

THE ARKANSAS METHODIST

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

BY BENNETT & EMOSON.

"Speak thou the things which become sound doctrine."

TERMS, IN ADVANCE.
One Year, \$1.50. To Preachers, 1.00.

VOL. VII.

LITTLE ROCK, ARKANSAS, SATURDAY, JUNE 9, 1888.

NO. 7.



REV. ANDREW HUNTER, D. D.

Was born in Ireland December 26th 1814. The family came to America and settled in eastern Pennsylvania in 1818. His mother was awakened under a discourse by one of Mr. Wesley's preachers in the market house in the county town. She joined the Presbyterians, but removing to America, and receiving much attention from the Methodist preachers during her husband's last illness, she joined the Methodists.

She was left a widow with four children, whom she raised in respectability, and died in 1837. Dr. Hunter was converted in his 19th year, and joined the church. Two years later he went to Missouri to attend college, but not being pleased with the management of the institution, he returned to the vicinity of St. Louis, and taught school.

While thus engaged, a call was made for teachers for the Indians west of Arkansas. He volunteered for that work, and on the first day of January 1836 reported to the Superintendent of Indian Missions, and was placed in charge of a school in the Creek Nation near to where the thriving town of Muskogee now stands. In the summer of that year he was licensed to preach. The General Conference which met at Cincinnati that year formed the Arkansas Conference, and at its first session at Batesville, he was received on trial, and appointed to work among the Indians.

From that time to this he has been on the effective list; has filled missions, circuits, stations, districts, was Agent of the American Bible Society for six years. Has been a member of every General Conference from 1844 to 1886 except two. He has presided at four sessions of his Conference in the absence of a Bishop.

Dr. Hunter has always been a very modest man. He has never sought preferment. It came unasked. As a preacher he was always edifying. He is plain and practical. His themes have usually been the strong staple doctrines of Methodism. These he expounds with power and unction. Many of his sentences were composed of words of one syllable. At times he rose to sublime heights of eloquence that swept his audience with a force as resistless as Niagara. The old people speak in glowing terms to-day of his power in the days of his strength.

His practical common sense, good judgment of human nature and his self control have formed a character as solid as rock.

He has grown old gracefully and sweetly. He has, on his own motion, relinquished every office he held in the Conference, except as a member of the committee of publication of THE ARKANSAS METHODIST. He is a dearer and grander man to his brethren to-day standing alone—the comrades of his youth all gone. He is at once a benediction and an inspiration. He will pass away, but his work will endure, and Arkansas Methodism, which he has done so much to make, will be his monument. May his sun set calmly.

J. R. MOORE.

The Helena District Conference

Will convene at Cotton Plant, Ark., July 4, 1888, at 9 o'clock A. M. Rev. N. E. Skinner will preach the opening sermon at 11 o'clock A. M. of the same day. We want a revival and many souls converted during our stay at Cotton Plant, and we beg the members of the Conference to come prepared to work for this. Come thou with us.

FRANK RITTER.

ITEMS FROM MISSISSIPPI.

The week beginning May 20 was a time of great interest in the capital of Mississippi. For the first time, a State Fair was held in the Spring months. The exhibit of fruits, flowers and vegetables was very creditable indeed, showing a decided improvement in this direction. The specimens of native grasses in bales was also indicative of great progress. A few years ago no hay for commerce was raised here; all the hay for market was brought from the West. During last season, however, not one single bale of Western hay was to be found in our city. Very conspicuous in the fair grounds were some bales of hay in which predominated the Kentucky blue grass, which had been grown in this vicinity. It was never believed that blue grass would thrive in this climate, but this experiment triumphantly establishes the fact. The Lespedeza, or Japan clover, has proved itself to be the most valuable hay producer for this country. It is a luxuriant grower, flourishes even upon thin soils, requires no cultivation and cures very easily. By actual experiment the Lespedeza showed 72 per cent. of nutritive properties, while the Timothy, the next best, showed 52 per cent. to the same amount in weight. This region has also very decidedly advanced during the few years past in improved breeds of cattle. The array of Jersey, Holstein-Frisian and Devon thoroughbreds demonstrated that our people are waking up to this most interesting and most prolific source of wealth. A Grass-growers' Convention and an Immigration Convention were held in connection with the State Fair. Addresses were made setting forth the advantages of this section of country. Some marvelous results were submitted as having been achieved by Western farmers, who have settled in our State. Immigrants from the North and West very easily assimilate with our people and make good citizens. It was claimed that when the Eads ship railway and the Panama Canal are constructed, the Gulf of Mexico will become the commercial highway of the world. Then the States bordering on the Gulf will be the favored of all others.

The most interesting occasion of the week was the laying of the corner stone of

THE CONFEDERATE MONUMENT.

The ladies of Mississippi, particularly those about the capital, have conceived the idea of commemorating the heroes, who fell in the war between the States, by erecting a marble shaft. Friday, May 25, was set apart for this event. The oldest inhabitants say that so large a crowd of people was never seen in the city before. The railroads running into the city from six points of the compass ran excursion trains, and all came in filled to overflowing with their living freight. Eight military companies, with their shining uniforms, were on parade. The Grand Lodge of Masons had especial charge of the proceedings, and deposited the corner stone with all the pomp and ceremony pertaining to their order. Prayer was offered by the Rev. Thos. R. Markham, D. D., pastor of a Presbyterian church in New Orleans. He was one of the most popular and most useful of the Mississippi champions during the war. Col. Charles Edward Hooker, the member of Congress from this District, delivered the address, which was a masterful piece of oratory. His eloquence has won for him the epithet of the "silver-tongued orator," but this effort was said to surpass any he had heretofore made. Mr. Luther Manship delivered with good effect a piece of poetry, composed for the occasion by Mr. C. E. Merrill, editor of the Jacksonville (Fla.) Times-Union. His wife, Mrs. Belmont Manship, rendered in the finest style that beautiful production of Father Ryan, the Conquered Banner.

The monument, when completed, will be a most imposing structure, consisting of a column of Alabama marble forty-five feet high, surmounted by a statue of a Confederate soldier, six feet six inches high. At the base will be a sculpture representing the three branches of the service—infantry, cavalry and artillery, with a statue of Jefferson Davis standing exactly in the center of the archway running through the base.

Jefferson Davis was expected up to the last moment; indeed, a dele-

gation of ladies and gentlemen were sent down to escort him up from his home on the Gulf, but it was deemed that in his state of health, the excitement of such an occasion would be too great a risk. His daughter, Miss Minnie, styled the Daughter of the Confederacy, came and was accorded all the honor due her illustrious parentage.

The exercises of the entire week passed off as smoothly as could have been expected, considering the immense throng that filled the streets. Nothing transpired calculated in the least degree to mar the harmony of the occasion. Jackson is complacent over the results of the week, and is hopeful of good results for the future.

C. G. ANDREWS.

Jackson, Miss.

DONE BY THE GENERAL CONFERENCE OF THE METHODIST EPISCOPAL CHURCH.

1. The time limit of the pastoral term was extended from three to five years.
2. A section was put into the Discipline providing for the appointment and regulation of the work of deaconesses.
3. The question of admitting women into the General Conference was referred to the Annual Conferences, to be voted on by them.
4. The two-thirds rule was adopted for the election of Bishops and connectional officers.
5. Five Bishops were elected, as follows: J. H. Vincent, James N. Fitzgerald, J. W. Joyce, J. P. Newman, J. A. Goodsell.
6. Rev. J. M. Thoburn was elected missionary Bishop for India. J. M. Phillips and S. R. Hunt were elected Book Agents for New York, and E. Cranston and W. P. Stowe, Western Agents.
7. A new basis of representation in the General Conference was agreed upon: one clerical and one lay delegate to every forty-five members of an Annual Conference. This change is to be voted on by the Conferences.
8. The status of a Missionary Bishop was fixed, making him equal in all respects to a General Superintendent, but limiting his jurisdiction to the mission field specified, and terminating his Episcopal functions, whenever he quits his special field.
9. Resolutions providing for the holding of an Ecumenical Conference of Methodist bodies in the United States in A. D. 1891.

The General Conference passed the following resolution, which was ordered placed in the Discipline of 1888.

"We are unalterably opposed to the enactment of laws that propose, by license, taxing or otherwise, to regulate the drink traffic, because they provide for its continuance and afford no protection against its ravages. We hold that the proper attitude of the Christian Church toward this traffic is one of uncompromising opposition, and while we do not presume to dictate to our people as to their political affiliations, we do express our opinion that they should not permit themselves to be controlled by party organizations, that are managed in the interests of the liquor traffic. We advise members of our Church to aid in the enforcement of such laws as do not legalize or endorse the manufacture and sale of intoxicants to be used as beverages; and to this end we favor the organization of law and order leagues wherever practicable. We proclaim as our motto, voluntary total abstinence from all intoxicants as the true ground of personal temperance, and complete legal prohibition of the traffic in intoxicants as a duty of civil governments."

—Wesleyan Christian Advocate.

THE CHURCH AND TEMPERANCE.

EDITOR METHODIST:—In the last issue of the South-Western Methodist published in St. Louis there is an editorial under the heading: "The Church and Temperance" in which there is some very erroneous and dangerous doctrine taught—doctrine which if enforced would gag the pulpit and destroy the most efficient means within the reach of temperance workers for the consummation of their ends.

The Editor, Dr. Godbey, says: "The church teaches temperance as a cardinal virtue, her Discipline demands it. What more shall the church do? Dictate to her members how they should vote? Or shall the preacher in the pulpit (italics, mine,) undertake to control the vote of his church? By no means. Therefore when his influence is sought, that it may be wielded in this direction the preacher does well to recognize the improper relation into which it is at-

tempted to force him before his people and to refuse to allow the pulpit to be harnessed to a political movement."

Now I want to say, Mr. Editor, that my pulpit has never been nor ever shall be used for the furtherance of any *partisan* political movement, but to every "movement" political or otherwise conducted on right principles which has for its end the extermination or abatement of a great moral evil, it is already "harnessed." A preacher is to preach the gospel. The gospel teaches men to "deny themselves ungodliness and worldly lust and to live soberly, righteously and godly in this present world." (Titus 2:12.)

To "deny" oneself in this sense is to commit no wrong acts. To "live" in this sense is to do those things which shall accomplish the will of God. The M. E. Church, South, regards the liquor traffic as a great moral evil and forbids her members from engaging in it. This iniquitous traffic could not go on in Missouri or Arkansas but by the votes of the people. To vote on such issues as for or against the traffic is a duty acknowledged by Dr. Godbey. Then to vote for it is right or wrong. In the light of the gospel I see it is wrong. Now what shall I as watchman and teacher do? Turn this light on the votes of my flock and blow the trumpet, or for fear I shall degrade my pulpit into a political rostrum turn it over to the "town politician" to tell them how to vote on such questions? Not I. And I would rejoice if all the preachers of all churches from "ocean to ocean," would pour the light of the gospel on this voting business and press it on the consciences of professing Christians so that he who would vote against prohibition or local option as the case might be or sit by and not vote at all, would regard himself a sinner in the sight of God and the church.

License, high or low, is wrong in principle and as a temperance measure is a fraud and snare, and there will always be enough men upon whom "moral suasion" has proved a failure to carry on the traffic, if we used these means alone; therefore, there is no way to rid ourselves of this greatest enemy of morals and religion but to vote it out by prohibition if we can, by local option if we must by some means vote it out;—and the public sentiment which is to direct this vote is largely and properly to come from the pulpit.

And in conclusion, let me say to my brethren in the ministry do not let any thing or any body deter you from preaching on this matter and do not put it off till the issue is on you but commence in time, so that you may without the hindrance of an exciting campaign properly teach your people and train them to this end. Respectfully,

J. A. BAKER.

ROMISH TACTICS.

The late Southern Immigration Convention, at Hot Springs, N. C., as to its origin and purpose, is thus described by "Rudolph" in the Richmond Christian Advocate:

The head, body and tail of the convention are all Romish—the head in New York under Rome's surveillance, and the tail in the palace of Cardinal Gibbons of Baltimore. And this convention, born of Romish thought and inspired by Romish intolerance and hatred to Protestantism, and set on foot by Rome's devoted subjects, for the purpose of colonizing the South with popish subjects, is what they call a "Southern Immigration!" "Immigration Convention?" These zealots of Rome concocted their scheme, as they well know, to develop Romanism in the South; but, in order the better to get the pill down the throat of the South, they sugar-coat with the name of "Southern Immigration Convention!"—and they were keen enough to secure the services of the governors of two or three Southern States to help put the sugar on the pill. But the cheekiest thing in that misnamed convention at Hot Springs was the adoption of a resolution offered by a Romanist, proposing to raise the money to carry out their popish scheme by requesting the governors of the Southern States, the president of every Southern railroad, the mayor of every city and the proper authority of every town of the Mississippi, to co-operate in raising the funds necessary to perfect a plan to Romanize

the South. These prelates of Rome would have the South Romanized, as New York City is to-day. They would like to see our legislature under Romish domination, under the style of the legislatures of New York. They would like to see the last Bible kicked and swept from our public schools by a huge Romish broom.

If the South is to be colonized by the importation of the fiery zealots of the Pope from Ireland, Spain and Italy, let not the South take a hand or pay one red cent in helping to do it. Better have the country filled up slowly, wisely and surely with a class of population who respect the institutions of Christianity, recognized by the government, and love that Bible which is its corner-stone, than to have poured down on us an avalanche of immigration under popish dictation and priestly rule. Let us beware of these "Southern Immigration (Catholic) Conventions!"—with a face to the South and Rome in the heart.

FIELD NOTES.

CAMDEN STATION.—Began at Camden Station on 4th Sabbath morning in May. Large, attentive, serious congregations at service that morning and night. Good to be there! Happy time! I have preached here every morning at 10 o'clock and every night during this week. Had service for the dear children and young people several afternoons during the week. The little people appreciated it very much. They all listened attentively and behaved well. Precious hours those were! Many of the dear little people are very serious and seeking Christ. The church much refreshed. Glory be to God! "The best of all, is God is with us!" God abundantly bless good Rev. J. R. Moore and all the good Camden people for their loving words and attention and many favors to me during my very pleasant stay among them!

JAMES M. CLINE.

Camden, Ark., June 2, '88.

YELLEVILLE C'T.—We have had 45 or 50 conversions on Yellville circuit, 40 accessions, 24 adults baptized and 15 children; about two-thirds of my collections secured by cash and subscriptions. We have five Sunday schools, Woman's Auxiliary here doing well; have organized a Juvenile Society with about 40 members; also a service especially for young people on Friday night, conducted by Prof. Jones (one of our young converts), largely attended and doing good. We always have penitents at the altar, when an opportunity is offered; a short visit to the old home was very pleasant, and especially the three happy converts, two of them a sister and brother. THE ARKANSAS METHODIST is very popular on my work. Hope Bro. Riggins will publish in pamphlet form the series of articles he is writing now; also, hope Bro. C. H. Gregory will have the articles written lately on the Church published in pamphlet form.

J. H. BRADFORD.

ATKINS C'T.—Atkins circuit is on rising ground; congregations large and increasing; religious interest good at most of the appointments. In fact I have never known such deep spiritual interest before in a ministry of twenty years in the midst of an election campaign. We have one Sunday School at Bell's Chapel in the country, P. W. Austin Superintendent, that has enrolled 102 with an average attendance of 85. Can any school in the State in a country neighborhood excel that? We are expecting great things of the Lord this year and our people are praying for a genuine revival. Carden's Bottom is alive to all the interests of the church and the revival fire is already burning in that neighborhood. Bros. McReynolds and Stubbs are our faithful leaders there. Bro. A. Long of Appleton, Miss., has been sadly afflicted recently in the death of his step-daughter and grand-child. May the Lord sustain him in his bereavement. Bro. Clower on Dover circuit is a friend in our Israel and is doing valuable service for the Master all along the line. May the good people of Dover circuit hold up the hands of a faithful pastor. The Methodist is increasing in favor with our people and we hope to see the time, when it will be in every family throughout the State. It is a necessity to Arkansas Methodism.

W. J. MCANALLY, P. C.

MURFREESBORO C'T.—Work on the Murfreesboro circuit is progressing very well, collections ordered by the Conference well up, all things considered. Self-denial partially observed, about \$5 raised. We have a kind and appreciative people who believe in taking care of their preacher. Prayer meetings kept up at most of the appointments. Four prosperous Methodist Sunday schools on the work with four others partially Methodist. Some using our literature, but calling themselves "Union," others using the Testament, run by our people, principally but "Union" in their management. I be-

lieve strongly in Methodism, but when there is a certain sentiment existing in any community against Literature, I am in favor of the people meeting and studying God's word—call it what you please. Our county (Pike) was visited Sunday evening last with one of the most destructive rain storms, that has been known here for years. The lands upon river, creeks and branches, was literally washed away. Fences, crops and soil were swept away, much stock was lost, no lives lost as yet heard of, but some were rescued near here Monday a. m. from the perils of the flood. The damage cannot be estimated now, but it is great. Rev. C. H. Gregory of the White River Conference is to visit Murfreesboro and preach for us in July. Rev. L. L. Pickett will hold a meeting at Murfreesboro in August. And by the way, Mr. Editor, while the "Big bugs" are visiting us consider yourself, invited, and if you should ever visit the "State of Pike," we promise you a hearty greeting and a warm reception at the hands of our noble people.

B. A. FEW.

MOUNTAIN HOME.—When I reached Mountain Home after last Conference, I found that Brother J. H. Bradford my predecessor, had undertaken to build a parsonage at Mountain Home, had succeeded in securing a lot and some lumber, but not quite enough to build. I began work for the parsonage, secured the balance of the material needed, let the contract for the building; and the carpenter's work is now done and we are living in the house, though it is yet to be painted and papered inside and then we will have one of the best (or the best) parsonage in the District. The preachers who may be appointed to serve the Mountain Home charge in the future will have a nice pleasant home conveniently arranged. I suppose the house will cost \$600 or \$700 when finished. I have been greatly hindered in my pastoral work this year on the account of personal afflictions from February to May. I was not able to do but little work on my circuit, but I thank God that I have been restored to health again, and am at work again. Every thing is moving on pleasantly so far as I know, and I think the prospects are good for us to have a successful year. The Methodist is very popular in this country and indeed it should be for you are preaching weekly through the paper to many of my people whom I can reach only once a month. I send you some renewals with this letter. Wishing you great success and THE ARKANSAS METHODIST much prosperity, I am fraternally your Brother in Christ.

J. E. DUNAWAY.

NEWPORT DISTRICT.—I have just closed my second round on the Newport District. There are, I think, some favorable symptoms of spiritual growth in most of the charges. Walnut Ridge, Smithville, Powhattan, Corning, Siloam, Pocahontas and other circuits are doing well considering the scarcity of money and the habit some of them have heretofore fallen into. Some of the remaining charges are doing but little toward the support of their preachers. Smithville et. has paid the largest per cent of the preacher's salary, Corning and Walnut Ridge next; Newport station and Warm Springs Mission the least per cent. I missed Warm Springs both the first and second round. The preachers are all at their posts and most of them cheerfully and diligently striving to "make full proof of their ministry." On some of the charges there is manifest a growing disposition to learn more of our economy and usages, on the part of the members and officials. We are endeavoring to foster, encourage and then satisfy this spirit of enquiry. We invite and urge upon our members and all others to attend the Quarterly Conference sessions so that they may become acquainted with the practical workings of Methodism and be kept posted as to what they are doing towards meeting their obligations to the Church and the world. Sunday Schools are prospering in most of the charges, at a majority of the appointments. Prayer meetings in many places well attended and productive of good results. Classmeeting at some points—only a few of the most faithful attend. Come to our District Conference, Bro. Bennett. Truly,

GEO. M. HILL.

Washington and Lee University Commencement Exercises, June 1888.

Sunday, June 17th: 11 A. M.—Baccalaureate Sermon: Rt. Rev. J. N. Galleher, D. D. 9 P. M.—Address before the Young Men's Christian Association: Rev. W. W. Landrum, D. D. Monday, June 18th: 11 A. M.—Annual Meeting of Board of Trustees. 6 P. M.—Annual Regatta. 9 P. M.—Final Celebration of the Literary Societies.

Tuesday, June 19th—Alumni Day: 5 P. M.—Annual Meeting of Alumni Association. 9 P. M.—Annual Address before the Literary Societies: Charles Dudley Warner.

Wednesday, June 20th: 11 A. M.—Commencement Exercises: Delivery of Diplomas, Certificates, Prizes, &c. N. B.—The Exercises will begin promptly.

ARKANSAS METHODIST.

SATURDAY, JUNE 9, 1888.

ORIGIN OF ENGLISH BAPTISTS.

The Dutch Strain.

"It was held that the Collegiants of Holland had received their immersion from the Polish Baptists, and when Batte, one of their Teachers, had immersed Blunt there, he returned to England in 1641 and immersed Blacklock, one of the fifty-three, and they the rest of the company."—Armitage, History of the Baptists, p. 464.

Who were the Collegiants of Holland? Were they a Baptist Church? No. They were a religious society which did not pretend to be a church at all. They were not called a church; they did not call themselves a church, but a College. Hence their name, Collegiants. They had no priests or elders, but teachers—Jo. Batte was a teacher among them. As a society they were then about twenty-five years old. They had come into existence after John Smyth taught the Baptists, and they have been extinct for about one hundred years—the gates of Hades having prevailed against them long ago. A brief sketch of their origin will be interesting.

After the churches in Europe, under the influence of the Lutheran Reformation, had cast off the Roman yoke, they were divided into different communions in different countries. Lutheran in Germany, Dutch Reformed in Holland, &c. These were all patronized by the governments, according to the genius of that age. The Dutch Reformed Church was Calvinistic in doctrine; but for a long time, not so by legal constraint. James Arminius, a pastor of the Reformed Church at Amsterdam, and afterwards professor of Divinity in the University at Leyden, adopted views of the atonement antagonistic to Calvinism. Many accepted his views. There arose much dispute and division, until finally in 1618 a synod was convoked at Dort under authority of the government to decide the matter. The Arminians were outvoted, and excommunicated. The Arminian pastors were deprived of their churches, and there was much suffering. Some of these expelled Arminians founded the College. Mosheim says: "While the disputes and tumults, produced in Holland in 1619 by the Arminian system, were at the greatest height, a religious society arose, whose members held at Rhinsberg, near Leyden, a solemn assembly every half year, and are generally known by the denomination of Collegiants. The descendants and followers of these men acquired the name of Collegiants, because they called their religious assemblies Colleges. These adult persons who desire to be baptized, receive the sacrament of baptism, according to the ancient and primitive manner, that is by immersion."—Eccles. Hist., 17th Cent. Sec. 2, part 2, Ch. 7.

Armitage says: "They first organized into an Assembly, after the decree of the Synod of Dort, 1619, which removed two hundred Arminian pastors, for they were Arminian in doctrine, and were opposed to war and oaths." "They are supposed to have received immersion from certain Baptists exiled from Poland."—Hist. of the Bapt. p. 422.

John Smyth stated in 1608, these Collegiants in 1619. Armitage says, "They are supposed to have received immersion from Baptists exiled from Poland." Who supposes so? Why does any one suppose so? I can find no intimation of any reason for supposing so. No doubt they originated their own immersion. I suppose so, because that was the rule. There never were any Baptists in Poland. Within the last forty years some missions have been planted in what was once Polish territory, but they are few and recent. During the age of the Collegiants, there was not and never had been a Baptist Church in Poland, nor a Polish Baptist. Nor had there ever been any on the continent of Europe except John Smyth's church which soon returned to England. There had been for nearly a century prior to the rise of the Collegiants various sects and communities of Anabaptists. They did not style themselves Baptists. They were not called Baptists by their neighbors, friends, or foes. The word, as the name of a religious party, had never been heard in the world. The English Baptists were the first of that name that ever existed, not preceding the American Baptists much; and it is likely the name was first used in America. There was no connection between the English Baptists and the Anabaptists of the continent, nor with any other religious body there, unless there was at this point

with the Collegiants, and the Collegiants had no visible connection with the Anabaptist. Nor has any one ever so insisted. But, let us look for the origin of the Anabaptists.

J. H. RIGGIN.

WITNESS OF THE SPIRIT TO THE FACT OF SANCTIFICATION.

More than a year ago I wrote an article in which I denied that the Holy Spirit bears testimony to the fact of perfection. That article stated that the profession of perfection could be made only on the assumption of a perfect knowledge, an infallible knowledge of one's self; that such a profession is, in effect, a profession of infallibility. Now at this late day comes my highly esteemed Bro. Hill, pronouncing this a rash statement. He brings witnesses human and divine against me. Like the witnesses at the trial of Christ their witness does not agree.

That Mr. Wesley taught the second-blessing theory of sanctification, we, for our part, have never denied. That the Wesleys, Fencelon, Guyon, Fletcher, Clarke, Benson, and many other men of blessed memory taught that the spirit delivers a distinct testimony to this second-blessing—for let it be born in mind that this is the issue—that they so taught we do not now deny; though we do not, on the other hand, know how many of them did teach such a thing. It is remarkable, if they did teach the doctrine, that they have left us to take their word for it. It is fair to presume, if they had given Scripture proofs, Bro. Hill would have brought those proofs forward.

Now there is such a thing as constructive testimony of the Spirit to sanctification that testimony is satisfying too, if you are not trying to establish the second-blessing phase of this work. The spirit witnesses that you are adopted, that you are a child of God. By this testimony we know that we are sanctified, or if you please, that we are as perfect as we can be at that particular time; for being a child of God at all involves this. God has no unsanctified children. If a man is not willing to be wholly the Lord's, throughout soul, body and spirit, he cannot be the Lord's at all. This is constructive testimony. How many of those men who are named by Bro. Hill predicated their statements upon such construction we do not know. But this testimony of the Spirit will never warrant belief in a theory which teaches that all our evil appetites and passions are by a second and distinct work of grace eradicated from our natures, so that we may profess that we are perfect. There is no distinct witness to the fact of perfection. The Scriptures which Bro. Hill has quoted do not teach it. In using the quotation from 1 Cor. 2:12, he begs the question. Here it is: "Now we have received, not the spirit of the world, but the spirit which is of God, that we might know the things that are freely given us of God." Bro. Hill assumes, that this sacred work is one of the things given. Let him first prove that it is, and then the quotation will be pertinent and conclusive.

Heb. 10:14, 15 he thinks ought to take the question out of the realm of debate. But it does not do it. Here is the passage: "For by one offering he hath perfected forever them that are sanctified. Whereof the Holy Ghost is also a witness to us: for after," etc. The Holy Ghost is the deponent in the case; the deposition is made concerning them that are sanctified; but what is the allegation in the deposition? Bro. Hill would answer, "By one offering he hath perfected forever them that are sanctified." The ambiguity has arisen out of the word "whereof," which is not in the text, but is supplied by the translators. Paul simply says, "The Holy Ghost also is a witness to us," and he proceeds to tell us what the Holy Ghost has said in Jeremiah 31:33, 34. Here is the deliverance of the Holy Ghost in this matter as given by the Apostle: "This is the covenant that I will make with them after those days, saith the Lord; I will put my laws into their hearts and in their minds will I write them; and their sins and iniquities will I remember no more." That those who are sanctified are made perfect through the atonement of Christ, while it was impossible to make them perfect through Jewish sacrifices, is what Paul here maintains. To show that the one offering of Christ does perfect us, he quotes the inspired prophecy as to the new covenant. But he does not tell us, that the method of making us perfect is by a second act of cleansing, for which act we have the testimony of the Holy Ghost; he simply tells us that the Holy Ghost has borne witness that Christ will do such a work. The testimony alluded to is not promised

to each individual certifying to his perfectness; it is a testimony already given concerning what Christ was to do for the sanctified.

Some months ago a brother who is not versed in analytic forms of reasoning called our attention to this passage in Hebrews. We did not think, that a man of Bro. Hill's logical powers would rest upon it. But this and the other passage are the only two we ever saw quoted in proof of this notion. They show how hard pressed our brethren are for Scripture proof. We have made the statement that such proof is not in the Bible. If it be our *ipse dixit*, our apology is that that we cannot be expected to prove a negative. The *onus* is upon the affirmative, and it is logically unfair to meet the statement with an *ipse dixit* even though the *ipse* be Mr. Wesley himself. If the doctrine be taught in the Bible bring forth the text.

JAS. A. ANDERSON.

Fort Smith.

EUREKA SPRINGS MISSION.

EDITOR ARKANSAS METHODIST.—Dear Brother: Being a new man in the State and the Conference I have been slow to write for THE METHODIST. Owing to local church interests that required adjustment, I never had the opportunity to make a thorough canvass for THE METHODIST. I trust I can do so in the near future. I have used my knowledge and power to keep out non conference organs notwithstanding their liberal commissions and premiums offered. In this age of "trusts" and monopolies it seems that even the publishers of religious or church papers will do all they can to drive out, or starve out, our local religious papers. As a member of the Arkansas Conference I work first for THE ARKANSAS METHODIST, secondly the Christian Advocate.

Personal. I will introduce myself to the Methodists of Arkansas by stating that I am a Virginian by birth and a Kansan by adoption and a Southern Methodist in religion. I was converted, licensed to preach and ordained to the office of Deacon and Elder, and spent ten years in the itinerancy, on six circuits and one station. I was transferred to this Conference from the Western last fall, by Bishop Galloway, and stationed at this place.

Eureka Springs. It is the most unique city in America in some respects. Here are health and wealth, poverty and the picturesque in close proximity for twelve months in each year. Many invalids are greatly benefited by the water clear and sparkling, the air pure and health giving and the mountain climbing, muscle and sinew developing. This is almost as great a Winter as Summer resort at the present time, whatever it may have been in the past. There seems to be a good healthy growth, both as to material and spiritual interests. A large city debt and no legal way in which to fund the same appears to this writer to be a great incubus upon the city's growth. Good school buildings are sadly needed. The teachers and pupils did well considering their physical surroundings. I speak of the public schools. There are a number of private schools doing a good work, but if the masses of any State are educated in even the elements of an English education, it will only be accomplished, by the State taking the matter thoroughly and earnestly in hand.

Churches. We have six Protestant churches and one Catholic. Our church is new save the pews, but with what money we have on hand from the Church Extension Society and what the Ladies' Aid Society have on hand we can put ourselves in a comfortable and neat condition. Considering the financial condition of the majority of our people, we ought to be very thankful to our heavenly Father for our house of worship and for the generous, energetic and indomitable souls who secured its erection. While its location is not the best, let us be thankful it is as good as it is. Our protracted meeting in November resulted in a number of conversions and additions to the church. There have been twelve additions upon profession of faith, and nineteen by letter during the year. The net gain is near twenty-five. We have good congregations and fair prayer and class meetings. Our Sunday school is growing in power, interest, numbers and benevolence. The presiding elder and pastor have had their claims paid nearly in full; far in advance of last year's payments for the first half of the year. The Domestic Mission assessment is more than half paid with some payments on all the different assessments save for Education.

Our week of prayer and self-denial resulted in spiritual good and \$23.23

in money for Foreign Missions. We have several hundred dollars pledged for a parsonage and the ladies are taking considerable interest in a parsonage society. May success crown their efforts in securing a home for their pastor and that at an early day. Some of the ladies have just weighed out twenty-six pounds of sewed carpet filling which, when woven will be sold for the benefit of the proposed preacher's home.

Temperance. Wine rooms have been opened in our city the past few months to the injury of the reputation of our community as a sober and temperate one. If there is no law by which they can be suppressed one should be passed at the next session of the legislature. The W. C. T. U. of this place had Maj. Hilton of Washington, D. C. to lecture on Gospel temperance for several days in this month. He received good pay, did some good and went on his way rejoicing. A society has been organized for the enforcement of our temperance laws, and good, it is to be hoped, will come therefrom.

H. J. BROWN.

ANSWER TO "ADVICE DESIRED."

MR. EDITOR:—I see in the last number of THE METHODIST the inquiry made, whether it is best for a young man, who feels that it is his duty to preach the Gospel, and has already acquired a practical English education, but has no means to enable him to go on to the attainment of a higher education, to go to work and make the money to obtain the higher education, or to offer himself at once to the Conference and go to preaching? And, it is asked, for some one, who has the experience of observation, which qualifies to give advice in such case, to do so. I will give my opinion, founded on observation, for I have no experience as a preacher. I can tell what I have seen in others.

When I was a boy, and until I was a man, the circuits of our itinerants were large, requiring four weeks to make the round, and preaching every day, and frequently twice or oftener. There were many in those days, who entered the Conferences with far less than a practical English education; yet the daily preaching and study in the course prescribed by the church, made a class of preachers whose ability in the pulpit was second to none in the land. I could name many such, some of whom are still living. Such a "Course of Study" and practice will make all, who have the natural intellect, industry and perseverance, acceptable, useful and instructive preachers.

There is in my opinion no better plan for training and qualifying young men to become itinerant preachers, than that of close study and daily practical use of what they learn. Much valuable time and useful service is saved by this course, and a very high standard of excellence in every department of learning may be attained, if earnestly and industriously sought after. Our present system of little six-to-eight-appointment circuits is not, by a great deal, equal to the old large circuit plan, for making number one preachers. The daily practice of preaching and the use of what is daily learned, and preaching on the same subject several days in succession, improving on each effort, until the subject is freely and clearly presented, is wanting, to perfect one's knowledge of the subject preached on; and a subject once studied and clearly understood is never forgotten. H. C. A. Mountain Home, Ark.

DON'T MAKE THE PREACHER RICH.

There seems to be a morbid dread upon the minds of some of our people of making the preachers rich. And they seem to think if the preacher receives as much as \$380, (in round numbers the average salary (?) paid the preachers of the Little Rock Conference last year), that he is getting rich, and to avert so great a calamity as that would be, they "cry aloud and spare not: "we don't want to make the preacher rich." And yet these same people expect the preacher to devote all his time to visiting the people and preaching to them. And most of them are unwilling to count it a visit unless the preacher spends at least a night with them. So that if the preacher should seek to supplement the pittance called salary, paid him, by cultivating a "patch," or engaging in other secular pursuits, they again cry out against him for not attending to his work, and refuse to pay him, or else say he is making a living without their assistance. They don't want to make the preacher rich!

They, also, seem to forget that out of the so-called salary, ranging all the

way from \$50 to \$1200, in our Conference (Little Rock), the preacher must bear all his traveling and freight expenses, and buy every thing his family subsists upon, and pay for his books, periodicals, and other intellectual food, to feed the flock of God. The preacher must buy every thing from a paper of pins to the garments that clothe and warm himself and family, from the salt that goes in their bread to the bread itself; and is forced to forego many of the luxuries of life that even the common people of his charge may freely indulge. While, on the other hand the people he serves, as a rule, and especially if he be a circuit preacher (and from the rural districts, mainly arises this hue and cry against making the preacher rich) have their homes—a luxury the true itinerant does not indulge in—their "hog and hominy," chickens and eggs; their potatoes, turnips and other vegetables and fruits; their cows with consequent milk and butter; and all these they have at home—a living indeed with only a few necessary groceries and clothing to buy.

Besides all this vast difference in circumstances between the preacher and people, I venture the assertion without fear of successful contradiction, that no other class of men contribute to the church and benevolent institutions in proportion to ability as do itinerant Methodist preachers. Exceedingly few of them, (and this is no vain boast) consecrate less than a tenth of their gross income to God and humanity.

But it is said "figures will not lie," so far some figures indicating how fast some of our preachers are getting rich, I know a preacher who has been in the itinerant work seven years and has received \$1,925, or an average of \$275 a year. He has had from one to five to support out of this. It has cost him not less than \$25 a year traveling and freight expenses, having moved every year but one from 25 to 225 miles. Contributed not less than \$25 a year to the church and charity. All this deducted and we have left only \$1,575 sum total or \$225 a year out of which to support himself and those dependent upon him, with every thing to buy, and books and papers to pay for. Is there an indication of growing rich in these figures? And this, I am sure is not an exceptional case. Don't make the preacher rich! C. M. KEITH. Cabot, Ark.

FIELD NOTES.

NEW YORK, TEXAS.—Our second Quarterly Meeting was held at Price's Chapel last Friday, and our P. E., Rev. Jno. Adams, was with us, preaching three fine sermons. We had a splendid session, and elected delegates to District Conference of Tyler District, which meets at Mineola in July. We have a good Sunday school every Sunday morning. B. C. HALL.

AUBURN C'T.—Rev. F. H. Redwine, L. P., reports a revival, 18 conversions, 13 or 14 accessions and the organization of a church at Newton's Chapel, and says Rev. R. H. Poynter of the Auburn C't has agreed to take this church into his charge. Bro. R's first sermon in this neighborhood was under an oak tree, but at his 4th appointment in a new church, partially finished. Bro. Newton assisted in the meeting.

AUSTIN C'T.—"Old Austin" has a splendid Sunday school, which, in order to have the pastor with them, celebrated Children's Day on last (the fourth) Sunday evening. Miss Lulu Holcomb presided at the organ, and after some select songs, well rendered, the congregation was led in prayer by the pastor. Then followed excellent essays by Mr. C. M. Conner and Miss Mit Suttle on "Plain talk to boys about Sunday schools" and "The force of influence," with a short talk by the pastor, interspersed with beautiful and appropriate songs. Collection from a very small audience amounted to even \$5. Good! God bless the Sunday school, church, and kind, generous people of Austin. C. M. KEITH.

WARM SPRINGS MISSION.—Second quarterly meeting convened May 19. My P. E. failed to meet his appointment, and the P. C. had to do the best he could. I have not had the pleasure of having the P. E. with me this year. I have nine appointments, five organizations, with a total membership of 451. Five were added to the church during the last quarter. Congregations good and attentive, growing in number and interest. Assessment to support P. C., \$200; paid at quarterly meeting, \$12.50. Mine is truly a mission field. We have no church on the work, but expect to build one during the year. THE METHODIST is highly

appreciated by all. I am doing all I can for it. J. G. MILLER, P. C.

STATE LINE MISSION.—The Lord has remembered us on State Line Mission. The 3rd Sunday in May I came to Newcomb school house to fill my appointment and found a deep revival interest which had been brought about through the agency of a neighborhood prayer meeting. I seized the opportunity and began a meeting, and by the aid of a Baptist brother and a lay brother whom I got to exhort for us, we had an old fashioned shouting Methodist revival for a few nights. A few back-sliders were reclaimed, and seven or eight professed conversion. We received five new members,—one by letter, and one Baptist sister. The interest continued to the last though in the busiest time of the year. Praise the Lord for His goodness! C. H. CARY.

May 28, 1888.

BEE BRANCH C'T.—Our country is well peopled and most of them are members of the church, Bro. Cullum, a live, wide-awake preacher is our P. C., we have a union church, used by Baptists and Methodist. On May 12 (Children's Day) Bro. Cullum preached with power to the children and all felt that it was good to be there. We have a fine union Sunday School with J. A. Patchett as superintendent. The people of old Wesley Chapel seem to be united. God speed the day when all prejudice will be laid aside and all worship around one common christian altar. We have a fine prospect for a summer school, 65 bright children entitled to free school privilege. We have a number of fine young men and pray that many of them may be gathered into the fold this year. THOS. M. SIBLEY.

GAITHER'S COVE.—Our Sunday School met at Gaither's Cove May 13, to celebrate Children's Day and was called to order by A. Hatfield. Prayer by S. Alexander and after the several classes were heard by their teachers the following make speeches. Curtis White, Carter, Curnutt, Jennie Hickman, Arizona Plumlee, Daisy Stricklin, Enoch Stricklin, Jesse Hatfield, Mary Hatfield, Cata White, Jesse Hatfield, Alice Curnutt, Perlina Curnutt, Julia Hickman, Eva Curnutt, Eliza Hickman, Effie Hatfield, Susan Stricklin, Hattie Hatfield, Lizzie Farmer, Hester Madewell, Rosie Steward, Laura Spurlock, P. C. Collection for benefit of Sunday School, \$2.90.

Speeches were made by Jessie Rogers, Sam Alexander, Rev. Jno. Smith, Dr. Owen, Col. T. O. Boone and Rev. Richardson. Prayer by sister Polly Villines, after which Rev. Richardson dismissed the audience with the benediction. J. S. HACKLER.

DOVER C'T.—There is a great religious interest manifested at nearly all the appointments on the circuit. We have not had any great revivals through the medium of protracted meetings, but the church is gathering strength and getting ready for the fight. Brother Clower is a good pastor and an able preacher, and the people generally believe he is the right man in the right place. This writer has a good chance to find out how well the people like their pastor. If all the local preachers and church members in Arkansas would co-operate earnestly with their pastors, "Heaven would come down our souls to greet, and glory would crown the mercy seat." Unreservedly, one and all, let's unite our brethren with our pastors, who work both night and day for the cause of humanity, and the church members will fall into line. Courage is what we need in the holy war as in the carnal war. Brethren, in union there is strength, and by united effort and humble prayer, thousands will be born to God this year. A. F. B.

DARDANELLE DISTRICT CONFERENCE.

IMPORTANT NOTICE.

The pastors will confer upon me a great favor and render me an important service if they will at once send to me the names of the local preachers and lay delegates of their respective charges. I request that the preachers and delegates, who intend to bring their wives or daughters will notify me, that I may provide fully for their entertainment. I also wish you to write to me, if you will come in private conveyance, that I may provide for your horses.

Russellville is the R. R. depot. There will be conveyance to bring members from that point to Dover, a distance of ten miles.

Dear brethren, please make the District Conference a subject of special prayer, that God may baptize Dover with the Holy Spirit.

Dover, Ark. J. S. CLOWEE, P. C.

ARKANSAS METHODIST.

SATURDAY, JUNE 9, 1888.

FRATERNAL ADDRESS OF REV. S. A. STEEL, D. D.

We present our readers the larger part of the fraternal address of Rev. Dr. S. A. Steel before the late session of the General Conference of the M. E. Church in New York City. After congratulating the M. E. Church upon its prosperity, etc., Dr. Steel says:

Mr. President, I am glad to bring you a good report from the Methodist Episcopal Church, South, which, after you, is the largest division of Methodism. There has been a steady advance all along the lines, and the outlook was never more hopeful than it is now.

We are faithful to the doctrines, polity, usages, traditions, and experience of Methodism, and "are traveling home to God in the way our fathers trod." Deep and genuine revivals of religion have blessed our church from sea to sea, and the Lord has added multiplied thousands to our fold. Our institutions of learning are prosperous, and are wielding a wide-spread Christian influence on our people. Our Publishing House is happily free from debt, and its presses are doing excellent service for the cause of Christian literature. Our Church Extension Society is dotting the land with better churches than we have ever had before, while the Woman's Department of this work is building parsonages in all the weaker portions of our field. Our Missions are growing in Mexico, bravely holding their line in Brazil, organizing for an advance in China, and we have recently thrown a picket-line into the Sunrise Empire of Japan.

Sir, without boasting, we may say the staunch old ship has outridden the storm, and is now putting on every pound of steam, and spreading every inch of canvass to the gale, and, breasting the billows with triumphant brow, is steering straight for the port of heaven, while, "all her company rejoicing, glory bursts from every tongue!" [Applause.]

The Methodist Episcopal Church, South, while strongly conservative, is in profound sympathy with the progressive spirit of the age, and is striving with a noble earnestness to build up a Christian civilization in the fields where providence has assigned our toil. We believe, sir, that the gospel offers the only permanent basis for human society, and that its reign in the hearts of men will solve all the social, economic and political problems that agitate our land. It is the highest constructive force in civilization, and its success will be the harmony of the world. We believe that as public opinion is the basis of our Government and the source of our laws, a general diffusion of knowledge is essential to the stability of our free institutions, and that the peace and welfare of the whole country demand the education of all classes of our people. [Loud applause.] And, sir, New England itself would not hold more tenaciously to the system of free public instruction, with all of its admitted defects, than do the people of our Southern States. [Applause.]

We believe that the separation of Church and State is essential to the maintenance of both civil and religious liberty, and we look with alarm on any tendency to depart from this fundamental principle of our Government; but we also believe that the Church ought to educate public sentiment in favor of righteousness, that the Christian conscience of America ought to dominate its political life, and that the only hope of a free ballot, whether in the South or in the North, is for men to regard American citizenship as a gift of God, and vote as they pray. [Loud and continued applause.]

We believe that this country is, and ought to be, the asylum of the oppressed in every land; but we also believe that it is, and ought forever to remain, "the land of the free and the home of the brave," and that American and not European ideas of civilization ought to prevail, even, if necessary, to the exclusion of the men who come not to enjoy but to destroy our liberties. [Cries of "Amen!" and loud applause.]

We are pledged, sir, to the destruction of the liquor traffic of America. We believe that this traffic is the organized, vindictive and deadly foe of our civilization; and we are determined never to cease war upon it until it shall be as impossible to buy and sell rum as a beverage in this country as it is now to buy and sell a slave. [Tremendous applause.] In the language of Mr. Lincoln, we are "resolved that this nation, under God, shall have a new birth of freedom, and

that government of the people, by the people, for the people, shall not perish from the earth." [Loud applause.]

Mr. President, I would not exaggerate our progress, and am deeply sensible of our manifold shortcomings. But, beyond denial there has been a marked advance in the public sentiment of the South along all the great lines of civilization. Without ceasing to be Southerners, we, like yourselves, are becoming more largely Americans. [Laughter and applause.] Our horizon sweeps the whole circle of our glorious land, and we feel equally at home amid the orange groves of Florida or the boreal solitudes of far Alaska's shores. The material development of the Southern States is phenomenal, and the steady influx of population, capital and industries has given us a wonderful impulse. Yet so vast and so varied are the physical resources of the South, that it is safe to say we are only on the threshold of our progress. Speaking politically, we have left the quicksands of revolution, passed safely over the bar of reconstruction, and now we feel the long swell of the open sea of national life on which we intend to sail forever under the star-spangled banner of the free. [Applause.]

The people of the South, brethren, are living in the present, not in the past, and have their faces firmly set toward the great future which unrolls before them. We do not undervalue the past. We are not ashamed of it. We do not forget that we can understand the present only by studying it in the past. We must study the Athens of Solon to understand the Athens of Pericles, the Rome of Caesar to understand the Rome of Augustus, the France of Louis XIV to understand the France of Napoleon, the England of George III to understand the England of Victoria. So, too, we must study the America of to-day in the broad and blood-stained pages of the past. But, sir, if history is something else than "a fable about which men are agreed," if it is rather the temple in which time preserves truth for posterity, and to whose shrine age succeeding age must come to learn the loftiest lessons of human life, then let us cross its shining threshold with unsandaled feet, and tread its aisles in reverence.

Mr. President, may I speak freely? [Cries of "Yes, yes!" Then, sir, let me say that it is one thing to study the past with a calm, unbiased mind, that we may learn its solemn lessons, and it is another thing to live in it and to perpetuate its disorders. Because I was cradled in the storm of revolution, and the tramp of hostile battalions and thunder of warring armies were heard around the home of my childhood, and I saw, in youthful terror, the red plowshare of ruin upturn my ancestral hearth-stone, shall I live forever in the lurid light of that dread day? [Cries of "No, no!" When the angel of peace has kissed the brow from the brow of the nation, and the smile of approving heaven makes glad the heart of a great and reunited people, shall I grope in the murky abysses of the past, and by sheer force of undying hate scourge into the light of the living present a gory brood of ghouls and night-hags that haunt its places of horror? When the love of God is kindling in the hearts of millions, and all the hill-tops are aflame with the fires of a glorious hope for humanity, and "the gospel bells are ringing over land from sea to sea," and the "grand ethereal bow" of Christian progress "shoots up immense," arching the whole heavens with the bright millennial pledge, and this weary old earth of ours is sweeping out of the dark shadow of centuries of ignorance and wrong and woe, into the larger and brighter and happier time, must I suddenly turn my back upon it all, hug the past in mortal bitterness, and strain my ear to catch from its fast-receding shore the sound of

The death shot hissing from afar,
The shock, the shout, the groan of war?
Perish the thought forever! [Long and loud applause.]

Mr. President, I am a confirmed optimist. I have an abiding faith in the ultimate realization of a lofty idea of the brotherhood of man. It may be that the light on the landscape of the future is a reflection from the luminous regions of my own hope, and that I am doomed to disappointment. But, sir, if we may learn any lessons from history; if we may hope that the great moral forces, which silently control the progress of nations will continue to operate in the future as in the past; if we may take into account the higher and truer sweep of human events; if we may trust the pacific tendencies of the age—the day is not remote when the patriotic South will build monuments to Gen. Grant [tremendous

applause], and the magnanimous North hang garlands on the tomb of Lee. [tremendous applause.] Who asks, to-day, whether the warrior who fell at Senlac crossed the channel with the Conqueror or stood by fearless Harold's side? Who asks whether the soldier who sleeps under the sod of Marston Moor fought with Cromwell's Ironsides or rode with Rupert's daring chivalry? Sir, we only know that valor made old England great, and that their fame is the heritage and inspiration of freedom in every land. Where is the man, who, standing on the Heights of Abraham, withholds from the brave Montcalm the tribute of admiring praise? Who pauses to reflect that if he had won the battle against the gallant Wolf, the destinies of America might have been changed, and the tricolor flag of France floated over half of this mighty continent? We would spurn the wretch who could insult the generous instincts of humanity by venting his spleen over "the grave where a hero lies buried." Where is the American who can ever forget that the dying warrior of Mount McGregor, ere his mighty spirit took its flight, summoned both Federal and Confederate chieftains to his bier, made his very grave a perpetual pledge of peace, and linked his name forever with its nobler victories! [Loud applause.] These examples, sir, rebuke the persistence of our strife, and teach us, however unwilling we may be to learn the lesson, that a blessed oblivion awaits the animosities of the past. Sir, in the future to which we are hastening, the patriot pilgrim to the battle shrines of this great nation will not be so much concerned as we are to know whether the heroic relics before him wore the blue or the gray; but he will remember that in the darkest hour that ever tried the spirit of a people American manhood rose into the meridian of glory, was crowned with immortal fame, and humanity itself plucked new trophies from the fields where its valor bled. [Applause.]

Why, then, brethren, should we distrust each other any longer? Why should not the sunlit waves of peace roll in perpetual music above the chasm in which ancient prejudice and wrong lie buried forever? Do you distrust us because we honor our past? A brave and honorable people can not forget or renounce their past. [Applause.] The contempt of civilized mankind would be the just penalty of a craven race who could repudiate the memory of an honorable ancestry. Should the people of the South cease to honor their past, should they ever sink so low as to teach their children that they are the offspring of a race of traitors, should they ever so far forget themselves as to adopt the estimate put upon them by those who misunderstand and misjudge them, they would deserve to be hissed from this planet! [Loud applause.] There is no race on earth base enough to be the associates of a people who would degrade themselves. Self-respect was all that was left us by the cyclone of war; and to this invincible sentiment is due that rapid recuperation which has astonished the world. But while we honor our past, and ever will, we do accept in good faith and as final forever the settlement of its controversies. Brethren, I am a Mississippian, a Hebrew of the Hebrews [laughter], a representative of the new generation that has come on the scene; and I declare to you that we have accepted the settlement of the war with no expectation and no desire of ever reopening in any way the issues which it closed. [Applause and cries of "Amen!"

Do you fear that the spirit of secession still lives in the Southern heart? You are mistaken. It has departed forever. It was extinguished by the storm of war. [Applause.] The political cult that sustained it has been swept away by the march of events, and the abolition of slavery destroyed the only conceivable occasion of its application. Instead of the spirit of secession, sir, we behold the unexampled spectacle of a brave people who staked and lost their all in a desperate struggle for their convictions, and who look without a blush upon their past, grateful for the defeat that overwhelmed their hopes! [Applause.]

Do you fear that we would restore the old order of things? You do not understand the South. A more prosperous dream never disturbed a patriot's sleeping or waking thoughts! [Laughter.] As soon, sir, expect New England to sell slaves again, as she once did [a voice: "That's true!"]; or burn witches at the stake! The South could not if it would—and I call heaven to witness that it would not, if it could—roll the chariot of its progress backward a single day. [Loud applause.]

Do you insist that we shall adopt your method of dealing with our race problem in the South? Mr. President, there is no problem before the American people more difficult to solve than this one, or one which we need more the Spirit of Christ to help solve. [Cries of "Amen! That's so!"] Sir, it is easy to theorize; to construct an ideal social State; to create a Utopia, and people it with beings of our imagination. But circumstances limit the application of our theories, and in our practical dealings with men we are obliged to make large allowances for their surroundings. We do not differ so much about the theory of Negro elevation, but about the policy by which it may be realized. We believe as firmly as you do that the Negro is a man, a redeemed man, a freeman, and as such is entitled to all that manhood confers. Perhaps we have not none all that we might have done to help our "brother in black," but you will permit one whose father gave the best years of his life to missionary work among the Negroes of the South, and who is himself the firm friend of all wise measures for their advancement, to tell you that we have done more than you give us credit for. [Applause.] But, sir, we believe that it is impracticable to ignore the differences between the races at the South; that the attempt to do it will retard the progress we desire to promote.

Both religion and practical statesmanship will recognize the impossibility of forcing the processes of social growth, and will seek to organize the work on the lines of least resistance, trusting to the sure and steady progress of the age to realize our largest hopes.

Let us therefore countermand Our sanguine heart back from the fancy land,
With nightingales in visionary woods,
and "sprinkle cool patience" on "the heat and flame" of our enthusiasm, and God, in his own good time, will solve this problem right.

Do you fear that we are not loyal to the Union? Since coming to this city I have heard that Southern mothers teach their children to hate the Union. I brand that as a lie, born in hell, and propagated only by its emissaries. [Long and loud applause.] If this Union were imperiled, the South would leap as one man to its defense. [Applause.] The survivors of a hundred fields of blood—men who held at bay the countless armies of the North, and carried the fortunes of the Confederacy on their bayonets for four mortal years—would vie with the foremost of you to defend the banner with the starry sheen! [Loud applause.] Mr. President, both the North and South have yet to learn that the war did not merely save the Union; it made the Union. [Cries: "That is true!"] An eminent foreign publicist tells us truly that, "though there was a junction, there never was a real union of the slave with the free States." * Another—one of our own countrymen—who anticipates posterity in his broad and manly interpretation of our political history, tells us truly that while the abolition of slavery was a great achievement, the real issue involved in our struggle was whether the pacific principle of federalism should stand as the perpetual basis of our Government.† Sir, the war settled that forever. Its fierce fires welded all parts of this vast country into a vital political homogeneity. Its convulsions were the birth-throes of a true national life. It sunk the foundations of the Union out of sight, and opened unlimited opportunities to the constructive genius of American civilization. Sir, we may differ on the great historic questions of the past; we may differ on the questions of social polity; we may differ on the questions of political administration; but there are two questions about which the South and the North will never differ again: one is, that this Union is one and indissoluble forever. [Loud applause.] We are

One flag, one land, one heart, one hand.
One nation evermore!

The other is, that the name "America" shall be the very synonym of *freemen*! For, lo! the fullness of the time has come, And over all the exile's Western home, From sea to sea the flowers of freedom bloom.

Henceforth and forever, America and freedom are the same. * * *

*Professor Goldwin Smith.
†Professor John Fiske.
(Concluded on Fifth Page.)

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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 & Emonson, Little Rock, Ark.
4. In requesting change of paper from one to another office, be careful to state plainly the office from which, and the one to which the change is desired.
5. When writing at same time, both to the Editor and on office business, please use two pieces of paper.
6. All money orders, bank checks, etc., should be made payable to BENNETT & EMONSON, Little Rock, Ark.

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SATURDAY, JUNE 9, 1888.

We give our readers a sketch and picture of the venerable Rev. Dr. Andrew Hunter, now in his 74th year and the 52nd in the ministry. He and Rev. Jerome C. Berryman of the St. Louis Conference are, we believe, the only members of the General Conference of 1844 now living in the M. E. Church, South. Dr. Hunter has never been off of the effective list, and says if his life were to live over again and God wanted him in the ministry, he would freely give all to Him again. Enjoying good health and serving a small charge, he still preaches with power the unsearchable riches of Christ Jesus.

We gave our readers last week a contributed letter on the election of the five new Bishops of the M. E. Church. We have no doubt, that most of our readers shared with us sincere regret, that a Methodist General Conference should become the place for such exciting scenes and electioneering methods in the election of its General Superintendents, as were reported, especially in the case of Bishop Newman. Further, those of our readers who are familiar with the history of this politico-religious pulpit celebrity, will join with us in the regret, that the episcopal mantle should have fallen upon him at all, while there were so many other eminent ministers more in unquestioned harmony and cordial sympathy with the true spirit and real genius of pure Methodism.

Rev. Dr. John Miley, fraternal delegate of the M. E. Church to our General Conference in Richmond in 1886, said in his report to the late General Conference of the M. E. Church:

The brethren of the Conference were full of life and purpose, with the inspiration of a future in hope. They were rejoicing over an increase of fifty thousand members the previous year. We rejoice with them in the greater increase of seventy-five thousand the next year, and devoutly pray that they may be multiplied more and more. There is a great work to be done in the South that no other church can do as well, and they are a living part of a common Methodism in which we all rejoice. There are clear signs of growth in the great spheres of educational and missionary work. On the living question of temperance they occupy substantially the same grounds with ourselves.

In the St. Louis Christian Advocate Dr. Howard Henderson thus writes of Rev. Dr. S. A. Steel in his fraternal address before the General Conference of the M. E. Church.

"The youthful appearance of the Southern representative impressed the audience.

He looked as modest as the violet, but before he was done he stood like a cedar in Lebanon, shaking in a storm—of popular applause. His voice was clear and musical, and his clean cut sentences thrilled like the staccato notes of the bugle.

He was dignified and discreet, fra-

ternal and finished. He did his church credit and himself honor. He had aimed well and hit his mark.

The cause of Organic Union suffered no reverse at his hands, while that of genuine fraternity was promoted. He is Bessemer Steel—the kind big guns are made of. There is no danger of his bursting with overloading or vanity. Grace holds him in its strong grip."

CENTRAL COLLEGIATE INSTITUTE.

Last Saturday morning we left this city via the L. R. and F. S. R. R. for Altus, Ark., 120 miles distant; to take a small part in the commencement exercises of Central Collegiate Institute. We felt especially favored with our traveling companions, Revs. Dr. W. G. Miller, E. M. Pipkin, J. J. Jenkins, J. R. Moore and J. R. Cason, all bound for Altus, and Rev. Dr. Vernor, for Clarksville. At Conway our company was increased by Rev. G. W. Hill and wife, and at Atkins by Rev. O. F. Tucker, President of Quitman College. With such company, a smooth track and pleasant weather, we had a delightful trip, passing through some beautiful sections of country, and many towns indicating thrift, public spirit and prosperity. It was our first trip over part of this route, and we are free to admit it surpassed our expectation, not in the scenery alone, but in the evidences of healthfulness, pure water, good soil and abundant range. Along the route, here and there, could be seen good church and school houses, beautiful homes, orchards, vineyards and rich fields, making this truly an inviting section to the home seeker.

Arriving at Altus, we were all cordially greeted by Rev. V. V. Harlan and President A. C. Millar, who in a short time had all assigned to homes. With Dr. Miller we were kindly entertained at the home of Bro. Millar, the President of the College. Here we had the pleasure of becoming acquainted with most of the faculty,—Mrs. A. C. Millar, Prof. Key and wife, and Prof. Crenshaw. (We were introduced to the young lady boarders in a body, and never learned any of their names; hence, we never talked to any of them about the college, the commencement, their progress or other matters.) We were pleasantly impressed with the dignified manner of the faculty and the boarders with them. They are evidently accustomed to systematic order and rigid discipline, with enough freedom and kindness to make that domicile homelike.

Saturday night in the chapel of the college, Rev. J. L. Massey, of Fort Smith, preached to an attentive audience a most excellent sermon, very appropriate to the occasion. He more than pleased one hearer with his style and subject matter, and his clear, forceful presentation of wholesome truth.

At 11 A. M. Sunday it was our great pleasure to hear from Rev. Dr. Miller a very able sermon, profound in thought, rich in illustration, lucid and logical in argument and strong in his deductions. Appealing to the reason, the will and the affections, the sermon was a masterpiece of pulpit effort,—eloquent, beautiful in imagery and tenderly pathetic in allusions to religious experiences,—and it was happily delivered with good effect upon the audience. Being unwell in the afternoon, we missed the pleasure of hearing Rev. J. R. Moore's sermon to the Young Men's Missionary Society. At night the writer preached to a large audience, having perhaps more sympathy and interest among his lady hearers, though one preacher said "amen" several times.

Monday morning comes and we must start homeward, without accepting invitations to the homes of Bros. Birmingham, Brooks, Burrow, Harlan and Penn—preachers all—and without witnessing any of the exercises or contests of the students. Of all these our readers may expect a full report by the visiting committees; but we must write some impressions of Central Collegiate Institute, and they are these:

1. We were charmed with the location of this college of our church. The beautiful mountain scenery and healthful surroundings and the ab-

sence of every thing objectionable make this an admirable location.

2. We were pleased with the faculty, esteeming them earnest, competent, faithful Christian teachers, true to the high and responsible work assigned them by the church.

3. We were much delighted with the appearance of the boys and young men, about a dozen of them preparing for the ministry. They plainly show, that they are living and moving in a moral, religious atmosphere, happily conducive to manly deportment and to the most active employment and best development of their mental faculties, and to the laying a sure foundation for a noble manhood.

CORRESPONDENCE WHICH EXPLAINS ITSELF.

Office of Arkansas Baptist, Little Rock, Ark., May 30, 1888.

Eld. Z. T. BENNETT, City. Dear Brother:—You have manifested considerable interest in the matter of Baptist History by the publication of the articles of Bro. Riffin, and now we feel sure you will not fail to assist in developing thoroughly this most important subject. We, therefore, write to ask you if you will publish in your paper a review of Eld. R's articles on the "Origin of Baptists," if we will publish the articles of Eld. R. in our columns?

And, then, when the "Origin of Baptists" has been discussed in both papers as above stated, will you not in like manner discuss through both papers the "Origin of Methodists?" No doubt our people could be greatly benefited by such discussion. Please let us hear at once.

Respectfully, HALL & MILBURN.

REPLY.

Office Arkansas Methodist, Little Rock, June 1, 1888.

ELDERS HALL & MILBURN,

Editors Arkansas Baptist: Yours of May 30th was received on yesterday and its contents noted. I must decline compliance with your request and suggestion for the following reasons:

1. Since Rev. J. H. Riffin's articles began in THE ARKANSAS METHODIST I have added the names of probably 500 persons, who did not see all his articles. For the benefit of these and of all who have not kept their papers, I could not now afford to republish all Bro. Riffin's articles to appear with your proposed (?) review of them.

2. If you will kindly write to him and point out any errors, either in his quotations from the histories of the three eminent Baptist authors, or in his statements based upon these quotations, I feel sure he will promptly make the proper correction, and that correction I would most cheerfully publish in THE ARKANSAS METHODIST. I enclose copy of his first article making promise to correct any errors. You remember, perhaps, that Dr. Walker (a Baptist) in the American Baptist, (St. Louis,) April 18, wrote substantially, as Bro. Riffin does, of the teachings of Dr. Armitage's History of the Baptists, a book you are advertising, and which I think your paper endorsed editorially.

3. Bro. Riffin's articles would not have been written and published, if you had not raised this issue, the "origin of the Baptists," claiming as you did, that Baptists and only they are in the line of Apostolic succession, and therefore, that none but Baptists belong to the true Christian church.

4. The origin of the Methodists has nothing whatever to do with the issue which you raised, and which you have not attempted to defend by quotations from either sacred or profane history. Besides the origin of Methodists is not a question of interdenominational controversy, but of open history and of modern date; they make no exclusive claims of Apostolic succession so called; they do not have sectarian disputes about their origin, which they believe was in the Providence of God, as they think they have been subjects of His gracious blessings since.

5. Judging from the language used and the spirit manifested in your editorial columns, I do not think, as you intimate, that "our people could be greatly benefited by such discussion;" for you will hardly deny, that you have used, and frequently too, such language about Methodists, as

would naturally and justly provoke in them an unkind or bitter spirit.

6. Finally, if I may judge by the past, I could not reasonably expect from you either Christian courtesy or journalistic fairness in such a discussion. You provoked a controversy by unkind and unjust reflections upon Methodists and by misleading and untrue statements, which I pointedly denied and which you have neither corrected, proved nor withdrawn. Some of your statements did not relate to matters of mere opinion but of facts, easily obtainable and, therefore, susceptible of positive proof, if true. Besides you have referred to me as beginning this controversy, when you know I made no reference whatever to you or your paper until some time after you began your unjust reflections upon Methodists—a fact which can be quickly established by comparing the files of our two papers. Challenging you to reproduce from my pulpit or editorial utterances a single sentence lacking in Christian courtesy towards the Baptists, I am Respectfully, Z. T. BENNETT.

PURPOSE, PLAN AND PROMISE.

From Rev. J. H. Riffin's first article on the "Origin of the Baptists," we quote as follows:

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

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

I will quote chiefly from the Histories of Armitage, Cramp and Benedict.

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

J. H. RIFFIN.

"HISTORY OF THE BAPTISTS" REVIEWED.

Our neighbors of the Arkansas Baptist publish each week a list of "Praising Testimonials" of Dr. Armitage's "History of the Baptists," a book most highly commended and endorsed by eminent scholars and preachers of the Baptist Church in both Europe and America. Using Armitage, Cramp and Benedict chiefly, as his authorities, Rev. J. H. Riffin has been, and is yet, furnishing this paper a series of articles on the "Origin of Baptists," and as will be seen in this issue, the editors of the Arkansas Baptist indicate a wish to review Bro. Riffin's articles, though they have not yet called attention to a single mistake made by Bro. Riffin during the eight weeks his articles have been appearing. Now we propose to show that a Baptist writer in a Baptist paper wrote substantially of the teachings of Dr. Armitage's "History of the Baptists," as Bro. Riffin has done. In the American Baptist (St. Louis), April 18, Joseph Walker, West Washington, D. C., has an article of over two columns, from which we make the following pertinent quotations, and to which we invite the careful attention of our readers:

"But Dr. Armitage scouts the pretense of a visible succession of either individual Baptists, or of Baptist Churches." "He tells us that it is enough to show that what Christ's churches were in the days of the Apostles, that the Baptist Churches of to-day find themselves;" and if I do not misapprehend him, he takes the position, with Dr. Ripley, that any company of unbaptized persons may, under peculiar circumstances, by the light of the New Testament alone, embrace religion, baptize one another, and so form a Baptist

Church. On this sand-bank he builds modern Baptist Churches, of variant faith and practice, and expects an indulgent people to recognize them as models of the primitive Baptist Churches!"

"Now let us see how nearly the churches and persons that Dr. Armitage traces by their principles resemble in faith and practice the Apostolic Churches. He says of the Cathari of the Novations, Paulicians, the Albigenses and Waldenses: 'These and other sects held one or more distinctive Baptist principles, but none of them were Baptists through and through.'"

"Blaurock, a Swiss Baptist, was baptized by Conrad Grebel, by pouring water on his head. Yet both of these, as well as Hubmeyer, are classed among Baptists by our author."

"John Smyth baptized himself. Would he and his followers have squared with the Apostolic pattern?" "Roger Williams is introduced as the first Baptist in America; yet if immersed at all, it was by an unbaptized man."

"If the Apostolic Churches are to be recognized by the models given us by Dr. Armitage, then they were truly a heterogeneous conglomeration of churches. Now I do not pretend to deny the accuracy of our author's statements; but if he has given us the only possible history, then the Baptist denomination is a rope of sand, without coherence or church order."

"He talks of lay baptizers, but the question is not as to unordained baptism, but whether an unbaptized man may baptize. The inevitable trend of his logic is, that he may; and if the whole church was driven from Jerusalem on the persecution of Stephen—which I never believed—not only laymen, but lay-women may baptize. But Dr. Armitage is in distinguished company here. Our great Baptist leaders have decided that the administration is of no importance, if the recipient is satisfied. There is not a Baptist school in the land that can or will give their students a reasonable explanation of this question. And churches are admitting to membership persons baptized by all denominations, and thus compelling persons who believe otherwise to commune with unbaptized members."

REV. R. P. HARWOOD.

We have just received from the pastor and stewards of our church in Dade City, Florida, a letter asking us to appeal to the brethren of the White River Conference to contribute a little from each charge toward the support of Bro. R. P. Harwood and family. They are entirely dependent upon strangers, and it will be a long time before Bro. Harwood will be able to do anything for a support. As he is on the effective list in his Conference and can not be placed on the superannuated list before the next session of the White River Conference, Bro. Harwood and family will not share in the collections this year for the Conference claimants. Theirs is a case of destitution in sickness and helplessness. It appeals for immediate aid to friends and brethren, who would not have Bro. Harwood and his wife and six small children to depend for their support upon strangers, who have such numerous calls to relieve the poor and suffering from all sections. Make remittances direct to Rev. R. P. Harwood, Dade City, Fla. Friends and brethren, help; for they are worthy.

PERSONAL NOTES.

Rev. R. J. Raiford sends some new subs. and says he is working for a premium.

Rev. Dr. Josephus Anderson, Sanford, Fla., wants the address of Rev. Bascom Ward.

Bro. M. D. Martin of Indian Bay and Prof. T. A. Futrell of Marianna made our office a pleasant call last week.

Bishop C. B. Galloway will deliver commencement sermons at both Greensboro and Trinity colleges in North Carolina.

Rev. E. B. Hotchkiss of Hot Springs made us a visit Tuesday. He is one of the faithful helpers of pastors in our church.

Hon. Geo. Thornburgh and daughter, Miss Edna, of Walnut Ridge, made us a pleasant call Tuesday, en route to Hot Springs for a short visit.

Last Friday we enjoyed very pleasant visits from Revs. Dr. Andrew Hunter, E. M. Pipkin, J. J. Jenkins, J. R. Cason and Jas. R. Moore.

We respectfully tender thanks to Mrs. Kate E. Brown, Cotton Plant,

Ark., for a renewal, a new sub., \$3 cash, promise of others, and such kind words for this paper.

During the Convention in this city our office had friendly calls from Bros. F. S. Bradford, J. P. Cope-land, M. D. Martin, Profs. C. P. Hudson and J. G. Smith, Judge J. N. Cypert.

Rev. J. P. Hildburn of Socorro, and Rev. J. H. Glanville of Albuquerque, both in New Mexico, and members of the Denver Conference, gave our office calls last Saturday during our absence.

The degree of D. D. was conferred upon Revs. James A. Peebles and Jerome Haralson at the late commencement of Quitman College. These two honored ministers had been very popular presidents of the College.

As a college agent V. V. Harlan is succeeding in a fourfold way in Arkansas. He keeps well, grows fatter and stronger, he keeps his good temper, and he gets the money. He stands high in that craft—*altus* is the word.—Christian Advocate.

Now and then we get a glimpse through THE ARKANSAS METHODIST of Dr. Andrew Hunter, and it is like a gleam of summer afternoon sunshine. Like a tree planted by the rivers of water is such a man planted in the courts of the Lord's house.—Christian Advocate.

Passing up the Fort Smith R. R. Saturday, we had the pleasure of short conversations with Revs. E. A. Tabor and Harry May at Conway, Revs. G. W. Boyls, S. S. Key and J. S. Clower at Russellville, and Rev. W. D. Matthews at Clarksville. At both Conway and Russellville special services were being held.

Our people may well congratulate themselves upon the assignment of Bishop Galloway to this District. He is young, able and consecrated; brave as a lion but tender and loving as a lamb. If we are not greatly mistaken he will take to the West and the West will take to him. It will be a case of love at first sight.—Los Angeles Chr. Advocate.

Referring to Bishop Key's appointments in N. C., the Raleigh Christian Advocate says:

This will close his present visit to the State. He is a great blessing to the preachers and people wherever he goes. In North Carolina we have learned to love him greatly, and everywhere he goes the preachers and people welcome him with open arms and glad hearts. The beauty of his life and the sweetness of his spirit, as well as his sermons and speeches, tell for good upon all with whom he comes in contact.

THE WATCHMAN.

UNDERLINGS.—The Arkansas Baptist has an article from J. G. Doyle, in which he attempts a reply to my article, written some weeks ago. As the article is only a rehash of his former articles, I will not repeat the replies I made to them in my former articles; but that our laity may know the estimate in which they are held by Bro. Doyle, I will give the readers a sample of his article. Here is what he says of them: "I want to exonerate that large class of common people, the underlings, who honestly do not believe the Romish heresy." We regard this as a slander upon our laity. A more independent and intelligent body of laymen does not exist in any church than composes the laity of the Methodist Church. It is strange that a Christian minister could so far forget himself as to employ such an epithet to the laity of any church.

THE CONVENTION.—Our Saviour said upon one occasion that the "children of this world are in their generation wiser than the children of light." We frequently see the truth of this fully exemplified in the conduct of our politicians. The State has just passed through a very exciting canvass and the greatest interest has been developed. Neither time nor money has been withheld by the friends of the respective candidates. Every thing that could be done was attempted by the candidates and their friends to secure the nomination. They worked day and night incessantly. It was their constant theme both in public and in private. This zeal was commended by friends and foes on the principle, that an office worth having, was worth seeking. It is not our purpose to condemn this great zeal, but rather to commend it as worthy of our imitation.

If we would commend the zeal of men in seeking for a political office that can last at the very longest only a few years, how much more should we urge men to seek for a crown that never fades? If such intense zeal is proper in seeking a political office, how much more is it necessary in working for Christ? If all professed

Christians would display as much zeal for the salvation of souls as the politicians do to obtain office, it would not take very long to win this world to Christ.

THE TEMPERANCE QUESTION.—The State Conventions have met and made their nominations for State officers, and the candidates for the various county offices have announced themselves before the people, and the presidential canvass will soon commence in good earnest; so this promises to be a year of great political excitement. There is great danger, that we may lose sight of some interests that more really concern us than the success of any particular man or party. The temperance question is of much more importance to us in this State than any other question before us. Whatever may be our preferences for men or party we ought not to lose sight of this issue. We have gained too much already in this State to take any retrograde steps; we must hold all the ground we have gained and capture more ground from the enemy. The enemy with which we have to deal is untiring and unscrupulous. The saloon element has no party ties sufficiently strong to bind them to any party that will not favor their interests. The whiskey element will stand solidly against every man and measure that opposes their calling in the least. As friends of temperance we cannot afford to cast our votes for any man that is unfriendly to our present legislation on this subject. We cannot afford to have any vital change in our legislation. We are in almost as much danger from the indiscretion of our friends as the opposition of our enemies. Under our present system of laws we have made wonderful progress in the last few years. There has been a rapid improvement in the public sentiment. There has been no rude shock to the jealous feeling that guards the personal liberty of the citizen. Our laws are so well guarded, that even our opponents cannot successfully question their conformity to Democratic or Republican principles.

In our State the lines of battle have been formed and we are in the midst of the conflict. It would be perilous to our cause to change the order of battle. An examination of the temperance vote of two years ago as compared with the same vote four years ago will show, that if we can make as great gains upon the vote of two years ago as that vote was over the vote of four years ago, we will well nigh, if not entirely, carry the State for local option. With these prospects before us it would be suicidal to attempt a change in our policy. Let there be a strong persistent effort to carry every township and county in the State. Let every temperance man constitute himself a committee of one to try to influence some one to vote no license at the polls. H. J.

HARRISON DIST.—THIRD ROUND

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Harrison circuit.....	June 2-3
Valley Springs cir.....	do 9-10
Wiley's Cove cir.....	do 16-17
Big Flat circuit.....	do 23-24
Yellville circuit.....	June 30
and July 1.	
Mountain Home cir.....	July 7-8
Lead Hill circuit.....	do 14-15
Elk Springs cir.....	do 21-22
Bellevue cir.....	do 28-29
Carrollton circuit.....	Aug. 4-5
Berryville circuit.....	do 11-12
Kings River circuit.....	do 18-19
Eureka Springs etc.....	do 25-26

The Harrison District Conference will be held at Yellville, July 12, 15. Opening sermon Wednesday night by D. C. Ross. Conference will convene Thursday at 9 o'clock a. m.

The Harrison District Conference

Will convene at Yellville, July 12, at 9 A. M. The opening sermon will be preached by Rev. D. C. Ross at 8 P. M., July 11. Let there be a full attendance, both of ministers and laity. You are invited, Mr. Editor, to be present. P. B. SUMMERS, P. E.

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SPECIAL NOTES.

Quarterly Conference notices will be found on the 7th page this week.

A brother in Pittsburg, Texas, sends us thirty-five names for sample copies; we expect over a dozen subscribers from that list.

Brother, please do us the kindness to send us, for sample copies, the names of Methodists who might subscribe for this paper.

Sorry we had to leave out this week part of our "Current News," one editorial article and some contributed matter, which will appear next week.

We devote considerable space to the fraternal address of Rev. Dr. Steel, and have to leave out obituaries and several articles which will yet appear.

A preacher, who has done much for our paper, says: "I feel that in serving THE METHODIST, I am serving myself, my people and the Divine Master."

Bro. R. S. King, Greenwood, Ark., wants to know the address of any of the family of Rev. Isaac Vestal, who came to Ark. from N. C. at an early day.

"As matters of fact," Rev. John C. Ritter, Paragould, Ark., sends us two new and one renewing subs. \$4.50 cash, and more to follow as soon as he can get them.

Rev. Wm. T. Ready, P. C. of Portia C't, sends a list of new subscribers and says: "We are blessed with good congregations and other favorable indications throughout the circuit except at Portia."

Dr. John McLaughlan and Rev. J. R. Moore last week deposited with us \$3.00 for Rev. J. H. Riggan's pamphlet, and another brother ordered 100 copies, June 1. That pamphlet will sell, when it is published.

The item taken from the Hackett City Horse Shoe two weeks ago contained an error. Rev. George Marvin had not been appointed to the Hackett City C't, but Junior preacher on the Greenwood C't, Rev. G. W. DeShazo being the P. C. of the former charge.

We invite the special attention of our readers to the advertisement of G. J. Lescher, dealer in Fine Boots, Shoes and Slippers. We have often bought of Mr. Lescher, and we commend him to our readers. Orders by mail will be filled carefully and promptly. Try him.

VERY SPECIAL.—On Wednesday mornings we have but very small space for use in our columns, and the editor always wants that. Now, please do not send letters to reach us Wednesday, and say "be sure to publish this week." Some of these letters and notices could be easily sent several days earlier.

Rev. F. R. Noe desires the P. C.'s of the Jonesboro District to write him at once at Boydsville, giving names of L. P's and delegates, who expect to attend the District Conference at Rector, July 5-8; also, what preachers and delegates will be accompanied by their wives, and how many will have horses to be taken care of.

FRATERNAL ADDRESS OF REV. S. A. STEEL, D. D.

(Continued from Third Page.)

Sir, what America needs is not a Christianity of form, but a Christianity of power [cries of "Amen!"]; not what men call "progressive orthodoxy," but an aggressive gospel; not "a new theology," but a baptism of the Holy Ghost. [Applause.] The gospel of the Son of God, preached with the power of the Holy Ghost, is the hope of America and of the world! This, and this only, will drive infidelity back, with its dark and threatening horde of liberalism, secularism, socialism, nihilism, and all the perversions and misbeliefs of Christian truth that league themselves against us. Sir, philosophers can not save us, science can not save us, Government can not save us, political parties can not save us, social theories can not save us, secular education can not save us, but a living Christ can save us! [Applause.] An uplifted Christ will lift up America, and it is the supreme mission of Methodism to lift up the Christ of God. [Cries of "Amen!"]

Sir, I have said that America is before us. It is open to our advance from pole to pole. But, sir, America is only one division of the world-wide field before us. Across the Pacific the Orient is seething from center to circumference with the ferment of the new life introduced by the gospel. The steady beat of the pulse of Christian civilization against the heart of Asia has at last broken down the barriers to progress, from the sunny waters of Yokohama to the deserts of Thibet, and the whole fabric of Orientalism—social, political, and religious—is tottering to its fall. Japan is in the throes of revolution, and opens an empire to the conquest of the Cross. China is anxious and alarmed. Russia is thundering along her northern border. England is advancing along her southern line. Her coast, from Kwangtung

to Corea, gleams with a girdle of foreign colonies. Commerce is pressing upon her at every point. Diplomacy, in the interest of international progress, has wrested from her concession after concession, until a crisis has come in the affairs of the East which makes it of the utmost importance that the Churches not only of America, but of Europe also, should pour into that vast country the constructive agencies and forces of Christian civilization, and take the land for Christ. ["Hear, hear!"] Beyond China, sir, lies India; beyond India lies Africa. These are all our neighbors; we are bound together by the laws of human solidarity and the nobler ties of brotherhood in Jesus Christ. How wide, sir, is the field before us! How wonderful our opportunity! How the fate of ages seems to hinge on our service!

Sir, I know not how others may feel, but as for myself, I feel that in the presence of such opportunities it is treason to Jesus Christ for us to antagonize each other. [Applause.] There should be profound harmony and co-operation between us in the prosecution of this work. No political prejudice, no partisan feeling, no sectional sentiment, no denominational jealousy, nor any other thing, should be allowed to swerve us a hair-breadth from the line of high, holy, unselfish, Christ-like endeavor to bring this lost world back to God. [Loud applause.]

Mr. President, indulge me, sir; I feel the burden of my message. I speak from my heart. Would God, sir, that I might convince the Methodist Episcopal Church that we of the Methodist Episcopal Church, South, desire to clasp hands with you in perpetual peace, and together rise to the height of this vast opportunity. Sir, we do not want a formal fraternity, with its periodic official courtesies, and its ineffectual sentimentalism; but a practical fraternity, expressing itself in legislation and administration, in deed as well as words. We want a fraternity studious to avoid differences and to find points of agreement. We want a fraternity that honors each other's motives, recognizes each other's difficulties, has patience with each other's faults, and protects each other's character. We want a fraternity that will throw prejudice and cultivate charity, throw passion into prison, and put love upon the throne; forget the things that are behind, and "reaching forth to those that are before, press toward the mark for the prize of our high calling of God in Christ." [Applause.] Sir, we want a fraternity that draws its inspiration from above, that lives in the upper regions of light and peace, where God's tall angels walk with man, and that is ever busily engaged throwing back and forth the golden shuttles of Christian intercourse to weave a seamless robe for American Methodism! Sir, there is one power in the universe that can bring us into complete harmony, fuse into one the various elements of our life, and direct the concentrated force of Methodism against the gates of hell; and that is the divine power of love. All opposition melts away before this almighty power. It has triumphed over stupendous difficulties in the past. The imperial rescript, doomed it in vain to the galleys, the prison, and the block. The Neroian beasts in the amphitheater gnashed up on it in vain. The loaded scourge of the grim lictor could not quell its holy zeal. It made the stake the throne of power, and wreathed the very flame like a diadem of glory around the brow of the ascending martyr. It melted the spear-points of the Roman legions, inscribed its own victorious truth upon their standards, and saw the proudest Caesars kneel in homage at its feet. It laid its all-conquering spell on the wild and savage tribes of Germany and Gaul, until the rushing Rhine and the ensanguined Rhone became the symbol of its resistless sway! It has regenerated nation after nation, and thrills the universal heart of the world to-day. Sir, this almighty power of love can reconcile us, blend us in spiritual unity, kindle in our hearts a god-like passion for humanity, and send us, with blazing torches of salvation, to earth's remotest bounds. [Applause.]

Sink down, ye separating hills, let sin and death remove! 'Tis love that drives our chariot-wheel, and death must yield to love! Sir, three million Methodists, loving each other as they ought, agreeing for Christ's sake to bury their differences, and clasping hands around his cross, would be invincible. ["Cries of Amen!"] Then, sir, America would soon be vocal with redemption's song. The deserts would blossom as the rose. The islands of the sea would shout for joy. "The people that walk in darkness would see great light." This old earth of ours would thrill to its center with the pulsations of immortal life, and the triumph of the gospel shake the trembling gates of hell. Then, sir, would be brought to pass the saying that is written: "And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia! the Lord God omnipotent reigneth!"

Halleluia! hark the sound, From the depths unto the skies, Wakes above, beneath, around, All creation's harmonies! See Jehovah's banner furled—Sheathed his sword—he speaks: 'tis done—And the kingdom of this world Are the kingdoms of His Son!

Mr. President, I must not trespass further on your patience. But I can not close, sir, without at least a passing allusion to the local associations of our gathering here. Forty-four years ago the great disruption of American Methodism took place in this city. The imagination recalls that memorable time. I see again the mighty men whose giant forms towered above the

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Editor Commercial, Pine Bluff: Testimonials are some times so easily obtained that I doubt if mine will be appreciated by those who do not personally know me, but the facts are as follows: My wife had a severe attack of rheumatism, that baffled the skill of the best physicians; she was helpless. Finally I purchased a bottle of Dr. Able's great Tanamaw, one bottle of his Sepoy Liniment, and a bottle of Dr. Able's Mexican Pills; she used all the Tanamaw, and about half of the Sepoy Liniment, and two doses of the pills, and the result was a perfect cure. She is now as well as ever. The combination is wonderful, and will, I believe cure rheumatism without fail.

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opening chasm, and hear again their voices pleading for peace in the gloom of the gathering storm. There is the sturdy Bangs, the saintly Jones, the eloquent Durbin, Winans, and Green; the silver-tongued Pierce, and Bascom of Olympian port, and with one hand on the excited North and the other on the impassioned South, the great-souled Olin, struggling to avert the impending rupture. They struggled in vain. As in great subterranean convulsions, forces beyond human control split us asunder into independent Churches.

Sir, under the limitations of our work here below, the best that we can do is to do the best we can. [Applause.] Deplorable as that event was in our history, it may have been the only way to build up Methodism both in the North and in the South. But, sir, however that may have been, do not the glorified spirits of our fathers, so long lifted above the region of earthly conflicts, and living in the pure atmosphere of celestial love, bend from the battlements of heaven and gaze with rapture on this auspicious scene, when after the storm, we gather again in fraternal concord in the name of Jesus, and under the banner of his love? Can we doubt there is a jubilee in heaven to-day? Do not the angels, who sung of peace above the Judean hills, celebrate with full-throated harmonies its victories again, and thrill all heaven with joy? [Cries of "Amen!"]

Sir, may we not rather say that these lofty spirits, with the glorious company who have since ascended to their thrones, unable to resist the attraction of this holy hour, mingle with us, though invisible, in this feast of love? If by some clairvoyant power we could lift the material veil that hides the spiritual world from mortal sense, would not gallery above gallery appear thronged with white-robed messengers from the courts above, hovering in rapture over this propitious scene?

Brethren, let us send the message out to all the world that we are closer together than we ever were before [applause], and have enthroned the love of Christ in our hearts as the sovereign arbiter of all our differences. [Loud applause.] Let it flash along all the wires through all the cities, across all the plains, leaping over all the mountains, burning through the depths of the ocean, and girdling the globe with its thrilling news; let us send it ringing down the corridors of time to greet the coming age with its glorious truth; ay, let us send it up to ranks of waiting cherubim around the throne of God, that henceforth and forever the Northern and Southern heart shall beat as one to the music of redemption's song. Amen! [Long-continued applause.]



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ARKANSAS METHODIST.

SATURDAY, JUNE 9, 1888.

SUNDAY SCHOOL LESSON.

BY J. B. SUTTLER.

FOR JUNE 17, 1888.

THE GREAT COMMISSION. Matt. xxviii:16-20

HOME READINGS.

Monday—Great Commission.
Tuesday—Witnessing for Christ.
Wednesday—Peter Preaching.
Thursday—The Gospel.
Friday—The Power of the Word.
Saturday—Glory of the Gospel.
Sunday—Fruits of the Gospel.

TIME.—A. D. 33 or 30, some time during the forty days between our Lord's resurrection and ascension.

PLACE.—On a mountain in Galilee; it may have been Mount Tabor, or the Mount of Beatitudes.

TOPICAL OUTLINE.—The Great Commission.

GOLDEN TEXT.—"The Lord gave the word; great was the company of those that published it."—Ps. lxxviii, 11.

INTRODUCTION.

We cannot tell just when the meeting in Galilee took place. It was at least a week after the resurrection—probably longer. His seventh appearance was in Galilee. He appeared five times to his disciples on the day of the resurrection. Ten times in all he was seen by his disciples and others. First to Mary Magdalene alone, then to the other women; third to Peter, fourth to two disciples on the way to Emmaus. (These, we think, were not of the twelve.) Fifth, to the eleven as they sat at meat; sixth, a week after he appeared to the assembled disciples and gave to Thomas special proofs of his resurrection; seventh, to seven of the disciples who were fishing on the lake of Galilee; eighth, to the eleven disciples, and perhaps five hundred others, on a mountain in Galilee. This was doubtless the occasion when he gave them the great commission. The ninth appearance was to James, the tenth to the apostles at Jerusalem and on the Mount of Olives, at the time of his ascension.

At the time when he delivered the great commission, they probably met in the southeastern part of Galilee, near the sea of Galilee, on whose shores Jesus spent so many of the days of his ministry. Eleven of the disciples were present, and perhaps the five hundred of whom St. Paul speaks, were with them at this time. One of the twelve original disciples was missing. He was filling the grave of a suicide. Judas Iscariot, "the son of perdition," tormented with remorse, hanged himself and was buried in a field called Acedama, (a field of blood), either because it was bought with the money that he received as the price of the betrayal of his Master, or because here his own horrible death occurred. Simon Peter also sinned against his Lord, but he repented with tears, and is now found among the chosen of Christ.

ON THE LESSON.

What were the names of the eleven disciples here referred to? See Matt. x, 2-3 verses, omitting the name of Judas Iscariot.

Where was Galilee? It was the northern portion of Palestine.

How far from Jerusalem? About sixty miles.

Do we know what mountain in Galilee was the place of meeting? No, we are not told, and it is not important for us to know.

When had Jesus promised to meet his disciples there? On the night of his arrest, just before he went to Gethsemane.

What did the disciples do when they saw Jesus? They worshipped him.

Do you suppose any of the disciples doubted? We think it most likely that "some" refers to others who were with them. All the disciples had seen the risen Lord at least once before this time, and they had come now by a special appointment to see him.

Where was Thomas? He was present, among the rest.

Do you suppose he doubted now? We cannot believe he did.

What did Jesus say to the disciples? "All power is given unto me in heaven and in earth."

What kind of power was given to him in heaven and in earth? All power; i. e., full authority to control all the forces of nature; to overcome all the assaults of Satan; and to use all the host of heaven and the omni-

otence of God, the Father, Son and Holy Ghost, to carry on the work of the gospel.

What command did he give his disciples? Learn verses 19, 20.

What does the first part enjoin upon the church? The duty of carrying or sending to all nations the news of salvation.

What does the second part enjoin upon ministers? The duty of performing the rite of baptism upon believers, and teaching all who will learn, the commandments that Jesus taught.

What does baptism signify? It is the public sign or act which distinguishes a Christian from unbelievers. It is also the visible sign of the work which the Spirit has wrought in the heart of the baptized person.

What is the great work of the church in the world? To bring the world to Christ "whom we preach, warning every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus."—Cor. i, 28.

Has the church done its duty to the heathen world? No.

Is a true church necessarily missionary in spirit? Yes.

What is the duty of a pastor? See above text. Cor. i, 28. The church and the pastor have the same work. The pastor is the head, the guide, the spiritual adviser. Upon him rests the administering of the holy sacraments, the Lord's supper and baptism; also the especial preaching of the gospel.

Is he bound to teach all the gospel? He is.

What promise did Jesus make his disciples? "Lo, I am with you always, even unto the end of the world."

Does this promise extend to the church in all ages? It does.

Where have we an account of our Lord's ascension? In the first chapter of the Acts of the Apostles; also, Luke xxiv, 50-51, and Mark xvi, 19.

Where is Jesus now? At the right hand of God, in heaven.

Will he return again to our world? He will, at the end of time.

REFLECTIONS.

The following thoughts are from a sermon by the Rev. S. A. Steel, on the subject of the Great Commission. He says:

"The gospel is for everybody, and it must go everywhere. This was its scope when Jesus gave the great commission, and this is its scope now. There is a wideness in the idea of the text that befits the mind of God. . . . The artificial distinctions of mankind disappear in the light of the gospel's impartial love, for it came to make the blessings of redemption flow far as the curse is found.

It is the supreme duty of the church to send the gospel to all the nations, because all the world needs it, and it is designed for all the world, also it is the express command of Jesus Christ. The obligation to engage in this missionary work is heightened by the unparalleled opportunity offered by the existing state of the world for the spread of the gospel. Notice the improved facilities for travel, the immense advantages we possess for reaching the people, the great resources of the church, both in its men and women who are ready for the work, and in the wealth at its command. Its resources of faith and hope are increased; the church believes more than it ever did in this work, and there is not a note of discouragement from any part of the field. This age is the crisis of the world. The church never had such a chance as now. O church of the living God, throw thyself forward upon this wide and glorious opportunity! We are responsible for the spread of the gospel.

Paul says, 'How shall they believe in him of whom they have not heard? And how can they hear without a preacher? And how shall they preach except they be sent?' The gospel will only go where we send it. The solemn responsibility is upon us. We cannot evade it."

CHILDREN'S DEPARTMENT.

BY UNCLE ED.

LITTLE ROCK, - ARK.

Our Trip Through Texas.

We left Little Rock on the 1st of May, for Texarkana, where the Arkansas Press Association met. A committee of gentlemen met us at the train and had carriages ready to take us to hotels and private houses where we were hospitably entertained.

Texarkana is a lively city, notwithstanding it is only fifteen years old. In the evening of the third day we took the train for Galveston.

There was a wreck four miles ahead, and we were delayed thirteen hours. O, what a tedious time! Galveston is the most beautiful city I ever expect to see. It is built on an island thirty-two miles long, and about two and a half miles wide.

The Gulf of Mexico is just beautiful, it roars all the time and looks like white caps chasing each other. In the morning we went aboard a and went all over it. In the evening we went riding on a steamer the "Bessie," but when we had gone about eight miles on the Gulf, a squall came up and we had to go back to land. The next morning we all started for Austin. Here we went to see the Capitol Building, which is built of Texas granite, white and black marble. O! it is a beautiful immense building; too good to describe. The next day we left for San Antonio and arrived there at 6 p. m. and there papa received a telegram that my little five year old brother was at the point of death. We had the warmest sympathy of all our party and we thank them very much. We left for home on the first train. It took us three days to get there. We expected our darling was dead and buried, so we went with broken hearts; but he was still alive, but very low; he is nearly well now.

I think our party left San Antonio the same day in the afternoon. We had a pleasant trip and were delighted with Texas. There are a great many Mexicans there.

EMMA E. CARL LEE.

Our little friend, who is eleven years old, not only enjoyed her trip greatly but took paper and pencil with her, that she might gather some information and remember what she saw and heard. I recommend her plan to others who travel.

Good Intentions.

Fred Russell was exceedingly busy. He had only lived in the city three years, and was already known as a "rising young man." The only trouble seemed to be, he told himself, that he had no time for anything except his daily business.

He could not even write to his mother. For the last year, indeed, he had sent her only an occasional, hurried note.

One night, having finished his work unusually early, he sat by the fire thinking about her, and it was "borne in upon him," as she herself would have said, to write her a long letter.

Just now there did seem to be an unoccupied hour for it, and he went to work with zeal. He described his mode of life at great length, inquired, with careful interest, about all the home affairs, and even tried to tell her at the end that he really loved her dearly, though he had seemed to neglect her of late.

"There," said he, when he had finished; "I don't believe I've been as soft on anybody since I was a boy; and here I register a vow that I'll write every week—as good letters, too as I know how to concoct!"

When he came home from work the next night, he found a telegram awaiting him:

"Mother is sick. Come at once."

He hurried down to the quiet country village, and by the time he reached the desolate home, the message should have been changed to read, "Mother is dead."

Just as those words were uttered by his sobbing sister, he chanced to glance at the table, where lay his letter—unopened.

She will never read it. The dear eyes were not now to be brightened, nor the faithful heart cheered by seeing, in those loving words, the record of his good intentions. It was too late.—Youth's Companion.

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ANNOUNCEMENT.

I am desirous that our Woman's work be made prominent in each one of our District Conferences soon to be held.

Our District Secretaries, Mrs. S. H. Babcock, Fort Smith District, Mrs. I. L. Hays, Little Rock District, Mrs. G. W. Boyls, Fayetteville District, Mrs. J. A. Peoples, Fayetteville District, and Mrs. P. B. Summers, Harrison District will make arrangements to have some time set apart during the District Conference for this work.

Give notice at once to each auxiliary in your District to send a delegate to the place of meeting. Request them to make full reports of the condition of the auxiliary—number of members—amount of money paid into the Treasury during the year—number of W. Miss., Advocate taken, and any other items of interest.

If you can, arrange a short programme and assign duties at once. An address of welcome and response. Address by District Secretaries. TLC reading of some of our best leaflets, using one of our monthly programmes in connection with the same.

Read Section 6 under By-laws of Conference Societies, page 64 of the Ninth Annual Report of the Woman's Missionary Society.

Please remember that Mrs. V. V. Harlan at Altus is our Corresponding Secretary and is doing faithful work. May the spirit of the Master inspire you to good works.

MRS. O. H. TUCKER,
Pres. Ark. Conf. Soc.
Quitman, May 31, 1888.

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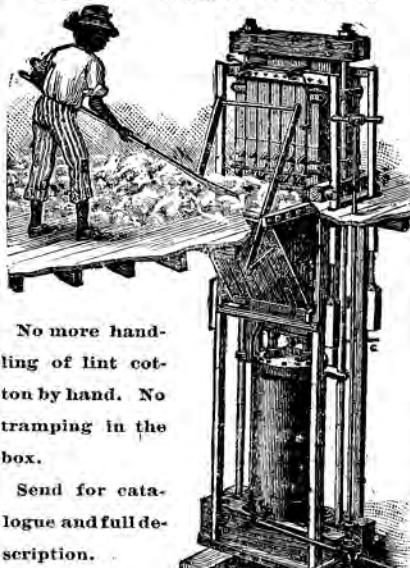
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LIGHT IN DARKNESS;

OR Missions and Missionary Heroes.

Of the many books which, in this enlightened age, find their way into homes of refinement, dispensing a wholesome influence in serving to educate, while affording enjoyment, none can equal in interest and value the great missionary work by the

Rev. J. E. Godbey, D.D., & A. H. Godbey, A.M.

to which has most appropriately been given the title, "LIGHT IN DARKNESS." This book is comprehensive in its scope, giving, not only a graphic history of missionary work in all lands from the organization of the first mission, and the Christian heroes and martyrs who perilled their lives for the heathens, but it also describes, in a highly entertaining manner, the customs, habits, superstitions, and curious character of the wild races in the world. In covering this field of extraordinary interest, the book carries the reader into the realm of stirring adventure with ferocious beasts and reptiles as well as fierce battles with hostile natives, so that throughout the work is one of startling excitement, through the main intent to convey a true idea of Christian work in heathen lands is at no time sacrificed, but remains throughout the most prominent feature of this truly great and grand book.

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

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Morphine Habit Cured in 10 to 30 days. No pay till cured. Dr. J. Stephens, Lebanon, Mo.

ARKANSAS METHODIST.

SATURDAY, JUNE 9, 1888.

QUARTERLY MEETINGS.

FAYETTEVILLE DIST. SECOND ROUND.

In Part.

Jas. A. Peables, P. E.

Goshen do 9-10

Bloomfield do 16-17

SEARCY DISTRICT—SECOND ROUND.

J. M. Talkington, P. E.

Searcy circuit, at New Hope do 9-10

Kentucky Valley cir. Bethany do 9-10

HELENA DISTRICT—2ND ROUND.

Frank Ritter, P. E.

Helena station do 9-10

Holly Grove circuit do 16-17

Brinkley mission do 23-24

Howell circuit June 30-July 1

Brinkley and Cleveland do 7-8

Wheatley circuit do 14-15

Cypress Ridge circuit do 21-22

CAMDEN DISTRICT—SECOND ROUND.

J. J. Jenkins, P. E.

Camden station June 9-17

Ouchita at Pleasant Grove do 16-17

Camden circuit do 23-24

MONTICELLO DIST.—SECOND ROUND.

H. D. McKinnon, P. E.

Hamburg circuit do 9-10

Lake Village do 16-17

ARCADELPHIA DISTRICT—THIRD ROUND.

C. C. Godden, P. E.

Hot Springs circuit do 9-10

Murfreesboro circuit do 16-17

Clark and Arkadelphia sta. June 30

and July 1

Okolona and Tulip circuit July 7-8

Malvern circuit do 14-15

Amity and Social Hill cir. do 21-22

Mt. Ida do Aug. 1

Crystal Springs and Princeton do 4-5

The Arkadelphia District Conference will meet with the Church at Black Springs, Thursday morning 9 o'clock, July 29, 1888.

Opening sermon Tuesday night before, by the Rev. A. Turentine. Let each member see that his Quarterly Conference Record is there for examination.

BATESVILLE DIST.—THIRD ROUND.

Henry T. Gregory, P. E.

Batesville station June 9-10

Sulphur Rock circuit do 16-17

La Cross and Evening Shade do 23-24

Melbourne circuit June 30

and July 1

Jamestown circuit July 7-8

Mountain View circuit do 14-15

Ash Flat circuit do 21-22

Viola mission do 28-29

Bethesda circuit Aug. 4-5

Newburg circuit do 11-12

Salem circuit do 18-19

Mammoth Springs mission do 24-25

State Line mission do 24-25

HARRISON DIST.—THIRD ROUND.

P. B. Summers, P. E.

Valley Springs circuit do 9-10

Wiley Cove circuit do 16-17

Big Flat circuit do 23-24

Yellville circuit June 30

and July 1

Mountain Home circuit July 7-8

The Harrison District Conference will be held at Yellville, July 12-15. Opening sermon Wednesday night by D. C. Ross. Conference will convene Thursday at 9 o'clock a. m.

DARDANELLE DIST.—THIRD ROUND.

G. W. Boyles, P. E.

Appleton mission do 9-10

Dardanelle do 16-17

London Mission do 23-24

Dover circuit June 30

July 1

Atkin circuit July 7-8

Prairie View do 14-15

Marvinville do 21-22

Danville circuit do 28-29

Walnut Tree do Aug. 4-5

Rover circuit July 31

Gravelly Hill do Aug. 4-5

Dardanelle circuit do 8-9

NEWPORT DIST.—THIRD ROUND.

Geo. M. Hill, P. E.

Portia do 9-10

Oil Trough do 16-17

Jacksonport do 23-24

Walnut Hill June 30-July 1

Warm Springs do July 7-8

Pocahontas do 14-15

Tuckerman do 21-22

Walnut Ridge do 28-29

Combs circuit Aug. 4-5

Smithville do 11-12

Calamine do 18-19

Shiloh do 25-26

Lorado do Sept. 1-2

Siloam do 8-9

District Conference will convene at Pocahontas, Wednesday, July 11. Opening sermon at 11 a. m. by Rev. J. H. Porter. District S. S. Conference, Saturday the 14th. Programme will be published in due time.

CLARKSVILLE DIST.—THIRD ROUND.

I. L. Burrows, P. E.

Clarksville circuit at Bethlehem June 9-10

Ozark station do 16-17

Clarksville station do 23-24

Van Buren station and July 1

Van Buren ct., Prairie Grove, July 7-8

Ozark ct., at Mountain Top do 14-15

Chester ct., at White Water do 21-22

Lamar ct., at Shiloh do 28-29

Dyer ct., at Shiloh Aug. 4-5

Albus ct., at Hartman do 11-12

Ozan ct., at Mt. Zion do 18-19

Parthenon miss., Gathier Cove do 25-26

The Clarksville District Conference will convene at Lamar, at 3 o'clock p. m., July 26. Rev. W. D. Matthews will preach the opening sermon 8:30 same day.

WASHINGTON DIST.—THIRD ROUND.

J. H. Rigin, P. E.

Little River, White House June 9-10

Fulton, Columbus do 16-17

Nashville, Sweet Home do 23-24

Richmond, Rocky Mount June 30

and July 1

Saline, Green's Chapel July 7-8

Peytonville, Blackaby's do 14-15

Emmett do 21-22

Centerville do 28-29

Centre Point, Mineral Springs do 4-5

Cove, Wesley's do 11-12

Locksboro, Wright's ch. do 18-19

Missouri miss. New Hope do 25-26

Washington do Sept. 1-2

Hopes do 8-9

Chapel (Phill.) do 15-16

LITTLE ROCK DIST.—SECOND ROUND.

Horace Jewell, P. E.

Mammelle do 9-10

Collegeville do 16-17

Benton Circuit do 23-24

Liberty June 30 and July 1

MORRILLTON DIST.—THIRD ROUND.

George W. Hill, P. E.

Conway station June 23-25

Copeland circuit June 30

and July 1

Madison circuit July 7-8

Morrilton station do 14-15

Pharmersville circuit do 21-22

Springfield and Hill Creek do 28-29

Bee Branch circuit do 4-5

Ottum circuit do 11-12

Perryville circuit do 18-19

Quitman station do 25-26

Mount Vernon circuit do 1-2

Quitman circuit do 8-9

The District Conference will be held at Clear Creek Camp Ground, Aug. 24, 27. Rev. E. A. Tabor will preach the introductory sermon Thursday night Aug. 23.

JONESBORO DIST.—THIRD ROUND.

M. M. Smith, P. E.

Jonesboro station June 16-17

Paragould station June 30

Paragould circuit June 30

and July 1

Gainesville circuit July 14-15

Boydsville circuit do 21-22

St. Francis miss. do 28-29

Marion circuit do 4-5

Jonesboro circuit do 11-12

Harrisburg circuit do 18-19

Vandale station do 25-26

Wynne circuit do 1-2

Buffalo Island circuit do 8-9

Chickasawha circuit do 15-16

Osceola circuit do 22-23

The Jonesboro District Conference will convene at Rector Ark., July the 5, 1888, at 9 o'clock. Opening sermon by Rev. W. W. Anderson, at 11 o'clock.

PINE BLUFF DIST.—THIRD ROUND.

Thos. H. Ware, P. E.

Pine Bluff station June 23-24

Pine Bluff mission June 30

and July 1

Toledo circuit July 7-8

Sherridan circuit do 14-15

Old River circuit do 21-22

Pastoria circuit do 28-29

Lehi circuit Aug. 4-5

Redfield circuit do 11-12

Auburn circuit do 18-19

New Edinburg circuit do 25-26

White River circuit Sept. 1-2

De Witt circuit do 8-9

Stuttgart circuit do 15-16

The District Conference will convene at Sheridan, Wednesday, July 11, at 8:30 o'clock a. m. Opening sermon at 8:30 p. m. by Rev. C. B. Brinkley.

PLAN OF EPISCOPAL VISITATION FOR 1888-89.

FIRST DISTRICT—BISHOP HENDRIX.

Conference. Place. Date.

Denver, Colo., Aug. 1, 1888

Wendover, Wyo., Aug. 13, 1888

Missouri, Gallatin, Mo., Sept. 5, 1888

St. Louis, Mo., Sept. 19, 1888

S. W. Missouri Nevada, Mo., Oct. 3, 1888

N. W. Texas, Weatherford, Tex., Nov. 7, 1888

SECOND DISTRICT—BISHOP GARNER.

Brazil Miss., Sap. Paulo, Brazil, July 3, 1888

Virginia, Portsmouth, Va., Nov. 7, 1888

N. Carolina, New Bern, N. C., Nov. 21, 1888

THIRD DISTRICT—BISHOP GALLOWAY.

Montana, Butte City, Mont., July 25, 1888

Columbia, Pendleton, Ore., Aug. 8, 1888

Pacific, Woodland, Cal., Sept. 26, 1888

Los Angeles, San Diego, Cal., Oct. 3, 1888

German Miss. Houston, Tex., Nov. 7, 1888

Central Mex. San Luis Potosi, Nov. 21, 1888

FOURTH DISTRICT—BISHOP M'YRE.

Western Va., Philippi, W. Va., Sept. 5, 1888

Kentucky, Nicholasville, Ky., Sept. 12, 1888

Illinois, Rushville, Ill., Sept. 16, 1888

Louisville, Louisville, Ky., Oct. 3, 1888

Florida, Bartow, Fla., Dec. 12, 1888

FIFTH DISTRICT—BISHOP WILSON.

Japan Miss., Kobe, Sept. 1, 1888

China Miss., Shanghai, Oct. 10, 1888

Baltimore, Alexandria, Va., Mar. 13, 1889

SIXTH DISTRICT—BISHOP HARGROVE.

Holston, Asheville, N. C., Oct. 3, 1888

Mississippi, Jackson, Ala., Nov. 24, 1888

Alabama, Mobile, Ala., Dec. 12, 1888

Louisiana, New Orleans, La., Dec. 19, 1888

SEVENTH DISTRICT—BISHOP KEY.

Ind. Mission, White P'd H., I. T. Oct. 10, 1888

Arkansas, Fort Smith, Ark., Oct. 31, 1888

North Texas, Denton, Tex., Nov. 14, 1888

Little Rock, Camden, Ark., Nov. 21, 1888

White River, Paragould, Ark., Dec. 5, 1888

EIGHTH DISTRICT—BISHOP DUNCAN.

Mx. Br. Miss. Del Rio, Tex., Oct. 31, 1888

West Texas, Victoria, Tex., Nov. 7, 1888

Texas, Huntsville, Tex., Nov. 21, 1888

East Texas, Crockett, Tex., Nov. 28, 1888

South Ga., Huntsville, Ga., Dec. 12, 1888

NINTH DISTRICT—BISHOP KEENER.

Tennessee, Fayetteville, Tenn., Oct. 17, 1888

Mississippi, Paris, Tenn., Nov. 1, 1888

North Miss., Starkville, Miss., Nov. 14, 1888

S. Carolina, Winnsboro, S. C., Nov. 28, 1888

North Ga., Milledgeville, Ga., Dec. 5, 1888

For The Nervous The Debilitated The Aged.

Medical and scientific skill has at last solved the problem of the long needed medicine for the nervous, debilitated, and aged, by combining the best nerve tonic, sedative and tonic, with the most powerful, which, acting gently but efficiently on the system, restores, removes disease, restores strength and new vitality. This medicine is

Paine's Celery Compound

It fills a place heretofore unoccupied, and makes a new era in the treatment of nervous troubles. Overwork, anxiety, disease, lay the foundation of nervous prostration and weakness, and experience has shown that the usual remedies do not reach the brain and paralyze the nervous system. Recommended by professional and business men. Price \$1.00. Sold by druggists.

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MERRELL'S FEMALE TONIC

It is prepared solely for the cure of complaints which affect the female system, and give one and strength to the female organs, and corrects dangerous displacements and irregularities. His of great value in the treatment of life. The use of MERRELL'S FEMALE TONIC, acting gently and promotes rapid recovery. It assists nature to safely make the critical change from girlhood to womanhood. It is pleasant to the taste and may be taken at all times with perfect safety. Price, \$1.00. Sold by all druggists.

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A SPECIFIC FOR WOMAN'S DISEASE. ALL IRREGULARITIES PECULIAR TO HER SEX. A PERFECT REGULATOR AND POWERFUL TONIC. IF TAKEN DURING THE CHANGE OF LIFE. GREAT SUFFERING AND DANGER WILL BE AVOIDED. SEND FOR BRADFIELD'S REGULATOR CO. ATLANTA, GA.

IF YOU HAVE MALARIA OR PILES, SICK HEADACHE, DUMB AGUE, COSTIVE BOWELS, STOMACH ACIDITY, BELCHING, IF YOUR FOOD DOES NOT ASSIMILATE AND YOU HAVE NO APETITE, TOTT'S PILLS

will cure these troubles. Try them; you have nothing to lose, but will gain a vigorous body. Price, 25c. per box. Sold Everywhere.



WRITE FOR NEW ILLUSTRATED CATALOGUE, Containing The Lowest PRICES ever offered. A few SPECIMEN PRICES.

(For other information see Catalogue.)

Ladies' 4-button Kid Glove 49c.

Ladies' 4-button Kid Gloves, Embroidered backs, 60c.

Ladies' 6-button Kid Gloves, Embroidered backs, 60c.

Ladies' 3-button Kid Gloves, Real Kid, 39c.

Ladies' 4-button Kid Gloves, Real Kid, 39c.

Ladies' Colored Bordered Hemstitched Handkerchiefs, 5c.

Ladies' Pure Linen H. S. Handkerchiefs, 10c.

Ladies' Linen Embroid. Handkerchiefs, 15c.

Turkish Towels, large size, 8-13c.

All Linen Damask Towels, good size, 8-13c.

Ladies' Linen Cape Collars, 7-12c. Cuffs 10c.

Pearl and Smoke Pearl Dress-buttons, all sizes, 5c. per doz.

Good Quality Pearl Shirt-buttons, 5c. dozen.

Good-fitting, Hand-made Corsets, 45c.

French Woven Embroid. Bust Corsets, 69c.

Men's Fast Colored H. S. Handkerchiefs, 10c.

Men's all Linen H. S. Handkerchiefs, 15c.

Men's Dress Shirts, Linen Bosom, re-constructed, 50c.

Men's Striped Socks, seamless, 18c.

Ladies' Black Cotton Ingrain Hose, seamless, 19c.

Ladies' Lisle hose, Black and Colored, 25c.

Ladies' Unbleached Cotton Hose

ARKANSAS METHODIST.

SATURDAY, JUNE 9 1888.

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

D. E. Jones Co. Brinley Plows.

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 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.

CURRENT NEWS.

PREPARED BY

J. B. SUTTLER.

STATE.

Mr. William Scripps is a candidate for the legislature in Dallas county. The Arkansas State Journal justly criticizes those counties that having resident candidates decline to instruct for any but their own candidate, thus giving their delegates opportunity to "trade" and "combine." It is a most pernicious and corrupting custom, and should be honored more in the breach than in the observance. The Woodruff County Vidette will not admit that it likes crow, though it claims ability to take crow, when nothing better can be had. It strikes this writer that any man who could eat as many Texas sandwiches as Folsom did on the Press Excursion, ought not to complain of a comparatively good dish like crow. Russellville has a Cleveland club. Crop out-look in Pope county said to be good. The Jonesboro Times claims that prohibition is a success in Jonesboro, and yet the town seems to grow and prosper. Prohibition has had a hard fight and will have many more, but will conquer at last because it is the cause of humanity. Judge Cate of Jonesboro is the Democratic nominee for Congress in the 1st district to succeed Hon. Poin-dexter Dunn. He is opposed by Mr. L. P. Featherstone of St. Francis, President of the State Wheel, who is an Independent candidate. No regular Republican candidate is yet announced. Seay seems to be having a steady substantial growth, and when its new Galloway Female College is opened up will improve yet more rapidly. Beebe wants two districts in White co., so that Beebe may have the honor of being one of the capitals of the "kingdom of White." Naturally Seay does not like this and there will be war on that question. New discoveries of coal are constantly being made in the Fort Smith country. R. G. Morrill of Hazelton, Iowa, is said to have bought a large tract of land in Clarke co., with a view to locating a number of families. All interest the present week is concentrated on politics. The Democratic State Convention composed of 454 delegates convened its session on the 31st of May and after the most memorable convention known to Arkansas politics, adjourned late in the day of June 5th. The Convention opened with five candidates for Governor, each having a determined following and for three days and over 100 ballots there was no break that amounted to anything. On the fourth day (Monday) Col. Fish-back withdrew, and on the morning of the fifth day Col. Rector withdrew. By this time, the supporters of Col. Fletcher had despaired of securing the nomination of their favorite, and seeing the great strength Gov. Hughes had developed, dropped their candidate and threw their vote solidly to Col. J. P. Eagle, thus securing his nomination by a small majority on the 126th ballot, and so ended the most stubborn contest known to Arkansas politics. Col. Eagle lives in Lonoke co., of which he is a native, is something over 50 years of age, is a successful planter, a minister of the Baptist Church, and has been prominent for some years in the politics of the State. For the remaining offices the nominees are as follows: Sec'y of State—B. B. Chisum. Auditor—W. S. Dunlop. Treasurer—Wm. E. Woodruff. Sup't Public Instruction—Wood E. Thompson. Land Comm'r—Paul M. Cobbs. Att'y Gen'l—W. E. Atkins. Chief Justice—S. R. Cockrill.

THE NATION.

At this writing the Democratic National Convention is in session at St. Louis, with its work all cut out in advance. A low tariff, plank with Mr. Cleveland as Presidential nominee is a certainty, with all the uncertainty settled on the nomination for Vice President. During the past week ex-Senator Allen G. Thurman of Ohio, has announced his willingness to accept, if tendered him, and this announcement has created such a furor of enthusiasm, that the probability now are that he will be nominated on the first ballot; however, the friends of Gov. Gray of Indiana, and Pension Commissioner Black, are still hard at work hoping that something will develop yet in favor of their men. In Congress the Mills bill drags its slow length

Hughes' Tonic,

CERTAIN REMEDY FOR

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.

along, with but little of interest aside from the issue involved. The high waters are subsiding, weather is getting warmer, crop reports are in the main favorable, business is quiet, with but little prospect of much stir for some months to come. Mr. Blaine's second letter it is conceded has settled his candidacy, and now the Republicans are all at sea as to whom they will nominate, with Judge Gresham, Senator Sherman and Senator Allison, as the leading candidates.

FIELD NOTES.

PERRYVILLE CT.—Our meeting at Perryville has now been in progress for more than two weeks. The attendance is very fine most of the time, and the interest good. About 20 have professed faith in Christ up to this time, and 21 joined the church. Bro. Tarlton, of Lamar Ct., has been with us for more than a week. He preaches well, and has been a benediction to this town and community and a great help in the meeting. He is fond of fishing, and enjoys a wedding occasion richly. In each of these interesting recreations, or duties, we have had some experience during the meeting; but the greater part of our time has been given to the work in hand. Many are still interested, and nearly all the members are solicitous for the salvation of their friends. Several of the bridal party, including the bride, have joined the church, and we had a convert from the family where we took dinner on the fishing day, and caught two big fish besides. We are not particularly fishing for fish, but the recreation was innocent, and Bro. Tarlton is truly a good worker, notwithstanding his fondness for the creek. If he was a boy, his mama, I fear, would have trouble with him; but he is readily adjusting himself to pastoral visiting, praying with the people and instructing penitents, as to the fishing tackle. Rejoice with us, Mr. Editor. We are thankful to the great Giver of all good that he is with us at Perryville.

A. H. WILLIAMS.

P. S.—There were several conversions to-night, and 5 more joined the church.

A. H. W.

IMPORTANT NOTICE.

To the Auxiliaries of Womans' Miss. Society of Little Rock Conference:

SISTERS BELOVED:—There has been some conflict of dates, in announcing time for our Annual Meeting. Sister Harvey gave official notice, giving time including the 5th Sunday in July. This was according to agreement with herself, Sisters McAlmont, Hays, myself and others, and we knew of nothing hindering this arrangement. But when I saw Bro. Godden, I saw that proper courtesy for him, both as Presiding Elder, and citizen of Arkadelphia, demanded that we change our time. Acting on this conviction, I sent article to THE ARKANSAS METHODIST, at once. It was probably too late, and Bro. Bennett made editorial notice of the change getting the time wrong. The day of assembling will be Thursday, the 19th of July, and our meeting will include the 4th Sunday in July. Notice will be given of programme, annual sermon, &c. Don't delay your preparations but let all things be ready, that our work may prove us faithful servants. Your affectionate Sister and co-worker. Lou. A. HOTCHKISS, Pres. W. M. S., Little Rock Conf. Hot Springs, June 5.

[We wrote 19th and printer put it 16th but our notice said embracing 4th Sunday. Your article came too late. Ed.]

Additional Self-Denial Offerings.

Bee Branch ch., A. J. Cullom, P. C. \$3.50.
Plumerville ch., P. P. Burke, P. C. \$10.00.
Dardanelle ch., P. T. McWhorter, P. C. \$5.70.
Rover ch., E. L. Massey, P. C. \$11.00.
Alma ch., Frank Naylor, P. C. \$9.55.

This makes Dardanelle Dist., 9 charges, \$105.35.
Morrilton Dist., 8 charges, \$129.50.
Clarksville Dist., 9 charges, \$111.90, and total 44 charges, \$628.18.

Respectfully, V. V. HARLAN.

Ark., June 4, 1888.

Camden District Conference.

The Camden District Conference will convene at the Methodist Church in Magnolia at 9 a. m. Wednesday July 4th. Opening sermon will be preached by J. T. Rascoe at 11 a. m., Wednesday.

Let all the delegates be present at roll call. J. J. JENKINS, P. E.

Two bit Chill Pills are a good tonic, and a specific for chills and fever. 25 cts buys them. Satanta Drug Co.

CURRENT OPINION.

What tremendous results follow from the conversion of one soul! Who dreamed one hundred and fifty years ago, when Mr. Wesley felt his heart "strangely warmed," that the conversion of this one man was to affect the eternal destiny of millions! And yet, so it has. That conversion was the birth of Methodism. Its importance cannot be measured until time is no more.

And so, brother pastor, if you lead but one soul to Christ, you are doing a work the result of which can only be measured in eternity. Take heart, then, and toil on. A second John Wesley may not sit under your ministry; you may not be honored as the instrument in the salvation of another such man; but even the humblest convert may add countless stars to your crown of rejoicing. Let us seek for as many conversions as God's grace and our fidelity can secure, but let us not become discouraged should only one appear as the fruit of our labors. That one convert may lead scores and hundreds to the cross, and thousands and tens of thousands may be saved through the ever-widening circles of influence thus sent out.—Southern Christian Advocate.

Whooping cough is attended with but little danger when the cough is kept loose and expectoration easy by the free use of Chamberlain's Cough Remedy. Sold by all druggists.

HURRY UP.

Brethren, our Winfield Memorial Church is now going up. How many of you are going to take stock in it? Write me what amount you can give by first of October next. Submit a 10 cent proposition to your Sunday schools. Let all the children have a part. We are doing all we can, but must have your help or come out in debt which would be very mortifying to all interested. We are having encouraging news from abroad every week, but we want every body to speak out in the next ten days. A. O. EVANS.

For chills and fever there is nothing excels Satanta. It will cure you and is not costly. Call for it.

THE NEW HYMN-BOOK.

The Hymn-book Committee and the Book Agent share the anxiety of the Church at large for the appearance of the new Hymn-book. The "copy" was ready for the printer last November, and everybody wished and expected to push it through the press as rapidly as possible. The delay has been caused by unexpected obstructions encountered in dealing with parties who own copyrights of hymns and tunes and special facilities possessed by only one or two music typographers in the country. The work is being put through the press as fast as it can be done under the circumstances, and not a moment is lost by dilatory movement on the part of the Committee or our Publishing House. With a little farther exercise of patience, our people will have their new Hymn-book—the best, we believe, in existence.—Christian Advocate.

Satanta, the Arkansas remedy and people's favorite for chills and fever, is sold everywhere. Only ask for it.

DISTRICT CONFERENCES.

Name.	Place.	Date.
Dardanelle	Dover	June 27
Batesville	Melbourne	" 28
Helena	Cotton Plant	July 4
Camden	Magnolia	" 4
Jonesboro	Rector	" 5
Little Rock	Benton	" 5
Newport	Peachabots	" 11
Pine Bluff	Shertidan	" 11
Harrison	Yellville	" 12
Arkadelphia	Black Springs	" 26
Clarksville	Lamar	" 26
Morrilton	Clear Lake Camp Ground,	Aug. 21.

MARRIED

At the residence of the bride's father, May 30, 1888, Mr. W. N. Heath and Miss Bell Horton, all of MeNeil, Columbia co., Ark., by Rev. Geo. W. LOGAN.

May 17, 1888, at the residence of the bride's father, by Rev. B. W. Aston, Mr. C. L. Warnock and Miss Cornelia Pendergrass, all of Franklin co., Ark. May 31, 1888. B. W. ASTON.

At the Methodist Church, in Mountain Home, on the 10th, day of May 1888 by the Rev. J. E. Dunaway, Mr. Eli Hogan to Miss Nannie Brooks, all of Mountain Home, Ark.

National Teacher's Agency

Supplies schools with competent Art, Music and Literary teachers; also finds schools for teachers. For particulars address with stamp.

M. E. BUTT, Manager, Little Rock, Ark.

Two bit Chill Pills cost you 25 cts. They cure every time, are entirely tasteless or money returned.

HUCKEY BELL FOUNDRY.
Makers of Pure Copper and Tin for Churches, Schools, Fire Alarms, Farms, etc. PATENT WAREHOUSE, Catalogue sent Free. VANDUZEN & TIFT, Cincinnati, O.



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.

Dr. Cady's Condition Powders tone up the digestive organs, free the system of worms, give the horse a good appetite, causing them to shed freely and putting them in good shape for hard work. For Sale by all druggists.

The Commercial Travelers' Protective Association, of the United States, has a membership of over sixteen thousand and is probably the strongest association of the kind in the world. Mr. John R. Stone, their Nat'l Sec'y and Treas., 79 Dearbon St. Chicago, in a letter states that he has been severely troubled at times, for the past twenty years, with cramp and bilious colic which would compel him to take to his bed from three to six days—while in St. Louis at their last annual meeting he procured a bottle of Chamberlain's Colic, Cholera and Diarrhoea Remedy and has since used it with the best results. It is the only Remedy he ever found that effected a rapid and complete cure. No one can safely travel without it. Sold by all Druggists.

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.

Harry May's Appointments.

Alma, Ark., June 10th.
Gordon, Ark., June 21st.
Little River Co., July.

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

I Have Taken Several Bottles of your Female Regulator for falling of the womb and other diseases combined, of 16 years standing, and I really believe I am cured entirely, for which please accept my heartfelt thanks. I know your medicine saved my life, so you see I cannot speak too highly in its favor.

Mrs. W. E. STEBBINS, Ridge, Ga.
Treatise on "Woman" mailed free
Bradfield Regulator Co., A'tanta, Ga.

In General Debility, Emaciation, Consumption and Wasting in Children, Scott's Emulsion of Pure Cod Liver Oil with Hypophosphites is a most valuable food and medicine. It creates an appetite for food, strengthens the nervous system, and builds up the body. Please read: "I tried Scott's Emulsion on a young man whom Physicians at times gave up hope. Since he began using the Emulsion his Cough has ceased, gained flesh and strength, and from all appearances his life will be prolonged many years."—JOHN SULLIVAN, Hospital Steward, Morgana, Pa.

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KILLS. Always ready; no trouble; every sheet kills a quart of flies, and brings peace and happiness.

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

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AMERICAN PLAN.

Corner of Fourth and Louisiana Sts., Little Rock, Ark. Street Cars Pass the Hotel.

Board, per day.....\$1.25—\$1.50.
Board, per week.....5.00.
Board and Lodging, per week.....7.00.

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Full Dress Suits and Clerical Suits a Specialty.

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CARPETS AND FANCY DRY GOODS,

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

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