

ARKANSAS METHODIST.

{ Devoted to the Interests of the Methodist Episcopal Church, South, in Arkansas. }

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REV. JNO. H. DYE, D. D.

"Speak thou the things which become sound doctrine."

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General News.

Foreign.

DeLesseps, the celebrated projector of the Suez canal, the great commercial artery connecting the Red and the Mediterranean, has been elected President of the World's Exposition, at Paris, in 1889. We all like to see the jeweled city with magnificent boulevards at that

Marquis Salisbury is prime minister of Majesty under the new administration.

Mr Stafford Northcote is also a prominent member of the new cabinet, and her Majesty, the Queen, has honored him with a new title.

Premier Gladstone is one of the greatest men of this great age, and has distinguished himself in the management of English affairs. We think he was rather severe on the Irish and may account for his downfall. At the same time that the great English government should undertake to raise revenue by taxing whiskey, when it is well known that every dollar of money is stained with the blood of our citizens.

Tory government has a huge before them, and it is hardly probable they will ever meet public estimation, or give their own government either perpetuity or prosperity. England has never had but one Gladstone, and he has resigned now, and they will never have another on that continent.

The new cabinet is now announced full; the new party has determined to take charge of the English government for how long remains to be seen. Very able men compose it, but they will hardly be able to satisfy all parties, and it is now clearly understood that the Parnellites have the balance power and they will be certain to use it.

Russia is undoubtedly making advances in Afghanistan, and preparing to hold all that she has gained. The party now in power was the one that suddenly checked her advance on Constantinople, a few years since, and humbled Russia in the eyes of the world. The storm of war is only lulled, and a renewal may be expected at any moment.

The following are the new cabinet officers for Ireland: Lord-Lieutenant, the Earl of Carnarvon; Lord-Chancellor, Rt. Hon. Edward Gibson. The minor offices have not yet been filled. Mr. Gladstone has made a promise to Lord Salisbury to give the new government as much time as possible during the remainder of the season.

The text of the Franco-Chinese treaty is published, and is in every way favorable to France.

Domestic.

The great event in our country is the landing, at New York, on the 19th inst., of the great statue of "Liberty Enlightening the World," by the great sculptor M. Bartholdi. It is the great work of the century, and is worthy of the stupendous brain of the great Frenchman. It is impossible to describe it in this space. It weighs over 400,000 pounds, and towers above the spire of Trinity Cathedral, in our great modern Gotham, and from Bledsee's Island will overlook the spires of Beecher's Tabernacle and the towers on the wonderful bridge of Brooklyn. The landing on the 19th was like the return of a conquering army. France has honored herself, through her celebrated sculptor, in sending this new gift to this, the only country in the world where liberty is really enjoyed. The United States accepts, as it is another tie to bind us to our old ally.

Revivals are sweeping the land and there is hope of a general reform in our land of sin and crime. Let all the churches pray and work for this.

State News.

Another shooting scrape at Hot Springs. Bear this time.

From all portions of our State we have the most favorable report of our growing crop. It promises to be plentiful and general.

Four candidates stumping the 3rd district, asking for Congressional honors. A very hot race is expected. The district will be well represented, no matter which one is selected. They are all able men.

Receiver Fordyce is strongly pressed for funds to repair the track of the Texas and St. Louis Narrow Gauge. We hope he will get them. If any man can bring that road out, Col. Fordyce is the man.

Great revival at Dardanelle. Over 80 conversions to date, and the work rapidly advancing. Rev. Mr. Robinson, of Milan, Tenn., is the leader in this great work, and all the ministers and churches are co-operating heartily and fully.

The Methodist Episcopal University, in this city, at its late commencement, conferred the degrees of LL D. on Attorney General Garland and Hon. U. M. Rose. The University honored itself in honoring these great sons of Arkansas.

The Hot Springs Weekly Sentinel gives an instance of remarkable female courage. Two young ladies by the name of Cobb, seize and disarm two robbers who were covering their father with their pistols. Oh! for a few more such women in Arkansas.

The Fayetteville Democrat comes to us with a flaming account of the late commencement of the A. I. U.; but we are sorry to see that they close with a public "Ball." Church people do seriously object to paying taxes to support institutions where such things are allowed, and it is not right that they should.

The last number of the "Arkansas Evangel," the organ of the Baptist Church in Arkansas, bears date of June 4th on the inside at Morrilton, and June 18th on the outside at Little Rock. We welcome our brother Womack to the City of Roses, and wish him and his paper great and lasting prosperity.

Our contemporary, the Toledo Immigrant, objects to our referring to our University as a "dude factory." That was borrowed, Bro. Taylor, and quotation marks forgotten. Our brother asks, "What kind of a specimen of genus homo we turn out at the Vanderbilt?" If you mean men, we answer, first-class christian scholars. Are you satisfied?

Commencement exercises at Altus week before last, at Clinton last week and this week at Quitman. The Arkansas Industrial University was on hand the same time with Central College Institute. We understand the Board of Trustees have vacated all the chairs of the University, only retaining President Edgar. This does not mean their dismissal, but a new election. The University changed to suit what its real name imports, and well officered, might make a success; but it will never be without a change.

Many of our exchanges are condemning capital punishment as a barbarous relic of the past, and one that ought to be dispensed with. Will our contemporaries tell us what they propose to do with the plain teachings of the Bible? We do not wonder at infidels and skeptics taking such a position, but we are much astonished at men, professing to believe in the Christian's Bible. We have crime enough now, but only take down this restraint and our land would be deluged with blood. We stand by the old Bible.

Personal.

Our Junior has gone to Quitman to take in a part of the commencement and the Masonic barbecue on the 24th. Treat him well. See report next week.

Rev. H. Jewell has gone down to Malvern to take in the Sunday-school conference, and Rev. A. D. Jenkins accompanied him. Hope they will have a good time.

Rev. E. N. Evans was quite sick for a few days last week, but is up at this writing, and gone on a flying trip to Texas, but will return in a few days. His chapel will soon be opened for worship.

Governor Hughes is doing fine work among our schools. He has been in attendance on the closing exercises of the Normal School, at Pine Bluff; the commencement at Fayetteville, and delivered the annual address at Clinton.

Rev. R. S. Deener, one of our Vanderbilt boys, was in this week, and passed on to his new work at Arkansas Post, to which he has been appointed for the remainder of the current year. He was in fine spirits and will surely succeed.

Dr. C. M. Taylor, our commissioner to Louisville and New Orleans, has been in the city this week. His itemized report was published in the Gazette, and is very full and satisfactory. It shows up well for our State, and we will not forget our faithful public servant.

Rev. J. M. G. Douglas, of Center Point, sends us a rousing invitation to his camp meetings. We will certainly try to take in the one at Pump Springs, and you are hereby notified to have a conveyance to take us out on either Friday or Saturday. The other we will then talk about. Wish you great success.

Rev. R. A. Young, D. D., our long and able Missionary Secretary, contributes one dollar in greenback to our treasury and will read this live paper for one year. He says some good things of us, and says we ought to have ten thousand subscribers. Many thanks, Doctor, but you use one adjective too many. This is not the old Winfield.

Col. Iverson A. Jones, who is one of the best posted men on facts and figures in this country, calls our attention to an error we made in reference to the first Female College ever established. We made Bishop Pierce the founder, when it should have been his father, Dr. Lovick Pierce. The Bishop was the first President. We stand corrected, and make the amende honorable to all Georgians.

Mrs. S. A. Reid, of Morrilton, sends us a subscriber for our paper, and expresses her great pleasure in perusing its columns. She thinks all our church ought to have it, and that she intends to use it as an auxiliary in helping to rear her two nice boys. If the METHODIST can help in any sense in so great and grand an undertaking, we will rejoice indeed. May the Lord bless the mother and her noble boys.

Rev. T. G. Whitten, P. E. of Paris District, Memphis Conference, sends the following: "Commencement of McTyeire Institute. These exercises were fraught with unusual interest. The sermon by Rev. R. T. Standifer, and the annual address by Rev. Julian C. Brown, were of the finest order. The curators re-elected Messrs Goodloe and Williams as joint principals. The contest for the Calhoun medal, the concert, &c., were said to have been the finest ever witnessed here. McTyeire Institute is one of the finest training belonging to our church." So we believe and so we will say, when their "ad" comes.

Field Notes.

We begin this week with a real rousing note of triumph from Rev. H. M. Granade, written from Batesville. Everybody will be rejoiced to hear of this wondrous work of grace. Read and rejoice: "The revival which has been going on at Batesville, Ark., for five weeks, still goes forward with increasing power, depth and volume. Many great strong sinners, drunkards, swearers, &c., have been converted, and added to the happy church. Brethren who have lived there all their lives, say they never knew a work of grace there so profound, and thorough. Family altars have been erected, and many praying ones made happy in seeing visible answers to the prayers of many years. Let all God's people pray for us, that this genuine work may be a complete triumph for Christ. I suppose you will get a more thorough report. O it is good to be here." Yes, indeed, we know from happy experience that it is good, and we will let the happy pastor, Rev. Dr. Anderson, tell of his work, and let the church rejoice with him. Happy pastor: "God has been reviving his work here for several weeks. The struggle with satan has been as hard and as firmly contested by him as I ever saw—inch by inch he has been driven back. The whole number converted is not known, but we know of about thirty, most of whom are men of prominence, age, and much wickedness. The revival still goes on. The commencement exercises of the college could not stop it. Our congregation numbers about 600. For three weeks I had but little help from ministerial brethren. Bro. Jernigan has been here more than a week, and has done excellent work. Brothers Granade and Gregory have helped a part of the time; the real worker, however, has been God. He has done great things, and blessed be his name. Pray that he may still carry on the work, and with greater results. I keep well." The Doctor says, "I keep well." No better tonic to be found than a good revival.

Here is another stirring note from Brother Granade: "Our Preachers Meeting at LaCrosse is attended by quite a number of travelling and local ministers, and is interesting and good. Crops are promising in this region, except that wheat and oats need rain. Health is very good. Good reports continue to come up from all parts of our District." This is from LaCrosse, where the preachers have been holding Preachers Meeting, and fitting themselves for better work and the P. E. is leading the host and taking a deep interest in the church of God, and the people too.

Here comes in Brother E. L. Beard, of our conference, and of course it is something good: "I am stopping a little while with Bro. Riggin, resting and drinking sulphur water, (i. e. if an itinerant preacher can ever be said to rest), and while I am resting I will give you a few items. Our third quarterly meeting commenced at Concord, the 23d of May. The religious interest was good; the love-feast Sunday morning was especially so. Money scarce, finances behind. However the brethren express a determination to do their best, and there is a great deal of promise in that. To do one's best means much. We had a Sunday-school picnic at Moore's Chapel, June the 13th. Bro. Riggin was with us and gave an instructive talk on Sunday-school work; his remarks were well received. He was followed by Bro. M. S. Hamilton. Bro. H. is as hard on tobacco consumers as yourself. After a short recess there was a talk on prohibition by this scribe, followed by a strong indorsement by Bro. J. R. Cason. Everybody seemed to enjoy themselves." Of course they enjoyed themselves. How could they help it with such a programme?

Next we will let Brother W. Arnold report from Heber, in the new county of Cleburne. Good field and a good hand to cultivate it. See he closes with new subscribers. That always gives us a good send off: "Our second quarterly meeting came off June 6-7. Bro. Jeffett come on Thursday and preached four excellent sermons. We had a good meeting; one conversion and accession and many penitents. We are building a new church at Sugar Loaf. We deposited in the corner stone a copy of the ARKANSAS METHODIST, Christian Advocate, S. W. Methodist, and St. Louis Advocate. The church is 32x50 feet. We had a storm at Sugar Loaf, which amounted to, in provisions, over twenty dollars, from not only christians, but all classes; these people are clever. Send the paper to James Wilson and Mary Wilks, both to Heber, Cleburne Co." Many thanks, my brother, try again, if you please.

Next we report for Brother W. B. Gardner, of Springfield, which should have appeared long ago, but was overlooked, but it is like old wine, only the better for age, and we know all will enjoy it. We have just been there, and our brother's lines have certainly fallen to him in pleasant places: "As one of the field hands, I write from Springfield, my small but delightful field. I arrived here the third day of December, and was kindly received; and found in waiting for us in the parsonage a number of good things; just such as makes a hungry itinerant and family feel good on entering a new work. We have been well cared for all the way, so far, and the outlook is hopeful on that line. The spiritual interest is growing. Have had happy shouts in the camps. We have at Springfield, in addition to regular preaching, our Wednesday night prayer meetings; the ladies prayer meeting, Friday, at 2 p. m.; and then our young men's prayer meeting, Friday night. We have at Hill Creek prayer meeting once a week, and preaching four times each month; besides two Sunday-schools—one at Springfield doing well and increasing almost every Sunday. Hope to have a glorious time this year. Mrs. M. L. Stell renews her subscription to the ARKANSAS METHODIST one year; send to Springfield, Ark.; I will pay you at District Conference. We have you booked for that occasion." We hope to take in a part of that district conference.

Now a juicy note from Brother Boswell, and we close with a rich report from Brother E. Dickens. The former from the city of the Great West, and the latter from Adona. Read and then take a rest for a week: "There has of late been some religious interest manifested in Fort Smith. A series of meetings commenced the third Sunday in April, resulted in the conversion of five persons, all of whom united with our church. Up to date we have received twenty-two persons into the church, baptized two adults and five infants. Attendance upon the public services has considerably increased, the Sunday-school is large and flourishing, and on the whole I can safely say our prospects are good. Could our brethren see their way clear to build a better house of worship, there would then be nothing in the way of complete success. We have bought an eligible lot, paid for it, and the new church will be built after a while. Our city and church both grow—modern progress will force a new house on us or death, and our people have no notion of dying—none at all."

Here our space gave out and we must reserve the most excellent report of Brother Dickens for next week. It will keep well, and we know our readers will enjoy it. Brethren, send in field notes. We want short, condensed reports of all your revivals, on all your works. We hope you will every one have a great revival on your charge, and you will encourage each other by reporting.

ARKANSAS METHODIST
ADVOCATE FAMILY.

SATURDAY, JUNE 27, 1885.

The Oxford League.

The Initial Grade of reading shall embrace:

1. The following chapters from the Gospel according to Matthew: ii, iii, iv, v, vi, vii, xxv, xxvi, xxvii, xxviii, and from the Book of the Acts of the Apostles: i, ii, iii, iv, v, vi, vii, viii, ix.

2. "Our Own Church" Series, Nos. 1-9. Price, 36 cts.

- No. 1. The Holy Catholic Church.
- " 2. The Antiquity of Methodism.
- " 3. That Episcopal Church.
- " 4. The Church and the World.
- " 5. Broad and Narrow.
- " 6. The Classmates' Meeting.
- " 7. Our Settled Itinerancy.
- " 8. Earnest Christians.
- " 9. True Church Loyalty.

3. "Outlines of Methodism." By James M'Gee. Price, 10 cts.

4. The "Oxford League Series," Nos. 1-7. Price, 35 cts.

No. 1. Ancestry of the Wesley Family.

2. The Oxford Methodist Brotherhood.

3. The Birthplace of Methodism.

4. Methodist Converts in High Places.

5. The Literary work of the Wesleys.

6. Place of Education in English Methodism.

7. Place of Education in American Methodism.

The Second Grade of reading shall embrace:

1. The following chapters from the New Testament: John i, xiv, xv, xvi, xxi; Paul's Epistle to the Ephesians.

2. "Heroic Methodists." By Dr. Daniel Wise. Price, \$1.

3. The following tracts (price for the set, 13 cts.):

Prominent Doctrines and Peculiar Usages of the Methodist Episcopal Church. Dr. Hawley. Revised Series, No. 82. 44 pages.

The Apostolical Succession. By Rev. G. A. Jacob, D. D., of the Church of England, New Series, No. 173. 20 pages.

Wesley's Relations to the Methodist Episcopal Church. Dr. R. M. Hatfield. New Series, No. 38. 36 pages.

The Protestant Religion no Novelty. Revised Series, No. 70. 8 pp.

Rome and the Popes. By Mrs. Mary Stevens Robinson. New Series, No. 156. 16 pages.

Can I Play Cards? By A. B. G. New Series, No. 137. 24 pages.

The Higher Path. New Series, No. 112. 12 pages.

Sacred Song Series. Nos. 1-8. (4 pages each.)

4. "The Young Disciple at the Lord's Table." Price, 3 cts.

5. "Loving Counsels to a Methodist Youth." Price 3 cts.

6. "Wesley and Early Methodism." By Mrs. Angela K. Davis. Price, paper, 20 cts.; cloth, 30 cts.

7. Additional grades and courses of reading may be recognized and adopted—in Church History, general and denominational; Religious Literature, Biblical, biographical, and devotional; Benevolent Work, and in General Literature, Science and Art. These recognized courses may be such as those of "The Chautauqua Literary and Scientific Circle," "The Spare-Minute Home College," "The Lyceum," "The Young Christians' List, and such additional courses as the specific objects of the Oxford League may in the future require.

8. All fees necessary to the management of the local League may be agreed upon at any regular meeting.

9. A "Board of Control," consisting of five members, may be annually appointed by the Bishops of the Methodist Episcopal Church, South.

10. Five or more active members of any local Oxford League, who have completed the required readings of the Initial and Second Grades, and who have received from the pastor and leader of the League a certificate to that effect, may on application, indorsed by the pastor, to the "Central Board of Control," receive a charter for a "Chapter of the Oxford League," under which charter a more compact

organization may be effected, and the ends of the League be more successfully carried out.

All the books and tracts required in the Oxford League courses of reading can be had of Phillips & Hunt, 805 Broadway, New York, or Cranston & Stowe, Cincinnati, Ohio.

Sam Jones and Others.

EDITORS METHODIST:—If you will allow me, I will give your readers a few suggestions which have, from time to time occurred to my mind, as I have read the many comments pro and con concerning "the great evangelist," Sam Jones, and his "modus operandi." I offer these not by way of unfriendly criticism, but with the hope that they may help some little in carrying on the good work of "revival and salvation." Bro. Jones and his meetings have been the all absorbing topics for the past few months, especially among the religious papers of our church, and have also elicited a great deal of comment from the religious press in other denominations, as well as the secular press. The fact is, Bro. Jones and his meetings have constituted a gigantic sensation, and newspaper men, as well as people generally, are always looking out for sensation. This element in the composition of human nature predominates largely. But to the point. While Bro. Jones is eccentric, novel and sensational in his methods, he is also, doubtless, very useful—"a power for good in the land." So much good does he seem to be accomplishing that we should not stop to criticize and condemn what we think to be objectionable in his "methods and manners," but praise the good and thus help on the great work. We are especially glad to see that he has succeeded so well, in our "great center," as he has. They needed such work there as they do in most or all of our fashionable church centers. That our city and town churches get entirely too stiff, formal, cultured(?) and smart occasionally, to have a revival, we all know. Then we need a regular Sam Jones shaking up—a tent, and straw and dust, with more simple gospel repentance and work, with less form and starch. That much of the work of this man will stand good in "the Great Day," we all believe, while much of it will be evanescent. We bid Bro. Jones God speed in all the good he can do. But what of his work as a whole, and why do not all other faithful preachers have like results from their labors? These are the questions of special interest to the church, and upon these we offer our suggestions specially. Then, first, while we know that Bro. Jones, with his peculiarities, or "manners and methods," could never succeed at any other kind of church work, still we doubt whether the final results will be of any great good to the church or not. We base this doubt upon what we conceive to be real grounds of objection in several particulars: First, it is entirely too sensational. We are no stickler for things because they are old and time honored; but sometimes the older the better, our methods. So in our forms or religious exercises. This thing of getting out in a mighty "gospel tent" (which is a misnomer), several thousand strong, with a great flourish of trumpets, to sing as you please, talk as you please, and do as you please generally, will do to fill the vacuum of curiosity at the time, and may result, doubtless, in some good work, as the seed fall by the wayside, but when the sensation is over, we fear that most all will be over.

Secondly. It is impossible to keep up such business long, and when the reaction comes the consequences will be bad always. These spasmodic christians and revivals are of little account to God or man. "Always abounding" is Paul's idea.

Thirdly. We think the style of conversion we see at such times and places more objectionable still. It is easy to get a hundred men out of five thousand to "stand up" under the surging waves of sensation, excited by mighty exhortation or pathetic appeal, and "promise to lead new lives" and then to count them as converts. What earnest preacher has not had thousands of such converts? But keep them and get any good out of them—let him who can! They are what Dr. Winfield calls "still born

converts." No good. Better, and we would rather see them, as we once heard Dr. Hunter exhort a congregation—"get down on their marrow bones and pray." Let them feel that the very "pains of hell have got hold upon them," and let them "weep and lament," it will do them good. And then let the Holy Spirit tell them when they are converted—that is soon enough. Don't seek them just to get them converted, but try to make them seek the church because they want to be saved. We love to hear them sound the anxious note of the convicted Phillipian jailor, then they will do the church some good.

Fourthly. We believe this is perpetuating an error into which we have unwittingly gone too far already; viz: that we must have stated times and special occasions in order to have revivals and get people saved. Would not Paul have presented a spectacle waiting with his people, for Peter to come along and "get up a revival." The gospel means a revival all the time, for "now is the day of salvation," etc.

We might enumerate other objections, but we hasten to answer the question, Why do not all good, earnest preachers have such revivals? Because they do not wish to have such revivals. Doubtless they could, many of them, were they to try as he tries. But granting that they are all right, in all particulars, why do not all preachers have them? Not because they do not desire them; work for them, preach for them, pray for them and weep for them. Not because they are not as earnest, good, courageous, and preach as pure a gospel, and purer, and in much better style than Bro. Jones ever did. Not because God is not willing to bless their labors. No one or all these reasons, prevail, although a croaking morbidness among the people and in the church is want so to charge. The real cause we believe to be want of a chance and want of help. We believe that any earnest and energetic preacher would be instrumental in saving as many people as is Bro. Jones under the same circumstances. But these they do not have. First, the church people, most of them, when an effort is made by the regular pastor, in a regular common sense way, to have a revival, maintain such a stolid indifference toward the matter, that it absolutely places a majority of the people both in and out of the church, beyond the reach of the preacher, and simply paralyzes the preacher, the gospel and all efforts. Yet the same people, whom the judgment, if in the form of the regular pastor, could never stir one peg, will flock by multitudes to hear and help Sam Jones, or even a strange preacher or tramp, if he chances to come along under the guise of a specialist, with some sensational accompaniments, and eccentricities. O, no; the world never produced a braver, holier, more zealous body of men, nor any who did better preaching and praying than many of our preachers, who are regarded as failures, because the people have stood between them and victory waiting for Sam Jones to come along and get up a revival. For one we are sick and tired of such wicked slothfulness, and pray God and exhort the people, that the time may soon come when they will all be united in the great work of saving souls; understand that united effort and prayer mean victory, anytime and all the time, Sam Jones or no Sam Jones.

L. M. KENTH.

Sunday-School Music.

What shall the children sing? Ah! that's the question. Most of them can sing, and they love to exercise this gift. The songs that they sing in childhood, and the impressions that are thus made upon their minds, have a marked influence upon their after lives. That the present system of Sunday-school music meets the demands of the case, few if any thoughtful persons will affirm. Nearly all our Sunday-school song books contain some good pieces, and it is equally true that they all contain pieces which are a damage to the cause. I profess to be an old fogy; hence I will probably find more to criticize in these pieces than will the progressive man. I am completely disgusted at the utter worthlessness of many of these songs which the children are

taught. They have neither poetry nor religion in them. They work positive injury to the minds and hearts of the pupils. I recently attended the services of an "evangelist" whose piety was in excess of his prudence. He had prepared a little collection of songs for the children's service. I never read the book through. The first song stopped me; it was a religious(?) parody on the old Yankee negro song:

"John Brown's body lies mouldering in the ground,
While we go marching on."
I would respectfully suggest that, in the revised edition, he should not neglect those grand classics, "Yankee Doodle" and "Dan Tucker."

I called for "Amazing Grace" recently in a brag Sunday-school—they couldn't sing it.

One great evil of our present system is that the children do not sing in the congregation. They sing the namby-pamby, flip-flap pieces in the Sunday-schools, and when the grand songs of Zion are given out from the pulpit, they sit like dummies in their pews, while Bro. C. and a few of an obsolescent generation, worry through the song.

Let the children be taught to sing hymns in the Sunday-school, not to long drawing tunes, but to quick, vigorous tunes. They will thus become familiar with the words and meaning of those grand old lyrics, and they will also be prepared to praise God in the great congregation. This plan is practical. I have seen it succeed. Don't feed the "babes in Christ" on condensed milk mixed with chalk and water; give them the genuine article. DE L'ANGUILLE.

Four Per Cent. Loans.

An offer is being made by some firms to loan money at 4-per cent., the principal not to be called for in a long time, if ever, is so attractive that the borrower is not apt to question the truth of it very closely. If he did he would know that men with money to loan at 4-per cent., would not have to advertise for borrowers. These advertisements have not got the money, but they expect to get it from a gullible and avaricious public. They set traps for fools, thinking that every one who is not a rascal is a fool. They have not the money, but they have got some pictures costing five cents or less, which they propose to sell to you at 42 cents exactly, this picture they pretend cannot be bought for less, in some instances, than \$12; so they seem cheap enough at 42 cents. There is two advertisements exactly alike, except their names are different, and one is in Cincinnati the other in Chicago; they no doubt come from the same source. These pictures are said to be used as premiums given to all who subscribe to the Chicago Globe or to the Cincinnati Oceanica or anything you please. The publishers claim that these papers are cheap at \$2 a year. They insist that if they can get a list of 100,000 subscribers there will be a profit of \$375,000. They tell you that the way to secure a list of 100,000 is to divide profits, and so if you will subscribe for the paper and want to borrow \$100 or \$500 at 4-per cent. all you have to do is to ask for it. They will deduct the price of the paper, \$2, and the first year's interest from the original loan, and then you send your note. The only thing to make you eligible is to send 42 cents for a picture worth \$12. The wording of such a document ought to stamp it into the minds of every one as a fraud. After they get your money you may get a paper or something, but they will not answer a letter concerning the loan. One firm in Cincinnati, Ohio, T. S. Gardner, publisher Farming World, is serving in the cause with his brothers to defraud the public. All publishers of papers should be very cautious in advertising that they are not frauds; by so doing they injure their reputation. All we can say is, to be aware and stand aloof from such firms.

Yours, truly,
STROLLING BILL.

How Women Would Vote.

Were women allowed to vote, every one in the land who had used Dr. Pierce's "Favorite Prescription" would vote it to be an unfailing remedy for the diseases peculiar to her sex. By druggists.

Carl Moore.
"How inscrutable are the providence and who can understand the Almighty?" Darkness about the vine throne, and shrouds his dealings with men of me. Only a little and the hearts of our dead were torn by the removal of a son just sixteen, and now another arrow another poisoned arrow, another moment, Cal, the noble and gone. One our at the family when, where love was tottering sweet sway, and then a walk, a bath, and lo, the muddy waters of our old Arkansas contains the lifeless body of Carl Moore. Dear boy, why did he venture one step too far? Why did he seek that bath at such a time? We cannot answer. How these questions have torn bleeding and trusting hearts. The vials and whetstones of life belong to God, for he alone can see the end from the beginning, he alone connects time and eternity. Be assured my dear friends that "the Lord of all the earth will do right." "He is too wise to err, and too good to be unkind."

"His purposes will ripen fast,
Unfolding every hour;
The bud may have a bitter taste,
But sweet will be the flower."
Only trust his Christian's
raised boy is safe, and it is the privilege of the parents to join those gone before, and take the rest with them. God grant you comfort, and save you all.

EDITORS METHODIST:—My paper expired the 24th inst., and I designed it, but our Rev. Bro. Beard (our preacher,) failed to meet us his last appointment, when I intended to get him renew for me; he will not, furthermore, be back until the third Sabbath in June, so you see I would miss about two months reading by delay; so please indulge me for your pay at present and continue my paper with the back numbers, if you have them, and I'll settle for the same at least to meet conference with Rev. Beard. We want to read all the temperance letters. In fact the whole paper is all good, but this affair is one of the most important ever written or talked of. The appropriation bill, the game law, and the equalization law, are bearing apparently on us, but lay all the stress on temperance. Nothing is doing the rising and risen generation the evil that intemperance is doing; yes, and it is little noticed by thousands. Even us, as we call ourselves, good church members, are partaking in ruinous habits and setting such lasting examples before our children that they never will get over it. Wake them up, Messrs. Editors; stir them up, all you station preachers, circuit preachers, and every man and woman that has any foresight or care for our future or children's happiness. I'm tempered with impatience a good deal like the man who was refused patronage to a good religious paper by a church member, after ejecting all that amber and crying poverty. I want every male member, just as soon as possible, (complying with usages of our church,) to take a degree in stewardship, and if he has got any love for his church, preacher, children or community, and meet the refusals a steward does, and see every day the worse than waste of money for the poisons that destroy both soul and body, he will certainly become alarmed; one-tenth of the money expended shamefully thus, would decently maintain our preacher. Messrs. Editors, if I could write as I think about this, I would be able to fill your paper every week. A STEWARD.
Brooks P. O., Grant Co., Ark.

"No Physic, Sir, in Mine!"

A good story comes from a boys' boarding-school in "Jersey." The diet was monotonous and constipating, and the learned Principal decided to introduce some old-style physic in the apple-sauce, and await the happy results. One bright lad, the smartest in school, discovered the secret mine in his sauce, and pushing back his plate, shouted to the pedagogue, "No physic, sir, in mine. My dad told me to use nuthin' but Dr. Pierce's 'Pleasant Purgative Pellets,' and they are a doing their duty like a charm!" They are anti-billious, and purely vegetable.

THE ARKANSAS METHODIST.

WEDNESDAY, JUNE 27, 1885.

Temperance.

...the hero of Spencerville... (Concluded from last week.)... a few, for all the results of his... traffic in raisins will never... this side of eternity. Ought... a man, now he is found out, and... to pay out \$2000 of his ill-got-... ten gains rather than serve in the... penitentiary, be held up by the press... for the admiration and imitation of... our boys as a great moral hero. But... I would not be uncharitable. I know... it is said:

"While the lamp holds out to burn, The vilest sinner may return."

and if Mr. Spencer is sincerely penit- ent, and has given the world the scriptural evidences of a godly sorrow for his sins—a reformation of life—no one would rejoice more than the writer hereof, and sooner lend him the helping hand in sustaining his effort at reformation; but in the name of the rising generation, my country, and religion, I do ask better evidence than a willingness to return the stolen money with interest, before delving him as a great moral hero.

This unlawful adding to his stolen money, by the rich Tennessee thief on the Island,

"By spreading ruin, wreek and desolation there,"

of which I knew myself or had any information of others, occurred four or five years ago, and he may have entirely reformed so far as professions and outward appearance go, but I would like to know if he has made any restitution of his ill-gotten gains by selling raisins? As to the other damages, if his raisins were the cause of them, he can never make reparation. Families ruined, a physician ruined, a minister a sot, another minister, his sons and son-in-law, on the downward course of ruin, and one son actually in the penitentiary! God help Mr. Spencer to reform, but God forbid that he be held up as a great moral hero for the imitation of the rising generation of boys, Amen!

ANTI-WHISKEY.

P. S.—Will the Arkansas Gazette please copy. A. W.

There appears no cause to doubt at the reason whiskey is being sold in Arkadelphia, is the specious argument used "it will build up trade." Five months have now passed. One of our county papers said in a late issue: "Money is scarcer and trade duller than for years." One of our merchants said to me recently: "I have been merchandising in Arkadelphia twenty years, and never saw money so scarce, or trade so dull." And this man supported license, because, he averred, it would build up trade. I am told that the three saloons in this place take in from \$50 to \$150 every Saturday. That is to say from \$150 to \$450 per week drawn from legitimate channels of trade. And yet license builds up trade.

J. R. MOORE.

Prohibition.

Never before in the history of our church or country, has there been such a wide spread feeling on this important subject. The very depths are stirred, and it is only a question of a few years when there will be a clause in the Constitution of the United States, and of every State in this Union, forever prohibiting by law the manufacture and sale of all vinous and spirituous liquors. Old Tennessee will vote on this question next year, and we hope she will roll up a large majority in favor of total prohibition. Our friends over there must be wide-awake, and all christians must be thoroughly united. A divided army will defeat you. Let every preacher in Tennessee come to the front and work like beavers. No time for drones or policy men. Come down off the fence and show yourself a man. I would rather be in a minority in the right, than be with the majority in the wrong, or on the fence afraid to show my colors. SENIOR.

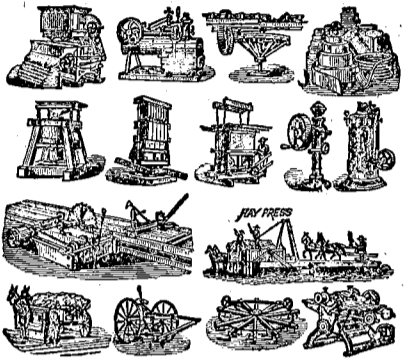
The Catholic Total Abstinence Union of America is the largest Temperance association in the United States.

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LITTLE ROCK SCHEDULES.

Railroad Managers are requested to notify us of changes, that the time card may be kept correct.

Table with columns: St. Louis, Iron Mountain & Southern By, Trains going North, Arrive, Depart, Texas Express, Local Freight, Texas Stock, Trains going South, Mail and Express, Texas Express, Local Freight, Fast Freight, Texas Freight, Texas Freight.

Memphis and Little Rock Railroad.

Table with columns: PASSENGER TRAINS, No. 1—Leaves Memphis, Arrives at Little Rock, No. 2—Leaves Memphis, Arrives at Little Rock, No. 2—Leaves Little Rock, Arrives at Memphis, No. 4—Leaves Little Rock, Arrives at Memphis.

Arkansas Valley Route.

Table with columns: Leave for Fort Smith, Arrive from Ft Smith, Leave for Arkansas City, Leave for Arkansas City (freight), Arrive from Arkansas City, Arrive from Arkansas City (freight).

Hot Springs Railroad.

Table with columns: Passenger, depart, Malvern, Freight and Accom, depart, Malvern, Passenger arrive, Malvern, Freight and Accom, arrive, Malvern.

Arkansas Midland Railroad.

Table with columns: Trains, Depart, Arrive, Helena Mixed, Clarendon Mixed.

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THE ARKANSAS METHODIST.

PUBLISHED WEEKLY.

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LITTLE ROCK, ARKANSAS.

SATURDAY, JUNE 27, 1885.

Little Rock, June 15, 1885.

E. E. SQUIRES, Accountant for Mitchell & Bettis, do hereby certify that 21,340 papers is the number printed for the Arkansas Methodist during the month of May, 1885.

E. E. SQUIRES.

Esseorn to and subscribed before me, this the 15th day of June, 1885.

JAMES L. DAVIS,
Notary Public.

OUR NAME.

Again our Zion is to be agitated on the change of our name; and a little history is now in order. The Methodism of America was virtually sun-dered in 1844, and a plan of separation formally devised. All possible means to avert this disaster was resorted to, and used to prevent division, but all in vain. The North insisted on the degradation of Bishop Andrew, although it was clearly shown that he had violated no law of the church. The law of expediency was appealed to and by this law he was tried and condemned. The South could not and would not submit, and formally got up a separate organization, under the name and style of the Methodist Episcopal Church, South. This action was had by a convention called for this purpose, in Louisville, Ky., in 1845. Such unanimity was never known before in any country or in any church. The borders were quickly determined, and every thing quietly moving off as if the new organization had been the growth of centuries. The convention formally received Bishops Soule and Andrews, and they were invited to meet with the convention and preside over its deliberations. The Plan of Separation was formally adopted and the action of the convention was universally approved, and the border conferences unanimously accepted with only here and there a dissenting vote. The session of the Southern General Conference was called to meet in Petersburg, in 1848. For twenty years from this date there was no friction or any motion made to change our name. In 1852 the General Conference met in New Orleans, having failed to meet in 1850, as it was appointed to do in 1852. That meeting was prevented by our civil war. Our meeting in 1856, is a memorable one in every respect. We had just emerged from a protracted war and everything connected with Church and State seemed to be full of radical changes and revolution. We dare say there never was a more revolutionary and radical body assembled than the General Conference of 1856. For once we had a committee on change of Organic Law, which Dr. McFerrin declared to be a committee to try the foundations. Our name and our polity were both subjected to change. The indefinite pastorate passed. Lay element was introduced. District Conferences inaugurated, and the famous veto provision introduced and passed. We pass over all this legislation except that looking to the change of our name. The name proposed was the Episcopal Methodist Church, and it passed by two-thirds, but failed to receive the three-fourths of the members of the Annual Conferences, as required by our Constitution, and so it was lost. In 1870 the matter was only incidentally mentioned and had no serious following. In 1874 it went by default. In 1878 the whole tide was turned, and Dr. Fitzgerald brought in a resolution that no change in our name was needed, and this resolution was passed with only three dissenting votes. The Illinois Conference that had been organized by Bishop Doggett, under the name and style of "The Episcopal Methodist Church," came forward and voluntarily surrendered their name (which was illegal) and assumed the regular and real name of our church. All was quiet on that line at this time, but in 1882, at Nashville, another change is the Annual Conferen-

ces are called upon to vote on the proposed change at their next session. The name now proposed is the Methodist Church of America, which is as wide as the general welfare clause of the constitution, and as equally unmeaning and unsatisfactory. In fact it means nothing, and is absurd, untrue and deceptive. We are not, never was and never can be, the Methodism of America. It requires all the Methodisms to make this, as it requires all the States to make the United States of America. But the Conferences are not confined to this name, but they can reject this and return another for the action of the General Conference. But do we need a change at all? Is it desirable? Will it be of any real advantage to us in any portion of the territory we now occupy, or that we are likely to occupy? What are the arguments used in favor of a change? We only know of but two reasons offered that have any weight to induce us to make a change. First, it is argued that our name is sectional and political, and it is assumed that as the name was given us when we were connected with slavery, that now, as that institution is abolished, we ought to give up the name; but we demur to the premise as false in every particular, and declare that we never took the name with any such significance. It was geographical and not political, indicating the portion of the country where the church was located, and by no means indicating the politics of any one. "Slavery was the occasion, but not the cause of our division," and has nothing whatever to do with our name. Would any other name change our history or modify our positions? Would we not take with us all or any odium that may be thought to attach to us on account of our present name, though we should assume another? Do we wish to acknowledge that we were wrong in separating from the Northern or M. E. Church? Was our action justifiable? If so let us maintain it and not change our name to meet the prejudices of people who have never been in full sympathy with us. Have we not prospered beyond any other church in these Southern and Western States. Is not our church the leading church in all this region? But we are asked to change to help our extremists or our border Conferences. But what of the body? Must we paralyze the body to help the extremists? Poor policy, that! Would we not endanger our property by such a change? Would we likely grow any faster in Colorado, California or Montana? Had we not better accept the inevitable, and turn toward New Mexico and Mexico where the way is fully open to us, than by endeavoring to picket a line on the Northern Rivers and Lakes, where we can never prosper? We hope our Conferences will closely consider this question and vote wisely when the time comes. We are doing well and prospering exceedingly, shall we endanger this by a change, which, to say the least of it, is an experiment. If our name has not injured us in Illinois, and our good brother Murchison found it better than Episcopal Methodist, why should we undertake another at this time? Our name is a part of our history, and both must live together. There were very few petitions asking for this change in 1882, and we feel certain that all change will be defeated in 1886. We feel this, because we know our people neither desire or ask it, and we really think any change would be a real injury. Let our name remain M. E. Church, South, and our future prosperity is an assured fact.

EDITORIAL CORRESPONDENCE

Leaving Clarksville on Friday morning, June 12th, we were soon at the nice town of Plumerville, and comfortably quartered with Mr. Hobbs. Brother Tarleton was awaiting our arrival, and aided us to our home, and then left us to sleep, rest and write 'til 5 p. m., when we left for Springfield, where we had an appointment to preach at 8. The road was good, our team fresh, and Bro. T. every inch a driver, and in a little over two hours we were in front of the parsonage in S. A splendid supper and one hours rest, with a good congregation, made preaching a rather light task, but this was one instance where this scribe fully acknowledged

his inability to fill the place of one who had been published, at least by a few. It was noised abroad that a man would preach who had been to Jerusalem and heaven. Saturday, at 6 a. m., we were off for Clinton, the county site of Van Buren county. The day was hot, but the road was very good, and our company better; so we had a very pleasant time, and by 2 p. m. we were at another parsonage and soon sound asleep. Lectured at 8 p. m. on the Holy Land and Egypt. Sunday was a lovely June day, and we preached the commencement sermon of the Clinton Male and Female Academy at 11, at 8 we lectured the boys and girls, and at 8 preached to a crowded house. Seven persons were received into the church and three children baptized. Monday homeward bound. A narrow gauged buggy with a broad gauged road combined with a large and rapidly pulling horse, made travelling rather difficult, but we made good time. Got cherries and a lunch with Mr. Billy Smith at 11:30, and a good dinner at the parsonage in S. at 2. Here Bro. Tarleton turned us over to Bro. Gardner to see us to Plumerville. We had a better buggy, but a much slower horse, the fact is, Bango Ben Butler is a failure as a buggy horse, and we made slow time. However we were in full time to rest and preach to a large crowd at night. Several asked the prayers of the church, and it was a meeting of great spiritual power. We made a talk for the METHODIST, and added several to our list. The preacher took notes and will soon act on the instruction given and add others to our list. We found splendid people all the way we traveled, and every where saw signs of prosperity. This was our first visit to Van Buren county. We found it one of the very best in the State, and we would recommend our people of West Tennessee and North Mississippi to see it and look for homes in this rich and healthy country. It is one of the best natural roads we ever traveled in life, from Plumerville to Clinton. The scenery in many places is very picturesque, and in and about Clinton it is simply majestic and beautiful. We had a delightful trip and found the Clinton Male and Female Academy enjoying great prosperity. We added nearly forty names to our subscription list by this trip. Many thanks to all my brethren. Brother Tarleton is starting out for the Commentaries, and he will get them. He is a great worker, and has done much to build up the church in Van Buren county. Our church is growing, the county is prospering, and they will never send such another man to the Legislature as poor old Millsaps. May Arkansas never have any more such men as Hudgins, Millsaps and old man Baker in her legislative halls. Such men only disgrace the state, and we beg our people to do better. Old man Baker is a good, clever, honest old man, but no more fit to be a representative than a child is to be a man. These men are too ignorant to start with our legislators; but we will stop for our people will never do the like again. Home for a week and then District Conferences for a few weeks in rapid succession.

Stop the Leak.

Methodism has lost multitudes from her communion who have entered other folds. Her revivals have helped to swell the Episcopal, Baptist, Presbyterian and other churches. This is very well—perhaps a part of her providential mission. But we cannot doubt that many who go off from us, especially of our young people, are drawn away by social influences. How shall we hold our people? How shall we keep the children of Methodists in the church of their fathers and mothers? A grave question, this! The answer is clear, we must have a more thorough indoctrination in the principles of our faith. Our people must read more. The only way to stop the leak at this point is to train our young converts and members in those great truths which distinguish us as a denomination. A revival that gathers in of all sorts needs to be followed by close work if we would make intelligent Methodists. The "Oxford League" offers a simple, cheap and pleasant course of thoroughly Methodist reading. We ought to have a "League" in every

congregation. It will be a center of light and energy. As a means of popular christian culture it is admirably adapted to secure a higher type of intelligent piety. Any pastor can work it. Some Arkansas preachers have started it. Let others give it a trial. Write to me at Memphis, Tenn., for circulars, constitution, etc., telling how to start.

S. A. STEEL.

Letter from Mrs. M. L. Kavanaugh.

Brother Winfield places me under obligations which I cannot escape without compliance with the requisition. Unsolicited he sends me the ARKANSAS METHODIST, with kind words of remembrance, saying that "the only charge is an occasional letter." The paper I receive gladly and place it with other like visitors from home States; but the pay—well I must lay aside some hesitations in my mind, and try to return something for value received. But where shall I begin? You strike a tender chord when you say Bishop Kavanaugh loved Arkansas and Arkansas loved the Bishop and his wife.

That recollection takes me back to the days when our revered Bishop from time to time visited your State, and in later years I was permitted to accompany him in his journeyings. Then comes the pleasant spots of our visitations, Little Rock, Pine Bluff, Augusta, Searcy, Helena, whose gifted minister stationed at that time contributed to our pleasant visit, and when the news came that the sainted man of God had gone to his rest, this brother sent forth the most touching, poetic tribute to the memory of our departed Bishop, every line true to the life. Yes, our intercourse through Arkansas was very pleasant, and the remembrance of friends in that State will bear us company along the lone pathway now threading its way up to the gate of heaven.

We must not go back too far, dear friends, in our retrospection. I have grown old very fast since 19th March, 1884, and must veil the past that I may live the present as a christian submitting to the decree of our heavenly Father.

My present abiding home is in Petaluma, 40 miles from San Francisco, connected by pleasant transportation of cars and steamers. This home of my only child, a daughter, and her children. My son-in-law has lived 25 years in that place and has spared no pains or labor to make it a beautiful home; but I think I will have to retain some of the features of my past life, and wander around and make my journeyings with the people of my church. I have been spending some days in this place, where we have a very pretty church, a pleasant membership and most excellent pastor, Rev. C. B. Riddick. Will go from here to Colusa, visiting friends who have entertained us in other pleasant visits to their growing place, the present pastor, Rev. T. B. Anderson, whom you have met in Nashville, and perhaps other places.

I find my greatest comfort in meeting the people of my church, who have very kindly and tenderly welcomed me back to their favoured land. Of this beautiful country I will say nothing at present. I simply in this accept your proposition. If you think it worthy of a place in your excellent paper will send you an occasional letter.

M. L. KAVANAUGH.

San Francisco, Cal., June 1, 1885.

"Hello!" we heard one man say to another the other day. "I didn't know you at first, why? you look ten years younger than you did when I saw you last." "I feel ten years younger," was the reply. "You know I used to be under the weather all the time and gave up expecting to be any better. The doctor said I had consumption. I was terribly weak, had night-sweats, cough, no appetite and lost flesh. I saw Dr. Pierce's 'Golden Medical Discovery' advertised and thought it would do no harm if it did no good. It has cured me. I am a new man because I am a well one."

Notice.

The time of the Fayetteville District Conference is changed to July 30. This change is made in order to secure the presence of some visitors who could not be had at the time formerly given. On the preceding night, July 29th, the introductory sermon by Bro. Burns will be delivered. The Quarterly Conference for Bentonville and Rogers will be July 29th, that of the Boonsboro circuit will be held July 25 and 26, in accordance with the above change.

JAS. A. ANDERSON.

To the Memory of Wm Woodruff, Sr.

We come to lay a friendly hand on the departed worth. Wm. E. W. was no common man, we view him from a mental stand-point. In him we had striking instance of the power will and the genius of our institutions. He was born of respectable parents, and was early age bound out to learn a trade. Arriving at year's maturity, his mighty energy and powerful brain were eager to rush into the conflict of life. He had performed a noble part in the war of 1812, and was a pensioner of his country's gratitude and bounty. He was born in 1795, in New York state, and in 1817 he bade adieu to his native forests to find a home in the mighty west. Passing a time in Wheeling, Va., the falls on the Ohio, (now Louisville,) Nashville and Franklin, Tenn., we find him in 1819 at the new Capital of Arkansas Territory, established at the Post of Arkansas, editor and proprietor of the first paper published in this State. He called it the Gazette, and it still survives him under the same name. In 1821 he moved to Little Rock with his paper, and (with only two or three short intervals,) he continued as editor in chief till 1853, when he bade adieu to political strife and retired to the shades of private life. He was a man of too much will power and industry to remain quiet, but with the same untiring energy that had made him first and foremost as one of the great political leaders of this State, he pursued his private business, till with competence and old age he gracefully retired from the busy scenes of life to set his house in order and prepare for the audience chamber of the Great Judge. Having performed a great part in moulding the sentiment of the political party of which he was a lifelong member and admirer, he watched with great earnestness to the last to see the effect of his teachings, and to see the correctness of his views. He lived to see the country under the old administration, and Arkansas moving with giant strides to the front rank of the States. He performed no mean part in the conflicts of the past, and was one of the chief actors in both the formative and progressive periods of our history. He wielded a keen blade and the sound of his battle-axe was always heard in the surging battle between the two great political parties of the State. "There were giants in those days," and the subject of this sketch was inferior to none. His manner was always mild, and he never forgot under any circumstances to be a gentleman, and to recognize the rights of his antagonist. He wrote with great ease and fluency, always using the logic of strong argument, clothed in mildest words, and never condescending to the coarse and vulgar. His friends greatly admired and trusted him, and his enemies were forced to respect him. His character was as pure and unspiced as his conduct was unselfish and his spirit charitable. He was a humanitarian, a gentleman, and a christian, and these three blended in one form perfect as being as can be found on this earth. He moved among his fellows as a friend to all and an enemy to none. His genial spirit and confident nature fitted him well for a true and trusty friend and counsellor, and he was much sought after. Few men have ever lived that had as little regret, or as much to enjoy in his evening as Wm. Woodruff. He grew old gracefully, and never lost his freshness of spirit or exuberance of youth. His was a happy home. Here his presence was a benediction, and his absence a felt sorrow. His loved and trusted him, and he was the great central figure of all his children. His morning was a struggle between gleams of light gathering clouds; his midday a combination of storm and calm, and evening was one of uninterrupted sunshine. For nearly ninety years he moved among men of the world and for a goodly number of years walked with God, and now he has for God has taken him. He said with Caesar, "Veni, Vidi, but he said with Christ's servant Paul, "I have fought the good fight. His sun has set on the eternal hill tops of immortality, and over there under the tree of life his family and friends may see him again. May the Lord help us all to meet him in glory.

ARKANSAS METHODIST

SATURDAY, JUNE 27, 1885.

District Conferences.

Newport district conference convenes at Pocahontas July 9, '85. M. M. Smith, P. E.

Jonesboro district conference convenes at Paragould, July 9, '85. S. L. Cochran, P. E.

Batesville district conference and Sunday-school conference convene at Salem, Fulton county, July 16, '85. H. M. Granade, P. E.

Monticello district conference convenes at Rock Springs, July 16, '85. T. H. Ware, P. E.

Ft. Smith district conference convenes at Paris, July 16, '85. Rev. M. E. Butt, P. E.

Washington district conference convenes at Pump Springs camp ground, July 22, '85. D. T. Holmes, P. E.

Fayetteville district conference convenes at Rogers, July 30, '85. James A. Anderson, P. E.

Camden district conference convenes at Atlanta, July 23, '85. J. J. Jenkins, P. E.

Pine Bluff district conference convenes at Toledo, July 23, '85. J. H. Riggan, P. E.

Little Rock district conference convenes at Benton, July 23, '85. C. C. Godden, P. E.

Searcy district conference convenes at Frenchman's mountain, July 29, '85. F. A. Jeffett, P. E.

To the Preachers of Clarksville District Conference:

DEAR BRETHREN:—Please send me the names of your local preachers and delegates to the District Conference soon to be held at Mulberry. Please send them without delay; and if any of the preachers intend bringing their wives, they will please inform me at once. G. W. BOYLS, P. C. June 13th, 1885.

To the Preachers and Delegates of the Fort Smith District:

DEAR BRETHREN:—Our District Conference will convene at Paris, July 16th. Please write me immediately how you will come—if by private conveyance, how many horses? There will be room for the wives of all the preachers, so bring them along, brethren. Fraternally, BENJ. C. MATTHEWS. Paris, Ark., June 13, 1885.

In a pianoforte for private home use, the very first and chief requisite is refinement and purity of tone. For use in a concert or other large room this is not so important, as the roughness of tone is not so perceptible. The new Upright Pianos of the Mason & Hamlin Organ Company have this for their prominent attraction, that their tones are so pure and free from all noise without pitch. In part, this comes from their new method of fastenings instead of by mere pins driven into wood.—[Boston Traveller.

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NOTICE.

All the preachers of Jonesboro District will please send me the names of all their local preachers and delegates to the District Conference, July 9th, to be held in Paragould; and all preachers and delegates that expect to bring their wives, also visiting brethren will please drop me a card, so I will know how to prepare homes for all. The members of the District Conference will please report themselves at the Methodist church, where they will be cared for. My address is Bethel, Green county, Ark. W. R. FOSTER.



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And EVERY SPECIES OF ITCHING, Scaly, Pimply, Inherited, Scrofulous, and Contagious Diseases of the Blood, Skin, and Scalp, with Loss of Hair, from infancy to old age, are positively cured by the CUTICURA REMEDIES. CUTICURA RESOLVENT, the new blood purifier, cleanses the blood and perspiration of impurities and poisonous elements, and thus removes the cause. CUTICURA, the great Skin Cure, instantly allays itching and inflammation, clears the skin, and Scalp, heals Ulcers and Sores, and restores the Hair. CUTICURA SOAP, an exquisite Skin Beautifier and Toilet Requisite, prepared from Cuticura, is indispensable in treating Skin Diseases, Baby Humors, Skin Blemishes, Chapped and Oily Skin. Sold everywhere. Price: CUTICURA, 50c.; RESOLVENT, \$1; SOAP, 25c. Prepared by the POTTER DRUG AND CHEMICAL CO., BOSTON, MASS. Send for "How to Cure Skin Diseases."

Warning Order.

In the Pulaski Chancery Court. Jennie Roe, Plaintiff. vs. H. B. Roe, Defendant. The defendant, H. B. Roe, is warned to appear in this court within thirty days, and answer the complaint of the plaintiff, Jennie Roe. J. W. CALLAWAY, Clerk. A true copy from the record. [Attest:] J. W. CALLAWAY, Clerk. F. G. Lusk, for Plaintiff. Z. P. H. Farr, Atty ad litem. May 22, 1885. June 6-4t

Warning Order.

In the J. P. Court of L. B. Perkins, Justice of the Peace, in and for Hill Township, Pulaski County, Ark. Baldwin & Caldwell, Plaintiffs. vs. M. R. White, Defendant. The defendant, M. R. White, is warned to appear in this court, on or before the 15th day of July, 1885, and answer the complaint of the plaintiffs, Baldwin & Caldwell. L. B. PERKINS, J. P. May 23, 1885. June 6-4t

MARKETS.

Corrected weekly by E. D. Smith & Co., 622 Main Street.

PRODUCE.

Creamery Butter	25 to 30c.
Dairy Butter	20 to 25c.
Eggs—Retail	12½c per doz.
Eggs—by the case	11c per doz.
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PROVISIONS.

Bulk meats—long clear DS	6 7-8
Bulk meats—short clear DS	7 ¼
Breakfast Bacon	12 ½ to 13 ½
Sugar Cured Hams	12 1-2 to 15
Lard, tierce	7 ¾
“ half tierce	8 ¼
“ buckets	10
Cotton seed oil	60 per gal
Flour	5 00 to 7 00 per bbl.

GROCERIES—IN ROUND LOTS.

Coffee	10 to 14 ½c
Sugar	6 ½ to 8 ½c
Molasses—New Orleans	35 to 60c
Rice	6 ½ to 7 ¾
Salt	\$1 50 to \$1 65
Corn Meal—per brl	\$3 25 to \$4 25
Crackers	5 ½ to 8c
Ginger snaps	9 to 12 ½
Cheese	10 to 14 ½
Candy	10 to 20c
Coal Oil	05 to —c.
Eupion	25c per gal.
Grain—oats,	55 to 60
corn, shelled,	70c per bu
“ in ear	60c per bu
Hay—prime per ton	10 00 to 12 50

HIDES.

Dry Hides	12 ½ to 15c
Dry Salt	12 to 12 ½
Green Salt	7 to 8

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Thursday and Friday, students will be examined and classes organized.

Sunday, 7th, at 11, a.m., the Opening Sermon, by Rev. W. E. Parham, A. M., F. M.—A Lecture or Sermon for the benefit of the two organized Literary Societies, and a Young Men's Christian Association to be organized.

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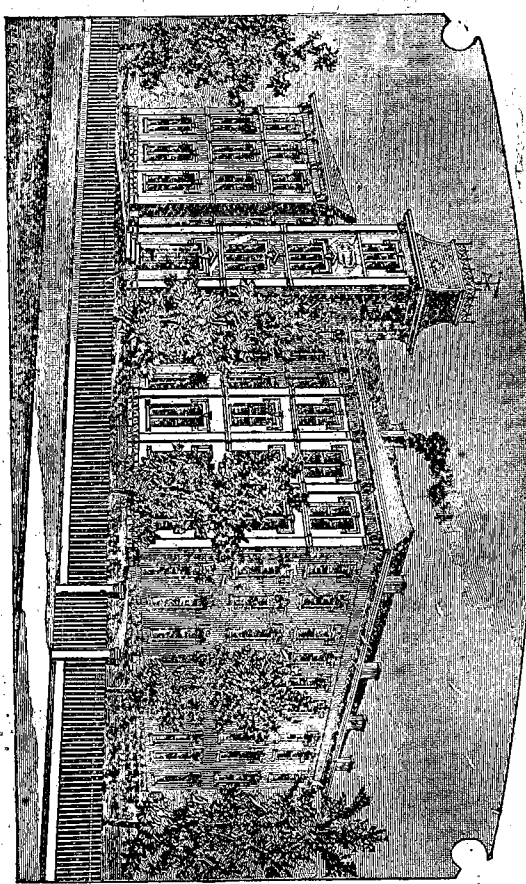
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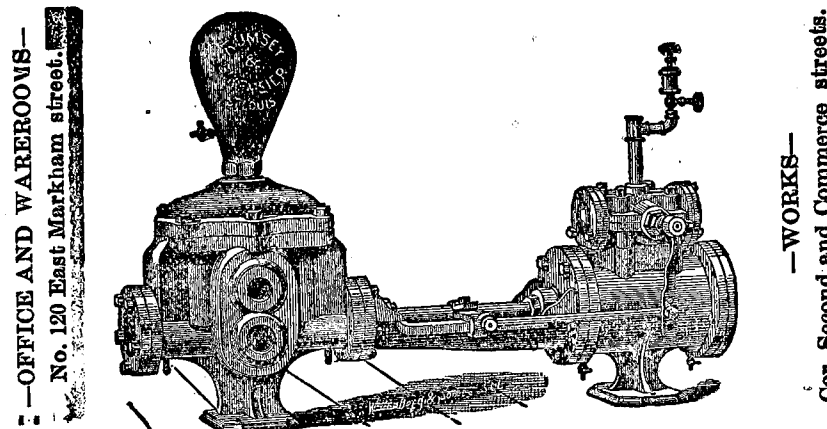
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ARKANSAS METHODIST.

SATURDAY, JUNE 27, 1885.

Little Helpers.

H. M. GRANADE, Editor.
Batesville, Ark.

The Ferry Boy.

He was so full of energy and ambition to make money that he wanted a boat of his own. When he was fourteen years old he borrowed one hundred dollars from his father to build his boat. Quite a venture for a boy. But when his boat was finished, and he began business for himself he felt large no doubt. Every time he set a passenger or any vehicle across the river, it brought him a little cash. In one year he had enough to pay back the one hundred borrowed dollars. By-and-by he had made enough to own another boat. Then he bought a steamboat. Still later he became a great ship owner. In middle life he controlled the great ocean commerce. Then he went into the railroad business, and had long lines of steam cars running across the continent. He could go anywhere, cross any river or ocean. When he was eighty years old he owned eighty millions of dollars worth of property. I imagine my little readers wish they could do even half so well. But wait a little. This wonderful ferry comes at last to a narrow, deep river he could not cross. He has no boat that can stem its dark and stormy waters; no bridge that he can build will span its narrow course. Not all his millions will buy a ticket or pay a passage over this wonderful stream. And yet he must pass to the other side. It is what we call the "river of death," and the rich must die as well as the poor.

What will he do? His whole eighty years have been spent in laying up treasures here on earth, and now he is too poor to pay his way into the city of heaven. His time is short. Will the great King who rules on both sides of this death-stream not let this great, rich ferryman over on a free pass? No. "Except a man be born again he can not enter into the kingdom of God." And there he lies all wasted and worn on the bank of the last river. Hear him cry like a poor beggar: "O, spare me, that I may recover strength before I go hence and be no more!" What a time of solemn hurry and awful praying! God's people were sent for to tell this poor lost man how to get over this dark river. They did all they could, and left him in the hands of him who "rides upon the storm," as he launched out all naked and alone upon the cold waters of death. He brought nothing into this world, and can carry nothing out with him. O, Lord, teach us so to number our days, that we may apply our hearts into wisdom, and not leave off this great matter of preparation for death and heaven to the last day, as did the great ferryman, Vanderbilt.

BROTHER GRANADE:—If I am not too late please send me one of your tin banks, as I want to be one of your "Little Helpers." I will try and earn some money to put in it. Excuse bad writing. One of your "Little Helpers."
G. W. VANCE.
Russellville, Ark.

We are always glad to let any boy or girl into our little band who is willing to work. I send you the bank, which I hope you may fill for the good cause of Missions. But fall not to lay up for yourself a great treasure in heaven. Jesus says: "If you love me, keep my commandments." Let us all do our best.

Boys and girls, thank God that you live in a land that is enjoying the bright smile of a risen Saviour, and lay up your pennies that the message of salvation may be carried to the villages and towns where Christ's voice was first heard." In many places where Jesus preached, the gospel is not heard now. Let us send it there.

A vain fop sporting a very fine hat in the presence of a plain man of sense, heard it said: "How shabby it looks to see a ten dollar hat on a ten cent head."

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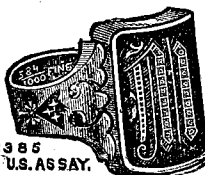
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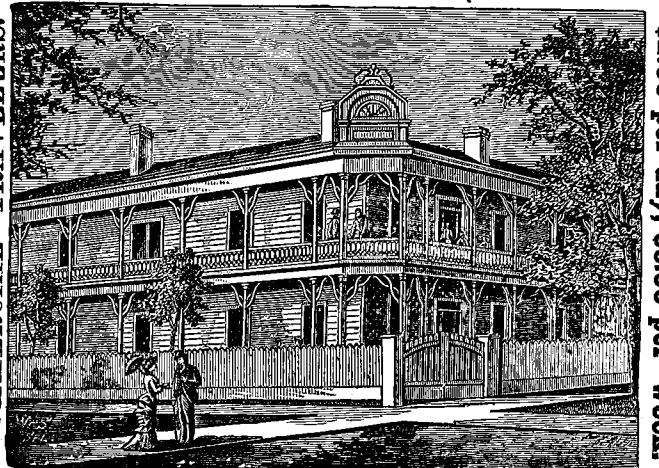
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THE ARKANSAS METHODIST.

SATURDAY, JUNE 27, 1885.

OBITUARIES.

WELCH.—Mrs. Mary E., wife of John C. Welch, was born in Rockingham Co., N. C., Sept. 24, 1838; moved with her parents to Arkansas in 1855; was married Dec. 28, 1858, and died at her home near Tulip, Dallas county, March 18, 1885. The writer of this brief sketch will cherish the memory of this christian woman with mournful pleasure. She was a good woman, not impulsive or very demonstrative in her religious life, but fixed in faith, consistent in her walk, and true always to her profession. It was at the fireside she did her best work, and the bereaved ones there feel more deeply than any one else the loss of her godly example. But sorrowing husband and children there is sweet comfort for you in the words of Jesus, and the well assured fact of her truly christian life and peaceful death. She has bid adieu to suffering, and received an abundant entrance into the everlasting kingdom of our Lord Jesus Christ. May grace sustain, and ultimately bring husband and children to meet again, where there is no sickness, sorrow, pain or death.

J. E. CALDWELL.

Tulip, May 11, 1885.

BRYSON.—Sister Mary E. Bryson was born in Alabama, in 1841; her maiden name was Weiser; professed religion in her 15th year, and joined the Missionary Baptist church, in which she lived faithful to every vow of her church. Her parents died when she was young, and she lived with an uncle who emigrated to Texas in the early part of the war. The 4th day of January, 1864, she was married to Brother Berry D. Bryson, a faithful man of God. In 1868 she united with the Methodist Episcopal Church, South, with her husband, and was a consistent member until death summoned her to the church above, April 10, 1885, in Yell Co., Ark. Her life proved the genuineness of her faith. At her home the itinerant always found a welcome, and in her a kind, sympathizing friend. Her death was a befitting close to such a life. She had peace in her last hours, undisturbed by fear or doubt; a faith that triumphed over all; that lighted up the dark valley and shadow of death, and revealed to her exulting spirit the glory of the inheritance of the saints in light, with the comfortable assurance, as she expressed it herself, of her part therein. Sister Bryson was a child of much sorrow; she survived all her father's family. He alone who counts and treasures up our tears could know the deep sorrow she endured, but all is peace now, forever. Her funeral was attended by the Rev. N. D. Ash, a faithful local preacher, in the presence of many of her friends, and her body deposited in the city of the dead to await the resurrection morn. She leaves a husband to mourn her departure. May He "who tempereth the wind to the shorn lamb," minister abundantly in the consolation of his grace to our bereaved prother.

G. W. DAMAN, P. C.

Nashville Christian Advocate please copy.
Dardanelle, May 14, 1885.

TOONE.—L. Mildred Toone (nee Hoskins), was born in Caldwell Co., Ky., Dec. 24, 1841, and removed with her parents to Bradley county, Ark., in 1849; was married to Alexander Toone in Feb'y, 1860; was subsequently left a widow the next year. Sister Toone was converted to God, and joined the Methodist church in October, 1869; removed to Garland county, Ark., and died April 13, 1885. In the loss of Sister Toone we realize the departure of a mother in Israel so complaisant, and true; ever bearing, without murmuring, the cross of Christ. Our hearts grow sad at missing the happy face that so often adorned our church, but weep not dear friends. Though no more we hear that loving voice here, she is chanting her God-like strains in the paradise of God. She has fallen on sleep, and is awaiting our arrival on "yonders golden shore." We shall meet again in the sweet by-and-by.

W. A. FREEMAN, Pastor.

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Office—112 West Seventh street, near corner Seventh and Main.
Residence—Corner Fifteen and Arch.
Sept. 13 '84-ly.

Dr. J. J. McAlmont.
OFFICE—213 East Eighth Street.
RESIDENCE—800 Cumberland Street.
Oct. 11 '84-ly.

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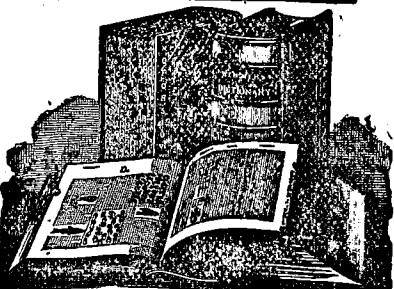
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SATURDAY, JUNE 27, 1885.

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Six Months " " 75

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Space	1 mo.	3 mo.	6 mo.	1 yr.
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3 Squares	8 00	12 00	18 00	30 00
1/2 column	15 00	25 00	35 00	60 00

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When the number of insertions is not specified, the advertisement will be inserted until forbid, and charged for accordingly.

No communication will be published unless the author's name is known by the editor.

All communications for publication or on business, should be addressed to ARKANSAS METHODIST.

ANNOUNCEMENTS.

We are authorized to announce Hon. D. E. Barker, of Drew, as a candidate for the Forty-ninth Congress from the Third District, subject to the action of the Democratic Nominating Convention.

We are authorized to announce Judge J. T. Bearden, of Ouachita, as a candidate for the Forty-ninth Congress from the Third District, subject to the action of the Democratic Nominating Convention.

We are authorized to announce Hon. Thomas C. McRae, of Nevada, as a candidate for the Forty-ninth Congress from the Third District, subject to the action of the Democratic Nominating Convention.

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This house, formerly known as the Commercial Hotel, is prepared to accommodate the traveling public, and also to furnish rooms and good board to regular monthly boarders. This house is well furnished, is clean and neat, and the servants are polite and attentive. The table is well supplied with good eatables, well cooked and served in very satisfactory style. The Kansas City meat, imported by the Goyer Cold Storage Company, is used and is very desirable to lovers of good meat. This house is conducted with a view more to the comfort and convenience of the guests than to style and fashion. No. 11 Jefferson Street, Memphis, Tenn.

Dudley E. Jones Co., Little Rock, sells feed cutters, corn and cane mills.

Our Argenta friends across the river are happy over their new paper, the "Argenta Incident." Warner is a live man and will make a live paper. Success to you.

Mrs. Myra Vaughn has gone on a visit to her son, Milton, who is a student at Albert University, New York. She will take in his commencement and then spend the summer vacation in the Northern resorts of pleasure and health. We wish her a very pleasant trip and safe return to her home and friends who will miss her much.

Reception of Y. M. C. A.

The rooms of the Y. M. C. A. were formally opened on the night of the 22nd. The programme was a good one, and was delightfully executed. A large and very brilliant audience was in attendance, and everything moved off in splendid style. The secretary, Mr. E. S. Chipley, deserves great credit, and with the help of the woman's Auxiliary, he will certainly make the Association a great success. Last Monday night's meeting was a grand event for our city, and we call on all good people to second this movement by a hearty co-operation.

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QUARTERLY MEETINGS.

ARKANSAS CONFERENCE.

Fort Smith District—Third Round.
M. E. Butt, P. E.
Charleston, June 13 14
Fort Smith Station, 20, 21
Waldron, 27, 28
Cantham, July 1.
Fourche, 4, 5.
Fort Smith Circuit, 11, 12
Paris and Roseville, 16, 19
National Springs, 21
Magazine, 23
Booneville, 25, 26
Greenwood, Aug 1, 2
Witcherville, 3, 4
Hackett City, 8, 8
District Conference at Paris, July 16 and 19.

Yellville District—Third Round.

T. M. C. Birmingham, P. E.
Valley Springs, at Kings' Prairie, June 20, 21.
Yellville circuit, 27, 28
Yellville and Harrison sta, at Yellville, July 4, 5.
Lead Hill, at Sugar Orchard, 11, 12.
Berryville, at Berryville, 19, 20
Mountain Home, at Big Pond, 25, 26
Big Flat circuit, at Cold Water, Aug 1, 2
Copeland, at Red River, 8, 9
Wiley's Cove circuit, at Mapel Grove, 11, 12
Wilcoxon, at Bethel 15, 16,
Carrollton, at Fairview, 19, 20
Huntsville, at —, 22, 23
Eureka Springs sta, 29 30
District Conference at Berryville, July 16-19. Opening sermon Wednesday evening, by Rev. Alex Mathis.

WHITE RIVER CONFERENCE.

Searcy District—Third Round
F. A. Jeffett, P. E.
Augusta sta, June 27, 28.
Argenta miss, July 4, 5.
Searcy sta, 11, 12.
Beebe ct, 18, 19.
Bayou Meto ct, 25, 26.
Mineral ct, August 1, 2.
El Paso ct, 8, 9.
Judsonia ct, 15, 16.
Searcy ct, 22, 23.
Gum Springs ct, 29, 30.
Cleburne miss, September 1, 2.
Union and Revels, 5, 6.

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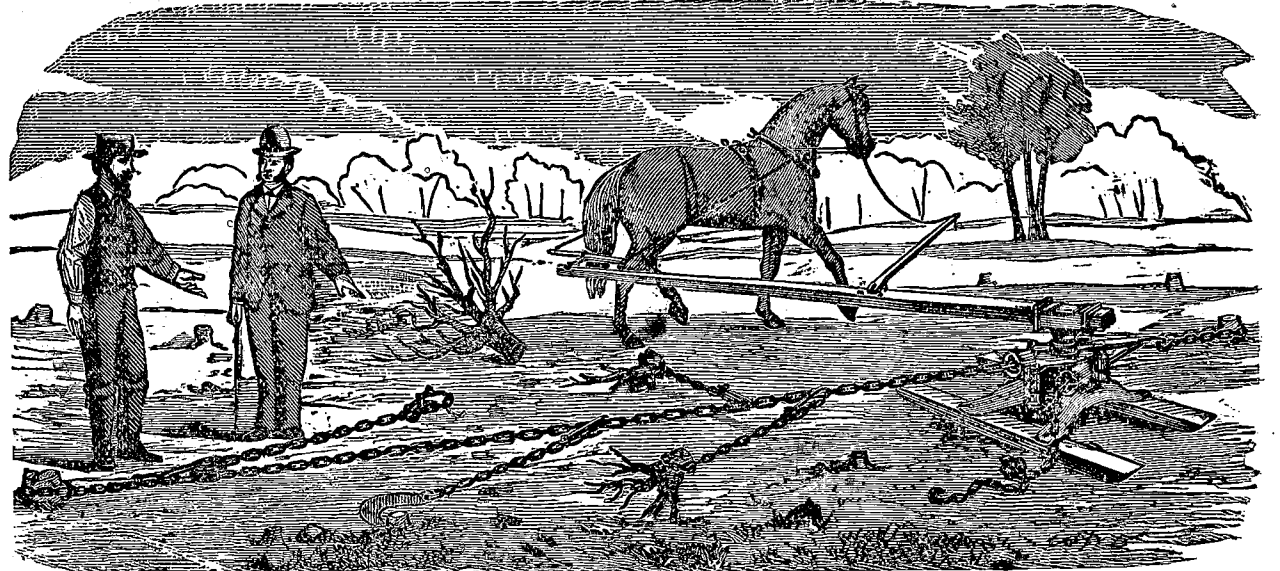
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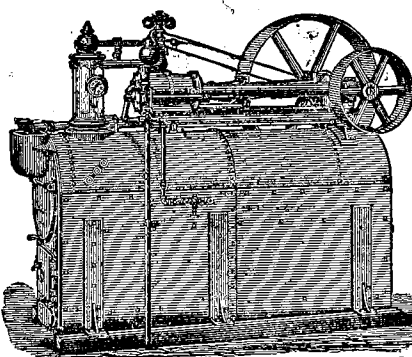
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