# THE ARKANSAS METHODIST

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

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

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## OUR NASHVILLE LETTER.

MY DEAR METHODIST.—The session of the Northern General Conference just closed was in many respects the most remarkable gathering of Methodists that has ever taken place. It revealed the fact that there are two distinct parties in that great and aggressive organization. Of these parties, one is conservative, law-abiding, slow to accept fundamental changes in the polity and administration of the church. The other is thoroughly radical, without reverence for existing institutions, and unmindful of the teachings of the past. One of their own number disclosed their spirit admirably when he said, in speaking of the admission of the women as delegates: "What do we care for the fathers? We intend to fix things to suit ourselves." It cannot fail to be apparent to any reflecting mind, that the general prevalence of such sentiments would sooner or later lead to a contempt for all law, both constitutional and statutory, and would end in ecclesiastical anarchy. Although these two parties had one or two skirmishes with each other, they did not come to a pitched battle on any issue. The debate on the woman question was, after all, a sham battle and not a real engagement of the forces. As to any Biblical argument, it was not offered. At least, I did not see it. The abstract propriety or impropriety of the whole movement, did not come up for consideration. The very highest point reached in the course of the whole debate was as to whether the action of the General Conference, which introduced lay delegation into the church, contemplated the admission of women as well as men. When the end came, nothing was settled. The question was simply adjourned to another time. The vote of over 100 for Miss Williard for the editorship of the Christian Advocate, by which it was sought to punish Dr. Buckley for the stand which he had taken in the interest of conservatism, is significant. That more than one fourth of the body should thus deliberately undertake to set aside a man, who is easily the ablest editor in the connexion, and one of the ablest in the country, reveals a measure of radicalism, that almost passes credence. The next step will certainly be towards admitting women into the pastorate; and when they enter the pastorate, they will not wait long before demanding the higher offices of the church. We may yet see the rather strange spectacle of a female Bishop. Why not? My own observation has been that women are fully as ambitious as men, and that when the desire for public recognition has been kindled in their breasts, there is scarcely any length to which they will not go in order to gratify it. It is never quite safe to turn prophet, but I am almost disposed to risk the prediction, that the day is not far distant when the great, compact, steady, slow-going Methodism of the Southern States will be invoked to assist in arresting this tide of unscriptural and unnatural fanaticism.

Did you see, Mr. Editor, the funny action that was had on the negro question? Four years ago a grave and solemn resolution was passed to the effect that color was no bar to office in the Methodist Episcopal Church. This seemed to satisfy the consciences of the brethren. Nevertheless it turned out to be a mere paper affair, without practical significance; for, when the elections came on, no colored man was made Bishop, or lifted into the great Secretaryships, or put into other positions of official prominence. This time the comedy was repeated without variation. The resolution went through *nem con*; and the brother in white proceeded to gobble up the fat places, after the customary manner of the Anglo-Saxon race. No doubt the whole thing was done with the utmost sincerity; but it does provoke a smile from a man who views it from the outside, and apart from the constraining influences of ecclesiastical necessity. We are "all poor critters." As Frederick Robertson says in one of his sermons, "There is a touch of the dramatic and unreal about every man." This witness is true.

Of all the insidious attempts that have recently been made to use the public in the interests of the Romish Church, no one is so thoroughly characteristic of the spirit of the organization as the late Convention at the Hot Springs to promote immigration to the Southern States. A dozen Bishops, supported by the presence of Cardinal Gibbons, met and resolved that they would allow the towns and cities and States to co-operate with them in the work of peopling the country with men, who are Romanists first and Americans afterwards. Editor Kirkland of the Southern Advocate has blown a blast against the whole scheme that is awaking lively echoes in his State. One of the gentlemen who has been lending himself to the enterprise, says that the presence of the Romish prelates at the Hot Springs had no special meaning after all. He also adds, that several of the Protestant clergy were invited, but failed to come. This is too thin. Will the gentleman please tell who these Protestant clergymen were? Until their names are forthcoming, the public will be slow of faith. If Cardinal Gibbons and his Bishops wish to plant colonies of their co-religionists in the Southern States, they have a perfect right to do so. This is a free country. Many of us would have our opinion as to the value of such colonists, as would thus be brought to us; but we should have no right to interfere or to complain. But when, using certain politicians and speculators as a blind, the adroit Cardinal seeks to make the general public bear the expense of his enterprise, we have a perfect right to enter an indignant protest. There are weak-kneed Protestants, who will call this bigotry, and plead for a more liberal spirit. Be it so. We must be on the lookout against the schemes of Rome. Otherwise we shall wake up some fine day to find ourselves in the clutches of this ancient foe to all liberty.

E. E. HOSS.

Nashville, June 7.

## DISTRICT PAPERS.

As to the expediency of discussing at length the question, as to the propriety of the existence of District papers under the present demands in Arkansas, there seems to be some grounds for questioning. That there may come harm out of it seems probable, but the harm that will eventually grow out of the existence and multiplication of such papers appears so greatly in excess of that which may accrue from agitation, that it now seems expedient, that the matter at once be ventilated.

The injuries to be feared may come from the arraying of sophistry, closely and ingeniously interwoven with a thread of sound argument and of party feeling, and welded with a warmth that almost invariably obtains in discussion, so as to divert the mind from the issue, and disparage acknowledged obligations along this line of church work, altogether creating a feeling unkind, if not a sentiment disloyal to our official organ.

By many we are fully persuaded, the policy of Dist. organs was not approved but looked upon as temporary; an enterprise that would "in borning die," and regarded a death from starvation preferable to a formal execution. But experience has shown that delay, has not been the best policy. To have severed the thread first spun, was to have snapped a single-cord-thread, while it is now evident that a four-strand-cord tightly twisted and warmly waxed, is the reward for delay.

Through the columns of THE METHODIST, it was stated by the editor that he did not solicit the correspondence of Rev. S. C. Stone which occurred in the columns of his paper, upon this subject. We wish to keep this fact prominent. We are not responsible for the utterances of Rev. Z. T. Bennett, nor is he for ours.

We publish in THE METHODIST, the paper edited by him, because it is the proper medium through which a question of this kind should be discussed, and because we all have legitimate and guaranteed rights therein, growing out of the acknowledged obligations on the part of the editor, in accepting the position of editor when elected by the Publishing Committee of the three Annual Conferences, of which the Little Rock is one—which committee, as a sentinel upon the watch tower stands guard, demanding a faithful performance of duties, and meeting of responsibilities editorial.

We received a copy of the Camden Record this morning, in which there occurs an editorial from which we copy as follows: "It was agreed between the proprietors of the Record at the time it was projected that we would have no controversy with THE METHODIST." It would seem, though no mention is made of it, that said proprietors had a subsequent meeting, in which their minds underwent a change as did their policy along that line, and that they agreed to controvert, judging from the plucky polemic from which we quote. Again. "We were and are loyal to it as our Conference organ." It does seem well that the loyalty of the Record is in so many words plain-written, and that the reader is not left to read between the lines and thus learn of its loyalty, even of the article from which we quote. Further. "We do not think that loyalty to the Conference organ means the surrender of manhood or a coming at man's beck." * * "THE METHODIST may feel that it has done the Conference a great kindness in permitting itself to be made its organ." One of the various difficulties incident to the publication of a District paper is that it tends to the engendering of a certain spirit, a specimen of which may be seen in the spirit of the last above quoted sentence. Has our Conference organ, or any one who has spoken, in any way proposed to any one the surrender of his *manhood*? Or intimated by mouth or pen, that it feels that it did the Conference a great kindness in permitting itself to be made its organ? If so it is well to call THE METHODIST to account; but if not guilty, whence the spirit that prompts the would-be stinging insinuation. Again. "The Record stands upon the same footing that THE METHODIST does. If the Record means in a general sense, there is some ground for the conclusion. But in a particular sense and practical, the sense in which the expression seems to have been aimed, and the connection in which it occurred, there is no analogy between the respective relations of the papers named.

When a paper is thoughtfully projected there is a particular source from whence it expects its patronage. If secular or political, it has its legitimate claims. If religious, it too looks for support in its own particular direction. If denominational, it at once looks to the sect whose name it bears, or in the interest of which it is published. So that in the publication of a paper for the Methodist Church in Arkansas, from a business standpoint, it was proper to consider the entire *cost*, full amount of *labor* and the reasonable probable patronage. The necessities and demands of many thousand Methodists seemed to justify the projection of a paper. They are numerically and financially able to sustain one. So there seems to be nothing rash, thoughtless or reckless in the publication of THE METHODIST. It seems to us, to be of but little concern in this discussion, as to whether the Conferences conjointly purchased the plant, or three men, or one man purchases it. Really it is better by far, that the financial responsibility be off the shoulders of the Conference, so long as the plant is subservient to the Conferences, they having authority to elect the editor and supervise and control the utterances of the paper. What more could be required?

Then "the footing of THE METHODIST" consists in part of the demands and necessities of sixty-five thousand Methodists in the State, of financial and numerical strength to maintain, a broad field of grandest possibilities, quite sufficient to sustain life and a vigorous growth. With ample facilities for its giving value received, in the fullest and broadest sense, to its more than nine thousand subscribers already on its growing list. These and many other kindred significant facts help to constitute the real *footing* upon which THE METHODIST stands. What about the *footing* of the Record? The official organ is ours. It is published with reference to, and in conformity to certain obligations on the part of THE METHODIST. Then too are we under obligations commensurate with those above named. We have entered the contract with whatever of obligation may obtained. We have no advantage except that which comes through the force of superior numbers, of which permit us to say, none of us propose to avail ourselves. This article is much longer than we intended, so we will stop now and notice other points hereafter.

S. C. STONE.

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We judge ourselves by what we feel capable of doing, while others judge us by what we have already done.—Longfellow.

## LOCAL PREACHERS.

Programme of the Local Preachers' Conference, Charleston Circuit, Fort Smith District, Arkansas Annual Conference, M. E. Church, South, to meet in the town of Charleston, Franklin co., Ark., Wednesday morning, July 11, 1888, at 9 o'clock. M. Southard will preach the introductory sermon, Tuesday, July 10, at 8 o'clock P. M.

I. The Duty of a Local Preacher; by J. F. Saffell.

II. The Relation of a Local Preacher to the Itinerancy; by W. H. Metheny.

III. Why should a Local Preacher be called local? by S. W. Whitson.

IV. Where shall a Local Preacher preach, and how often shall he preach? By W. H. Grogan.

V. Is it the duty of a Local Preacher to serve as Sunday school superintendent, teacher, class leader, etc.? What shall he do when these offices conflict with his ministerial calling? By M. V. Black.

VI. What is Methodism? By J. M. Hoyle.

We cordially invite all preachers who can attend, but especially local preachers from other charges.

A. G. CHANCY, Sec.

## FROM MISSOURI.

MR. EDITOR—THE ARKANSAS METHODIST is a treasure among my church papers. Every week I look with special interest to its coming. Every issue brings news of prosperity from the people of my native State. In every development of Christianity and Christian education my heart pulsates with you in exultant joy. In the camp-meetings and revival meetings in Arkansas I enjoyed some of the richest seasons of grace. It was under the pastorate of Rev. T. J. Smith and the sermon of Rev. Jas. A. Peebles I was brought to Christ. They were both then in Quitman, the latter in charge of the College then as President. These, with scores of others, had the shaping of my Christian life largely in their hands for eight years after I was converted, and I testify now that however unfaithful I have been, I was not neglected by these brethren.

I have learned to love the brethren here in Missouri during these two years. Our District Conference was held here last week, Bishop Granbery presiding. Over 50 members were present, and several visitors. Rev. W. J. Moore, agent of Granbery College, N. W. Texas Conference, was with us. The session was a very pleasant one. The Report on the State of the Church showed a general advancement. The minutes of the Annual Conference showed a clear record. All the assessments and claims upon every charge were paid in full in the St. Louis District, perhaps surpassing any record known to Methodism; yet the demands are greater upon the District this year, and it is fully expected there will be no falling behind. At the close of last year the minutes show a membership of 4059, an increase over the past year of 662. We hope for a larger increase this year. This District Conference reported the increase by profession, 491; by letter, 364, making a total of 855, with 324 removed, leaving a net gain of 531. So the actual membership of the District now is 4,590. One new charge has been added to the District this year—Lafayette Park, a new church in the city, Rev. S. H. Werlien, a transfer from New Orleans, being its pastor. From the opening (April 8), it has been rapidly and constantly moving to the front, and promises to be one of the foremost churches of the city. Its membership is near 200; with its present prosperity it will soon reach it. Potosi is older than St. Louis—it was the second town in Missouri. Here in the same church where our District Conference met, Bishop Soule presided over the Missouri Conference in 1829. J. C. Berryman was then a young man in the ministry—had traveled one circuit and came here at the close of the year to attend his first Annual Conference. Then all of Missouri and Arkansas was one Conference. From here young Berryman received his appointment as junior preacher on the Hot Springs circuit. To this new field was a long and difficult trip. After days and weeks of traveling through unsettled country on horseback he ended his long journey—came to his destination to find his colleague on his bed of sickness, unable to render any services. Having the burden of the charge upon himself, young Berryman's health also soon gave way, and for weeks and months he lingered seemingly more in the arms of death than in the living. While in this apparent dilemma, he only awoke to the consciousness of his colleague's departure from this life, and then relapsed to such a stage that his friends could no longer entertain any hopes of his recovery. His mortal life was threatened with extinction. The brittle thread was almost broken; he was told that he must die. 'Twas then Divine Glory appeared—a vision in assurance that he would not die, but live to fulfill his mission. To him it was no illusion, but a reality. Bro. Berryman was in attendance here at the District Conference. He has grown old gracefully. He has been 60 years in the ministry, and is now on the superannuated list. His home is in Caledonia, 12 miles from here. He is over 80 years old, and is ripe for the harvest. J. M. ENGLAND.

Potosi, Mo.

## HARRELL INSTITUTE, I. T.

Rev. James A. Anderson of Fort Smith preached the commencement sermon at Harrell Institute, Muscogee, I. T. In a letter to the South-Western Methodist, he says:

"The faculty is in excellent condition. I cannot speak of them except in terms of high praise. Each of them has her department in excellent condition. I did not hear the literary examinations, being obliged to leave on Monday morning. The art department made a fine display. It was a matter of astonishment to be told that this was its first year. The music department, as well as the art, has been successful in several contests held in Muscogee, in which the amateur talent and the Presbyterian mission of that place were contestants. You must understand that Muscogee is an Athens. Besides the Harrell there is there the Baptist University and the Presbyterian School of High Grade. In the contest mentioned, of the medals offered in culinary matters the Harrell got two of the four; in the branch of music, three out of five; in oil painting and crayon work, four out of five; in elocution, one out of two; in handwriting, one, being only one offered.

We have seldom faced an audience whose average is so intelligent and cultured as the audience that greeted us on Sunday. There is everything that parents in the Indian Territory can want for their daughters at Harrell.

We feel gratified that our Woman's Board appropriated means to enlarge the buildings. The Board also keeps Miss Wilson there as their representative. The prospect is that the entire faculty, as now constituted, will be retained. At least, they will be asked to remain, and it is hoped they will do so. We were delighted with every one of them."

## FIELD NOTES.

ATKINS C'T.—God is reviving his work on Atkins circuit. Seven conversions at Carden's Bottom last night and about thirty forward for prayers. The signs are good for great revivals all over the work. Praise the Lord for His goodness; for He is doing great things for us, whereof we are glad.

W. J. MCANALLY.

Atkins, Ark., June 11, '88.

HOT SPRINGS MISSION.—We are in the midst of a great revival. God's Spirit is moving the people. The entire city is being stirred. We have erected a large Tabernacle near our church lot and the people crowd to the place of worship. Dr. Withers and Rev. J. C. Huddleston, L. P., are with us. Bro. Huddleston is a fine worker and full of the Holy Ghost and preaches with great power. Let every Christian pray for Hot Springs. W. A. STEEL.

DYER C'T.—Bro W. J. McAnally, P. C., Atkins C't, says they have a Sunday school with 102 scholars enrolled, and asks the question, can any school in the State, in a country neighborhood, excel that? I say yes; we have one at Riverside, on Dyer C't, with an enrolment of 113, and expect to have 150 when we get our church finished, and it is the first Methodist school that was ever in the neighborhood. So you must do better, or we will claim the banner, Bro. Mc. H. A. STOREY.

MARIANNA STATION.—DEAR BRO. BENNETT: We have had a splendid meeting resulting in twenty-eight conversions, sixteen accessions to our church. Bro. Joe Jones from Cartersville, Ga., was with me and preached with the power and plainness that is peculiar to the Jones family. Being a reformed drunkard he gets closer to the drinking men than any man I ever saw; many came to hear him who had not been inside of a church for years. The preaching was solid and I am confident the result will be lasting.

We are all glad the METHODIST is giving such general satisfaction and no one feels prouder of its editor than your friend, R. S. DEENER.

BIG LAKE MISSION.—When I came to this charge I found the church had almost danced itself to pieces, and had but little use for a preacher. At first our congregations were small, but with the help of God and open-hearted people, our congregations have been growing till now persons come 10 to 15 miles to two of my appointments. We have good attention and interest. We have on foot the building of a church—raised $184.50 last Sunday for building. Have also raised $40.50 to repair Moore's Chapel. Have three Sunday schools. All things now moving off nicely. A. J. JOHNSON.

LORADO C'T.—Find enclosed four new names for THE ARKANSAS METHODIST. My health is improving, and I hope to be able to do good work now, and about the best help I can get is THE ARKANSAS METHODIST in every family. Look out for a long list soon. We are having some interesting meetings now on the Lorado C't; reading and commenting on discipline and holding church conferences. This is the way I find to get our literature circulated. I am in a strait now. My little buggy animal died yesterday, so I am now without a horse. I am not discouraged, for I do not think these good people will not let me do without long. J. R. EDWARDS.

FROM FORDYCE.—I have been preaching at Fordyce every morning and night during one week. Last Sabbath I preached three times here. Large, attentive, well behaved congregations at all said services. That Sabbath afternoon we preached to the dear children and young people. House full. O what a glorious time we had at that hour! God was indeed present and abundantly blessed us all! All the glory be to God. These good Fordyce people have been very kind to me, and have made by stay among them very pleasant God abundantly bless them all! Fordyce is a beautiful young growing town. Real strong temperance town. Fordyce has a bright future.

JAMES M. CLINE.

Fordyce, Ark., June 9, '88

JONESBORO C'T.—Have been preaching and visiting and having a good time among the pleasant people of Big Bay. Our church here, when completed, will be a credit to the Methodist Church. Bro. Blakemore, one of our L. P's, collected $1.50 on Children's Day for needy Sunday schools.

Am still agitating church building, and hope to have another new church for my successor. This is a grand country, and Methodism ought to take it for Christ. Bro. J. Y. Johnson is an exhorter on my work. He has abandoned the use of tobacco after using it for years, and now has no taste for it. He did this by going to God in prayer to take away the taste for tobacco. He now gives monthly to the missionary cause the amount he used to spend for tobacco. I baptized a person the other day nearly 68 years old.

J. F. ARMSTRONG.

WESTERN CONFERENCE.—A glorious time! May 18, I commenced a meeting at Ginter's Chapel on the Wyandotte circuit. Every thing seemed to be dead, spiritually; but in less than a week the interest began to show that a revival was near at hand. Soon the revival fire broke out in the church, from whence it caught amongst the sinners, where it kindled a flame of love to the consuming of sin in many hearts. Notwithstanding the busy season of the year, the interest was so intense that the house was filled to its utmost capacity nearly every night. There has been a great tidal wave for good sent over the whole community. Our meeting resulted in 12 or 15 conversions, with 11 accessions to the M. E. Church, South, and several to the C. P. Church. May God forward the work till all the country is brought under its power. H. C. KIRBY.

Muncie, Kansas.

HARRISON DISTRICT.—We have just closed the second round on the Harrison District, and we are happy to report the District in a better condition than at any time since we have been traveling it. About one-half of the charges have secured their assessments for foreign missions, a few have paid the assessment for domestic missions, and all have made a fair showing in the way of paying up the collections ordered by the Conference. Several of the charges have had gracious seasons of divine grace, and many souls have been converted. If we are not mistaken, the indications are that this will prove to be the best year in the history of this district, notwithstanding politics. The Sunday schools are, as a rule, in good condition and doing fine work. The Rev. J. B. Williams has given up his work on account of failing health, and has gone to Southwest Texas. He is a good man and a fine preacher; if his health improves, he expects to transfer. We dislike to lose him, but our loss will be their gain. Success to THE METHODIST.

P. B. SUMMERS.

ARKANSAS METHODIST.

SATURDAY, JUNE 16, 1888.

For The Arkansas Methodist.

### OUR STRENGTH.

My precious Savior! draw thou near,
I dare not walk through life alone,
For I am weak, and full of fear,
Nor can I boast of strength MY own.

Thou, my Protector, Shield, my All—
Oh, hide me 'neath Thy mercy's wing!
Here on my bended knees I fall,
And perfect trust is all I bring.

And thou canst drive my foes away,
Whilst I am clinging fast to Thee.
Yea, I can rest secure always,
If Thou my Champion shalt be.

Oh, blessed Lord, Thy love is sweet!
I can not tell how sweet it is—
And as I clasp Thy dear pierced feet,
My thirsting soul is fill'd with bliss.

ANNA E. NASH.

### ORIGIN OF THE ANABAPTISTS.

When Luther in Germany and Zwingle in Switzerland began an open controversy with papal ecclesiasticism and the attention of all Western Europe was called to the bold contestants and their doctrines, there issued a wonderful waking up of thought and inquiry all abroad; and while the great mass of the people chose to be instructed and guided by the mighty men whom God had raised up for leaders, there were, as was to be expected many turbulent spirits, conceited and headstrong, who breaking loose from papal thralldom, rushed into theories of every sort, from the most philosophical and evangelical to the most visionary, wild and wicked. An intellectual and religious storm swept over the lands. Events the most startling were transpiring here and there in quick succession, and the reports of them were distorted and exaggerated; and it is most difficult to find any exact account of them. At this period the Anabaptists arose. Soon afterward certain parties of them became involved in insurrections, tumults, rebellions, and every sort of lawless and wicked behaviour. This alarmed the government in every land, and engendered suspicions which occasioned much and bitter persecution of those bearing the name or practicing rebaptism, no matter how virtuous their lives.

The turbulent state of the country during their early history has embarassed the historian, and I have never found a writer whose accounts are not confused. I hoped Armitage would be clear but he is far from it. Mosheim says: "Those who distinguished themselves by the enormity of their conduct in this infamous sect were Conrad Grebel, Balthazer Hubmeyer, Louis Hetzer, Felix Mentz, George Jacob, and Melchior Hoffman." Yet these are the men set forth by Armitage as the leaders of the Baptists. I will quote from Armitage, merely saying that whom he calls Baptists all the world called Anabaptists, and they never called themselves Baptists.

Conrad Grebel seems to have started the sect. He was born at Zurich, Switzerland about 1500, educated at Vienna and Paris, was of course a Romanist, but when Zwingle began the Reformation in Zurich he attached himself to the Reformer. He began to question infant baptism in 1522, brought his doubts to Zwingle, and always thought Zwingle ought to have agreed with him. He discoursed on the subject with other young theolognes, and not without effect. "The Baptists of Zurich began to assail infant baptism in 1523, one of their pastors calling it a useless thing. Then Grebel writes: 'Those who understand the teaching of the Scriptures in reference to baptism refuse to have their children baptized.'"—Armitage, p. 331.

"George Jacob Blaurock . . . . . was a monk who abandoned the monastery . . . . for the gospel. . . . When he reached Zurich . . . at once he saw that his infant baptism was not of Christ and begged to be baptized on a confession of his own faith in the Saviour. Falling on his knees, Grebel poured water on his head. Zwingl charged him with schism." Armitage, Hist. of the Baptists, p. 336.

"At first Grebel poured water out of a dipper on the head of Blaurock at Zurich and called it baptism."—Ibid, p. 353.

The first recorded instance of rebaptism took place at Zwickan, near Zurich, in 1525, and then (says the person in whose house the ceremony was performed) they were all baptized with a dipper. Another re-baptism took place in Grebel's house." Benedict, Hist. of the Bap. denomination, p. 931.

"Balthazer Hubmeyer was the noblest of the Swiss Baptists. . . . He was cathedral preacher at Ratisbon in 1519. He embraced Luther's views in 1522, and leaving his preferments in the Catholic church he settled at Waldshut. . . . He followed his convictions, left the State Church and was baptized by Reublin, at the Waldshut in 1525, with more than a hundred of his former congregation."—Armitage, Hist. of the Bapt. pp 336, 337.

"Hubmeyer, on the occasion of rebaptizing his church at Waldshut, directed water to be brought in a milk pail, and baptized about three hundred."—Benedict, p. 931.

Reader, I have followed the stream to its utmost fountain head, and find in 1523, 1525, one little rill flowing out of a dipper, and the other from a milk pail.

Here were some more self originated baptisms, the most ancient that I know of; and from Grebel, Blaurock, Reublin and Hubmeyer the Anabaptist movement, commencing at Zurich was spread rapidly abroad through Switzerland, Germany, Moravia, Holland and other European States. Mantz was a native of Zurich, Hetzer went out from Zurich. This was the definite starting point. Armitage declares that in two or three years they practiced immersion instead of pouring, and so they manifestly did ordinarily, though not exclusively.

The whole family of sects would have become extinct in twenty-five years, but for the labors of Menno Simon. Formerly a Romish priest he became an Anabaptist, justly obtained a dominant influence over the sect in Holland and adjacent provinces, and brought order and system out of the chaos that prevailed among them. The sect soon began to be called by his name—Mennonists—and this is their title to this day both in Europe and America. They claim no affinity with the Baptists, nor the Baptists with them.

"There is not conclusive evidence that they immersed as a rule, until after the middle of the 16th century. As sprinkling and pouring had commonly taken its place among all sects, they adopted the prevailing method, though often practicing immersion."—Armitage, Hist. of the Bapt p. 421.

"The Mennonites, in the old world, for ages past, have, as a general thing, administered baptism by pouring and laying on of hands, and the same is true of them in this country, both of the old and new connection."—Benedict, Hist. of the Bapt. Denom. p. 911.

J. H. RIGGIN.

Mineral Springs, Ark.

### WHAT FIGURES SAY.

In the Nashville Advocate of May 26, the total membership of the M. E. Church, South, including the preachers for 1886-7 is reported at 1,066,377. The increase for the year was 75,383. The reports for 1887-8 show a membership of 1,107,456, including the preachers, but not the baptized infants—showing an increase during the year of 41,076.

These figures are gratifying, but considering the means and material at our disposal, why should they not have been greater? The amount reported as having been received for Domestic Missions was $92,426.75, an increase of $11,561.66 over 1886-7.

The amount reported as collected for Foreign Missions was $219,644.96, being an increase of $43,281.22 over last year. The total amount raised for Foreign and Domestic Missions stands at $312,071.71. Add to this amount $69,729.65, which was raised by the noble women of the church and we have a grand total of $381,801.36.

These figures are truly gratifying for they show that we are ascending the scale of duty, but when we place them by the side of more than a million of members, we can easily see that the summit of duty is far above us yet. Let the church move onward and upward until we can report an average of one dollar per member for missions, then under the abounding grace of God can we become a grander power for good in spreading the Gospel among the ruined sons of men.

WHAT FIGURES SAY FOR ARKANSAS.

Our numerical strength in the three Conferences in Arkansas including the local and itinerant preachers are as follows: Arkansas Conference 20,761; Little Rock Conference 24,461; White River Conference 18,518, making a total of 63,744. This does not include the baptized infants.

The increase in the membership of the Little Rock Conference of 1887 over 1886 was 1,576; that of the White River was 2,003; that of the Arkansas Conference was 1,978. The Arkansas Conference with 20,761 members paid last year for Domestic Missions $1,364.50; for Foreign Missions $2,490.09. The Woman's Missionary Society of that Conference paid $303.20, making a total of $4,157.79,—average per member of a fraction over twenty cents. The Little Rock Conference with 24,461 members paid for Domestic Missions $2,218.70; for Foreign Missions $5,693.45; the Woman's Missionary Society paid $751.19, making a total of $8,663.34,—average per member of a little more than thirty five cents.

The White River Conference with 18,518 members paid for Domestic Missions $1,128.85; for Foreign Missions $1,724.58; Woman's Missionary Society paid $146.35,—making a total of $2,999.78,—average per member of a little more than sixteen cents.

Grand total from the three Conferences for Domestic Missions $4,712.05; for Foreign Missions $9,908 12; from Woman's Missionary Societies $1,189.74. Grand total for Domestic and Foreign Missions $15,801.01,—average per member of not quite twenty-five cents.

The Little Rock Conference shows the largest membership, also the largest per capita, but there is much room for improvement among us all. There is a marked difference in the results of the Woman's Missionary Societies of the Conferences, owing perhaps to the lack of organic effort. The tender white hand of woman moving in the cause of missions becomes a grand power for good. We bid them God speed. About the best thing we can say with our numerical strength before us, and these contributions staring us in the face, is that we are advancing, but the advance is but the crawling of a child before it reaches the energy and activity of youth and manhood. When will Arkansas Methodism reach this grand summit and possess the fullness of the grace of Christian liberality upon the great question of Gospel Missions? Not until its crawling infancy is fed on more missionary food, warmed and made palitable by the abounding grace of God. Feed freely and fully, brethren, on wholesome food and the church will put on new strength and stand forth in her power to perform the grand work of her King. A. D. JENKINS.

Benton, Ark.

### CHRIST'S SOLICITUDE FOR THE SALVATION OF SINNERS.

Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in and sup with him, and he with me.—Rev. 3:20.

The church of the Leodiceans was in a lukewarm and blackslidden state; was neither cold nor hot. Perhaps the worst state a church or an individual can be in. For Christ said, "I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." They must have been in Christ or he could not have "spued them out of His mouth."

I recollect to have heard a gentleman explain the condition of a soul that is in Christ, and said it could not get out. He said: "The soul was in Christ and Christ was in God and it could not get out." To illustrate said he. "Here is an iron bound hogshead in which there is an iron bound barrel in which there is an iron bound keg." Now said he; "How can you get the keg out; without destroying the barrel and hogshead too?" I said, I did not know how I could do it; but God said, "He would spue thee out of His mouth." Because a lukewarm professor of religion is as offensive to God; as tepid water is to the stomach of man. Let no man deceive himself, and advocate a false doctrine, to support a favorite opinion. A lukewarm professor is in worse condition morally; than an outbreaking sinner. The one is flattering himself he is saved. Because he says, "I am rich and increased with goods and have need of nothing." Therefere he gives himself no concern about his soul. While the outbreaking sinner knows he is in the way that leads to death. But the lukewarm professor believes not, that he is wretched, miserable, poor, blind and naked. Therefore the compassionate son of God counsels him to buy of Him; gold tried in the fire. Faith tested by sore temptation and affliction, that he may be rich. Rich in faith, affliction and good works. "White raiment that he may be clothed—a pure heart—that the shame of thy nakedness do not appear." White is an emblem of purity therefore our hearts must be pure. A lukewarm professor has no idea how he appears to others. "He does not see himself as others see him." Therefore Christ calls on him, to buy of Him "eye salve"—the enlightening influence of the Holy Spirit—that he may see himself. Although such is the deplorable condition of the soul of the lukewarm, there is hope. Christ loves him still; and calls on him to repent. Turn away from sin, and return unto unto the Lord and He will have mercy and pardon all his sins, and heal his backslidings. Hear Him: "As many as I love I rebuke and chasten." Let us not dispise—misinterpet—His chastening rod; it is for our good.

"Behold I stand at the door and knock." I propose to define the door. This is figurative language; man is addressed as a free moral agent, and in the similitude of a house. The door is the place of entrance into the house. The door into man's heart is the will. Man is a free agent therefore the will is free. The will is that faculty of the mind by which he determines to do or not to do. Therefore I claim it to be the door into the heart. Christ addresses Himself not only to man's judgment, but to his will. He said to the stubborn inhabitants of Jerusalem, "O Jerusalem, Jerusalem, how oft would I have I have gathered thy children together as a hen gathereth her chickens under her wings; but you would not."—Matt. 23:37, which clearly shows the freedom of man's will and that it is the controlling faculty of his nature. "I would but you would not," said Christ. Christ is represented as standing at the door—man's will; and knocking to gain admittance. He has too much respect for man's will to force the door—control the will; but think of the compassionate Redeemer standing at the door; knocking to gain admission; pleading with ungrateful man to open the door, which shows the door is under the control of the inmates of the house.

"O lovely attitude! He stands
With melting heart, and bleeding hands,
O matchless kindness, and he shows;
This matchless kindness to his foes."

How does he knock? By his mercies. For when we were without God and having no hope Christ died for the ungodly. He knocks by his gospel, not only by His revealed word, but His death, burial, and resurrection, which is the gospel that saves. Read 1 Cor. 15:1-4. As a means of salvation He has called men of like passions with ourselves; and sent them out to proclaim His gospel to every creature. "Warning every man and teaching every man in all wisdom that we may present every man perfect in Christ Jesus."—Cols. 1:28. He knocks by His Spirit which is in the world, enlightens and reproves the world of sin, of righteousness and judgment." Yes every man that cometh into the world. And such is his love and compassion for sinful man that if his goodness and mercy will not lead him to repentance, He will knock by his judgments. But as a kind benevolent Father He leaves His judgments as a last resort. Judgments are not his favorite work.

I recollect to have read of a ferryman that run a ferry boat across a broad stream, which required some considerable time to make the trip. One evening he was caught out in a heavy storm of wind and rain, and was delayed until after nightfall. He had an only child, a little daughter. She was greatly distressed for the safety of her father. As soon as she felt it safe to leave the house, she ran down to the landing. The wind at intervals would cease to blow, and she would call her father and say, "Steer this way, father, steer this way."

She continued to repeat the call, until the father heard her little voice, which enabled him to land safely. He secured his boat and took his little daughter in his arms and carried her to the house. That father was an infidel and did not see the hand of God in giving him such a child, and His good providence in saving him from death amid the storm. As the goodness of God did not lead him to repentance, and the Lord desired his salvation, He tested the virtue of his judgments. His daughter was taken sick, which resulted in her death, after which he heard or imagined he heard her sweet little voice saying, "steer this way, father, steer this way." He felt and owned there must be a God, and that his little daughter was with Him, and wanted to go there too. Therefore he sought and obtained mercy, and died in the Christian's faith, and no doubt the glorified spirit of his little daughmet him at the landing on the other shore. Then let us thank God not only for his mercies, but for His judgments also, as they are intended for our good.

"Afflictions, though they seem severe,
Are oft' in mercy sent;
They stopped the prodigal's career
And caused him to repent."

Thank God for the following words: "If any man hear my voice, open the door—get the consent of his will; I will come into him and sup with him and he with me."

I will pardon all his sins, heal all his backslidings, and the Holy Spirit will regenerate the soul and make him a new creature in Christ Jesus. What a blessing to be made a new creature, and what an honor to have the Son of God a guest in our earthly house of this tabernacle. He has promised to make His abode with us and dwell in us and succor us when tempted, and when wounded to heal our wound.

"And we shall sup with him." What it is to sup with him is more than human tongue can express. It is something that is to be enjoyed in the life to come. In this lesson He tells us that if we overcome, we shall sit down with Him on His throne, as He overcame and is set down with His Father on His throne. What an honor to have a seat with Jesus on His Father's throne.

In the language of St. John, "It doth not yet appear what we shall be, but we know that when He shall appear we shall be like Him, for we shall see Him as He is."—1 John 3, 2. That is enough, to be like Him, and be with Him, and see him as He is. For whom are all these blessings? They are for any man that will open the door and let the Saviour in. "If any man hear my voice, open the door." The worst of sinners may find a Saviour, merciful and kind. The backslider may come; this language was addressed to a backslidden church. I thank God that it reads, if any man hear his voice and open the door, I—Jesus Christ—will come in and sup with him now, and in glory he shall sup with me. Then young man, young lady, old man, old lady, backslider, sinner, hard-hearted sinner, whomsoever you may be, open the door and let the gentle stranger in. The worst of sinners may find in Him a Saviour, merciful and kind.

"Behold a stranger at the door;
He gently knocks—has knocked before;
Has waited long—is waiting still;
You treat no other friend so ill.

But will he prove a Friend indeed?
He will—the very Friend you need;
The Friend of sinners—yes, 'tis He,
With garments dyed on Calvary."

Tyler, Texas. W. N. BONNER.

### NATIONAL SALVATION.

Why should the State refuse to take cognizance of the fall in Adam and of redemption in Christ, the two most important events in the history of the human race? The influences of these two events are so wide spread and far reaching that they affect the happiness and destiny of every human being. The trite political maxim, that in union there is strength, applies equally as well in guarding against sin as in repelling invasion. One man or one family, by a great deal of carefulness and watchfulness, can resist sin; but it becomes much easier when all in a community undertakes the work, and still more so when a whole nation adopts the policy. There was once a nation that did this and framed their government and adjusted its every act in the light of the fall in Adam and of redemption in Christ. And while true to these two principles, no nation in all the annals of time has ever made such a brilliant record. They advanced more rapidly in civilization than any other has ever done in the same length of time. We speak to-day about the inhabitants of Spain or Russia or Germany after ages and centuries and milleniums of training, as still not being ready for free government. But this people, from a state bordering on slavery, in a few years became ready for freedom and preserved their liberties for centuries. They were victorious in war beyond precedent, and never did turn their backs to their enemies while true to these two principles. They had such immunity from disease that they rapidly increased their days and lengthened out their years. They had such prosperity that their threshing reached unto the vintage, and the vintage unto the sowing time, and they ate their bread to the full, and pauperism, the great open sore of modern civilization that baffles the wisdom of the legislator and the zeal and self-denial of the philanthrophist, became among them unknown. All their earlier statesmen, from Moses to Solomon, understood the value in governmental affairs of these principles, and that to fear God and keep his commandments was the salvation of a man or a nation. These were the men that without tarnish conserved the honor and glory of the State; but the later Hebrew statesmen from Solomon to Zedekiah as a rule thought it was not imperative on the State to fear God and keep his commandments, and these were the men that led the commonwealth to its ruin. They soon began to eat their bread with scarcity and to see disease and pestilence stalking through the land; and in battle to turn their backs to their enemies, until the nation went down in the Babylonish captivity. And these events are recorded by the Holy Ghost for our guidance in political science and as an encouragement and a warning and an example to all nations.—Rev. T. M. C. Birmingham in National Salvation now ready for the press—a companion to his National Prosperity.

### THE DIVINE ELEMENT IN MINISTERIAL QUALIFICATION.

When the scholarly Bishop Coke had been associated for a few days with Asbury and his unlettered preachers, beholding their ignorance of grammar, rhetoric and general literature, he informed Bishop Asbury that it would never do to license such uneducated men to preach, that as a matter of course such men could not preach effectively. Bishop Asbury requested him to suspend judgment until he had heard some of them preach. The next day one of the unlettered preachers was "put up" to preach. Bishop Coke listened at first with curiosity, then with interest, then with delight and perfect astonishment. After the conclusion of the services, Asbury asked him what he thought now about his uneducated preachers, and Bishop Coke, A. M., D. D., L. L. D., said, "I can't preach at all."

In this back-woodsman's preaching he saw an element of efficiency and success to which he had been largely a stranger—the inspiration and qualification which comes not from the learning and discipline of the schools, not from wide acquaintance with the science and polite literature of the day, not from the sedulous study of all the requirements of grammar, rhetoric, logic, and elocution, but from a divine source.

We are not likely to put too much *absolute* emphasis upon the intellectual, educational and literary qualifications of the preacher; but we are apt to—we do already—place too much *relative* emphasis thereupon. While we put more emphasis upon these, we need to put ten-fold—yea a *hundred fold*, more emphasis upon the afflatus that comes only from the Holy Ghost. On and after the day of Pentecost there was a power (instantaneously received) resting upon the disciples, which they had not had before. It is said that for years Chrysostone, though educated, accomplished, and rhetorical, was far less efficient as a preacher of righteousness than he is supposed by many to have been. It is said that after years of *comparitive* inefficiency, he became all at once wonderfully powerful through the blessing of the Holy Spirit—the said Spirit using a very remarkable scenic dream to revolutionize Chrysostone's processes of thought and resultant feelings. Religious biography shows us that "the tongue of fire" is not the result of intellectual discipline, nor a human acquisition, but a divine gift. It is good to linger on the Muse-haunted heights of Parnassus; it is a thousand fold better to tarry in the "upper chamber."

GEORGE W. HILL.

### BEING "WATCHED."

From the "Spectator" column of the Christian Advocate we republish the following: "We are glad to see the Romish immigration scheme which the Christian Advocate discussed some weeks ago is being "watched," as we said it ought to be. Many of the Southern papers—religious and secular—have given it ventilation. In addition to the statements we have already made, we learn from the North Carolina Presbyterian that the scheme was inaugurated by Mr. J. D. Keiley, Jr., or Bishop Becker, of Georgia—both Romanists; that the first three speakers or actors at the recent Convention were three Romish Bishops; that a Roman Catholic editor of a daily newspaper was one of the speakers, being the only editor so honored; that the chairman of the business committee was a Romanist—Mr. J. D. Keiley, Jr. that on each of the business committees was a prelate of the Romish Church; that not a single person duly accredited as a representative of a Protestant Church was present; that not a single Protestant member of any committee was considered of enough importance to be named in the published report. From America, published at Chicago, we learn that the Board of Directors is to be composed of "one member of the Southern Railroads, or other corporations, trades, industrial or other organization in the State, county, city, or town, situated east of the Mississippi River, that will contribute the sum of $1,000 to the association on or before July 1; and that until said organization is perfected, Major John D. Keiley,

Jr., be constituted chief of the organization." The Savannah (Ga.) Times states that the head-quarters of the organization will be at New York. While all this is going on in this country we see it stated in several newspapers that a Missionary Institute has been opened at Piacenza with the object of aiding Italians to emigrate to America.

What does all this mean? It means that Protestantism has outworked Romanism in this country; and it is therefore necessary to import members in order to acquire power. It means than an ingenious scheme of importation has been devised, whereby Roman colonization can be accomplished in the South, at the expense of other parties than the treasurers of that Church. It means that picked immigrants are to be massed in solid blocks at various points in the South, with the the hope that they will be more impervious to the evangelizing influences of Protestantism.

What is the remedy? Greater activity in church-building in the South, more zeal in evangelizing, greater devotion to our Church schools wherein men are being educated to be able to cope with this and all other perils which threaten our free American Christianity; in short, the multiplication and intensification of all the Christianizing forces of the Churches. If anybody wishes to give money to this scheme, no one can say them nay if it is not appropriated from some public treasury. If Romanists can secure such advantage, they are not to be blamed for loving their own. But if Protestants are as active as they ought to be, the movement will fail; for Rome will soon tire of sending its members into an atmosphere by which they are converted to the truth as it is in Jesus.

## NATIONAL PROHIBITION PLATFORM.

1. The Prohibition party in National Convention assembled, acknowledging Almighty God as the source of all power in government, do hereby declare that the manufacture, importation, exportation, transportation, and sale of alcoholic beverages shall be made public crimes and punished as such.

2. That such prohibition must be secured through amendments to our National and State constitutions, enforced by adequate laws, adequately supported by administrative authority, and to this end the organization of a Prohibition party is imperatively demanded in the State and nation.

3. That any form of license, taxation or regulation of the liquor traffic is contrary to good government; that any party which supports regulation license or tax enters into alliance with such traffic and becomes the actual foe of the State's welfare, and that we arraign the Republican and Democratic parties for their persistent attitude in favor of licensed iniquity, whereby they oppose the demand of the people for prohibition and through open complicity with the liquor cause, defeat the enforcement of law.

4. For immediate abolition of the internal revenue system, whereby our National government is deriving support from our greatest national vice.

5. That adequate public revenue being necessary it may properly be raised by import duties and by an equitable assessment upon property and the legitimate duties of the country, but import duties should be so reduced that no surplus shall be accumulated in the treasury, and that the burden of taxation shall be removed from foods, clothing and other comforts and necessaries of life.

5. That civil service appointments for all civil officers chiefly clerical in their duties, should be based upon moral, intellectual and physical qualifications, and not upon party services or party necessity.

7. That the right of suffrage rests on no mere circumstances of race, color or nationality, and that where from any cause it has been withheld from citizens who are of suitable age and mentally and morally qualified for the exercise of an intelligent ballot, should be restored to the people through legislation by the several States on such educational basis as they may deem wise.

8. For the abolition of polygamy and the re-establishment of uniform laws governing marriage and divorce.

9. For prohibiting all combinations of capital to control and to increase the cost of products for popular consumption.

10. For preserving and the defense of the Sabbath as a civil institution, without oppressing any whose religious observance is of the same or any other day than the first day of the week.

11. That arbitration is a Christian, wise and economical way of settling national differences, and the same methods, should, by judicious legislation, be applied to the settlement of disputes between large bodies of employes and employers.

12. That the abolition of the saloon would remove burdens—moral, physical, pecuniary and social—which now oppress labor and rob it of its earnings, and would prove to be a wise and successful way of promoting labor reform, and we invite labor and capital to unite with us for the accomplishment thereof.

13. That monopoly in land is a wrong to the people, and public lands should be reserved to actual settlers.

14. That men and women should receive equal wages for equal work.

15. That our immigration laws should be so enforced as to prevent the introduction into our country of all convicts, inmates of dependent institutions and of others physically incapacitated for self-support.

16. That no person should have the ballot in any S ate who is not a citizen of the United States.

17. Recognizing and declaring that the prohibition of the liquor traffic has become the dominant issue in national politics, we invite to full party fellowship all those who, on this one dominant issue, are with us agreed in full belief that this party can and will remove sectional differences, promote national unity and insure the best welfare of our native land.

## MINISTRY AND PATENT MEDICINES.

MR. EDITOR:—I see an article in your paper captioned "The Ministry and Patent Medicines," in which the writer criticises the action of the State Medical Society for denouncing religious papers for advertising, and ministers of the Gospel, for giving certificates to their efficiency. Now I think the writer shows considerable short sightedness. He says, "I can't see why they should be held up to public contempt for doing so any more than the secular press, which does the same thing and far more generally." The writer certainly knows that a religious paper is a medium through which the public mind is to be led in the way of truth, and the large majority of the readers of Religious papers have more confidence in the truthfulness of what they see in these papers, than what they read from the secular press. And, again, the secular press is run solely for worldly honor and worldly *gain*, while the religious press is intended to do men good, by leading them from darkness into light, from the error of their way, so they may see and understand things as they are. I don't mean to reflect on the secular press, but don't think a religious paper or one run in the interest of Christ's cause on earth should take advertisements simply for the money they would gain thereby, but should have an eye single to the truthfulness of what they say in their advertisement. For instance, I read this, "All fits stopped by Dr. Kline's great nerve restorer, &c., &c." Now, one who has made the study of medicine a business, knows that there is no one or combination of remedies that will cure *all fits* regardless of cause, or condition of the patient. The trouble is to find *any* remedy that will cure some of these cases, much less one that will cure all of them. Now all patent medicines of whatever name or order may be placed in the same category. Beta can very well see where advertising these nostrums would lead to millions of dollars being spent for them, while the benefits received would amount to nothing, and this too, through the agency of the Religious press of the country. Now as to the ministry, I would not, nay, I could not believe any of them would give a certificate to the efficiency of a remedy they did not fully believe in. But we know that the efficiency of a remedy cannot be based on the fact, that some patients get well during the time of its administration. But the success or failure of any given remedy must be thoroughly tested, and that too, not by one man, but by the medical profession before it can be accepted as a drug of value and be added to the physician's ornamentarium. Beta makes the assertion that hundreds of doctors prescribe these patent nostrums. While Beta may know whereof he speaks, I would venture to say that they are these "five year fellows," who don't know anything more about the science of medicine than Beta does. Imagine a doctor prescribing a medicine or a combination of medicines, that he knows nothing about, either their physiological or therapeutic action and then imagine his chagrin when toxic al effects are produced; he knows neither the poison or its antidote, and can only prescribe on "*rashional*" grounds, meeting such indications as are most pressing; but where is the rashional physician who would prescribe these nostrums? Methinks Beta would kick him out of his house, if he knew the facts in the case. But who is it that is more responsible than all others for the multiplicity of patent nostrums, that are flooding the world? I answer doctors who manufacture and advertise them, and druggists for recommending them. Nine-tenths of these medicines are manufactured by men claiming to be M. D's." I will not say that there are no M. D's manufacturing patent nostrums; but I will say that they let their greed for gain get away with their better judgement, and put upon the world a patent nostrum and claim for it unlimited action; or in other words a "cure all," when in point of fact its sphere of usefulness is quite limited, if any at all. As to the druggists, I would say that they are actuated by the desire to become rich more than to benefit their fellow men, and they too are, as a general rule, the proprietors of these patent medicines, that are flooding the world and all sold through the agency, largely of the religious press. I have seen several cases stated in the Medical Journal, of late date, where a bright and beautiful child was poisoned by Mrs. So and So's Soothing Syrup and also the number of infants, that die annually from the use of these Soothing nostrums; and still they are advertised to the world as a desideratum to insure the health and growth and safe rearing of our children. DELTA.

Pine Bluff, Ark.

## THE F. G. LITERARY SOCIETY.

MR. EDITOR—Nearly three months ago a Society was organized in Faulkner Gap vicinity, for the improvement of its members, morally, socially and intellectually. It is composed of 37 members, and meets once each week at some residence. The exercises consist in select readings, recitations, declamations, essays, discussions on literary subjects, dialogues, music, propounding and answering of questions, etc.

Here small boys and girls are acquiring such self-possession and judgment as to the manner of reading or reciting pieces as would put older readers to the blush. The germ of all success is modest self-reliance, and we know of no better way to accomplish it than at these society meetings. This, in conjunction with a good school, is calculated to draw to us a population of enterprising and intelligent citizens. Wherever such exists, there are gathered together just such families as are needed to build up prosperous and pleasant communities. They are those who value money for the advantages it can procure, and who, instead of being satisfied to exhaust their lives in the laborious pursuits of a mere living, have an idea that moral and intellectual culture has its intrinsic value.

The time has passed when an education is considered necessary to only the professional walks of life. It is but the demands of the lowest utilitarianism to be content with the doing of the immediate work of the day, and traveling in the old round of progress, whose sure phases have been fixed over and over again. Take, for example, what popular notion claims to be the very lowest calling—the one for which it is claimed but little preparation and education are needed. It is ere long to experience one of the grandest revolutions to which we can point. Being the very basis, the most neglected, the most varied of all vocations, agriculture demands it, and it must come; for the application of chemistry and all the physical sciences are hastening it as fast as time can roll on.

In conclusion, may we add that we are glad to see that Faulkner Gap does not intend to be in the rear in the triumph which this age of progress is sure to achieve. May the inspiration which prompts her to action, spread with an intense aggressiveness, touch the masses of the people to the very core, and not end until it shall recoil in peace, prosperity, and a brilliant, hopeful future, upon a happy people.

Respectfully, W. R. R.

## 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.

## Dr. Able Medicine Company.

The Dr. Able Medicine Company furnish a class of testimonials that no fraud could procure. These certificates are from well known citizens, instead of myths from distant states.

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 Tanama, 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.

Yours, W. C. ANDREWS.

Grant County, Ark.

C. J. Lincoln wholesale agent for Little Rock. For sale by the Druggists and Grocerymen.

## PLAN OF EPICOPAL VISITATION FOR 1888--89.

FIRST DISTRICT—BISHOP HENDRIX.

| Conference. | Place. | Date. |
|---|---|---|
| Denver | Pueblo, Colo | Aug. 1, 1888 |
| Western | Wyandotte, Kan. | Aug 19, |
| Mis-ouri | Gallatin, Mo | Sept 5. |
| St. Louis | Bonne Terre, Mo. | Sept 19, |
| S W. Missouri | Nevada, Mo | Oct 3, |
| N. W. Texas | Weatherford, Tex. | Nov 7, |

SECOND DIST.—BISHOP GRANBERY.

| | | |
|---|---|---|
| Brazil Miss | San Paulo, Brazil. | July ..... |
| Virginia | Portsmouth, Va | Nov 7, |
| N. Carolina | New Berne, N. C. | Nov 21, |

THIRD DIST.—BISHOP GALLOWAY.

| | | |
|---|---|---|
| Montana | Butte City, Mon | July 25, |
| Columbia | Pendleton, Ore | Aug 8. |
| Pacific | Woodland, Cal | Sept 26, |
| Los Angeles | San Diego, Cal | Oct 3, |
| German Miss. | Houston, Tex | Nov 7, |
| Central Mex | San Luis Potosi, | Nov 21, |

FOURTH DIST.—BISHOP M'TYEIRE.

| | | |
|---|---|---|
| Western Va | Philippi, W. Va | Sept 5, |
| Kentucky | Nicholasville, Ky. | Sept 12, |
| Illinois | Rushville, Ill | Sept 16, |
| Louisville | Louisville, Ky | Oct 3, |
| Florida | Bartow, Fla | Dec 12, |

FIFTH DIST.—BISHOP WILSON.

| | | |
|---|---|---|
| Japan Miss | Kobe | Sept |
| China Miss | Shanghai | Oct 10, |
| Baltimore | Alexandria, Va | Mar 13, 1889 |

SIXTH DIST.—BISHOP HARGROVE.

| | | |
|---|---|---|
| Holston | Asheville, N. C | Oct 3, 1888 |
| North Ala | Anniston, Ala | Nov 14, |
| Mississippi | Jackson, La | Nov 28, |
| Alabama | Mobile, Ala | Dec 12, |
| Louisiana | New Orleans, La | Dec 19, |

SAVENTH DIST.—BISHOP KEY.

| | | |
|---|---|---|
| Ind. Mission | White B'd H., I. T. | Oct 10, |
| Arkansas | Fort Smith, Ark | Oct 31, |
| North Texas | Dennison, Tex | Nov 14, |
| Little Rock | Camden, Ark | Nov 21, |
| White River | Paragould, Ark | Dec 5, |

EIGHTH DIST.—BISHOP DUNCAN.

| | | |
|---|---|---|
| Mx. Br. Miss | Del Rio, Tex | Oct 31, |
| West Texas | Victoria, Tex | Nov 7, |
| Texas | Huntsville, Tex | Nov 21, |
| East Texas | Crockett, Tex | Nov 28. |
| South Ga | Eastman, Ga | Dec 12, |

NINTH DIST.—BISHOP KEENER.

| | | |
|---|---|---|
| Tennessee | Fayetteville, Tenn. | Oct 17, |
| Memphis | Paris, Tenn | Nov 7, |
| North Miss | Starkville, Miss | Nov 14, |
| S. Carolina | Winnsboro, S. C | Nov 28, |
| North Ga | Milledgeville, Ga. | Dec 5, |

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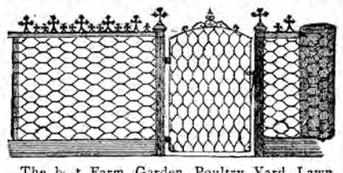

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ARKANSAS METHODIST.

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.

SATURDAY, JUNE 16, 1888.

Talk up the prohibition cause in your neighborhood; then later vote to put it in force.

The courage of enthusiasm is desirable; but it should be directed by considerate decision from thoughtful investigation and dispassionate judgment.

Think of fifteen District Conferences being held in Arkansas during the next two months; of forty to fifty laymen and preachers on fifteen separate occasions of four days each; then pray that these may be gracious revival occasions of Pentecostal power in praying and preaching.

THE ARKANSAS METHODIST will exult with pardonable delight, if it shall be able another year to donate to our Conference claimants one-fourth as much as was paid them last year by our three Conferences in this State. This *can* and *will* be done, if our patrons by active and hearty efforts will second the movement, and say "it should and must be done."

Short "Field Notes" is this paper are helpful. Let our people catch inspiration from the progress and victories all along the line. We trust our brief "Field Notes" may soon be like short bulletins from an advancing army. We can and should gain trophies for our Lord, and should plant His banner upon every stronghold of the wicked, until His kingdom comes and over all prevails.

Happily for the cause of Prohibition in Arkansas, its advocates have thus far pursued a wise course and employed safe methods. Each year shows a marked advance in territory won, and back of this a stronger public sentiment based upon the conspicuous and salutary effects of Prohibition. It is less than a decade since the prohibition of the liquor traffic became a subject of even general discussion in this State.

Rev. Dr. A. G. Haygood thinks it better for the prohibitionists of Georgia to work under their Local Option laws than to try this year to secure a prohibition amendment to their State constitution. Dr. Haygood learned well the situation in both Texas and Tennessee last year. He has been and is eminent in his clear and powerful advocacy of prohibition, in whose ranks he has been a successful organizer and safe leader.

The District Conference committees on public worship have exceedingly delicate and most responsible duties to perform. Let them on these occasions designate the preachers to fill the pulpit with a view to a glorious revival rather than "courtesy" to all clerical visitors and members. The spiritual life and comfort and growth of believers, the conversion and salvation of sinners, may be involved in the successful direction of these public services.

The collections last year in the M. E. Church, South, for our Conference claimants amounted to $102,-022.16—an increase over the preceding year of $7,932.65—the most creditable showing in the history of our church. In this State last year the collection amounted to $4,690—an increase over the preceding year of $781—not as large as the total increase in some of the other collections, but nevertheless very gratifying to all, as the collection was most helpful to the dependent claimants. It shows the great esteem in which our Church holds her preachers, who have worn out in the itinerant service, and the widows and orphans of those who have fallen upon the field of duty. No preacher can contemplate with pleasurable emotions the thought of being transferred from the effective to the superannuated list. Many would rather cease at once to labor and to live—to have a double discharge—to hear the call of the Master to lay their armor by and come up and share their eternal reward. The provision our Church is making for these claimants is becoming a stronger incentive to a consecrated ministry—a ministry of *one* work—and happy the Church when it becomes fully so. As a Church then may we ever suitably recognize our obligations along this line and fully meet the demands upon us.

### DISTRICT CONFERENCES.

Embracing the last Sunday in this month, and extending through July and August, there will be in Arkansas one or more District Conferences held every week. Thus it is seen our District Conferences are held during the season usually devoted to special or revival services in most of our pastoral charges. All these charges, except one in each District, are supposed to be without protracted services during the week embraced by the District Conference, as the pastors and their local brethren in the ministry are expected to attend the Conferences. Very many pastors of circuits are employed from six to eight weeks of the Summer holding special services, in order to give the various churches in their respective charges a two-days or protracted meeting. One week of this season for special services must be given up, if not lost, because of the District Conference. To compensate for this apparent or real loss, the District Conference should be more than an occasion for the pleasant association of the preachers and laymen of the District. It should be helpful to the church in the bounds of the District beyond the information gained through the usual inquires into the condition of the several charges. It should in every case be the occasion for a great revival of religion, a great awakening in and beyond the community, where the Conference is held. The pleasant memories of the occasion should be not of the "reports" of the preachers, so much as of their sermons, their songs and their prayers; not of the generous hospitalities of the families entertaining the Conference, so much as of the conversion of their sons and daughters. To this end there should be by the church to entertain, and by all the members to be entertained, such thoughful, earnest, prayerful and hopeful preparation as will make each Conference memorable as a great revival.

May our approaching District Conferences be seasons of spiritual refreshing and comfort, life and power. May all who attend them return to their homes and labors, carrying such baptisms of the Spirit as to spread the religious fire and flame into every charge and every home. And may the District Conferences of 1888 prove more fruitful to our Methodism in revival power and the ingathering of souls than during any previous year of our history. God grant it. Amen.

### "I HOPE SO."

Last week our partner Bro. A. Emonson of Carlisle gave us a call, which became mutually pleasant. We had just concluded a review of our office business during the past four months, and we showed him all the figures, saying: With good crops this year our paper will be ahead financially *after* the Annual Conferences; further, we are hopeful of reaching a circulation of 12,000 by February next; with this circulation and at the present low price, our paper will pay all expenses of every kind, and be able next year to donate to the worn out preachers, widows and orphans of preachers in our three Conferences fully twelve hundred dollars ($1,200) as one half of the *net income* of our office; and while we are not getting now cash enough to pay our cash expenses, it is possible, with good collections, that we shall have a *net* income large enough to divide with the Conference claimants by February next—the end our first year's business." As Bro. Emonson feels with us grateful for the outlook, and also feels with us the most tender regard for our Conference claimants, he replied with emotion: "I hope so; that will be right, and I am very willing to do as you proposed."

### PROHIBITION CONVENTION.

We have not seen any call for a State Prohibition Convention, but we hear one will be held in this city, July 4, for the purpose of nominating Presidential electors on the National Prohibition ticket, and possibly to nominate a State ticket. That some, possibly many, may advocate the putting of a State ticket before the people, we do not doubt; but we do hope no such action will be taken by the Prohibition Convention to be held. We do not think such action *necessary* in the interest of prohibition in this State; but we can see, we think, how the cause of prohibition might suffer from putting a State ticket before the people. The time may come for a Prohibition party in Arkansas, but in our own candid judgment, that time has not yet come. As long as the dominant party in this State will give the temperance people all the prohibitory legislation they will agree upon, as desirable, and unite in asking for,—which has been done so far—we do not need a Prohibition party ticket before the people. We cannot afford to jeopardize the progress we have already made by inaugurating a movement, which is not necessary at this time, either to hold the advanced ground already gained, or to extend the work of prohibition over larger territory. The cause of prohibition has prospered wonderfully in Arkansas. It is stronger now than ever before. It will certainly become stronger still by pursuing the same course and employing the same methods which have made the cause thus far so successful. Let us then not try and experiment, which is both unnecessary and unsafe at this time. We close by quoting from the organ of the Georgia prohibitionists, the Atlanta Commonwealth, June 7, as follows:

That the great majority of the Democrats of Georgia are friends of Prohibition, and opponents of the iniquitous traffic in intoxicating liquors, men determined to crush the crime-breeding bar-rooms out of existence, are facts amply proved by the splendid action of the Democrats of Fulton county at their immense mass meeting held in this city last week. The same spirit prevails throughout the State. Over two-thirds of the legal voters of Georgia are prohibitionists, and they are good Democrats, too. There is no necessity for going outside of these honest Democrats to secure the utmost reasonable means for legislating the bar-rooms out of our body politic and redeeming the grand old Empire State of the South from the curse."

### STAND BY THE RECORD.

Last week the editors of the Arkansas Baptist seemed very much exercised about our reply to their letter. We are still fully satisfied upon the propriety of that reply, and we think it was generally approved, as proper and just, by their own candid readers, especially after seeing in the same issue the slurs and epithets used by these angry and perplexed editors. They did not attempt to point out in our editorial utterances a single sentence lacking in Christian courtesy towards the Baptist Church; nor did they dare to claim as much for their utterances about Methodists. They cannot justly complain about our publishing Bro. Riggin's articles; nor do we think the more reasonable and intelligent Baptists will complain, simply because Bro. Riggin, upon eminent and highly endorsed Baptist authorities, has so completely exposed the claim of Apostolic succession made by the Arkansas Baptist—a claim *not made* by the more intelligent and liberal Baptists of our time.

Their last issue contained some assertions and denials demanding brief notice. They assert their "paper proved *every statement it made*, answered *every question and argument* from the other side," &c.

1. They did *not* prove, nor try to prove, nor try to defend the statement, that "the Arkansas Baptist represents 60,000 of the most substantial citizens of Arkansas," &c. Their paper did make this statement.

2. They did *not* prove, nor try to prove, that babies are "*counted*" in Methodist statistics of members. We will show that their paper *did* teach this error.

3. They did *not* prove, nor try to prove, the pretentious claim of Apostolic succession for the Baptist Church. We will show, that their paper *did* make this claim.

4. Their paper did *not* answer our three questions, April 7, after their claim of Apostolic succession.

5. Passing several other statements, they did *not* prove, nor try to prove, that there are in Arkansas "78,000 white and 50,000 colored Baptists, making altogether 128,000 Baptists." Their paper *did* make this statement, April 26.

In an editorial signed "M," there are several denials and disclaimers, adroitly made in reply to our Full and Fair Statement of May 12. In that article we quoted part of a letter from the Arkansas Baptist, *containing* Eld. Milburn's *name*, and stating how disparagingly *he* had talked of Methodists in *his* charge last year. In this way *his* name was introduced in our article, and we referred to him as editor, in demanding proof of certain editorial statements in the Baptist, March 22 and following issues. We did not say *he made* the untrue statements mentioned in our article, as having appeared editorially in the Baptist; but we did say he did not prove nor defend these statements, which he had not disclaimed.

In a long editorial, March 22, and which we understand he wrote, "believers and unbelievers, saints and sinners, *infants* and adults," are mentioned as constituting 'Methodism.' Further down in the same editorial occur these words: "If sinners, *babies* and the converted of all the branches of the Methodist family * * * *are to be counted*," etc., (italics ours.) Now, what does such language teach, by every fair rule of construction? Simply, that Methodists '*count*' both sinners and *babies* in their membership statistics. But June 7, "M" says 'he stated nowhere in his article that Methodists counted babies with their adult membership.' This issue we leave to the verdict of the candid reader.

We did not say that *he wrote* the statement about "the Pedo-Baptist version of 1881," "the Arkansas Baptist representing 60,000," etc., and the one claiming Apostolic succession for the Baptists,—but we did and do say he did not defend nor prove these statements. His denials (except as to the 60,000 item, which he places upon Bro. Forbes, as was done recently in another matter), are so written as to make some almost think such statements had not appeared in his paper. He says "he has not written one word on Apostolic succession, as yet, nor any other kind of succession, etc." Ah, "M," it now looks like you are trying to escape editorial responsibility after *long silence* (from March 29 to June 7), and that you want your present associate to assume the blunder your paper made. In your last issue it is asserted, that your "paper proved *every statement it made*," etc. Now, your paper *did* make the pretentious claim of Apostolic succession, but has not, even in defense, proved or tried to prove the boastful claim. Read as follows:

Passing for the present your claims as to the origin and location of "the oldest Christian church," do you mean to teach, that "the Baptist churches of to-day," and only they, are in the line of Apostolic succession? That theirs and theirs only is the true Christian church, and, therefore, that none but Baptists belong to the true Church? Is that your meaning? If you prefer, you may wait two weeks or even longer to reply.—Arkansas Methodist, March 24.

Yes, brother, you have understood our meaning. We meant just what we said. Why do you object, are we not correct, if not, why not?—Arkansas Baptist, March 29.

In conclusion, until our neighbors meet the issues already raised and show a disposition for respectful discussion, we must decline further waste of time and space. While we are willing and ready to defend the faith and practice of our church, they can not provoke us into imitating their language. Before they censure us too severely for this statement, let them republish the reasons given by the Central Methodist (Kentucky) for dropping the Arkansas Baptist from its exchange list, after it was placed there by special request.

### AT EL PASO AND BEEBE.

The Editor of this paper expects to preach at El Paso Saturday morning and night and Sunday morning, June 16 and 17, and at Beebe Sunday night. We hope our readers at these places will circulate our appointments.

### NEEDFUL NOTICE.

While we are enrolling many new subscribers, from 5 to 20 per day, most of them are charged to our preachers and may not be paid till Conference. Our cash receipts now are not large enough to pay our actual and *necessary* cash expenses. Before us are three dull business months—very hard months on religious papers; hence, we shall greatly need all the timely *cash* assistance our friends can render us. We hope, therefore, all our patrons who can do so, will be our helping "friends in need, friends in deed."

### PERSONAL NOTES.

Bro. P. H. Stubbs of Carden's Bottom in Atkins C't gave us a pleasant call last week.

Rev. C. B. Besse, pastor of Main St. M. E. Church this city, called last week and subscribed for our paper.

Rev's H. W. Brooks, J. R. Moore and J. J. Jenkins gave our office short calls on their return from Altus.

Mrs. McCarty of this city and Mrs. W. B. Clark of Beebe honored our office with short calls Tuesday.

Rev. John W. Boswell, returning from Hot Springs, gave us a short call Friday. He had improved in health.

Rev. O. P. Noble of Monticello station gave us a pleasant call last Thursday. He is well pleased with his charge.

Rev. J. J. Tarlton and wife and daughter Miss Fannie honored our office with their presence Friday. Sorry we did not meet them.

We had Tuesday a delightful visit from our dear brother H. A. Smith of West Point—one of the best men it was ever our good fortune to know.

Tuesday we had a call from Rev. P. Scott, now supplying a part of Collegeville C't. He was a citizen of Saline co., when Arkansas was a territory.

Mr. Thomas W. Baird, the prince of Machinery dealers in Arkansas, has removed to his new quarters, corner of Second and Louisiana streets.

Rev. W. J. Stone and wife, returning from a visit to their children in Fort Smith, spent a night with us last week. Glad to see Bro. Stone improved in health.

Rev. James Campbell of Marshall has been elected editor of the Texas Christian Advocate. He weighs 275 pounds, and is said to be as large intellectually as physically.

Bro. L. Curtis and son Mr. A. C. Curtis of Carlisle called Friday. The latter, a student of Central Collegiate Institute, had been awarded the gold medal prize for scholarship.

We received June 13 from Rev. A. P. Parker, Shanghai China, an order dated May 9, to send him THE ARKANSAS METHODIST one year. Will publish a letter from him next week.

We acknowledge with thanks the receipt of a neatly bound copy of the "Proceedings of the Southern Baptist Convention," prepared by Rev. Dr. Lansing Burrows, Augusta, Ga.

Rev. J. B. Williams, late of Carrollton, Ark., is now at Weesatche, Goliad co., Texas. He was compelled to give up his charge, because of bad health. May the good Lord bless him with health and strength.

Bro. Bennett is touching up the ARKANSAS METHODIST in a way that pleases us, and must be delightful to its numerous readers in Arkansas and elsewhere.—N. O. Christian Advocate

Last Saturday Rev. Dr. H. R. Withers of Hot Springs gave us a very pleasant call. We always enjoy his company, for he brings sunshine and cheer, even broken down in health as he is now. He thinks he is improving and we hope so.

We were pained to hear last week of the sudden death of Rev. Ed. T. Jones, of Augusta. We failed to learn any particulars of his death, and were about to hope the report was a mistake. LATER.—Sister Joe Cook writes June 12, that Bro. Jones died on the morning of May 28.

Messrs. Fones Brothers, Hardware Dealers of this city, are improving their mammoth establishment, making it four stories high, and like themselves and their growing business, first class in all respects. Well may our city congratulate itself upon having such an enterprising firm, and such citizens as compose it.

To us it is always a delightful pleasure to meet or have business with one, we esteem to be a first class *gentleman*—intelligent, affable, courteous and kindly thoughtful. Such a gentleman we esteem Mr. H. F. Berkley, Agent (at Union Depot) of the St. L. I. M. & S. R. R. We have twice applied to him for information for others, but have never asked a personal favor of any kind.

In a private note Rev. C. B. Mosely, our Arkansas missionary in Japan, says: "Wakayama has been having a series of lectures by Buddhists against Christianity. One of the placards announces 'Philosophic Buddhism. Buddhism will stand forever. Christianity shall be destroyed.'—The wheat and barley fields will soon be ready for the sickle. Some vegetables are ready for use. The winds have lost their keen edge. The orange trees are blooming."

### Tell it Again.---Fail Not.

All Delegates to the Arkadelphia District Conference set for July 36th, expecting to bring their wives, please inform me *immediately*. Also all visitors on business, expecting to attend notify me *soon*. I would suggest to all who are *visitors merely* to arrange in advance of their coming. I can make no promises until Delegates, Local Preachers and business visitors are accommodated. Come sister-preachers and sister-delegates. Address,

REV. C. A. BAYLESS.

Black Springs, P. O. Montgomery co,, Ark.

## THE WATCHMAN.

THE CHRISTIAN CHURCH.—Some weeks ago I proposed to give my views of the origin of the Christian Church. I believe in the Unity of the Church of God. The term Church, however, has a variety of meanings, both in Scripture and ecclesiastical literature. Sometimes it describes the whole body of God's people in all ages, the aggregate of all his people, from Abel down to the end of time. Sometimes it describes only a part of his people, separated either by time or space from all other portions of the Church. We speak of the patriarchal Church, meaning the Church that existed in the days of the patriarchs. We speak of the Jewish Church, as that part of the Church that existed before the advent of Christ, and of the Christian Church as that part of the Church that has existed since the advent of Christ. We speak of the Methodist Church as that part of the Church that has embraced the doctrines and polity of Methodism; the Baptist Church as that part of the Church that has embraced the peculiar views of the Baptists. The State of Arkansas is a part of the United States, but not the whole of it; so each one of these divisions is a part of the Church of God. It is a law of language, that the usage of the best speakers and writers determines the meaning of a word. Not only the best speakers and writers, but so far as I know, all speakers and writers, employ the term Christian Church to denote that part of the Church that has existed since the advent of Christ, and the term Jewish Church to denote that part of the Church that existed before his advent.

The Christian Church was organized, founded and came into existence since the advent of Christ. As the term Christian Church is an ecclesiastical one, I will turn to our standard writers for its meaning in ecclesiastical literature. Richard Watson says: "The entrance into the Jewish Church was by natural birth, and the entrance into the Christian Church, properly so-called, is by faith and a spiritual birth."—Institutes, p. 532. Ralston says: "Jesus Christ, the Son of God, was the great agent and mediator, properly and plenarily invested with the highest authority, which God could impart, for the establishment of the new dispensation and the erection and organization of the Christian Church."—Elements, p. 864. Dr. Pope, in his Compendium of Theology, says: "The day of Pentecost was the epoch of the foundation of the Christian Church."—p. 262. Dr.

Summers says: "Children were members of the Jewish Church * * * and could they imagine the Saviour would ostracise these little ones from the Christian Church." Blackburn says: "Hence with the change of dispensation, there was a change in the Church from the Jewish to the Christian form."—p. 864. "In organizing the Christian Church there were these stages." p. 7.

Dr. Abbey says: "I do not know that there was ever any difference of belief among Christians, as to whether Jesus Christ was truly and properly the Author and Founder of the Christian Church, as well as the Christian religion."—Ecclesiastical Constitution, p. 44.

"There is a sense, however, in which we may speak of the Christian Church, meaning its external frame-work, discipline and *form of government*, in contradistinction to the Jewish Church."—Ibid, p. 73.

"There is a most remarkable coincidence between the manner in which the Christian Church grew out of the Jewish Church, and that in which the Methodist Church grew out of the Church of England." Ibid, p. 76. "It was a great change from Judaism to Christianity. The *first* Church was a new, a very *new thing* in the world." "Upon this rock I will build my Church. And so he did. Then—there—by his life—by his blood—by his burial and resurrection—by his ascension up where he was before—by and in these things he did build his church; he did give foundation and moveless solidity to his truth." Ibid, p. 109. Job sai l "Oh that mine adversary had written a book." My opponent has written a book; so I have a pleasure Job never knew. I have established my position by the testimony of Dr. Abbey himself. It will be remembered that the only question at issue was: Did Jesus Christ found or organize a Church—the *Christian Church*—as something distinct from the Jewish Church. Our writers without an exception say he did. It was for saying the very thing that Dr. Abbey has repeatedly said, that my language was severely criticized. If Dr. Abbey had observed his own rule in reference to the different shades of meaning, that attach to the terms Church and Christian Church, he would have avoided this contradiction in his own writing. In THE METHODIST of April 7, he says in reference to Bro. Gregory's article, "It is refreshing to see a minister assert that there is not a scrap of evidence that he (Christ) *created* or *founded* a church." In Ecclesiastical Constitution Dr. Abbey says, as already quoted in this article, "Jesus Christ was truly and properly the Author and *Founder* of the Christian Church."

Again, Dr. Abbey in THE ARKANSAS METHODIST says "It is time—high time that that old abominable perjury of popery a *new Church* and a new religion, introduced into the world by our Saviour was thoroughly rooted out of sober Christianity."

In Ecclesiastical Constitution he says "It was a great change from Judaism to Christianity. The first Church was a *new*, a *very new* thing in the world."

One of the strongest evidences of the fallacy of a system of teaching, is that its supporters cannot defend it without contradicting themselves. Dr. Abbey is one of the most powerful thinkers and writers in the Church, and yet his erroneous theories lead to these glaring mistakes.

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SPECIAL NOTES.

We promised a sketch and picture of Bishop Galloway, but have not gotten the engraving yet.

Please send us a list of names of Methodists not taking this paper, that we may send them sample copies.

"As a matter of fact" Rev. John C. Ritter sends three more new subs., he began late; but is succeeding nicely now.

We will publish next week a letter for our young readers, just received from Rev. C. B. Mosely, our missionary in Japan.

The opening sermon of the Arkadelphia District Conference will be preached by Rev. A. Turrentine, Wednesday night, July 25.

Members and friends of the Methodist Church at Cabot will give a festival Thursday afternoon, June 21, for the benefit of their church.

If you do not file this paper, please send it occasionally to neighbors or distant friends who are not taking it. In this way we get some new subscribers.

Our highly esteemed brother, Dr. James Bryson, pays for three new subscriptions to this paper for friends in Tennessee. Many thanks, dear brother.

For good service and many kind words, we return thanks to Rev. C. A. Bayless, Black Springs, Ark. We trust our paper will ever be worthy of such aid and commendation.

With our next issue Rev. John W. Boswell takes charge of our Sunday-School Department and of Queries and Notes on Bible interpretation, Church history, statistics, doctrine, government and usage.

Forgetting the name, we did not mention the excellent little hotel kept by Mrs. Borden at Washington, Ark. The splendid breakfast there and many evidences of cleanliness are pleasantly remembered.

In our next issue we expect to republish part of an excellent and very lengthy address on "What We Owe to Local Preachers," delivered by Rev. Geo. Stewart, at Mahanaim Church on the Centennial anniversary of the first Methodist Conference held west of the Alleghanies.

A note from the F. P. Gray Dry Goods Co., this city, says: "We have received a good many orders from the country, stating that they saw our "ad." in your paper." We trust all who ordered of them were pleased with both the goods and the prices. To us it is a pleasure to commend the F. P. Gray Dry Goods Co.

During a few weeks past we received lists of subscribers from several ladies and laymen, declining any commission for their voluntary service. One gentleman, not a member of our church, sent several subscriptions. Such kindness cheers very greatly, and makes us esteem the outlook for our paper brighter and brighter, as the weeks go by.

In behalf of Mr. and Mrs. Buck Neelly, we tender sincere thanks to the neighbors and friends in this city for attention and kindness in their bitter bereavement in the loss of their dear little Marguerite Sunday, June 3. By the death of this beautiful little darling they were well nigh crushed to the earth. God bless them in their great sorrow.

Rev. John Moore, late of Jacksonport station, is now at Deer Lodge City, Montana, where he will remain until Conference in July. He preached there 4th Sunday in May and organized a church with four members. He will soon write this paper a letter on the status and outlook of our work in Montana. He sends love to all the preachers of the White River Conference.

Sister A. M. Elam, Springtown, Ark., sends us 4 new subs., promises more soon, and speaks so kindly of our paper. When the preachers' wives and other good ladies begin working for our paper, we are sure of an increasing circuiation. By the way, we expect to offer in July a list of premiums especially for ladies. All subscriptions sent in this month will count for the premiums.

CURRENT OPINION.

Dr. Haygood writes to the Independent in regard to Georgia temperance: He thinks that it may be unwise to enter a campaign for a constitutional amendment. He is sure that local option has done well in Geogia, and intimates a fear that to surrender it might result in the loss of the present protection from the traffic.—Southern Evangelist.

The General Conference of the Methodist Episcopal Church increased the pastoral limit from three to five years, by a large vote. As the country becomes filled up, and the people more settled in their habits, the demand for longer pastorates increases, and it is only a question of time when the only limit will be the godly judgment of those whose duty it is to determine this question. We place it among the probabilities that such will be the action of our General Conference at its next session.—Central Methodist.

Of the National Prohibition Convention and its Platform the South-Western Methodist says: Thus far they did well. But we think they would have done much better to have left out their seventh plank, which emphatically endorses woman's suffrage. Aside from the merits of the case, it is decidedly bad policy. Whether women should have the right to vote or not, there are many who will not support the Prohibition party if it insists upon woman's suffrage. The party can ill afford to complicate itself at present. We do not know that woman's suffrage will ever obtain in this country; but, whether it does or not, one thing at a time is a policy more certain to succeed in the long run.

FORT SMITH DISTRICT—3RD ROUND

Sidney H. Babcock, P. E.

In Part.

| | | |
|---|---|---|
| Fort Smith, First C'h, (morn.) | July | 2 |
| Fort Smith, Central C'h, (ev'ng) | do | 3 |
| Fort Smith circuit | do | 7- 8 |
| Greenwood circuit | do | 11-12 |
| Boonville circuit | do | 14-15 |
| Webb City mission | do | 16-17 |
| Hackett City, Huntington | do | 21-22 |
| Paris and Roseville | do | 28-29 |
| Magazine circuit and August 1. | July | 31 |
| Charleston circuit | Aug. | 4- 5 |
| Hackett City circuit | do | 11-12 |

District Conference and Camp-meeting at Pierce Camp Ground, August 16-19. Rev. J. M. Hawley will preach the opening sermon.

Half the misery of human life might be extinguished by mutal offices of compassion, benevolence, and humanity.—Addison.


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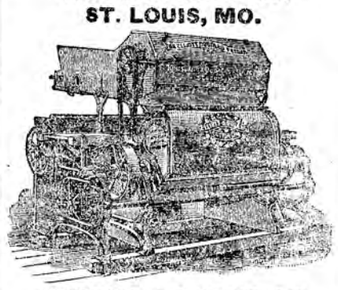

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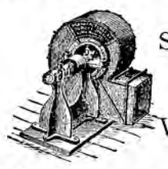

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# ARKANSAS METHODIST.

SATURDAY, JUNE 16, 1888.

## SUNDAY SCHOOL LESSON.

BY J. B. SUTTLER.

FOR JUNE 24, 1888.

REVIEW AND TEMPERANCE LESSON.—1 Cor. viii, 1-13.

HOME READINGS.

M. Temperance Lesson.....1 Cor. viii, 1-13
T. The Marriage Feast.....Matt. xxii, 1-14
W. The Ten Virgins .....Matt xxv, 1-13
T. The Talents.....Matt. xxv, 19-30
F. The Judgment.....Matt. xxv, 34-46
S. The Crucifixion..... Matt. xxvii, 35-54
S. The Resurrection.....Matt. xxviii, 1-10

TIME.—The first Epistle to the Corinthians was written about A. D. 57.

PLACE.—The Epistle was written at Ephesus, in Asia Minor.

TOPICAL OUTLINE—Knowledge; Liberty.

GOLDEN TEXT.—"Wherefore if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend."—

ON THE LESSON.

The Christians at Corinth were living among idolaters who were accustomed to make feasts on their sacrifices, and if any was left it was often put for sale in the markets. Under these circumstandes it would perhaps occur that in the house of a friend or even from a purchase in the market, meat that had been offered to idols would be set before them. The question arose among them, is it wrong to eat of this food?

Some claimed positively that it was a matter of indifference, because the idol was nothing more than wood or stone, and as St. Paul allows, was "nothing in the world." But said he, "though we have this knowledge, there is not in every man that knowledge;" and while knowledge is a good thing, charity or love and care for a weaker brother is a better. Some of the Christians doubtless were converts from this very idolatry and the association of ideas, while eating of food which had been offered to idols was such as to raise a conflict in their minds between the religion they now professed and their former idolatry. The teachings of early life, though they be false, are hard to forget. So St. Paul, having granted "that idols were nothing," proceeds now to show them that their inference from this assumption was not just—namely, that they might go into the idol temple and eat of the sacrifices, for by so doing, some brother not yet well grounded in the Christian faith might also partake, but not with a clear conscience, and so he would be found guilty, inasmuch as in his mind he was taking part in the worship of idols. So would the one who ate without any regard for the idol be guilty, not of the *same* sin, but of the sin of offending Christ's little ones. Rather than do anything that would occasion a weak brother to sin, we should deny ourselves anything, even though it be innocent in itself.

In the matter of drinking intoxicating drinks, every child knows how one man or boy is led to drink by his companions, yet it is in one respect different from the eating of food offered to idols; it cannot be called harmless or innocent in itself. "So if we must be so careful not to endanger other men's souls, how much more should we be concerned not to destroy our own."

The principle which moved St. Paul to utter the words of the Golden Text is that principle of love which Christ taught, and is the very essence of religion. "The highest rule of conduct is that which is induced by religion." "If religion was the motive power that inspired and moved our legislators in the laws they enact, the liquor license law would never have received their sanction, and now if moved by the inspiration that comes from religion, they would erase it forever from our statute book."

St. Paul does not seem to advocate temperance, in this question which was vexing the Corinthian church, but total abstinence is what he declares would be his practice in such a case. He does not say "I would be very circumspect, very careful to avoid being seen by some weak brother when I did partake of this food offered to idols." No, he says "If meat makes my brother to offend, I will eat no flesh while the world standeth."

"It is good neither to eat flesh nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak."—Rom. xiv, 21.

However we need the warning to avoid intoxicating drinks, as well for ourselves as for those whom we are pleased to call our *weaker brethren*. "Let him that thinketh he standeth take heed lest he fall."

A temperate drinker cannot tell how long he may control his appetite, and often he finds he has overrated his power and he becomes the helpless slave of the evil habit. No power on earth can remedy the harm his soul has suffered, and no reformation will restore the lost years of his manhood, of which he has allowed himself to be robbed by this emissary of Satan.

## CHILDREN'S DEPARTMENT.

BY UNCLE ED.

LITTLE ROCK, - ARK.

Dear Little Ones:—I come to you with this bit of information. While you once had Cousin Louise, Uncle Hervey, and now have Uncle Ed.—all acting their parts for the betterment of precious little Lambs, all have performed a grand good work which this world cannot undo. Yes, they have scattered good seed, some has fallen on stony ground, some among thorns and some has fallen in good ground and will yield an abundant harvest. Now the ground represented here is the heart of man. May I ask you this question, is your heart hard and stony? if so the seed and labor are lost and you will be eternally lost if your hearts remain hard. Are your hearts affections *all* bestowed on the the temporal, good blessings of God? If so you have a thorny heart and be assured the thorns will continue to remain and pierce and tear that tender, throbbing, loving heart, until you are willing for the compassionate Savior to come in and take away the sharp thorns and plant in their stead fragrant flowers of love to God and love to mankind. Have you received these good lessons in honest hearts and are you striving to live in cheerful obedience to *all* of the commands and *wishes* of your parents, and thankfully keeping all the commandments of our Heavenly Father? Then your heart is good ground and the blessed Savior whose words cannot fail said it would produce an hundred fold, in blessings for this life, and the reward in the life to come of an eternal rest, with joy unspeakable, and full of glory. I am now getting old but I still love children tenderly and if you wish, write me a letter and I will gladly reply. Yours affectionately. UNCLE JOE.

Barren Fork, Ark.

Dear Uncle Ed.—I think I have solved the first Biblical Enigma. The initials to the answers will spell Winfield; I think that a very appropriate name for a church in Little Rock as that was Dr. Winfield's home. I go to Sunday school most every Sunday; we have a kind Superintendent and good teachers. Our preacher here in charge is named Turrentine, this is four years he has been with us, most people *like him well*, I love him well, except on one thing and that is he will *not* come to see us often enough. Uncle Ed. we have no saloon in our county; but little whisky drank here I think. If this is printed I will try to write again and do better the next time.

MARY BRAZEALE.

Pine Grove, Ark.

Dear Uncle Ed.—I am a little girl of 14, a member of Mt. Zion Church. I love the dear old METHODIST, it is always full of such grand and consoling thoughts. Bro. Baker our preacher in charge is one of the best men living, he is a hard worker, and his people love him dearly. I am too far from Mt. Zion to attend Sabbath school; there are several of us so situated, and in lieu of the regular school we have organized at our school room. We are using the M. E. Literature and our S. S. is in a most flourishing condition. Bro. Byram is a most earnest and efficient Superintendent. I am going to school to Prof. O. B. Swink, he is a splendid teacher. I am studying grammar, rhetoric and composition, physiology, Appleton's physical geography, history of the United States and higher arithmetic and defining. I sincerely hope the Female College will be a success. I am studying very heard and if the Lord prospers father, I hope to attend the Galloway College in the near future. God bless and prosper the cause of Christ everywhere. Your nelce,

NANCY J. ATKINS.

Hollywood, Ark.

## QUARTERLY MEETINGS.

HELENA DISTRICT—2ND ROUND.

Frank Ritter, P. E.

| | | |
|---|---|---|
| Holly Grove circuit | do | 16-17 |
| Brinkley mission | do | 23-24 |
| Howell circuit | June 30-July | 1 |
| Brinkley and Clarendon | do | 7-8 |
| Wheatley circuit | do | 14-15 |
| Cypress Ridge circuit | do | 21-22 |

CAMDEN DISTRICT—SECOND ROUND.

J. J. Jenkins, P. E.

| | | |
|---|---|---|
| Quachita at Pleasant Grove | " | 16-17 |
| Camden circuit, | | 23-24 |

ARKADELPHIA DISTRICT—THIRD ROUND.

C. C. Godden, P. E.

| | | |
|---|---|---|
| Hot Springs circuit | do | 9-10 |
| Murfresboro circuit | do | 16-17 |
| Clark and Gurden cir | do | 23-24 |
| Malvern and Arkadelphia sta... and July 1. | June | 30 |
| Okolona and Tulip circuit | July | 7- 8 |
| Malvern circuit | do | 14-15 |
| Amity and Social Hill cir | do | 21-22 |
| Mt. Ida | 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 26, 1888. Opening sermon Tuesday night before, by the Rev. A. Turrentine. 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 and July 1. | June | 30 |
| Jamestown circuit | July | 7- 8 |
| Mountain View cir | do | 14-15 |
| Ash Flat circuit | do | 19 |
| Viola mission | do | 21-22 |
| Bethesda circuit | do | 28-29 |
| Newburg circuit | Aug. | 4- 5 |
| Salem circuit | do | 11-12 |
| Mammoth Springs mission | do | 18-19 |
| State Line mission | do | 24-25 |

DARDANELLE DIST.—THIRD ROUND.

G. W. Boyls, P. E.

| | | |
|---|---|---|
| Appleton mission | do | 9-10 |
| Dardanelle | do | 16-17 |
| London Mission | do | 23-24 |
| Dover circuit July 1. | June | 30 |
| Atkin circuit | July | 7- 8 |
| Prairie View | do | 14-15 |
| Marvinville | do | 21-22 |
| Danville circuit | do | 24-25 |
| Walnut Tree | do | 28-28 |
| Rover circuit August 1. | July | 31 |
| Gravelly Hill | 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 Ct | July | 7- 8 |
| Pocahontas | do | 14-15 |
| Tuckerman | do | 21-22 |
| Walnut Ridge | do | 28-20 |
| Corning | August | 4- 5 |
| Smithville | do | 11-12 |
| Calamine | do | 18-19 |
| Shiloh | do | 25-26 |
| Lorado | Sept. | 1- 2 |
| Siloam | do | 8- 9 |

District Conference will convene at Pocahontas, Wednesday, July 11. Conference 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. Burrow, P. E.

| | | |
|---|---|---|
| Clarksville cir. at Bethlehem | June | 9-10 |
| Ozark station | do | 16-17 |
| Clarksville station | do | 23-24 |
| Van Buren station and July 3. | June | 30 |
| 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 Lamar | do | 28-29 |
| Dyer ct., at Shiloh | Aug. | 4- 5 |
| Altus ct., at Hartman | do | 10 |
| Ozan ct., at Mt. Zion | do | 11-12 |
| Parthenon miss., Gaither Cove.. | do | 11-12 |

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

WASHINGTON DIST.-THIRD ROUND.

J. H. Riggin, P. E.

| | | |
|---|---|---|
| Little River, White House | June | 9-10 |
| Fulton, Columbus | do | 16-17 |
| Nashville, Sweet Home | do | 23-24 |
| Richmond, Rocky Comfort. ... and July 1. | June | 30 |
| Saline, Green's Chapel | July | 7- 8 |
| Peytonville, Blackaby's | do | 14-15 |
| Emmet | do | 21-22 |
| Prescott | do | 23 |
| Centre Point, Mineral Springs.. | do | 28-29 |
| Dallas, Olive | Aug. | 4- 5 |
| Cove, Wesley's ch | do | 11-12 |
| Lockesburg, Wright's ch | do | 18-19 |
| Missouri miss. New Hope | do | 25-26 |
| Washington | Sep | 1- 2 |
| Hope | do | 8- 9 |
| Chapel Hill | do | 15-16 |

HARRISON DIST.—THIRD ROUND

P. B. Summers, P. E.

| | | |
|---|---|---|
| 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 and July 1. | June | 30 |
| Mountain Home cir | July | 7- 8 |
| Lead Hill circuit | do | 18 |
| Elixir Springs cir | do | 21-22 |
| Bellefonte cir | do | 25 |
| Carrollton circuit | do | 28-29 |
| Berryville circuit | Aug. | 4- 5 |
| Kings River circuit | do | 8 |
| Eureka Springs sta | do | 11-12 |

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.

LITTLE ROCK DIST.—SECOND ROUND.

Horace Jewell, P. E.

| | | |
|---|---|---|
| Collegeville | do | 16-17 |
| Benton Circuit | do | 23-24 |
| Liberty | June 30 and July | 1 |

MORRILTON DIST.—THIRD ROUND.

George W. Hill, P. E.

| | | |
|---|---|---|
| Comway station | June | 23-25 |
| Copeland circuit and July 1. | June | 30 |
| Cadron circuit | July | 4 |
| Morrilton station | do | 7- 8 |
| Plummersville circuit | do | 14-15 |
| Springfield and Hill Creek | do | 21-22 |
| Bee Branch circuit | do | 24 |
| Oppelo circuit | do | 28-29 |
| Clinton circuit | Aug. | 4- 5 |
| Perryville circuit | do | 11-12 |
| Quitman station | do | 18-19 |
| Mount Vernon circuit | do | 22 |
| Quitman circuit | do | 25-26 |

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 | do | 23-24 |
| Paragould circuit and July 1. | June | 30 |
| Gainesville circuit | July | 14-15 |
| Boydsville circuit | do | 17-18 |
| St. Francis miss | do | 21-22 |
| Marion circuit | do | 28-29 |
| Jonesboro circuit | Aug. | 4- 5 |
| Harrisburgh circuit | do | 11-12 |
| Vanndale station | do | 18-19 |
| Wynne circuit | do | 25-26 |
| Buffalo Island circuit | Sep. | 1- 2 |
| Big Lake miss | do | 8- 9 |
| Chickasawba 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 and July 1 | June | 30 |
| Toledo circuit | July | 7- 8 |
| Sheridan 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 |

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.

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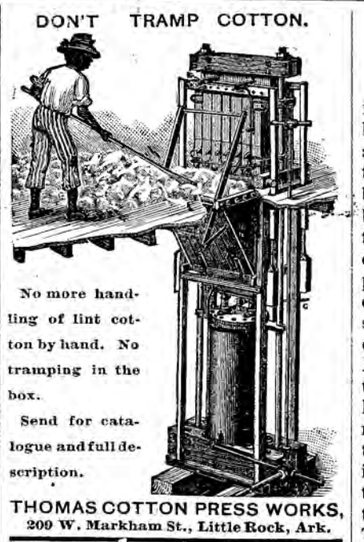

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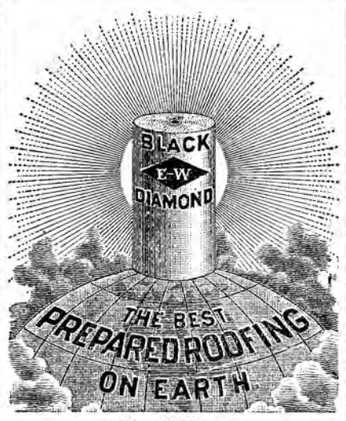


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ARKANSAS METHODIST.

SATURDAY, JUNE 16, 1888.

## OBITUARIES.

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

OWEN. — Sister North Carolina Owen (nee Cole) wife of Rev. John S. Owen, was born in Benton Co. Tenn., April 18th, 1847; removed with her parents to Greene Co., Ark. in the Spring of 1854; professed religion and joined the M. E. Church, South in the fall of 1865; was married Dec. 21, 1865, and died at her home near Gainesville in the full triumph of the Christian faith March 3, 1888, leaving her bereaved husband and nine motherless children to mourn their loss. Two children dying in infancy preceeded her to the glory land.

Sister Owen was a most excellent Christian wife and mother—a helpmeet indeed to her now greatly afflicted husband in his labors as a Methodist preacher, always ready and willing to make sacrifices that he might go forth his mission to preach the Gospel of Christ to the lost and dying. O, how must have cheered his heart and strengthened his faith to have such a faithful co-worker in his labor of love; and how the sacred and tender remembrance of her words of cheer and prayers for his success in winning souls for Christ, will nerve him for the further and more faithful discharge of his Christian and ministerial duties. Press onward, and look upward, my dear brother, for the end draweth nigh, and your reward is sure.

To the bereaved husband, motherless children. brothers and sisters, and to her aged and afflicted mother, let me say, grieve not, "sorrow not as those who have no hope;" for if you hold out faithful, you shall see her again in that beautiful bright world where sorrows never come and where parting is no more forever.

May our Heavenly Father "who doeth all things well," and who doth not willingly afflict any of his children, but for their good, comfort, sustain and keep you by his abundant grace, and enable each one to feel in your hearts and say, "the Lord gave, the Lord hath taken away; blessed be the name of the Lord." This is the sincere desire and prayer of your friend and brother, D. B. WARREN.

BRAKE.—John L. Brake was born in Henry Co., Tenn., Oct. 24, 1841; professed religion at Guyes Gap in Middle Tenn., while in the Confederate Army, in 1862 or '63. He came to Oak Bluff, Green Co., now Clay Co., in 1865, and was married to Miss D. S. Wilson, Nov. 25, 1869; joined the M. E. Church, South in 1880 under the ministry of Rev. J. F. Jernigan. Bro. Brake suffered long and patiently of consumption. But at last, on the 10th of Feb. 1888, the Master said "It is enough; come up higher," and he went home to live forever. Sister Brake, don't be too sorrowful. There is a time of happy meeting. Brother Brake loved his children. They are now your care alone. Train them for heaven and God will help you. God bless all the bereaved relatives, and may He bring us all at last to our good home above. R. S. ELLIS.

WESTBROOK.—Mrs. Mollie Westbrook was born Feb. 11, 1866, in Clabrun parish, La. Having been early taught the principles of the Christian religion, she was moved to give her young heart to God at the age of twelve years. That was the commencement of a life of devotion, which developed into a noble Christian character. Our sister was for a long time a great sufferer, going to Arkadelphia in search of health; but our Father in heaven had willed it otherwise. On the 18th of April, 1888, she submissively gave back that young life to the God who gave it. In that time of suffering and death she had the counsels and tender attention of Bro. McLauchlan and numerous other friends whose kindness will long be remembered by the true and untiring mother, and as true and noble husband as woman ever claimed.

Her remains were brought back to Pine Bluff and near the close of the day we laid her to rest on a beautiful mound in Bellwood cemetery to await the resurection of the true and good. JOHN F. CARR.

RUMLEY.—Brotherton Rumley, infant daughter of Rev. H. N. and Sarah M. Rumley, was born Dec. 6, 1887; and died Feb. 1, 1888. She was named for Mrs. Brotherton Marvin, suffered but a few weeks and passed into life eternal. May the hearts which broke at its farewell be drawn nearer to our God, who giveth and taketh away. We look forward with sweet anticipation to the time when there shall be a reunion with our little one in a home beyond the skies.

South Western Methodist please copy.

J. M. CANTRELL.

SCOTT.—Resolutions adopted by the Sunday-school of the M. E. Church, of Hartman, Johnson Co. Ark., April 29, 1888. God in his infinite wisdom has taken from us our much loved friend and Sunday-school superintendent, Mr. Thomas J. Scott. He was a devoted Christian and good superintendent, ready to do all he could for the Sunday-school and church. But he has gone, leaving a vacant place in the household that can never be filled on earth. Thank God it is only the laying down of the armor of God and taking up the palm of victory in that land beyond the last river where separation is no more.

Resolved 1st, That we deplore with deep feeling of regret his loss. He was a kind and an affectionate husband and father. We are confident his spirit is with those who are enjoying perfect happiness in that brighter world above.

Resolved 2nd, That a copy of these resolutions be furnished the wife of the deceased, the Christian Advocate and THE ARKANSAS METHODIST for publication. MISS ELLA ATKINS.

SPUR.—Whereas in the wise providence of our gracious heavenly Father, death was permitted on the 14th of March 1888, to enter the ranks of Mt. Tabor Sunday-school, and call from our midst J. W. Spur, our noble and efficient secretary, and one of our beloved and most exemplary members, therefore, Resolved:

1. That we bow in humble submission to the will of Him that doeth all things well, while we strive, by his grace, to assimulate the character and imitate the upright example of our departed friend and fellow-laborer in the Sunday-school.

2. That in the death of Bro. Spur our school has lost one of its brightest scholars and best workers; the church of Christ and society an exemplary member; and aged mother an affectionate and dutiful son, and bereft brothers and sisters a loving and worthy brother.

3. That we affectionately tender our profoundest sympathy to the sadly bereft and sorrowing relatives, and especially so his aged mother from whom he was separated in death.

4. That a copy of the foregoing be spread upon our Sunday-school record, a copy be furnished THE ARKANSAS METHODIST for publication, and a copy be sent to the sorrowing relatives.

J. G. ADAMS,
MARY P. KEITH,
MOLLIE SMITH,
MARY REDDEN,
W. T. FARISH. } Committee.

EMORY.—James Emory was born Jan. 1st, 1840 in Monroe Co., Tenn. and moved to Faulkner Co., Ark. after the war. From there he moved to Newton Co., Ark., where he died April 18, 1888 of scrofula. Brother Emory lived a sinner the most of his life. He professed faith in Christ Sep. '66, and from that hour till his death he was at his post doing duty, exhorting those around him not to put off their return to God like he did; that a diseased body was hardly fit to serve God aright.

Brother Emory leaves a wife and four girls to mourn their loss, but they have full hope, if they live faithful they will meet him on the shore of eternal deliverance. He joined the M. E. Church, South, and lived a consistent member. His death is our loss, but his eternal gain.

Nashville Christian Advocate please copy.

T. Q. WOODMORE.

HOLMES.—Chloe Adelia, daughter of Lewis P. and Indiana G. Holmes, was born near Amity, Clark Co., Ark., Jan. 4, 1883. She died from measles at their home in Amity, Apr. 28, 1888. She was a sweet, obedient child, and loved the Sunday-school. Her memory was good, and she was apt to learn; so that she, though young, had begun to read really well. That increased her delight in the S. S. She had learned to answer a great many questions of Bible histroy and biography. She never complained any during her entire sickness, always patient, and took all medicine without a murmur. She was a very affectionate and lovely child. The evening before she died she asked to be wrapped up and taken out in the yard to see the flowers. She was conscious to the last.

Ah parents! while your sweet child can no more look upon the sweet flowers of your earthly home, and inhale their mellow fragrance; she views, with greater transports of heavenly joy, the fairer and fadeless scenes, and breathes the richer perfumes, amid the trees of life on which celestial fruits perpetually grow in the eternal heavens. Let us meet her there.

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THE ARKANSAS VALLEY.

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

As a Fruit Country the Valley is Nowhere Excelled

The Little Rock & Fort Smith Railway have for sale 800,000 acres of choice farming lands. For a small cash payment, any man can buy this land on a credit, in equal annual payments, running six or eight years, at 6 or 8 per cent. interest. It will require but from $25 to $40 to make the first payment on a GOOD HOME. Subsequent payments can easily be made out of the products of the land. For further particulars, pamphlet and maps, address

HERMAN STRUCKOFF,
Room 8, Union Depot, St. Louis, Mo.

THOMAS M. GIBSON,
Land Commissioner, Little Rock, Ark.

ARKANSAS METHODIST.

SATURDAY, JUNE 16, 1888.

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

D. E. Jones Co , Machinery.

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 democratic convention.

## CURRENT NEWS.

PREPARED BY

J. B. SUTTLER.

### STATE.

Forrest City has a new paper, "The New Era," having for a motto "A free ballot and a fair count." It is a "Wheel" paper of independent Democratic proclivities.——Fort Smith is agitated over the question of "Fair or no Fair" the coming fall.——The Craighead co. Wheelers will put out a ticket for county officers, and as the Secretary says in his official circular, "the longest pole will knock the persimmons."——Editor Taylor of the Paragould Press and Hon. L. P. Featherston have been indulging in a war of vituperation with the usual result, no proceeds.——The Russellville Democrat complains of the scarcity of marriages and says young men are cowardly, forgetting that all men are not like editors, and hence do not roll in the wealth necessary to keep the wheels of domestic machinery well lubricated. ——Western Arkansas is said to have shipped twenty car loads of Spring chickens to California this Spring, Fayetteville leading with seven car loads. This *do* beat Spring poetry "all hollow," but it is not stated in what Spring the aforesaid chickens first saw the light.——The Southern Methodist Church in Argenta is to be finished and will be known as Dye's Chapel, a good name.——Judging from the tone of the country press, Col. J. P, Eagle seems to be "crow" to some of them; however, most of them claim to like crow and seem to be taking to him quite naturally.——Fordyce will have a Fourth of July barbacue. A new railroad known as the Pine Bluff, Princeton and Arkadelphia has been incorporated. The Fordyce Enterprise has in its late issue one of the best editorials we have seen on the present political situation. Such a paper deserves a good home support.——Good crop prospects and much fruit in Jackson county.——Harry May, the converted Jew evangelist has been holding a meeting at Ozark.——Mr. Wm. Parke, a brother of our excellent layman Frank Parke, Esq., of Fort Smith, was seriously injured at Huntington a few days since by a fall in getting out of a buggy.——First cotton blooms have been exhibited in Little Rock.——Residence of J. S. Byers, Esq., at Alma, burned last Wendesday, loss $1,500, no insurance. The old story, two boys at Alma, brothers playing with an old gun not supposed to be loaded, but finally exploded, killing one of the boys.——30 Doz. Ladies put a card in the Conway Log Cabin, asking the city fathers to have the weeds cut down in the streets; this would apply to some towns we know of bigger than Conway. Hon. J. H. Harrod of Conway, the new Chairman of the Democratic State Committee, is a young man of good reputation and fine ability.——The U. S. Government has withdrawn from sale all public lands in this State, and such lands will hereafter be reserved for actual settling.——A colored Democratic Club is the latest sensation at Washington, Hempstead co.——Beebe seems to be one of the growing towns of the State; the fruit interest there is gaing steadily and with happy results. ——The Woodruff Vidette hits the Arkansas Democrat a righteous whack on the whiskey question.——The Prohibitionists will hold a State Convention July 4th, to canvass the political situation.

### THE NATION.

The Democratic Convention concluded its labors and adjourned. The ticket is Cleveland and Thurman, probably as strong in a political sense as any that could be nominated. Mr. Cleveland is undoubtedly stronger than his party and it was this fact that brought about his nomination by acclamation. Mr. Allan G. Thurman, is now 75 years old, and in the judgment of this writer is beyond question the very foremost man of his party. It will be a hard fought contest, with the tariff as the supreme issue between the two parties and the odds on that issue in favor of the Republicans, which advantage is probably counterbalanced by the growing strength of the Prohibitionists, who under the leadership of their nominees, Gen. Clinton B. Fisk and Rev. Jno. A. Brooks, will make an aggressive and determined fight. As to men the Republicans are very much at sea, with Messrs. Sherman, Allison and Gresham still the leading candidates, Mr. Blaine having definitely withdrawn.——Gen. Sheridan still lingers at the gates of death with but slender hopes of recovery. Congress a few days ago revived the grade of "General of the Army" and the President promptly nominated General Sheridan, who was as promptly confirmed; this seemed to gratify the sick man very highly.——Democrats are trying to devise means to cut short the debate on the Mills Tariff Bill, but so far in vain.——The bakers of St. Louis are on a strike. As it is roasting ear time down here we are entirely independent of bakers, and suggest that the St. Louis people whose rations are short move South.——Another big blow in Dakota, quite natural. Dakota has been made by wind work and puffing, and now the same elements seems bent on unmaking it.——The Mormons are colonizing into Old Mexico. We can easily spare them, and would be well pleased to join with them some others who are not Mormons.——Grasshoppers in Minnesota. ——Mr. Jay Gould's health is said to be somewhat infirm. Money will not buy *everything*.——The Senate has so far failed to confirm Mr. Fuller, as Chief Justice. As nothing to his detriment has so far been made public, it begins to look like a very contemptible piece of political engineering, and trifling with grave public interests to gain a small partisan advantage.——Mr. Dougherty of Florida has introduced some dynamitic resolutions in the House of Representatives, to-wit: 1st. Removing all internal taxes except that on liquors. 2d. Levying an income tax on all incomes of $5,000 and upward (this lets us out.) 3d. That all articles or products not manufactured or produced in the United States be admitted free of import duty. These resolutions are not likely to pass.

### THE WORLD.

Mr. Blaine and Mr. Carnegie, the Pittsburgh Iron millionaire, are taking an expedition through England and Scotland by private coach, and as is usually the case with such great ones of the earth, their goings and doings are minutely described by the daily papers in their eager efforts to fill their columns with *something*.——The Emperor Frederick of Germany has had a serious relapse from his hopeful condition and the indications now are that he cannot last much longer, which is a matter of general regret to all true lovers of humanity.——In London and Paris money is said to be very abundant, and business fairly good, with American railroad stocks not much in favor.——Hon. King Harman a prominent member of Parliament from Ireland is dead.——Gen. Boulanger appears to have made a complete fiasco in his political efforts, and his star is temporarily in eclipse. From all indications he is nothing more than a pestilent agitator and demagogue, and the sooner he sink into original insignificance the better it will be for the French Nation.——The old Catholic movement started some years ago by Dr. Dollinger seems to have made some headway in Germany, and the number of adherents is now said to be about 100,000.——The only news from Spain is of the same character as for years past, an ignorant, poverty stricken nation, wrestling with wrecked finances. ——The Crysanthemum is the national flower of Japan, and showy peonies are the favorites in China.——Some wild visionaries want a railroad built to the frozen Hudson's Bay country, and some still more wild want to build a railroad up the west coast of America to Behring's Straits. Verily all men are not of Solomonic wisdom.——The Argentine Republic is getting an immense foreign immigration, mainly Italians, said to amount to as many as 100,000 per annum.——An enterprising American has acquired the Audean railroad from the broken down Peruvian Government for a song. This is the road that cost 10,000 human lives to build and crosses the Andes, 15,000 feet above sea level.

Hughes' Tonic,

CERTAIN REMEDY FOR

CHILLS AND FEVER.

It will Cure the Most Obstinate Cases.

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

TRY IT.

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

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

James M. Cline's Appointments.

Social Hill, 2nd Sabbath in July.
Washington, 3rd Sabbath in July.
Centre Point, 4th Sabbath in July.
Mineral Springs, 5th Sabbath in July.
Peytonville Circuit, 1st, 2nd, and 3rd Sabbaths in August.

At all said places we expect to preach to the dear children and young people on Sabbath afternoon. All good people pray for me. "The best of all is, God is with us!" Without Christ we can do nothing. "The love of Christ constraineth us!" JAMES M. CLINE.

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

### MARRIED

At the residence of the Bride's father in Drew co., Ark., May 31, 1888, Rev. by S. A. Hill, Mr. C. A. Gossian to Miss Callie Baker.

June 6th, 1888, at the residence of the bride's father near Elisberry, Mo., by Rev. R. R. Moore, Mr. Eugene Moore, of Pope County Mail, Atkins, Ark., to Miss Lulu Whitesides.

At the residence of Mr. James Morrison, June 7, 1888, Mr. George H. Morrison to Miss Bettie Williams all of Calhoun county, Ark. J. B. Thomas officiating.

Galloway Female College.

Plans and Specifications for building this College are now on exhibition in Searcy, and bids will be received till July 1.

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 | Pocahontas | " 11 |
| Pine Bluff | Sheridan | " 11 |
| Harrison | Yellville | " 12 |
| Arkadelphia | Black Springs | " 26 |
| Clarksville | Lamar | " 26 |
| Fort Smith | Pierce Cmp. Gr. | Aug. 16 |
| Morrilton | Clear Lake Cp Gr, | " 24 |

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

VISIT---MISSIONARY SHIP.

DEAR METHODIST.—Being anxious to express practical sympathy for Bro. L. M. Keith, the sore affliction of whose wife, has kept him at her bed side in this city for some weeks, I went over to Carlisle and preached for him on Sunday recently. I was glad to find the people full of sympathy and prayer for their pastor and his good wife. They are resolved to carry on the work as best they can in his absence. I returned to Lonoke and preached for Bro. McSwaine at night. Lonoke is doing well. I spent some three days among brethren and friends of my old charge. A most pleasant stay it was.

During my sojourn I witnessed the Ship concert. The Juvenile Missionary Society of Lonoke Methodist Church has had "Morning Star"--Missionary Ship—built by consent of Mrs. Cobb of Ga., who originated it and organized the programme accompanying its construction. It takes the blue ribbon over any Missionary concert I have ever seen. The ship is built from keelson to top main-mast by children with a most facinating description of each piece interspersed with stirring songs, prayers and Macedonian cries made by representatives dressed in the national costumes of the different Missionary lands. The whole presents a most novel scene and touching object lesson. Those who see it once want to see it again. I predict a fine run for the Missionary ship among our Juveniles. A crowded house witnessed it at Lonoke with much enthusiasm.

I am busy at home again. My charge still moves on. Our new church is progressing rapidly. Fraternally,

Little Rock, Ark. A. O. EVANS.

COMFORT FOR LADIES, MISSES AND CHILDREN.

The "*Comfort Corset*" made by the Boston Comfort Corset Co., 76 Chauncy St., Boston, Mass., is the only *perfect fitting* and at the same time *comfortable* corset made, and will outlast two or three ordinary corsets. These are broad assertions, but a trial will convince any lady of the fact. The use of several sizes at the top, for each waist size, ensures a *perfect fit* both for tapering waists and straight forms. This system is peculiar to this corset, and is patented. This, with the manner of cutting and cording ensures *Comfort*, which every lady knows is so important and desirable. It is rightly named "*Comfort Corset.*" Don't let any other corset be worn if you value *health, comfort* and a *perfect fit*. Sizes for *misses* as well as *ladies*. Also a waist for *children* on the same principle. This is the only child's waist in the market that requires no alteration to fit the child. Send to above address for circular giving full description and prices. Name this paper.

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.

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.

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. BURT, Manager,
Little Rock, Ark.

Little Rock District Conference.

The preachers and delegates to the Little Rock District Conference will notice, that the District Conference has been changed from Carlisle to Benton. The continued ill health of sister Keith required her removal to Little Rock, which necessitates the continued absence of Bro. Keith from Carlisle. In addition to this several of the brethren will necessarily be absent. For these reasons it was thought best to make the change. The Conference will convene Thursday July 5, 9 a. m. Opening sermon by Rev. D. T. Holmes.

HORACE JEWEL, P. C.

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

FULL WEIGHT PURE

DR. PRICE'S CREAM BAKING POWDER

MOST PERFECT MADE

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

PRICE BAKING POWDER CO.

NEW YORK. CHICAGO. ST LOUIS.

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 druggist.

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.

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., Atlanta, Ga.

**Delicate Children, Nursing**

Mothers, Overworked Men, and for all diseases where the tissues are wasting away from the inability to digest ordinary food, or from over-work of the brain or body, all such should take **Scott's Emulsion** of Pure Cod Liver Oil with Hypophosphites. "I used the Emulsion on a lady who was delicate, and threatened with Bronchitis. It put her in such good health and flesh, that I must say it is the best Emulsion I ever used."—L. P. WADDELL, M. D., Hugh's Mills, S. C.

Have every day lower thoughts of yourselves, higher thoughts of your Christ, kinder thoughts of your brethren, and more hopeful thoughts of all around you.—Fletcher.

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

DUTCHER'S FLY KILLER KILLS. ALWAYS READY; no trouble; works quick; no danger; every sheet kills a quart of flies, and brings peace and happiness.

A. W. MORRISON,

GENERAL

Commission Merchant,

400 Grand Ave., Kansas City, Mo.,

For the sale of Berries, Water Melons, Hides, Pelts, Furs, General Produce.

BERRIES A SPECIALTY.

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

MRS. W. F. ALEXANDER,

740 Jefferson St., bet. 7th and 8th,
Louisville, - - Kentucky.

MILLINERY.

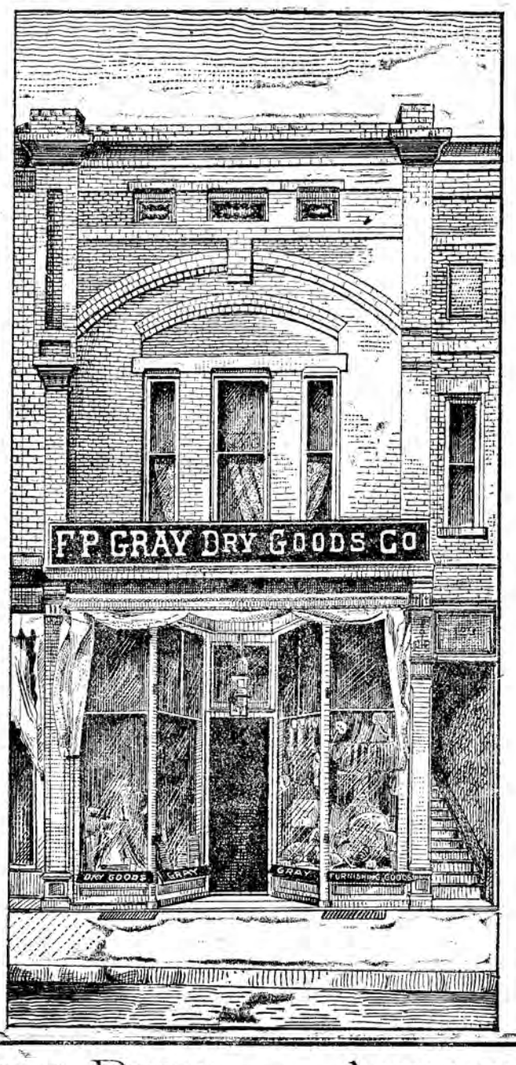
I have received my FRENCH PATTERN BONNETS and HATS.

DRESS MAKING.

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

# A PROGRESSIVE PLACE.

No. 120 Main Street.




LITTLE ROCK, - ARKANSAS.

## A REPRESENTATIVE FIRM.

The Frank P. Gray Dry Goods Company and its Progress.

**How One of the Handsomest Houses in the City has Grown into Prominence.**

History of Its Progress--A Review of Its Course--A Glimpse at Its Contents and Its People.

**"THE BEST AND CHEAPEST."**

The Watch-word Which This House Lives By.

**Shrewd Business Men, A Good Stock and Able Assistants Work Wonders.**

What They Have accomplished, and How They Have Done it--Among the Mercantile Machinery.

The Coming of the F. P. Gray Dry Goods Company, and the Position Which They Have Attained—The Start of Short a Time Since, and the Rapid March They are Making.

"THE EMPORIUM OF FASHION."

**A Name Which has Been Given the House by a Public Which has Never Gone From Their Doors Dissatisfied---"Everything for Everybody and all for the Lowest of Low Prices.**

**NO. 120 MAIN STREET.**

The growth and prosperity of the F. P. Gray Dry Goods Co. has for some time been exciting the attention of the public, and a glimpse at the causes which have lead to such results will by no means prove uninteresting.

For several years Mr. F. P. Gray has been prominently before the buying public as a partner in the firm of Quinn & Gray, and as president of the Quinn & Gray Dry Goods company, *and so thoroughly has he been identified with that house, that even now, though it is several months since he withdrew therefrom, many of his friends, especialy in the country, are not thoroughlly aware that he is in business in another portion of the city.*

When he withdrew from the old firm, Mr. Gray at once associated with himself some of the best business men in the city and established the F. P. Gray Dry Goods Co., locating the store at 120 Main street.

Mr T. P. Blake, the secretary of the company, is a young man of energy and ability, and good business views, and is an adjunct in the popularity of the concern, occupying no mean position.

The new house commenced business by buying out the stock of Maxwell & Maxwell and putting it on the market at greatly reduced prices, taking up their abode in the store vacated by Maxwell & Maxwell, on the west side of Main street, between Markham street and Second.

From the first they were favorites, and the universal courtesy with which their well trained clerks met all comers together with their excellent stock, which they constantly augmented with new purchases, placed before the public at figures such as were never before heard of, all comoined, to help them hold the public regard, and "The F. P. Gray Dry Goods Co. at 120 Main street," became house-hold words.

Our artist gives a picture of the store at the head of this article, and a glance is all that is needed to show one great cause of its popularity.

It is neat and attractive. Looking through the open door, longs line of shelving and counters neatly arranged, are seen, and all looks so cool and pleasant, so clean and so pretty that it is almost impossible to step by without entering and exploring its inner depths.

And, when the inside is reached, the visitor feels well repaid, for it is seldom that the breezes do not steal gently through the store, softly stirring the laces, lifting the white folds of cool summer fabrics spread out on all sides rustling among the draperies depending from their artistically arranged supports, and fanning the cheeks of all comers.

Politely the attendants respond to every request, attentive alike to the wants of the lady and the lady's maid. Prices are such that the purses of none are too shallow to find here the opportunity to supply the needs which summer ever brings in her train.

This firm is evidently determined to win and hold the highest regard of all who ever set foot within the doors of No. 120 Main street.

The F. P. Gray Dry Goods Co., is daily growing in favor, and the fact that its counters are constantly thronged fully attests its popularity.

In conversation with our representative, Mr. Gray said: "We are sparing no pains to please our customers, and we never let the market offer a bargain that we do not secure for them. Our customers are our friends and we intend to keep them so. During the heated term we shall close at 7 o'clock every day except Saturday when we will keep open until a reasonable hour. Bargains? Oh, yes, often, This week we are fixing up our parasol and fan stock to throw on the market and our white goods are always a bargain."

And these are a few of "the reasons why."

MUSTANG LINIMENT

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

MUSTANG LINIMENT

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

MUSTANG LINIMENT

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

MUSTANG LINIMENT

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

MUSTANG LINIMENT

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

MUSTANG LINIMENT

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