THE ARKANSAS METHODIST

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

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

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SOUTHERN METHODIST CENTENNIAL SONG.

[BY REQUEST.]

On the mountain of vision, what a glory we behold!
A hundred years of victory are tinging earth with gold.
And the glorious time is coming which the prophets long foretold—
The truth is marching on.

CHORUS:

Glory, glory, hallelujah!
Glory, glory, hallelujah!
Glory, glory, hallelujah!
The truth is marching on.

For the glory of the Master, Wesley taught beyond the sea,
And preached the great salvation which delivers you and me,
And a million voices shout it, "Redemption's full and free."
Salvation's rolling on. [Chorus.

From the cabin on the prairie, from the vaulted city dome,
From the dark and briny ocean where our sailor brothers roam,
We hear the glad rejoicing like a happy harvest home,
Salvation's rolling on. [Chorus.

A hundred years of marching and a hundred years of song,
The Conqueror advances and the time will not be long,
When He shall claim the heathen and overthrow the wrong,
Our God is marching on. [Chorus.

And when the war is over, with the saints forevermore,
On the blissful heights of glory we will shout the battle o'er,
And in the golden city we'll join the Conqueror,
Forever marching on.

Glory, glory, hallelujah!
Glory, glory, hallelujah!
Glory, glory, hallelujah!
Our God is marching on.

WORLD'S MISSIONARY CONFERENCE.

MY DEAR DR. JOHN—I wrote you a short note on the eve of our departure, and now hasten to add a few more lines in anticipation of our return. Bishop Wilson and I, accompanied by Mrs. Haynes and Miss Melissa Baker, left New York on the 26th of May, Saturday, per Steamer Umbria, one of the largest and fastest of the Cunard line, and reached Liverpool on the following Saturday, on the 2nd of June. The voyage was an exceedingly pleasant one every way. There were some 500 first-class passengers. Indeed, the large ship was filled to its utmost capacity, and we found among them so many agreeable companions, all journeying to the same destination, that it was but an easy matter to spend the few days on board both pleasantly and profitably. Mrs. Haynes and Miss Baker both proved themselves to be good sailors, and made for themselves many acquaintances and friends among those who were going up to London to the Pan-Anglican Convention, the Pan-Presbyterian Council and the World's Missionary Conference, respectively.

From Liverpool we came on to London direct, and having a few days to spare, Bishop Wilson and I ran out to Oxford for a day. There I met with my old China friend, Dr. Legge, Prof. of the Chinese language and literature in the University, and to him we were indebted for a most delightful visit to that University city.

At the appointed time the great Conference was opened at Exeter Hall, and from the first day till now, the closing day, there has been no abatement of interest or zeal in the sessions, and when I tell you that there have been no fewer than seven sessions daily in the same building, you will have no idea, not only of the capacity of the Hall (Exeter), but of the great number in attendance. The Conference is a big thing—too big altogether for convenience and possibly for efficiency. There are on the list of delegates some 1254 names, and these, as the name implies, literally represent the world and the fragments thereof. And we have had written papers, elaborate speeches, and speeclets short and rapid, without intermission, your representatives putting in a word here and there as they found opportunity, which was not often where there was so large a number to be heard from. Great harmony and unanimity of sentiment have prevailed. It seems to be the accepted sentiment of all, of whatever denomination, that on missionary ground the church is one, and that on the platform of the Great Commission, all denominations stand shoulder to shoulder, pledged for the conversion of the world, the world for Christ and Christ for the world. And if I mistake not, a new departure in the missionary enterprise will follow close on this greatest of all Conferences in zeal, in harmony, in methods, and in a successful prosecution of the work to the uttermost parts of the earth. The proceedings of the Conference have been carefully reported or otherwise preserved, so that in due time we shall have them in published form, the whole to cost about six shillings six pence, or say $1.62½ postpaid. All our preachers should have a copy, for it will form a cyclopedia on the subject, and give all the latest information and every phase and variety of views, theoretical or practical, involved in the great subject. Due notice will be given, I suppose, of price, and of whom copies may be ordered in America. I am very much worn and exhausted, so I shall return to the U. S. by next Cunard steamer, the Etruria. Will leave for Liverpool on the 23rd inst., hoping to have a few days' rest before setting out on the long voyage which still awaits me. Yours faithfully,

YOUNG J. ALLEN.

On Sunday last it was my good fortune to attend love feast and Sunday school in City Road Chapel, and at night, by request of the Supt., alias P. C., Rev. J. M. Kinny, had the honor of delivering my message to the congregation worshipping in City Road Chapel, and afterwards of sitting down to supper in John Wesley's house. Y. J. A.

Exeter Hall, London, June 19.

HELENA DISTRICT CONFERENCE.

Leaving Melbourne, where I enjoyed the hospitality of Judge Powell and his kind family, I came to Batesville. There I met many of my old friends—members of our church and of other churches—and had the pleasure of preaching to them once more. And it was indeed a pleasure. From Batesville I started to Cotton Plant to meet the Helena District Conference. I stopped one night at Newport with friends, Judge Jno. W. Stayton and family, whose acquaintance I made the first night I spent on Arkansas soil, nearly sixteen years ago. At Newport I heard Rev. Joe Jones. I cannot say I heard him with pleasure. His talk is frequently unbecoming—such as should not be used in the pulpit. He was carrying on a meeting in our church. Our pastor there was looking on. The evangelist you know monopolizes things, and the pastor for the time being takes a back seat and is a cipher. He ought at least to be allowed to do something in closing the services. The evangelist did everything except lead in prayer. The meeting for that night was rather dull—and at two or three points in the sermon, I am sure that every modest woman in the house wished she was somewhere else. And so did this preacher.

The fourth of July excursions deranged the schedule on the Batesville and Brinkley rail-road, and the derangement gave me the unexpected privilege of stopping at Auvergne, and spending the day with Capt. J. T. Henderson. The privilege was enjoyed greatly. Bro. Henderson and his excellent wife were in health and in fine spirits, and happy. They are comfortable in this world's goods, and have a herd of the finest Jersey cattle (52 head) I ever saw; all of them properly registered. If any preacher has three or four hundred dollars to pay for a two year old heifer that gives (now) thirteen quarts of rich milk at one time, and makes two pounds of butter a day, let him write to Bro. Henderson.

I met the Helena District in Conference on the 5th, Presiding Elder Ritter in the chair. The Conference had been in session one day when I reached Cotton Plant. Bro. Ritter is one of "my boys"—having spent his first year in the ministry—fourteen years ago—with me. I have also claimed the pastor—Rev. M. B. Umsted as one of my boys though he was not in my District until his second year. The boys are outgrowing the father. The charges all represented except one or two and as yet, only two charges have made report to the Conference, so it is out of my power now to form any definite idea as to the general state of the work. One of the two charges reported is in an excellent condition—better than ever before—the other about medium. I might venture to say that religiously, the work is fully an average, and in all other respects, in advance. If attention to church building and finances is any indication of spiritual advancement, then the District is ahead in all lines of work. The Presiding Elder looks after all the interests of the church and has the work well in hand. The preachers are all in health and at work. The crops are promising and all hope to come out right at the close of the year.

Rev. A. C. Millar, President of our school at Altus is here—so is Rev. M. G. Williams of Athens, Ala.; other school men are expected in today. Among them will be our Agent, Bro. Harlan, and Rev. B. F. Cabel of Cedar Bluff. I find a strong sentiment in favor of our own schools—the school at Altus and Galloway Female College. No enterprise now can supercede these. But I suppose, for another year we will be compelled to send our daughters abroad—at least those of parents who do not approve of co-education.

I presented the cause of THE ARKANSAS METHODIST to the Conference yesterday—had a patient hearing and some success in securing subscribers and renewals. And here I take occasion to thank Bro. Umsted for the very efficient help rendered me. Without his assistance I could not have succeeded—the weather was so hot, and I was unwell. Our paper is popular—it meets with favor everywhere.

I am obliged to be in Little Rock Friday evening, so will have to leave the Conference before any of the important work is done. Bro. R. S. Deener, the Secretary, will furnish all the points necessary.

The long trip made in such hot weather was hard on a sick man, and at one time hurt my head considerably, but I enjoyed the communion with my brethren, and trust I return home a better man. May the Lord bless all the brethren, and give them abundant success.

JNO. W. BOSWELL.

July 6, 1888.

REPORT ON TEMPERANCE.

To the President and members of the District Conference of the Jonesboro District, White River Annual Conference, of the M. E. Church, South:

Your Committee on Temperance beg leave to report that they have endeavored to give the subject that careful and prayerful consideration its importance demands. It is a matter of congratulation to all prohibitionists and patriots as well as Christians and friends of temperance, that the cause is growing in popular favor throughout the bounds of the district. We can point to our achievements in the past in the warfare against the curse of this age with a just Christian pride.

The code of laws enacted by the State of Ark. for the regulation of the sale and use of alcoholic stimulants we believe are superior to those of any other State. These laws are purely Democratic, appealing to the conscious and moral manhood of the citizen instead of attempting to coerce the individual, without, at least, the expressed will of the majority. And in case a majority of the voters should fail to vote down the granting of license to sell in any locality, woman is allowed to exert her influence by petition to keep down the traffic in the vicinty of our schools and churches.

In our opinion these laws, if timely invoked and faithfully and honestly enforced, would eventually suppress the vice.

The outlook for a glorious victory over all opposition of the cause of temperance and the suppression of the use of ardent spirits, is encouraging in the highest degree.

We have more to fear from imprudent and inconsiderate action on the part of over zealous friends of the cause than from the deep seated malevolence of its enemies.

We deem it unwise to tramel the cause of temperance with any political issue or organization but think it best at each election and at every precinct to submit it as a single issue upon its own merits, to all the people of every sect and party organization, and appeal to all men of all denominations and political parties to give it their support.

We do not believe that any man can consistently pray God to bless our land and country, to promote virtue and suppress vice, and at the same time by his vote or influence directly or indirectly encourage the sale or use of ardent liquors as a beverage.

On the contrary, we believe it to be the duty of Christians and patriots to go to the polls and vote against it, and assiduously to aid in the enforcement of all the laws enacted for its suppression.

We condemn and repudiate the high license policy as tending to monopoly by denying the privilege of the sale of liquor to the poor and selling it to the rich for their money, which is in itself unjust and immoral. If it is no crime to sell intoxicating drinks, then it should be taxed as other laudable and lawful vocations. But we assume, that it is a crime against society and one that no man should be licensed by the State to commit, by paying to the State a moneyed consideration for the privilege. We insist on the enforcement of the laws we already have rather than a clamoring for more legislation on the temperance subject. Be it, therefore,

Resolved by this District Conference, that we will do all in our power to put in operation and strictly and rigidly enforce all the laws of Ark., enacted for the suppression of the sale and use of ardent spirits as a beverage within the radius of our influence, according to the true spirit and intent of the same. All of which is respectfully submitted.

L. L. MACK,
Chairman of Committee.

Rector, Ark., July 6, 1888.

ALABAMA NOTES.

MR. EDITOR:—Your worthy predecessor was at the session of the North Ala. Conference in Dec. 1886, at which time I subscribed for THE ARKANSAS METHODIST. It has been coming to my address ever since. Though the former editor was my personal friend, and the present one, personally, is a stranger to me, yet my interest in the paper increases.

You are making a number one Conference organ. May God bless you and the Arkansas Conferences! Take good care of my namesake nephew I hope to hear a good report of him in coming years.

Our Editor, Dr. McCoy, is giving us a real live paper in the Alabama Christian Advocate.

The Alabama Conference owns the Female College at Tuskegee, which has just closed a very successful year under the Presidency of Dr. Massey, a layman.

Athens Female Institute is the property of the North Alabama Conference. For many years it had been struggling for a continued existence. In 1885 Rev. M. G. Williams was called to the presidency of this old Conference school. Under his able management it seems to have renewed its youth. It has and is doing a great work for the church.

Huntsville Female College is the property of Rev. A. B. Jones, D. D., L. L. D. It is under the patronage of the North Ala. Conf., and is, to all intents and purposes, a Methodist college, except in the ownership of the property. It has steadily grown in public favor under the able management of Dr. Jones; and it is doing a great work for Christian education.

The Southern University is owned jointly by the two Alabama Conferences. It closed June 13, the most successful year of its whole existence. In the four degrees of B. P., B. S., A. B., and A. M., it graduated 28 at the last Commencement. About one-half of these were young preachers. During the past year there were 225 matriculates. Seventy-nine of these paid no tuition. Still the Board of Trustees was able to pay our most excellent faculty in full, and had a small surplus left in the treasury. I know of no man in the two Conferences, who is doing so much for Ala. Methodism as Dr. A. S. Andrews. The last year closed out with only about twelve of the young men in school, who were not members of the church. We are to have the history of Alabama Methodism written by Rev. Anson West, D. D., of the North Ala. Conf. The doctor is not a stranger as an author, having written "State of the Dead," and "The Old and the New Man." He is a bold and fearless writer, who always has the courage of his convictions.

The North Alabama Conference has lost 7 or 8 of its number, since our last session. Some of these were young men of fine attainments, and large promise to the church. The last to die was Rev. T. H. Davenport, one of the purest and bravest men I ever saw.

J. B. STEVENSON.

REV. BENJAMIN WATSON.

BRO. BENNETT.—On a recent trip to Pine Bluff I had the pleasure of visiting Rev. Benjamin Watson, an old friend and brother of years gone by. I found father Watson feeble and blind but with a vigorous intellect and a soul full of love of God. The weight of many years is upon him as well as the scars received upon many a hard fought battlefield in the Master's cause. It was a heavenly benediction to myself and the Rev. J. M. McCoy to hear the words that fell from the lips of this old patriarch in our Israel. He has a rich experience of saving grace and is looking beyond the river waiting for the Master's call. He was born in the year 1810 and convicted under the preaching of Bro. Joe Carson of the Virginia Conference in 1828, and was happily converted at home in the Spring of 1829. He attributes his conversion to the prayers of a sainted mother. God bless the mothers of the church and help them to lead all their children to Christ. He was licensed to preach in the same year and entered the Virginia Conference in 1831. Is he not the oldest Methodist preacher in Arkansas? I never shall forget the gracious time we had with him and family around the home altar on the day of our visit. He is poor in this world's goods but with the Psalmist he can say that once he was young, now he is old yet he has never seen the righteous forsaken nor his seed begging bread. May God bless and sustain these old servants of the church.

W. J. McAnally.

Atkins, Ark., July 6.

CULLEOKA ACADEMY.

It gives me pleasure to say a word for Culleoka Academy. This thorough training school for boys is located in Culleoka, Tennessee, 55 miles south of Nashville, on the Decatur division of the Louisville and Nashville railroad. The locality is beautiful and the surroundings happy—good community, prosperous churches and healthful atmosphere, physical and moral. No saloons within eight miles of the school.

The school is under the co-principalship of Profs. S. V. Wall and W. D. Mooney. These gentlemen are the right men in the right place. They are both cultured Christian gentlemen, and their efficiency is attested by the present prosperous condition of the school, and by the work they have already done.

As one of the visiting committee appointed by the Tennessee Annual Conference to visit Culleoka Academy, I have carefully looked into the discipline, method of teaching and the boarding arrangements for the boys, and I must say that everything, to my mind, is strictly first-class, and in every way conducive to the physical, intellectual and moral development of the boy.

After we had examined the apparatus, library, and listened attentively to recitations of classes in English, Mathematics, Latin, Greek and Physical Geography for a whole day, I said to Rev. Wm. M. Green, who is also one of the visiting committee with me, "And what do you think of the school?" His prompt and candid reply was, "It is the best school I ever saw." I must say, to my mind, it has not a superior in this broad land.

A parent cannot do better than to send his son to the Culleoka Academy, and put him under the influence and tutilage of Messrs. Wall & Mooney. It gives me pleasure to recommend Culleoka Academy.

LEWIS POWELL.
One of the Visiting Com.

Spring Hill, Tenn., June, 1888.

FIELD NOTES.

QUITMAN, ARK.—I began a meeting here July 1, at night—four penitents and the church in good working order. Have had 11 conversions and 3 accessions; 10 penitents and the church at work. No ministerial help. God bless you. O. H. TUCKER.

July 6, 1888.

PRAIRIE GROVE.—We have repainted and finished and furnished our church house at this place and now have one of the nicest church houses in the county. We are moving forward—Every interest of the church is being advanced—congregations large, spiritual state of the church very good, while the finances are far ahead of last year.

July 3. P. B. HOPKINS.

ATKINS C'T.—Yesterday was a day long to be remembered at Carden's chapel. Rev. G. W. Boyd preached a sermon of great power and we raised in cash and subscription $67 for Domestic Missions, making a total of $79 on the circuit. Will there be another collection at a country church this year to equal this in the State? Our assessment is $50. We are nearly up on Foreign Missions; so we expect to clear the decks this year on Atkins c't. The prospect is good for a gracious revival this week. Praise the Lord for his goodness. W. J. MCANALLY.

July 9.

HOLLYWOOD, ARK.—I have just closed to-day a glorious meeting at Hart's Chapel, Clark circuit. Result: 24 conversions, 24 accessions, 21 by profession and 3 by letter (no immersions); 7 children baptized. Asked for $35.00 on general collections received $56.75 in cash and good subscriptions and five subscribers to ARKANSAS METHODIST. Brothers McLauchlan and Godden were with me a part of the time and did work. The pastor is on the Mountain's top. Bless the Lord. Amen. J. A. BAKER.

PARAGOULD C'T.—Quarterly Conference at Wood's Chapel June 30 and July 1. Bro. Vernon is doing a good work and in favor with his people. He will build two church houses this year. Our services at the Quarterly Conference were very refreshing and encouraging indeed, nine conversions and seven accessions, and a church full of revival fire. If it be said "that in the centers of influence, intelligence and learning, Methodism does not flourish," we rejoice that as the common people heard the Savior gladly, they hear us gladly. That's enough; may the Methodists, while they plant in the cities and centers, never forget the common people. M. M. SMITH.

BENTONVILLE C'T.—The church in this portion is doing a fine work. Sunday schools at every appointment and are well attended. Teachers and pupils alike seem to be fired with zeal for Christ. The revival interest is deepening and widening and it is to be hoped it will break forth in one grand wave irresistible to the sinner. Our camp meeting is to embrace the third Sunday in August. It is to be conducted in the old style, "Sinners on their knees, doing their own praying, and telling it themselves, when the Lord blesses them." Would like to have you present, Bro. Editor. THE METHODIST is a great stay to the people here; may it continue to thrive.

Elk Horn, July 5. J. W. BALDWIN.

THE ARKANSAS METHODIST.

Resolved by the Dardanelle District Conference:

We refer with special pride to THE ARKANSAS METHODIST, our Conference organ, and we endorse the action and commend the wisdom of the Publishing Committees in the election of Rev. Z. T. Bennett to take charge of the editorial management of the paper. We rejoice at its increased circulation. We are informed by the Editor that they are now printing 9,600 copies every week, and we hope the desire of the sainted Winfield for a weekly circulation of 10,000 copies will soon be reached. The paper is increasing in favor among our people and in nearly all the charges there has been an increase in the circulation over last year. We recognize the paper as a great power for good, and that it is doing a work for our Arkansas Methodism, that no other paper can do. We feel the importance and necessity of the circulation of the paper among all the families of our church; therefore, we reccommend that all the preachers in the District make a special effort to place THE METHODIST in every family. Respectfully submitted, W. J. MCANALLY,
Chairman.

Resolved by the Jonesboro District Conference:

That we fully endorse the present management of our Conference organ, THE ARKANSAST METHODIST, and we rejoice to hear of its growing patronage. We feel that it is doing a grand and glorious work for our beloved Methodism in our State, and even in the regions beyond.

We believe that Bro. Bennett is in the right place, and rejoice that he has been permitted to visit this District Conference and we cheefully endorse the action of the committee in electing him to the position of Editor; and we further urge upon the people the importance of subscribing for and reading THE METHODIST.

A. L. MALONE,
D. B. WARREN.

Unanimously adopted by the Conference. A. L. MALONE,
Asst. Secty.

Rector, Ark., July 6.

For one new subscriber at $1.50 cash, or one renewal at $1.50 cash, sent to us *before August 1*, we will send, postage paid, the two pamphlets—"The Church—A Common Sense view," by Rev. C. H. Gregory and "The Origin of Baptists," by Rev. J. T. Riggin—the latter to be issued next week.

ARKANSAS METHODIST.

SATURDAY, JULY 14, 1888.

REPORT ON TEMPERANCE.

To the President and members of the Dardanelle District Conference:

DEAR BRETHREN—Your committee to whom was referred the subject of Temperance have had the same under careful and prayerful consideration, and we beg leave to report:

The great cause of temperance can scarcely be over estimated. Intemperance, not only in the use of intoxicating liquors, but also indulging in improper words and tempers, is expressly forbidden in the inspired Word. There is much evil among us in gossipping and in speaking unkindly and harshly of our neighbors and our pastors. Your committee indulges the hope that this evil will be abandoned by our people, and thereby remove a very great hindrance to the success of the pastors and the conversion of sinners.

The great question before your committee and before our people is the use of spirituous liquors as a beverage. The advanced temperance sentiment is such now that a defender of dram-drinking can scarcely be found among respectable classes; but there is such greed for gain that many are to be found who, for the sake of the profit, will open saloons for the sale of liquors, and thus establish schools where almost every species of vice is learned. The saloon is immoral, with no good to mitigate the evil; therefore, the M. E. Church, South, can not afford to occupy any uncertain ground on the license system. If it is a moral wrong to drink to drunkenness, or to drink drams even, then it is a sin to sell license to the whiskey traffic. The whiskey traffic is a menace, not only to our church, but to our property, our liberty and our lives. This statement is verified by the conduct of the whiskey dealers at different times and places toward those who are engaged in earnest and active labors in favor of the entire prohibition of the liquor traffic. It is the duty of every lover of God and of his country as well, to use every prudent means to suppress the license system. We believe that prohibition is the only solution of this question. While a great many of the citizens are controlled by moral principles, and thus refrain from the use of intoxicating beverages, still a great many can only be constrained in this matter by the strong arm of the law. While we rejoice in the advancement of our present temperance laws, yet these laws are not fully satisfactory. In our county license is voted down, while in adjoining counties license is granted; so the jug trade is carried on, very much to the damage of the morals of the people. In order to overcome this great curse, we want not prohibition here and there only, but all over the State. While we cannot in our church capacity take any part in party politics, yet we are frank to urge the importance of attending the election next September and voting against license, not only as good citizens, but also as Christians. We should take decided steps to check, to entirely suppress this giant evil. We pray "Thy Kingdom," and to be consistent we must do what we can to aid in bringing Christ's kingdom in all its glorious benefits to the children of man. No Christian can afford to vote for license or to evade voting on the subject.

We are gratified to learn that the temperance sentiment in the District is good. The jug trade is carried on to some extent, and we learn with sorrow that some of our members are addicted to dram drinking, thus violating the express obligations of our General Rules, and which is more, the teachings of God's holy word. While professed Christians indulge in practices so damaging to good morals, we cannot hope very soon or very successfully to tone up public sentiment to the effectual enforcement of either the divine or civil law.

We deplore the fact that the three mile law is not enforced in the matters of giving away whiskey within the limits, and that the law has been so amended as to force the prohibitionists and the lovers of church and home to secure petitions every two years, therefore putting the temperance cause at a disadvantage, and that the legislators for whom we as Christians cast our votes, have not had the moral courage to enact a law prohibiting the importation of liquor into the territory covered by the said three mile law. It is the duty of every Christian to use his utmost efforts to effect these much desired objects. Resolved,

1. That we will do all in our power to advance the interest of Temperance as a personal virtue.

2. That we will do all we can, both in public and in private, to secure the suppression of the license system.

3. That we will, as far as we can, secure the aid of the secular press in the interest of prohibition.

4. That we recognize in THE ARKANSAS METHODIST, our valuable church organ, a faithful and valuable helper in this work.

J. S. CLOWER.
W. T. SELBY.
CALEB DAVIS.
J. D. MCREYNOLDS.
G. M. SHEPHARD.
WM. REYNOLDS.
N. E. FAIR.

FROM OUR MISSION ROOM.

I. G. JOHN, SEC.

A letter from Rev. J. C. C. Newton, Tokio, Japan, May 21, announces his safe arrival at Yokohama with his family and Dr. Wainright and wife. They were out nine days from San Francisco. He speaks in warm terms of the cordial reception he received from the missionaries, and is much pleased with the outlook.

The work moves steadily on in Kobe, Japan. Dr. J. W. Lambuth writes, April 10: "We held our quarterly meeting Saturday and Sunday. The services were deeply interesting, especially our love feast. The testimony given by many was touching. Bro. Usaki's father, an old man of sixty, not yet a church member, told us how he had been brought to read the Bible and believe in the Lord Jesus for salvation. During the past quarter we received twelve persons into the church, and eight are under instruction as probationers. We gave Bro. Oto, one of our young men, license to exhort. He is with Dr. Dukes, on the Osaka Ct. The number of women who have been in attendance upon our church services has been much larger than formerly."

Writing about the work among the wild tribes in the bounds of our Indian Mission, Bro. J. J. Methvin, who is laboring among the Kiowas and Commanches, says: "Their nomadic habits at present prevent permanent or continuous appointments being made for any one place, and we can call them together better by having a tent than any other way" Accordingly, Rev. M. A. Clark, presiding elder of the District, which embraces in its bounds a number of the uncivilized tribes, is arranging for a large tent with lamp and tools, and with wagon, preachers and interpreters, will follow these roving bands with the message of life. No mission field calls for a larger sacrifice of all that is prized by men and women accustomed to civilized life, than portions of our Indian Mission work. Among those with whom Clark and Methvin and their comrades are laboring, are tribes who only a few years ago were on the war-path, and often in their congregations are warriors who tore with savage triumph the bloody scalps from men, women and children butchered on our Western frontiers. A large measure of grace is needed by the men and women who labor in such a field. They are doing apostolic work. Many members of the church who feel no interest in missions may never hear of their heroic toil, but the Master knows all about it, and one day in goodly company their story will be told.

Miss Lochie Rankin did not design her latest letter fer publication, but we give an extract, hoping to bring the hearts of the women of our church in closer sympathy with woman's work for woman in heathen lands. "I wish I had time to tell you of my work, which is now nearly self-supporting. Unless you had lived through it all, as I have, trying to cleanse, feed and clothe a lot of Chinese beggars, not to mention the mental and spiritual work, you could not appreciate the happy change. The past in winter has been my first in China that I could wear clothes that could not be *boiled*. It is such a relief to meet the children as pupils, and not have to waste my best strength in trying to make them decent." It does not require a Chinese interpreter to explain to our lady readers that reference to "boiled" clothes.

"Mission work these days is a picnic." The remark was made by a leading church member. We thought of Miss Rankin and her companions in China, gathering those waifs from Chinese streets and homes, and combing and cleansing them for the school room, while every touch suggested the need of disinfected garments. We thought of the eleven hours that devoted woman spends every day in the school room, besides hours after sunset given to Chinese women who come to her for sympathy and instruction, and wondered how many mothers would willingly see their daughters departing for such a "picnic." We thought of Watkins and his wife preaching the gospel in Mexico, amid scowling priests and fanatical mobs, and wondered where the picnic came in. We thought of Methvin, creeping on hands and knees into a Kiowa tepee and looking into the swarthy faces of braves and squaws, wrapped in greasy blankets, as he tells them the story of the cross, and wondered if it reminded him of a May-day frolic. There is no doubt a spice of romance in some departments of mission life, and some fields are less difficult and painful than others; but in all there will be found hard work, lonely hours and distasteful associations which more frequently suggest the cross than a holiday, and will make the missionary hunger for human sympathy while he feels his need of the grace of God.

"How long do you expect to remain in Japan?" The question was asked N. W. Utley by a lady not familiar with our work the day before he left for his distant field. There was a sober look on his face as he quietly replied, "I expect to spend my life there." We lost the rest of the conversation. He expected to visit his mother before he left, and we were thinking of the parting of mother and son. Did the mother think of a "picnic when she bade goodby to her boy?

THE METHODIST ARMOR.

MR. EDITOR—That many of our people do no read anything scarcely, and some who do read, read nothing solid, substantial or religious are sad facts that cannot be denied. "Our religious literature is not circulated and read" as it should be. Many, very many, of the Christian homes of the land have no religious literature—no church papers—and hence know nothing of what is going on in the religious world. None of the good, edifying and religious books issuing from our Publishing House are to be found in their homes. In fact, often there are no books at all in the household, except, perhaps, a few old, musty, moth-eaten relics that have come down to the family by inheritance. And still the heads of those families desire their children to grow up moral and intellectual, and wonder that their expectation is not realized. There is nothing of more value to a family than a plenteous supply of interesting, instructive, moral and religious literature. No investmentment pays better to a family than money invested in good, moral and religious literature—books and periodicals. Such is a strong inducement to the children to remain at home until they assume the cares and responsibilities of a home of their own. And such undoubtedly go forth far better prepared for the solemn responsibilities, tremendous realities and grand possibilities of life. Oh! that the country might be sown down broadcast with, and harrowed up to the subsoil by, good religious literature. And especially that Methodist literature might be profusely circulated among and carefully read by Methodists, that Methodists might be Methodists in reality as well as in name. Many of our older and most of our younger members know almost nothing of the doctrines, discipline, polity and usage of our church, except what they may have gathered by observation and absorption from the pulpit and from the practical workings of the church. These things ought not so to be, especially since there is so much good literature, containing the very informatian they need, in the easy reach of all. And in all the line of excellent publications issuing from our Publishing House, there is, perhaps, nothing better if so well adapted to supply this want of information than that most excellent book whose title heads this article. This book is certainly all that it claims to be—"The Methodist Armor; or a Popular Exposition of the Doctrines, Peculiar Usages and Ecclesiastical Machinery of the Methodist Episcopal Church, South." Whoever clothes himself with its spirit and arms himself with its inexorable logic need fear no antagonist, but will "be ready always to give an answer to every man that asketh a reason of the hope that is in him." It is unquestionably one of the very best books of the age, and ought to go into every Methodist family, especially, in the land; and if it were in every other home, and carefully read, without bias, there would soon be many more Methodists and Methodist homes, and those who were not Methodists would find much less objection to Methodism. The book contains more than any book of the size I have ever read. Plain, simple, concise, logical, clear as a sunbeam and hardly a superfluous word in it. The veriest child can comprehend it. It is the embodiment of Methodism, doctrine, discipline, polity, usage and spirit, as far as this can be compassed in book form and in such narrow limits. It constitutes a valuable help to candidates for the ministry and applicants for admission into the traveling connection, preparing them for their respective examinations.

I do most sincerely wish that this book might be in the hands of and carefully read by every member of the Methodist Church, South, and those contemplating becoming such. If this endorsement and commendation of the book shall induce any to buy and read it, I shall consider myself amply repaid for writing it. The book can be had for one dollar by addressing Publishing House, M. E. Church, South, Nashville, Tenn. Let every reader of this, who has not already the book, send for it at once, or get his pastor to do so for him. C. M. KEITH.

REPORT ON EDUCATION.

Dardanelle District Conference.

We, the committee to whom was referred the important subject of education, respectfully submit the following as our report:

While we rejoice at the rapid increase of public sentiment in favor of educating the masses, and while we note with pleasure the efforts of our State to keep pace with the growing demand and increasing desire for literary knowledge, we especially rejoice at the growing sentiment among our people in favor of Church schools and Christian Education. It is a fact which could be easily established, that we cannot afford to leave the moral training of our children to the State. The Bible being the only original and correct code of morals and as such it is the most important book connected with our educational work. As man is destined to live forever, the education we propose to give is intended to prepare him for usefulness in this life and for happiness in the world to come; and therefore we will never consent to ignore the Holy Bible.

By letter from Bro. O. H. Tucker, President of Quitman College we learn that that school is in a flourishing condition. We have heard with much pleasure, Bro. A. C. Millar President of C. C. I. at Altus represent that school as a full fledged college with many of the advantages of older schools east of the Miss. and that the work of the College is satisfactory to trustees, patrons and pupils; and so far as we have heard, to the three Conferences in the State to whom the property belongs. At the request of your committee Bro. Z. T. Bennett, Editor of THE ARKANSAS METHODIST has kindly consented to represent the proposed Galloway Female College located at Searcy, where we can give our daughters the benefit of a thorough Collegiate education without sending them to some other State. While neither one of these schools is located in the bounds of our District, they are our schools, every way worthy of our support and we cheerfully indorse and heartily commend them to the people.

Last but certainly not least in importance to us, we call special attention to our own Dist. Conf. High School at Belleville. This school is located in a Christian community, where the students can enjoy church and Sunday-school privileges and be surrounded by a wholesome religious influence. Most of the leading citizens are church members and liberal to the extent of their ability, as shown by the fact that of the $3,300 paid for our school property, they paid $3,000 and now they have let the contract for building a handsome church. They also propose, if the rest of the District will raise $250 to pay $50 more for sealing and reinsuring the school building. Moreover as to board and tuition, Belleville Academy is the cheapest school of the same grade in the State. Now while we rejoice in the prosperity of all our schools and propose to labor for the good of all, we would greatly deplore anything like an unjust spirit or rivalry existing between them, and we want every body to know as Prof. Millar has wisely suggested, that our children should be first prepared in our Dist. preparatory High schools before entering College; for in this way our Dist. schools will be better sustained and at the same time they will become the regular feeders of our colleges.

Without boasting of our educational facilities it occurs to us, in view of our numerous Dist. High School, our Conference Colleges and our magnificent Vanderbilt University, it would be a difficult task for any Methodist to find a justifiable reason for patronizing some other school in preference to our own. Signed by committee.

N. E. FAIR, Chmn.,
J. M. MCCARRELL,
Y. A. GILMORE,
A. J. DYER,
C. L. KIRKSEY.

SUPPLEMENT.

Resolved, that we accept the proposition of the citizens of Belleville to raise $50 of the needed amount to seat and insure our academy and that ways and means be provided now for this district to raise the remaining $250 between this meeting of our next Annual Conference.

2d. That we indorse the election of Prof. J. G. Smyth principal of our Belleville school. And that each and all of us in our fields of labor will present the advantages and claims of this school to at least all of our Methodist people.

3d. That we now elect J. M. Parker, J. D. McReynolds and R. A. Johnson trustees of this, the Belleville school. N. E. FAIR, chmn.

A LIE OUT.

The serpent said to mother Eve in the Garden of Eden, "Thou shall not surely die." Which was a contradiction of God's word, and a lie. She was pure, holy, innocent and truthful. It was reasonable that she should expect all others to be as truthful as herself; therefore, she was more liable to be deceived than men are at the present day. The devil prefaced his lie with the truth, or likely she would not have believed the lie. He said "yea hath God said 'ye shall die.'" Which was the truth; but he said "ye shall not surely die," which was a lie. You see that the devil tells the truth some times. Some think he never tells the truth, but he does, and it is with the intent to deceave; therefore, we must be upon our guard. "Watch and pray lest we enter into temptation." We will be tempted; but we must not enter into temptation—that is consent to or yield to the tempter, whether men or devils. I do not know but men are more inclined to believe a lie than the truth at the present day. And why? "Because sentence against an evil work is not speedily executed; therefore, the heart of the sons of men is fully set in them to do evil." Eccles. 8:11. Many because they are not punished speedily for their evil deeds, say they will never be punished. The fact is God's long suffering—that is intended for their good—is abused and results in the greater evil to them that are not exercised thereby. They forget that "one day is with the Lord as a thousand years; and a thousand years as one day."

"The Lord is not slack concerning his promises as some men count slackness, but is long suffering to us ward, not willing that any should perish; but that all should come to repentance." "But the day of the Lord will come as a thief in the night." 2 Pet. 3: 8, 9, 10. The above Scripture is too plain to need comment. Justice delayed is no evidence that it will not be meted out to the finally impenitent.

It is to be feared that there are many professors of religion, that indulge in things that are forbidden in God's word, and say they will not die eternally, because Christ died for them; and because he lives and intercedes for them they will live also, and not die. If the death and intercessions of Christ save one sinner in sin, why will it not save all sinners in their sins? He is a propitiation for our sins—the church—and not for ours only; but for the sins of the whole world. 1 John 2, 2. He by the grace of God tasted death for every man. Heb. 2:9.

The devil says to Christians at the present day as he did to mother Eve "ye shall not surely die." And it is to be feared that many believe him. Did she not die? and entail death upon all of her future posterity? And will not the same cause produce the same effect upon us? Eve had the same Saviour we have; Christ is as a Lamb slain from the foundation of the world. Rev. 13-8. Therefore as she died, the same cause will produce the same effect. What was the cause of her death? She disbelieved God and believed the devil. The Bible teaches that sin is the transgression of the law and the wages of sin is death.

Eve disobeyed God and ate of the tree he forbade her to eat, and death was the result. She was deceived. We like Adam are not deceived, only as we deceive ourselves; therefore, remember there is "a lie out." The devil says sin will not produce death; because our Advocate lives we shall live also. "And he ever liveth to make intercession for them." Heb 7: 25. But let us remember it is written the soul that sinneth, it shall die." Be not deceived; God is not mocked; whatsoever a man soweth, that shall he also reap. If we sow sin will we not reap death eternal? "for the wages of sin is death." For he that soweth to his flesh shall of the flesh reap corruption," which is death. Let none flatter himself to believe that he will be an exception to the rule, and that God can lie. "The wicked shall be cast into hell." Is is true as some sing that "Jesus paid it all?" If so, then God will not go back on His Son. Then the sinner will go free—that is if "Jesus paid it all." And the sins of the sinner are laid on him, and his righteousness is laid on the sinner. God was in Christ reconciling the world—the law of sin and death—unto himself. That God might be just and the justifier of him that believeth in Jesus.

Remember that it is him that believeth: and not him that hath believed. The faith of yesterday does not suffice for to-day any more than the food we ate yesterday sufficeth for to-day. It is a present faith and a present salvation.

Our spiritual life subsists on daily faith, as temporal life subsists on daily bread. Give us this day our daily bread, for both spiritual and temporal food, is what we are authorized to pray for. Be sober be vigilant, because your adversary the devil as a roaring lion, walketh about seeking whom he may devour. 1. Peter 5:8. He will tell you as he did mother Eve, that sin will not kill. "You will not surely die." But God says it will kill. Which will you believe God or the devil? Remember there is "a lie out," and God did not tell it.

Tyler, Texas. W. N. BONNER.

WESLEYAN FEMALE INSTITUTE.

The 38th Annual Commencement of the Wesleyan Female Institute in Staunton, Virginia, of which Dr. Wm. A. Harris is President, passed off with great success. The annual address before the Lee and Jackson Literary Society was delivered by Rev. Dr. W. W. Smith, President of Randolph Macon College, Va. The Art Exhibition displayed specimens of artistic training and skill of a very high order, that won the admiration of visitors from all sections of the country. The Commencement sermon was preached by Rev. Dr. W. V. Tudor, of Norfolk, Va. The Annual sermon before the Y. L. C. Association was preached by Rev. J. S. Kennedy, of W. Va. The Annual Soiree of Vocal and Instrumental Music was, indeed, a feast for all lovers of classical music. It was a brilliant display of high musical culture, and did honor to this school so long distinguished for its great musical advantages.

Besides a quite large number of Diplomas conferred in the various Literary and Scientific schools of the College, the following merit special notice—

Graduates in the Theory of Music: Miss Zoe Gilliland, of S. C.; Miss Bessie Strickler. of Md.

Graduate in the School of Vocal Music: Miss Blanche Lynch, of Va.

Graduates in the Conservatory School of Music: Miss Luella Wakefield, of Mo.; Miss Alma Witty, of Miss.; Miss Annie Sneed, of Va.

Graduate in Science and Literature: Miss Minnie Seymore, of Ala.

The high honor of the Full Diploma was conferred very gracefully by the President upon the following young ladies: Misses Zoe Gilliland, of S. C.; Virgie Kennedy, of W. Va.; Allie Yost, of Va.; Florine Costen, of N. C.; Kittie Hutcheson, Va.; Alma Witty, of Miss.

In view of the high standard of this College, both as regards character of instruction and requirements for graduation, its reputation especially in Literature, Art and Music being unsurpassed and indeed, hardly equaled, the results of the session, which has just closed, have more than sustained its well-earned title to the largest public confidence. Its pupils from nearly twenty States of the Union, have now scattered to their distant homes, in the proud consciousness of wearing honors that crown the efforts of pure, untiring and intelligent fidelity.

This record of College-work and its results completes a period of twenty-two years, during which Rev. Dr. Wm. A. Harris, as President of the Wesleyan Female Institute, has steadily enlarged its capacity to furnish facilities for the most liberally-cultured training in the special schools mentioned above; so singularly successful, indeed, has been his management, especially in this, the vital feature of such an establishment, that the Institute may be said, as evidenced by the wide and varied areas of its patronage, to enjoy a truly national reputation. L. P.

ARKANSAS METHODIST.

SATURDAY, JULY 14, 1888.

CURRENT NEWS.

PREPARED BY

J. B. SUTTLER.

THE WORLD.

(Crowded out last week.)

The great and exceedingly fertile island of Sumatra is to have Chinese cheap labor to develope its rich lands. This is the source of supply of the Sumatry tobacco, the most delicate in texture and most expensive of all tobaccos. Chinese coolies are crowding into Yokohama, Japan, to the distress of the natives. The Chinaman appears to be troublesome everywhere he goes —— The American Consul at Batavia, Java, is under indictment for swindling certain bankers.—— The Dutch Government of Java has waged desultory war with the Achinese of that island until the natives have become such good soldiers that they are giving serious trouble.—— Tonquin is said to be completely pacified and it looks as if the French had determined to hold the country permanently.—— Many natives of the Philippine Island have petitioned for the expulsion of the Catholic Archbishop and his clergy. Church and State do not go well together at this age.—— The Emperer of Germany made a speech to the Reichetag, which gives a more favorable impression of his character than his previous utterances. Two notable features of it were his entire frankness in mentioning the relations of Germany with Russia, Austria and Italy and the complete absence of any reference by name to France. It is very evident that the old grudge will never be settled except by a bitter war between those nations.—— Some ingenious writer has figured out that Queen Victoria and her numerous family have cost the English people 216 millons of dollars. A very good woman, but if this be true, she comes very dear indeed; in fact we think Great Britian could do very well with a cheaper article.—— England is worrying over a great surplus of unemployed Generals, Admirals, Colonels, Captains etc., all drawing pay with nothing to do. A sad case, but as the English Government is notorious for its barnacles and camp followers, we suppose nothing will be done beyond talk.—— At the rate that Russia and Austro-Hungary are piling up a mountain of debt, it looks as if bankruptcy must come before many years There must be a limit to every nations resources, and annual deficits with unvarying regularity will finally cause that limit to be reached. There can be no doubt that the cost of government in these latter days is too great.

FIELD NOTES.

GURDON, ARK.—The meeting at Gurdon, conducted by Harry May for the last ten days, has been quite a success. The church is greatly revived; about fifty-nine conversions and forty-five accessions of the M. E. Church, South. Some will join the Presbyterian and Baptist churches, and perhaps others will yet join the Methodist church. In some instances whole families were brought into the church; conversions at nearly every service. The last service held this morning (Monday) was one of power. The Lord has greatly blessed the labors of Bro. May in this town. WM. J. DAVIS.

HARRISON, ARK.—We have lately had a revival in our town. Though it has not been general, we think it has done a great deal of good. Bro. Jennings of Eureka conducted the services for 17 days and nights. About 10 persons were converted—some reclaimed. The teachers' Normal Institute has been in session here all this week. We notice a marked improvement in attendance, deportment, etc. The meetings of the teachers from time to time were well attended by the citizens of Harrison and surrounding country. One thing I deem worthy of special note, viz.: The president of the Institute caused the sessions to be opened with religious services and all appeared to show a revered and dignified spirit. The leading teachers of the county were present; there were also some visitors of note in attendance, and gave us their views on various topics. S. F. DYKES.

FROM SIDDELL, ARK.—Last night we closed our good meeting at Siddell. It had continued eight days and nights most gloriously. God was indeed with us! We worshiped in our nice new church which will soon be ready for dedication. It will be named McNeelan Chapel, after good brother McNeelan who resides here. I now predict that the day is near at hand when this church will be one of the strongest on Collegeville Circuit—yes, one of the very best in all this country. Siddell is a pretty little town on Iron Mountain R. R., 20 miles west of Little Rock. Here is the McNeelan Lumber Company, composed of high toned, clever gentlemen. Good fair lands can be bought here cheap. This is a very healthy locality—a good fruit belt—most delicious water—good surroundings, and as good clever people as walk the earth.

Pastor, Rev. J. C. Rhodes is doing number one work here, and is dearly beloved of this people. God abundantly bless good brother Rhodes and all the dear Siddell people, for their kind attention and love to me during this good meeting.

JAMES M. CLINE.

Siddell, Ark., July 2nd, 1888.

JONESBORO AND PARAGOULD.—Quarterly Conference at Jonesboro Station June 16-17. Bro. Gregory is moving on nicely; has good congregations, interesting Sunday school and prayer meeting; prospects for a revival good. During the Quarter there have been some additions, and two or three infants baptized. By the middle of July Jonesboro will have a nice commodious parsonage, good enough for any body to live in. The Ladies Aid Society have re-carpeted the aisles and pulpit of the church. They are energetic and industrious and move things when they start. All honor to them.

Quarterly Conference at Paragould station June 24-25. Bro. Ritter is in great favor with his people, and is doing well. He has a place in the hearts of the people that will give him an opportunity to do a work that it is possible no other man could do, I think he will have a glorious revival before this year closes. He has a good Sunday school, which if it continues to grow as it has, may be developed into one of the best in this part of the State. Bro. Ritter has good congregations and good attention. They have recently added another lot to the church property and will improve parsonage soon. M. M. SMITH.

OUR YOUNG FOLKS.

Dear Uncle Ed.—In THE METHODIST of this week allow a a little girl to say, the answer to your questions of last week is the fourteenth and fifty-third Psalms. Papa likes THE METHODIST and we all love to read it. I send you ten cents for the Missionary cause. I embraced Christ and joined the M. E. Church, South, at ten years of age and want to be a worker for Christ. Long live THE METHODIST to bless this cause.

Altus, Ark. CARRIE ADNEY.

Dear Uncle Ed.—I will try to answer your question of last week. It is the 14 and 53 Psalms. Am I correct or not? We have a large Sunday school at Breckenridge, three miles from Clarksville of 83 scholars. Bro. J. J. Tarlton is our preacher and he is one of the best preachers I ever saw. I like to read your letters to the children. My Pa takes THE ARKANSAS METHODIST and we are always glad to get it, for it is such a fine paper. Well, I will close for this time. Your little neice.

LUCY JARNAGIN.

Clarksville, June 1.

Dear Uncle Ed.—I would like to join the Children's Column. I enjoy reading their letters so much. I am a member of the M. E. Church, South; was converted under the ministry of Rev. J. W. F. Scott in 1885, and have been trying to live near the foot of the cross, and be of as much service in the Master's vineyard as possible. I feel very grateful that I can work for the Master. We have a Juvenile Missionary Society in our neighborhood (the Cheerful Workers) of which I am a member. It was organized May, 1887, and has been moving on very well in its great work. Oh! what great joy there will be when the whole world has come to Christ. Yours for Christ.

MARTHA A. SLAIGHT.

Hot Springs.

Our Sunday school is still flourishing. Dr. W. B. Goodner is our Sup't. Mrs. Goodner is my teacher. We know our lesson every Sunday. We have postponed our Wednesday night prayer meeting till after work time, but our Sunday night prayer meetings are still going on. Last Sunday night a blind man read two chapters in his Bible of raised letters. He was a pitiful looking man.

FREDDIE RIFFE.

Black Springs, Ark.

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TANAMAW.

Pine Bluff, June 18th.

TO THE EDITOR OF THE ARKANSAS METHODIST, Little Rock, Ark.—Dear Sir:—I have been afflicted with malarial diseases for the past 12 months. My suffering was at times most intense. *Neuralgia*, the worst form of pain would attack my whole system from head to foot, and continue from 2 to 7 days, and language cannot portray my suffering—agony. My mind would leave me for days, and I did not know a single member of my family during the time. My family and friends on many occasions thought every day was my last one. I had about dispaired of life or subsistence for my family, when I met with Dr. Carr, pastor of the Methodist Church in Pine Bluff, who furnished us every attention, *medical* and *otherwise* that was possible for a good Christian to do. My two children were suffering with Malarial chills and fever regularly. All remedies failed until Dr. Carr recommended a trial of Dr. Able's Tanamaw—*it was a relief and a most perfect one, as it has cured myself and my two children—and to day we are* as well as we ever were before we were taken sick—I feel that I owe my life to our beloved pastor Dr. Carr, and to Dr. Able's Tanamaw. G. M. HARR.

Pine Bluff, June 18, 1888.

As to the above statement submitted to me, all that is said of Mr. Harr and family's *condition* and *cure*, I know to be correct. JOHN T. CARR.

Pastor of Methodist E. Church, South, Pine Bluff, Ark.

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

CURRENT OPINION.

The new Emperor of Germany issues a devout proclamation filled with prayers and vows. He says that, "looking up to the King of kings, he has vowed to GOD that after the example of his fathers he will be a just and clement prince, that he will foster piety and the fear of GOD," and that he prays to GOD to vouchsafe strength that he may thus fulfill his kingly duties. This shows either that he is a sincere believer, or that he thinks that so many of his people and of the civilized nations are believers that it is wise to say these things, or it shows both. German atheism and agnosticism are much exaggerated.—N. Y. Christian Advocate.

Just as we go to press we receive from Rev. W. B. Palmore the following telegram, "Truth triumphant—drunkard factories throttled in Independence, Mo. Praise the Lord."

This announces one of the most brilliant victories which the cause of temperance has yet won in Missouri. Independence is one of the largest towns in the State that has voted on local option. It is a suburb of Kansas City, and every effort was made by the whisky men of that city to defeat local option in Independence. The papers report that $4,500 was sent to Independence the day of the election to influence votes, and yet the brave little city gave a dry majority of 246. The women did much to secure this result. —South Western Methodist.

The Treasury for pastor and people comes in midsummer full of the riches of Gospel truth and with articles laden with lessons for timely services. The Frontispiece is the portrait of President Burleson of Baylor-Waco University, Texas, whose admirable sermon on Family Government should be in every household. There are also fine views of the University buildings with a sketch of its history and of its President. A Communion Sermon by Dr. D. Gregg of Boston is fresh, stirring, suggestive and grand. A Sermon for Independence Day by Dr. Withrow, Pres. Ridgway and Dr. Meyer supply the Leading Thoughts for Sermons Every one should read Christian Business Men by Rev. J. G. Burdick, The Characteristics of the Age by Rev. Wesley Guard, No Rum for Africa, National Righteousness by Rev. B. W. Williams. Reasons for Attending Prayer meeting, and Constructive Factors in the Prayer-meeting are full of helpful thoughts. Rev. W. S. Danley treats of Religious Sociability, Rev. W. Hetherington of Deliverance from Evil. Prof. Hoss of The Importance of Preaching. Dr. Moment sheds light on the Sunday school Lessons. The Hanging Gardens of Babylon are beautifully described. Home Courtesy, Much Business and Little Piety and the Church in the House are topics for Family Reading. The Land of Moab, Protestant and Catholic Mission Work give a glance at some Mission Fields. The Editorials on The National Hurt, Preferring Culture to Character, The Theological Mutineer, The Devil's Kindling Wood and Uncommendable Sagacity should not be overlooked.

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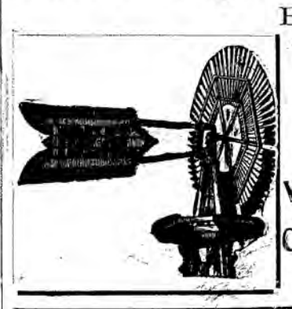

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ARKANSAS METHODIST.

SATURDAY, JULY 14, 1888.

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

Rev. Z. T. BENNETT, Editor.

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

"I am opposed to political religion, but I want to see religious politics; I want to see all good men vote against drunken and profane candidates for office." "Amen!" "Amen!" Words of Judge L. L. Mack, and responses of members of the Jonesboro District Conference.

In this election year Christian men should be intensely watchful, lest there be a decline in personal piety and a corresponding loss of usefulness to the church of God. We are to "watch and pray," as well as vote; otherwise, when the dust of political conflict has cleared away, we may sadly realize how little our vote was worth in comparison to the great loss in personal religion and helpfulness to the church. Brother, be on your guard; there is danger ahead!

Saturday afternoon at DeVall's Bluff a railroad man under the influence of strong drink, aimed to board the east bound passenger train in motion, missed the step, fell upon the rail and was literally torn in twain by the wheels of the rear coach. A man who saw the fatal fall, and almost fainted at the sight, told us of it and with *profane* words wished whiskey was driven from the land. "Fanatics" on this question are not confined to 'imbecile church members.'

We have enjoyed the privilege of attending four District Conferences, held at places widely apart—Arkansas City, Nashville, Dover and Rector. At each of these we were pleased with reports indicating progress in church enterprise and growth in numbers; at each we were specially pleased with the fraternal spirit, illustrating "how good and how pleasant it is for brethren to dwell together in unity;" but at each that which gratified us most of all, was the spirituality of the preachers and their consecrated devotion to the work of the Master. In this respect we saw plainly a happy advance above ten years ago. This, more than any feature noted, gives bright promise of richest blessings to our church. We rejoice in the comforting conviction that Methodism in Arkansas is moving onward and upward, and that God is directing and blessing His people. O may we prosecute our heaven-appointed missions with complete reliance upon the guidance and blessings of His Holy Spirit!

It is the imperative duty of pastors to preach on Christian liberality, systematic beneficence, the duty of "supporting the institutions of the church," as all our members in a solemn vow have agreed to do. Many persons would certainly contribute more into the Lord's treasury, if they were properly instructed on this religious obligation, and were clearly shown the demands resting upon them. We have no doubt of this; but we think some pastors make a serious mistake in complaining from their pulpits about any lack of support given to themselves. Scolding will seldom increase appreciation, and will rarely enforce the obligation of ministerial support, especially in the presence of sinners and the members of other churches. Candid and free consultation with stewards, who are chosen with reference to qualifications and duties named in our Discipline, will most generally prove the best means upon the part of pastors towards securing the desired end, necessary support. This course impresses upon stewards their relation and importance both to the ministry and the church; it magnifies their office and stimulates them the more to care for their pastor.

We congratulate our people at Pine Bluff upon the completion and occupancy of their beautiful and commodious new church. From the Press-Eagle we learn the first services were held in it Sunday morning, July 1,—Rev. J. F. Carr, the pastor, preaching an excellent sermon, appropriate to the occasion, to a large congregation, embracing persons of all denominations. At the conclusion of the sermon, Bro. R. S. Thompson, treasurer of the Building Committee, read to the congregation a statement of the receipts and disbursements on the new building, showing the total cost to be $14,792.11; cash paid, $11,282,92; balance due, $2,428.75. The church has a seating capacity of about 1,000 and its architecture and finish is a credit to the enterprising and prosperous city of Pine Bluff. We most heartily congratulate Bro. Carr and his public spirited, liberal members and friends upon their success in building this beautiful sanctuary unto the Lord. The address of Bro. Thompson on the occasion was a model in rich thought, elegance of expression and cogent reasoning. But for its length and the late day at which we saw the paper containing it, we would transfer it bodily to our columns.

THOUGHTS ON REVIVAL WORK.

At a dinner party given by New York friends at the Astor House, Daniel Webster replied, in answer to a direct question, "The most important thought that ever occupied my mind was that of *my individual responsibility to God.*" As Christians we endorse this solemn truth, and with it we must accept the Scriptural declaration, that "none of us liveth to himself." While "the love of Christ constraineth us," we are deeply impressed, that 'we should not henceforth live unto ourselves.' Reflections upon personal responsibility and the duty of helpfulness to others, may well engage our minds at any time, and very properly now. We are at the opening of the season generally devoted to special or protracted religious services. By God's grace this season should be rich in spiritual refreshing to His people and noted for awakening and saving power to the unconverted. To this end absolutely needful preparation must be made and earnest religious work must be done. The preparation must come from God, and only by His aid can the work be acceptably and successfully done.

"We cannot think a gracious thought,
We cannot feel a good desire,
Till thou, who call'st a world from naught,
The power into our hearts inspire,"

Again:

"Help us to build each other up,
Our little stock improve:
Increase our faith, confirm our hope,
And perfect us in love."

The measure of profit to ourselves and of our helpfulness to others during these protracted services, will depend really upon the bestowed grace of heart preparation and fruit bearing. Read again, and again, Psalm 51:5-13 and John 15: 1-14. Let the direct, fervent prayers in the former and the solemn yet loving truths in the latter, inspire our hearts with a hungering and thirsting after righteousness and the pure desires of active Christian zeal.

Let not any make the serious mistake of thinking their pastor must or can do all the work necessary to the revival of God's people and the conversion of sinners. Success or failure may not be attributed to him alone, but to the church as well; for while he is in charge leading and directing, they should bear up his hands, helping in every good word and work. With general and hearty co-operation of pastor and church, in the use of Scriptural means, there will seldom be an apparent, never a real failure. God's word assures of success. The pastor may not be an eloquent or brilliant preacher, but guided by the Holy Spirit and aided by his church, he will prove an effective one. Preaching the doctrines of Repentance, Justification by Faith, Regeneration, the Witness of the Spirit and Scriptural Holiness, his church will be revived, edified—*built up*—and they will rejoice in the hope of the glory of God. Receiving power (comfort, strength and confidence) through the Holy Ghost, they will prevail; fear will come upon the ungodly, sinners will enquire the way of salvation and penitents will be happily converted unto God. These statements are verified by the experience of our church through the century past, and may now be joyfully realized in every charge of our growing Methodism. May every member have a quickened sense and high appreciation of personal responsibility to God. May the helpfulness of each to others be equal to his heaven-given capacity and heaven-favored opportunities. May each grow in the knowledge of the truth and the experience of grace, till the joys of salvation shall flow as a river, and the redeemed of the Lord with songs of praise and shouts of victory shall proclaim the world won to Christ, and "Crown Him Lord of all." O Lord, revive thy work!

JONESBORO DISTRICT CONFERENCE.

Leaving this city at 2:25 P. M., July 4, we started for the Jonesboro District Conference to be held at Rector, Ark. The trip over the M. & L. R. road was made in good time to Brinkley, where to our surprise we were told we would be delayed one night and day, but fortunately in this case the north bound train on the St. L., A. & T. road was several hours late, and in a few minutes we were off for Rector, 115 miles distant, reaching there after a slow trip at 2 o'clock A. M. Bros. J. M. Copeland and W. A. Cox met delegates and visitors at that untimely season, and soon had them comfortably provided for—a kindness which indicated the generous hospitality the Conference was to share. At 9 A. M., Presiding Elder M. M. Smith opened the Conference, with suitable religious services, and Rev. H. T. Blythe offered the second prayer with much emotion and earnestness. Rev. D. B. Warren was elected Secretary and Bro. A. L. Malone, assistant. The attendance the first session was not large, but was good in the afternoon and continued to increase up to Friday night. Nearly all the preachers and delegates seemed to be in excellent health, and all quite cheerful and hopeful of success in their respective charges. The reports as to the general collections and for the support of the ministry were in the main fair, some very good; and in most charges growth and progress were reported in membership and church property. The Sunday-school cause seemed to be growing in all the charges, and much interest was reported in the social meetings of the church. An improvement was noted in the increased number of family altars, and better reports we never heard as the personal piety and steadfastness of younger Christians—persons converted last year—especially in Jonesboro station and Chickasawba circuit. In the latter *not one* of over one hundred accessions last year has gone back to a sinful life; and in the former a similar report, with the additional statement, that all the men converted last year pray in church and in their homes.

Bro. Smith presided over the Conference in a very acceptable manner—in fact he appears to be a most acceptable Presiding Elder, was not in a hurry to get through and allowed freedom in the discussion of pertinent questions before the Conference. The discussion on the Report on Temperance was both interesting and affecting. Bro. (Judge) L. L. Mack, the chairman, is a noble veteran in the cause, and as he spoke of its wonderful progress the growing public sentiment in its favor, and his hopefulness of ultimate success he wept with rejoicing. Elder David Wagster of the Baptist church, aged 77 years and 50 years in the ministry, made an earnest talk and was deeply moved. One brother said "I want to shake your hand," others followed, another started the hymn "Blest be the tie that binds," many voices joined, many hands were shaking, and many tears of joy were shed. Bro. Mack said "let it be a Temperance love-feast," and so it was. Short talks were made by several brethren and the Report was unanimously adopted.

Bro. V. V. Harlan addressed the Conference and after preaching a practical sermon at night took a subscription of $205 for Central Collegiate Institute, most of the preachers and delegates having previously subscribed for this school. Besides the sermon of Bro. Harlan, we heard Bro. D. B. Warren with interest and profit the first day, and Friday night Bro. W. W. Anderson preached a sermon eminently good to the use of edifying. The services were spiritually refreshing and many rejoiced aloud. It was good to be there.

Aside from the great religious interest, we enjoyed very much the associations of the occasion, the courtesies of brethren beloved, and the kind attention and hospitality of Bro. J. M. Copeland and his interesting family. We left Saturday delighted with the Conference, pleased with Rector, and favorably impressed with the future of that part of the State.

DEATH OF REV. R. P. HARWOOD.

BRO. Z. T. BENNETT:—At the request of Sister Harwood I write to acknowledge the receipt by Bro. Harwood of $14.75 for which she is very grateful indeed; and also to inform you of Bro. Harwood's death, which took place at 12:40 o'clock p. m. Friday, June 28. I was with Bro. H. at his death. It was indeed a happy transition. It was a clear demonstration of the truth of the old hymn, "Jesus can make a dying bed feel soft as downy pillows are." Dear Brother, pray for Sister H. and her six little ones. They are left alone with strangers, who have learned to love them for the many virtues of the husband and father; and the patient Christian mother has all of our sympathies and prayers. Respectfully, C. W. BELL.

Dade City, Fla., July 2.

This letter will convey sad intelligence to the many friends of our dear deceased brother. When he left his pastoral charge, El Paso circuit, White River Conference, for Florida, early in March, few could reasonably expect to see him alive again. Brother Harwood himself was not really hopeful of recovery, but said 'he would be as near Heaven in Florida as at the parsonage in El Paso.' For a short time the change of climate was helpful to him, but several weeks ago he became too feeble to sit up, and messages to Arkansas friends clearly indicated that death would soon relieve him of suffering. He was ready, yea, he was *waiting* for the summons to lay his armor by and go to his eternal reward.

Our intimate acquaintance with Bro. Harwood was not of long duration, but it early ripened into a warm esteem for him. We had the utmost confidence in the purity of his purposes and the depth of his piety. For several years he was physically unable to work as effectively as he earnestly desired to do. In his condition, we doubt not, that he really did the best he could at all times. We never heard him preach. We never rated him as a strong or brilliant preacher; but more, we sincerely esteemed him a truly good man, humble in life and pure in heart. The humble shall be exalted and the pure in heart shall see God; thus we confidently feel about our departed brother.

He was born in Alabama, July 10, 1850; was converted and joined the M. E. Church, South, in 1874; Nov. 18, 1875, he married Miss Eunice Milam; in 1880 he joined the White River Annual Conference; he was ordained a Deacon by Bishop Pierce, and in 1884 he was ordained an Elder by Bishop Hargrove. We do not call to mind all the pastoral charges he served, and cannot speak advisedly of his success in the ministry; but we do know he was dearly esteemed, where best known in his last two charges. "Blessed are the dead, which die in the Lord;" "they rest from their labors and their works do follow them."

QUITMAN COLLEGE.

We offer one year's board and tuition free to any young man or woman from Arkansas, who is preparing for the Foreign Mission field of the M. E. Church, South. Suitable reference will be required.

O. H. TUCKER, President.

THE SITUATION.

A State Prohibition Convention was held in this city, July 4-5. That Convention organized the Prohibition *party* by the adoption of a platform, the nomination of an electoral ticket and the election of an Executive Committee; these three actions, to all intents and purposes, resulted in the formation of a *new political* party in Arkansas. While the proposition was pending and the invitation open to all Temperance workers to unite in the formation of such a party, we deemed it both our privilege and duty to discourage the movement, hoping to keep the great reform in this State entirely disentangled from party politics. We published all the communications sent us favoring the action of the Convention, but declined some opposing it and several others approving our utterances upon the subject. As we do not think the church, as such, may ally herself with any political party, however good and moral its platform, so we do not think this paper may now, editorially or otherwise, either support or oppose this new political party,—which had no existence in this State prior to the late Convention, and which will embrace those and only those, who choose to give it their support. Observe, therefore, that this paper will not be the medium of discussion, pro or con, the political Prohibition party in Arkansas. It will continue gladly and earnestly in its work against the liquor traffic, inviting men of all political parties to unite upon the common ground of casting their ballots *against license* and for sober, honest and competent men for office.

PERSONAL NOTES.

Rev. W. A. Bonner, Tyler, Texas, is 82 years old. This issue contains a short sermon from him.

Rev. Dr. J. H. Dye has gone to Baltimore to attend a convention of superintendents of blind schools.

Bros A. R. Hazen of Hazen station and W. E. Randall of Clarendon were among our visitors Tuesday last.

Rev. C. M. Keith of Cabot preached morning and evening, last Sabbath at 15th and Center st. church in this city.

On account of failing health Rev. C. H. Cary has been relieved of his pastoral charge, and has gone to Plymouth, Mich.

Rev. J. H. Riggin spent several days last week in this city reading the proof sheets of his book, "Origin of the Baptists."

We had Monday a pleasant call from our brother, J. J. Baugh, Esq., of Des Arc, returning from the District Conference at Benton.

Bro. W. W. Folsom, editor of the Woodruff co., Vidette, gave us a very pleasant call last Tuesday. He was one of the first active workers for prohibition.

The Arkansas friends of Sister Harwood and six children, now among strangers at Dade City, Fla., should early send them some aid, as fit expression of sincere condolence.

Rev. R. G. Brittain of Vandale station had not gotten to Rector when we left. We much desired to see and hear "the old man eloquent"—also, Rev. W. M. Watson, who was absent.

At Rector we had the pleasure of meeting Rev. J. P. Hillburn of Denver Conference, stationed at Socorro, New Mexico. He gives a cheering report of our church's growth and enterprise in the West.

Rev. V. V. Harlan called Monday en route to Sheridan, thence to Pocahontas, to attend District Conferences. He can get to as many as one, if the trains make schedule time, but he missed Cotton Plant.

To Bro. and Sister M. B. Johnson at West Point we extend sincere condolence in their bereavement—the death of their youngest child, Hal Bennett. We have keenly felt like sorrow, but "it is well with the child."

Bishop C. B. Galloway has gone to Montana, spending last Sunday in Chicago. Our brethren in the far West will give him a most cordial greeting, and we predict that his labors will prove a rich blessing to our church in that field.

The many friends of Bro. J. H. Dye of this city will sympathize with him in the loss of his mother, Mrs. D. J. Dye, who died at her home in Sulphur Rock, July 5, after an illness of three weeks. She was sixty-five years old, a devout Christian and very highly esteemed.

Bishop E. R. Hendrix left Kansas City on the 2d for Northfield, Mass., to which place he is invited by D. L. Moody, for ten days service, in the meetings which are held for the special benefit of college students. The Bishop also expects to be at Toronto, Canada, on the 15th, to fill the pulpit of Dr. Stafford.—South-Western Methodist.

SPECIAL NOTES.

Several articles on hand for next week.

The contract to build Galloway Female College has been closed at $29,000.

The Editor of this paper will preach at West Point next Sunday (July 15) at 11 a. m. and 4:30 p. m.

Rev. J. R. Cason gives notice, that Rev. J. M. Cline will begin a meeting at Ozan, Saturday, July 14.

Many of our readers may easily get, *free* of charge, the Biography of McFerrin. See notice in this issue.

☞ We respectfully and urgently invite all our preachers and other patrons to assist us liberally in this month.

Rev. J. C. Clower reports $117 raised at the Missionary meeting on Saturday night at the Dardanelle District Conference.

Brethren, send us "Field Notes," but be "*brief* and sweet." Let us have *short* reports from all parts of our church in Arkansas.

We will announce soon, to appear in these columns, continued articles, which will make this paper more interesting than ever before.

Rev. J. L. Johnston writes from Coal Hill: "We are having a good meeting here. The Lord is with us." Bro. J. sends us four new subscribers.

"The Temperance love feast" at the Jonesboro District Conference would have been cheerless to saloon keepers. It meant: cast votes against license; close the saloons.

Rev. C. H. Gregory thinks all the Methodist families in his charge, at Jonesboro, are taking THE ARKANSAS METHODIST. He made good reports at his District Conference.

Rev. Dr. Josephus Anderson, Sanford, Fla., will send to any address, at the rate of 10 copies for 25 cts. his recent article, "Why We say the Methodist Episcopal Church, South."

Mr. Ira E. McMillion, a commercial man, sends $3 on sub. account, and gives this paper one of the heartiest endorsements it ever received. We sincerely appreciate his very kind words.

The Jonesboro District is highly favored in its body of noble laymen—Anderson, Blackshare, Copeland, Cox, Glasscock, Johnson, Mack, Malone and others, whose names we do not just now recall.

We still have about 40 Cabinet photographs of Rev. Dr. Winfield. As these are the last we expect to have made, all wanting to preserve this picture, should *at once* send $1.50 on new or renewing subs.

To any person sending us $1.50 on *new* or *renewing* subscription BEFORE AUGUST 1, we will mail FREE of charge, the two pamphlets (small books) by Revs. J. H. Riggin and C. H. Gregory. Send the money before August 1.

It was our purpose to leave Rector Friday night for Magnolia, but there was no night train south, as we expected upon incorrect information. As it was, we could not have gotten there till Saturday night.

Mr. J. B. Hunt, P. M., at Melbourne, Ark., sent us $6 on new and renewing subs, which he had gotten. He pays for three copies—one for his wife, one for a married daughter and one for a daughter-in-law. He says, "if every *old man* would try, &c., your subscription would be better, as it deserves to be."

V. A. Walker, Rocky Comfort, Ark., writes: "This is a prohibition town—it has been a success to amount of 90 per cent; the rest has been by jug, bottle, cider, etc., rather on the sly, brought from R. R. towns; some increase of disorder since campaign opened; victory in the county in 1886, by 400 majority."

At the Jonesboro District Conference Rev. J. D. Rutledge gave a cheering report of the Chickasawba circuit, and we think all were most favorably impressed with him as a sweet spirited, consecrated young preacher. We trust he may have a change to the hill country another year.

Rev. J. H. Riggin's little book, "Origin of the Baptists," is now ready for sale. See advertisement in this issue. Orders amounting to $100 were received before the book was finished. We predict it will have a speedy and immense sale. Send for a copy; price, only 10 cents, or send us $1.50 on any new or renewing subs, *before August 1*, and we will send this and Rev. C. H. Gregory's book (nearly ready), *free* of charge.

Rev. J. E Martin said at Dover he had been preaching 15 years, and had never found any trouble to raise Missionary money; will this year, as usual, raise over his assessment. We understood him to say, also, his salary had generally been paid. He tells the people "salvation *is* free—no charge for the gospel—only charge is for carrying it around." He takes THE ARKANSAS METHODIST into the pulpit and offers to credit any who can not pay cash; never lost any money by doing so except $2 on Nashville Christian Advocate.

Times change and men change with them. Last Friday in the Jonesboro District Conference, Elder David Wagster, who is 77 years old, over 50 years a minister in the Baptist church, said he became a Temperance man 45 years ago and later offered the first

resolution on Temperance ever presented in his denomination; that he was warned this action might lead to his being deposed from the ministry, and that the resolution had to be amended till it was meaningless, before it was accepted. He had lived to see the time, when his own and all other Christian denominations were united in holy warfare against the liquor traffic.

The members of the Jonesboro District Conference were delighted to have with them, Rev. H. T. Blythe, a venerable leader in the local ranks. He is nearly 72 years old, quite as straight as an Indian, having a sound body, a clear mind, a warm heart and strong faith. All listened with pleasure when he addressed the Conference and his exhortations and prayers were benedictions. We saw him first in 1870 at Mt. Zion. He represented Mississippi county in the last General Assembly, and was a candidate for reelection, before the primaries last Saturday; but he left home for the District Conference, traveling a long, circuitous and expensive journey.

At Rector Rev. W. W. Anderson expressed the common wish, that obituaries could be published without delay, saying some became very impatient waiting to see the obituaries. There are many difficulties in the way of running this department of our paper satisfactorily to all concerned. We usually devote to obituaries two columns, rarely less, sometimes more. Very many obituaries are sent to us; some of them are late with "special request to publish in next issue;" many of them are unnecessarily long, and but few of moderate length; some at request of persons *not* taking this paper, others of persons not members of our church, and who were not taking the paper; but *all* wanting the obituaries published promptly and *free* of any charge, and a few extra copies of the paper without charge. We are usually four to five weeks behind with obituaries. How can we help it?

WINFIELD MEMORIAL CHUCH.

The following is a list of recent contributors to Winfield Memorial Church: G. W. Sherrod, D. E. Dickson, W. D. Newport, J. F. McKnight, T. J. Evans, Mrs. Lou Evans, Bolin Themasson, Mrs. Pauline French, Misses Mamie and Carry French, Mrs. M. E. Dickson, John H. Hamiter, A. H. Hamiter, Jno. H. Hamiter, jr., Mrs. S. E. Baker, Mrs. M. E. Sevier, Mrs. M. E. Stith, A. J. Price, Mark Lee, J. D. Hernden, Walnut Hills, Ark., $1 each; Dr. J. W. Brown, Camden; G. W. Jackson, Lewisville; Mrs. M. J. Sherman, Magnolia; Rev. J. J. Jenkins, Stephens; Rev. L. W. House, Lewisville, and T. H. Webb, Rev. D. J. Leake, Sam Kirk, J. C. Goodwin jr., J. H. Hicks, Rev. C. D. McSwain, Mrs. C. D. McSwain of Lonoke, Ark., $5 each; Dr. B. N. Ross and A. G. England of Lonoke, Ark., $10 each; Rev. G. W. Winton, Sacrameto, Cal., Revs. G. S. Sexton, C. L. Adams, W. W. Mills, W. A. Freeman, J. H. Gold and Dr. John Goode, Dr. Gladen, E. H. Couch, W. H. Terrell, J. T. Pate, G. W. Rice, H. C. Smith and J. W. Green $1 each; Rev. J. T. Rascoe $2.50. Lonoke Methodist Sunday school sends up $9.35 which represents about sixty sweet Methodist children, all clamoring for a brick in Winfield Memorial Church. What Sunday schools throughout the State will follow the example? A few dollars from each Sunday school would enable us to complete the church without debt. Brethren of the clergy and laity, speak out. If you can't give anything now, let us know how much you can give by 1st of October next. We have a magnificent foundation completed; will lay corner stone soon. Help us right early. Respectfully and Truly, A. O. EVANS, P. C.
Little Rock, July 10.

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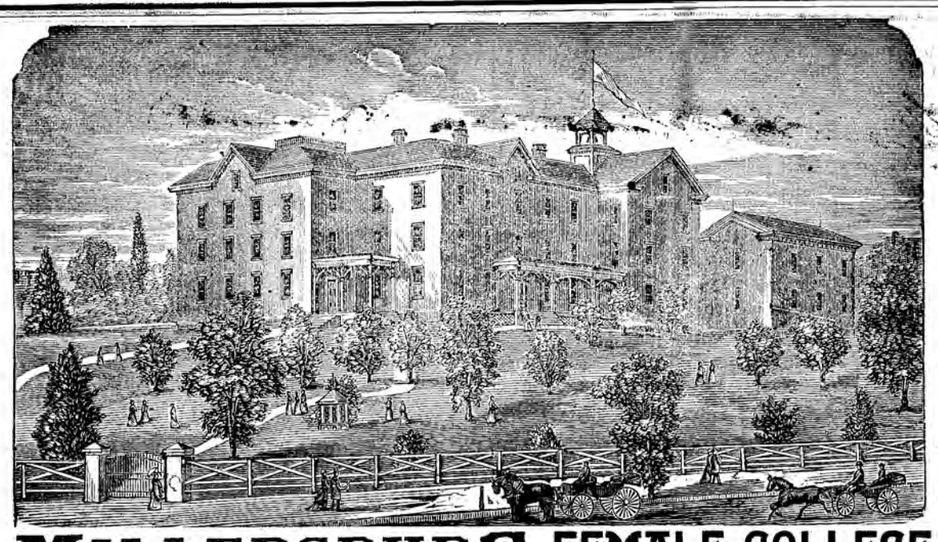

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ANNUAL MEETING

Of W. M. S. of Little Rock Conference.

That our friends may anticipate something of the enjoyment of the approaching meeting at Arkadelphia, we announce that the introduction will be a beautiful presentation of the "Missionary Ship," on Thursday evening, 19th inst. The children and young people build this wonderful vessel, of which we have all heard, and which we all will be delighted to see. Regular business will begin Friday morning, and during the session we will be favored with papers on our various departments, by Sisters Watson of Benton, Brown of Little Rock, McKinnon of Monticello, and others of like devotion and ability. To words of welcome offered by our Arkadelphia sisters, Sister E. A. Shippey of Hot Springs, will respond. Sisters Harvey and McAlmont will present their Annual Official Reports, and your President and District Secretaries will come prepared to do all they can for the interest and success of the occasion. Dr. Withers of Hot Springs will preach our Annual Missionary Sermon, Sunday morning, at 11 o'clock, and the pulpit will be ably filled Sunday night. Rev. J. R. Moore of Camden will address the meeting Friday evening, 20th, at 8:30. Bros. Godden and McLaughlin will be present and, we hope, many others of our conference brethren. Let the delegates be prompt, and all be prayerful. "Not by might nor power, but by my Spirit saveth the Lord."

LOU A. HOTCHKISS,
Pres. W. M. S. Little Rock Conf.

The man who needs anything to induce him to buy this book than the fact that Dr. McFerrin is the subject and Dr. Fitzgerald the biographer must either be without money or without the right sort of brains. Something must be wrong with him, for it would be very difficult to find a more interesting subject or a more genial and pleasant writer.—Florida Christian Advocate. We will give this charming Biography as a premium, to any one who will send us $4.50 on *new* subscriptions *before August 1.*

THE CHURCH.

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GONE TO REST.

One of our best men, Jas. A. V. Curlin, passed over the river last night about 11 o'clock. Of him we can say as did Mr. Wesley years ago, "our people die well."

W. J. ROGERS.

Pastoria, Ark., July 3.

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This is the heading of a large three-column advertisement on the seventh page of this issue of the ARKANSAS METHODIST. Those who read it will no doubt be anxious to know whether it is true that all of the articles named in the list of presents are sent in each box of the "Sweet Home Soap." Yes, it is true, and the firm which makes the offer is reliable and well established.

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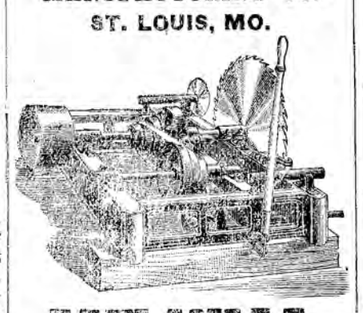

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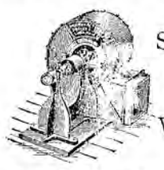

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SATURDAY, JULY 14, 1888.

SUNDAY SCHOOL LESSON.

BY REV. JNO. W. BOSWELL.

Third Quarter. Lesson IV. July 22, 1888.

Subject: Free Gifts for the Tabernacle Exodus xxxv, 20-29.

HOME READINGS.

M. Free Gifts.....Ex. xxxv. 20-29
Tu. Abundant Gifts.....Ex. xxxvi, 1-7
W. Temple Offerings, 1. Chron. xxix, 6-16
Th. Constant Giving.....Neh. x, 32-39
F. The Willing Mind.....2. Cor. viii, 1-12
Sa. The Widow's Mites....Mark xii, 35-44
Su. The Cheerful Giver.....2. Cor. ix, 1-11

GOLDEN TEXT. "God Loveth a Cheerful Giver." 2. Cor. ix, 7.

TOPICAL OUTLINE. I. The Cheerful Giver, verses 20, 21. The Free Gifts, verses 22, 29.

TIME. B. C. 1491. More than forty days after the promise of God's presence as noted in our last lesson.

PLACE. In front of Mount Sinai. Israel had not yet moved.

INTRODUCTORY.

Since the promise of God's presence as given in the last lesson Israel was called to endure another long absence of their leader. Moses was directed to "hew two tables of stone like unto the first" and go again "to the top of the mountain." This time he was to go alone. Even Joshua is left behind, perhaps to assist in keeping order in the camp. The best of people need pastoral oversight—they need to be warned, and encouraged and sustained. Moses' stay this time, though prolonged another forty days, was not attended by any evil consequences.

God's purpose in calling Moses to the mount was to write again on the stones "the words that were on the first tables," and to give him further instructions.—and especially directions for the inauguration of formal and stated worship, together with plans and specifications for the erection of the tabernacle and its elaborate furnishing The building was needed. Even though designed as a movable and temporary place of worship it would do much towards establishing them in the faith, and making them constant in their allegiance to God. So it proved. A good house of worship always has such a good effect.

It was during this stay in the mount that Moses had the vision of God's glory. The Lord descended," and "passed by" and "proclaimed his name." Moses entered into communion with God. In this communion he seemed to have become "a partaker of the Divine nature," for, when he came down, all unconscious to himself his "face shone" so that those who talked with him "were afraid," and he was compelled "to put a vail on his face." The people knew that he had been with God. They saw and recognized the fact. It is always so. It was so with the early Christians. Their enemies "took knowledge of them that they had been with Jesus." It is so to-day. Men always know those who live much with God.

The tabernacle was to be built, and our lesson to-day treats of the spirit in which Israel entered into the work, and the gifts they made for its construction and furniture.

THE LESSON.

I. THE CHEERFUL GIVER. Verses 20, 21. The lesson opens by saying: "All the congregation * * * departed from the presence of Moses." They had come together to hear what the Lord said to Moses in the mount, and having received the message they were dismissed and repaired to their tents—all of them doubtless thinking over the wonderful things, and especially over the call to make offerings for the tabernacle. The tabernacle was to be the meeting place of all the host—the central attraction of all Israel—was to be magnificent—to be constructed of the most durable and the most costly materials. The call for gifts included material for the building, the furniture and the vestments for service. No special tax was imposed. It was to be built by the free-will offerings of the people. One would naturally suppose that a sense of gratitude would lead every individual in the camp to make an offering, but it seems such was not the case. Only those contributed "whose heart stirred them up," and "whose spirit was made willing." What proportion of the people gave is not stated, only the spirit in which they contributed is noted. Those who gave did so willingly. In this they pleased God, for "the Lord loveth a cheerful giver." Account of the Spirit in which a man contributes to God's cause is taken. "The heart" it is said, "is the source of liberality, and gifts are of little value without the heart." In this case the gifts were not for propitiation or atonement, but evidences of a repentant spirit, and gratitude for their restored condition.

The givers belonged to no special class or sex. The call extended to "all the congregation of the children of Israel." All alike were interested. The history says, "the men gave" and "the women also." A literal rendering of the text we are told is: "The men, in addition to the women"—showing that the women came first, and were followed by the men.—Peloubet. Women are always first in good works, and the church has ever been and is much dependent on her skill and willingness and devotion. Nothing is said of children, but judging from our observation and experience of the readiness of children to engage in any good thing we may fairly conclude that the youths and little ones of the camp did their full share in this important enterprise.

It may be noted here that the willingness of the people made them liberal. A vast amount of material of various kinds was necessary and there was no stinting—no slackness of hand. It is estimated that the value of the tabernacle in our money was one million two hundred fifty thousand dollars. Though so costly, the gifts were more than necessary, and Moses had at last to issue an order restraining the people from giving. See Ex. xxxvi, 5-7. Dr. Pentecost says: "How strange such a sight would be now."

II. THE FREE GIFTS. Verses 22-29. The gifts are fully specified in the lesson. Men and women brought "Jewels of gold" consisting of "bracelets," or *brooches*, "ear-rings and (signet) rings," and "tablets," "probably little golden balls strung together like beads and worn around the wrist and neck." And besides these ornaments they brought "an offering of gold" of some other kind; "Blue and purple and scarlet"—either linen or wool, or may be both, "and fine linen," flax spun fine and undyed. It is known that "some of the Egyptian linen was so fine that it sold for its weight in gold;" "goats hair," course material for tents; "and red skins of rams"—dressed and colored red, like leather known as red morocco; "and badgers skins," seals and other marine animals. The land animal known as badger was seldom found in the wilderness; "silver and brass"—or, silver and copper.

Some very expensive articles were to be manufactured, and precious spices and oils were needed. The rulers—whom we suppose to have been the wealthier ones among the people, brought these. The "Ephod" was to be made and ornamented, also the breast-plate. "The Ephod was a short garment covering the breast and back, and reaching to the center of the person. It was of white linen, inwoven with figures in threads of gold, blue, purple and scarlet." The breast-plate was of linen, eighteen inches long and nine inches wide, and folded so as to form a square of nine inches. Upon this were set in sockets of gold twelve precious stenes each engraved with the name of one of the sons of Jacob." (*The Tabernacle.*) To ornament these, the rulers furnished "onyx stones and stones to be set." (Verse 27.) They also brought "spice", odoriferous ingredients, and "oil" for the lamps, pure olive oil beaten, "for the anointing oil, and for the sweet incense." See Ex. 30, 22-28.

But there were others who had but little or nothing. They did not feel exempt from duty—their hearts were engaged, and they would engage their hands. "Shittim wood" abounded and it was needed for the boards of the tabernacle. This is the wood known as "acacia"—a knarled and thorny tree—but fine grained and susceptible of great polish. Men hewed out boards of this wood and brought it. "Wise hearted women did spin with their hands"—"blue, purple, and scarlet, and fine linen." Other women whose "hearts stirred them up in wisdom spun goats' hair." Peloubet says "this strong expression implies that it required peculiar skill to spin goats' hair, or a peculiar consecration to work on this coarser and common material rather than on the delicate threads and beautiful colors."

It will be observed that the gifts mentioned comprise the household and ornamental possessions of the people. Among these were doubtless things highly valued as keep-sakes—cherished in the families as gifts from some loved ones long since dead. To give these required the spirit of devotion and sacrifice. No mention is made of money, for money in the form of coins, they had none. Nor did any exist at that time. There was what was called money, "current with the merchant," but it consisted principally of rings, or ornaments. So, though the gifts of the people were not counted in dollars and cents, they gave of their possessions, their time and skill, and all was valuable in God's sight because they were tokens of a devout, willing and sacrificing spirit.

REFLECTIONS.

1. Giving is necessary and always will be as long as churches are to be built, benevolent enterprises are to be sustained, and as long as we have any poor among us. Among other things we are required to work that we may have something to give.

2. God desires all his people to give and to work for his cause. He exempts none. The field is ample, and the people will never lack for opportunity—only let them embrace, and redeem the time.

3. God loves a cheerful giver. "It is more blessed to give than to receive," but this blessing can never be realized by any one who gives grudgingly. "The only true giving is that of the willing hearted" We ought to pray God to open our hearts.

4. Our giving ought to be liberal, and of the very best we have. No man's conscience can be satisfied when he has stopped short of his duty, and given to God only that which he cannot use himself. The measure of duty is: "As God hath prospered us."

QUESTIONS.

(From the Intermediate Quarterly.)

INTRODUCTORY.—When did Moses again ascend Mount Sinai? What did Moses take with him into he mount? How long did he remain in the mount? What did Moses receive from God in the mount? What did Moses communicate to the people?

I. What was the Tabernacle? Who contributed the means and material to build it?

What is said of those who gave willingly? (Verse 21.) Is it probable that any refused to give?

II. What did the women give to the Lord? What is meant by "bracelets;" "rings;" "tablets?"

Where did they probably get the jewels? Ans. In Egypt. See Exodus iii, 21, 22, and xi, 2.

What did the men bring as offerings? What is meant by badgers skins? What is meant by brass?

What did the women do besides giving jewels? What is meant by "whose heart stirred him up?"

What did the rulers give? To what use were the precious stones put?

What other rich gifts did the rulers offer?

What kind of an offering did all Israel bring? Ans. "A willing offering." What made them give so willingly? (Verse 29.)

What corresponds to the tabernacle in our day?

How should we contribute to the support of the church?

Should we not give ourselves, as well as our means to the Lord?

What kind of a giver does the Lord love? (2. Cor. ix, 7.)

*NOTE.—It has been suggested by one competent to advise that we use the questions in our Sunday School Quarterly, and that we answer some of them. The suggestion is good, and as it is likely that all who read this paper also use our own Quarterlies, we will follow the advice in whole or in part. J. W. B.

QUARTERLY MEETINGS.

HELENA DISTRICT—2ND ROUND.
Frank Ritter, P. E.

Wheatley circuit	do	14-15
Cypress Ridge circuit	do	21-22

MONTICELLO DIST. — THIRD ROUND.
H. D. McKinnon, P. E.

Palestine circuit at Spring Hill	"	28-29
Lacy circuit at Ozmant's school house	July	21-22.
Hamburg Station	Aug.	4-5
Selma circuit at Star City	"	11-12
Monticello station	"	18-19
Bartholomew circuit at Keener camp ground	Aug.	25-26.
Hamburg circuit	Sept.	1-2
Lake Village	"	8-9
Arkansas City	Sept	15-16

CLARKSVILLE DIST.—THIRD ROUND
I. L. Burrow, P. E.

Ozark ct., at Mountain Top	do	14-15
Chester ct., at White Water	do	21-22
Lamar ct., at Lamar	do	28-29
Dyer ct., at Shiloh	Aug.	4-5
Altus ct., at Hartman	do	10
Ozan ct., at Mt. Zion	do	11-12
Parthenon miss. Gaither Cove	do	11-12

HARRISON DIST.—THIRD ROUND
P. B. Summers, P. E,

Lead Hill circuit	do	18
Elixir Springs cir	do	21-22
Bellefonte cir	do	25
Carrollton circuit	do	28-29
Berryville circuit	Aug.	1-5
Kings River circuit	do	8
Eureka Springs sta	do	11-12

BATESVILLE DIST.—THIRD ROUND.
Henry T. Gregory, P. E.

Mountain View cir	do	14-15
Ash Flat circuit	do	19
Viola mission	do	21-22
Bethesda circuit	do	28-29
Newburg circuit	Aug.	4-5
Salem circuit	do	11-12
Mammoth Springs mission	do	18-19
State Line mission	do	24-25

DARDANELLE DIST.—THIRD ROUND.
G. W. Boyls, P. E.

Prairie View	do	14-15
Marvinville	do	21-22
Danville circuit	do	24-25
Walnut Tree	do	28-29
Rover circuit	July	31
August 1.		
Gravelly Hill	Aug.	4-5
Dardanelle circuit	do	8-9

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Tuckerman	do	21-22
Walnut Ridge	do	28-20
Corning	August	4-5
Smithville	do	11-12
Calamine	do	18-19
Shiloh	do	25-26
Lorado	Sept.	1-2
Siloam	do	8-9

ARKADELPHIA DIST.—THIRD ROUND
C. C. Godden, P. E.

Malvern circuit	do	14-15
Amity and Social Hill cir	do	21-22
Mt. Ida	Aug.	1
Crystal Springs and Princeton	do	4-5

WASHINGTON DIST.-THIRD ROUND.
J. H. Riggin, P. E.

Peytonville, Blackaby's	do	14-15
Emmet	do	21-22
Prescott	do	23
Centre Point, Mineral Springs	do	28-29
Dallas, Olive	Aug.	4-5
Cove, Wesley's ch	do	11-12
Lockesburg, Wright's ch	do	18-19
Missouri miss. New Hope	do	25-26
Washington	Sep	1-2
Hope	do	8-9
Chapel Hill	do	15-16

MORRILTON DIST.—THIRD ROUND.
George W. Hill, P. E.

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

PINE BLUFF DIST.—THIRD ROUND
Thos. H. Ware, P. E

Sheridan circuit	do	14-15
Old River circuit	do	21-22
Pastoria circuit	do	28-29
Lehi circuit	Aug.	4-5
Redfield circuit	do	11-12
Auburn circuit	do	18-19
New Edinburg circuit	do	25-26
White River circuit	Sept.	1-2
De Witt circuit	do	8-9
Stuttgart circuit	do	15-16

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

FAYETTEVILL DIST. THIRD ROUND.
In Part.
Jas. A. Peebles, P. E.

Prairie Grove	do	11-12
Elm Springs	do	14-15
Centre Point	do	28-29
Huntsville	Aug	4-5
Kingston	do	8
Goshen	do	11-12
Illinois	do	18-19
Cincinnati	do	21-22
Bloomfield	do	25-26

CAMDEN DISTRICT—THIRD ROUND.
J. J. Jenkins, P. E.

Bright Star at Olive Branch	do	14-15
ElDorado at Hart's Chapel	do	21-22
Atlanta at Wesley's Chapel	do	21-22
Lapile at Hillsboro	do	28-29
Bearden miss, Harmony Grove	Aug	4-5
Fordyce Station	do	4-5
Hampton at Shiloh	do	7
Camden station	do	11-12
Ouachita	do	18-19
Camden circuit	do	18-19
Carolina	do	21
Buckner	do	22
Stephens at Magnesia Springs	do	25-26

FORT SMITH DISTRICT—3RD ROUND
Sidney H. Babcock, P. E.
In Part.

Greenwood circuit	do	13-12
Boonville circuit	do	14-15
Webb City mission	do	16-17
Hackett City, Huntington	do	21-22
Paris and Roseville	do	28-29
Magazine circuit	July	31
and August 1.		
Charleston circuit	Aug.	4-5
Hackett City circuit	do	11-12

SEARCY DISTRICT—THIRD ROUND.
J. M. Talkington, P. E.

Argenta mission, at Argenta	June	16-17
Bradford mis., at Freedonia	do	23-24
Searcy station	June	30-July 1
Lebanon cir., at Ellis Chapel	July	7-8
Mineral cir., at Bethel	do	14-15
Red River cir., at Heber	do	21-22
El Paso cir., at Viola	do	28-29
Beebe and West Point sta.	Aug.	4-5
Auvergne station	do	11-12
Weldon cir., at Weldon	do	11-12
Augusta station	do	18-19
Union and Revels sta., at The Point	do	18-19
Jacksonville cir., at Concord	do	25-26
Searcy cir., at Marvin Chapel	do	25-26
Kentucky Valley cir., at Hammons	Sept.	1-2

The District Conference will convene at West Point on Thursday, August 2nd at 9 o'clock a.m. The opening sermon will be preached on Wednesday night before by the Rev. H. M. Cryer. The Recording Stewards will please see that the Quarterly Conference Journals are present for inspection. A Sunday School Conference will be held during the session of the District Conference. A suitable programme will be furnished in due time.

JONESBORO DIST.—THIRD ROUND
M. M. Smith, P. E.

Gainesville circuit	July	14-15
Boydsville circuit	do	17-18
St. Francis miss	do	21-22
Marion circuit	do	28-29
Jonesboro circuit	Aug.	4-5
Harrisburgh circuit	do	11-12
Vanndale station	do	18-19
Wynne circuit	do	25-26
Buffalo Island circuit	Sep.	1-2
Big Lake miss	do	8-9
Chickasawba circuit	do	15-16
Osceola circuit	do	22-23

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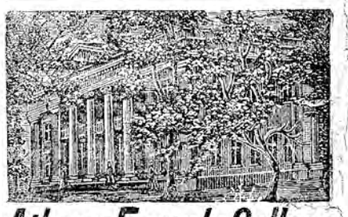

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ARKANSAS METHODIST.

SATURDAY, JULY 14 1888.

OBITUARIES.

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

REV. THOMAS VINCENT.

Another faithful laborer has gone to his rest; another soldier has been crowned victor. Rev. Thomas Vincent, the subject of this brief sketch was the tenth child of Thomas and Elizabeth Vincent of North Carolinian descent, and was born August 4th 1826. His parents emigrated to West Tennessee and became the pioneers of Methodism in an early day. They assisted in building the first Camp-Ground ever erected West of the Tennessee river, known as the "Wood's Camp-ground." Their house was the pleasant and welcome home of the Lord's Servants.

Young Thomas did not enjoy the advantages of a literary education, but he inherited a happy combination of the religious and moral proclivities of the old stock, which blendid with a good natural mind courageous spirit and favorable moral surroundings formed the basis of useful and happy manhood. Being born a Methodist and reared under the benign influences of its discipline, which made the home altar a prominent and efficient means of grace in the training school of the church of Christ, he accepted the Lord Jesus as his Savior in early child-hood and joined the church of his parents, and through all the vicissitudes of after life he was unyielding in his adherence to Methodist doctrine and polity, and uncompromising in his loyalty to Christ as the Great Head of the Church.

In 1851 he was happily united in marriage with Miss Mary J. Fuller. He came to Arkansas and settled in Independence county near Cedar Grove church in the year 1856 and to this young Methodist society he and his wife gave their membership which added greatly to its spiritual strength and encouragement. In 1857 he was licensed to exhort, in which relation he was very zealous and acceptable. In 1858 he was licensed to preach by Rev. J. S. McCarver and was ordained deacon by Bishop Pierce 1866. In 1869 he traveled the Big Creek circuit as a supply. At the First Session of the White River Annual Conference held at Mt. Zion in 1870, he was admitted on trial into the traveling connection, and at the same session of Conference he was ordained elder by Bishop Keener. At the close of his probationary term he was admitted into full connection into the Conference which relation he sustained with honor to himself and great usefulness to the church, to the close of his life.

At Jonesboro, 1886, he received his last appointment and was returned to Shiloh circuit. His health began to fail during the later part of '86, so that he entered on his new work in '87 with rather feeble strength, on the 4th Sunday in May he preached his sermon and was compelled to retire from his work. He and his brethren entertaind hopes that by rest and medical aid he might recuperate. But alas! in vain. It soon became apparent that life force was gone. In December he 1887, he attended his last Annual Conference at Searcy, not to be assigned to an appointment of labor on earth, but to meet and greet his brethren beloved with feeble hand, but warm embrace and assure them of his early transfer to the Great General Conference in heaven. A most affecting and long to be remembered scene occurred during the session of the Conference. Gathering strength, as if by supernatural aid he rose to his feet in front of the Bishop and Conference and had the brethren including Bishop Galloway to give him their hand. A heavenly and indescribable smile set upon his emaciated face as the brethren embraced him with loving hearts. Deep emotion prevaded the entire assembly. All felt assured that dear Brother Vincent would soon be in heaven greeting and embracing the loved ones gone before.

For days and even weeks he rested quietly and patiently awaiting the summons. On January 10, 1888, in the quiet circle of his own dear wife and loving children the message came and found him ready. Every foe surrendered and he was crowned victor. "Thanks be to God, which giveth us the victory through our Lord Jesus Christ."

Brother Vincent will not answer to his name at the next roll call of the White River Conference, but there will be many responsive hearts to his cherished memory. The wife has lost a precious husband and strong support, the children a loving father, the community a good citizen and the White River Conference a valuable member, but heaven's attractions are stronger. We commend the precious promises of the Bible to the bereaved family.

J. M. TALKINGTON.

Nashville Christian Advocate please copy.

HARRIS.—Sister Mollie D. Harris was born Nov. 22, 1860 and died Feb. 24, 1888. She professed religion Aug. 10, 1887 and joined the Methodist Church in Lincoln co., Ark., where she was then residing.

While enroute to Little Rock, traveling by private conveyance with her husband, one little boy and some friends, Sister Harris received a horrible injury, by a fall, which soon resulted in her death. It was in Grant co., in a few miles of the town of Sheridan where this sad event occurred. The sympathizing husband immediately brought his suffering wife into town, where attention and medical aid were procured; but while surrounded by a company of sympathizing christian ladies, it was seen the suffering one was rapidly sinking.

Her greatest solicitude seemed to be regarding her husband and only little boy. Trusting in the Savior, who had a few months before brought her from spiritual darkness to light and liberty, she satisfied all present that she did not fear death, and that she had bright hopes in the future. She spoke freely of bright, beautiful objects that were surrounding her, among them she said there was a "most beautiful white dove" or something of that kind "resting upon my shoulders." She soon peacefully passed away, her remains were placed in the cemetery in Sheridan to await the day when God will come to wake up his jewels.

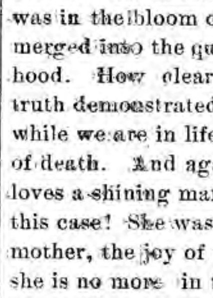
May the bereaved husband of the deceased live by the grace, that gave his loving wife a downy pillow in death. May the little boy, the only surviving child, early find the Savior in whose arms his fond mother peacefully rested in the hour of death.

J. Y. CHRISTMAS.

CABLER.—Roena S. J. Cabler was born Feb. 5, 1870, in Dallas co., Ark; professed religion and joined the church in 1884. She was a consistent member untill the day of her death which was April 24, 1888.

She leaves a mother, sister and three brothers to mourn her death. She was in the bloom of life, having just merged into the queenliness of womanhood. How clearly was the awful truth demonstrated in her case, that while we are in life we are in the midst of death. And again it is said death loves a shining mark. O how true in this case! She was the pride of the mother, the joy of the family, but now she is no more in this world. She is gone—but not foreve. She is only gone home and we are going. God help us all to get there.

Princeton, Ark. HER PASTOR.



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The retail price of all the Articles named in our lists of presents and including a full year's supply of "Sweet Home" Family Soap [100 large cakes] is $14.40; of this we Give Away $8.40, and only charge $6.00 [payable after you have had the Soap 30 days on trial] for our Great Box delivered right at your door, freight prepaid, with privilege of returning at our expense if not perfectly satisfactory after you have received it and tried the Soap for 30 days.

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Sweet Home is perfectly pure, thoroughly seasoned and gives perfect satisfaction. It will not destroy articles that are washed with it, neither will it become soft and melt or waste away; and to induce people to try it we accompany each case with the 39 useful and beautiful presents (named), well worth $8.40. "SWEET HOME" is the perfection of family Soaps, as you will see by.

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If we had room and could afford it, we could hand you thousands of letters testifying to the merits of SWEET HOME SOAP and the pleasure and satisfaction our Handsome Gifts afford those who have bought and repeated their order several times. But we only give a few which are

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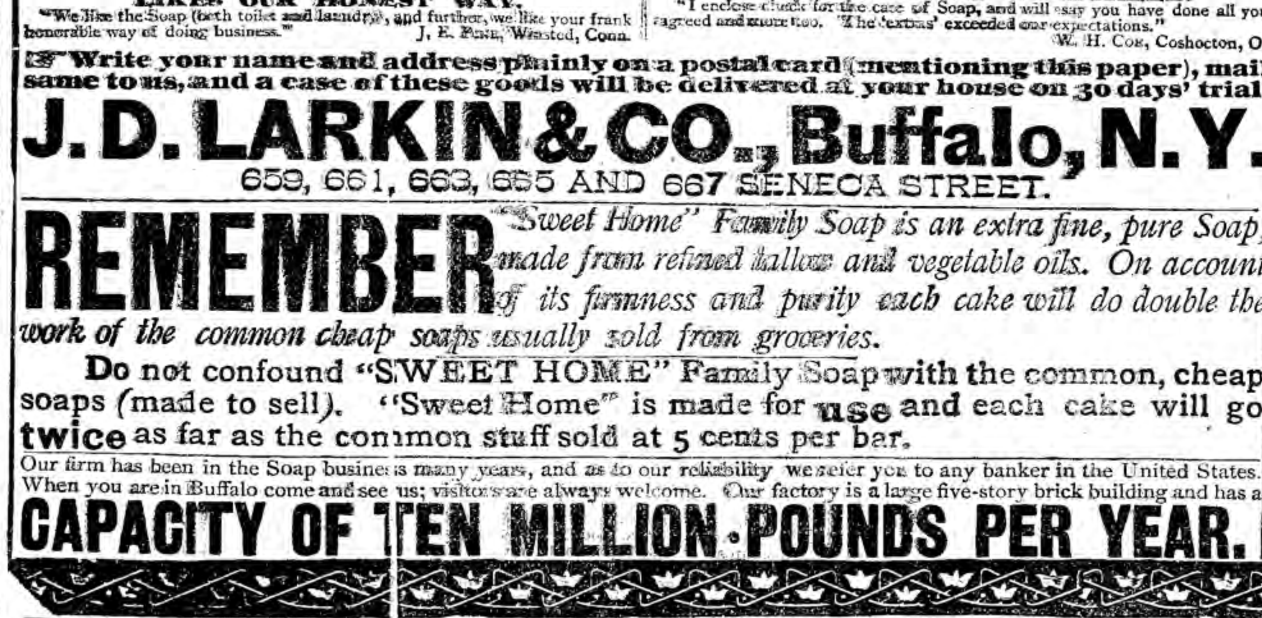

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ANNOUNCEMENTS.

For Congress---Third District.

We are authorized to announce T. C. McRAE, of Nevada, as a candidate for congress, from the Third Congressional district, subject to the action of the district democratic convention.

CURRENT NEWS.

PREPARED BY

J. B. SUTTLER.

THE STATE.

A number of Prohibitionists met in Little Rock on July 4th and organized the Prohibition party in the State, named an Executive Committee and put out an electoral ticket, but decided not to place a State ticket in the field.——Randolph co. has the promise of a fair wheat crop; it would be well if other counties raised wheat enough for home use which could easily be done.——Paper railroads are being projected in every direction through the State; most of them will "die a borning;" but they are valuable as evidencing a spirit of enterprise, and some of the important lines will of necessity be built in the near future.——The big fire at Paragould does not seem to have discouraged that live town at all-at all.——A little child is said to have been killed and partially eaten by a wild cat in Drew co.——New Methodist church at Pine Bluff is now complete, with only a $1,400 debt, a mere bagatelle for that congregation. It is said to be a very handsome building.——The Fort Smith Journal calls the mayor of Huntington the "honorary mayor," to which the Huntington newspaper man objects, and suggests "honorable mayor" as an improvement.——The Nashville News is illustrating the canvass with funny pictures which is better than getting hot over it and abusing your neighbor.——Ground is said to have been broken on the railroad from Monroe, La., to Little Rock.——A gentleman of Altus, Mr. W. J. Brooks, has a peach tree bearing four distinct varieties, (by grafting, of course) ripening from May 20 to September.——Little Rock has 37 churches, 19 colored, 18 white, 2 Roman Catholic, 35 Protestant, total seating capacity of 17,000 and average attendance of 10,000; not as good as we would like, but it might be worse.——Deputy U. S. Marshal was assassinated by moonshiners in Montgomery co.; another crime to be laid to the whisky traffic.——The U. S. Government is hunting a lot at Helena on which to erect a public building.

THE NATION.

From New York Commercial papers we gather, that there has been an enormous falling off from last year in speculation, especially in stocks, but that legitimate trade is about equal in volume to last year. This is all right as far as it goes, if it will only go far enough to clean out the lot of gamblers known as speculators and stock brokers. They have for years fleeced the public and lived in luxury at the expense of their deluded victims, but the tendency of the past few years has been towards conservatism; hence these gentry have not found "gulls" so numerous, nor high living so easy.——The fight is still on between the Amalgamated Association, and the Iron Manufacturers; so far nineteen (19) large concerns have signed the scale, and it now looks as if the men would win the battle. The contest was brought about by the manufacturers' wish to cut wages 10 per cent., which the men resisted. In view of the fact that that Messrs. Carnegie, Phipps & Co., are said to have reached a net profit of one and a half millions of dollars in one year, it does look to an outsider, as if a reduction of wages savored of greed.——All over the country political clubs are organizing, men are aligning themselves with one party or another, and the sultry Summer will be made hotter by a lively campaign. One good feature of the present canvass promises to be the elimination of personalities, and a close discussion of great economic principles. This is already a great step in the right direction.——The officials of the C. B. & Q. railroad claim to have discovered a dangerous dynamite plot against their road, and several engineers and firemen have been arrested. At this distance it looks somewhat like "great cry and little wool."——Congress drags along doing apparently no great things, but the house is getting in some good work against the cormorant corporations that have been "acquiring" such vast bodies of the public lands, and there are signs of promise that "Trusts and Syndicates and Pools" are not to have plain sailing for the future.——Walt Whitman, the so-called poet, who has written a lot of the dreariest drivel, that has ever afflicted humanity in the shape of poetic license, is said to be near death. He is a very old man, possibly a good one, but his life does not appear to us to have been profitable. We wish him a peaceful end, and a better life in the next world.——Crop reports are generally good throughout the whole country, and if the present promise holds out, the greatest harvest will be garnered, that has ever been known. Should this be so, we may look for some measure of prosperity next year.——Mrs. Hammensley, a rich New York widow, has married the Duke of Marlborough, a disreputable English nobleman. A title goes a long way with some of our American people, as soon as they get a lot of money. As it is their own business, however, we do not presume to find fault but merely to comment in passing.

THE WORLD.

M. De Lesseps has floated a new scheme by which the Panama Canal will be kept alive another year, or so. It is sad to reflect on the distress that will come to many worthy people, when the bubble does burst. Another sad fact in connection with the scheme, is that the most eminent engineer of the century should end a very long and useful life with a disastrous failure.——The new Emperor William of Germany has gone on a visit to the Czar of Russia. There is probably but little political significance in the visit.——In England nothing of moment is transpiring. A miserable libel suit by one Mr. O'Donnell against the London Times, growing out of politics has absorbed much more attention than it deserves.——Perfirio Diaz is to be re-elected President of Mexico. He is a man of ability, but has a job fully equal to his ability.——Peru has accredited a new minister to the United States, who is highly regarded at home, but it appears as if the wise and good men of Peru are not numerous enough to get that unhappy country in good shape.

AN EPIDEMIC.

A Violent Form of Cholera Morbus at Belknap, Iowa, Prostrates the Whole Community.

A Plain Statement of the Facts by a Leading Merchant of the Town.

Last Summer we had an epidemic in this community in the form of cholera morbus. Nearly every man, woman and child was prostrated by it, and it seemed to be a very violent form. We tried every medicine we had or could find without relief. I then went to Ottumwa, and Blake, Bruce & Co., wholesale druggists, advised me to take home Chamberlain's Colic, Cholera and Diarrhœa Remedy. I did so and distributed it, and it gave relief immediately; it worked like magic. I ordered more of the remedy at once, and sold it during the day at my store, and at night at my home. I sold as much during the night as I did during the day. The people here can not say enough in praise of Chamberlain's Colic, Cholera and Diarrhœa Remedy. J. H. HELLWIG, Merchant, Belknap, Iowa. Sold by all druggists.

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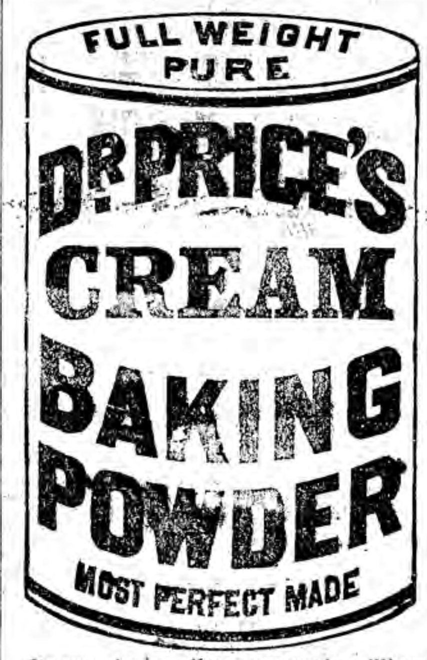

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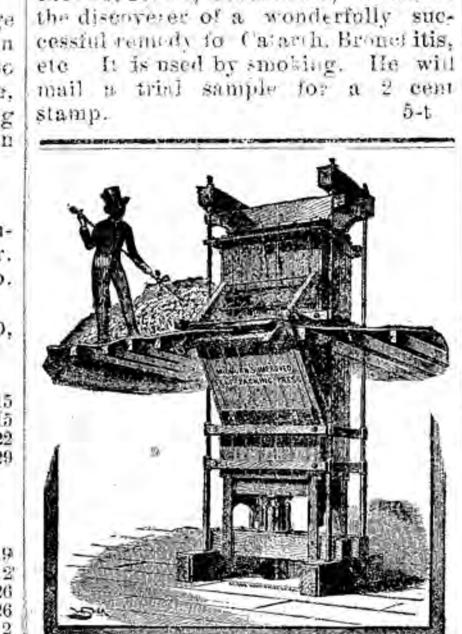

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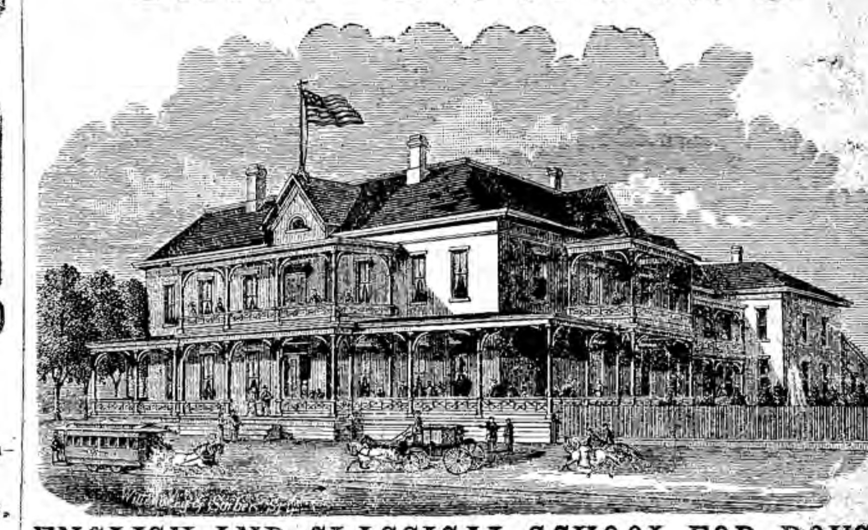

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