

ARKANSAS METHODIST.

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

REV. A. R. WINFIELD, D. D., { Editors,
REV. JNO. H. DYE, D. D., }

"Speak thou the things which become sound doctrine."

TERMS, { IN ADVANCE.
One Year, \$1 50
Six Months, 75 }

VOL. 4.

LITTLE ROCK, ARKANSAS, AUGUST 15, 1885.

NO. 17

General News.

[Globe-Democrat.]

Marseilles, August 9.—The pestilence apparently ameliorated to-day. Only twenty deaths by cholera are reported. The Mayor, however, classifies persons of 15 years old among the "infants," to diminish the roll. Most of the recent cases made a rapid progress. Among these was that of the leader of the orchestra of the Theatre du Gymnase. Several cases occurred in "the best portion of the city. I hear on the best authority that Toulon is afflicted with Asiatic cholera. There the same course of mistaken secrecy has led to a spread of the disease. Toulon is in a frightful unsanitary condition. As at Marseilles, progress is rapid, and there is a great mortality among children. There were twenty deaths at this point to-day.

THE SCOURGE IN SPAIN.

Madrid, August 9.—There were 4,382 cases of cholera in the plague-stricken districts of Spain on Saturday. The deaths from the disease on that day were 1,639.

Bonfires are burning in Madrid. The epidemic is increasing in Grenada.

ALARM AT BRISTOL, ENGLAND.

Bristol, August 9.—Notwithstanding the timid and cautious verdict of the jury regarding the sailor who died here of "a suspicious disease resembling cholera," a few members of the medical profession doubt that he brought Asiatic cholera from Marseilles. The verdict was aimed at preventing fright. Nevertheless much alarm exists. Frogmore street, where the sailor died, is a densely crowded neighborhood, adjoining the harbor. It lies on a low level, and the houses are old and dilapidated. Bristol generally, though it boasts a low death-rate, is no stronghold of sanitation. It teems with houses of the past generation. Sewage is allowed to stream out into the channels. Its lower classes are herded together in dwellings reeking with filth. Bristolians have a bold method of disposing of their sewage. Closed drains are only partially adopted, and the sewage of some 80,000 population is permitted to flow in an open stream through some of the most congested sections of the city. This gigantic torrent of filth mingles with the Avon. A feeling of alarm will be felt in a modified degree, at all seaports which have commercial relations with this city.

London, August 9.—The Irish people seem to be again playing into the hands of their enemies, by starting a new outbreak of agrarian crimes just when the new Viceroy and the Government seem disposed to trust them to keep the peace. The number of cases of shooting of caretakers is increasing alarmingly, and they now average two per week.

Zanzibar.

A DAMPER ON COLONIAL ENTHUSIASM.

Berlin, August 9.—The Cologne Gazette complains of the procedure of the German agents in Zanzibar, and yarns other expeditions against a repetition. It dwells upon the difficulty of colonizing. The article is a damper on colonial enthusiasm.

Soudan.

NOT READY TO RETURN JUST YET.

Cairo, August 10.—The Government is causing to be circulated throughout Soudan copies of a proclamation exhorting the rebels to return to their allegiance.

Turkey.

EXPULSION OF AMERICANS.

Constantinople, August 9.—United States Consul Heap, at Beyrout, has protested against the proposed expulsion of some American citizens.

Russia.

A WHOLE TOWN DESTROYED.

London, August 9.—Kivachma, a town near Warsaw in Poland, has been destroyed by fire.

State News.

The Third District election occurs the first Monday in September.

Active preparations are going on for the fair at Fort Smith this fall.

Over \$250 have been subscribed for the soldiers' monument at Camden.

Prescott and Texarkana have become imbued with the military ardor.

Col. John Crawford, Ex-Auditor of State, died at his home near Fayetteville, on the 25th ult.

There are 232 patients at the State Lunatic Asylum. The capacity of the institution is taxed to the utmost.

Rev. Wade Preston is now associated with W. F. Joyner in the editorial department of the Little River Pilot.

Three sons of Mrs. Henry Rawles, of Bradley county, were drowned a few days since while bathing in the Saline river.

Prof. Howell, of Morrilton, has been elected to the preparatory department of the A. I. U., and moved his family to Fayetteville.

There has been sufficient rain in Eastern Arkansas, and so large a corn crop as the one now maturing was never before made in the State.

Hon. Jacob Frolich, Ex-Secretary of State, and one of the best officers Arkansas ever had, has gone into the real estate business in Little Rock.

Gen. D. H. Hill, ex-president of the Arkansas Industrial University, has been elected president of the Middle Georgia Military and Agricultural College.

The celebration of the Forty-sixth anniversary of the introduction of Odd Fellowship in this State will take place in Little Rock on the 20th of August.

Governor Hughes has received a letter from the Exposition organization, now the North, Central and South American Exposition, at New Orleans, stating they had decided to give each State making a collective exhibit in the fall \$2,000, and urging Arkansas to participate.

Prescott is all aflame with Christian fever and enthusiasm—1200 to 1500 being in attendance daily upon the revival led by Dixon C. Williams, the evangelist. Up to Wednesday morning there had been 117 conversions; 55 of them professed Tuesday night. Merchants close their doors to attend. Over a dozen ministers from surrounding cities are assisting in the meeting.

August has come with the greatest of Arkansas corn crops secure, and better prospects for cotton than our farmers have known for many years. All that is wanted to insure a bountiful yield of cotton is ordinarily good weather for the coming two or three weeks. A protracted drouth would be quite injurious, but thus far the average summer rainfall has been greater than usual.

The memorial services for General Grant, in this city, were of an imposing character. Religious services were held in several of the churches. An immense audience assembled in the State House yard, where appropriate addresses were delivered by Col. Logan H. Roots and Col. Dan. W. Jones—Union and Confederate veterans alike united in paying respect to the memory of the great Military Chief-tain. We see by our exchanges that appropriate services were held in all the principal towns throughout the State. The death of Gen. Grant was as truly mourned throughout the South as at the North. It is a source of gratitude to the christian people that the last days of the great soldier were sustained by the comforts of religion.

Personal.

Rev. H. M. Granade still "jogs us up." Would that many would follow his example!

Rev. A. S. Scott, of Malvern circuit, has placed us under obligations for his efficient work for the Methodist.

The Messrs. Webb's school opens on the 27th inst. Get your boys ready; Culleoka is the place for them.

We have some circulars of Logan Female College, Russellville, Ky. They can be had on application at this office.

Our Senior is and has been quite ill during the past week. He came home from Rogers on Friday, and has been in bed all the time since.

Our Junior, we learn, is sick, too; he has not put in an appearance for over a week. Something wrong with the newspaper business.

W. M. Robison, the evangelist, is expected at Des Arc very soon; they will build a shed and expect great results from the Lord.

We see from the Nashville Advocate that our old friend, Rev. Guilford Jones, D. D., of the Memphis Conference, is now among the hills of Middle Tennessee.

Rev. Cadesman Pope, President of Millersburg Female College, will be in Arkansas next week. Our Methodist people will give him the patronage he deserves.

Dr. Morton, Louisville, Kentucky, is actively engaged in getting the "Church Extension" in shape. He calls on all the preachers for immediate remittances.

Dr. Allen, superintendent of our missions in China, calls for one hundred and fifty men and women to be sent to that mission during the next five years, beginning in 1886.

Our readers as well as we ourselves, are indebted to our friend, Rev. H. Jewell, for the spicy and condensed news gotten up in this issue. That fine eulogy on Gen. Grant's life was not all he has in store.

Sam. Jones is still a kicking. He goes to Mt. Eagle this week, to take the stiff joints and outside polish out of the high-toned summer resorters there. Success be to him and may he soon come to Little Rock.

Personal mention should be made of the song-book "Holy Manna," by Prof. D. E. Dortch, Columbia, Tenn. We know nothing of music, but we know that Prof. D. generally gets up something worthy of attention. Look out for his 'ad.'

Bishop Keener graduated at Wesleyan University in 1835. Among letters sent to the semi-centennial celebration of his class was one from the Bishop, which is said to have been listened to with profound attention, and at the close of its reading a "tempest of applause" testified the high appreciation of the audience.—[Nashville Advocate.]

We are glad to learn that the Rev. Dr. N. H. D. Wilson, of the North Carolina Conference, who has been in bad health for some time, is regaining his strength. He has been breathing the bracing air and drinking the cool, sparkling waters of upper Carolina. A letter from his own hand announcing his complete restoration would gladden thousands of our readers.—[Nashville Advocate.]

The Marquis of Lorne, son-in-law of the Queen, delivered an address in aid of the building fund of the Dorset Garden Chapel. He contrasted the position of Methodism of to-day with what it was a century ago. Magistrates scarcely cared to shield Wesley from the violence of the mob, but the Wesleyans could now claim the Lord Mayor of London as one of their supporters.—[Nashville Advocate.]

Field Notes.

This week's report begins with a short note from a Kentucky hand, and he is one of the faithful and untiring kind: "I have just closed a very interesting meeting at Mount Herbron which resulted in eight conversions, and the church wonderfully revived. I am now engaged in a good meeting at Stone's Chapel; we had eight penitents last night and the church at work. We all are pleased with your excellent paper. God bless you in your great work." Many thanks, Bro. Evans. You see this is a work in Kentucky, and a part of the Memphis Conference. Wish other brothers would send us reports.

Next comes our Moon without a cloud and shining on Strawberry: "I have closed my first revival with good results. The work is improving and the ARKANSAS METHODIST is prized very highly; we all love the METHODIST, it is a success. May God bless the METHODIST." Indeed he is blessing the METHODIST, my brother, and with a great many such agents as you, we would soon be on the high-tide of prosperity.

Next is the indomitable Jernigan, and he generally is a bearer of good news; it is from Cherry Valley and must be good: "I am in the midst of a good meeting—eight conversions to date—an ex-saloon keeper converted last night. No liquor in Cherry Valley this year. Thank God for his goodness. Our meeting bids fair to be one of great power. Pray for us. Good, better, best, is what is said of the METHODIST."

Next is a son reporting for his sick father. Our brother Craig is a tip-top worker and we are glad he has such a boy as Luther: "My father requested me to say in answer to your postal, that he had been down with flux six weeks, unable to fill his appointment and could do nothing until he recovered. He had been working for you when taken, and will see to the Parrott and other matters as soon as able." Hope our brother will soon be well.

Next is brother A. P. Melton in two installments, and the figures sets off things in first rate style. One from Russellville and the other from London: "Enclosed find postal note for \$3.00, to be credited as follows: F. F. Youngblood, \$1.50; W. J. Fowler, \$1.50. I sent Youngblood's subscription last week and asked you to send Fowler a sample. You did so and the next time he saw me, he gave \$1.50 for the paper. Moral: Send out sample copies as often as possible. We have had a good deal of congestion among us and some deaths, but health is getting better now. We are blessed with a cool wave, but need rain badly. Crops are out short."—"I have been here since Thursday preaching for this people. The meeting has been in progress two weeks and the interest increases rather than diminishes. They are going to build a bush harbor to-day so as to accommodate the crowds. The people walk here every night—some of them from one to six miles. There were about 30 penitents last night. There have been about 85 or 90 conversions to date. There is no telling what the Lord is going to do for this people. The very hardest of sinners yield to the melting influences of this gracious manifestation of God's presence. To God be all the glory." All first rate and he is ever welcome.

Next comes our brother, John M. Moore, recording the death of one of our real workers. It is mournfully sad, and still faith throws heavenly light into the valleys and all is clear above. Rev. T. B. Hoy was a good man. We extend heartfelt sympathies to his family: "With a sad heart

I wish to inform you of the death of our dear friend and brother, T. B. Hoy, which sad event occurred at his home at Millbrook, on the evening of July 31, 1885, after an illness of four days. While this is sad and unexpected, we rejoice to know that his last utterances were "glory to God," and using his own expression he crossed over the river to rest under the shade of the trees. A good man has gone to his eternal reward. May God help us to meet him in glory."

Next comes our brother, A. S. Scott, written from Malvern, and brim full of good news. He is doing good work and we like such reports: "I will begin by saying we had the most delightful District Conference I ever have attended. God gave the spirit and we had a real feast all the time. O! those good folks of Hot Springs; no wonder you liked the folks of that town so, anybody would. Well, we got the benefit of the revival that was going on there. Doctor, that Harry May is a holy man, beyond a doubt; and that noble Withers, who can doubt him, or who can fill his place? Doctor, I heard lots of things while at the District Conference, and the beauty was I never heard them before. I heard big preachers preach and little ones say Amen. I heard Hot Springs folks shout glory to God in the church. I heard some smart people say it was astonishing that Bro. Keith would attempt to criticize Sam Jones. I heard new born shouts go up to God and almost fancied that I could hear the angels in heaven rejoice. I left the town revival for my own work; commenced a meeting 8 miles north of Malvern; was assisted by Bros. John W. Keith and J. W. F. Scott. The meeting was a glorious one; the results were as follows: The church wonderfully warmed up and made anew to God; lots of backsliders reclaimed and some 40 or 50 souls born to God; some 25 or 30 joined the church; it was a good meeting, Doctor, wish you could have been there to have talked about the ARKANSAS METHODIST. I did all I could for you and the M. I think I will get the fifty subscribers yet. God is going to wonderfully bless the Malvern circuit this year. Brethren, I am trying to get better every moment I live, pray for me. Now do as you please about this thing."

Our brother, P. E. Green, renews his subscription to the ARKANSAS METHODIST, and says some good things about that journal.

The next is from Brother James Cox, of Cauthron: "Through your columns I wish to say to the friends of Zion, that the good Lord has revived his work at Cauthron, Scott county; twenty-three conversions; this people revived; to his name be all the glory; better times are being realized and looked for all over the country; many are realizing that the gospel of Christ is the power of God unto salvation, from sin in this world and in heaven after leaving this. The METHODIST is the paper for the times."

Now we will let our brother, M. B. Umsted, finish the week's reports. By the way, we heard some good things of him in Tennessee: "It is a very pleasant task to report when we have a worthy report. Our protracted meeting at Union was a blessing. Bros. Blackwood, Jeffett, Morris and Jones, preached acceptably and above all, the Lord was in the work. Sinners were convicted, mourners converted and the church blessed. I had to close the meeting owing to sickness of myself. Will hold another meeting the 3rd Sunday in September. Come and help me. I think I will get 25 subscribers for our excellent paper by Conference. God bless you."

Subscribe for the ARKANSAS METHODIST.

ARKANSAS METHODIST

ADVOCATE FAMILY.

SATURDAY, AUGUST 15, 1885.

Why I Love the Prayer-Meeting?

BY S. CORNELIUS, D. D.

I love the prayer-meeting because I learned to love it in my earliest youth. Thanks to that parental care which regarded my soul as well as my body. I was taught to fear God from my youth, brought up, as it were, in the courts of the temple. The prayer-meeting no less than the Sabbath services found me always present, and thus I imbibed a reverence for the house of God. I there learned to venerate the good men and women whose fervent prayers and praises went up before God, and their earnest exhortations still echo through the chambers of my soul. Divine truth, insensible to myself, began to gain the assent of my understanding, though not yet of my heart. Afterward, when far away from that dear home, the habit thus early formed carried me still to the prayer-meeting before I had really begun to love prayer. The attendance at prayer-meetings can be but meagre, and the importance attached to them slight, except as christian parents, as far as possible take their families with them there. I love the prayer-meeting because thus early habituated to it.

I love the prayer-meeting because there I first offered true prayer. I had gone there with a heavy heart. My sins had been set in array by the spirit before, and while I suffered God's terrors I was distracted. But there I lost my burden. While others prayed for me, I also prayed, and found a gracious hearing. O what a charm had the prayer-meeting for me from that hour! I went there, thenceforward, not as a mere hearer, but as a believing worshiper. I went there as belonging to that peculiar people, that holy priesthood, who "offer up spiritual sacrifices acceptable to God through Jesus Christ." One prayer-meeting in a week was now no longer enough for me. With the Psalmist, I longed to dwell in God's house, and be still praising him, and never have I gone thither with a praying heart, and come away unblest. Why, then, should I not love the prayer-meeting?

But I have other reasons to love the prayer-meeting. There I have met the choicest, brightest, best of God's people. My experience tells me that the praying christians are the doing christians; the giving christians; yes, and the forgiving ones. True prayer is the acting out of faith, and faith is the root of every grace. Hence, as prayer-meetings are increased in their attendance, their fervor, the church is correspondingly increased in numbers and in graces; "increased with all the increase of God." There, christian fellowship in all good things is promoted, and there, desires for greater holiness are awakened. There, every good cause finds its advocate, and every great promise its earnest pleader. There, the workers of the church go to take counsel of their Master, and thence go out to do his bidding. It is the Aarons and Hurs of the prayer-meeting that uphold the pastor; it is they that sustain the Sabbath-school; it is they that foster the revival; it is they that make supplication for all saints, and feel a pity for all sinners.

Such company as the prayer-meeting afford me I cannot seek too often. There may be hypocritical attendants there; there may be deceived hearts there; but "the Israelite indeed" is sure to be there. Yes, and better still, "the consolation of Israel" is sure to be there.

"In such society as this
My weary soul would rest;
The man who dwells where Jesus is
Must be forever blest."

Strange that any of the professed people of God should underrate the prayer-meeting. "It is only prayer-meeting," some such will say. Only prayer-meeting—only an interview between God and the soul—only an audience with the Deity—only intercourse with saints and the Savior—only earth lifted toward heaven. Is

not the plety of those professed christians, who habitually neglect, and thus by deeds, if not by words, underrate the value of the prayer-meeting more than questionable? Are you such an one? It is characteristic of the wicked to "cast off fear, and restrain prayer before God," wherein do you differ from them? Careless professor of religion, consider thy ways, and may the Lord give thee understanding in all things. Let not your vacant seat be a witness against you at the next prayer-meeting before the eyes of your master; but be henceforward ever a willing and a waiting servant, ready for all work; ready for prayer, and hence ready for service; and leaving a name that will be a memorial of piety and an incentive to zeal long after you are dead. An aged christian made this remark in a prayer-meeting: "I have never allowed any one to attend any more prayer-meetings than myself." The result was that in spirituality of mind, and in earnest labor for Christ, and in his wide-felt influence as a follower of Christ, this good man had no superior. Fellow-christians, adopt the same motto for yourself.

The condition of a prayerless soul is lamentable beyond description; a soul estranged from God, wandering, comet-like, from that orbit of love in which it ought continually to revolve around the throne of its Creator. Prayer, believing prayer, is the only link by which the lost soul can be joined to its Savior. Poor, wandering soul, cast thyself upon his mercy, for "he is able to save unto the uttermost all that come unto God by him."

The Nashville Sunday-school Magazine.

EDITORS METHODIST:—Although more than three-score and ten years old, I am a Sunday-school scholar, regularly attend and recite my Bible lesson, and endeavor to watch my teacher critically, and, with the rest of the class, see that he has Bible authority for what he teaches.

Our Sunday-school Magazine is also a Sunday-school teacher, of many classes, and should be scrupulously exact in all it imparts; more so, because there is generally no one at hand to question its accuracy.

In reading the expository notes for July, in the Magazine, I am led to question whether they will bear the test, at page 11, after stating that Jeroboam had fled to Shishak, King of Egypt, the editor adds:

"He then wished to return to Palestine, but the King of Egypt was unwilling for some reason, to grant him permission, and as an inducement to remain in Egypt, gave him Anu, the queen's sister, in marriage. He then remained a year longer, with Shishak and then returned with his wife and child to his people at Zereda. We see him next at the head of the deputation to Rehoboam" etc.

Now the name "Anu" is not found in our Bible, nor is there any mention of the alleged marriage of Jeroboam to the Queen's sister.

It is stated that at an earlier period, Hadad was married to the then Queen's sister, and after hearing of the death of David and Joab, applied for and was reluctantly granted leave to go; which he did. Has our author confounded these or where does he get his facts?

Our version leaves the inference that immediately upon Solomon's death, his son began to reign.

1st Kings, ix:43: "That they sent at once and called Jeroboam from Egypt."

xii:1-3: "Who came at the head of a delegation, to demand terms of the New King." I see no room for a year's delay, nor can I see why our version—Clark, Kitto, Whedon, Josephus, and others should fail to mention so interesting a circumstance as that so minutely detailed, if true in fact, nor do I see why in case there is traditional authority for the statement, that is not stated as its basis, rather than have the matter authoritatively averred when at least it is very doubtful. On page 16 the author says: "Of all the hosts of Israel none followed Rehoboam, but the tribe of Judah, the other tribes organized with Jeroboam as King" etc. An inexcusable inaccuracy in teaching Bible history to children; the very chapter from which the lesson is taken, that he is explaining, says (v. 21)

"That Rehoboam assembled all the house of Judah with the tribe of Benjamin to fight against the new kingdom."

No one questions the fact that the two tribes always remained together, to which soon after were added most of the Levites (II Cron. xi 12, 13, 14), and before a great while there numbers were swelled by many from Ephraim, Manassah and Simeon. Ch. xv. 9.

At page 26 he says "Ahab was the first King in Israel to marry a Canaanitish woman," etc. This may be true, but as the wives of the preceding Israelitish kings are not given, the author cannot know whether it is true or not; the statement is calculated to mislead. We are told (1 Kings, xvi, 31) that Ahab married the daughter of Ethbaal, King of the Zidonians, which people are not generally named as "Canaanitish," and are supposed to have been worse.

Besides, unless the children are told that the kings of Israel do not include Solomon, who certainly reigned over Israel, they will not understand how it is that Ahab began the business of marrying Canaanitish women, and introducing heathen idolatry.

At page 28, he speaks of Ahab and his wife as "regulating the social and religious usages of thousands of the families of Judah." Another error, he doubtless means Israel, his own kingdom, not Judah the rival one, over which he was without influence.

Please publish this and send copy to the editors of the Magazine with my compliments, perhaps it may have the effect of causing more care in the use of expressions which may mislead without instructing.

C. W. MALONE.

Memphis, Tenn.

The Morrilton District Conference

At Springfield, Ark., was eminently successful, although a Bishop did not preside. I do not mean to disparage the Bishops, however, I want them to understand this especially. The P. E., Rev. S. H. Babcock, conducted the business of the Conference gracefully, courteously and satisfactorily. Twenty-one delegates, including the local preachers, answered the roll call; all the pastors save Rev. Abel C. Ray, were present; he was kept at home by personal and family affliction.

Dr. Winfield was present, and in excellent preaching trim, though a little unwell. He preached twice and lectured once, they were all good efforts. The Conference was so delighted with his labors that they passed a resolution of their high appreciation of his labors, and their desire to have him visit us often.

The ARKANSAS METHODIST was strongly indorsed by speeches, and a resolution pledging to do all in our power to aid in the circulation of the paper was agreed to by a rising vote.

By resolution, Quitman College, under the management of its present president and faculty, was commended to members of church and public at large as a rising institution in all the elements that constitute it as eminently a school that is worthy of a large and generous patronage.

W. W. Garland, M. W. Steel, J. R. Maddox; L. P., and Hartwell Greeson, were elected as delegates to the ensuing Annual Conference; and W. M. Clifton and R. A. Willbanks, alternates.

Conference located the District parsonage at Quitman, and appointed the following committee to get up funds and purchase property: J. J. Tarlton, B. H. Greathouse, J. R. Maddox, W. M. Garner, Thos. Rollow.

Quitman was selected as the place of holding next District Conference. J. F. HALL, Sec'y.

Fort Smith District Conference

Met at the Methodist Church in Paris at 9 a. m., July 16, and closed its labors at 5 p. m. July 18.

The P. E., M. E. Butt, was present and presided over the deliberations of the Conference. The following preachers were in attendance: J. A. Peebles, T. A. Martin, B. Williams, R. P. Hardcastle, B. T. Crews, S. S. Key, James Cox, B. C. Matthews, J. L. Hays, F. M. Moore, M. Southard, J. R. Williams, J. F. Saffold, A. G. Chancy, M. O. Basham, W. H. Grogan. Lay delegates—J. Buttram, D. Henry, A. B. Cox, E. N. McRae, Jesse H.

Bell, M. Bishop, Frank Parke, S. D. Bullock, E. F. Fair, James Cole, M. Stephens, J. A. Bell, J. S. Shibley, E. A. Stevenson and J. C. Armstead.

Visitors present—Rev. F. S. Johnson, P. C., Altus, Rev. V. V. Harland, P. E. Clarksville District, Rev. J. M. Clayton, editor Rising Wave, Dr. A. R. Winfield, editor ARKANSAS METHODIST, and Rev. C. H. Gregory, Altus. During the Conference there was preaching by Revs J. L. Hays, S. S. Key, A. R. Winfield, B. T. Crews, F. M. Moore, M. Butt.

The following committees were appointed by the P. E.:

On motions—B. C. Matthews, J. A. Peebles and A. B. Cox.

Public Worship—B. Williams, R. P. Hardcastle, and J. F. Saffold.

Mission Territory—S. S. Key, C. W. Bishop and A. G. Chancy.

Financial system church work—Frank Parke, J. L. Hays and D. Henry.

Temperance cause—J. A. Peebles, T. A. Martin and W. O. Basham.

Sunday-schools and education—F. M. Moore, B. T. Crews and A. B. Cox.

The committees made reports which were adopted.

Resolutions indorsing the ARKANSAS METHODIST and the Rising Wave were adopted.

Hackett City was selected as the place for next session of the District Conference.

The following delegates were elected to the Annual Conference, to-wit:

J. T. Saffold, Frank Parke, D. Henry and T. C. Humphrey; alternates, J. C. Armstead, J. R. Leard and J. G. Miller.

Resolutions of thanks to the citizens of Paris, to the presiding officers and secretary were adopted.

T. C. HUMPHREY, Sec'y.

Washington District Conference

Convened at Pump Springs camp ground, July 23, at 9 a. m., with Rev. D. T. Holmes, P. E., in the chair.

Rev. J. R. Sanders, of Washington circuit, was elected secretary, and Rev. O. H. Keadle, of Fulton circuit, assistant secretary.

Committees were appointed on all the subjects required to be considered in District Conferences.

Nearly all the traveling, as well as local, preachers were present, besides a good lay delegation. All showed great interest in the proceeding before them, and every session was characterized with brotherly love and spiritual power. All the disciplinary questions were asked, and every part of the church work was closely scrutinized by Bro. Holmes, P. E.

The spiritual state of the church was first inquired into. The reports from the preachers and laymen show the whole district to be in a sad state, religiously, with some few exceptions. But the brethren were very hopeful of better times, now that the Lord had blessed the people with good crops generally, and that the revival season is now upon us, with cheerful prospects of great and good results.

The Sunday-school question was next considered. The reports show some increase in numbers and interest, only too many children in some cases, fail to attend public service after attending Sunday-school, and in one large school too much sport and disorder among the pupils. Some earnest touching, but short, speeches were made on the subject of Sunday-schools, arguing that, if they were the nursery of the church, the conversion and salvation of the children should be the one great end of all the officers and teachers and pastors.

The preachers and laymen next reported on the financial condition of their charges. Many are far behind in collections and some have little hope of getting all at the end of the year, while others felt hopeful of better results, now that most of the people had a fair prospect of an abundant harvest in their crops, and that the Lord was blessing the people with gracious revivals of religion in different places, a happy result of which would make the people more liberal hearted. The subject was very well ventilated by several brethren in short but earnest speeches, and especially did the local preachers and laymen receive enthusiasm on the subject, for after the venerable Dr. Biggs had spoken, together with Bros. S. S. P. Miller, of Richmond; E. Y. Williamson, of Lockesburg; J. P. Holmes, of

Midway circuit; H. J. Hoover and W. D. Gentry, of Brownstown; R. A. Leslie, of Bingen, and others, all the stewards and local preachers present resolved to do better for their pastors when they went back home, by a rising vote and giving Dr. Biggs their hands.

Bros. W. C. Gentry, B. A. White, A. C. Steele and H. B. Timberlake, were elected delegates to the Annual Conference. Bros. R. T. Hearon and J. J. McKinley elected alternates.

Lockesburg was elected as next place of meeting.

The committee on spiritual state of the church, considering the subject of religious literature, reported, among others, the following resolution:

Resolved, That we recommend the ARKANSAS METHODIST, in some respects, as superior to any of the advocate family, and would commend it for its bold denunciation of sin wherever sin is found, and earnestly recommend that no effort be spared to put it in every Methodist family on the District.

Adopted.

JOHN R. SANDERS, Sec'y.

Good Key-Note—Faithful Warning.

The first Conference of the season has been held—Denver. The Secretary writes: "The session was pleasant. The general collections were all a little in excess of assessments—a good key-note for the Conference of 1885. Healthful progress is reported all along the lines."

Talk about the debt of the Board of Missions! There would be no debt in six months—indeed, there would be a little money in the treasury—if each preacher in each Conference would raise his full assessment for Foreign Missions. And why not? If every preacher would give his mind to it, and make a prayerful and persistent effort until Conference, the entire assessment on the church—\$264,000—could be realized. What a consummation! Brethren, the Board has been in debt so long, let us awake, arise, and get out. Reader, resolve that you will be one, and may the Lord assist you to succeed.

No debt is made by an officer of the Board. The appropriations for the support of the Foreign Missions are made by the full Board in annual session—all the Bishops present. The assessments are made at the same time. It is a part of our business to plead with our brethren to raise them in full. If this call should not be heeded—if the full assessment is not met—the Board must remain in debt. We tell you the plain truth. The alternative is before the church.

Please to send us every dollar you have in hand and report the remainder at Conference.

ROBT A. YOUNG,
Sec'y Board of Missions.

Shall we Change the Name of Our Church?

No, for the following reasons:

1. It would not obliterate our record.
2. It would not change our real character.
3. It would not enable any one to think any more of us.
4. It would lead others to impugn our motives.
5. It would not make us more popular.
6. "People and realms, of every tongue," would not flock to our Zion faster than now.
7. Other denominations now hold us in high esteem; all Christendom is proud of us.
8. Our illustrious dead died in the faith as ministers and members of this church, whose historic deeds are written and stored away in the archives of our hearts. To change our name we would feel that we had forsaken them.
9. No church is more prosperous.

J. F. HALL.

AGENTS WANTED!

In every county in Arkansas to sell the World's Renowned Genuine Singer Sewing Machine. We now handle the new High Arm and Oscillating "Singers," something entirely new. Prices greatly reduced. Good wagon furnished free, and liberal commissions paid to canvassers in the country. Call on or address,
THE SINGER MFG CO.,
524 Main Street, Little Rock, Ark.

THE ARKANSAS METHODIST.

SATURDAY, AUGUST 15, 1885.

Temperance.

EDITORS METHODIST:—From my childhood I have wanted to help those who try to help themselves, and as R. Gin is of that class I want to join his class-meeting long enough to put a few words in his column. The people greatly need facts just now, and they ought to have them, and that is why I want to tell what I know to be true in one case.

Three years ago John — lived four miles and a half from the town of —, and he had a wife and two children, forty acres of land and some personal property. It was his custom then to drive into town once a year with a wagon drawn by one mule and an old horse, with his wife seated by him on the one bale of cotton that was the marketable fruit of his years labors.

His wife left the children with a good neighbor and went with him to town, as she said, to keep him sober, — as she said, for she never was known to succeed, or to get him home sooner than 8 or 9 o'clock at night, because town was lively and attractive then. Two years passed away and John drove into town with two mules and with two bales of cotton on a painted wagon, but without his wife.

When I visited his home I found that new buildings had been erected, the little field had been enlarged, the children were newly and well dressed, their mother was singing, and soon a sumptuous meal was ready, and as we enjoyed it together. I asked what had made such a change in things all over the place, and they told me prohibition.

Well, I thought on this: Here is a man in the prime of life; our town used to be so pleasant and attractive to him that he could enjoy the spring and summer days there, and not have to bear the monotony of growing crops; he had an old horse to drive with his strong mule to keep it quiet; he had to gather and handle but one bale of cotton; he didn't have to work among the stumps; he didn't have to come home before noon when he went to town for want of attraction there; and his wife, poor creature! she now has all these new dresses to make; she has to cook twice as many things as she used to, and she doesn't get to go to town and see the cotton sold; she has her husband at home on time for nearly every meal in the month, and she has to go to church nearly every Sunday (for John has joined the church with her and he wants to go) and to visit all she has to sing (and you know some folks don't love to sing at home,) nearly all the time she is about her work, and they say this is the fruits of two years of prohibition.

I have no special objection to any of these things except the increase in labor and I believe that prohibition does increase labor, for John and his wife have twice as much work to do as they did when whiskey was sold and the singing all comes in extra.

We have plenty of whiskey in the town where I am writing this and I see the fellows can come in from the country and rest, and I don't hear any singing, and I am told that the ladies of this place are not troubled with their husbands at home with them all the time, and that people don't have to attend church of Sundays because it is popular and that when they go they don't have to sing.

Now, you prohibition folks can work at its interests if you want to, but I beg you to remember that it will double the amount of honest, hard work in many a household. Remember poor John. HELPER.

A Printer's Error.

Sweet are the uses of adversity, the printer's copy said, but he set it up, sweet are the uses of advertising. Sweet, indeed, to those who in sickness and suffering have seen the advertisement of some sovereign remedy, which upon trial has brought them from death's door. "The best thing I ever saw in my paper was the advertisement of Dr. Pierce's "Golden Medical Discovery" is again and again the testimony of those who have been healed by it of lung disease, bronchial affections, tumors, ulcers, liver complaints and the ills to which flesh is heir.



HUMILIATING ERUPTIONS ITCHING AND BURNING TORTURES

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."

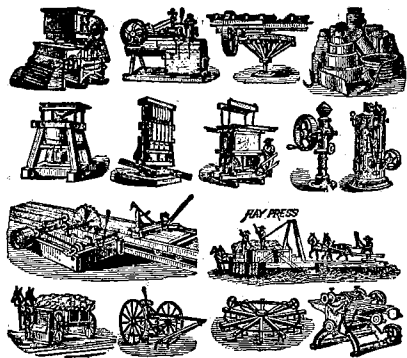
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Taylor's Cherokee Remedy of Sweet Gum and Mullein will cure Cough, Croup and Consumption. Price, 50c. and \$1 a bottle.

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RAILWAYS.

LITTLE ROCK SCHEDULES.

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

St. Louis, Iron Mountain & Southern Ry

Trains going North.	Arrive.	Depart.
Mail and Express.....	2:25 p m	2:45 p m
Texas Express.....	2:55 a m	2:10 a m
Local Freight.....	3:00 p m	4:00 a m
Texas Stock.....	3:45 p m	4:30 a m
Texas Stock.....	10:40 p m	10:45 p m
Trains going S. h.		
Mail and Express.....	12:30 a m	12:45 a m
Texas Express.....	12:10 p m	12:30 p m
Local Freight.....	11:00 p m	4:00 a m
Fast Freight.....	9:10 a m	9:40 a m
Texas Freight.....	1:50 p m	2:25 p m
Texas Freight.....	3:40 a m	4:20 a m

Memphis and Little Rock Railroad.

PASSENGER TRAINS.

No. 1—Leaves Memphis.....	5:10 p m
Arrives at Little Rock.....	12:50 a m
No. 2—Leaves Memphis.....	4:50 a m
Arrives at Little Rock.....	11:55 a m
No. 2—Leaves Little Rock.....	2:50 p m
Arrives at Memphis.....	10:55 p m
No. 4—Leaves Little Rock.....	2:05 a m
Arrives at Memphis.....	8:59 a m

Arkansas Valley Route.

Leave for Fort Smith.....	11:45 a. m.
Arrive from Ft Smith.....	8:15 p. m.
Leave for Arkansas City.....	8:30 p. m.
Leave for Arkansas City (freight).....	7:45 a. m.
Arrive from Arkansas City.....	11:20 a. m.
Arrive from Arkansas City (freight).....	9:45 p. m.

Hot Springs Railroad.

Passenger, depart, Malvern.....	2:45 p m
Freight and Accom. depart Malvern.....	2:40 a m
Passenger arrive Malvern.....	1:10 p m
Freight and Accom. arrive, Malvern.....	5:55 p m

Arkansas Midland Railroad.

Trains.	Depart.	Arrive.
Helena Mixed.....	8.30 p m	10.15 a m
Clarendon Mixed.....	6.00 a m	7.30 p m

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THE ARKANSAS METHODIST.

PUBLISHED WEEKLY.

Entered at the Post office at Little Rock Ark., as second-class mail matter.

Office: 214 1-2 East Markham Street.
LITTLE ROCK, ARKANSAS.

SATURDAY, AUGUST 15, 1885.

Little Rock, June 15, 1885.

I, E. E. SQUIRES, Accountant for Mitchell & Bettis, do hereby certify that 21,840 papers is the number printed for the Arkansas Methodist during the month of May, 1885.

E. E. SQUIRES.

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

JAMES L. DAVIS,
Notary Public.

Somebody asks if St. Paul was a Baptist preacher? Why, certainly not. Didn't he thank God that he had only baptized a few at Corinth? Why that would never do for a Baptist or Campbellite. He was a real itinerant Methodist preacher.

One of our contemporaries says, rascals, like poets, are born not made. Guess he speaks from experience, but then he ought not to judge all men by himself.

"Charity begins at home." That is a mistake, there is no such thing as charity at home, unless you mean the charity of the 13th of 1st Corinthians, where the word means live. If you mean alms giving, helping the poor, or giving to the church, then it must leave home to be charity.

How strange to call paying your minister charity. Is it any more charity to pay him, than it is to pay your lawyer, doctor, or merchant? You degrade him in the estimation of your children, when you speak of him as an object of charity. What, God's ambassador and your religious teacher an object of charity? Brethren, don't say or think that any more. Pay your minister as God's workman what is due him.

One man was provoked by the plain preaching at Rogers and said he intended to try to sell \$100 worth of whiskey on Monday, and he may be sure God will collect revenue from him after awhile. Every dollar of whiskey money is spotted with blood and stained with sin, and what a man sows he shall reap. Your blood money will meet you at the bar of God.

Whenever our people learn that there is more real enjoyment in christian work than there is in worldly amusement or recreations of a doubtful character, our church will progress with more momentum and far less friction. It is the constant aim of the devil to make us believe that we must turn aside from Christ and his work to find enjoyment. Christian, if you trust him it will be at the peril of your life.

Next to the christian ministry we recognize christian motherhood as an auxiliary in converting the world to Christ. Christian mothers are rocking the future manhood and womanhood of the world in their cradles. If you are faithful to your trust, you will not need to rock either grown up manhood or womanhood! Evil will be the day and ruinous the hour when you leave your homes for either rostrum, platform or pulpit.

Woman is heaven's queen of heart and love while she is moving in her appointed orbit and ruling in her domestic sphere, but only let her step out of this and dire disaster is sure to follow. Woman suffrage would be a poor recompense for the demolition of home altars and home influence. Millions of children kneeling at the laps of christian mothers saying, "Now I lay me down to sleep," gives us much more hope and confidence in the world's conversion than all the conventions that can assemble, or all the organizations that can be perfected or put in motion. Let christian mothers do their duty, and then let the Sunday-schools supplement their work and we will soon have a well disciplined and well trained army that will move right forward to the world's conquest for Christ.

SOWING AND REAPING.

The parable of the sower is among the very best of the Great Master's efforts. "A sower went forth to sow!" How natural and life-like! The minister is the sower, the principles and teachings of religion the seed and the world is the field. Four classes of ground or hearers. The way-side, the stony ground, the thorny ground and the good ground. The bad or or difficult is as three to one. If this is to be the ratio, under the most favorable auspices, oh! what watchfulness and earnestness is called for on the part of every true minister of Jesus Christ. Be careful what kind of seed you sow. Look well to the soil. Try to prepare your land. Clear away the trees and stumps, and if possible dig up and eradicate all the poison from the soil possible and prepare your way to introduce the antidote to the remainder. We need sub-soiling now. The time is past for superficial work, if it ever existed. Go farther, and try to prepare for the very best cultivators, and the most improved cultivation. One of the very best places to sow is in the family circle. In many instances you will find well prepared soil, and in almost all you can easily reach the children, and by far the nearest way to the parents hearts is through their children. Never neglect the children. Cultivate them; draw them to you; seek their confidence and gain their love, if possible. Words of kindness will never be forgotten by children, and all little attentions shown them by their pastor will be treasured up as sweet souvenirs and the fruit will be lasting and abundant. Sow in the Sunday-school. Never be too busy to attend your Sunday-school and talk to your children. You may fail to reach the grown folks, but you certainly will not with the children, if you try in the right way. Take care of the lambs, and bring them into the fold. We need to learn the most effectual way of sowing while we are not prepared to recommend Sam Jones or any other man as a model sower, we would earnestly exhort all our ministers to study to find out the very best way possible. Do not stop to mourn forever over a fruitless ministry, but study the methods of successful ministers, and don't answer all convictions to your heart that you ought to be more useful by saying that you are not a revivalist; you may not be in the commonly accepted meaning of that word, but you may be a successful minister in bringing souls to Christ and people into the church. Learn to win souls, and in order to do this, learn to touch men. Many, very many of our preachers never learn how to approach men on the subject of religion, and they never can be successful sowers or reapers without it. We may become what the world calls great pulpit men, but we will never become either evangelist, or revivalist unless we learn this. Begin your years work with the manifest purpose of sowing and reaping. Do not content yourself by saying that it may be your part of the work to sow, and that it is given to others to reap, but determine to do your own reaping as well as sowing. Do not go to work to count your converts or number your members, to indulge in vain boasting; but let God take care of all that and you go forward to sow other fields and reap richer harvests. No minister should think of contenting himself without constant fruit to his ministry. Learn to sow and look for an immediate reaping time. The apostolic plan, as given us upon the day of pentecost, as well as many other occasions, was to have immediate results, in conversions and accessions. Preach with the great value of souls resting on your hearts, and with a firm, conscientious conviction that the gospel is the only panacea for sin and the only power that can save us from sin, and look for immediate and direct results in present convictions and conversions. Give sinners always a chance to ask the prayers of the church and to express their determination to lead a better life. Open the doors of the church every Sabbath, if possible, unless hindered by circumstances unavoidable. Brethren, we exhort you to greater earnestness in your work. Let every preacher in Arkansas, local and traveling, lay this matter to heart, and proceed at once to learn to sow and reap.

EDITORIAL CORRESPONDENCE

Wednesday, July the 28th, with the thermometer in the nineties, we boarded the train at Little Rock bound for Fayetteville and Rogers. Late train and three hot boxes brought us to Russellville over an hour late, but a splendid supper at the White House helped much to give patience and promote comfort. Nearly two hours late when we reached Van Buren, but a cool room and a hearty welcome at Mrs. England's, and we soon forgot all trains and railroads, and were lost in profound sleep. Splendid breakfast and a mighty cool place to stay, and we did not stir much till orders were given to go to the Frisco Depot. Mrs. W. W. Adams, Mrs. Goree and Mrs. Buchanan, made a very nice crowd indeed, and Mrs. Jeffett was with us to Van Buren. At Fayetteville we had a delightful home with our old friend S. K. Stone, and had the privilege of preaching to a nice congregation in Bro. Penn's church that night. He is in great favor with the people. He had left for District Conference, but we shared the hospitality of his home and had the pleasure of dining with his family. Our list will be larger at Fayetteville hereafter. We found there was much dissatisfaction with the action of the Board of Trustees of the A. I. U., and the people do not expect any great good to the University under the new regime. To say the least, it was a very strange action. Off for Rogers at 3 p. m. and at 4:30 we are in the Conference room listening to a discussion of a financial report which we were very sorry to see amended. We need healthy and sturdy blows on that line. P. E. Anderson had the business well in hand, and was presiding like one to the manor born, and every thing was being done in decency and order. The Conference was not large and some of the brethren had to leave for their work so we were found Saturday evening with rather a small purse, but we raised \$50 to pay off the debt on the parsonage, and talked education and paper till we were satisfied, and then we had time to see the Southern Rising Wave get another gale in the way of a fine talk from its untiring editor. We got many subscribers and think we will get many more. Rev. V. V. Harlan, the P. E., of Clarksville District, had been in advance of us and preached to the delight of the Conference. He did not forget to put in some good work for the Central Collegiate Institute. Sunday was a Red Letter Day in Rogers, Love feast at 9; preaching in all the churches at 11; children's meeting at 3, and at night we all moved out in the commons with the star-lit heavens for our covering, and all the seats of the church, as well, brought, and this scribe took his stand on the side walk and talked for one hour to a crowd of perhaps 1000, and never did we see better attention. Some six or eight conversions that night, and very many expressed a determination to forsake sin and serve God. We left P. E. and P. C. with other brethren to carry on the meeting, while we proceeded to fill an appointment at Elm Springs. We are indebted to Dr. Glover for a clever trip, and in good time. Two better ponies than Dolly Fisher and Jennie Lind would be hard to find. We had a grand time at the Springs. Over 300 people present, and there must have been forty or fifty who came forward saying they were determined to seek religion. Lectured at Springdale at night on Palestine and Egypt. Fair crowd, good attention, and all seemed pleased; but the lecturer reports a financial failure. Off for home, via Morrillton, and if the trains are all on time, we hope to finish this correspondence in the City of Roses. Our very pleasant room in Springdale, at our good brother Holcombs, with a sudden rain, caused this traveler to take a severe cold, which has terminated in a real old fashioned case of bilious fever, and we are closing this letter in bed. With fever and cold both we struggled through some good work in Morrillton. Had a fine crowd to preach to, and many came forward for the prayers of the church. A grand work has been done in this wild city. We found scores rejoicing in their first love and the old saints renewed. We received one into the church by the request of the pastor. The revival seemed to have all the

evidences of genuineness, and we could only exhort as did Barnabas, "That they would cleave unto the Lord with purpose of heart." If the Arkansas Traveler had been disposed to do justice to the church and not caricature religion, he would have stated the facts as they occurred, and had written the truth that the old man who sent for the converted lawyer did seek religion, and was converted. We have never seen as great a change in any town as in Morrillton. It is simply marvelous. Home to rest and be sick, but we hope soon to be ready for duty.

CLARKSVILLE DISTRICT CONFERENCE.

The Clarksville District Conference convened at Mulberry, July 9th. It was the best and most religious District Conference the writer ever attended. The preaching was unusually free from attempt at display, and was evidently characterized by the right spirit. Bro. W. D. Matthews, P. E. of the Dardanelle District, was our only visitor. He preached with an unction and directness which the writer had never heard from him before. All the preachers were present except one, Bro. Geo. H. Wade, who has been compelled by sickness to retire from the itinerancy. Reports of charges were encouraging, both with respect to revivals and finances.

Bro. V. V. Harlan presided over the body in the earnest, ready, and business like way that characterizes him in all that he undertakes. He emphasized the religious feature and so controlled the occasion as to inaugurate a revival unprecedented in the history of Franklin county. On Sunday there were ten or fifteen conversions and several on Friday and Saturday. The meeting was protracted two weeks longer by Bro. Bayless, the preacher in charge, and resulted in 117 conversions and 77 accessions to the Methodist church and a number to the Cumberland Presbyterian and Baptist churches. He received valuable assistance from Bros. Faust and Brigtanz of the C. P. church.

The generous and hospitable people of Mulberry endeared themselves to us by their free-hearted and unaffected kindness to their guests. They had prepared a large, commodious and pleasant harbor for the occasion, the church not being able to hold more than a third of the audiences that attended.

Bro. Matthews was not the only visitor as I stated above; Bro. J. M. Clayton, editor of the able but too-much-named Rising Wave, was present and preached the best sermon we ever heard him. In a quiet, earnest, modest and successful, but non-bulldozing way he worked for his paper, destined, we think, to do much good in the State.

May we live to see many such District Conferences as the one at Mulberry.

Geo. W. HILL.
P. S.—We were much disappointed at not having the tullic-tongued editor of the ARKANSAS METHODIST or his associate with us.

Anti-tobacco resolution passed by the Clarksville District Conference:

Resolved, That the habitual use of tobacco in snuffing, chewing or smoking is in nearly every case injurious to the physical, intellectual and moral man; and, therefore inconsistent with the highest ministerial efficiency.—Committee on Spiritual State of the Church.

Snake Charming.

EDITORS METHODIST:—I believe you have no Natural History page in the METHODIST as is found in the "Advocate," and some other church-papers; and if your contributors could find nothing better to relate than incidents of snake-charming as facts of natural history, I hope you will not establish such a department.

The views expressed by J. A. R. in this week's Advocate meets my hearty endorsement. I have been waiting for some time in hopes some one would speak out in regard to the fallacy of such pseudo-natural history. A dead snake can charm just as well and as much as a live one; and a painted and varnished stick to represent a snake will charm as well. If the reader does not believe this, all you have to do is to try it and be convinced.

There has been so much of this

snake charming subject in the Advocate, and my children will read it, that they have very grave doubts as to the truth of it; although appearing in our church paper, and by writers who appear to believe what they write. When a boy, I listened to tales told by negroes of snake-charming, jack-o-lanterns, headless men moving about, which made me afraid to go out into the dark without turning my pockets wrong side out, in order to keep off all spells of these hob-goblins. The next thing we will hear of the wonderful cures performed by mad-stoacs "sticking until all the poison is drawn out," of noiseless powder, precursors of death by whip-poor-wills and such nonsense. One writer speaks of a snake "flashing its eyes on its victim like diamonds." Who ever new a snake to flash its eyes? Who ever saw a hog or an alligator flash or roll their eyes in their sockets? I hope these traditions of the dark ages will cease, or told only as traditions of the dark ages, and not as truths of science.

T. M. L.

The Collection—As Truly a Part of Worship as Prayer and Praise and Preaching.

There is one part of our public worship which is systematically dishonored and degraded. We refer to what we commonly call "the collection," but what we would rather call by some other name which would better indicate its essential nature and significance. The minister too often seems to regard it as a matter of no consequence, or as a disagreeable duty which all would gladly shirk if it were possible. The people take their tone from the pulpit, and look out some small coin which shall combine frugality with the semblance of duty performed. The time occupied in the collection is regarded as taken from the worship; it is as though the minister said: "Let us now suspend our worship, while we take up a collection." And the amount collected reflects the estimate put upon the service.

All this is wrong from beginning to end. If the collection is taken for a worthy, suitable, religious object, an object on which our Lord looks with approval, then the collection is absolutely as truly a part of worship as prayer and praise and preaching. Under the Old Dispensation, no service was complete without an offering. And the offering formed an essential portion of the worship. So should it be with us, only as our light is clearer, as our cause for gratitude is greater, as our opportunities are larger, so our offering should be instinct with a fuller reverence and love, and should not be limited by the Mosaic provisions as to the Tenth.

If it were felt by all, minister and people, that this is an essential part of the public worship, a part to be held in honor, that the offering is made to God and in his presence, we have little doubt that this part of the service would be a sort of edification instead of weariness, that the sum of the offerings would be vastly increased.—National Baptist.

EDITORS METHODIST:—You will publish Mt. Tabor camp-meeting to begin August 20 and continue two weeks. Ample entertainment will be made for all visitors. Ministerial help will be appreciated. We do not propose a fashionable entertainment, but desire a real Holy Ghost meeting. The Lord was with us last year and many souls were made happy; we expect greater things this. You are especially invited to attend, if you cannot attend, pray for us and that will help.
W. S. SCOTT, P. C.
Selma, Ark., July 8.

"We must fight the devil with fire." This is an expression often used as an excuse for returning evil for evil. The principle is wholly wrong and the policy dreadful. The devil will whip you in fire every time, for that is his element. Keep away from that fire and the devil, and remember you can't keep too far away.

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ARKANSAS METHODIST

SATURDAY, AUGUST 15, 1885.

Maple Hill Seminary, at Lebanon, Tenn., appears this week. Professor Hancock is one of the first educators of this age, and Lebanon is one of the great educational centers of the West. It has no superior. We heartily endorse Prof. Hancock and his seminary. We know the trustees and can say they are all leading men in Tennessee. Col. Jordan Stokes is one of the leading christian statesmen of our country. You will find all you can need for your daughters at Maple Hill Seminary.

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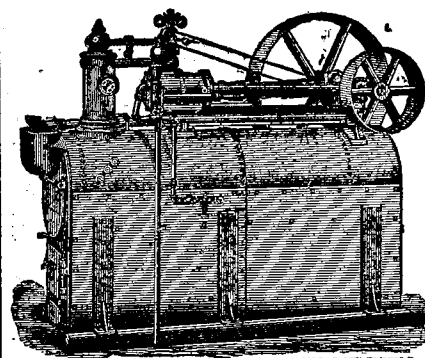
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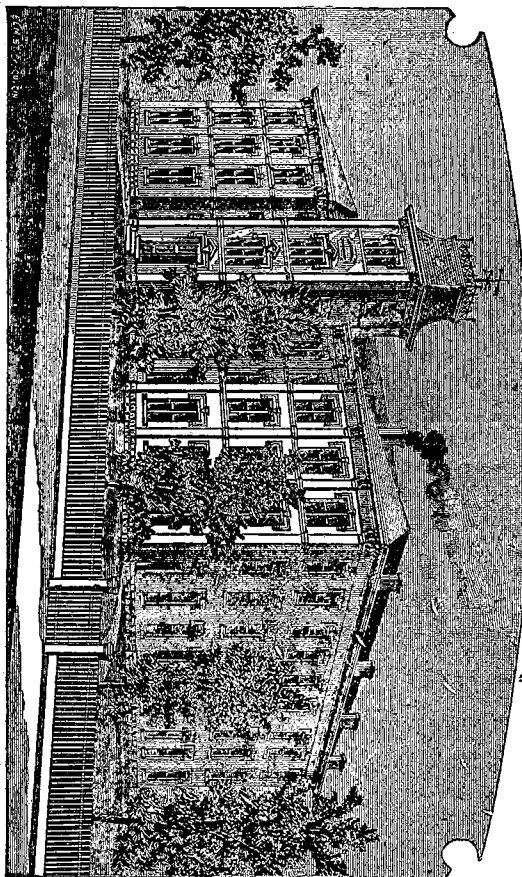
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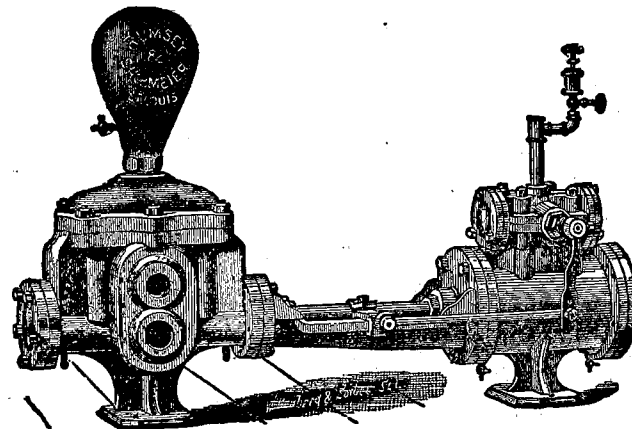
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ARKANSAS METHODIST.

SATURDAY, AUGUST 15, 1885.

Little Helpers.

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

Suppose.

"Suppose, my little lady, Your doll should break her head, Could you make it whole by crying Till your eyes and nose were red? And wouldn't it be pleasanter To treat it as a joke And say you're glad 'twas Dolly's And not your head that broke?"

Suppose you're dressed for walking, And rain comes pouring down Will it clear off any sooner Because you scold and frown? And wouldn't it be nicer For you to smile than pout, And make some sunshine in the house While there is none without?

Suppose your task, my little man, Is very hard to get, Will it make it any easier For you to sit and fret? And wouldn't it be wiser Than waiting like a dunce, To go to work in earnest And learn the thing at once?

And suppose the world don't please you, Nor the way some people do, Do you think the whole creation Will be altered just for you? And isn't it, my boy or girl, The wisest, bravest plan, What ever comes, or doesn't come, To do the best you can?

PHOEBE CARY.

The June Bug.

Just listen how those children laugh How they run and caper about, See they have a beautiful shining insect tied by his leg with a thread, and the poor, harmless thing tries in vain to get away from his big enemies. Why do not those little folks tie their string to the hind leg of a wasp or bee? O, they have stings and would hurt us," they say. Well, my little friends, is it right and kind to confine, punish and perhaps kill a June bug, just for a little fun, even if he does not sting for bite? Think now, how would you like for some great strong, cruel person to catch you, tie you by the leg and make you spin around until you were all used out, and not even give you a drop of water, this hot weather? Boys and girls, if we indulge in such cruel sports while we are young, we will grow to be hard-hearted and cruel when we are older. I think the "golden-rule" should govern us in all our conduct towards dumb creatures as well as towards our fellow-man. Who will tell me where the "golden-rule" is to be found, who gave it to us, what it is, and what it means? Now let me hear from some of you soon on this.

DEAR BRO. GRANADE:—I have been going to day school some time. We have our lessons very well sometimes. We have got about two dollars in our banks. We hope to get more in it before Conference. We like our new preacher very much. We will send you our love. JAMES COOK, Barton, Arkansas.

Little brother, I am glad to hear from you and the other little folks. Good lessons, missionary money and "love," that does make a good letter. I am glad you have a preacher at last. Give him and all your folks love for me. Let us all love God with all our heart, soul, mind and strength, and love our neighbor as we love ourselves.

Be Careful of Your Words.

While walking through one of the large halls of the Fifth Avenue Hotel, lately, I heard a child exclaim to its playmate: "I'll bet that's not so!" The mother, who was standing near, overheard the remark and reproved her daughter sharply. Soon afterward a friend called, and they began talking about the ball which they had both attended the previous evening. "Were not Miss Nelson's diamonds handsome?" said her friend. "Yes," said the child, "but I'll bet they were paste," said the mother.

Her daughter was near enough to hear, and, turning to her companion, she threw back her usually head and defiantly said: "Pooh!" "I'll say that word as often as I please; maybe I'll quit when mother says I shall be sent to the laughing-gay." — B. E. SCOTT.

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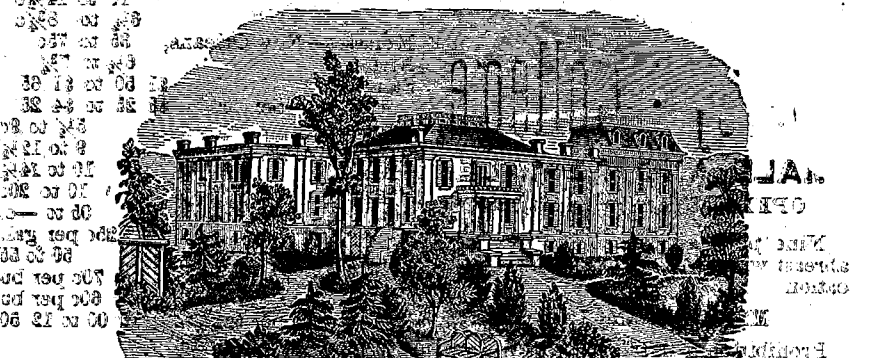
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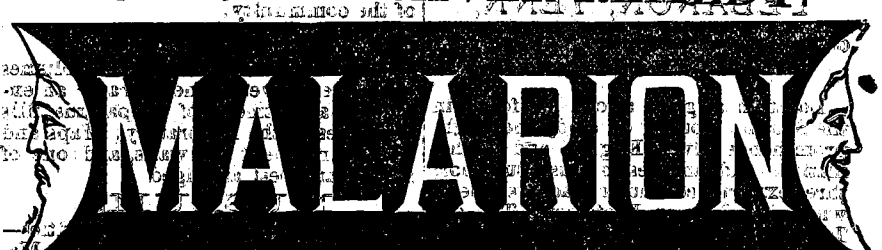
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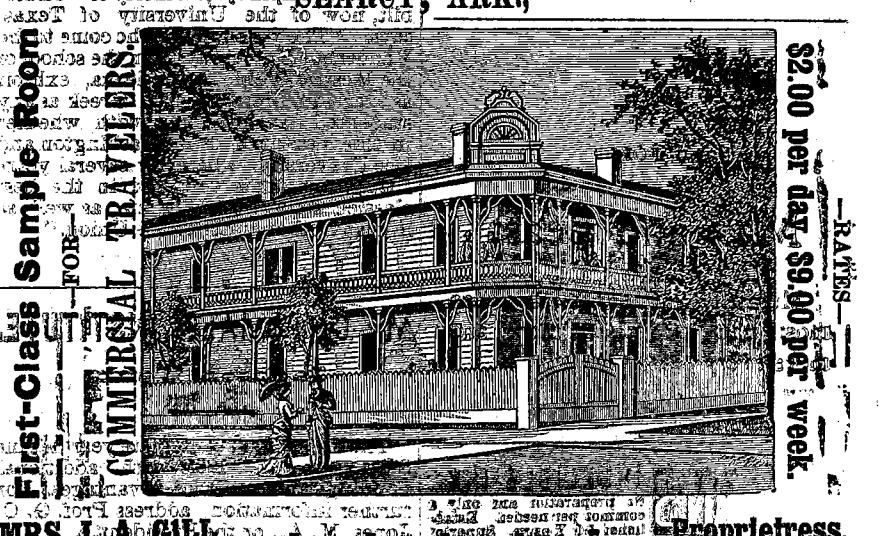
Warranted Purely Vegetable and will not salivate. IT IS NATURE'S REMEDY FOR MALARIA, LIVER COMPLAINTS, SICK HEADACHE AND BILIOUSNESS. Sold by Wholesale and Retail Druggists everywhere. W. H. KIRKWOOD, Proprietor, St. Louis, Mo.

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RATES: \$2.00 per day, \$9.00 per week.

THE ARKANSAS METHODIST.

SATURDAY, AUGUST 15, 1885.

OBITUARIES.

Tribute of Respect.

To Little Billie Rainey, Ed. Gibson and Porter Davis, by Bethlehem Sunday-school, Raineyville, Jefferson Co., Ark.

We, your committee, submit the following:

Whereas, It has pleased God in his infinite wisdom to take from us our dear and much beloved friends and Sunday-school mates, Billie Rainey, aged 6 years; Ed. Gibson, 23 years, and Porter Davis, 15 years; all within the past three months.

Resolved, That we deeply mourn their untimely demise, and in their death Bethlehem Sunday-school has lost three of its most promising and beloved members; and that the officers, teachers and pupils tender to their heart-broken parents and bereaved friends their condolence and heartfelt sympathy.

That we offer our united prayers to God in behalf of the bereaved families, relatives and friends, beseeching him to sanctify this irreparable loss of his providence to their good and to his glory.

Resolved, That these resolutions be published in the ARKANSAS METHODIST and that a copy be sent to each of the sorrow stricken families.

E. H. LINDSAY, J. F. QUATTLEBAUM, J. S. TUCKER.

Rainey, June 15, 1885.

BEARD.—Julia A. Beard, wife of R. D. Beard, was born in Henry county, Georgia, Nov. 23, 1847, and departed this life June 5, 1885, at her home near Warren, Bradley Co., Ark.

To the day of her death her life was a living comment upon the promises of our blessed Master.—"my grace is sufficient, etc."

MAYS.—Mirtle Ruble Mays, daughter of T. R. and Georgia Mays, was born January 15, 1884, and died near Bright Star, Ark., June 22, 1885.

SANDERS.—Little Lee Hart Sanders, infant son of Rev. J. R. and Nellie Sanders, was born at Washington, Arkansas, July 28, 1884, and died July 3, 1885.

"He took the cup of life to sip And bitter it was to drain, He took it meekly from his lips, And went to sleep again."

A. M. ROBERTSON.

PROFESSIONAL CARDS.

Dr. L. R. STARK, OFFICE:—604 Main Street. RESIDENCE:—1224 Louisiana street.

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

Dr. J. J. McAlmont. OFFICE—112 West Seventh St., near Main. RESIDENCE—800 Cumberland Street. Oct. 11 '84-ly.

DR. P. O. HOOPER. DR. A. L. BREYSACHER. DR. HOOPER & BREYSACHER.

Little Rock, Ark. OFFICE—Adams Block, corner Main and Markham Streets. Sept. 13 '84.

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Residences. Dr. Cross, 520 West Third street; Dr. Watkins, 411 Cumberland street.

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Is a Reliable Remedy for Liver Complaints and is caused by a deranged or torpid condition of the Liver, as Dyspepsia, Constipation, Biliousness, Jaundice, Headache, Malaria, Rheumatism, etc.

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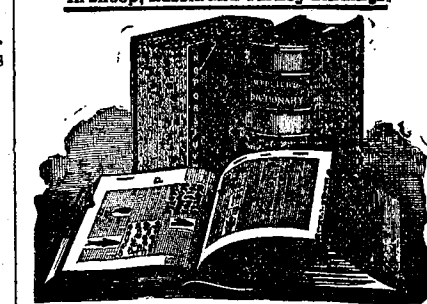
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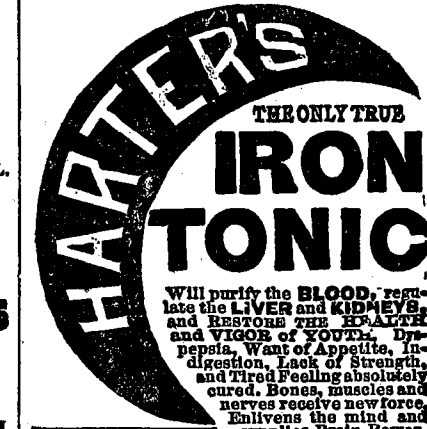
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PUBLISHERS DEPARTMENT

SATURDAY, AUGUST 15, 1885.

-TERMS-

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Six Months " " 75

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Space	1 mo.	3 mo.	6 mo.	1 yr.
1 Square	\$3 50	\$7 00	\$10 00	\$15 00
2 Squares	8 00	10 00	15 00	25 00
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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All transient advertisements must be paid for at the time of their insertion.

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.

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SAM JONES' Sermons and Sayings; paper, 50 cents; cloth \$1; at C. C. GODDEN & Co.

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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 cotton gins and cotton presses.

To Preachers and Their Parishioners.

The "Founders and Pioneers of Methodism," a Historic Picture costing five thousand dollars, is given free to any preacher sending his name and the yearly subscription of a dollar to the Richmond Christian Advocate. Laymen get for their two dollars the paper for a year, the Picture, and Sam Jones' "Sermons and Sayings." The General Conference meets in Richmond, Va., in May. The Advocate of that city will have special interest to distant readers. aug 8 4t

The Sunday-School Celebration Near Jonesboro.

This was the largest gathering of the kind we have seen for some time. The Sunday-schools from three different neighborhoods came together and had speeches, essays, recitations, singing, and a sumptuous dinner. This scribe arrived just about the time the exercises opened. Elder Bell, of the Baptist church, made the opening prayer. Hon. J. C. Brookfield made the first speech, which was well received, and abounded in practical and sensible suggestions. Various phases of the Sunday-school question were discussed. The essayists, both ladies and gentlemen, acquitted themselves quite creditably. Their names we failed to get. Such occasions as this, as well conducted as this, will do good, and ought to be more frequent. We were highly pleased and greatly enjoyed the day, except that we were sick when we reached the grounds, and suffered all day, and grew worse that night, from which we have not yet recovered, and this must account for and excuse us for the brief and imperfect report of the day and its interesting proceedings. D.

POPULAR REMEDIES.

HUGHES' CHILL TONIC.

This tonic is a safe and certain remedy for chills and fever. It is prepared with great care, only the best material being used, and the rapidly increasing sales attest that it is one of the best chill remedies made. Read the following testimonials. These are only a few of the many letters we have received.

R. B. Glover, Randall, Ark., writes: Out of the Hughes' Tonic I have sold since I have been selling it, not a failure has been reported. Every bottle has given perfect satisfaction. I recommend it—a certain, safe and speedy cure for chills and fever.

It is with pleasure I testify to the merits of Hughes' Tonic, as a remedy for chills and fever. I recommend it whenever an occasion presents, and in no case have I known it to fail, even in the most obstinate. (Signed) J. H. MARKS, of Hudson & Marks, Camden, Ark.

M. M. Kesterson, Dorsey Co., Ark., says: I can certify to the fact that Hughes' Tonic is the best chill tonic I ever tried. I consider it better than Quinine.

P. W. Withers, Deputy Sheriff Jefferson Co., Ark., writes: I can certainly say that Hughes' Tonic is the best chill remedy I ever heard of or used. I used only a part of a bottle and used no Quinine and it cured me.

Messrs. J. H. Scull & Bro., Pine Bluff, Ark., say: We enclose herewith a few testimonials on Hughes' Tonic. So far as our knowledge extends, it has given more satisfaction than any other chill tonic we have sold. The increase in our sales, both wholesale and retail, is an indication that it is gaining in popularity daily.

Wm. Paisley, Dobyville, Ark., writes: Your Hughes' Tonic having been highly recommended to me, I ordered a short time since, one dozen bottles, soon sold every bottle, and have yet to hear of a single instance of its failing to effect a speedy cure of chills and fever.

E. J. Madden, Damascus, Miss., writes: You will please send me another case of Hughes' Tonic, to Forrest, Miss. It is astonishing to note the rapidly increasing demand for Hughes' Tonic; to sell one bottle of it insures a much larger sale. We pronounce it by far the best medicine we handle, and cheerfully recommend it to all those troubled with chills and fever.

R. K. Greenless, Randall, Ark., writes: I certify with pleasure to the following facts: No prescription ever effected more than a temporary suppression of the chills on myself. I was told to try your Hughes' Tonic. I concluded to give it a trial after two doctors had failed to stop the chills. One bottle made a complete cure.

It is advisable to use Hughes' Liver Pills before taking Hughes' Tonic.

Hughes' Liver Pills.

These Pills are of a purely vegetable composition, they do not expose those who use them to any danger, and their effects are as certain as they are salutary. Those troubled with Constipation, Billious Attacks, Sick Headaches, Dyspepsia, Diseases of the Skin, Vertigo, loss of Appetite, etc., etc., will find immediate relief by the use of a few doses of these Pills. Retail price per box 25 cents.

Take these Pills before taking the Tonic.

Hughes' Carminative Cordial.

A remedy for Diarrhea, Cholera Morbus, Cholera Infantum, Dysentery, etc., etc. Several years experience with this preparation in some of the most severe cases, has proven it to be one of the very best remedies in use for the treatment of these distressing diseases; generally one or two doses effect a cure. Cramp Colic and Wind on the Stomach are often relieved by a single dose. Travellers should carry a bottle of the Cordial with them to prevent the inconvenient and exhausting Diarrhea occasioned by the frequent change of water and food. Retail at 25 cents per bottle.

McAllister's Ginger.

This simple remedy we prepare from the best Jamaica Ginger alone. Its valuable properties are so well known that a repetition of them here is useless. Taken in small doses it is a gentle stimulant and tonic, diffusing itself through the whole system. Its use is recommended in Dyspepsia, Flatulence, Giddiness, Headache, etc. In all cases requiring its use we confidently recommend it equal to any on the market. We put up two sizes, retailing at 25 and 50 cents per bottle.

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The universal success which has attended the administration of this preparation has been such that we are justified in saying, it will always produce the desired effect; where the symptoms attending the sickness of the child, warrant the supposition of worms being present. It is an innocent preparation, very pleasant to take and not capable of doing the slightest injury to an infant. Retail at 25 cents per bottle.

Hughes' Worm Candy.

This popular form of Worm medicine is one that all children will crave and take without hesitation, and is equally as efficient as the liquid form. Retail at 25 cents per box.

Hughes' Hair Dye.

This Hair Dye is prepared from a formula very extensively used, and will be found to compare favorably with similar higher priced preparation. Retail at 25 cents per bottle.

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QUARTERLY MEETINGS.

LITTLE ROCK CONFERENCE.

Arkadelphia District--Fourth Round.
H. D. McKinnon, P. E.
Hot Springs ct, Camp-Meeting, Morning Star, August 15, 16.
Clark ct, Camp-Meeting, Holly Wood 29, 30.
Malvern sta, September 5, 6.
Social Hill ct, at Antioch 12, 13.
Arkadelphia sta, 19, 20.
Tulip ct, 26, 27.
Amity ct, October 3, 4.
Gurdon ct, 10, 11.
Caddo ct, 17, 18.
Princeton ct, 24, 25.
Hot Springs sta, 30, and November 1.
Malvern ct, 7, 8.
Mt Ida ct, 14, 15.
Cedar Glades miss, 21, 22.

Washington District--Fourth Round.

D. T. Holmes, P. E.
Prescott sta, September 5, 6.
Center Point, (camp-meeting) 11, 16.
Hope, 19, 20.
Texarkana ct, 24, 27.
Murfreesboro ct, (camp-meeting at Saline), October, 2, 7.
Saline circuit, (camp-meeting at Beth-el) 9, 14.
Dallas circuit, 17, 18.
Cove mission, 20, 21.
Chapel Hill, 24, 25.
Lockesburg ct, 31, November 1.
Richmond and Rocky Comfort, 7, 8.
Little River ct, 10, 11.
Fulton circuit, 15, 15.
Mineral Springs ct, 21, 22.
Midway, 25, 26.
Washington, 28, 29.

Pine Bluff District--Fourth Round.

J. H. Riggin, P. E.--P. O., Pine Bluff.
Toledo, September 5, 6.
Flat Bayou, 12, 13.
Arkansas Post, 19, 20.
DeWitt, October 3, 4.
Old River, 10, 11.
Auburn, at Hawley's, 17, 18.
New Edinburg, 24, 25.
Sheridan, 31, November 1.
Lehi, 7, 8.
Pine Bluff miss, 14, 15.
Pine Bluff Station, 21, 22.

Little Rock District--Fourth Round.

C. C. Godden, P. E.
Hickory Plains, September 5, 6.
Des Arc, 12, 13.
Collegeville, 19, 20.
First Church, 26, 27.
White River, October 3, 4.
Benton Circuit, 10, 11.
Galloway, 17, 18.
Monmelle, 24, 25.
Liberty and Pleasant Grove 27, 28.
Hazen, 31, and November 1.
Carlisle 7, 8.
Austin ct, 10, 11.
Benton Station, 14, 15.
Lonoke, 21, 22.
Spring Street and City Mission, 28, 29.

ARKANSAS CONFERENCE.

Fort Smith District--Fourth Round.
M. E. Butt, P. E.
Charleston, ct, August 15, 16.
Fort Smith Station, 23, 24
Slem, August 27.
Fourche ct, at Boles, 29, 30.
Waldron, September 2
Cantham ct, at Haw Creek 5, 6.
Winfield 8
Waldron, 9
Pilot Prairie, 11
Waldron ct at Pleasant Hill 12 13
Center Bluff, 15
Tpring Hill, 25
Fort Smith ct, at Oak Bower, 26, 27
Webb City, 29
National Springs, at New Hope, October 3, 4
Magazine ct at Lick Creek, 10, 11
Booneville, 13
Booneville ct, at French Prairie, 17, 18
Greenwood ct, at Greenwood, 24, 55-
Witcherville, 31, November 1
Hacket City November 6
Hackett City ct, at Mt Olive, 7, 8
Paris and Roseville, at Paris, 14, 15
Local preachers must report as required in the Discipline.

WHITE RIVER CONFERENCE.

Jonesboro District--Fourth Round.
S. L. Cochran, P. E.
Wittsburg ct, September 5, 6.
Harrisburg ct, 12, 13.
Gainesville ct, 10, 20.
Jonesboro ct, 26, 27.
Greensboro ct, October 3, 4.
Boydsville ct, 10, 11.
Buffalo Island ct, 17, 18.
Lake City miss, 24, 25.
L'Anguille miss, 31, and November 1.
Tyronza miss, 7, 8.
Marion ct, 14, 15.
Osceola ct, 21, 22.
Chickasawba ct, 28, 29.
Taylor's Creek ct, December 5, 6.

ROOSEVELT PORTABLE
PIPE ORGAN.

We have succeeded after many years of study and experiment in producing a portable GENUINE PIPE ORGAN which fills the place between the best reed organ and the church (pipe) organ.
As the various pipes are secured in their places the instrument requires no setting up, but is at once ready for use when unpacked.
It can be sold at a moderate advance above the price charged by reliable makers for their best-class of reed organs, and it is just what has long been needed for small Churches, Chapels, Lodges, Sunday Schools and the Parlor.

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Commercial College
&
TELEGRAPH
INSTITUTE.

Of Little Rock, Ark., established Jan. 19, 1874; incorporated Oct. 1, 1881. Be sure to visit or address this college for circular before going elsewhere. AARON BALES, President.