKERSON—The undersigned committee having been appointed by the district Quarterly Conf. of the White River C't, Pine Bluff Dist., Little Rock Conf., to draft appropriate resolutions touching the death of our beloved and lamented brother N. Q. Dickerson, hereby submit the following:

Whereas, It hath pleased our heavenly Father, in his infinite wisdom, to remove from our midst our dear brother N. Q. Dickerson; Therefore be it

Resolved, By the aforesaid Quarterly Conference that in the death of Bro. N. Q. Dickerson the church has sustained a great and irreparable loss; that in his consistent life and godly conversation he exemplified most beautifully and cogently the verity of our blessed and holy religion, and ever furnished the community in which he lived, a noble example of Christian rectitude; that he was a man of deep-consecration and solid piety, his faith taking strong and tenacious hold upon the promises of our blessed Lord, and he ever "*rejoiced in the hope of the glory of God.*

Resolved secondly—That our warmest Christian sympathies go out to his family in their great bereavement, and we pray God that his benedictions and mercy may abundantly rest upon them.

Resolved thirdly. That copies of these resolutions be furnished, by the secretary of this Quarterly Conference, to the family of our deceased brother, and also to the DeWitt Gazette and ARKANSAS METHODIST with request for their publication.

CHAS. B. BRINKLEY, ALFRED F. HINSON, P. N. HOWELL, } Com.

On motion the foregoing resolutions were by the Quarterly Conference adopted, and ordered spread by the secretary upon the record

THOS. H. WARE, P. E. C. J. KIMAST, } Secy.

PERRY—Rev. J. M. Perry was born in the state of Ga., Dec. 12, 1812, and departed this life at his home in Lonoke co., Ark., March 4, 1888, and so was a few months over 75 years old. He was converted about the age of 14 years, and joined the Methodist Church in which communion he continued to the day of his death. He was ever jealous and zealous for the good name and welfare of his church. He was a local Elder in the church for a number of years, but of late years did not exercise the functions of this office, owing to increasing infirmatives of age. He took great interest in the progress and prosperity of his (the Austin circuit.) His absence from a Quarterly Conference was occasion for remarks and inquiries on the part of his friends present. His last illness was long and painful, but he bore it with heroic fortitude; not a mumer or a complaint ever escaping his lips. He rounded up all his business affairs with the calmness and composure of one preparing for a cherished earthly journey. Spake confidently of his ascension to the heavenly inheritance, and died, as one falling asleep. "Uncle Jack," as he was familiarly know and called is no more among men in the flesh. His mortal remains rest in the tomb, in hope of the resurrection, while his spirit has returned to God who gave it. He leaves an aged and bereaved widow, and a large family of children, all grown and with families of their own, and all members of the church, together with a large circle of neighbors and friends to mourn his departure. May the sustaining grace of God, the Father, with the comforting influences of the Holy Spirit, through the merits of Christ the Lord, be given to all, that each individually may "Lay up for himself a good foundation against the time to come, that they may lay hold on eternal life."

C. M. KEITH P. C.

Cabot, Ark.

SMITH—Edward T. Smith, son of D. C. and N. C. Smith was born April 7, 1874, and died of spinal cerebro meniugitis at his home near Charleston, Franklin co., Ark., Feb. 24, 1888. He was taken violently ill at school, Jan. 25, and went home. He was a great sufferer for thirty days, but he bore his afflictions with remarkable patience for one of his years. His remains were interred at the Nixon grave yard so await the resurrection morn. May God bless his bereaved and sorrowing mother and other surviving relatives. W. H. METHENY.

Charleston, Ark.

DAVIDSON—Died Jan. 19, 1888, at her home in Philips co., Ark., Mrs. Margret Davidson. She was born Feb. 15, 1831, in Fleming county, Ky., moved to the State of Arkansas in 1839; was married to John G. Davidson, April 5, 1857. Sister Davidson was a member of the M. E. Church, South, from early childhood, was a true and devoted Christian, the preacher's friend. A faithful servant and liberal supporter of the church. Her life was one of holiness, her walk close with God. She lived a happy, obedient child of God. She died in the triumphs of a living faith. A life of toil and service, a happy home in heaven. Halelujah! Glory to God.

W. D. KELLEY.

SMITH—Sister Louisa Smith was born in Hall co., Ga., Sept. 25, 1831, and died in Arkansas Jan. 19, 1888. She was married to Thomas L. Smith, Sept. 1851, who died in the year 1863, leaving her a widow with several small children for whom she lived and labored, ever striving to teach them by precept and example, the beauty and granduer of a pious, godly life. She was a faithful and consistent member of the M. E. Church, South. Her life was pure and holy, her death triumphant and sublime. Thank God for her dying testimony.

[Nashville Advocate please copy.]

W. D. KELLEY.

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

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

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

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

☞ Pimples, blackheads, chapped and oily skin prevented by Cuticura Soap. ☜

Relief in one minute, for all pains and weaknesses, in Cuticua Anti-Pain Plaster. the only pain-killing plaster. 25c. 1

GOLD Live at home and make more money working for us than at anything else in the world. Either sex. Costly outfit FREE. Terms FREE. Address, TRUE & Co., Augusta, Maine.

MERRELL'S FEMALE TONIC

Is repared solely for the cu. of complaints which affect all womankind. It give one and strength to the uterine organs, and corrects dangerous displacements and irregularities. It is of great value in change of life. The use of MERRELL'S FEMALE TONIC during pregnancy greatly relieves the pains of motherhood and promotes speedy recovery. It assists nature to safely make the critical change from girlhood to womanhood. It is pleasant to the taste and may be taken at all times with perfect safety. Price, $1.

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For The Nervous The Debilitated The Aged.

Medical and scientific skill has at last solved the problem of the long needed medicine for the nervous, debilitated, and the aged, by combining the best nerve tonics, Celery and Coca, 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 mend the strain and paralysis of the nervous system.

Recommended by professional and business men. Send for circulars.

Price $1.00. Sold by druggists.

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Tutt's Pills

CURE

Malaria, Dumb Chills, Fever and Ague, Wind Colic, Bilious Attacks.

They produce regular, natural evacuations, never gripe or interfere with daily business. As a family medicine, they should be in every household.

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Simply send stamp for free package of the remedy that will break chills at once. Cures when quinine fails. Can be taken in the fever as well as in the chill. Never hurts the head like quinine.

In offering a free package, I do all that I can do to win your confidence. I shall withdraw this offer in a short time—as soon as enough people have spoken well of it to make the sale of it profitable. So write at once to

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

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

April 24, '87.

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THE property of the Arkansas, Little Rock and White River Conferences, and controlled by a board of trustees; competen, and progressive faculty; comprehensive corriculum; 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.

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

No. 0 sin. bug. harness, breast C 1 in. trace, 2½ in. saddle.	$6 50
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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, EPILEPSY or FALLING SICKNESS a life-long study. I warrant my remedy to cure the worst cases. Because others have failed is no reason for not now receiving a cure. Send at once for a treatise and a Free Bottle of my infallible remedy. Give Express and Post Office. H. G. ROOT, M. C., 183 Pearl St. New York.

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

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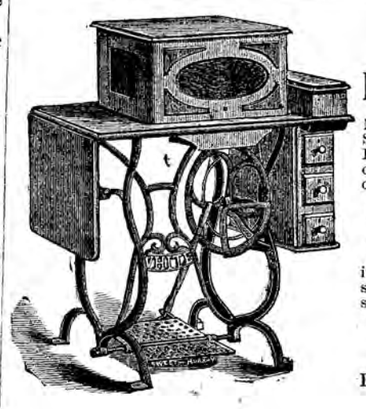
BASS' CHICKEN CHOLERA CURE.

Is warranted to stop the Cholera among Poultry, and increase the Egg Production 25 per cent. It is endorsed by some of the largest and most intelligent poultry breeders of the Southwest.

Price 50 Cents Per Package.

For Sale by all Druggists.



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ARKANSAS METHODIST.

SATURDAY, APRIL 14, 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. FISHBACK.
Fort Smith, Feb. 1. 1888.

For Auditor.

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

For Attorney-General.

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 a candidate for the office of Attor-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. LEA, 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., Brinly Plows.

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

Physicians, clergymen and scientists, unite in recommending Ayer's Cherry Pectoral as an invaluable remedy for throat and lung troubles.

The true value of a good home is too often realized only when it is broken up and gone.

Important to All Who Work

for a living. Write to Hallett and Co., Portland, Me., and they will send you full information, free, showing you how you can make from $5 to $25 and upwards a day and live at home, wherever you are located. Some have made over $50 in a day. Capital not required; you are started free. All ages; both sexes. All is new. Great incomes sure from the start. Fortunes await all workers who begin at once.

Farmer: "Going to try for a pension, eh? Then you were in the war?" Tramp: "No; but I had ter read ther war news ter me grandmother an' injured me eyesight."

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.

Hughes' Tonic,

CERTAIN REMEDY FOR

CHILLS AND FEVER.

It will Cure the Most Obstinate Cases.

As an ALTERATIVE, it cleanses the system and relieves bilious disorders.
As a TONIC it gives tone and strength.

TRY IT.

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 bulk than any corn ever known here. It is well-nubbed and hand-shelled; grains two-thirds to three-quarters of an inch long. Send stamp for circular. Peck, $1.00; one-half bushel, $1.50; per bushel, $2.50. Two pounds by mail, prepaid to any address, $1.00. Sacks free. I. N. SHANNON,
Goodlettsvile, 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.

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 as above named, concerning work next school year. Address,

JAS. T. CLARK,
49-4t Auvergne, Jackson Co., Ark.

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. 50—3t.

Kindness is the music of good will to men, and on this harp the smallest fingers may play heaven's sweetest tunes on earth.

Bradfield's Female Regulator

Will give a blooming color, an elastic step and a cheerful spirit to the woman of sallow complexion, heavy dragging motion and melancholly disposition.

Treatise on "Health and Happinees of woman" mailed free.

BRADFIELD REGULATOR CO. Atlanta, Ga.

Parson Fitzroy is nothing if not elegant in his pulpit diction; but he rather surprised his parishioners on Sunday when he arose to the supreme felicity of referring to "Lot's lady, who was transformed into a monolith of chloride of sodium.

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.

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.

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.

DOVER CIRCUIT.—My second quarterly meeting closed yesterday. Bro. Boyles, our P. E. came to Dover last Tuesday morning and remained at Dover holding services until Saturday. Bro. W. J. McAnally, of Atkins circuit, came Wednesday. Both of these earnest ministers of the grace of God preached to the delight and spiritual profit of the people. The services were greatly blessed of God in reviewing and quickening the zeal of the church. Saturday morning Bro. McAnally left for his work carrying with him the blessings of my people. May he repeat his visit.

Our quarterly meeting was held at Scottsville, one of the weakest of my appointments. I had hoped to make a successful attack on the kingdom of darkness, and capture some of the trusty servants of sin for the Lord Jesus Christ, but the rain fell in torrents. Saturday morning the rain ceased so that we had preaching and held the Conference. The attendance was good. Bro. Geo. A. Bowden, son of the patriarch, Rev. J. J. Bowden, was licensed to exhort. The Stewards report a little over one-third of the preacher's claims paid. The preacher is up with the stewards with the Connectional claims. In the afternoon Saturday the rain came down again and continued through the night, holding up Sunday morning so that we had a very interesting service. The congregation was large and attentive.

The Presiding Elder is very popular both among preachers and people. He comes in time and stays long enough to learn something of the condition and needs of the work. He left this morning to go to his wife's home, having been away among the churches three weeks. May the good Lord bless the preacher's wives, that are "keepers at home."

I serve a good people. Peace and harmony prevail. The editor of the popular Methodist is expected at the District Conference to be held at this place. Your fellow-laborer.

J. S. CLOWER.

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 rapidity 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 unequaled. 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."—THO. PRIM, M. D., Alabama.

FULL WEIGHT PURE

DR. PRICE'S CREAM BAKING POWDER

MOST PERFECT MADE

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 Amonia, Lime or Alum. Sold only in cans.

PRICE BAKING POWDER CO.

NEW YORK. CHICAGO. ST LOUIS.

FITS STOPPED FREE

Marvelous Success.

Insane Persons Restored. Dr. KLINE'S GREAT NERVE RESTORER

for all BRAIN & NERVE DISEASES. *Only sure cure for Nerve Affections, Fits, Epilepsy, etc.* INVALUABLE if taken as directed. *No Fits after first day's use.* Treatise and $2 trial bottle free to Fit patients, they paying express charges on box when received. Send names, P. O. and express address of afflicted to DR. KLINE, 931 Arch St., Philadelphia, Pa. See Druggists. *BEWARE OF IMITATING FRAUDS.*

NOTICE TO CONTRACTORS.

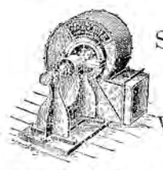
The contract for a female college to be built at the town of Searcy will be let about the 15th of April. The plans and specifications of the building can be seen at the office of W. R. Coody from the 3d of April to the 15th. The probable cost of building, $20,000 or $25,000. Sealed bids will be left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

E. M. PIPKIN, Chairman.

OF INTEREST TO ALL COTTON MEN!

The Sailor Patent Cotton Elevator!

Elevates, Cleans and Dries Seed-Cotton Instantly.



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Cheap, Practical, Labor-Saving, Improving the Staple

And Lessening the Fire Risk.

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

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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., call on or address THOMAS ESSEX, Land Commissioner, At the Depot, Little Rock, Ark.

GUS BLASS & CO.

Call the attention of their city and country patrons to their

IMMENSE STOCK OF DRY GOODS,

Notions, Shoes and Slippers,

CLOTHING AND FURNISHING GOODS.

Dress Goods, White Goods, Wash Goods,

Hosiery, Gloves, Handkerchiefs and Parasols

Are Specialties of which we have a better assortment than can be found in the State.

GUS BLASS & COMPANY,

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Little Rock, - - - Arkansas.

Full Dress Suits and Clerical Suits a Specialty.

VICTOR CHILL CURE,

—SPEEDY AND PERMANENT CURE FOR—

CHILLS & FEVER.

MALARIAL AND SWAMP FEVERS

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

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—GENERAL DEALERS IN—

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Grocers and Cotton Factors.

ESTABLISHED, 1865.

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LIFE ASSOCIATION,

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

Dr. A. G. BROWN, President. JOHN A. DENNY, Secretary.
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GROCERS, COTTON FACTORS,

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Provisions and all Kinds of Country Produce on Commission. Agents for Miami Powder Co.

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OUR - FIRST - SLAUGHTER!

NO CATCH!

WE MEAN JUST WHAT WE SAY!

This Week we are Putting our Entire Stock of

Dry Goods, Gents' Furnishing Goods,

Shoes, Hats and Caps,

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

M. M. COHN & CO.,

Main and Markham Streets, : : Little Rock, Ark.

Glidewell Hotel.

AMERICAN PLAN

Corner of Fourth and Louisian Streets, Little Rock, Ark.

STREET CARS RUN BY THE HOTEL.

Board per day, : : : : : : $1.25--15.0,
Board per week, : : : : : $5.00
Board and lodging per week : : : 7.00,

Centrally Located. H. E. GLIDEWELL, Pro

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

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Illustrated with designs recently executed. Address

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

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MEXICAN MUSTANG LINIMENT cures all ailments of HORSES, MULES and CATTLE. Rub in!

MUSTANG LINIMENT

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

MUSTANG LINIMENT

MEXICAN MUSTANG LINIMENT conquers SPAVINS, SCRATCHES and SPRAINS in HORSES and MULES.

MUSTANG LINIMENT

MEXICAN MUSTANG LINIMENT, *Penetrates Muscles to the Very Bone!* Wonderful! TRY IT!

MUSTANG LINIMENT

MEXICAN MUSTANG LINIMENT should always be kept in HOUSE, STABLE and Factory.