

THE ARKANSAS METHODIST

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

BY BENNETT & EMMONSON.

"Speak thou the things which become sound doctrine."

TERMS, IN ADVANCE.
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THE MISSION DEBT.

BY REV. JNO. W. BOSWELL.

Faith in missions has not declined, but the church is wonderfully slow in seeing the world's needs and meeting its obligations to the ignorant millions. The faith and zeal of those who are charged with affairs and know what ought to be done, are sometimes in advance of those who supply the means. Hence the present indebtedness of the Board of Missions. Appropriations were made and the church failed to furnish the money. The debt is not sufficient to burden a million of Methodists, but quite sufficient to embarrass the few who have charge of our missionary operations. Something had to be done to arouse the faith and slumbering energies of the church. A call was made last year to spend a week in prayer and make self-denial offerings. The amount realized was something over \$26,000—, not enough to pay the debt, but it was some relief to the Board. The result was so beneficial in so many directions that the church deems it important to repeat the call, and April 1-8 is set apart for self-denial and prayer in behalf of missions. The observance of last year's call indicated that many of our people who had already paid their annual dues were willing to make sacrifices in order to pay more; and then it resulted in disseminating missionary information and infusing the missionary spirit into the hearts of many hitherto untouched. Besides this, the observance of the week was a spiritual feast to thousands, bringing prominently before them both in theory and practice the duty of sacrifice which is essential to all true religion.

It is believed that the coming season will be much more generally observed than the last, and be much more fruitful. More intelligence will be disseminated, the needs of the suffering world will be considered, self-denial offerings will cause the church to feel more sensibly its identity with humanity, and in turn the Board of Missions will share more largely in the sympathy of the people, and prayer for the success of missions be more general and more hearty.

The anti-mission spirit, though not very extensive in the church, is the most stubborn, and hardest of all evil spirits to dislodge. It must be conquered and cast out. Nothing short of a general move, and the lifting up of hands and hearts from the depths of humility will do the work.

The great success already achieved ought to stimulate our faith and quicken our energies. We commenced operations in 1846 with 272 missionaries all inside the borders of the United States. These figures include 127 missionaries among the colored people with 29,430 members. The colored people have, at their own request, been "erected into an independent organization," at least those who adhered to the Southern Church after the close of the war. We have now extensive home missions, and occupy stations in China, Japan, Brazil and Mexico. We have 468 missionaries, more than half of whom are converts from heathenism and Mexican Romish superstition. These missionaries report 23,181 members; 11,352 Sunday School scholars; \$829,370.93 worth of church property; \$9,832.15 contributed last year to the benevolent enterprises of the church. These figures do not include the work in Japan, which field has been occupied less than two years, and is as promising as any mission post of the church.

We must pay the debt and occupy other ground. "The fields are white unto harvest." The nations call. Men and women are standing ready, and, fired with love for God and souls, are eager to go. Nothing but an empty treasury and an unwilling church stands in the way. Let us wake up—and recognize and discharge our obligations. We can, if we will, do our part in redeeming the world. Those of us who cannot "go," can "send."

"That man may LAST but never LIVES, Who much receives, but nothing gives; Whom none can love, whom none can hate, Creation's blot, creation's blank." [Thank, Morrilton, Ark., March 22, 1888.]

ATTENTION, SUBSCRIBERS!

If THE ARKANSAS METHODIST is failing to reach any post-offices in this State by Saturday of the current week, please advise us by postal card. We finish printing and mailing our paper by Thursday night each week.

"ALL THAT THOU COMMANDEST US, WE WILL DO."

Conviction deepens that the week of self-denial and prayer should be universally observed. The possibilities and perils of the situation should awe us. Loyalty, prayer and self-denial now will be the death of our missionary debt and the renewal of our missionary life. The week cannot be observed any where without some benefit—a double benefit, visible and invisible—the increased contributions to the Lord's treasury and the enrichment of religious experience. If then it be observed everywhere throughout our Methodism—by the thousands of our Israel—the aggregate result cannot be tabulated except upon the books of the final judgment.

The subtle, mischievous error among us has been that the work of missions is of secondary importance—a side issue—a business which can be relegated to connectional boards and pushed by the dignitaries and wealthy men of the church.

Consequently only a few give, the many do not. A few are deeply in earnest, but some are openly hostile, and a very large number coldly acquiesce in what others do. That error ought to die and will die. The call of missions is the call of God; the work of missions, the work of the church; the spirit of missions, the spirit of Christ; the field of missions, "all the world;" the subject of missions, "every creature;" and the obligation of missions is the Divine imperative upon every child of God. If the week of prayer and self-denial shall enlighten our understandings, warm our hearts, loosen our purse-strings and rally us to the forefront of the battle against the powers of darkness, then will April 1-8 be epochal in our history.

The missionary debt is as nothing, looked at in the light of our resources, opportunities and responsibilities. The South has had never a brighter day and Southern Methodism, a brighter prospect. In all material interests our country is improving as if she had not heard the sound of battle or felt the shock of war. Our church membership is increasing in a ratio unparalleled in our history. We are building finer churches and more of them than at any former period. God's blessing is on us. But who can measure our guilt, if we fail to heed the signals of providence to "Go up and possess the land?" Foreigners are striving to take the Sabbath from our churches and the Bible from our schools. The Pope is spying out our liberties and buying up our land. Our great cities, under the domination of the whiskey power and an alien population, are fast becoming hot beds of infidelity and crime and "storm centres" from whence cyclones of evil are to sweep down upon us. The home cry is urgent. The situation portends a dark and stormy period unless the church awakes in time to see our peril and feel her responsibilities.

Allen is pleading for the 400,000, 000 Chinamen; Lambuth and Moseley would hurry us to the "island empire" before the Japanese are converted; Keener urges to the land of the Aztecs, propitious with hope and stained with the blood of the protestant martyrs; Galloway would have us enlarge our field among the Aborigines of our own country and Granberry is striving to multiply our forces under the Southern Cross. The time is fast coming when our missionary band must march "in India's coral strand, drink 'from Africa's sunny fountains' and plant the cross where now the crescent waves. By every token we must marshal our forces for the conquest of the world. May God send upon us the spirit of self-denial and the agony of unquenchable supplication" that "the salvation of Israel may come out of Zion." Surely none of us will fail to do our duty at this momentous time. May God baptize our sermons, our prayers, our hearts and our gifts. The appointed and fateful week is at hand.

Israel said to Joshua "All that thou commandest us, we will do, and whither thou sendest us we will go." Heroic words, pledging to noble deeds! May the spirit of ancient Israel fall upon our beloved Zion. The sword of Joshua was not more successful in the land of Canaan than will the sword of the spirit be when wielded by the true soldier of the cross in Pagan lands.

SIDNEY H. BARCOCK.
No. 420, 15th St., Fort Smith.

SANCTIFICATION.

Say to my beloved brother Turrentine, that it was not my dignity he offended—I have hardly enough to offend—it was the dignity of the subject; but if in saying that I offended him, I beg his pardon.

Now let us, as many as the editor will permit, and who are so inclined, discuss the real issue without personalities. Be very short and pointed and the editor will not cut us off; otherwise we cannot blame him. What is the issue? I state it thus: Methodism teaches the second blessing theory of sanctification. This I affirm. My first argument I draw from the conclusions of my opponents. They concede that regeneration and sanctification are distinct states of grace: that the first may be possessed while the possessor is seeking the second. They further concede, that this second state, which in Methodist parlance, is called sanctification, is attainable in this life by faith. If then sanctification come after regeneration, and is attainable by faith, in life, it is a second blessing. It is idle to play with the word second, as some have done by saying "Oh, yes I have had the second third and fourth blessing." The word "second," when used in lieu of sanctification, means a degree of grace and not a mere repetition of grace.

TEMPERANCE CAUSE IN ARKANSAS.

To a friend in W. Va., Col. W. P. Grace wrote a letter from which the W. Va. Christian Advocate copied as follows:

"The cause of temperance is making wonderful progress in this State. Out of seventy-five counties in the State, thirty vote down the saloon, and we have strong hope of adding at least ten more to this list at our next election. It is about one hundred miles from Pine Bluff to the Louisiana line, and there is not a saloon in all that distance, whereas when you were with us there were saloons at every crossroad. We have driven the liquor traffic to the centers of population; we are still urging the fight. The whiskey men have got to the point where they say: 'We are willing to pay any license you may name, but let us keep our business.' It now costs \$725 to sell liquor in the county in this State; and then in addition to this tax the cities have the power to fix the license at any figure they may wish and in Pine Bluff this figure is \$500. I have been in this work for ten years. I am now Grand Lecturer for the State, and will go out in the field this summer."

DEATH OF CHIEF JUSTICE WAITE.

Chief Justice Waite of the Supreme Court of the United States died at his home in Washington, D. C., March 23. The president had issued official notice "to the people of the United States," as follows:

"The painful duty devolves on the president to announce the death, at an early hour this morning, at his residence in this city, of Morrison R. Waite, chief justice of the United States, which exalted position he has filled since March 4, 1874, with honor to himself and high usefulness to his country. In testimony of the respect to the memory of the dead, it is ordered that the executive offices in Washington be closed on the day of the funeral and be draped in mourning for thirty days, and that the national flag be displayed at half-mast on buildings and on all national vessels on the day of the funeral."

He was born in Conn., Nov. 29, 1816; in early life had advantages of common school education, and afterwards graduated in Yale college at the age of twenty-one. He studied law, and removing to Ohio early became distinguished in his profession. "The death of Chief Justice Waite," says the Arkansas Democrat, "removes from our midst one of the ablest, purest and best of our great jurists—a man in all respects worthy of the high and honorable position he held. A great lawyer, a fine student and a hard worker, he possessed in addition a judicial cast of mind and an inherent love of justice that guided him in all his investigations. He will be mourned by the entire country, and fortunate will this country be, if his mantle

shall fall on one equal to him in all the great qualities that marked his career."

THE INTELLECTUAL VALUE OF RELIGION.

Scholastic instruction is becoming in all countries more uniform every year. Particularly is this the case when it is done by public authority. To-day elementary education is substantially the same in all parts of the earth. Probably on the whole this uniformity in elementary education offers the fairest and most satisfactory way to examine and compare the effect of the different systems of religion in delivering from darkness and in causing intellectual light to shine and in making accessible learning and knowledge, with all their attending benefits. In making the comparison, our standard of measure may be that adopted by United States Commissioner of Education Eaton, being the number enrolled in the primary schools in proportion to each ten thousand of the population; and a primary school shall be held to be a place, where pupils from 6 to 14 years of age are at least taught to read, to write and to count; and as the day has passed when it can any more be said that there are any foreign lands on the globe, our survey and field of observation can be worldwide.

We will begin the inquiry by examining the educational condition of India. It is a country with an immense population, numbering 250,000,000, three-fourths of which are Hindus idolaters and four-fifths (50,000,000) of the remainder Mohammedans, and all either directly or in a general way under British rule. Since the Sepoy rebellion in 1857, the imperial government gives "a grant in aid" equal to about one-third of the expenses to all schools that pass an approved inspection. The reports show an average of 103 pupils in the primary schools to every ten thousand in population. In considering the magnitude of the work to be accomplished in enlightening this people, the government officials state that even in the most favored province (Bombay), 75 per cent. of the male children and 98 per cent. of the female children are yet unreached with educational facilities. And this statement is corroborated by the returns of the census. According to the last taken, it appeared that in ten provinces, with a total of 103,000,000 male inhabitants, 94,750,000 were illiterate, and among the 99,700,000 female inhabitants, 99,500,000 were illiterate. Evidently if a people wish to escape darkness and dwell in light, this form of religion which has "changed the glory of the incorruptible God into an image made like to corruptible man, and to birds and four-footed beasts and creeping things," is not the realm in which to find it.

THOS. M. C. BIRMINGHAM.
Altus, Ark., March 22, 1888.

THE THEATRE IN THE CHURCH.

Will the editor be so good as to remind Bro. Wm. M. Green, my old and very warm friend, of the Tennessee Conference, who a short time ago in your paper writes so temporarily about the devil's masterpiece, badly named theatre, that it took Bishop Soule and myself both to make him an elder, when and where both bishops and elders were scarce; and that in reading the service (for I read it all, the bishop not being able to read any part of it), if I remember right, I put, or ought to have put, a little heavier stress than usual on the injunction to be "ready with all faithful diligence to banish and drive away all erroneous and strange doctrines, contrary to God's word." How is it, then, that I hear him distinguish among theatres as bad, better and best, and all that? Please say to him that his best ones are my worst ones. The more genteel, or those of higher order, falsely and hypocritically so considered by themselves, are, in my judgment, ten fold more injurious to the church than the low and vulgar ones. In the scale of morals, there is but one grade of theatres. They are all putrid, criminal and hypocritical—the open, notorious and unblushing enemy of God and of all good.

And if when we get there and find women in a costume calculated and intended to advertise the degree of the chastity of the wearers, we can retire! Well, one would suppose so! I doubt if a man could remain comfortably in the Mississippi Conference with such sentiments issuing from his lips.

R. ABBY.

BISHOP GALLOWAY IN HELENA.

Special to Arkansas Democrat.
HELENA, ARK., March 26.—Bishop Charles B. Galloway preached a very profound sermon in the M. E. Church, South, in this city yesterday morning to a large congregation, and at the close of his discourse stated that it would give him great pleasure to dedicate the church while he was in this city, but that a debt of \$2,400 was hanging over the church which would have to be liquidated before the dedication could take place. He then suggested to the members that an effort be made to raise that amount. The congregation, greatly to their surprise, raised the amount in ten minutes. The dedicatory services were set for last night, but inclement weather interfered, and the dedication was deferred until some time in May.

DEATH OF MRS. S. L. COCHRAN

DEAR BROTHER:—This will bear the sad news that Sister Cochran, wife of Rev. S. L. Cochran, died last night. Our dear brother needs the prayers and sympathy of the Church in this deep and sad affliction.

Yours in deep sadness,
March 23. FRANK RITTER.

WINFIELD MEMORIAL CHURCH.

DEAR BRO. BENNETT—I see in THE ARKANSAS METHODIST of March 24, a suggestion that we erect in the city of Little Rock a church to the memory of Dr. A. R. Winfield. This move I most heartily endorse. No grander monument could mark the city where he labored and toiled so hard for his Master, and where he laid himself down and died. By all means, let the enterprise be pushed to completion. I think, with Bro. Keith, that Fifteenth and Center congregation occupy the field where this church should be erected, for these reasons: First, that this is the last pastoral charge of his long and laborious life; and second, this church at this time is very much in need of assistance, in order to give Methodism a second strong-hold in the city of Little Rock. Let the friends of our departed brother unite at once on this worthy enterprise, not only in Little Rock, but throughout the State, and even outside of the State, and build this house to the memory of him who gave his life for the church in Ark. I will help, and will be heard from at another time.

A. D. JENKINS.

THE OUTLOOK IN THE UNITED STATES.

The total immigration into this country from 1790 to June 30th, 1887, has been 14,177,747. From 1820 to 1885, 26.30 per cent. came from Germany, and 18.63 per cent. from Ireland. "Three-fifths of the European immigrants have come from Roman Catholic and many from infidel or rationalistic and communistic stock."

A historian says: "Colonizing races, nascent languages, and periods of agitation have been the favorites of Christianity." The existence in the United States of 112,744 evangelical church organizations, with 83,854 ministers and 37,379 local preachers, and 12,132,651 communicants, a three-fold gain of the communicants upon the total population is at least some evidence that this is one of Christianity's "favorite" periods.

One great test of the piety of the times is the willingness to give freely and as the Lord has prospered. Here also there has been progress. The aggregates are vast, although by no means equal to the ability of God's people. The American churches in the last eighty-six years have contributed \$167,959,921 to home and foreign missions, and are contributing \$7,000,000 annually to these objects. Dr. Dorchester, to whom more than to any other scholar the students of religious statistics in this country are indebted, and to whom the compiler of these facts acknowledges his indebtedness, said at the Washington meeting of the Evangelical Alliance: "Probably, since 1850, more money has been raised by the Protestant churches of Christendom for purely evangelizing purposes, aside from current church expenses and local charities, than was raised for the same object in all the previous eighteen centuries."

The proofs are sufficient that while there is the inexorable demand of God's law and providence upon all the people that they be prophets and come to his help against the mighty, there is little occasion for alarm and hopelessness.—Pittsburgh Advocate.

TO SUBSCRIBERS TO CENTRAL COLLEGIATE INSTITUTE.

DEAR BRETHREN:—I made a call in THE METHODIST of March 10th, for \$500 by the 31st inst. The response to this call has not been so prompt as to the other call. Not quite half the sum named is yet in. Please let all who know themselves to be indebted to the school send at once. Let us have the \$500 by April 14. This is an urgent call. The note falling due must be met. Address all letters to me at Altus, Ark., and send money in bank exchange, or in P. O. money orders on Ozark P. O. Very truly,
V. V. HARLAN, Agt.

THE COAL HILL CONVICTS.

Result of the Investigation and Report of the State Board of Commissioners.

From a personal inspection of the convict camp at Coal Hill, in Johnson county, made on March 22 and 23, 1888, by the board of commissioners for the management and leasing of the state penitentiary, the following conclusions of fact have been reached and are now made known:

The lessees of the penitentiary have violated the rules and regulations prescribed by the board for the government of the convicts, worked in the mines near Coal Hill in the following respects:

First—The said convicts have been worked in said mines at hours and under circumstances forbidden by the board and the laws of the state.

Second—Brutal men have been placed as wardens over said convicts who have inflicted such inhuman punishments upon them as to cause the death of some and the greatest physical torture to many others.

Third—Said convicts have not at all times been furnished sufficient food, clothing and medical attention.

Fourth—Suitable lodging and bedding have not been provided for said convicts.

Fifth—Suitable quarters for the sick and disabled have not been provided, although expressly ordered by the board.

Sixth—Unreasonable punishments have frequently been inflicted upon said convicts by the wardens in charge, for failure to perform the tasks allotted them.

Seventh—Said convicts have been worked in said mines without suitable provisions being made to prevent accidents, by reason of which many of the convicts have received serious, and in some cases fatal injuries.

Eighth—Said convicts have been worked when physically unable to do so, and have been whipped for complaining of inability to work.

Ninth—The warden of the penitentiary whose duty it is to prevent such violations of the law and to see that the rules and regulations prescribed by the board are faithfully executed, has wholly failed to perform that duty.

In consideration, therefore, of such flagrant violations of law and of the rules and regulations prescribed by said board by said lessees, it is deemed imperative necessary that said camp near Coal Hill be at once abandoned, and that convicts be not permitted hereafter to work in mines or other dangerous places, or elsewhere in the state beyond the immediate supervision of the physician of the penitentiary, or some physician appointed by him, with the approval of the board.

It is therefore by the board ordered that the lessees of the penitentiary cease immediately to work any of the convicts of the state in the mines near Coal Hill, or in mines or like dangerous places elsewhere; that all of the convicts at or near Coal Hill be at once removed to the walls of the penitentiary, and that no convict be worked hereafter at any place beyond the immediate supervision of the physician of the penitentiary or of some physician who may be appointed by him with the approval of the board.

And the board being further of the opinion from the facts and circumstances coming under its observation during this inspection and investigation, that the abuses and violations of law and of the rules and regulations prescribed by the board, which were ascertained at said convict camp near Coal Hill, are mainly attributed to the negligent if not criminal conduct of the present warden of the penitentiary, whose duty it is to prevent such abuses and violations, it is further ordered by the board that said warden be at once discharged and dismissed from such position, and that he be not hereafter retained in the service of said lessees, or in or about the penitentiary or the convicts; and that said lessees appoint another warden, subject, however, to the approval of the board before he shall be permitted to enter upon the discharge of any duty.

Done at Little Rock, this 26th of March A. D. 1888.

SIMON P. HUGHES, Governor.
E. B. MOORE, Sec. State.
DAN W. JONES, Atty. Gen'l.
Board of Penitentiary Commissioners.

ARKANSAS METHODIST.

SATURDAY, MARCH 31, 1888.

TWO WEEKS IN ARKANSAS.

In the Christian Advocate, March 24, Bishop Galloway thus speaks of his recent visit to our State: *

On Monday morning I crossed the river into Arkansas to fill quite a list of appointments, including Little Rock, Hot Springs, Beebe, Searcy, Hope, Arkadelphia, Pine Bluff and Monticello. Two or three days at Little Rock, conferring with the brethren and preaching to the people, gave opportunity to discover the status and the needs of our Methodism in the beautiful and "booming" capital city of the State. At First Church Dr. W. G. Miller commands, possibly, the largest congregation in the city, and is a recognized master of assemblies. His work grows so rapidly, and the demand upon his people to plant a mission became so imperative and imminent, I have given him an assistant in the person of Rev. Edward W. Winfield, son of the distinguished Doctor whose recent death is so widely mourned. At Fifteenth and Center Brother Evan's congregation crowd his church to overflowing. They must build or cease to grow.

At Hot Springs—a veritable Bethesda—with its cosmopolitan, increasing population, we must have a new and representative church. Thanks to the presence of Dr. A. L. P. Green, we have the choice location in the city, but our building is incommensurate, unsightly, and unworthy of Southern Methodism. Dr. Withers more nearly succeeds in preaching to "all the world" than any minister in America. Rheumatism has no respect of persons or points of the compass, and the hot baths of Arkansas have become its world-famed sovereign cure. And so they come—some on canes, some on crutches, and others on couches—to that healing fountain. On more than one occasion it was ascertained that twenty-eight of these United States, besides several foreign countries, were represented in Dr. Withers's congregation. It not infrequently occurs that as many as two hundred persons are turned away from the door on Sunday evenings unable to secure seats. Our entire Connection should and must be interested in that "distributing point." The local membership cannot build as the necessities demand and as becometh this day of opportunity. But build we must, and that right early.

With the forethought of true leadership, the brethren are laying sure foundations in the growing towns and cities. At Pine Bluff a handsome church, costing about \$16,000, approaches completion, unexcelled in the State for architectural taste and beauty. At Monticello I had the pleasure of dedicating a new temple, modern in style, and admirable in all its appointments—a worthy monument to the liberality and loyalty of that heroic congregation.

Recent observation convinces me that our Methodism in that growing young State is advancing healthfully and rapidly. There are signs of vigorous life everywhere, and in some sections evidences of phenomenal vitality. The Connectional idea is prominent, and offerings to the general Church show increasing liberality. The last was a year of exceptional prosperity. In each of the three Conferences in the State there was substantial advance in every line of work. The total increase of membership was 5,558, the largest percentage of growth being in the White River Conference.

AN EDUCATIONAL MOVEMENT.

My special mission to the State was to promote a much needed educational enterprise. In the work of the higher education Arkansas has not kept pace with her evangelistic achievements. The Central Collegiate Institute, located at Altus, is only a few years old, but is already a potential factor in the State. Nearly two hundred students have matriculated the present term, with promise of increasing patronage. It has become quite a school of the prophets, and will make valuable contributions to the ranks of the itinerancy. But a college for the education of young ladies was felt to be a necessity. Many do not favor co-education, and are compelled to patronize distant institutions or deny their daughters the culture demanded by the times. It was thought, therefore, that one female college, well located, thoroughly equipped, and sustained by the three Conferences in the State, ought to be established. With this end in view I spent two days at Searcy, a beautiful town and noted health resort about

forty miles from Little Rock and near the State's geographical center. On the Sabbath a subscription of eighteen thousand dollars was easily secured, which was increased the next day to something over \$25,000. On Monday an educational mass-meeting was held, attended by a number of the preachers of the three Conferences who had arrived during the day. Greater enthusiasm I have not seen outside a day of Pentecost at a revival. That an intelligent educational "excitement" is possible in the Church fills me with "lively hope." In consideration of the munificent donation of Searcy, it was deemed best to locate the school at once and provide for the speedy erection of necessary buildings. It will have a field for patronage and power scarcely paralleled in the Connection.

THE ARKANSAS METHODIST continues to prosper in new hands, and is giving general satisfaction. Editor Bennett has the journalistic instinct and is not without valuable experience on the tripod.

Of the condition, growth, and outlook of Arkansas, in things material and social, I might write at great length. The tide of immigration is evidently flowing that way. Some towns have grown magically. The people are wide-awake. Public spirit is contagious. Every citizen has visions of largeness. He talks hopefully of the future and cheerfully of the present. Without a doubt it is a State of immense possibilities. It behooves the Church, therefore, to meet those advancing columns. They must be assimilated into our ecclesiastical and spiritual life; and to do this every slumbering energy must be harnessed for service. May the Lord deliver us from "dawdling at day-break!"

CHAS. B. GALLOWAY.

Brookhaven, Miss., March 14, 1888.

FUTURE OF WEST TENNESSEE.

Memphis is the metropolis of West Tennessee. It is a large and growing city. It has many churches, schools and charitable institutions, and, like Sardis of old, "a few names that have not defiled their garments"—even "where Satan has his seat." For it must be admitted, with sorrow it is written, the great body of the people have but little regard for religion the Sabbath, or the fear of God; but they are great in money-making and in the service of sin and Satan. The churches and their pastors have but little religious influence over the masses. This was indicated not long ago in their disregard of the united request of the pastors of the city churches not to allow the great folly of Mardi Gras to be celebrated on their streets. It is humiliating to see that sin and folly are ruling influences in the city. But all good people are praying and hoping for a better day to dawn on Memphis in the power and saving influence of religion. I doubt not that there is a better day coming to the country. Some years ago a lady of business habits, just home from a visit to old North Carolina, said to me: "They are doing a great deal better in North Carolina than we are here. There is no difficulty in getting hands for the field, cooks for the kitchen or servants for the house, and they are working just like they did before the war." "Well," said Sister S., "This country will be better fifty or a hundred years hence than it is now." And so I believe. But some man will say, How can that be? And I answer, just as North Carolina has come to be better now than it was fifty or one hundred years ago. About the time I was born there, and long after that, North Carolina was being drained from year to year of her people by emigration to Tennessee and other States, just as it has been in West Tennessee for years past to Arkansas, Texas, and elsewhere. In those days, but few felt that North Carolina was their home, and of course not much was done towards building up and improving the country; but since that drain has to a great extent ceased, and the people feel that they are at home, they have gone to work to make their lands productive and their homes happy. For it must be conceded that the wealth of our agricultural country is produced by the improvement, culture and productivity of the soil. No amount of trade, merchandise, clerkships, etc., can compensate for the non-improvement and culture of the soil. It is a decree of the Almighty which cannot be abolished.

Now as I see it, the emigration of the people from West Tennessee will, in the run of time, have an end. The countries west of us will all be filled up, or the lands will get too high for the common people to buy, and then

they will stay here; then the country will be filled up with people, and when they realize that this is their home, and the home of their children, they will improve and build up the country. We want people of the right sort in this country, more than anything else, in order to develop it. We want farmers—men who own the land and will work it to advantage. There is scarcely an old field in this country that could not, by skill and industry, in a few years be brought up to a high state of productiveness. I have seen and known of instances where it has been done. Then again, we want a large force of strong and vigorous force of fathers, mothers and children to fill our churches, schools and farms, and the whole country. A good, virtuous and Christian familyhood will never fail to build up a country on the most solid foundation.

In the meantime, the laws of Providence are operating more and more every year to furnish a large amount of fine farming land, needed for such a population as I think we shall have here in the course of time. By the unwise and negligent mode of farming in this country, the soil from our uplands is nearly all gone. The rains of Providence have carried them down to the low lands, thereby filling up swamps, marshes, etc., and with it a large amount of manure from our barnyards, that our present system of farming fails to utilize, is carried down and laid away in our low grounds for the benefit of future generations. This process has been going on for many years, so that many swamps, once full of quagmires, are now the best lands in the country; and for anything that I see to the contrary, it will go on in the same way for many years to come. And the result will be that thousands and thousands of the swamp lands of our river bottoms will become the richest and best farming lands in West Tennessee. What then will become of our worn-out hills and old fields? They will be here, and be useful in the great future of our West Tennessee. We see it budding now, in that greatest of all providential provisions, in the spontaneous growth of the Japan Clover, which covers them with its beautiful carpet of green from year to year, and furnishes the greatest amount of grazing for all kinds of stock. It is also useful to a considerable extent in stopping old washes, and in preventing new ones, and also in filling up the gullies now so frightful to look at. It will take time to do this—a long time—but Providence is never in a hurry. "One day with the Lord is as a thousand years, and a thousand years as one day." He works by his own calendar—not ours. But he is "not slack concerning his promise." What he has promised he will fulfill, though he tarry long.

Another great blessing to our country—and I hope to all—with the great temporal prosperity we anticipate, will be the greater spiritual prosperity. This will come with the increase of faith, prayer, zeal and holiness in the ministry and membership of the church, and with it a corresponding increase in supporting the institutions of the church, both at home and abroad, until the earth shall be full of the knowledge of the glory of God as the waters cover the sea. Then there shall be none to hurt or destroy in all God's holy mountain. Prohibition of the whiskey traffic will be established; drinking saloons will not be allowed anywhere. Crime will cease. The laws of God will be observed, and peace and happiness will reign supreme. This we hope and pray will be the happy state of our country and all other countries; and it will be so when the world is conquered for Christ, and he shall reign from sea to sea, and from the river to the ends of the earth. We may not live to see it, but we may contribute largely to its consummation.

Now, Mr. Editor, I am not a prophet, nor the son of a prophet, hence I do not presume to prophesy, by unerring inspiration, as to the future of my beloved West Tennessee. No; all I claim is a course of reasoning from just premises to legitimate conclusions, and "I speak as unto wise men; judge me what I say." But let none deceive himself in supposing that this glorious state of the church and the country will be realized like the "old hard side brother" got his blessing—"it just come upon me." O, no! Great results never come that way. It will take work, hard work, and a great deal of it, to clear away the rubbish, dig deep and lay an everlasting foundation, then rear the walls and complete so great and glorious a building as herein contemplated. Then let us be up and doing, every man, woman and child—all at it.—rising early, working

late, using great diligence, economy and perseverance in church and State. Work for good law makers, good law-administrators, and the best possible results must follow to us and to our children, both here and hereafter.

T. L. BOSWELL.

THE CHURCH.

Early Doctrinal Teachings.

In the earliest times of apostolic teachings, one great central thought was peculiarly emphasized, viz: That Jesus was the long looked-for Messiah, the only Redeemer of the world. A confession of this truth admitted to the right of baptism. In this profession of faith in Christ, and the promise to live conformably to the purity of this holy religion, they were received as disciples of Christ. The baptism of water, practiced among the Jews for several hundred years prior to this time, and which was popularized by John the Baptist (John the Baptizer), now took on a new or additional significance from what had previously attached to it. The idea of cleansing or purity had always been associated with the baptism of water, as used by the Jews from the time of its inception or introduction among them. In the baptism performed by "John the Baptizer," this idea was maintained, and additional significance was attached to it. It most beautifully symbolized or represented the baptism of the spirit. It also obligated to repentance and to faith in Christ Jesus, when he should be pointed out to them. Still another idea was represented by the use of baptism on and after the day of Pentecost, viz.—that Christ had actually come in the flesh, and that he who was crucified under Pontius Pilate, was the Christ of prophecy in whom they must believe, and to whom in the act of baptism they solemnly pledged perpetual obedience. Jewish converts from the day of Pentecost on, were baptized in the name and faith that Jesus was the Christ. Now the question very naturally presents itself, did Christ institute Christian baptism as a rite or sacrament in a then newly organized Church during his saintly life?

To institute means to establish, to set up, and it implies the originating a thing or a law. Finding the practice of baptizing already in existence, it could not be fairly assumed that he instituted it. The truth is that he manifested very little concern about matters of the character and nature of baptism, if indeed we are to rely on the statements of those who reported the most important points in his earthly history, viz.—the four evangelists.

Among the multitudes and the thousands who sought access to his presence, that they might be relieved of their maladies and sins, he did not in a single instance tell these sufferers, that anything more than faith was necessary to their deliverance, both from sin and physical infirmities. Now if he had been a member of one of the many modern denominations, who claim to be the only true church of Christ in the world, and if he had instituted or intended to institute the Baptism of water as a sacrament involving in the least the cure of sin, why did he not say in plain, unmistakable words, believe, have faith in me, and be baptized, and your sins, as well as your bodily infirmities, shall be healed? Was he not the true and proper exponent of the terms of salvation? While it was predicted by some of the prophets, that he should baptize, and the Jews expected him to come baptizing, there is no evidence that he, by his own hands, administered that sacrament to any man. He found the practice of baptizing in existence, and silently sanctioned it by not opposing it, just as he found infants entitled to the seal of the Abrahamic covenant and induction into church relation. He did not oppose either the one or the other. Of baptism, as a thing already in existence, he said nothing until he gave the commission to his apostles to "go teach all nations, baptizing them in the name of the Father, Son and Holy Ghost." There seems to have been in all the utterances of his most busy life, a studied effort to avoid the slightest reference to water baptism, except in the commission given. If it had been so important as to involve relations to the spiritual kingdom, and to affect the spiritual condition in the least, surely he was most derelict in one of the essential features of the Christian system, being the true and lawful exponent of the terms of salvation.

The terms of this commission were not to be carried out until after his ascension, and the descent, the pouring

out, the baptism of the Holy Ghost. A tender of this gospel plan was to be made first to the children of Abraham, and upon their rejection of it, the nations were to become partakers of the benefits of it. The full formula of baptism was (on and after the day of pentecost), to be used. The three persons in the adorable godhead, were then in their grand co-operative unity to be recognized in this baptism which, till then, the time indicated by Christ, was to become a Christian rite or sacrament, embracing all the ideas that had previously attached to it, with the additional fact that the plan of the gospel was then to be perfected, complete in all its parts.

Prior to the ascension of the human body of Christ, and the baptismal effusion of the Holy Ghost, the evidences of the Messiahship or divine Sonship of Jesus Christ, were not complete. He had told his disciples to "tarry in Jerusalem till they were endowed with power from on high." That "if I go away I will send the comforter." They were to be assured of his divinity and his acceptance and inaugural before the throne and presence of the Father by this manifestation of power.

They were not ready to teach or baptize the nations until after this momentous event. Their faith was not confirmed; and although they had witnessed his miracles, they needed this last and overwhelming testimony of his Sonship, with its inward power, as well as its outward manifestation, to prepare them to speak with unwavering assurance. His resurrection and ascension were the grand climax of testimony that was to be given to the world. In his name now they can preach, and in his name, together with the name of the Father and the Holy Ghost, they are authorized to baptize. If baptizing possessed such vitalizing power as to be efficacious in the least in the salvation of men, surely our Saviour was most derelict in not giving us more on the subject than has been left in the record for us. And if we assume that virtue inheres, also, in the mode, he is manifestly more unfaithful and impeachable. Who would dare thus impeach the spotless name of Jesus?

Yet as often as the utterance is made which implies that value attaches to, or inheres in, mere mode, the charge is virtually made. Nothing said in all this about baptism, as a thing newly instituted, or of a particular church organized, with baptism by immersion, or by any specific mode, as essential to membership, or as necessary to introduce men into church relation, or into the spiritual kingdom of Christ.

Circumcision as a rite, in the existing church of the Jews, was now passing out. It had served a grand and noble purpose from the days of Abraham. Reformation in religion was now taking place, both as to its inner power and outward form. The law of circumcision was to end with the sacrificial system, together with all their ceremonial sequences. Circumcision never, by any inherent virtue in the rite, nor as an act of obedience to divine law, saved a soul. Neither did the offering of a sacrifice, depended on as such, minister to human salvation. If these things were not performed in faith, they were offensive to God. Baptism now, as an act of obedience, ministers nothing to the salvation or justification of man. Only he that believeth hath life. The full formula of baptism, as used according to direction in the commission, was a ceremony simple in itself, yet it involved and comprehended great principles. Water had always been as used in religious services; but from this time, circumcision as a rite passed out and the baptism of water became a rite under the new and brighter age of religious development.

This rite served a purpose in what is called the new dispensation, similar in many respects to that of circumcision under the old or former. Infants were admitted then by circumcision, because they were recognized in moral status, entitled to it. We baptize them now because they are of the kingdom of God. C. H. GREGORY.

FURTHERMORE.

If Bro. Green had not virtually charged me with injustice and meanness, I would not have cared to have said anything more about that "Chestnut," since it furnished your readers with the full text of his letter to the *American*; but as the matter now stands, it seems to me but just that I be allowed to show his position in full, by giving your readers extracts from the *American* editorial, of which he says: "I like very much your editorial in Wednesday's issue of the *Ameri-*

can on the Theatre and the Church. It had the right ring—was conservative and just."

That "editorial" contains these statements:

"Thou shalt not go to the theatre," is the injunction of the religious press; and it is a singular fact that a line drawn here puts the religious press all on one side and the secular press all on the other side."

"The Vendome [theater] for the last two nights, in the plays by Booth and Barrett, furnishes the highest evidence of the unwisdom of the course of the religious press on this subject, in this: that the entire community—the entire religious community, the very best people in all the churches in the city [Nashville] and in the country, refined, pious Christian women with their daughters—have been there—there the first night, and if not the second and the third, it is because others like themselves want the seats, and because to share with others that which is good is the dictate of a Christian spirit. * * * They believe, and the point has never been answered and never will be, that the Church, by uniting with the secular press and throwing all its influence against the vices of the theatre, accepting the good and condemning the bad, could literally purify the drama and effectually drive from the stage the vices so much complained of."

"This view of it is greatly strengthened by the fact that the theater is prominently and unalterably fixed as an institution of civilization, never to be removed, and that the drama, with each decade, is improving is a confessed fact by all who have been witnesses."

If that has "the right ring" then I am no Methodist. Your readers can now see the situation, and be their own judges of it. A. T. GOODLOE.

West Harpeth, Tenn.

OUR NASHVILLE LETTER.

MR. EDITOR:—Have you ever been in Nashville during the month of March? If not, then you can have no adequate idea as to what physical discomfort means. The city, as you know, is built upon a bed of soft limestone rock, and the streets are paved with the same material. The constant movement of heavy teams pulverizes it very rapidly, and makes abundance of dust. This is gathered up in great clouds by the March winds and blown in every direction. It spoils your clothes, soils your hands and face, gets into your eyes, your nose, your throat, your ears, and forces you to raise the question as to whether life would be worth living, if such conditions were long to continue. Is there any region on the earth where March is pleasant? If there is, and I can find it, I intend to go thither every year—after my ship comes in. This is a good world, but not a perfect one. God has wisely adapted it to the creatures who dwell upon it. If it were without blemish or fault of any kind, it would not be a suitable home for us who have many weaknesses and are burdened with sins. But the perfect world will come close after the perfect man. The end of redemption is to be "a new heaven and a new earth wherein dwelleth righteousness." "The whole creation groaneth and travaileth in pain together until now." But in due time "the creature (creation) itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God."

In the recent debate in the Church papers, there has been developed more or less of an acrimonious spirit. This is almost always the case when men are much in earnest, but it need not be so. Inside of the last 100 years there has been a notable improvement in this regard. A little over a century ago, Augustus Toplady abused John Wesley like a pickpocket for disagreeing with him in matters of doctrine; and even George Whitefield taunted the great Methodist concerning his use of the lot in such a way as to give the Philistines an opportunity to rejoice. We reached better times, the Lord be praised! But we are still sadly below the spirit of the New Testament. Courtesy is a positive Christian duty. In dealing with one another, we cannot afford to ignore it. Mere differences of opinion ought never to lead us to use opprobrious epithets concerning a brother in Christ, nor prompt us to indulge in unjust insinuations concerning his sincerity and manliness. It is a weak cause that throws mud instead of arguments. These are general reflections. I may myself have been in some measure guilty of the very faults which I condemn, but never consciously so; and if any brother will bring me under con-

rection, I promise to repent in sackcloth and ashes.

The brethren on the Abingdon and Marion Districts in the Holston Conference are preparing to celebrate in the old Mahawine Church, five miles from Emory and Henry College, the Centennial of organized Methodism west of the Alleghenies. There in 1788, Francis Asbury, having made a long and toilsome journey from the sea-coast, held the first Conference beyond the mountains. A great programme has been prepared, and there will be a high time in Israel. I would gladly make the trip to hear Wiley, and Richardson, and the Prices, and Cunningham, and Lyons speak on the topics assigned to them. What changes have been wrought in 100 years! Methodism has spread itself over the face of the earth, has gained immensely in numbers, wealth, social influence. Has there been a corresponding gain in spiritual power? Let us hope so. That is the supreme thing. Without it, everything else is of no value. A religion that does not bring men to God is worthless. A true, self-denying, cross-bearing, simple-minded piety is the infallible badge of a genuine Church.

Searcy has covered herself with glory. All honor to her! And thanks to Bishop Galloway! And congratulations to Pastor Pipkin and all concerned! This is progress. May the Lord direct the well-begun movement to a glorious consummation. Fraternally, E. E. HOSS.

Nashville, March 20.

TO CHRISTIAN MINISTERS.

A REQUEST.

"Thy Watchman Shall Lift up the Voice, for they Shall see Eye to Eye."

No greater danger could confront us, than that the Lord's Day should cease to be protected by law; that the hives of industry and the competition of trade should draw both laboring men and businessmen to secularize the Sabbath until few would have the opportunity to keep the day either for rest or worship. Yet this is precisely our danger to-day.

Doubtless it is true that a great majority of Americans approve and honor the Sabbath, and if left to an unbiased vote would protect it, but such questions do not come singly, nor often clearly put, and the danger is imminent, that in deference to the Personal Liberty Leagues and their legislators, and to save votes, step by step the Sabbath laws will be repealed, as is now done in Massachusetts and Ohio and seriously threatened in several other States. How shall this evil be met but by the Christian ministry?

Again, lacking the vitalizing influences of the great revivals of the past, Christians have become too largely indifferent to God's demand for a holy Sabbath, and too ready to yield the day or at least a part of it for business and pleasure. The Sunday newspaper is responsible for much of this. Dr. McCook, of Philadelphia, in a recent article in the Press, says, "I am fixed in the conviction that Sunday papers are far more destructive to the very foundation of Sabbath observance than even the drinking saloon," and I think we all agree with him, though other forces are also at work.

Who but our pastors can we hope will so hold the truth persistently before the people that they will obey the Fourth Commandment and stand for the defense of the day. Surely never was there cause more sacred or call more urgent than now, that every watchman sound the trumpet of alarm, every leader of the Lord's host lead to battle and victory in behalf of the Christian Sabbath.

For more than three years, our National Woman's Christian Temperance Union has tried to help in this work, and in common with the *World's Sabbath Observance Prayer Union*, and similar organizations in this country, we again request that the first week of April be observed by Christians as a week of prayer for the sanctification of the day and its observance and protection by government; then the prayer meetings of that week have this for their theme, and that all pastors preach on this subject on the first Sabbath (or the second if desired) of April, calling special attention to the present two-fold peril of the Sabbath, from adverse legislation and the desecration of the day by Christian people who patronize Sunday newspapers, Sunday trains and places of business open on Sabbath.

In order that the children may join in the observance and benefit of the day, we also request that on April 1st all Sabbath schools repeat the Fourth Commandment and have a short address upon it. The N. W. C. T. U. has prepared opening exercises for

those who desire them. Price 15 cents a hundred. Samples free. Address: Mrs. J. C. Bateham, Painesville, Ohio.

Granting our request, many thousands of sermons are yearly preached on this day, as well as at other times in the year, and we trust the practice will become universal, as much as to be hoped from such union of effort.

In behalf of the N. W. C. T. U.
JOSEPHINE C. BATEHAM,
Supt. Sabbath Observance, Dep't.
FRANCES E. WILLARD, President.
MRS. A. EMOXSON, Supt. for Ark.

FROM T. J. SETTLE.

MR. EDITOR:—I have been back in the shade, recuperating my health for four years, and have been a looker on, while others have been on the front line fighting the battle. Now, I feel better able than in former days, to do full duty, and that was the reason why I went up to report, and said to the commander of the hosts, "Here am I, send me."

Well, I was sent, and feel that it was an honor to be "sent." My conviction is, that if there was no sending preachers, some of us would be a long time going, and those to whom we go, would be a long time calling for us. And while all this long time was going on, somebody's children would die in their sins and go to the bad world, just for the want of a preacher to tell them they ought to repent. I have studied this thing a great deal, and have come to the conclusion that, after all, Methodist preachers tell more people they ought to repent than any other class of preachers the world over. In fact, I know of whole sections of country, thickly populated, where they have no body to tell them this but a preacher sent out by a Methodist bishop. Just think of the risk these people run. If a Methodist preacher was not found almost everywhere, it would seem at least, that the fallen angel would have to make more room in his low abode, to accommodate the thousands who would die without a call to repent.

I think Sam Jones' idea of repentance is a good one. He tells people the way to repent is to "quit their meanness," and I think that is the best way I ever heard it told. It is much better than to give them a bundle of hard technicalities, which they cannot digest in a whole month; and while they are trying it, the devil will do his work a dozen times, and in as many ways. It seems to me that being saved depends not so much on knowing what repentance is, as on knowing how to do it. We may rest assured it is just what it ought to be, but how and when to do it, is the great question. When a man does it, he will come, in a natural way, to know as much about what it is as he would be likely to know by a course in theology. But it seems to me quite possible for a man to know about what it is, and yet knowing nothing about what doing it is. Knowledge obtained in the School of practical experience, becomes a fixity, and may be turned to the greater utility.

I reckon I had just as well continue this line of thought and say that it is not hard to convince people that repentance is a good thing. Most any rational man or woman, knows that when they are doing wrong, they ought to quit it. But, perhaps, the hardest thing is to convince them that they ought to act in this matter, with merely knowing the fact. As soon as consciousness takes cognizance of the "ought," and testifies its existence to the judgement, action should be taken under its imperative.

A great many people have an idea that conviction is something more than a knowledge of guilt and its desert, impressed upon consciousness. They wait for the promptings of a force that will overwhelm them, and will not act until that force comes. The result is, knowledge in the case becomes less clear, and accusing witness more indistinct, and the experience of condemnation loses its weight. The man gradually grows in hardness, until the voice within is hushed to silence.

FROM FLORIDA.

MY DEAR BROTHER:—Your entrance upon editorial work in the office of THE ARKANSAS METHODIST was noticed at the time in my paper in favorable terms, and they came out of my heart. Long ago I expressed the wish that you could have that paper, and I am sure it will do well in your hands. I believe you are the right man in the right place. Your experience in journalism, your patient attention to duty, your knowledge of Methodism, of Arkansas, and of the preachers in the Conferences patronizing, and your ability in penmanship, will secure suc-

cess. You are now making a good paper. It is improving in your hands. I trust the preachers and people will rally to your support. The aim of every pastor ought to be, a paper in every family. That is the idea. A paper in every family will be of inestimable service to the cause of God and an incalculable assistance to the preacher in his work and support. Where the people read the Church paper there if but little difficulty in getting all the money required for Church purposes.

And the paper published within the State is the one to be taken first of all. No other paper can do its work and fill its place. The home news, the home work, the home wants, the home union, and the home inspiration, all call for the home paper. Let the Arkansas Methodists first take THE ARKANSAS METHODIST and be sure to pay for it.

But after taking your paper, will not some of the Arkansas people subscribe for the Florida Christian Advocate published in Sanford and edited by your humble servant? This is an eight page paper, true to the Bible and to Methodism, fresh, earnest, spiritual, and giving information about Florida. Often have I been requested to publish a volume of sermons and also a volume of my poems, but if I cannot do either, I can and will give my best thoughts and poems in the Florida Christian Advocate so that subscribers may have them from week to week along with the best reading.

The paper needs help. The publishers gave up the contract a few weeks ago, and it is now in charge of one who is editor, publisher, clerk and pastor, getting only at present a small salary as pastor of the Church here, which is not able to pay much. A few subscriptions from my old friends and young friends in Arkansas would be highly appreciated in this great struggle I am now making.

Yours truly,

JOSEPHUS ANDERSON.

WASHINGTON LETTER.

[From Our Regular Correspondent.]

On last Friday at the same hour that the final rites over the dead Emperor's remains were being pronounced in Berlin the German residents of Washington, the Ambassadors of foreign countries, the President and his Cabinet and many distinguished citizens testified their respect for the deceased ruler by their attendance upon memorial services at the old Concordia Evangelical Church.

The foreign ministers were in full court dress, blazing with gilt, and wearing their decorations of honor and order. Among them were the Chinese Minister and suite, the Mexican minister and ladies, the Brazilian legation, the British, Spanish, Italian and Russian legations, the Turkish Embassy and the Korean Embassy, in their quaint costumes. The German legation sat to the right of the altar and the President and members of the Cabinet in front of the chancel rail.

Mr. Cleveland was 51 years old yesterday (Sunday). Judging from his face one would say he wears his official responsibilities lightly. His health is perfect, and his three years of Presidential work and worry have made no wrinkles on his face. He has no more gray hairs, and indeed he seems a younger man and has more pleasant lines in his countenance now than when he assumed White House cares.

Few Presidents have been able to maintain such uniformly good health while in office as Mr. Cleveland. His condition is a matter of surprise to those who know how hard he is compelled to work and how many and great are his daily annoyances. General Harrison was sent into a delirium in which he raved about the office-seekers, and from which he finally died. President Taylor was dragged to his grave by these same cares, and President Arthur was induced by them to say, within two months after he went to the White House, that he would not accept the position again, if it were offered to him on a silver plate. Still it will be remembered that in three years, he had changed his tone and was as ardent a candidate as ever worked a wire.

President Cleveland's health in the White House is due largely to his power of throwing off worry. He decides questions as they come before him. He devotes his mind to the thing at hand. This settled, he thinks no more about it, and throws his force into the next duty that lies nearest him, and when he leaves his office he does not carry his work with him. Then the President is not an extravagant man in any way. He is not a high liver, he smokes but one cigar a day (which is after dinner), he has wine on his table only when guests are present who are

used to it; he sleeps like a child, has a perfect constitution, no dyspepsia, and he is not a fretful man.

Congress snubbed the women again on Saturday last by reporting adversely the House bill granting suffrage to the women of the District of Columbia. Next Saturday evening is the time for the grand public reception at the Riggs House for the women of the International Council. Speaking of the reception Miss Susan Anthony said, "we want to give the people an opportunity to see what manner of women we are." Thousands of women have responded to the call of this convention and there is little doubt of the success of the undertaking.

It is intended that every work in which women are actively interested shall be represented by some officer of that organization, each representative wearing an appropriate badge. Among the bodies sending delegates are the W. C. T. U., the Western Association of Collegiate Alumnae, the Ontario W. C. T. U., the Woman's State Fair Association of Indiana, Women's Centenary Association of the Universalist Church, Women's Baptist Missionary Society, American Woman Suffrage Association, Women's Auxiliary Conference of Unitarian Church, National Temperance Hospital and Medical College Association, Knights of Labor, Sorosis, Association for the Advancement of Women, National Indian Association of Women, National Moral Education Society, and Ladies of the Grand Army of the Republic.

Then there are quite as many foreign and international bodies which will be represented by distinguished women workers from abroad, besides many other American organizations which I have not space to mention.

The Committee of arrangements for this great gathering have had an enormous amount of work upon their shoulders, and as one of them expressed it have worked "most womanfully" for weeks. Now they have only to wait a few days for the spreading of the feast.

The present Congress may not pass a postal telegraph bill, but things are working that way. The agitation in favor of placing the telegraph lines under the control of the Postmaster-General or supervision of the Interstate Commission is significant as showing the drift of public sentiment. I fear that the trouble in this matter is that public sentiment is considerably in advance of Congress.

Washington, March 19th. 1888.

WINFIELD MEMORIAL CHURCH.

EDITOR ARKANSAS METHODIST:—That Dr. A. R. Winfield was thoroughly identified with the material development and in sympathy with the interests and needs of Arkansas Methodism need not be gainsaid.

His life labors were devoted to preaching the word, talking for education, pleading for the cause of missions, building churches and fighting the whisky demon. He labored not in vain; his words do follow him.

The Methodists of Arkansas loved him and revere his name, and it is but fitting that we should erect to his memory a monument, which while it commemorates his life and labors and betokens our love for him, will also consider the great interests for which he so zealously labored—those of Arkansas Methodism.

At Steelville, a nice little town on this circuit, we have no house of worship. Our membership is not strong enough to build alone. Good country and good material to work upon. The Baptists brethren have built. The citizens are taking definite steps to build a \$1,000 school building.

The demands upon us are imperative. We must occupy or be driven to the wall and our interests and the cause suffer.

We propose to build a \$500 house and offer as a "Winfield Memorial Church." We want \$300. Will not the Methodists of Arkansas assist us in this noble enterprise. All donations from five cents to \$5 will be acknowledged in THE ARKANSAS METHODIST and Arkadelphia District Methodist. Send all amounts to undersigned or Rev. C. C. Godden, Arkadelphia, Ark. Help us brethren. In your zeal for other lands don't forget that Methodism in some parts of Arkansas can yet scarcely stand alone. B. A. FEW.

Murfreesboro, Ark.

I most heartily endorse the above. Let every friend of Dr. Winfield send

what they can to Bro. Few, and let us build a Memorial Church.

C. C. GODDEN.

ARKANSAS MISSIONARIES

Of The Methodist Episcopal Church South.

Beasley, Mosely, Benedict and Baugh. Of these, only Mosely remain. The others have been transferred to the Great Head of the church—to the home eternal. When those in the front line of battle have fallen, others must be ready to take their places. Three of the four have been our pupils. Two of these have fallen ere they reached their fields of labor—Misses Benedict and Baugh. Their holy virgin lives, however, were none the less to the Lord and his cause. Our heroic Mosely stands alone. We must go to his rescue. Let the week of prayer be fruitful, not only in offerings, but in holier living, and in the call of others to the mission fields. "Ask and ye shall receive." O. H. TUCKER.

Quitman College.

THE LESSONS OF "UNSER FRITZ" CASE.

The greatest doctors in Europe don't seem to know what ails "Unser Fritz." Thus are the Garfield and Grant episodes repeated, and public confidence in "expert" medical knowledge is again shaken.

The effect is a revulsion. Since the fatal days of 1883, many of the doctrines of the schoolmen concerning extensive medication have been abandoned, and all schools of practice are more and more relying upon old-fashioned simple root and herb preparations and careful nursing,—the only reliances known to our ancestors.

These methods and reliances are illustrated to-day in a series of old-fashioned roots and herbs, preparations recently given to the world by the well-known proprietors of Warner's safe cure—preparations made from formulae possessed by many of our oldest families, and rescued for popular use, and issued under the happy designation of Warner's Log Cabin Remedies.

"My son," exclaimed a venerable woman to the writer when he was a boy, "my son, you'r yellor and pale and weak like lookin', you'r needin' a good shaking up with some sas'paril'."

A jug of spring sarsaparilla was just as necessary in the "winter supplies" of fifty years ago as was a barrel of pork, and a famous medical authority says that the very general prevalence of the use of such a preparation as Log Cabin Sarsaparilla explains the rugged health of our ancestors.

While Warner's Log Cabin Sarsaparilla is an excellent remedy for all seasons of the year, it is particularly valuable in the spring, when the system is full of sluggish blood and requires a natural constitutional tonic and invigorator to resist colds and pneumonia, and the effects of a long winter. Philo M. Parsons, clerk of the City Hotel of Hartford, Conn., was prostrated with a cold which, he says, "seemed to settle through my body. I neglected it and the result was my blood became impoverished and poisoned, indicated by inflamed eyes. I was treated but my eyes grew worse. I was obliged to wear a shade over them. I feared that I would be obliged to give up work."

"Under the operation of Warner's Log Cabin Sarsaparilla and Liver Pills," he says, "the sore and inflamed eyes disappeared. My blood, I know, is in a healthier condition than it has been for years. I have a much better appetite. I shall take several more bottles for safety's sake. Warner's Log Cabin Sarsaparilla is a great blood purifier and I most heartily recommend it."

A few bottles of Warner's Log Cabin Sarsaparilla used in the family now will save many a week of sickness and many a dollar of bills. Use no other. This is the oldest, most thoroughly tested, and the best, is put up in the largest sarsaparilla bottle on the market, containing 120 doses. There is no other preparation of similar name that can equal it. The name of its manufacturers, is a guarantee of its superior worth.

While the great doctors wrangle over the technicalities of an advanced medical science that can not cure disease, such simple preparations yearly snatch millions from untimely graves.

Why call a man a crank when no one can turn him.—San Francisco Alta.

Want of Sleep

Is sending thousands annually to the insane asylum; and the doctors say this trouble is alarmingly on the increase. The usual remedies, while they may give temporary relief, are likely to do more harm than good. What is needed is an Alterative and Blood-purifier. Ayer's Sarsaparilla is incomparably the best. It corrects those disturbances in the circulation which cause sleeplessness, gives increased vitality, and restores the nervous system to a healthful condition.

Rev. T. G. A. Côté, agent of the Mass. Home Missionary Society, writes that his stomach was out of order, his sleep very often disturbed, and some impurity of the blood manifest; but that a perfect cure was obtained by the use of Ayer's Sarsaparilla.

Frederick W. Felt, 424 Washington street, Boston, writes: "My daughter was prostrated with nervous debility. Ayer's Sarsaparilla restored her to health."

William F. Bowker, Erie, Pa., was cured of nervousness and sleeplessness by taking Ayer's Sarsaparilla for about two months, during which time his weight increased over twenty pounds.

Ayer's Sarsaparilla,

PREPARED BY

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

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

The Charm (candy) Worm Expeller. Sure for. Price, 25c.

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

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

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

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

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ARKANSAS METHODIST.

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

Rev. Z. T. BENNETT, Editor.

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

PARTICULAR REQUESTS.

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

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

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

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

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

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

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

Office, Cor. Markham and Scott Sts.

SATURDAY, MARCH 31, 1888.

"May God baptize our sermons, our prayers, our hearts and our gifts. The appointed and fateful week is at hand."

Our self-denial offerings and our prayers during the ensuing week should indicate our loyalty to the church of which we are members, and our constraining love for the immortal souls Jesus died to save. Have you so decided?

In this paper you have read appeal after appeal to observe the week of Self-denial and Prayer; are you ready for it, and resolved by God's grace to make it a season of spiritual benefit to yourself and of practical beneficence in sending forth Gospel truth and light?

State treasurer Tate of Ky. has fled the country, being a defaulter in the sum of nearly \$200,000, according to last reports we saw. He had been in office over two years, but it is claimed that his downfall and ruin are due to recent loans of the public money to his friends.

Rev. Thos. M. C. Birmingham is preparing a series of sketches of the intellectual condition of the different nations and of the illuminating power of the different religions of the world. In another column will be found his description of the educational condition of India. Try to imagine what must be the condition of 99,700,000 women with all but 200,000 illiterate and their fathers and brothers in nearly the same condition! What will you do this week of self-denial and this year of grace for their elevation and enlightenment? If you have not yet read Bro. B's pamphlet on another line of thought and full of just such facts and figures as he has given us in this article, then send ten cents to this office and get a copy of "National Prosperity through the Redemption in Christ."

Speaking of Conference friends and classmates, Bishop McTyeire says in the Richmond Advocate:

"The solemn procession is thinning at the front. I see it. The pace is quickening. I feel it. My company before is gone." More and more I thank God for casting my lot with Methodist preachers, and making their work my work, and their hope my hope.

These tender and, to young preachers, inspiring words from our senior Bishop remind us of the farewell remarks of that grand patriarch of Methodism, Dr. John B. McFerrin, during the Conference at Jonesboro in December, '86. He reviewed briefly his long and eventful life, then in his 82nd year and the 62nd of his ministry, and said with much pathos and great power: "If I could live this life over again, I

would gladly devote it to the service of God in the ministry of the Methodist church." Thank God for such testimonies, sweetened with rich and ripened experiences of Divine grace, falling as heavenly benedictions, and ringing as peans of victory.

In reply to one's inquiry for his opinion about theaters, Bishop Keener answered, says the Raleigh Advocate:

"You wish a deliverance from me on the matter of theaters, etc. I give it freely, fully: The nearest road to the devil, that I know of, is through the theatre, whether ancient or modern. It gives impressiveness and attraction to every species of villainy; it corrupts the family and the government. This is especially true of the modern drama and the opera."

Fellow Christian, let us unite in the prayer contained in this paragraph from the Texas Advocate:

"The zeal of thine house hath consumed me. So said the Prophet. Our Lord applies it to himself. Zeal then is fire—consuming fire. A celestial, divine fire analogous to material fire. This is the power of godliness. Without it, the form is empty folly, vanity and vexation of spirit. With this baptism of fire, self is destroyed and Christ reigns in the heart without a rival. Oh, that God will send us a baptism of fire from the first to the eighth of April."

WINFIELD MEMORIAL CHURCH.

We are delighted to learn that the suggestion to erect a "Winfield Memorial Church" in this city is so heartily approved, and that already in this city plans are being arranged and matured to give the enterprise strong and immediate endorsement in liberal subscriptions. The congregation at Fifteenth and Center Street church are not only ready but enthusiastic to take such steps as will insure the speedy erection of this church, as a grateful expression of the pure love and eminent regard in which Dr. Winfield was deservedly held by his last pastoral charge and by his legion of friends here and elsewhere. In our next issue we hope to give not only the plan and design of the proposed Memorial church, but also an approximate statement of the amount, which will be contributed in this city, together with names and subscriptions sent by that time from other places. At present we feel assured the enterprise will be carried forward vigorously to a successful consummation, and this assurance affords us peculiar and great pleasure. More and better on this subject next week.

BISHOP GALLOWAY'S ENDORSEMENT.

The proof of the foregoing and other articles appearing in this paper on the Winfield Memorial Church have been submitted to me and have my most cordial endorsement. It will be a worthy monument to the heroic labors and grand achievements of the noble man. Let the offerings come in rapidly and liberally.

CHAS. B. GALLOWAY.

Little Rock, March 28, 1888.

THE "HOLINESS CONTROVERSY."

The continued controversy upon the subject of holiness and holiness associations, appearing in this paper for several months, has not, in our candid judgment, increased the knowledge, good to the use of edifying. Brother Freeman will soon reply to those who answered his questions, and with his reply we hope the long, many-sided and many-handed controversy will end. Let it be clearly understood that we raise no objection whatever to a controversy on the subject of holiness or sanctification, when the issue is clearly stated, and the writers (one or two) on each side will confine themselves closely to the issue raised, and discuss it in reasonably short articles, not over one column long. In this paper will be seen an article from Dr. H. R. Withers, inviting a discussion *de novo*, clearly stating his proposition and eliminating incidental issues. Now let some one, so disposed, accept Dr. Withers' statement of the issue, and deny the proposition he affirms. If there are not too many writers, we can arrange to have their articles

appear in alternate issues, by mailing them advance slips containing the articles to which replies will be expected the following week. Our suggestions will, we hope, be approved by the writers, as we think they will by our readers generally.

THE COAL HILL BRUTALITIES.

We are pained to mention, and will not attempt to describe, the horrible brutalities inflicted upon convicts, leased to work in the Coal Hill mines. Recent discoveries and official investigations prove this to be the most shameful disgrace upon civilization, known in the history of our State. We are astonished, that such blood-curdling facts were kept from the public, not to say from the lessees of the penitentiary,—that men, sick, bare footed, as I coached, half starved, should be worked to death or brutally beaten to death, and that under three warden's eight men should be killed by brutality alone! Shame upon our State laws, under which such horrible cruelties and dastardly crimes were permitted! May retributive justice overtake every guilty man in this dark and damnable oppression and destruction of human beings! We do hope investigations will continue and be so thorough, that both the culpability and criminality may be justly located, where they properly belong, without respect of persons. We cannot say more now than to call attention to the report of the official investigation and action of the penitentiary commissioners, published in this issue.

THE CHARGES NOT PROVED.

Referring to certain statements in the Arkansas Baptist, we said, March 10:

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

In his reply to this March 22, our neighbor used over two whole columns, but utterly failed to introduce any proof whatever to prove his assertions, which became even more reckless as to facts. He gave a long list of names of separate Methodist bodies in the world, but this did not prove his assertions nor disprove our statements in any particular. We asked for proof, not his assertions, on which we cannot afford to waste much time and space, and which are illustrated in the following:

"In the M. E. Church, South, the probation plank, or taking sinners into the church on six months credit is knocked out, and they (sinners) are at once taken in for life; * * * but think, will you, of an organization claiming to be a church, inviting the unconverted sinner to join, and then parade this huge number of sinners before the public," etc. "If sinners, babies and the converted of all the branches of the Methodist family * * * are to be counted as one body," etc.

These utterances impeach either the sincerity or the intelligence of the writer,—necessarily so. He ought to know that we do not count and report babies as members, in our statistics; he does know that such "sinners" as we receive into the church would be gladly and quickly received into the Baptist church: he does know that this "huge number of sinners" will compare favorably in their lives and experience with a like number of same members age in the Baptist church; he ought to know that we never call "all the branches of the Methodist family one body;" in fact, before he began these strictures upon Methodists he ought to have learned more about them.

In conclusion we invite our neighbor's attention to pages 739-741 of Dr. Dorchester's great work, "Christianity in the United States." There he will see, that there are in the U. S. thirteen separate denominations of Baptists and four kindred Baptist bodies; also, that there are in the

U. S. just thirteen separate denominations of Methodists and four kindred Methodist bodies. As our neighbor raised the issue about numbers, he may elect any fair method of comparison, as Regular Baptists, South, with the M. E. Church, South,—or total Regular Baptists North and South, with total M. E. Church, North and South; or he may, also, try to prove his claim of as many (white) Baptists in Arkansas as members of the M. E. Church, South, in this State.

They (the Primitive Baptists) have departed the faith and are a spurious body and are no more a church than the Methodists are.—[Arkansas Baptist.]

Well, neighbor, we are glad of two things: that the *ipse dixit* of your editor does not unsettle Methodists; and that in our opinion it will not be approved by the great number of pious, intelligent Baptists.

We love the Methodists more than any other Pseudo-baptist people, yet we would like to live long enough to attend the funeral rights of this branch of another Rome.—[Arkansas Baptist.]

"Judge a tree by its fruit." Your editorial utterances signally fail to manifest any love for Methodists, and we have not known you to refer to them, as a body, with even Christian respect. You do not, of course, anticipate an early funeral, as the Methodists are not only living and giving promise of great longevity, but are even helping the Baptists to live and grow. Your exclusive strictures in unchurching others indicates the Romish spirit.

THE ARKANSAS METHODIST called attention to an extract from a letter of Bro. Early on the destitution of Arkansas—that out of the 75 counties 37 county seats were destitute of Baptist preachers. Bro. E. gave the sections of the State in which this wonderful destitution exists, but he failed to say that the most of this country is largely occupied by the negro population. [Arkansas Baptist.]

"But he failed to say," etc. We give him credit for not saying what you would here have him say. He said: "And along the northern boundary, embracing seventeen counties, there is not a self-sustaining church in a single county seat." This is the largest single section he described; but in 1880 its white population was over 172,000, while its colored population was only a little over 3,000! Further, in some counties having the largest colored population, the (white) Baptists have churches and pastors in the county seats, as in Jefferson, Phillips, Pulaski, etc.

Again, your "circumference" theory will not "explain." You say "Baptists work from the center to the circumference," "all round these centers," "where they have no church or preacher," "Baptists are numerous," etc. But Bro. Early upsets this theory; for his line described from Mo. along the Miss. River to La., then from Little Rock down the Arkansas, and then along the line of the Indian Territory, etc., is almost continuously cutting circumferences; and yet in a total distance of 845 miles he finds but four Baptist preachers! In conclusion, your "negro population" and "circumference" theories don't explain.

PERSONAL NOTES.

Bro. T. B. Harris, of Marianna, called Monday, en route to Hot Springs for a few months.

Rev. T. H. Ware, P. E. of the Pine Bluff district, gave us a short but pleasant call last Friday.

Revs. F. A. Jeffett and R. S. Deener, genial companions, recently visited together the Crescent City.

Rev. E. M. Pipkin, of Searcy, was in this city last week. See his notices to contractors and trustees.

Prof. James T. Clark, an educator of long experience and high endorsement, has a card on the last page of this issue.

Sorry to learn from Rev. G. W. Hill, of the dangerous illness of his wife on his return home last week. We hope she is doing well now.

Rev. J. M. Talkington, P. E. of Searcy District, Rev. E. C. Castleberry, of Argenta Mission, and Bro. Wm. Reynolds, of Atkins, gave us pleasant calls last Monday.

Mrs. S. N. Marshall and daughter Mrs. Furguson of this city gave our office a very pleasant call Monday. A welcome to all ladies engaged in benevolent and Church work.

Rev. Moses B. Hill writes the sad intelligence, that his beloved wife died at Monticello, Ark., March 26. As desired, brethren will pray for him in his sore bereavement.

Mrs. Percival of this city made our office a pleasant call upon a noble mission—seeking a situation for a little son of a poor and sick widow. God bless the dear ladies for their helpful offices and ministrations of love; and may the Lord say of each, "She hath done what she could."

Bro. S. L. Cochran is in sorrow, and is truly and sorely bereft. His wife fell asleep in Jesus without a struggle or groan, March 22. After benedictions of kiss and prayer for each, she departed joyously in the triumph of the Christian faith. Rev. Frank Ritter will furnish a tribute to her memory.

Rev. J. M. Spence, pastor of our Central Church, Memphis, visited us en route to Atlanta and other points farther South. He reported favorably concerning our church interests in Memphis, and he himself is a picture of a robust and whole-souled Methodist preacher.—Christian Advocate.

Senator Jones, of Arkansas, was right in trying to make provision for the poor to bathe without cost at Hot Springs, and we hope to see such a measure framed as will help the indigent.—Helena Globe.

Senator Jones, of Arkansas, can always be depended on when the welfare of his people is involved.—Arkansas Democrat.

Bro. Geo. Thornburgh, in his paper The Telephone, says:

"John G. Holland, of Searcy, has announced his candidacy for State Auditor, subject to the action of the Democratic Convention. Mr. Holland served with Auditor Files and knows all about the office. He possesses all the qualifications necessary to a faithful and efficient discharge of the duties of the position. A better man will not be chosen."

Prof. James T. Anderson, of Little Rock, Ark., has been appointed to the position of Assistant Chemist in the Agricultural and Mechanical College at Auburn, Ala. Prof. Anderson possesses native genius in this line of things, and has had large opportunities and successful experience. It is therefore safe to predict the success we so heartily wish for him in his new position.—Christian Advocate.

That noble layman, Bro. George Thornburgh, says in a private note: "I am in full sympathy with the establishment of the State Female College and with its location at Searcy. * * * The majority of my brethren differed with me, as to the wisdom of taking hold of Central Collegiate Institute as our College. I am not a 'mustang'; I do not 'buck.' I am in the traces and ready to pull for Central and the girls."

Rev. Albert Freeman, A. M., of Dallas, Texas, writing to the Pittsburg Christian Advocate of his observations in Arkansas and Little Rock, thus correctly speaks of Col. Thos. Essex, Land Commissioner of the St. L., I. M. & S. R'y: "I want to say that I learned from private sources, that this commissioner is not only an intelligent, but an upright, reliable gentleman; and further, that I find his printed reports to correspond very nearly to what I learned orally from the officials in the city, only, of course, it is more complete."

The following two items were overlooked in our last make-up:

Rev. A. O. Evans, pastor of Second M. E. Church, South, in this city, preached to large congregations last Sabbath. He raised in cash and subscriptions more than his assessments for Foreign and Domestic Missions. He received three members into his church and nineteen accessions to his Sunday-school.

Rev. J. C. Rhodes, P. C. of Collegeville circuit, gave us a short but very pleasant call on Monday. He told us of just complaint about not getting this paper in due time. The fault is not ours, but we hope to have the cause removed, having stated the complaint to the P. M. of this city.

SPECIAL NOTES.

"Education in the Church," by President A. C. Millar, received too late for this issue.

"Gulliver's" article was overlooked until too late for this issue. It had not been "looked."

We have from Revs. J. H. Callaway, W. H. Metheney, J. A. Walden and other brethren articles, which will appear soon.

The Preachers' Meeting of Batesville District will convene at Even-

ing Shade April 26. Opening sermon by Rev. N. B. Fizer. Program will be published next week.

We have for our next issue an article from Dr. R. Abbey on The Church, called forth by Rev. C. H. Gregory's articles, which Dr. A. endorses.

The Kirby Sewing Machine Co. showed some indications of its immense business by a street parade this week, exhibiting car-loads of the popular White Sewing Machines.

We have not space for reports from "willing workers" for this paper, but last week our business was better than ever before. We hope brethren will do good work for us during next two weeks, especially.

The Dudley E. Jones Co. have a card in this issue. This Company do not need introduction or commendation at our hands, as they have by long years and fair dealings made an enviable record, both in and beyond this State. It will be a pleasure to know of their continued prosperity and increasing trade, and that their patronage to this paper brings them suitable returns. They are ready to supply their customers with anything in the line of machinery, wagons, buggies, farm implements and farm seeds.

FROM JONESBORO DISTRICT.

To the Pastors of Jonesboro District, and Membership as Well.

The week of "Prayer and Self-denial" will soon be here. Let every Pastor see that the matter be brought properly and prominently before his charge. Many of our people will never think seriously about it, unless they hear it from the pulpit. I hope that every charge in the District will have a report to make, and money to send to the Treasurer of the General Board at the close of the week. Let us not do this work for vain glory or show; but as a matter of duty and a means of grace, remembering that there is as much grace in giving as there is in prayer. It was Cornelius's alms, as well as his prayers, that went up as "a memorial before God." When Paul was in prison at Rome, Epaphroditus bore the contributions of the Philippian brethren to him, and the great Apostle called it "an odor of sweet smell, a sacrifice acceptable, well-pleasing to God." Our brethren are not in prison; but they have crossed land and sea to plant the flag staff of Christianity and tell the story of the cross. It is our duty to send to them our contributions; and while it will do them and the cause much good, the greatest good to us will be the reflex action; as a means of grace to our own charges and our own souls. If every member of the Church in the bounds of this District would, faithfully, observe the week of "Prayer and Self-denial," actually making self-denial offerings, I would expect one of the most successful years in every department of Church work, and the conversion of souls, that this District ever witnessed. The Lord help us.

Fraternally, M. M. SMITH.

THE WATCHMAN.

THE PREACHER AND COLLECTOR.—Are we not in danger of running to a great extreme in the stress we are laying upon the ability to collect money? We very largely estimate our preachers by their ability as collectors. While it was not the intention of our Bishops and General Conference agents to make the impression upon the public, yet it is a fact that some of our preachers have come to the conclusion, that the Church is a great collecting agency and the first business of a preacher is to collect money. The praise lavished upon the brother who brings up his collections and the censure visited upon the poor unfortunate preacher, who fails, causes some of our brethren to supplement their collections from their own funds to escape the censure. In some instances unworthy motives are presented to stimulate the people to liberality. We know of some preachers who have actually run down their congregation to a mere handful by the persistent presentation of the claims of the Church. We know the stereotyped answers given to the suggestion, that there may be too much stress laid upon the collections. We will be told that a "meeting that is hurt by a collection ought to be killed;" "that liberality is the true measure of piety" and so on through the list. We fully recognize the importance of fidelity in taking all the collections ordered by the Church. To this end there should be system and order and faithful teaching. But to convert every service into a collecting agency is to make the preaching of the gospel a secondary matter. There are necessary collections, that must be taken at every service. This is the divine will. It is a part of worship. The most successful pastor within our

knowledge seldom mentions a collection from his pulpit. He has said but little from the pulpit this year and his collections are up to date. He is known to his people as a pastor and preacher. The preacher is not lost in the collector. There is no parade about collections and yet the collections are raised. We have been led to these reflections by a study of the minutes of the Little Rock Conference.

EASTER SUNDAY.—The great superstitions of the ritualistic churches in connection with the Christian festivals of Christmas and Easter, caused the Puritans to go to the other extreme and neglect them altogether. It has been the aim of the Methodists from the beginning to avoid these extremes of neglect and superstitious observance. It was the custom of the early Methodists to hold appropriate services on these days, thereby keeping alive the remembrance of the great facts of Christianity. It is much easier to make an impression upon any subject when public attention is prominently drawn toward it. We hope that all of our preachers will take advantage of the approaching Easter to prepare and preach appropriate sermons, and hold such other services as will deepen the impressions upon the great facts of Christianity. A proper observance of the Easter festival by thoughtful, well prepared sermons and other suitable services, would do more to remove any latent scepticism in the minds of the people than any direct attacks that might be made upon unbelief. It will furnish the occasion for prayerful, thoughtful study of the great vital questions connected with the resurrection of our Lord.

THE CAMDEN RECORD.—"He that is first in his own cause seemeth just; but his neighbor cometh and searcheth him." Prov. Our neighbors of the Camden Record have been congratulating themselves a good deal as the following extract from the Record will show:

"This District (Camden) was the banner District at our late Conference."

We know the impression made upon the Conference was that the Camden District was the banner District and our brethren congratulated themselves upon the fact. Some of us old fogies were reminded of the fact that we were just a little slow. The Camden is a good District and the Camden Station one of the best. The Presiding Elder and preachers are a noble body of men and we love them dearly. A nobler body of laymen we never knew. The Presiding Elder is a grand leader of the host—a splendid type of the coming men of the younger generation. We would not dampen their ardor but simply caution them to be a little more careful and heed the admonition given at the head of this article. If we have made no mistake in our calculation the minutes show, that the Little Rock District paid for all purposes \$3.82 per member. The Camden District paid for all purposes \$3.41 per member. The net gain of members on the Little Rock District was 296; the net gain of members on the Camden District was 230. Neither did their full duty. We hope that at the next Annual Conference there will be an improvement in both Districts. H. J.

AGUE BUSTERS!

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Guaranteed to Cure!

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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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Madison, Ark.

From Helena.

Dear Bro. Bennett:—The news from Helena Station is gloriously good. Bishop Galloway was with us yesterday, and after preaching at 11 a. m. he took a collection amounting to \$2,400 in cash which pays our debt against the church at that place. We praise the Lord. This is said to be the largest public collection ever taken in Helena. Bro. Jeffit smiles all over his face. Yours,
March 26. FRANK RITTER.

A MATTER OF HISTORY.

DEAR BRO. BENNETT:—I notice in a letter written by Bro. Jerome Haralson in the last issue of your paper that he claims to be the mother of THE ARKANSAS METHODIST. He says he "gave birth to it." Now, I have been laboring under the delusion that THE ARKANSAS METHODIST was projected and first issued in the early part of 1882 by the undersigned, in connection with Rev. J. C. Brown. We bought the office of the Arkansas Messenger, and issued the first number of THE ARKANSAS METHODIST from Morrilton, and in October moved the office, with all its belongings, to Little Rock; from which place it has been issued ever since. About the Christmas of '82 we sold the office to Rev. S. G. Colburn. According to the best of my knowledge and belief Bro. Haralson never had anything to do with the paper as owner or editor, to say nothing of having "given it birth." He did start a paper called the "Arkansas Methodist" in 1879, but it was merged into the Western Methodist after a few weeks. This is certainly his idea, but he mixes things in his mind and thus makes a wrong impression. Hence a correction is necessary. Very respectfully,
JNO. W. BOSWELL.

DR. A. R. WINFIELD.

BRO. BENNETT:—Dr. Fitzgerald is now preparing for publication "The Life" of Dr. McGuffin. Bro. G. G. Smith is at work gathering material for a work on the life of Bishop Pierce. We have already many biographies and autobiographies of our sainted dead. But there is a gap in Arkansas that needs to be supplied. It will never be complete without the "Life of A. R. Winfield." Arkansas surely never had a more eloquent man and the Methodist Church has had few more energetic workers than he. His thrilling words have touched the hearts of our people from the Mississippi river to the Indian Territory as they have never been touched before by man's eloquence. Who will write it? Or rather who can write it, as it should be? We need the record of his noble life in every home in Arkansas. Touch upon the subject and let us have an expression from others.

We have at Marianna a children's missionary society, who call themselves the "Winfield Missionaries." They are doing a grand work. How they loved Dr. Winfield. How we all loved him. God bless the son and may the mantle of the father fall upon him. Sincerely,
R. S. DENNER.
Marianna, Ark., March 24.

LETTER FROM REV. R. P. HARWOOD.

DEAR BRO. BENNETT:—There were so many friends in Arkansas asking for a letter, I take this plan to fulfill the request. We left Little Rock on March 7. We had a few lay-overs which delayed our speed, and as a consequence we were five days making the trip. I am in South Florida, 30 miles from Orlando. We all stood the trip much better than I had anticipated. Of course we have not been here long enough to tell what effect it will have on me. The climate is delightful. Everything is as green as May or June will be in Arkansas. As to the production of the soil, hamock lands will produce corn, oranges, lemons, vegetables of all kinds, sugar cane, potatoes, &c. I have not been here long enough to give an opinion of the country. I now want to extend my thanks to the many friends for their kindness to me and their assistance in Arkansas. They may never be rewarded in this world, but the Lord will reward them in the world to come. Dear brethren, of the White River Conference, pray for me and mine, and may the God of peace be with you all.

I had as well correct some mistakes concerning Florida. There are plenty of cows and hogs and plenty of corn can be raised. It is certainly an easy country to make a living in, and there is plenty of room here. This (Pasco) county is new, has three new railroads, though it is undeveloped yet, lands are reasonable, but are going up. So enough for this time. Am too feeble to write much. R. P. HARWOOD.
Dade City, Fla., March 19, 1888.

FROM DR. WITHERS.

(If we do wrong in the matter, we ask Dr. Wither's pardon for publishing the following private letter:)

DEAR BRO. BENNETT:—I think the paper is superb—equal to any I read. I congratulate you and the Church. I will make a close canvass for you as soon as my health will justify. I have been smartly under the weather of late. I fill all appointments, but not able to do pastoral work. God bless you. I am delighted with THE METHODIST. Don't see how you make such a paper for the price. It is the lowest-priced of all the Advocate family. Very truly your friend,
H. R. WITHERS.

The attention of the public is directed to the fact that M. M. Cohn & Co. have one of the largest spring stocks ever brought to the city, and goods and prices invariably give satisfaction.

"DEDICATED TO THE KICKERS."

BRO. BENNETT:—I felt sad as I read the piece in THE METHODIST of recent date under the above caption; sad from a double consideration, first that such a piece should have been penned by a Christian minister, and in such a spirit; and second, that he should take the advantage of his brethren by shooting at them while his battery is masked by a "nom de plume."

If there is any class of men on earth who ought never to take an undue advantage of each other, it is the ministry of the meek and lowly Savior. The spirit of the piece is one of insolent superiority, fancied or real, I know not which, such as used to be manifested by the Tammany ring after they had gained their point in New York politics. "What are you going to do about it? We have got the advantage; let's see you help yourself." O, what a spirit for a disciple of Him, who said, "Love—and pray for those who persecute you," to manifest. I am one of the transfers and I never have paid the least attention to anything the brethren said on the subject, and never expect to do so. I had nothing to do with my transferring except to acquiesce after praying over it after my Bishop mentioned it to me; and I don't feel that I have been hit by any "kicker." I state it as a general principle, not to throw a club at my brother transfer, that, as "Sam" Jones says, "It's the dog that's bit, that howls when a rock is thrown." If we will let the transfer seek us, and not seek the transfer, we will not be guilty of place hunting and all the rocks thrown will pass harmlessly over our heads.

C. H. CART.

Mr. C. W. Battell a travelling man representing Messrs. 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.

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

LADIES ARE GOOD JUDGES.

The L. R. Democrat says: "Ladies at private entertainments, when discussing the popular events and important topics of the day, never fail to mention the immense array of fine goods of every kind kept by the F. P. Gray Dry Goods Company. This firm can suit the most fastidious in quality, variety and prices."

Mr. F. P. Gray told us Monday, that his advertisement in THE ARKANSAS METHODIST had already brought them orders through the mails, and it will bring them many more orders. It appears this week in 9,100 copies of this paper.

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.

THE ARKANSAS Bureau of Education

Is now prepared to furnish
School Districts, High Schools,
Private Schools,
AND PRIVATE FAMILIES WITH
COMPETENT TEACHERS.

No teachers will be recommended except such as come to us properly endorsed both as to literary and moral qualifications. Our fee to parties wanting teachers, will be one dollar for entering their names on our books, and placing them in correspondence with suitable persons. Fee to teachers seeking places will be one dollar when their applications are entered, and a moderate additional fee when they secure positions through our agency. Address all communications to
J. B. SUTTLER, Manager,
No. 1908 Scott St., Little Rock, Ark.
Fees above mentioned must be sent with letter of application to secure attention.

A. W. MORRISON,

Commission Merchant,
400 Grand Ave., Kansas City, Mo.,
For the sale of Berries, Water Melons, Hides, Pelts, Furs, General Produce.

BERRIES A SPECIALTY.
Quick Sales, Top Prices and Immediate Returns. Consignments solicited. References—Produce Exchange, Bank of Commerce, Broadway's Mercantile Agency, or any wholesale firm in this city.

ROYAL BAKING POWDER

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

YOU WILL LIKE IT!

Try the new route. The Kansas City Memphis and Birmingham R. R., now completed between Memphis and Birmingham, with branch to Aberdeen, Miss. It runs miles the shortest between certain the southeast, and Memphis and Kansas and Texas, and all points north. The passenger train equipment of this line is of the most modern construction; coaches were built by the Pullman Co., and are provided with every necessary to insure the comfort and safety of passengers. Everything new and the management will be spared by the management to meet the requirements of the travelling public. Through tickets via this line on sale at all through ticket offices. For large map and time tables giving full information as to through cars, connections, etc., address,
J. E. LOCKWOOD,
G. P. & T. A., Kansas City,
H. D. ELLIS, Gen'l Agent, Pass'r Dep't,
21 Madison St., Memphis, Tenn.

FITS STOPPED FREE

Dr. ELLIS' GREAT NERVE RESTORER
Cures Epilepsy, Fits, St. Vitus' Dance, Nervous Prostration, Headache, Dizziness, Sleeplessness, etc. Sold by all druggists.

Pulpits, Pews, Church & School Furniture

Wait for illustrated Catalogue to W. F. MORAN,
No. 3 West Third, Nashville, Tenn.

12 ROSES, EVER-BLOOMING.

The best kinds for the South, such kinds as The Belle, Sunset, Paris des Jardins, etc., for \$1. Also the finest varieties of

COLEUS, BEGONIAS,
GERANIUMS, FUCHSIAS,
VERBENAS, HELIOTROPES,
DAISIES, PETUNIAS,
CARNATIONS, PANSIES,
CHRYSANTHEMUMS, ETC.,

At 10 cents each; 75 cents per doz. by mail if not convenient to express. Do not write for a catalogue as we have none, but send for what you want. We have everything in our line.
TIPTON & HURST, Florists,
Opposite West End Park, Little Rock, Ark.

WE NOTICE THAT E. D. SMITH

CARRIES A
Complete and Selected Line
Of Staple and Fancy
GROCERIES,

AND
Depot for Choice Prairie Butter.

MUSIC IN THE SPRING.

There are yet some months of cool weather in which to prepare and practice music for the concluding concerts and festivals of the season.

It is quite time to send for our complete and rich list of
Easter Music!

Now let girls and boys begin to practice the sweet CANTATAS—VOICES OF NATURE, or FOREST JUBILEE BAND or MERRY COMPANY OF NEW FLOWERS FESTIVAL, each 40 cents, or \$3.60 per dozen.

Pupils of the higher schools will like DRUM REHEARSAL (50 cts., or \$5.00 per doz.) NEW FLOWER QUEENS (60 cts., or \$6.00 per doz.) or HAYMAKERS (\$1.00, or \$9.00 per doz.)

Fine Cantatas of modern difficulty for adults are: HEROES OF '76 (\$1.00), HERBERT AND ELSA (75 cts.), JOSEPH'S MONARCH (50 cts.), REBECCA (60 cts.), RUTH AND BOAZ (50 cts.), WRECK OF HESPERUS (35 cts.), FAIR MELUSINA (75 cts.), BATTLE OF HENS (80 cts.) Send for lists.

For MAIL QUARTETS and CHORUSES: SANGHERAST (\$1.75), MALE VOICE GLEE BOOK (\$1.00), EMERSON QUARTETS AND CHORUSES (60 cts.), EMERSON'S MALE VOICE GEMS (\$1.00).

BOOKS MAILED FOR RETAIL PRICE.
Oliver Ditson & Co., Boston.
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WHOLESALE HARDWARE.

Stoves, Tinware, Cutlery.
Steel Nails, Barbed Wire.
Guns, mechanics' Tools.
Wire, Cotton, Manila and Sisal Rope.
Iron Pipe, Pumps and Driven Wells.
Brass and Steam Fittings a Specialty.
Belting, hose and Packing, Driven Well Points.
Hancock Inspirators, Cotton and Wagon Scales.
Horse and mule Shoes, Wheelbarrows.
Western Wheel and Drag Scrapers.
Railroad Plows, Shovels, Picks, Spades.

Diebold Fire and Burglar Safes.
Bradford's Grist-mills (the old original).
Eric City steam Engines and Boilers.
James & Graham Wagons.
Milburn Wood split Pulleys; full stock on hand.
All Kinds of Agricultural Implements.
Winship Gas and Cotton Presses.
Gullett Gas, saw mills, steam pumps.
Circular, cross-cut and other saws.
Shutting, Boxing, Pulleys, Etc.
House Hardware of all Kinds.

Our Stock is Always Full and Complete. Special Attention Paid to Prompt Shipment of Orders by Mail.
Orgill Brothers & Co., Memphis, Tenn.

Chas. T. Abeles & Co.,

—MANUFACTURERS AND DEALERS IN—

PAINTS, OILS, WINDOW GLASS
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WALL PAPER, WINDOW SHADES,
Picture Frames, Mouldings.

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LEADERS IN

FINE DRY GOODS, NOTIONS,
Ladies' and Gents' Furnishing Goods.

Special Attention Given to Order Trade. Satisfaction Guaranteed.

120 Main Street, Little Rock, Ark.

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ARKANSAS INDUSTRIAL UNIVERSITY,

PAYETTEVILLE, ARK.
COURSES.—Agricultural, Normal, Mechanical, Literary, Engineering, Scientific. Term opens March 5. ADVANTAGES.—21 Professors and instructors, free tuition, new dormitory, compensated labor, healthy location, complete machine shops, well-stocked farm, no malaria, winter vacation.

T. H. JONES, President. GEO. W. DENISON, Treasurer.

T. H. Jones Company, Commission -:- Merchants.

Flour, Meal, Hay, Grain, Lime, Hair and Packing House Products.

Special attention paid to Consignments of Cotton.

112 South Scott St., Little Rock, Ark.

THE ARKANSAS VALLEY.

There is no region in Arkansas more beautiful or more productive than that region lying along the Arkansas river between Little Rock and Fort Smith. This valley takes in the very heart of the State, dividing it nearly in halves, with the Ozark mountains on the north and the Magazine on the south. The valley between these mountains and on both sides of the Arkansas river varies from eighteen to forty miles, and for productiveness is second to no country in America. The climate is unsurpassed, and church and school facilities good. The following products thrive nowhere better than in Arkansas: CORN, COTTON, WHEAT, OATS, MILLET, CLOVER, BEANS, PEAS, TIMOTHY.

As a Fruit Country the Valley is Nowhere Excelled.

The Little Rock & Fort Smith Railway have for sale 800,000 acres of choice farming lands. For a small cash payment, any man can buy this land on a credit, in equal annual payments, running six or eight years, at 6 or 8 per cent. interest. It will require but from \$25 to \$40 to secure a GOOD HOME. Subsequent payments make the first payment on a GOOD HOME. For further particulars, pamphlet and maps, address:
HERMAN STRUCKOFF, Room 3, Union Depot, St. Louis, Mo.
THOMAS M. GIBSON, Land Commissioner, Little Rock, Ark.

PHILLIP OTTENHEIMER,

CARPETS AND FANCY DRY GOODS,

110 Main Street.

Spring Goods Arriving Daily. Samples Furnished upon Application.

ARKANSAS METHODIST.

SATURDAY, MARCH 31, 1888.

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

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

ANNOUNCEMENTS.

For Governor.

We are authorized to announce J. P. EAGLE of Lonoke as a candidate for Governor, subject to the action of the Democratic State Convention.

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

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

Fellow-Citizens of Arkansas:

I announce myself as a candidate before the Democratic Convention for the office of Governor. Just at this juncture, when we are all engaged in an effort to develop the resources of our State, believing that as her Chief Executive, I could render efficient service in the attainment of this great object, I ask that you give me the opportunity. Nor have I other guarantee to offer than a character which thirty years' residence in the State may have established and which I am not without hope, is, by this time pretty well known.

Very respectfully, W. M. FISHER.

For Auditor.

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

For Attorney-General.

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

To the people of Arkansas: I announce myself as a candidate for the office of Attorney-General, subject to the action of the 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 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., German Millet.

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

DID WHAT DOCTORS COULD NOT DO.

"About August 1st, 1865, an eruption appeared on my arms and legs, which pained me much and seemed to affect my physical condition generally. Under treatment of a physician the sores disappeared except on my left leg. There it seemed to concentrate, and two-thirds of the limb from the knee to the ankle soon became a solid running sore that discharged bloody matter continually. I was treated by many physicians at various times, but obtained no permanent relief. On the advice of a physician at this place, I finally commenced using Swift's Specific. I am glad to say that after using three large bottles the sores have all healed."

G. N. TRIZZELL.

Farmersville, Texas.
Treatise on Blood and Skin Diseases mailed free.

THE SWIFT SPECIFIC CO., Drawer 3, Atlanta, Ga.

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,
CHILLS AND FEVER.

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

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.

Consumption Surely Cured.

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

The Cherokees are rejoicing over a recent decision of the Indian Commissioner giving the Cherokee nation the right to decide who are citizens; this will enable them to drive all intruders from their territory.

Bradfield's Female Regulator

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

Treatise on "Health and Happiness of woman" mailed free.
BRADFIELD REGULATOR CO. Atlanta, Ga.

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

This is the season when every farmer should consider the value and interest of his stock. We advise the use of the Original Kentucky Blue Grass Condition Powders, prepared by the SATANTA DRUG CO., Little Rock, Ark.

The memorial asking for the prohibition of the sale of liquor on Sunday, presented to the Queen by the women of Great Britain, was signed by 1,132,608 women.

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.

To the Democrats of Arkansas.

A laudable ambition to become Auditor of State, and a belief that I am capable of filling the position with credit to myself and with satisfaction to the people, have induced me to become a candidate for the place, subject to the action of the Democratic State Convention. Fourteen months' service in the office, a fair knowledge of the laws of the State, several years' experience in various clerical positions, coupled with strict sobriety and a reasonable degree of honesty, are some of the claims which you are respectfully asked to consider.

Having spent nearly all my life in Arkansas, and since my majority having fought "with the boys in the trenches" for the principles of Democracy, assures my identity in interest with the people of the State and the party in power. A short canvass, a large territory, a slim purse, and work to do for a livelihood, will prevent my visiting as many counties in the State as I would like. Therefore, in a great degree, I will have to depend upon friends to present my claims in many places. Promising, if nominated and elected, faithful attention to the duties of the office. I am, Respectfully,
JOHN G. HOLLAND.
Searcy, Ark., March 20.

WASTED LIVES

are seen all around. This should not be so. All can get on well if they will but look out for the good chances which are offered: Those who take hold of business can make \$1 per hour and upwards, easily and pleasantly. You can do the work and live at home. Both sexes, all ages. We start you free, and put you on the road to fortune. No special ability or training required. Any one can do the work. Write at once and learn all; then should you conclude not to go to work, no harm is done. Address Stinson & Co., Portland, Maine.

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 it and try your weight. As a remedy for Consumption, Throat affections and Bronchitis, it is unequalled. Please read: "I used Scott's Emulsion in a child eight months old with good results. He gained four pounds in a very short time."—Thos. Prim, M. D., Alabama.

In Turkey, when any man is the author of notorious falsehoods, they blacken the whole front of his house. We presume, however, that the law is off during the pendency of a heated political campaign.—Boston Transcript.

MARRIED.

Feb. 23, 1888, at the residence of the bride's father, by Rev. Bascom Monk, Mr. Clark Crow and Miss Josie Russell, all of Yell county, Ark.

March 8, 1888, at the residence of the bride's brother, by Rev. Bascom Monk, Mr. J. M. McCarrell and Miss Jennie Keener, all of Yell county, Ark.

At the Methodist Church, in Russellville, Ark. March 21, at 8 o'clock p. m. by the Rev. S. S. Key, Mr. W. W. Mayes of Argenta, Ark., and Miss M. E. Oliver of Russellville.

At the residence of J. L. Crosby, Walnut Tree, Yell County, Arkansas, on the 22d, of March 1888, by the Rev. J. M. Floyd, Mr. J. W. Ladd to Miss Anna Crosby, all of Walnut Tree, Ark.

District Conference.

The Washington District Conference will convene at Nashville, at 9 a. m. Thursday, May 17. Bishop C. B. Galoway will preside. Sermon at 11 a. m. by Rev. W. J. Stone.

J. H. RIGGIN, P. E.

Quitman College.

Rev. Z. T. Bennett will preach the commencement Sermon, May 20.
O. H. TUCKER, Prest.

To Managers of Colleges, Academies, Schools and Seminaries.

The undersigned is now Principal of Auvergne Academy, has many years experience as an educator, taught fifteen years in Louisville, Ky. and St. Louis; teaches a full college course and in religion is a Methodist. Would be pleased to negotiate with parties as above named, concerning work next school year. Address,
JAS. T. CLARK,
49-46 Auvergne, Jackson Co., Ark.

Flowers! Flowers!!

Do not forget where to go when you want them. Tipton & Hurst, opposite West End Park is the place. See their "ad." in this issue.

To promote digestion, and for use as a stomachic, after the mid-day meal, Ayer's Cathartic Pills have no equal.

Every bottle of Honey of Tar and Lemon is guaranteed to cure your Cold or other Lung and Throat affections, prepared by the SATANTA DRUG CO., Little Rock, Ark.

MRS. W. F. ALEXANDER,
740 Jefferson St., bet. 7th and 8th,
Louisville, - - Kentucky.

MILLINERY.

I have received my FRENCH PATTERN BONNETS and HATS.

DRESS MAKING.

Elegant work in Dress Making. Sample of Dress Goods, with estimate of cost for Dresses made to order, sent to any part of the country.
No commission for Purchasing.
Reference—J. B. Alexander, Alexander's Hotel.

OF INTEREST TO ALL COTTON MEN!

The Sailor Patent Cotton Elevator!

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

Cheap, Practical, Labor-Saving, Improving the Staple

And Lessening the Fire Risk.

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

ARKANSAS CONDENSED!

CALL AND SEE IT.

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

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

SIX NAVIGABLE RIVERS CROSS THE LAND GRANT.

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

LOW PRICES.

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.

EASY TERMS.

Church Architecture.

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

Modern Church Architecture.

Illustrated with designs recently executed. Address

B. J. BARTLETT, Little Rock, Ark.



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

PRICE BAKING POWDER CO.

NEW YORK, CHICAGO, ST. LOUIS.

PIANO FORTES

UNEQUALED IN

Tone, Touch, Workmanship and Durability

WILLIAM KNABE & CO.,
Baltimore, 22 and 24 East Baltimore St.,
New York, 112 Fifth Ave.
Washington, 817 Market Space.

BUCKEYE BELL FOUNDRY.
Bells, Fire Alarms, Farns, etc. FULLY WARRANTED. Catalogue sent Free.
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NOTICE TO CONTRACTORS.

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

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