

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.

VOL. VII.

LITTLE ROCK, ARKANSAS, SATURDAY, AUGUST 18, 1888.

NO. 17.

OUR INDIAN MISSIONS.

L. G. JOHN, SEC'Y.

"To rest your horse, change his gait." This rule of the traveler will apply to men when the press of duty will allow no season of rest. A few weeks at some health resort would have been a relief after many weeks of office work, but there are interests in our Indian Mission demanding attention and possibly the saddle or buggy will be as invigorating as the waters of some noted spring.

We reached Vinita in the Cherokee Nation, July 19, and were soon in council with the Trustees of Galloway College. The site selected for this institution, embracing 160 acres, is within less than a mile of this flourishing rail-road town, and has been secured to our church, "for missionary and educational purposes," by the act of the Cherokee National Council. The Mission Board appropriated \$5,000 toward the erection of buildings on condition that the friends of the enterprise would raise the same amount. The condition has been met, and a building to cost \$10,000 will soon open its halls for the reception of students from any part of the territory. Such a school is greatly needed. In its absence our young men educated in secular schools, or in institutions under the charge of other denominations, will pass from under our charge. We must educate our children, if we expect them to remain in our communion.

We found Harrell Institute at Muskogee, under the charge of our Woman's Board, undergoing important improvements. The patronage of the institution rendered its enlargement a necessity. The addition which will increase the size of the chapel and dining-room and furnish accommodations for twenty additional students will soon be completed. From the outlook, this enlargement will not more than meet the demand. Bro. Brewer and his wife and assistants are doing a work of vast importance in this mission.

Our next point was a full blood camp meeting at Hicherty, some 25 miles from Muskogee, in the Creek Nation. We reached the ground Saturday afternoon in company with Bro. Brewer in time to hear a sermon by Bro. Methvin, our missionary among the Western tribes, through an interpreter. We noted with much interest the discharge of this duty by one who has had long experience in such service. Each sentence was framed to complete the idea of the speaker. Dependent sentences as far as possible were avoided. The time required by the interpreter in presenting the thought in the native language afforded ample time for the preacher to formulate carefully the next sentence. As one paused the other took up his text promptly. We had an opportunity on Sunday morning to exercise our gifts in this unusual mode of preaching the gospel. Bro. Berryhill, the District interpreter, stood by our side. After a few sentences we settled down to our work, and preached with as much freedom as we ever experienced when facing a white audience. We have seldom felt the weight of our commission, as we did when standing in the midst of that congregation of full blood Indians.

Several of the preachers earnestly warned the people against attending the "busk." On inquiry we learned that the term is applied to one of the customs they inherit from their days of savage life, known as the "green corn dance." As the corn ripens into roasting ears, before they commence using it, the chief of each town or band orders a "busk." They assemble at the appointed place, and a large pot of boiled roots that have been gathered by their medicine men, is prepared, and each one is expected to drink of it. It is a powerful emetic, &c. When it has commenced its work of purification all set down to a feast of which green corn forms a prominent part. After the feast, they spend the night in dancing. To refuse compliance with this custom of their fathers requires no small amount of moral courage on the part of the Christian Indians. Not only are they reproached as faithless to the memories of their people, but in some cases a fine is imposed. In view of the demoralizing influences attending the "busk," the missionaries feel constrained to warn their people against it.

After service Sunday night the bell was again rung, and a congrega-

tion consisting of full blood Indians assembled at the stand for an "all night meeting." Their reason for the service is the fact, that they were accustomed to spend all night in superstitious rites and sinful revelry, and that they should be willing to render the same service to their Savior who had redeemed them from the powers of darkness and sin. Only a curtain separated the congregation and the portion of the tent we occupied, and we had the full benefit of the services until day. They consisted of singing, praying, preaching and exhortation. The earnestness of the preaching, the fervor of the prayers, and the weird, plaintive melody of their songs, awakened within us a spirit of devotion, that amply compensated us for loss of sleep.

ARKADELPHIA DISTRICT CONFERENCE.

The Arkadelphia District Conference convened in the new and elegant church at Black Springs, July 25th. Our much esteemed P. E., Bro. Godden, was present to preside. All the pastors in the District were present except Bro. Stone, of Malvern, and Bro. Harris, of Crystal Springs. Twelve local preachers were in attendance, with thirty lay delegates.

The reports of the pastors show that the District is in a prosperous condition, and all the pastors are hopeful of good revivals in their several charges. Fourteen of the pastors report 213 conversions and 224 accessions during the year. Ten charges report 283 family altars and about forty per cent. of the salaries paid. Twelve charges reported about fifty-one per cent. of the collections in hand and the balance in good subscriptions. Twelve of the charges also report \$221.50 for Self-denial fund. The business was dispatched in a pleasant and harmonious way, that made all of the delegates feel free and easy. The programme announcing subjects for discussion was select and the speeches were strong and well prepared, full of thought and good instruction.

Saturday afternoon was set apart for Missionary services. Bro. Atchley made the opening address, and ere he closed, the Missionary fire began to burn. He was followed by our noble Bro. Hill, who shall leave us so shortly for the foreign Mission fields. He seemed to stir the whole church, and the Conference and congregation took his hand with tears in their eyes, promising to give him their earnest prayers. Dr. Withers made the closing address. It was characteristic of that good man. It looked as though he had turned the field into Arkansas, and wanted to grasp them in his arms. It was the happiest hour of our lives. The time arrived for the closing of the Conference, when our P. E. made some parting remarks. His heart was melted to tenderness as he spoke. He called for Bro. McLaughlan to pray, and before the prayer was closed a tidal wave from glory came sweeping down upon us. This pen cannot describe that hour. Oh, no! My poor heart overflows at this good hour, when I think of the closing scene of our Conference.

THE ARKANSAS METHODIST was well represented by our P. E., and a strong resolution endorsing its management and good work. The usual number of resolutions were offered. Those people at Black Springs know well how to care for the Lord's servants, and they did their part well. Murfreesboro was chosen as the next place for the meeting of the District Conference.

Bros. I. N. Runion, J. T. Middleton, A. L. Barnes and R. B. Key were elected delegates to the Annual Conference; T. M. East and Rev. T. Q. C. House, alternates. Rev. A. C. Miller, A. B., our genial and popular president of Central College Institute, located at Altus, was present and stirred our people on education and raised \$150.

Many of the brethren will remember the kindness of Bro. Bayless, the active and popular pastor at Black Springs. But the preaching—it was all good, full of power and the Holy Ghost. Sinners came weeping and trembling to the altar, and the Lord sent them out telling the glad news of salvation. Quite a number were converted, and Monday morning we left for our homes to live better and fill our places as true soldiers of the Lord.

W. A. STEEL, Sec'y.

Renew your subscription.

VISIT TO TEXAS.

DEAR METHODIST:—Embracing the 4th Sabbath in July we held a Camp meeting at Pump Springs. It has been a place for holding Camp meetings for about 40 years. The last was not among the least held at that place. We had the efficient help of Bros. J. M. Cline and Dr. J. R. Harvey. The church was profoundly stirred. There were 18 or 20 conversions and reclamations, 15 joined the church. All of us feel grateful to God for the great good done through the name of Christ. Bro. Cline's sermon Sabbath afternoon "to the dear children" was a gem. Did good and was intensely enjoyed by the good people. The meeting was continued only four days; closed too soon, leaving many penitents at the altar.

The next day, the 26th, in company with Bro. Dink Thompson—a model young man—I started for Texas to attend a Camp-meeting, six miles from Honey Grove, Lamar co. Reaching Texarkana, there met my Bro. H. H. Watson making for the same place. As 7 p. m. same day were met at depot by our long tried and true friend, Bro. J. L. Ware and carried to his kind home to spend the night. Might very properly be called "itinerant's rest." May God bless the good family for ever, and increase the number of such manifold. Enjoyed a pleasant service at the Methodist Church that night, of prayer and song with the study of the Scriptures. Became acquainted with Bro. Wages the pastor and many of his faithful ones. How our common Christianity makes us one in love. We feel this as we grasp fraternal hands. The next morning we had pleasant conveyance out to the Camp, White Rock. That night the meeting opened with appropriate service conducted by Rev. H. H. Watson, a sermon from the text "not by might nor by power, but by my Spirit saith the Lord." So we all believed and trusted. God honored his word and our faith. Up to the time of our leaving, between 35 and 40 souls professed faith in Christ. There was much rejoicing among Christians over their friends coming home. We were with them eight days. The meeting was continued after our leaving. We shall hope to hear good tidings from it. Bro. Wm. M. Crowson is the loved pastor and has things well in hand. I see marked improvement in him. He went out from us four years ago; is "making full proof of his ministry." Bro. Wages of Honey Grove station was faithful, working, preaching and praying. Bro. Allen, the P. E., came in late, but fell into the way of the meeting like a man as he is, of common sense and religion. Preached a sermon of pathos and great power. If these brethren are fair samples of Texas preachers, blessed are the people. If the people I saw and to whom I mingled are fair samples of Texas people, blessed are the preachers; and if that country was a fair sample of Texas country, blessed are both preachers and people. I pronounce "it is good to be there." Their kindnesses and attentions were unabating, while we were in that land of breezes, sunshine and plenty. When our time was up we bade them adieu, looking into their benignant faces, reading hope and purpose that we will meet again—if not there, in that "land that is fairer than this."

E. N. WATSON.

Nashville, Ark.

TENNESSEE CONFERENCE CORRESPONDENCE.

I wish to endorse heartily and emphasize strongly all that "Gilderoy" said in your paper of Aug. 4th about "boys and girls sitting together in our congregations." Yes, they will talk, laugh and giggle in spite of all the devout worshippers say or do, and "their choice time for this" reverence "is the time of prayer." If this great and growing evil is as bad in Mississippi and Arkansas as in the most intelligent part of Middle Tennessee, I am sorry for you preachers and people. For twenty years I have been preaching in Rutherford, Williamson, Maury, Giles and Davidson counties, among the most wealthy, intelligent and cultured counties of our State, and I have found this evil in each county and in the majority of the congregations. Nothing so disturbed and helped to break up our camp meetings as this greivous evil. But the remedy? I am no doctor. I have never been a P. E. I wish I knew a

cure. Of course I write of such charges as I serve or visit. I never preached at a church in my life so formal, fashionable and worldly as to be in danger of "breaking down" if the young people were required to sit apart. Perhaps in "highly enlightened communities" we will have to bear with the young people, ladies and gentlemen, who disturb public worship by sitting together, "laughing, giggling and talking," during service, especially prayers. By the way, the "highly cultivated," so-called, are the people who trouble me most by theater-going, dancing, dram drinking and attending horse races. But we must not break down the church in highly cultivated communities. Bro. Bradford puts the evil in strong words. If his five reasons are true and good, the Church ought in some way to abate the evil. If his reasons are fallacious, let them be exposed. I wish our preachers would set the people a better example on the posture of prayer. Either let us kneel or let us stand always, everywhere, and not sit at any time or place during prayer.

Bro. Boswell is busy in the chair recently vacated by Bro. Candler, in an editorial room in the east end of our Publishing House. I regretted much the departure of Bro. Candler, but the new assistant editor grows in my esteem as I see more of him. It is to be regretted that his health is not robust. Perhaps the change of work will improve his health.

S. M. CHERRY.

Nashville, Tenn., Aug. 10, 1888.

MORRILLTON DISTRICT CONFERENCE.

The Sunday School Conference in connection with the District Conference will be held Friday, Aug. 25th. The following topics will be discussed:

1. Sunday school work should lead to the salvation of the soul. O. H. Tucker, L. V. Meddow.
2. The Sunday school should help, not hinder, the preaching. W. L. Moose, A. C. Ray.
3. What are the difficulties in the way of regular attendance by the children at 11 o'clock services? E. A. Tabor, Prof. G. B. Hodge.
4. The qualities of the model superintendent. O. E. Brown, R. L. Massey.
5. The qualities of the model teacher. G. W. Evans, E. L. Smith.

The Woman's Auxiliary Missionary Society will be the special order for Saturday, Aug. 25, 2 P. M. Discussion by Mrs. O. H. Tucker, Mrs. George W. Hill, Rev. Z. T. Bennett and others.

All the members of the District Conference and S. S. Superintendents will be members of the S. S. Conference.

GEORGE W. HILL, P. E.

CHRISTIAN EVOLUTION.

Bishop Hendrix—our own young Bishop—has been to Northfield, Mass., and as far as may be judged from the reports that have come to us, he came fully up to the occasion. He speaks of the work of grace among laymen, doubtless led to the remark by the fact of Mr. Moody always speaking of himself as a layman—and of the assembly before him being composed of college students, laymen. He says:

"From the ranks of these consecrated laymen God calls men to be preachers of his word. That is the process of evolution of the Church of the living God. The apostles were laymen at first. He put them to work, and strengthened their gifts, and then called them, and so He seems to have called from the seventy many preachers. A minister of the Gospel is unfitted for the work, and not called to it, when in a low form of piety and love of God. The first essential thing is for man to be a Christian and devout layman, and then, if God sees fit to call him, he can become a preacher." The passage quoted from the Springfield, Mass., Union is full of forceful unction, and we can scarcely refrain from giving its entire report.

We quote it here to give expression to the thought that Mr. Moody's Summer school of Bible study at Northfield is a mile stone in the history of Christian evolution. Mr. Moody's labors heretofore in various cities in the Union have given him the name and fame requisite to render the success of such a convention possible. Then Bishop Vincent's Chautauqua, with its numerous out-

growths and followers, as also the Summer gatherings at Ocean Grove and other points, have directed public attention to the possibility of presenting a thank offering to the Lord, in devoting the Summer vacation to personal consecration, with a view of the ministry. A hundred years ago, yes, even fifty years ago, such a work would not have been thought of, indeed, would have been impossible. What hath God wrought? And what may we not look for in the next score of years, if Christians will only earnestly pray, Thy kingdom come; and if they will work even as they will pray? The kingdom is not far off when the people of God unite in earnest and devout effort to hasten its coming. May God prosper the good work and foster its growth all over the land.

—SOUTHERN CHRISTIAN ADVOCATE.

GALLOWAY FEMALE COLLEGE.

The following from the Arkansas Beacon in regard to work on our State Female College at Searcy will be read with interest:

"From fifty to sixty hands are now employed on the College building, and the work is progressing rapidly. Contractor Elliott says he will have the roof on the building by November, if no bad luck befalls him. Some idea of the magnitude of the building can be had from the statement, that it would take six ordinary two-horse teams a whole year to haul sand enough for the structure, the distance hauled being two miles."

SUPPORT OF THE MINISTRY, No. 1.

"Even so hath the Lord ordained, that they which preach the Gospel should live of the Gospel." 1 Cor. 9:14. "For the workman is worthy of his meat." Matt. 10:10. "For the laborer is worthy of his hire." Luke 10:7. We propose in what follows to say a few things about the support of the ministry and Christian giving.

A great deal has been said on this subject, especially when collections are taken and on Quarterly Conference occasions; but for want of time the subject cannot there be fully elaborated. I am inclined to think, after all that has been said and written, that many persons are not educated to a proper appreciation of the subject.

Too many persons think their contributions acts of charity. They think they give to God. "It is more blessed to give than to receive." God himself has assumed and occupies this high and blessed beatitude, and we are compelled to take the place of humble pensioners. What we contribute is, or should be, only a slight adumbration of our appreciation of Him, who freely gives us all things.

Let us consider this subject in the light of God's word and common sense. And to start right I have given three quotations of Scripture, all of which point to the subject, as of Divine ordination—Gospel sanction.

It is not at all reasonable to suppose that God would call men to the responsible position of preaching His Gospel and make no provision for their support. Just as reasonable for our government to say to one of her subjects, go to some foreign nation and represent us and our interests there; but for a support you must make your own arrangement—just what you desire, and the people there will allow, you can do, only be sure you do not neglect our interests,—as to say to a minister of the gospel you must preach, but look out for your own support.

Men in their dealings with their fellows may be heartless and unjust, but God never. He has made ample provision for His ministry. Go, preach; lo I am with you always, to the end of the world.

God does not require a man to plant a vineyard, hedge it in on all sides, prune the old and protect the young trees, gather the fruit carefully, suffer none of it to get bruised or frozen, and then say you cannot have an apple to eat. "Who planteth a vineyard and eateth not the fruit thereof?" "Who goeth a warfare any time at his own charge?" The Law of Moses made provision for the "ox that treadeth out the corn." Is the ox superior to God's ministers? "If we have sown unto you spiritual things, is it a great thing, if we shall reap your carnal things?"

MORO.

TRIAL TRIP.

The new subscribers, who take this paper on a Trial Trip, three months for only 25 cts. cash, will get the benefit of several series of excellent articles. Rev. Horace Jewell begins this week a series on Religion in the Army; Rev. Dr. Andrew Hunter is expected to begin in September a series of articles on Early Methodist History; Rev. J. H. Riggins is expected to begin in September a series of articles on Infant Baptism; beginning about same time a series on Methodist doctrine, government and usage will appear in our columns. Get your friends to subscribe now; three months for only 25 cts. Under this Trial Trip offer our friends, preachers and laymen, can get 2,000 new subscribers in thirty days, if they will make earnest, faithful efforts during the protracted meetings.

For a limited time we will send, postage prepaid, the two small books by Gregory and Riggins, to any one sending us \$1.50 on new or renewing subscription.

"TEXAS CHARACTERS AND EISE."—The second edition of this remarkable book by "Gulliver" is now passing through the press, and will soon be ready. Price, 50 cts. Arkansas orders should be sent to this office. To any subscriber who has paid or will pay his own subscription to the end of 1888, we will send the book, as a Premium, for one new subscriber at \$1.50 before Sept. 1; or to any subscriber, who will pay as much as \$3 for back dues and renewals before Sept. 1.

BIOGRAPHY OF McFERRIN.

Being very desirous to help in circulating this most excellent Biography as well as to raise needed cash on new subscriptions, we now offer, till further notice, to send this book, postage prepaid, to any paid-up subscriber, who will send us two new subscribers and \$3 cash. This is a most excellent offer, considering the low price of our paper.

NOTICE.

I want a preacher to supply Powhatan C't from now until Cont.
Geo. M. HILL, P. E.
Walnut Ridge, Ark.

DEATH OF REV. E. B. HEADLEE.

DEAR BRO. BENNETT:—Please state in the columns of THE METHODIST that Rev. E. B. Headlee is dead. He was for years a member of the Mo. Conf. and associated with Bishop Marvin. He represented this (Clay) county in the legislature and did good work. He was a fine preacher and "died slowly though peacefully." His obituary will be furnished hereafter. Your Bro., F. R. NORR.

Boydsville, Ark., Aug. 11.

FROM REV. W. J. STONE.

DEAR BRO. BENNETT:—If not too crowded I would like to state through the METHODIST that I am, and have been in very poor health pretty much ever since about the 20th of April, with but very slim prospects, so far as I can judge, of being otherwise till cooler weather. Up to date, I have begun three protracted meetings, which I was compelled to give over on account of failing health. I am confined to my room most of the time and to my bed a good portion of the time, under medical treatment all the time. This is a large and laborious work, even for a stout, healthy man, to say nothing of one known to have been laboring under a broken down nervous system for over six years. Heretofore I have been holding up tolerably well till in June; this year my health ran down in April, which is owing to the fact that I had to travel exclusively on horseback, owing to the extreme rough bad roads. Owing to the nature of some of the hills under which I suffer (paralysis) I have traveled almost exclusively in my buggy lately. Now, by the time I reach an appointment I am nervously prostrated, and by the time I get back home, apart from the most excruciating suffering, I am seemingly next thing to a dead man, so completely prostrated. Owing to my health I have done but little pastoral work this year, which I very much regret. I may be mistaken, but I feel confident that there are works in the bounds of this Conference, that I could have done full work on, but the wiser heads, purer hearts and abler hands have them. I hope my friends all and brethren in the ministry will remember me in their prayers. Love to all.

W. J. STONE.

Emmet, Ark., Aug. 12.

ARKANSAS METHODIST.

SATURDAY, AUGUST 18, 1888.

For The Arkansas Methodist.

CRUX MIHI ANCHORA.

She stood on a rock in the ocean,
Nor mortal ear caught her cry;
Whilst waves beat in wildest commotion,
She lifted her eyes to the sky.

Human hand was in vain—unavailing,
Though human hands had fixed her there;
So she said, "None shall hear my wailing;
I will take it to God in prayer."

She stretched forth her hands imploring,
"Oh God! Thou couldst bring me relief;
Saviour, see how my heart's bleeding!
Oh, behold and pity my grief!"

"There is nothing impossible with Thee."
She listened and heard Him speak.
"My dear child, will you not trust me?
I pity, and know flesh is weak."

And again to her Saviour she came,
But she dared not lift up an eye;
For she said, while her cheek burned with shame,
"Dear Lord, I have not had to die."

ANNA E. NASH.

"OUR PROTEST"—REPLY.

THE HISTORY.—The report was read immediately on the reassembling of the Conference in the afternoon. There was ample time for discussion—it was discussed pretty thoroughly. During the discussion Rev. J. M. Clayton indicated that an amendment of the nature of that which appears in the report would harmonize all differences; the chairman of the committee wrote it, read it (two or three times) in connection with the whole paragraph, which satisfied the minds of the opposition, and the report, as amended, was adopted with not more than two (think but one) negative votes. Bear in mind, it was an amendment, not a substitute, as they claim. Thus the matter was passed until Sunday after the adjournment of the Conference, when Clayton came to the chairman and begged for the suppression of the report, claiming that he did not know it was to be printed; admitted that it was "admirable, excepting the political feature; that he was willing it should go to record," etc.

Now how does it occur that the report contains so many "glaring contradictions and inconsistencies" just so soon as it touches what they term the political feature? They say that the "protest is made in the interest of the cause of prohibition." We claim that the report serves the same cause. Right here is the germ of this "third party movement." In the near future the cry will be heard, "If you are a prohibitionist right, show your colors—join our party." Who are the effective temperance workers? These third party men? Doubtless. Shall this thing of many political colors dictate to us, whose work in the temperance cause has been life long, when and how we shall continue our labors?

The protest claims that the report "forbids ministers doing other in regard" to the temperance movement "than preaching the gospel." This is misleading. The report protests against making the temperance question a political one, and warns preachers "not to become entangled in other things."

The "protest" says, "It was growing late; the morning being Sunday school day, it precluded the possibility of laying it on the table for maturer consideration." We extend sympathy, as that it is virtually begged. It was too late to lay the report on the table, but it was not too late to move that it be laid there. At this late day sympathy is asked: 1, for want of time; 2, in the interest of peace—"a peaceable session;" 3, the amendment was not what we thought it was—it only increases the confusion of the report. Certainly you need it, and we are too generous, and so is the public, to deny you.

"The acceptance of the substitute allured to momentary reconciliation, and the report thus amended was adopted without bringing the original motion to a vote." Above it is said, "the mover of the amendment withdrew it." Then how could it have been put to a vote? Again, "he accepted the substitute" (original motion), which appears in the report. Now we will assist the reader in his effort to unravel this. 1. The attempt is made to show that the original motion was never withdrawn, when they admit that it was, or that the amendment, which was accepted, does not appear where and as they thought it would. Here is a virtual contradiction and an avowal of—name it.

There is, however, this merit in the report: "Seldom does it occur that so many contradictions, inconsistencies," etc., "are contained in so few words." If these things must occur, it

is fortunate, that they are in few words, a merit which cannot be claimed for the protest; and now, "the most glaring of these are to be shown." Be quiet, gentle reader; the lightning may flash, but it is of the harmless kind.

"Therefore we will preach the gospel in its fullness and power." Glaring! Contradictory! Inconsistent! "Not turning aside (from the gospel) to search for substitutes or to become entangled in other things." Paul's advice to Timothy was in the mind of the writer of the report. "I charge thee before God—preach the word; yea, in its fullness and power. Beloved, you did not intend to oppose St. Paul when you, in an abortive effort to expose some 'glaring contradictions,' declare that it gags every preacher's mouth and ties his hands." If keeping Paul's injunction "gags mouths and ties hands," as he went bound so will we, "but the word of God is not bound." St. Paul's great commission read, "Go ye into all the world and preach the gospel to every creature." Christ said, "The spirit of the Lord is upon me; for he hath anointed me to preach," etc. Ye say, "add to the gospel politics under the guise of temperance;" "go out into the highways and compel them to come in"—and join our party. Who is inconsistent? Where is the contradiction? I allow, brethren, that you did not see this when you subscribed to that protest. If you may go out and become entangled in politics, as the originators and prime movers in a third or tenth party movement, though it have for its ostensible object the "interest of prohibition," why not lug in any other strictly political question, such as the tariff, labor reform and woman's rights? God save the ministry of Southern Methodism from entanglements of any character, and from alliances with the things of this world.

As an argument in favor of entanglements with other things, the "protest" calls up the illustrious array of holy men. Not one of these ever declared in favor of making the prohibition cause a political one. The issue is forgotten altogether. These notable men have done valiant service in the cause; but you cannot find one among them who would entangle himself in the meshes of politics. He treated the cause strictly on its merits, and remained within the citadel of the church to fight intemperance; never went out in a political coat of mail to fight the Giant, nor joined himself to the chariot of one of these mailed political knights. Oh! beloved, we will follow where those men lead, and not net of the demagogue will entangle us, nor will the many colored coat of the wily politician allure us.

"When did God put asunder moral and political issues?" Answer.—When he put asunder the various families in the animal kingdom. The closing sentence of this paragraph explains what is meant by "essentially moral issues." "The gospel and political issues cannot dwell together." Will these brethren affirm the proposition? If they will, that will define their position. Tell us, please, what would be the character of the offspring from such a union? There is a thing in the medical world known as a *monstrosity*—a something, neither man or animal, incompetent to propagate its kind. And yet ye say, "When did God put asunder?" They were never wedded, excepting in the case of Rome or the Church of England. What of their offspring? Monsters thirsting for human victims. But, thank heaven, the "old man of the Vatican" is in his death throes. The Church of England is exceedingly sick, and every diagnosis indicates an early demise—divorcement; and already a large, influential Protestant denomination betrays symptoms of a similar disease, contracted in the days when the cry was heard in the land, "If the Bible favors slavery, away with the Bible." One of the daughters of this union between prohibition and another issue has said already, "Paul is not authority" on woman's suffrage. At the Texas Chautauqua—and here's another attempted union—"Paul was voted an old fogey," according to the report of Rev. M. B. Chapman. Brethren, "the sons of God," united with the "daughters of men," of which union giants were born. You know the result.

"Whoever is called to the ministry must not attempt to serve Christ and debate questions of civil government," etc. Although the writer of this is the author of that, allow him modestly to say, every gospel minister who has ever attempted it, and he knows a score, has been shorn of his power. But he is on forbidden ground now, and must not make an argument *ad hominem*, however much he might be

tempted to do so, because for his brethren he has the highest regard.

I am specially pleased with brother Earle's experience. "Because it is in a high degree Scriptural and evangelical. There is nothing sensational about it. No trance—no dream—no visions—or any thing of the marvelous. Nothing but a conviction of sin and a desire to be saved from it." 2. Because it was a conviction of *inbred sin* abiding in his heart after he was converted, or regenerated. He testifies that he was a Christian—was often happy in the love of God—had revivals and led many sinners to Christ; and at the same time felt that there was sin in his heart—in evil passions and tempers—evil thoughts and desires. After his dedication, or consecration, he says, "I think I then came nearer to Christ, but as clearer light began to shine into my heart, I saw more of its richness." When at times he felt like grasping the prize, he says there was shown some hidden sin in my heart. Again he says, "I have had keener sorrows for *indefinite sin*, than I ever experienced before conversion." Again, he cries out, "O, the distress which I have felt on account of pride, envy, love of the world, and other evil passions."

3. I like this experience because it so strongly corroborates the truth of Wesley's sermon "On Sin in Believers." Portions of it are the exact words that Wesley uses; but, I don't charge Mr. Earle with plagiarism. No, I presume that he got the doctrine from the Bible where Mr. Wesley got it—and where every body else, seeking for the truth, can get it. O! what a blessing Wesley's sermon on "Repentance in believers" would have been to him in the days of his sore travail, sorrow and gloom. It would likewise prove a great blessing to multitudes of Christians in our times to read and study those sermons and learn therein their need of full salvation and the way to find it.

4. I am further pleased with this experience because it was *instantaneous*, full and satisfactory. Hear what he says: "I was in my room, pleading for the fullness of Christ's love, when all at once a sweet, heavenly peace filled all the vacuum in my soul, leaving no longing, no unrest, no dissatisfaction feeling in my bosom. I felt—I knew I was accepted *fully* of Christ." He adds much more to the same purpose. This has the ring of the true Wesleyan doctrine. Wesley believed and taught that sanctification was *generally instantaneous*, but that it might be *gradual* in some cases. He held this was a point not clearly defined in the word of God, and that every man might have his own opinion about it, only that no time be lost in getting it, whether it be instantaneous, or by a gradual process. This point is non-essential to the validity and effectiveness of the work.

5. I approve, with all my heart, brother Earle's experience because it covers the whole ground of what Dr. Boland (Problem) calls "the residue theory of sin in believers," and the second change theory of sanctification. Leaving out the word "theory" in this proposition I accept it. I reject the word *theory* as applied to the revealed doctrines of the Bible. The doctrine of sin in believers is amply attested by the Scriptures, experience, and the history of the church. The second change doctrine of sanctification, as taught in the Bible, is consequent upon this and is proved by many passages of holy writ, as well as by the blessed experience and holy lives of thousands of God's children on earth and in heaven. This is the doctrine held by the church from the beginning. The theory of *no sin in believers*—of sanctification in regeneration, &c., Mr. Wesley says, is new—absolutely new; never heard of in the church for seven hundred years until proclaimed by Count Zinzendorf. And this is the doctrine which Dr. Boland has rebashed for the M. E. Church, South, in the year of grace eighteen hundred and eighty-eight. Shall we accept this novelty, or stand by the old doctrine of the Bible as taught by Wesley? I cannot accept it for the following reasons:

1. I object to Dr. Boland's theory on account of the name of the book in which it is set forth—"The Problem of Methodism." There is no problem in Methodism in her doctrines, experience or polity—especially in the doctrine of sanctification. In its experience it is as plain, simple, and practical, as justification or regeneration, to all who are the subjects of it. To all others it is as mysterious as the doctrine of the new birth was to Nicodemus. Jesus says, "If any man will do his will, he shall know of the doctrine," &c.

2. I object to Dr. Boland's theory because it is based upon the *Pelagian view of sin*. He says, (Problem p. 167) "Sin is not a substance but an act; not a thing existing, but a thing done; and moral corruption is a *retroaction* which supervenes upon this voluntary wrong act, inducing a wrong state of our moral powers." This makes sin to consist in the *voluntary* "following" of Adam as the Pelagians do vainly talk; and moral corruption is not that of the heart, *by nature*, as Jesus taught, (Matt. 15, 18-20; Mark 7, 21-23), but is supervened by *retroaction* upon the voluntary wrong act. Likewise, he says, "Virtue is not a substance, but an act, not a thing existing, but a thing done; and holiness is the result, or the retroaction, or voluntary right action." All this upon the conditions which God supplies; which he says, (last note page 167) are intelligence, moral freedom, moral purity, and a rule of life—a law." But, where does grace come in? This system does not require it. If sin is only by external action, reformation, of course, is only by external action, or the retroaction of voluntary right action." A case of *self conversion*.

3. I object to Dr. Boland's theory on account of the absurdity involved in it. He holds that there is no sin in a believer. That every converted man, woman, and child, in the church, is sanctified and made pure in the act of regeneration. Now let the reader take observations of the great multitudes of believers in the church, and mark the daily manifestations of evil passions and tempers, such as worldly love—worldly conformity—envy—wrath—evil speaking—pride, etc., and then tell me if it is not the most absurd idea in the world, that all such are pure in heart—sanctified, wholly, in spirit, soul and body. It is not only absurd but it is dangerous. Convince every believer in the land that he is already sanctified—with all evil tempers within him—and will he not say at once—What need I more? Why go on to perfection, if I am already pure and holy? Would not this be crying peace, peace, when there is no peace?

4. I object to Dr. Boland's theory because of the injustice he has done Mr. Wesley in supporting it. He professes great deference for that great and good man, but at the same time sabs him under the fifth rib. I mean that in his quotations from Wesley, in some instances, he so mutilates and abridges them as to obscure, if not entirely hide, his meaning from the reader. In other places he misconstrues and misapplies Wesley's words so as to make him say what he never intended. In many places his quotations seem to be fragments taken here and there without any reference to book and page, and so put together as to make Wesley contradict himself, and otherwise look ridiculous before the public. Now, if the reader will go with me through Tyreman's Life of Wesley, and Wesley's Works, especially his "Plain Account of Christian Perfection," and compare what Wesley says, in its proper connection, with the application Dr. Boland has made of his sayings, he will see the proof of what I have said above. I do not impugn Dr. Boland's motives, and, personally, I have nothing against him. But, I think he has made as many or more mistakes in his Problem than he has found in Mr. Wesley's doctrine of sanctification. T. L. BOSWELL.

LOCAL OPTION AND THREE MILE LAW.

EDITOR METHODIST.—One of your correspondents from Eureka wants to know why I say that bottled wine can not be sold where local option is voted in a township. If he will read section 4,507 of the Statutes of Arkansas he will see that the sale of all kinds of spirituous, ardent, vinous, malt or fermented liquors is prohibited without a license being first procured. Section 4,508 prohibits the issuance of license in a township where the vote was not for license. If there was no provision section 4,507 liquor could not be sold in such territory in any quantity; but there is a proviso, which allows manufacturers to sell in *original packages of not less than five gallons*.

Now can any one under that proviso sell a quart or pint bottle of wine? I think not. But under the three-mile law, the proviso is very different. It says that the manufacturer of wine made from grapes or berries may sell in quantities of one quart or more in sealed bottles. Now, you see under the three-mile law wine may be sold in sealed bottles of any size, or in open packages of a quart or more. But under the law when it is voted out, not less than five gallons can be sold, and that to be in an original package; so that the bottled wine business is prohibited.

There is another suggestion I would make about the wine business; that is, that it devolves upon the defendant to prove that the wine is made of grapes or berries. It is not for the State to prove that the wine is not made of grapes or berries. Let the wine sellers be indicted, and let them prove what kind of grapes and berries their wine is made of. Most of it never saw grapes or berries. Again, a question of agency arises; the law says the manufacturers may sell. Let the Courts say, whether the manufacturer can establish agencies all over Arkansas and thus avoid the true intent of the law. And if the manufacturer can make an agent, then can the agent make a sub-agent to stand at the counter and sell the wine. We are testing these questions in this county. Above all let every temperance man in Arkansas see to it, that men are elected to the legislature who will repeal the wine clause and the still-house clause in our temperance laws. And let us all vote against license, and thus indicate what public sentiment is, and our law makers will quickly adjust themselves to that sentiment. Don't be afraid of professional politicians; they know which is the buttered side. If every professed Christian in Arkansas will do his duty this September, the conflict will be near an end, and the millennium of temperance in Arkansas will be founded by the next legislature.

Yours,
GEO. THORNBURGH.
Walnut Ridge, Aug. 8.

REFERS TO WESLEYAN CATECHISM.

MR. EDITOR.—It seems to me, if the brethren who are contending so strenuously for the "second blessing theory" would turn to the 18th page of the Wesleyan Methodist Catechism, No. 2, and read the following question and answer, it would help them much to understand the doctrine of sanctification, as Mr. Wesley understood it and taught it.

Q. What follows from our regeneration, or being born again?

A. Then our sanctification being begun, we receive power to grow in grace and in the knowledge of Christ, and to live in the exercise of inward and outward holiness. W. O. L.
Columbus, Ky.

DENVER CONFERENCE.

DEAR BRO. BENNETT.—The Denver Conference met in Pueblo, Colo., Aug. 1, 1888, and closed a very pleasant and we trust profitable session Aug. 6. Bishop Hendrix presided with his usual ease and dignity, and preached with unusual power. He is much beloved by the members of the Denver Conference. I herewith send the appointments. I will send a full report of the Conference as soon as I find time. Am enjoying my first visit to dinner.

Your brother in Christ,
J. P. HILBURN.

APPOINTMENTS.

DENVER DISTRICT—F. B. CARROLL, P. E.
St. Paul's Church, Denver, W. T. Bolling.

Morrison Chapel, Denver, J. B. Rice.
Sterling, J. G. Putman.
Sterling, Ct., J. L. Hunter.
Elbert Ct., J. R. Betts.
Colorado Springs, P. L. Stanton.
Pueblo, S. R. Belk.

Beula, R. A. Foster.
Florence, Boone Keeton.

Wet Mountain, to be supplied.
Villa Grove, D. V. Hamilton.

Saguache, O. F. Sensabaugh.
Saguache Co., to be supplied.

Grand Junction, J. J. Hill.
Grand Valley, J. H. Glanville.

TRINIDAD DISTRICT—GEORGE NEIGHAM, P. E.

Trinidad, E. A. Garrison.
Hohne Ct., A. S. Blackwood.

Walsenburg, J. E. Squires.
Lavita, J. A. Jester.

Gardner, A. H. Quillian.
Alamosa, to be supplied.

Durango, J. M. Major.
Pine River, to be supplied.

Montezuma, G. W. Burnett.
Farmington, J. A. Allison.

San Juan, Hugh Griffin.
Las Vegas and Wartus, W. H. Howard.

Texline, S. A. Dyson.
Tollson Ct., to be supplied.

Agent Las Vegas, Geo. Needham.
ALBUQUERQUE DISTRICT—J. D. BUSH, P. E.

Los Cerrillos, William J. Jackson.
Albuquerque, G. W. Nollner.

Socorro, J. P. Hilburn.
Magdalena and Kelly, I. N. Crutchfield.

San Marcia, N. L. Coughlan.
Las Cruces, to be supplied.

Fairville, to be supplied.
San Francisco, to be supplied.

Gallup, W. D. Clayton.
J. V. Humphreys and W. F. Packard, transferred to Missouri Conference.

QUITMAN COLLEGE.

MR. EDITOR:—If you will allow me a little space in THE METHODIST, I would like to say a few things in regard to Quitman College. This is the oldest institution belonging to the church in the State. The building was completed in the year 1870, and presented by the church at Quitman to the Arkansas Conference, not asking the Conference to contribute a single dollar. The Conference accepted the property and appointed Rev. P. A. Moses as its first president. This old reliable institution has prospered under the skillful management of Drs. Peebles and Haralson. Rev. S. H. Babcock and last, but not least, Rev. O. H. Tucker, its present president. A large chapel with rooms attached were added to the building under the presidency of Dr. Haralson. Improvements are now going on. The president's house is being built anew. The property is now worth ten or twelve thousand dollars, and this institution is the property of the Arkansas Annual Conference of the M. E. Church, South. Quitman has never called on the Conference for help, yet the institution is entirely free from debt.

Quitman College has been the training school for the young prophets for many years, and many have gone out from this institution to preach Christ to a lost world. Our own dear Mosley was prepared within these sacred walls for his glorious work in our foreign mission fields. I hear from president Tucker that the prospects of this old reliable institution the coming session are very encouraging. We trust that the attendance will be large and that her capacious halls will be crowded with students, eager to qualify themselves for usefulness in life. This institution is situated about midway between the Iron Mountain and L. R. & F. S. Rail Roads, with a vast territory of country North and South not crossed by rail-roads, that will always send their sons and daughters to Quitman College. Now, dear brethren of the Arkansas Conference, let us support Quitman College. It is an absolute necessity. T. A. GRAHAM.

Mr. Vernon, Ark.

BATESVILLE DISTRICT CONFERENCE.

MR. EDITOR:—I have seen but little of your District Conference, "has met me at more than one corner, and I say "well, you saw what Bro. Boswell said." "Yes, but that is not all of it, is it?" "By no means." "Well, where is the balance of it?" "In the hands of Bro. Gulley and Bro. Boswell." "Who was your Secretary?" "Bro. Gully—a good one too." "Well, what has Bro. Boswell got to do with it?" Well, one of the features of the business was a resolution offered by Bro. Fizer and some one else, touching the inadequacy of the salaries assessed and paid our preachers and the discussion of the resolution, the spirit that ran prominently all through the hour devoted to the matter, and the burst of divine power on the whole congregation at the close of two speeches made by prominent and paying and praying laymen, who supported the resolution with their words, prayers, tears, shouts and means. "Why, sir, you should have seen that written up long, long ago, and you would have seen it, had not this writer been waiting for an abler pen, and one who promised to do so." Now, I will wait a reasonable length of time for it to appear, and if it doesn't come, I will write to Bro. Fizer and get as near the resolution as I can and write it up myself. "I hope you will." "Thank you." "Good by." "Same to you, my Brother."

OBSEVER.

P. S.—It is gratifying to Bro. Jno. W. Boswell's friends to see him going up so high. He had a hard, but very important position in THE ARKANSAS METHODIST, and it looks "shoot a leadle strange," that the Book Committee should pick him right up and out of a place he was filling so well. Merit was one thing, but was it all?

FROM BLACK SPRINGS.

DEAR METHODIST:—"The Lord hath done great things for us, whereof we are glad." Have held four protracted meetings on Mt. Ida circuit resulting in about forty conversions to date. Of these we have had 26 accessions, leaving 14, of whom our Baptist sister will garner some, and will gladly accept the fruit of our labors under the spirit (although her "doctrinal preachers" deny us an existence as a church—O consistency!). May the Holy Spirit aid her to lead these babes in Christ to heaven. Amen.

Our District Conference was a grand success. Bro. Godden, always the

right man in the right place, presided and in his usual clear-headed style, tempered with modesty, strengthened with deep piety, added no little to the importance and happiness of the occasion. He is universally beloved on the Arkadelphia District. On the whole this session was regarded by all, I heard express themselves, as the most religious Conference District or Annual, they had attended for years. This certainly is my testimony. Bro. A. B. Millar, Pres. of C. C. I. took a subscription for his College of \$150, and a Sabbath at 11 A. M. Bro. Godden dedicated our new church at Black Springs, after providing for a debt of \$165.

We are also building a house at Mt. Ida, the county seat of Montgomery Co., to be worth near \$800 when completed. By Conference we hope to have 2 large new churches, two other inferior ones total value \$2,000, vice 2 last year valued \$595; also two new school houses in communities, where much needed which we will occupy until we can do better. And last but not least in good results, our building has aroused the Baptist brethren to a laudable emulation and so they intend building one or more new houses in the county. Thank God for it. Two families in the same house don't agree. Don't give it up, my sister churches, but redouble your efforts on this line at Mt. Ida, Black Springs and elsewhere. C. H. BAYLESS.

CURRENT OPINION.

The extent to which ignorance and bigotry may carry a man along the line of the ridiculous and the absurd is really amazing. Here before us is a four-page tract headed, "Will the pious Pseudo-baptists be saved?" The writer thinks not. Who the writer is we know not. His name is not given. The name of the publisher is not given, nor the place of publication. All seem to have been ashamed of their low, sneaking work, and well they might have been. No gentleman, no man of self-respect, would descend so low. The act was as cowardly as mean, while the silliness equals the meanness. If the pious are not saved, who will be? The impious? The stupid bigots who wrote, published and sent out such a tract seemed not to know the meaning of the word pious. Poor souls!—St. Louis Christian Advocate.

Under the head of "Romanism in England," in the Southern Methodist Review, the editor, Dr. Harrison, says: "One hundred years ago Protestants numbered about twelve millions, and Romanists, one hundred and fifty millions. To-day Protestants number one hundred and forty-three millions, and it is probable, if accurate lines could be drawn, that Rome has less than a hundred and fifty millions in her household." That is a very strong showing. From the same article we learn that Rome has lost in England alone over one million of her population since 1841. The world progresses, but Rome does not.—Central Methodist.

In nothing more than in private prayer is the Lord Jesus to be followed. How strange that the sinless One should find it necessary to spend whole nights in prayer! frequently to withdraw from the multitude, and even from His own disciples, for purposes of private devotion! How then can we, sinful creatures as we are, excuse ourselves from frequent retirement for earnest, agonizing prayer? No wonder we are so barren in religious experience, so weak in faith, so cold in love and so destitute of peace and joy.—Southern Christian Advocate.

Crowds are always on a verge of a panic. At Ocean Grove, several thousand people were in the auditorium when a crazy man, with clothing drenched and dripping, sprang into the building crying, "I was crucified to save you." One would suppose that most adults would have self-possession to see a thing of that kind without losing their reason. But the greatest excitement ensued, and although the audience were practically in the open air, though under a roof, in the efforts to push out several people fainted and were injured. More and more attention should be paid to means of egress from all places where large crowds congregate. None of us can tell what we would do in a panic. Experience makes the soldier calm on the field of battle, and the sailor in a storm; but the sailor might be frightened to death by what the soldier will endure, and the soldier be the first to lose his head in a storm at sea.—N. Y. Christian Advocate.

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Yours sincerely,
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OUR YOUNG FOLKS.

EDITOR METHODIST:—We have a Sunday school at Hanks Chapel, which has formed a Missionary Society, and the following are the names, with their contributions, to be applied to the benefit of Bro. Mosely, our Missionary in Japan. A. LONG.

F. O. Williams, 10c; Mattie Williams, 5c; Marven Williams, 5c; Tenney Horn, 5c; Dona Horn, 5c; Nannie Horn, 5c; Eller Sutton, 10c; Hardy Emerson, 15c; Kavanaugh Hanks, 35c; George A. Moore, 5c; L. H. Bird, 10c; I. J. Hanks, 30c; L. V. Williams, 5c; M. E. Williams, 5c; Willie Sutton, 10c; R. W. Hanks, 25c; T. H. Williams, 5c; Bertie Bruton, 25c; James Moore, 10c; N. B. Williams, 5c; Tennie Emerson, 10c; Estey Tucker, 5c; Granberry Bruton, 5c; E. T. Hanks, 10c.

DEAR UNCLE ED.—I am a little over four years old. I go to Sunday school nearly every Sunday and get a lesson in our Little People. I can't pronounce big words, but I do the best I can. I love God, and love to hear the preacher talk about God. Bro. Whitesides is our pastor. We love him. He baptized my two little brothers, Wesley and Harvey, last week. I had a sweet little sister, but she has gone to heaven. I want to go there too. Mama and Papa say they are going to live with God some time. I love to hear my papa read the children's letters. We all love THE METHODIST.

JENKINS ROGERS.

Ultima Thule, Ark.

TO YOUNG MEN.

Manhood is the isthmus between two extremes—the ripe, the fertile season of action, when alone we can hope to find the head to contrive united with the hand to execute. It should be the highest ambition of every young man to possess a true manhood and a manly self-respect. Earth presents no higher object of attainment. To be a man is the truest and best thing beneath the skies. Young men want to be respected, at all times, and at all places. And what young man is it, that is respected? It is the young man, who conducts himself well, who is honest, diligent, and wide awake to moral excellence. It is the young man who is making an effort continually to respect his father, love and honor his mother, and obey his parents in whatever they direct to be done. It is the young man who is kind to his sisters and younger brothers; 'tis he who does not mind saying (on going to church) "Mother, take my arm," or "Sister, let me go with you." 'Tis he who bows in reverence to age, respects all, and never gets into difficulties and quarrels with the young. It is the young man who leaves no effort untied to improve himself in knowledge and wisdom every day—who is busy and attentive in endeavoring to do good acts toward others. Show me a young man who obeys his parents, who is diligent, who has respect for age, who always has a friendly disposition, and who applies himself diligently to get wisdom, and to do good toward others, and if he is not respected and beloved by everybody, then there is no such thing as truth in this world.

Remember this, young men, and you will be respected by the young, loved by the old, and will grow to be useful men. O what a beautiful object is a conscientious young man. I watch him as I do a star in the heavens; clouds may be before him, but we know that his light is behind them, and will beam with radiance again; the blaze of others' popularity may outshine him, but we know that, though unseen, he illuminates his own true sphere. He resists temptation, not without a struggle, for that is not virtue, but he does resist and conquer; he hears the sarcasm of the profligate, and it stings him, for that is a trait of virtue, but he beats the wound with "his own pure touch." He heeds not the watchword of fashion, if it leads to sin;

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the Atheist, who says not only in his heart but with his lips, "There is no God," controls not him; he sees the hand of a creating God, and rejoices in it. But let the youth fix it in his mind as a fact unalterably and everlastingly true, that respect, and nothing else, that is good, can be gained without a good character. And again let him bear in mind as a fact, that he must make his own character. It is a work which God has wisely consigned to him alone. And glorious is the thought that our characters are of our own forming. Not with wealth were they bought; and not as an inherited heirloom did they descend upon us, nor as the patrimony of paternal industry; not with other hands were they formed, nor with others' exertions were they obtained. No; for they are ours. We formed them by industrious exertion in behalf of the good, the beautiful, and the true; formed them in the efforts of wisdom, virtue, and love, in tears and prayer, in struggle and hope, in energy, and devotion; and formed them for the glory of our own souls, and the good of all with whom we are linked in love and duty. We formed them for earth, and formed them for the skies. We shall wear them through time, and wear them in eternity; but, God be thanked, we may brighten and strengthen them below, and adorn and enrich them more and more, even forever in heaven. I. B. MANLY.

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ARKANSAS METHODIST.

SATURDAY, AUGUST 18, 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.

Our Field Notes report gracious revivals and hundreds of accessions to our Church each week. The spiritual growth of these babes in Christ and the measure of their helpfulness to our church depend largely upon the Christian training given them. Our pastors have here delicate and responsible work, both in behalf of the new accessions and of the Church. To perform this work with fidelity and success, will require much grace and care and patient energy, and the employment of all helps for edifying—building up—and establishing believers in the doctrines of the Gospel.

From the Colorado Methodist we clip the following:

"By resolution of the Conference, Bishop Hendricks preached at 10:30 on the subject of prayer, that the Lord of the harvest would send forth more laborers into his harvest. The sermon was one of great power, and surely will do much good. The importance of men rising up among us, born and reared in the interests of the West, can scarcely be over-estimated. Not only in the West, but everywhere, and in all the Churches it seems there is an insufficient number of preachers. The Bishop then gave statistics showing that in all the leading churches in this land the number of churches greatly exceeded the number of preachers. And that of the inhabitants of the earth only one man in four had ever heard of the name of Jesus."

The following words from a recent number of the Nashville Christian Advocate are clear and pointed, and worthy of repeating over and over:

"It behooves the ministers of Christ now to be as wise as serpents, as harmless as doves and as firm as the hills. As freemen they will not submit to be disfranchised, but they will need the largest measure of wisdom and grace to so conduct themselves under existing conditions that the ministry be not blamed on their account. The Church of Christ, as such, recognizes no political party. Its ministers ought, therefore, to be able to recognize the proper limitations on their actions as the official exponents of its principles and guardians of its honor. Let Southern Methodism be consistent, and stand now where it has always stood, independent of all parties, but the friend of all men."

This is what Dr. Cameron said in our paper, last week, about the work of Christian education at the Southern University at Greensboro, Ala.: "Over two hundred young men matriculated there the past session, and only twelve returned to their homes out of the church." That is what all our colleges will do, if properly supported by the prayers of the church. Do you ever pray for the teachers and pupils in our schools?—N. O. Christian Advocate.

The foregoing is one of numerous illustrations of what our Christian Colleges are doing, and is eminently worthy the very thoughtful consideration of all Christian parents. To all such the path of duty should be unmistakably plain in choosing between a Christian college and a purely secular one.

In a timely editorial under the question, Can we put our young men to work? the Nashville Christian Advocate says:

That they have been converted and taken upon themselves the vows of the Church does not avert the danger to which they are then exposed. They are then full of energy and ambition, responsive to every touch of the world, the flesh, and the devil. They can do no work, Satan will. We know too well that he does. The number of young men who have been wrecked on this rock will not be fully known this side of the judgment-day. The number of such who have from this cause started on the fatal path of declension is known only to God. If they could all be marshaled before their

pastors in one company, the spectacle would be thrilling. Energies inert or misapplied; opportunities lost; privileges unclaimed; temptation invited; drift worldward and hellward begun; religious susceptibility lost and talent extirpated because of disuse; the world, the flesh, and the devil monopolizing the love and the service that rightfully belong to Christ and his Church, and the need of which is painfully patent to all who have eyes to see. The young men of the Church ought to be its chief motor on the human side, but they are not properly coupled with the moving train. They ought to be its glory, but they are the reproach of those whose indifference has left them neglected, and the grief of those whose wisdom is unequal to the task of curing this evil which they see and deplore.

On Trashy Literature, the Alabama Christian Advocate says:

It has become fashionable for young ladies to don the "mother hubbard" and recline upon the bed during the whole day reading some disgusting love story by "The Duchess," while their mothers cook and sew for them. It makes us tired to see a girl with a "mother hubbard" and a paper-back novel—the orthodox regalia of the modern belle. If you attempt to converse with one of these beauties on Shakespeare, her only response will be, "Oh, it's too deep for me!" and the Bible is always "so dull." We have seen these fair creatures on the trains pass through the most lovely country imaginable, utterly oblivious to the sublime scenery, assiduously poring over a little book, trying to find out which fellow the heroine married. Of the two evils give us a dude every time in preference to a "mother hubbard" novel-reader.

Young man, if you don't want an elephant on your hands, don't marry one of these modern terrors. If you are not as sweet as molasses candy and don't sprinkle "love" and "darling" and "honey" through every sentence that you utter, she will whine and compare you to some of her heroes, and say "you don't love her."

THOUGHTS FOR YOUNG CHRISTIANS.

On our first page will be seen a letter from Rev. Dr. John, our Missionary Secretary. He has been among the Indians and preached to them by the aid of an interpreter. He speaks of Christian Indians devoting a whole night to religious worship. Before their conversion they had spent whole nights in superstitious rites and revelry. Now they felt they should not do less for Christ, who had redeemed them. While we do not approve their long continuance in the acts of religious worship, we must admire the spirit of profound gratitude manifested by them. In this their expression of thanksgiving is a severe rebuke to those of their civilized and enlightened white fellow men, who so quickly become unmindful of the debt of love they owe. Here is a man of intelligence; he has sought happiness in the pleasures of the world; and to this end he has freely given his presence, his time and his money. A change takes place. He now becomes deeply sensible of his follies past, and turns from his former vain pursuit to find spiritual peace and real happiness. He is converted and becomes a member of the Church. He knows he is free from the bondage of worldly pleasure-seeking and rejoices in hope of the glory of God. Is it not sad, truly sad, that even in a long time religious duty should seem a load and worship prove a task to such a man? Why should he not henceforth more freely give his presence, his time and his money to Christian service than he ever gave these to sinful pleasures? These are not comparable to the excellencies of Christian experience; and besides every offering and service for God will bring a blessed reward. Young Christians, rest assured that no expenditure of time or money for Christ's sake, shall be in vain. Pray that in His service you may find delight, and that you may ever feel the constraining love of Christ.

To this end read your Bible much and cultivate a taste for religious literature, and read mostly those books and papers published by our own Church. Become fully acquainted with its doctrines, government, usage and enterprises, and learn of its glorious achievements under the blessings of God. If pos-

sible, attend all the services of your church, and try to be ready for any duty assigned you. Christian activity will help you in many ways. It will add greatly to your religious enjoyment. It will make you stronger—less liable to be overcome by temptation. It will help you to become more useful to others. "None of us liveth to himself." Above all Christian activity will enable you to follow and to serve Christ more acceptably, with assurance of Divine blessing. "Him that serveth me, will my Father honor," is a precious promise, sure of fulfillment. Then, you cannot afford to be indifferent. Your personal interest, your helpfulness to others and your responsibility to God,—all should urge you to be watchful, prayerful, studious and active,—always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

METHODIST CHURCH POLITY.

Dr. Withers said to us Tuesday, that our paper is in harmony with the M. E. Church, South, on this great question.—Arkansas Methodist.

That paragraph should not have been printed. The remark I made had reference to the local Methodist sentiment of our State and not to Methodist church polity. I regard your paper as opposed to the prohibitory party—the church is not; it is only neutral, if not favorable. You may be in accord with public sentiment, but not with the polity of our church. Indeed the resolutions of the Arkadelphia District Conference are in harmony with the church and in full accord with the General Conference preamble and resolution. That document says: We will "strive with all good citizens and by all proper and honorable means to banish the evil from our beloved church and country." That is an indirect endorsement of the prohibitory party—fully as strong as our District Conference resolutions.

H. R. WITHERS.

Promptly and cheerfully we give space for your explanation, dear Doctor, and we assure you we did not intend to use your words in such connection as to do you any injustice whatever. We quoted your words exactly as we (and others) understood you, and we thought them in harmony with the very able and elaborately drawn argument in the preamble of your report. We thought the burden of that argument was, that the policy of silence (or neutrality) should no longer fix the status of our Church's relation to parties, when politico-moral questions are involved.

As we now understand you, you meant, that our paper is in harmony with "the local Methodist sentiment of our State"—that is, in harmony with our Church in this State—but not with "Methodist church polity." Then, Doctor, if our paper is in harmony with our Church in this State, but not with "Methodist church polity," the logical and inevitable conclusion must be—The M. E. Church, South, in Arkansas, has departed from Southern "Methodist church polity." Will you affirm this proposition? We deny it most emphatically, and we are ready for the discussion, which we insist shall be confined strictly to matters of fact and record, not of opinion and expediency.

You regard our "paper as opposed to the prohibitory party;" but, dear Doctor, you can not reproduce a single editorial paragraph, sentence or utterance of ours against the Prohibition party *per se*. We have not criticised the party itself, its purposes, its platform or its candidates; and since its organization in this State we have declined to publish contributions against it, and have sought to keep our paper just as "neutral" as to the Prohibition party, as to either of the other three political parties having national tickets before the people. While the invitation was open to the Temperance people of Arkansas to unite and organize a State Prohibition party, we discouraged the movement, because we did not think it the proper means, the best method of advancing the cause of prohibition in Arkansas. We published more contributed matter in favor of that against the movement; but after the

Prohibition party was organized, we closed the discussion pro and con, not believing a church paper the proper medium for discussing any political party, however moral its platform.

No, dear brother, our paper has not opposed your organized party, and before its organization in Arkansas, we stood squarely upon your admirable platform, as declared in the February (1886) number of your little paper, Olive Branch. Here it is:

"We do not object to mixing temperance and politics—prohibition is just such a mixture. We only object to mixing prohibition and parties. Keep temperance out of party strife. Work as we did in Atlanta. It was temperance men of all parties against whiskey men of all parties. That kind of fight will always win. Let a man vote as he pleases on temperance without being amenable at the bar of his party."

We can scarcely refrain from italicizing all these quoted words—"apples of gold in pictures of silver."

As to the Prohibition party, you say our Church "is only neutral, if not favorable." Then you construe the General Conference preamble and resolution as "an indirect endorsement of the prohibitory party—fully as strong as our District Conference resolutions." We presume you mean "preamble and resolutions" in both cases. By the General Conference report we are willing for our paper to stand or fall, but not by the report drawn by you. In its own language the General Conference report is "an emphatic deliverance," "in unmistakable terms." It does not contain a single time the "terms," "political," "politics," "party" or "parties," your report contains these "terms" just forty-seven times! Now, dear Doctor, you know how for many years we have loved and admired and rated you—little less than a Whitefield in the pulpit, a Masfit upon the temperance rostrum and a Macaulay in powers of description and elegant diction. It is, indeed, wonderfully strange, that you should forty-seven times employ such "terms," not found at all in the General Conference report, which was "an emphatic deliverance," "in unmistakable terms," and then declare your report "in full accord" with it! Ours is a fertile language.

Again, we are as unwilling to accept your partial quotation from the General Conference report as to accept your interpretation of it. Allow us to quote and italicize: " * * * we will continue to agitate the subject of prohibition as a great moral question in all its bearings on the life and work of the church, and strive with all good citizens and by all proper and honorable means to banish the horrible evil from our beloved church and country." Ah! Doctor, why did you not give this quotation complete? Why did you skip the words we have italicized? You know what debaters would say about such a quotation. You can get very little comfort out of the words, "all proper and honorable means," for some "honorable means" may not be the "proper means." But we are sure, that it is not in harmony "with the Methodist Church (South) polity" or policy, to commend any alliance or entanglement with any political party under the face of heaven. Further, our Church in this State and THE ARKANSAS METHODIST are in harmony with the polity and policy of the M. E. Church, South, upon "the subject of prohibition as a great moral question in all its bearings," and they are striving "with all good citizens and by all" means, deemed both honorable and proper, to banish the liquor traffic from our country. God grant to hasten the day, when the jubilation of our State redeemed from the liquor traffic shall be heard upon every hill top and in every valley.

HIGH LICENSE.

In Philadelphia the number of saloons has been largely reduced by the operation of a new high-license law. Commenting upon the probable effect of this upon liquor consumption, Bomforts Wine and Spirit Circular says: "The demand being there, will the sudden removal of three-fourths of the bar-rooms make an equivalent reduction in the con-

sumption? Clearly the proposition is an absurdity. The demand is still there, practically unaltered in character and volume. While the poor man who cannot pay a high license will be 'frozen out,' the rich bar-keeper will do a larger business, and the same amount, or nearly the same amount, of liquor will be sold. This statement by the national organ of the liquor trade is strong testimony to the fact that high license does but little to reduce the evils resulting from the liquor traffic.—Southern Evangelist.

Here we have, from high authority, a brief three-fold statement as to the operation of high license: 1st the poor man will be frozen out, because he cannot pay the license; 2nd the rich bar-keeper will do a larger business, because he will have less competition; and 3rd about the same amount of liquor will be sold, because the demand is still there. High license will reduce the number of saloons, but will not practically reduce the consumption of liquor, nor decrease drunkenness. High license gives a monopoly to rich bar-keepers, and by making the saloon business "more respectable" (save the mark) gives it greater power for harm in the community. High license, as a temperance measure for permanent improvement, is a fraud. Strictly speaking, it does not regulate; and practically it does not long reduce consumption of liquor or the amount of drunkenness. With an air of 'respectability' (?), with its brilliant lights, attractive music, gilded hall and gambling rooms, the high license saloon becomes a most dangerous foe to society. All advocates of temperance, by both moral and legal suasion, should ignore the plea for high license, made ostensibly in the interest of temperance. The plea is a snare. It is a subterfuge to weaken, to check the uprising of public sentiment against license. Let all friends of temperance and advocates of prohibition continue an uncompromising warfare against license. Vote against license. Petition against license. Employ every legitimate means and make every honorable effort to defeat license. Close the saloons. Be this the battle cry.

REV. J. J. JENKINS.

After our last issue was partly printed, we were distressed to learn by card from Rev. J. R. Moore, that Rev. J. J. Jenkins, P. E. of the Camden District, was dangerously ill, having hemorrhages from the lungs. We are happy to learn that Bro. Jenkins is better. Many earnest prayers have been and will yet be offered for the recovery of our noble yet humble, consecrated brother in the Gospel. May his life, so full of promise of great usefulness, be long spared to the Church he has served so faithfully and efficiently, and to his dear family.

DEAR BRO. BENNETT:—In answer to yours to my daughter, Mrs. J. J. Jenkins, I will state that Mr. Jenkins has not had any hemorrhage since Thursday, and is now thought to be out of any immediate danger. He has been very low. His case is rather complicated—malarial fever and hemorrhage of the lungs. Yours truly, W. A. GARNER.

Stephens, Ark., Aug. 12, 6 P. M.

PERSONAL NOTES.

Rev. Thos. Whitaker of De View continues doing good work for our paper.

We are sorry to learn Rev. Geo. M. Hill's family are still sick, his little babe quite sick.

Bro. Reynolds of Atkins, father of Rev. T. J. Reynolds, gave us a pleasant visit Monday.

Rev. A. O. Evans of this city is assisting Rev. C. M. Keith this week at Mt. Tabor, Austin circuit.

Gen. D. McRae of Searcy and Mr. S. S. Pettet of Searcy Valley were among our callers last week.

Dr. Z. J. Lantorn of Dallas county gave us a pleasant call Tuesday evening. He pays for two copies of our paper.

The sickness of the Secretary, Rev. W. A. Steel, was the cause of delay in getting the report of the Arkadelphia District Conference.

We are pleased to learn Rev. Ed. W. Winfield preached a very excellent sermon last Sunday night at our First Church in this city.

Rev. Horace Jewell, P. E. of the Little Rock District, came in from Benton last Friday—the first time we have seen him in over a month.

Rev. W. H. Corley writes, Aug. 8, he has given up his charge, Huntsville, Tenn. on account of personal affliction. He has located at Beatonville.

Rev. H. M. Cryer has prospects of a gracious revival at Jacksonville. We had the pleasure of preaching to his congregation at three services.

Our highly esteemed Bro. Frank Carl, of Carl & Toney, this city, gave us a very pleasant call Monday. He pays for three copies of our paper.

Rev. Dr. Andrew Hunter and this Editor start Wednesday morning of this week for the Fort Smith District Conference and Pierce Camp-meeting.

In the Denver Conference appointments, it will be seen Rev. E. A. Garrison, formerly of the White River Conference, is stationed at Trinidad, Col.

Rev. Dr. McNally, senior editor of the St. Louis Christian Advocate, has been employed in editorial work forty years, and "his bow yet abides in strength."

More than once Rev. Z. T. McCann has touched a grateful chord in this Editor's heart. Thank you, brother, try to get our paper into every Methodist home in your charge.

Bro. C. F. Drake of Center Point gave us a cheerful visit last week. He had recently been in several very gracious revivals. We see by the Daily Gazette he lost \$5,000 in Montgomery county mines.

Rev. John R. Sanders sends us a good list of subscribers, \$8.75 cash, a cheering "Field Note," and an urgent invitation to attend a Camp-meeting. Wish we could be there, dear brother, but we must forego that pleasure.

We are sad to hear of the death of Bro. James P. Harlan, at his home near Rose Bud, Aug. 7. He was a devout Christian, far advanced in old age, and ready for the sudden summons of death. Blessed are the dead, who die in the Lord.

Rev. H. M. Cryer called last Thursday to give us more good news from West Point. The services closed on Tuesday night, with 25 or 26 accessions, more conversions, many penitents, and the church wonderfully revived. Praise the Lord.

In deep sadness we tender sincere condolence to our highly esteemed friends Mr. and Mrs. Jasper Hicks of Searcy. Again, they are sorely bereft in the death of their oldest daughter, Miss Maud, August 14. May God comfort them in their sorrow; the world cannot.

THE WATCHMAN.

RELIGION IN THE ARMY.—Our secular writers have given us very complete histories of the late war between the States. They have dwelt upon the causes and conduct of the war, the movements of the armies and the results of battles. They have also minutely given the results of the war and the process of reconstruction, together with its effect upon the financial and political condition of the country. But very little has been written on the religious condition of the Army and the work done by the Churches to supply the soldiers with the ministrations of the Gospel. Dr. Edwards has written something of the religious condition of the Army of the Potomac, and Dr. McFerrin something of the Army of Tennessee. Besides these, I know of nothing else that has been written to perpetuate a knowledge of the great work done by the Church during the dark days of the conflict. To properly appreciate the importance of the work done by the Church we must remember, that in the South all the male population capable of bearing arms was in the army. In many of our churches there were not men enough to sustain the regular services of religion. Many communities were destitute for months.

Army life has always been proverbial for its demoralizing effect upon the soldiers. At the close of the war the soldiers returned to their homes, impoverished and smarting under the sting of defeat. The most demoralizing effects have usually been produced by disbanding large bodies of soldiers and turning them loose upon the country. Many thoughtful men had very grave fears about the effect upon the moral condition of the country. Contrary to the fears of the good men of the country and all the precedents of former great wars, the Southern soldiers, as a class, have been our most quiet, orderly and conservative citizens. They returned to their ruined homes and went to work with an energy, industry, patience and courage that has seldom been equalled in the history of any people. As a class they have been broad, liberal and conservative in their conduct. These soldiers recuperated their wasted fortunes and began to repair the ruins made by the war, has been a marvel to all thoughtful men. What was it that caused such a contrast between the soldiers of the late war, when disbanded and thrown upon an impoverished country, and other large bodies of soldiers in other

ARKANSAS METHODIST.

SATURDAY, AUGUST 18, 1888.

SUNDAY SCHOOL LESSON.

BY REV. J. W. BOSWELL.

Third Quarter. Lesson IX. Aug. 26, 1888.

Subject.—The Pillar of Cloud and of Fire—Numbers ix, 15-23.

HOME READINGS.

M. Pillar of Cloud and Fire, Num. ix, 15-23.
 Tu. God's Wonders. Ps. lxxviii, 1-14.
 W. Light and Salvation. Ps. xxvii, 1-14.
 Th. The Keeper of Israel. Ps. cxxi.
 F. The Safe Guide. Prov. iii, 1-6.
 Sa. The Face of Moses. Ex. xxxiv, 29-35.
 Su. The Spirit as a Guide. Jno. xvi, 7-15.

GOLDEN TEXT.—"O send out thy light and thy truth; let them lead me." Ps. xliii, 3.

TOPICAL AUTHORITY.—The Guide of Israel.—Verses 15-23.

TIME.—The day the Tabernacle was reared up, which was just one year after Israel left Egypt, the first day of the first month B. C. 1490.

PLACE.—At the foot of Mount Sinai in the wilderness.

INTRODUCTION.

No people on earth ever had more numerous or more satisfactory manifestations of Divine providence than the Jews, and of all people we would expect them to be the most grateful and most obedient to God. The lesson for to-day calls us to consider one of the many evidences of God's goodness and protection, and being manifested at the time it was, and under the circumstances, it was peculiarly gratifying and assuring to the people. It must be borne in mind that the lesson calls attention to the "Pillar of Cloud and Fire" as they rested on and about the Tabernacle. It must also be noted that the people needed the aid afforded prior to this period, and that they had enjoyed the sight and benefits for a whole year. When they were collected and started from Egypt their prospects were bright and their spirits buoyant, but when they found themselves pursued by Pharaoh with intent to re-enslave them, and being powerless to resist, their spirits gave way and they would at once have resigned themselves to their old and heartless master. But God interposed—and the cloud—or "pillar of a cloud" which had gone before them "to lead them the way," was removed and "went from before their face, and stood behind them, and came between the camp of the Egyptians and the camp of Israel." Before Pharaoh was darkness, but to Israel there was light all around. God "took away the pillar of the cloud by day, and the pillar of fire by night, from before the people." When the Tabernacle was finished, and set up the cloud, and the fire rested on it, and "so it was always."

THE LESSON.

THE GUIDE OF ISRAEL.—Verses 15-23. The camp had been pitched before Mount Sinai and there had remained for about a year. During this time Moses had received all necessary instructions and had faithfully executed them. Everything was ready and they were now about to start again on their journey to the promised land, and God gives the people a re-assurance of his presence, and certifies to the acceptance of the Tabernacle as the place of his abode by causing the cloud and the appearance of Fire to rest upon it the very day it was set up. God accepts and dwells in every heart from the very moment that heart is consecrated to his service.

The re-assurance given the people by this special act of the Lord was necessary. They were God's people and looked to him for guidance, having put themselves, when they started from Egypt, under his direction. They knew God's purpose concerning them, but they knew nothing of his special plans. They were to go through a trackless, uninhabited desert, in a great measure without water or other necessary supplies. Dangers of all sorts—especially of human enemies, were possibly to be encountered. They were without compass or guide—or defender other than the God of their fathers. The method devised to lead them and to direct their movements were the best possible. Moses their law-giver could have been inspired to go before to the right way, and to start at the right time, but this would have required the issuing of orders, and an unnecessary delay of the camp—else the most would have been dependent on the movement of the advance guards,

which in a camp of two or three millions of people and covering thirty or forty square miles, would have been a long time making itself felt in the rear. But with a "pillar of cloud by day, and a pillar of fire by night," and knowing God's purposes as revealed by the movements of the cloud and the fire, there was no trouble and no delay. These signals were always visible to every part of the camp.

The Pillar of Cloud. Was nothing more than an ordinary cloud or dense vapor such as we are all well acquainted with. The idea is entertained by some that it was a vast cloud, which like an umbrella, shaded the people in the desert. The text does not sustain such an idea. The words "pillar of cloud" implies form or shape, and the text evidently conveys the idea that, whatever the shape of the cloud, it rested over the tabernacle—in sight of the people. No objection can be urged against the goodness of God in protecting the people by an overshadowing cloud, but we must not lose sight of the fact that in a miraculous way God kept "a pillar of cloud" directly over the Tabernacle.

The pillar of fire: not real fire, but the "appearance of fire"—something that could be seen in the darkness of night. A cloud which absorbs light instead of reflecting it could not be seen in the darkness, hence at night the cloud was substituted with the semblance of fire.

On the "Pillar of Cloud and of Fire" as symbols of God, Peleubet, in his select notes says: "The cloud as a symbol, is, I. Real, and yet without definite form, and hence impressed the actual existence of God and at the same time avoided all material likeness that would lead to idolatry. 2. The cloud is a visible sign of that moisture which is all pervasive in nature, teaching that God has special manifestations as it yet is omnipresent. * * 4. The cloud hides and yet reveals. * * The human body of Christ hid the divine, in him, and yet revealed it. 5. The position of the cloud, balancing itself in the air without support, hinted at the self-existent, independent nature of God." "The Pillar of Fire as a symbol of God: 1. It is immaterial. 2. It is ineffably glorious and unapproachable. 3. Mysterious. 4. As light, it is everywhere—omnipresent. * * 7. It is undefiled and undefilable—absolutely pure. 8. It is terrible as a destructive power against evil. 9. It is warming and cheering, life-giving, healthful to those who are its friends."

There were special purposes for which the "Pillar of Cloud and of Fire" were located over the Tabernacle. They were not only manifestations of the Divine presence but were to direct the movements of Israel—to notify them when to march and where to remain in their tents. When "the cloud abode upon the Tabernacle" the people "rested in their tents" whether it were two days, a month or a year. When the cloud was lifted they journeyed, "whether it was by day or by night." The people "kept the charge of the Lord" in all this matter. There were no stated times for action or for rest—no orders were issued—only the people looked up to the Tabernacle. No previous notification was given. This is not so arbitrary a method of proceeding as at first appears. It was intended to impress the people with the importance of always being ready. This is a matter of no little moment when God's orders are to be obeyed. And we must consider that in the desert it was no greater hardship to march by night than by day—indeed, on account of the great heat it is sometimes preferable. The main lesson to be impressed was that of readiness. We are likely to be taken by surprise. Doubtless Israel was. At one time the cloud remained stationary "for eighteen years," during all that time the people rested—at another time they "rested but one day," and once, only a single night. Such were God's dealings with Israel, and never once could they mistake the Divine will.

The sight, whenever the people turned towards the Tabernacle, whether by night of day, was a comfort to them. They were in the wilderness leading "a life of faith," of "obedience," of "waiting on the Lord," "a life of submission," of "patience," of "pilgrimage," and journeying to a land "of rest." They needed comfort. They got all they needed. The comfort was abiding—never for a moment was the "pillar of cloud" out of sight in the day time, or the "pillar of fire" obscured at night. It followed them through forty years journeyings in the wilderness, rested with them in Canaan, filled the temple in Jerusalem when dedicated by Solomon, and continued with them as long as they were true to God.

REFLECTIONS.

1. As Christians we are pilgrims and strangers in this world—journeying through a desert waste to a purer and better land—the heavenly Canaan, separated from us by the Jordan of death.

2. We have, as Christians given ourselves entirely into the hands of the Lord, and we need constantly; not only his grace but his guidance. We know God's purpose is to save us, but his plans for our life work and the special paths he would have us tread we know not. God alone can properly direct.

3. All the help and comfort we need God will freely give. He says "commit thy way unto the Lord and he will direct thy pathes." God has given the Spirit, our Comforter, who said Jesus, will guide you into all truth, and "will abide with you forever." We have a sure guide—let us follow him.

QUESTIONS.

(From our Senior Quarterly.)

INTRODUCTORY: Where were the children of Israel at this time? What were they about to do? Ans. To start again on their journey.

How long had they been encamped before Sinai?

What was probably the number of the beasts of Israel? Ans. Perhaps three millions—between two and three millions at least.

What was the character of the country through which they were to pass?

Did they know the way they were going?

ON THE LESSON: What was the cloud referred to in verse 15?

When did this cloud first appear? How long did it remain with the Israelites?

How did the cloud appear in the day-time? How did it appear at night?

How did it regulate the journeyings of Israel?

When the cloud rested on the Tabernacle what did the Israelites do?

When it was taken up what did it signify?

Did they know when or where they would camp?

How long did they remain at any one time in one place?

ON THE TEACHING OF THE LESSON. Of what was the pillar of cloud a symbol? In what respects did it symbolize God's presence?

How may we consider the Christian life?

What does the wilderness represent in the Christian life?

What does the promised land represent?

QUARTERLY MEETINGS.

SEARCY DISTRICT—THIRD ROUND.

J. M. Talkington, P. E.

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

JONESBORO DIST.—THIRD ROUND.

M. M. Smith, P. E.

Vandale station. do 18-19
 Wynne circuit. do 25-26
 Buffalo Island circuit. Sept. 1-2
 Big Lake miss. do 8-9
 Chickasawba circuit. do 15-16
 Osceola circuit. do 22-23

NEWPORT DIST.—THIRD ROUND.

Geo. M. Hill, P. E.

Calumet. do 18-19
 Shiloh. do 25-26
 Lorado. Sept. 1-2
 Siloam. do 8-9

WASHINGTON DIST.—THIRD ROUND.

J. H. Riggins, P. E.

Lockesburg, Wright's ch. do 18-19
 Missouri miss. New Hope. do 25-26
 Washington. Sept. 1-2
 Hope. do 8-9
 Chapel Hill. do 15-16

MORRILTON DIST.—THIRD ROUND.

George W. Hill, P. E.

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.

Auburn circuit. do 18-19
 New Etingburg circuit. do 25-26
 White River circuit. Sept. 1-2
 De Witt circuit. do 8-9
 Stuttgart circuit. do 15-16

DISTRICT CONFERENCE WILL CONVEENE AT SHERIDAN, Wednesday, July 11, at 8:30 o'clock a. m. Opening sermon at 8:30 p. m. by Rev. C. B. Brinkley.

CAMDEN DIST.—THIRD ROUND.

J. J. Jenkins, P. E.

Camden circuit. do 18-19
 Carolina. do 21
 Buckner. do 22
 Stephens at Magnesia Springs. do 25-26

MONTICELLO DIST.—THIRD ROUND.

H. D. McKinnon, P. E.

Monticello station. do 18-19
 Bartholomew circuit at Keener camp ground Aug. 25-26.
 Hamburg circuit. do 22
 Lake Village. do Sept. 1-2
 Arkansas City. do 8-9
 Sept. 15-16

HELENA DIST.—THIRD ROUND.

Frank Ritter, P. E.

Brinkley and Clarendon. do 18-19
 Brinkley mission. do 21
 Forrest City circuit. do 22
 Spring Creek circuit. do 25-26
 Wheatly circuit. do 29
 Cypress Ridge circuit. Sept. 11
 Howell circuit. do 18

FAYETTEVILLE DIST. THIRD ROUND.

In Part. Jas. A. Peebles, P. E.

Illinois. do 18-19
 Cincinnati. do 21-22
 Bloomfield. do 25-26

BATESVILLE DIST.—FOURTH ROUND.

Henry T. Gregory, P. E.

La-Cross, Evening Shade. Sept. 1-2
 Wiley's Cove circuit. do 8-9
 Sulphur Rock circuit. do 15-16
 Melbourne circuit. do 22-23
 Jamestown circuit. do 29-30
 Ash Flat circuit. Oct. 6-7
 Viola mission. do 13-14
 Mammoth Springs mission. do 20-21
 State Line mission. do 27-28
 Newbury circuit. Nov. 3-4
 Salem circuit. do 10-11
 Bethesda circuit. do 17-18
 Mountain View circuit. do 24-25

CLARKSVILLE DIST.—4TH ROUND.

I. L. Burrow, P. E.

Alma and Mulberry sta. at Mulberry. do 25-26
 Ozark station. Sept. 1-2
 Clarksville ct. at Hays Chapel. do 8-9
 Van Buren station. do 15-16
 Clarksville station. do 22-23
 Van Buren ct. at Browns chapel. do 29-30
 Chester ct. at Chester. Oct. 6-7
 Parthenon miss. at Jasper. do 13-14
 Ozark ct. at Fleaman's chapel. do 20-21
 Lamar ct. at Beckenridge. do 27-28
 Ozark mission. Nov. 3-4
 Dyer ct. at Shiloh. do 10-11
 Altus ct. do 17-18

HARRISON DIST.—FOURTH ROUND.

P. B. Summers, P. E.

Valley Springs circuit. Aug. 18-19
 Wiley's Cove circuit. do 25-26
 Big Flat circuit. Sept. 1-2
 Yellville circuit. do 8-9
 Lead Hill circuit. do 15-16
 Mountain Home circuit. do 22-23
 Bellefonte circuit. do 29-30
 Harrison circuit. Oct. 6-7
 Berryville circuit. do 13-14
 Carrollton circuit. do 20-21
 Elizer mission. Nov. 3-4
 Kings River. do 10-11
 Eureka Springs station. do 17-18

LITTLE ROCK DIST. THIRD ROUND.

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Haze. do Aug. 11-12
 Galloway. do 18-19
 Wattessas. do 25-26

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SATURDAY, AUGUST 18 1888.

OBITUARIES.

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

BRECKENRIDGE—James H. Breckenridge was born in Abbeville co., S. C., April 5, 1820. In 1823 his father moved to Tennessee and from there to Alabama, and in 1831 he moved with his father to Cape Co., Mo. In June, 1842 he was married to Susan Huffstet and in 1844 moved to Green co., Ark.

His first wife died in Nov. 1850, bearing five children. In 1855 he was married to Margaret Pike, who lived but a short time and he was a second time bereaved. In Dec. 1855 he was married to Mary A. Bettow with whom he lived until his death, which occurred April 5, 1888.

"Uncle Jimmie," as he was familiarly called, professed religion and joined the M. E. Church, South, at Id. Hurrican Church, Gainsville circuit, and lived a consistent and earnest member until his death. He was one of our best men. When protracted meetings commenced on the circuit he would meet his preacher at every appointment and pray, sing, exhort and shout until the last protracted meeting closed on the work. He used to go ten miles once every month to hold prayer meeting and to use his own language he seldom failed to have "a good time." No one seemed to doubt his piety. Every one said, "He is a good man." His place will be hard to fill in the church. His funeral sermon was preached by the writer on the fourth Sunday in July to a large and attentive audience. He passed away without a shadow of doubt upon his mind, and died in full hope of a glorious immortality. He leaves a wife and a large family of children to mourn his loss.

W. W. ANDERSON.

MATHEWS—Wm. D. Mathews, Jr., son of Rev. W. D. and Nannie D. Mathews, of the Arkansas Conference, was born in Lafayette co., Miss. Feb. 16, 1871, and drowned accidentally in Spadra Creek, at Clarksville, June 29, 1888, having gone into the creek bathing. In personal appearance Willie was attractive, having fine and handsome features, well proportioned physical parts and a graceful military carriage. He was dignified, courteous and affable in demeanor. He possessed rare mental excellencies, studious habits and was developing a superior acumen. Of those vices and haunts of sin so seductive of the symmetry, beauty and sweetness of youthful character, he knew not. The reward of assiduous, patient and tender nurturing, by devoted and pious parents, in paths of righteousness and loving obedience to Divine precepts, was happily illustrated in this noble youth.

Notwithstanding he had not taken the vows of the church, he ever claimed to be a member thereof; having been baptized in infancy, he believed he had a right to such a claim. To attend the S. S. and public worship, was a pleasurable task, which he rarely ever allowed anything to preclude. He was dutiful, affectionate and devoted to his parents; he was ever thoughtful of his mother and relieved her of many cares of the younger children and household affairs. Of those graces of heart and pleasing manners so essential to the true gentleman, he was richly blessed. He was truly a model boy, with many rich laurels of promise strewn along life's future pathway, of which his gentle, yet courageous spirit would have plucked, had he been permitted, with us, to stay; but he had need of him, and hath gathered him unto himself.

Our loss is gain to him. While his grief-stricken father and mother together with little brothers and sisters mourn his absence, they can rejoice to know that they are honored in having an angel, dear, in the Paradise of God. His mission and ministry were for good. He leaves the incense of a good name, far more precious than rubies, and rather to be chosen than great riches, which will long burn and be cherished upon the hearts of those who knew him.

W. T. KEATH.

DYER—Mrs. Rebecca J. Dyer, daughter of Rev. Bennett and Eliza Baggett, and wife of W. P. Dyer, was born near Tunnel Hill, Caloss Co., Ga., April 7, 1857, and died at her home in Prairie Grove, Ark., July 2, 1888.

Sister Dyer was converted when but a child, and united with the M. E. Church, South, in which she lived a consistent and very active life until her death. It is said that "death loves a shining mark." We could hardly have lost a member more universally beloved, or that would be more sadly missed than Sister Dyer. I first met her the day we moved into the parsonage here, near two years ago, and from then until her death she impressed me as being a devoted follower of Christ. There was manifested in her life those elements of character which made her a power for good to the church of her choice and to the community in which she lived. She was a woman of strong will, but with it an amiable disposition, which made her agreeable to all with whom she came in contact. Her home life was pure and beautiful. She was a Christian of the very best type, and worthy the imitation of her bereaved husband and sorrowing friends.

In her death the church at this place has lost a zealous and faithful worker, the Sunday school an efficient teacher, and the Ladies' Aid Society

one of its most useful and valued members. She was young and in the very prime of life, and wanted to live, but was ready to die if it was God's will that she should go. A few hours before her death she talked with her brother, J. J. Baggett, of this place, and told him that she was ready, if she was now called to die. With her there was no preparations to make in the hour of death. Though the summons came at a time unexpected by all, yet it found her ready. She looked forward with pleasing anticipation to the District Conference soon to meet at this place, but alas! for human calculations. Before the Conference met she was translated to the church above.

At the parsonage she was a frequent and welcome visitor, and evinced her interest by many acts of kindness. She will be greatly missed by me and mine. May the grace of God sustain the bereaved husband.

P. B. HOPKINS.

MARTIN—Franklin L. Martin was born in Franklin Co., Tenn., June 15, 1849, and died at Goodwin, Ark., July 8, 1888. At an early age he professed religion and joined the Presbyterian Church, in which he lived a devoted and consistent Christian until death. He leaves a wife and three children, who mourn their loss, but rejoice at his gain. Bro. Martin was a great addition to our church in the community where he lived. He was a sweet singer, and strove hard to work up the church in that way. He and his family were always at church and Sunday-school, unless prevented by sickness. We learned to love him, and were beginning to think we could not do without him. But God knows what is for our good, and acts for us. While conducting the funeral services, and looking over the weeping family and deeply stricken community, I was made to ask how can this be for our good? But when we looked heavenward the mists were dispelled; all doubts made to vanish, and this truth written in heavenly characters presented itself: God acts for us. Thereby we know that He who has brought this apparent calamity upon us and this family, will supply the needs of the church, and be a husband to the widow, a father to the children.

S. F. BROWN, P. C.

Wheatley, Ark.

STEPHENSON—Eddy Stephenson, son of W. J. and V. J. Stephenson, was born in Craighead co., Ark., April 28, 1887; died March 13, 1888, age ten months and fifteen days. Eddy was the idol of his fond young parents and the pet of his grand parents. Thank God for the universality of the atonement. Thank God for infantile purity. Parents and grand parents, press forward and meet your precious little Eddy.

ISAAC A. VERNON.

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LAWRENCE—Clinton Olin Lawrence, son of W. T. and sister Lawrence, was born in Craighead co., Ark., Feb. 12, 1887; died Aug. 2, 1887. Little Clinton was a bright sweet little boy, who drew parents, brothers and sisters and all who knew him very near him; but parents, he who said suffer little children to come unto me, has your precious jewel in keeping for you.

ISAAC A. VERNON.

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RIDDICK—Alice, infant daughter of J. C. and M. S. Riddick, was born April 20, and departed this life July 20, 1888, age three months. Thus the bud is plucked in this life to bloom in eternal life. The home here has a vacancy but heaven has another redeemed spirit. "The Lord gave and the Lord taketh away; blessed be the name of the Lord." Parents, you can't bring little Alice back, but you can go to her. May God help you.

Your pastor, GEO. W. LOGAN.

DOTSON—Emily Dotson, daughter of P. H. and R. J. Graham, was born in Sharp co., Ark., Sept. 19, 1866; married J. P. Dotson June 10, 1885, and died in the triumphs of faith, Oct. 5, 1887.

Also, Arcilla Dotson born May 18, 1886, died Sept. 13, 1887. "Blessed are the dead who die in the Lord."

W. A. P.

Should this paper come into the hands of any one knowing P. H. Graham, he will please hand him this obituary.

P.

LAWRENCE—Emma D. Lawrence, daughter of W. T. and Sister Lawrence, was born in Hickman co., Ky., May 15, 1880; died in Craighead co., Ark., Jan. 10, 1887, aged six years, eight months and one day. Little Emma was a sweet spirited little girl, the pet of the whole family and a favorite of all who knew her. She had the advantage of being the daughter of humble, devoted Christian parents, raising their little one in accordance with the teaching of the Apostle's admonition: bringing them up in the fear and admonition of the Lord.

Parents, weep not; your precious darling will be waiting and watching for you.

ISAAC A. VERNON.

Bethel, Ark.

CARLISLE—Bro. H. O. Carlisle was born in South Carolina, Dec. 30, 1826; joined the M. E. Church, South, in Winston Co., Miss. in his 26th year. He was a plain man, honest in his convictions and true to his principles. The writer knows but little of him and must only give the testimony of those who know him best. He died in Montgomery Co. Ark. A Christian widow, two or three pious daughters and some irreligious sons will meet him in the judgment. Holy Spirit sanctify his life and death to their good.

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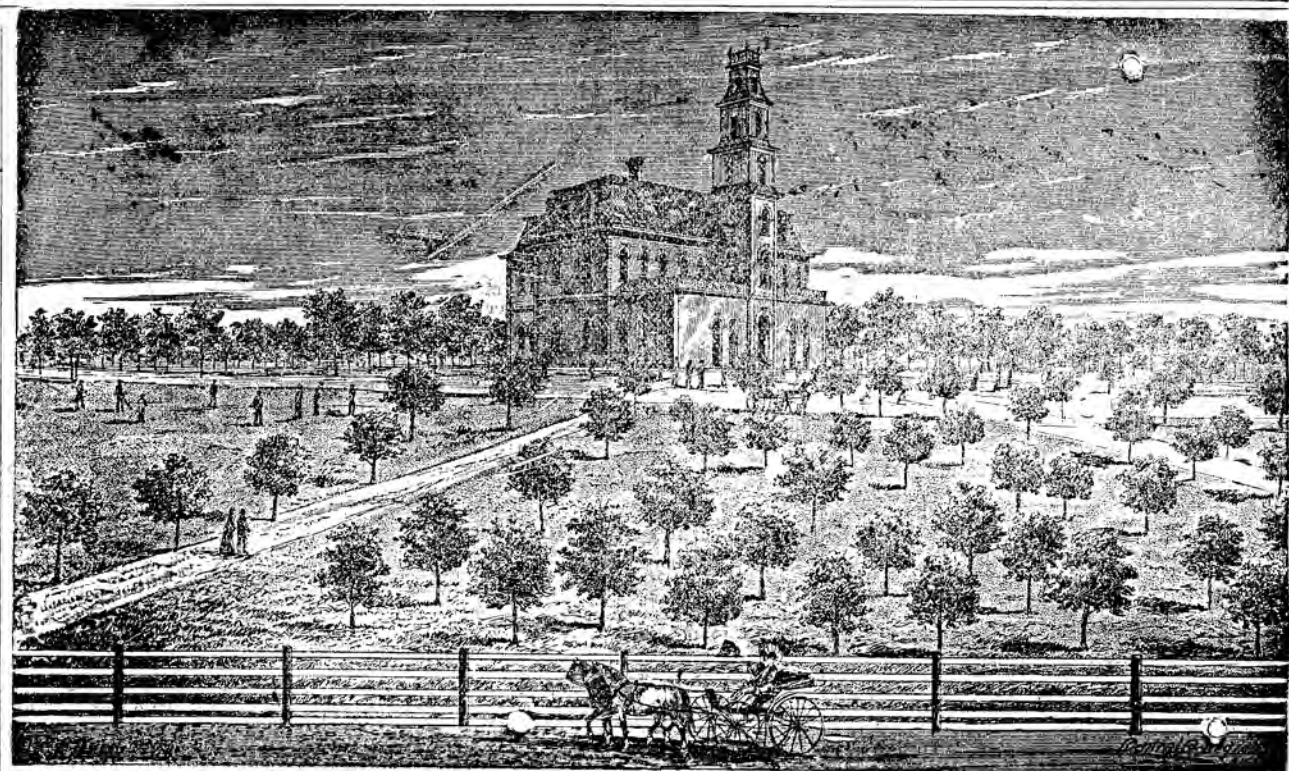
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OUR OFFER: If you will mail us your name and address on a postal card we will send you one **GREAT BOX** containing all the articles named in following list, freight prepaid, on terms named below.

LIST OF PRESENTS.

Six Fine Silver-Plated Tea Spoons.
One " " " Child's Spoon.
" " " Napkin Ring.
" " " Butter Knife.
Two " " " Individual Butter Plates.

SIX BOXES OF FINE TOILET SOAP.

One Box 1-4 dozen Artistic Toilet Soap.
" " " Elite.
" " " Creme.
" " " Ideal Bouquet.
" " " Ocean Bath.
" " " Jasmine.

SIX PACKAGES BORAXINE.

One Extra Fine Long Button Hook.
" Lady's Celluloid Pen Holder (very best).
" Arabesque Mat.
" Turkish Towel (genuine).
" Wash Cloth.
" Glove Buttoner.
" Package Hair Pins.
" Spool White Linen Thread.
" Japanese Silk Handkerchief.
" Gentleman's Handkerchief large.
" Lady's
" Child's Lettered Handkerchief.
" Biscuit Cutter.
" Cake Cutter.
" Doughnut Cutter.
" Handsome Scrap Book or Portfolio.
" Package Assorted Scrap Pictures.
" Tack Hammer.

20 Photo-Engraved Pictures of the Presidents of the United States.

TWENTY-FOUR PICTURES.

Many of which are Copperplate Engravings, suitable for framing, and are handsome decorations for the parlor, entrance, etc.

Desdemona.
Our Boys.
Doe's Head.
Morn. in the Highlands.
Even. in the Highlands.
A Faithful Friend.
Marguerite.
Sunshine and Shadow.
Jockey Joe.
Skye Terrier.
Phunny Phellows.
The Monkeys.
Owl'd Lang Syne.
Our Pets.
The Darlings.
Evangeline.
La Petite Babette.
T! o Maid of Orleans.
Alter the Storm.
Love's Young Dream.
Futurity.
The Interview.
On the Sands.
Yachting.

ONE SCRAP ALBUM.

BORAXINE Saves half the labor of washing, is a thorough disinfectant, and is a blessing to every housekeeper who uses it. Boraxine is nothing but a fine quality of Soap and Borax pulverized together.

It costs only one cent for a postal card to bring right to your door all of the above sent in presents in our great box which also contains

100 Large SWEET HOME Family Cakes.

A full year's supply of Soap for the average family.

SAMPLES OF MANY WE ARE CONSTANTLY RECEIVING.

ORDERS MORE.
"Please ship six more cakes of the Soap at once, as several of my friends and neighbors have requested me to order them. The Soap is all you claim, and the presents more than you advertise."

Mrs. W. H. Jones, Lawyer and Justice of Peace, Ashbury Park, N. J.

PRESENTS FOR EVERY ONE.
"We opened the case last night in the kitchen, and madame, the children and servants were delighted with the extras. We found presents for everybody. How you can afford to give so much for so little money we do not know."

J. B. VAN BURGER, Carbondale, Pa.

LIKES OUR HONEST WAY.
"We like the Soap (both toilet and laundry), and further, we like your frank honorable way of doing business."

J. E. PRINCE, Winsted, Conn.

Write your name and address plainly on a postal card (mentioning this paper), mail same to us, and a case of these goods will be delivered at your house on 30 days' trial.

J. D. LARKIN & CO., Buffalo, N. Y.

659, 661, 663, 665 AND 667 SENECA STREET.

REMEMBER

"Sweet Home" Family Soap is an extra fine, pure Soap made from refined tallow and vegetable oils. On account of its firmness and purity each cake will do double the work of the common cheap soaps usually sold from groceries.

Do not confound "SWEET HOME" Family Soap with the common, cheap soaps (made to sell). "Sweet Home" is made for use and each cake will go twice as far as the common stuff sold at 5 cents per bar.

Our firm has been in the Soap business many years, and as to our reliability, we refer you to any banker in the United States. When you are in Buffalo come and see us; visitors are always welcome. Our factory is a large five-story brick building and has a

CAPACITY OF TEN MILLION POUNDS PER YEAR.

To Those Just Married or Soon to be, and STARTING HOUSEKEEPING.

Many are just getting married and going to start housekeeping. There is nothing you need so much as a box of soap, and while you are about it better lay in a year's supply, keeping it nicely stacked up on a shelf as the longer you keep it the better it is. "Sweet Home" Soap will help to keep your home sweet and clean; then again you will find so many of the articles named in our list of handsome presents invaluable in starting housekeeping, and thus without a cent of money you will be supplied with so many articles and utensils that it is certainly a wife's opportunity.

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.

WHY WE MAKE THESE HANDSOME PRESENTS!

FIRST—It is to introduce "SWEET HOME" SOAP into every neighborhood. We know it is the very best Soap made, and that any person once using it, will always use it, and become a steady customer.

SECOND—We propose a new departure in the Soap trade, and shall sell direct from the factory to consumer, spending the money allowed for expenses of traveling men, wholesale and retail grocers' profits, etc., in handsome presents to those who order at once a case of Sweet Home Soap.

THIRD—"SWEET HOME" SOAP is made for the select family trade only. It will not be sold to grocers, only to those who answer to this and other advertisements will send us postal card for Trial Box, or those who have become our customers. All shipments of "Sweet Home" Soap are direct from the factory to those who use it.

FOURTH—We can afford, and are prepared to spend \$100,000 or double this amount if necessary to establish a permanent trade of "Sweet Home" Soap among the 60,000,000 people of the United States. Our country is so bountifully supplied with Railroad facilities, and the people are so intelligent that it is an easy thing to bring every family in direct and quick communication with our great factory, thus saving all intermediate expenses.

"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 beautiful and beautiful presents (named), well worth \$8.40. "SWEET HOME" is the perfection of family Soaps, as you will see by

OUR TERMS

We do not ask you to run any risk, nor take any chances. We merely ask permission to deliver you a case of these goods, and if after a 30 days' trial you are fully convinced that the Soap is all we claim, and the extras all we advertise, you can then pay the bill. But if you are not satisfied in every way no charge will be made for what you have used. HOW CAN WE DO MORE?

If we had room and could afford it, we could hand you thousands of letters testifying to the merits of

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

entirely satisfactory.

"The great box of Soap has arrived—been tried and found entirely satisfactory. The fun of opening the box was worth half the cost. No soap but 'Sweet Home' will ever be used in this house, so says the lady."

Wm. C. GRISMAN, Nassau, N. Y.

DON'T WANT 30 DAYS' TRIAL.
"Sweet Home" received in good order. You have given so much more than promised that I will not wait 30 days, but send money order herewith."

FRED. H. WALDRON, Room 17, City Hall, New Haven, Conn.

SAYS WE DID AS WE AGREED.
"I enclose check for the case of Soap, and will say you have done all you agreed and more too. The 'Extras' exceeded our expectations."

W. H. COE, Cohocton, O.

ARKANSAS METHODIST.

SATURDAY, AUGUST 18, 1888.

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

D. E. Jones Co., German Millet.

The Bureau of immigration request that every subscriber in the State and any other Arkansian receiving this paper, write upon it the name and postoffice address of the sender, and mail it to some person outside of the State.

ANNOUNCEMENTS.

For Congress--Third District.

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

FIELD NOTES.

UNION AND REVELS.—We have just closed our protracted meeting at Union. Several were converted and 6 joined the church. There were two or three others who expected to join, but they were absent at the close of the meeting. We think the church is making some progress in the right direction. Yours fraternally, J. F. PIKE.

Grays, Ark., Aug. 11.

APPLETON MISSION.—We closed our protracted meeting at Hanks Chapel (on Oak Mountain) Aug. 1. It was a time of rejoicing; God was with us in great power. Visible results: 8 professions, 3 accessions; two adults and ten children baptized; the entire church revived. Bros. M. E. Hanks and J. E. Sutton, Local Preachers, did good work. To God be all the glory.

ABRAM LONG.

DARDANVILLE C.T.—EDITOR ARKANSAS METHODIST: I have just closed the 3rd round on Dist. Prospects tolerably well. If the crops turn out well, our collections ordered by the Annual Conference will be very nearly, or quite up. Preachers are all alive to the interest of the church, and are at their post. God bless them. They are as true as steel. Your Bro., G. W. BOYLS.

CARDEN'S BOTTOM.—DEAR BROTHER: The work of the Lord is still going on in this bottom. Last night at prayer meeting we had six conversions; last night a week ago we had seven or eight conversions; one week prior to that we had five conversions. Is there another prayer meeting in the State that can beat ours? Bear in mind we had 42 conversions at our protracted meeting. Praise the Lord! We are on the move. Oh how the Christians are at work! Many penitents yet among us, and we look for still greater things. Pray for us, my brother. Yours in Christ, P. H. STUBBS.

CLARK C.T.—EDITOR ARKANSAS METHODIST: I closed a good meeting at old Mt. Pisgah Church with the morning service yesterday the 9th inst. There were seven professions and seven accessions to the church. Also baptized five children. There were a great number of cold and almost back-slidden members revived and made happy in a Savior's love, and the whole church almost without an exception professed to have gotten upon a higher plain of spiritual life, and expressed a determination to abide there. My general collections have been taken at this place and are full and running over. The Lord is greatly blessing us and yet we are expecting greater blessings. J. A. BAKER.

BOYDSVILLE C.T.—The third quarterly meeting for Boydsville circuit was held at Harvey's Chapel in Green co., July 17, 18. Bro. M. M. Smith, our beloved P. E., was with us presiding and preaching to the gratification of all. My protracted meeting being in progress he remained with me till Friday afternoon, when he left for St. Francis. We had a glorious meeting. Bro. Smith said he had never seen anything to equal our meeting Thursday evening. I requested him to use his ready running pen in writing it up for THE METHODIST, but if he undertakes it he will fail for it can not be described. It resulted in great good to the church and community. A Christian association was organized, more family altars erected, church built up, backsliders reclaimed and thirteen souls converted; but for wheat threshing we would have continued another week. Bros. Phillips and Burchett are holding an interesting and profitable meeting near Boydsville. F. R. NOE.

LEHI C.T.—DEAR BRO. BENNETT: Our pastor, Rev. Z. T. McCann, has just closed a very interesting meeting at Center, on Lehi circuit, and as many of our former pastors will remember this place has had a hard name—which I do not think was altogether just. However, we do not claim to measure up to the standard of perfection either now or in the past. Our meeting continued six days with increasing interest. Large and attentive congregations; from ten to twenty penitents day and night; we can not tell how many were converted. Old and hardened sinners were moved to tears and went forward for prayers. This people were awakened by his preaching so that the meeting was the topic of conversation with saint and sinner. He conducted his meeting after the "old" Methodist

Hughes' Tonic,

CERTAIN REMEDY FOR

CHILLS AND FEVER.

It will Cure the Most Obstinate Cases.

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

TRY IT.

Proprietors have many letters testifying to the merits of this valuable remedy. In MALARIAL Districts every family should have it in the house, always ready for use.

Price per bottle, \$1; 6 bottles, \$5. For sale by druggists and general merchants.

way, preaching, singing and calling for penitents. Twelve united with the church; several of whom were heads of families. We are all going to try to live better. God bless our pastor in his earnest efforts to save sinners. May we never forget the faithful sermons he preached to us. D. H. WYNN.

Rowell, Ark., Aug. 2.

BEARDEN C.T.—MR. EDITOR: We are in the midst of a revival. Our first protracted service embraced the 4th Sunday in July at Pleasant Grove, better known as Train's Shed and the Lord was with us in convicting, converting and soul refreshing power. Results 18 conversions and 15 accessions to our church, and the membership greatly revived. Next Temperance Hillenbrance last Sunday. Results not so good, but we had a gracious time. In the meantime I assisted Bro. R. J. Raiford, Carolina c't. in a meeting near Rosston, Ark., Holly Springs church, which lasted several days, and our victory was complete. Results about 40 conversions and 20 accessions. I never witnessed a grander display of God's saving power. Frequently during the services the whole house seemed to be filled with the power of God, and almost every Christian of every denomination was made to rejoice, and very many praised God aloud. Yours Truly, JOHN B. THOMAS.

AUSTIN C.T.—We have held three protracted meetings to date on this work. While they have not been as successful as we have desired to see them, yet good has been accomplished. The churches have been considerably revived and some 15 souls have been converted with 20 accessions to the membership of the church. We have had 30 additions to the church during the year, most of them on profession. We have six more meetings besides our Camp-meeting to hold. May God abundantly bless us in them all! Our Camp-meeting embraces the 1st Sunday in Sept. beginning on Friday night before. This is a hard year to promote revivals. People become so excited over and full of politics that they lose sight of every other interest. They worship the creature more than the Creator. Oh! when will men professing godliness learn to worship and serve God alone. C. M. KEITH.

Cabot, Ark., Aug. 9.

BELLFONTE C.T.—I am in the midst of a glorious revival on my circuit. Just closed a protracted meeting at Cross Roads, which lasted eight days had 25 conversions, 17 accessions to the church, the church greatly revived. Thank God for his goodness toward us. It seems that the devil has been turned loose at this place and especially on Bellfonte c't; but God be praised for the great victories that have already been gained, and the prospect for a grand future for the church of Bellfonte c't. Three good S. S., on my work, one held at dist. school house, 30 scholars on roll, another with 112, the third one 85. A great many S. S., scholars have already been converted; has had up to date 47 conversions about 40 net increase in membership; four more protracted meetings to hold. This preacher has not let the good people forget that THE ARKANSAS METHODIST is our church organ for this state. It is a great help to me in my church work. I do thank God that we have a church paper in Arkansas that the church can with a clear conscience boast of. Yours in Christ, Aug. 8, 1888. JOHN N. VILLINES.

CHESTER C.T.—DEAR BRO: While you were at the District Conference enjoying the good things of the Lord, I was in the midst of a revival at the Natural Dam in Crawford co. In all my revival experiences it was the grandest that I ever witnessed, and this is my 17th year in this work. After a spiritual drouth of about 4 years at that place, it seems as if the windows of heaven were opened and the blessings of God came down in torrents. We found 25 soundly converted to God and the good that was done in other ways never can be told by mortal tongue. We organized a church at the same time, numbering 48 members, 23 by baptism and the remainder by church vows. May the Lord bless Bro. W. B. Shoemaker for rendering us such valuable assistance. Now thank God we are in the midst of a revival at Coe City with our beloved P. C., Bro. J. D. Edwards. Seven conversions last night. Success to THE METHODIST. Respectfully, Aug. 10. J. W. DAVIS, L. P.

CENTRE POINT C.T.—DEAR BRO. BENNETT: Rev. J. H. Riggins our beloved P. E., held our 29th Quarterly Meeting the 28th and 29th ult., at Mineral Springs, just preceding our Camp-meeting there, which closed last Monday night, and he did some of his best preaching, which was so edifying to all who heard him. Rev. Thos. A.

Hearn came on the 30th ult., and helped us just a week, doing earnest and effective work. As you wish us "field hands" to condense, I will write a few brief notes in reference to the above recent meeting. We had some 25 conversions and 20 accessions. Others will join elsewhere. On the circuits Some 25 new family altars were erected during the meeting, showing much permanent good. Three infants were baptized. Seven new subscribers were obtained for THE ARKANSAS METHODIST. Rev. T. A. Hearn preached a good missionary sermon last Sunday afternoon, and at close of service, received 53 subscribers for the Wesley Hall Missionary Review, which Review is to commence in October, and to be edited by the Theological professors of Vanderbilt University and to be published monthly. Last Sunday morning at love feast, a Bro. Johnson remarked: "When I joined the church, I joined the church." Let every reader put the emphasis on this where it belongs, and act accordingly, if he or she has not yet done so. Bro. Johnson is a faithful steward at his Bethany appointment and shows his faith by his works. Our meeting at Blackland commences next Friday night and at Center Friday night before third Sunday. By the way, Bro. Bennett, if possible, come to our Centre Point Camp-meeting, which commences on Friday night before the second Sunday in September. Your brother in Christ, JOHN R. SANDERS.

"The Gods give no great good without labor," is an old proverb, and a true one; the hardest labor is not always that which is best paid however. To those in search of light, pleasant and profitable employment, we say write to B. F. Johnson & Co., Richmond, Va.

ARKADELPHIA DIST.—4TH ROUND

Hot Springs circuit	Aug. 11-13
Hot Springs circuit	do 12-13
Gordon	Sept. 1-2
Marblehead	do 8-9
Clark circuit	do 15-16
Amity	do 22-23
McAlester	do 29-30
Crystal Springs	do 29-30
Okolona	Oct. 6-7
Tulip	do 13-14
Malvern circuit	do 20-21
Social Hill	do 27-28
Hot Springs mission	do 27-28
Malvern station	Nov. 3-4
Princeton	do 10-11
Arkadelphia	do 13

NOTICE.

The Annual Camp-meeting at Shreveport, Louisiana, will commence Friday before the 3rd Sabbath in September. At the Sunday morning 11 o'clock service, the funeral of Dr. W. J. H. Martin will be preached by Revs. H. Hayes and K. D. Reid. Shaver's Camp-ground is 1 1/2 miles from Oxford in Izard co.

J. S. BROOKE, P. C.

Chamberlain's Colic, Cholera and Diarrhoea Remedy is the most successful preparation ever produced for Summer Complaint, Cholera Morbus, Dysentery, Diarrhoea, Bloody Flux and Chronic Diarrhoea and thousands of persons will testify that they believe their lives have been saved by this great remedy. It is the one preparation that every family and every traveling man should be provided with, especially during the summer months. Many cases of Chronic Diarrhoea that had resisted all other treatment and baffled the skill of good Physicians have been permanently cured by it.

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

District Conferences.

Name.	Place.	Date.
Seary	West Point	Aug. 2
Fort Smith	Pierce Cmp. Gr.	Aug. 16
Morrilton	Clear Lake Cmp. Gr.	" 24

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

FITS: All Fits stopped free by Dr. Kline's Great Nerve Restorer. No Fits after first day's use. Marvelous cures. Treatise and \$2.00 trial bottle free to fit cases. Send to Dr. Kline, 931 Arch St. Phila. Pa.

THE CHURCH.

A Common Sense View. A Logical Dissection of False Theories.

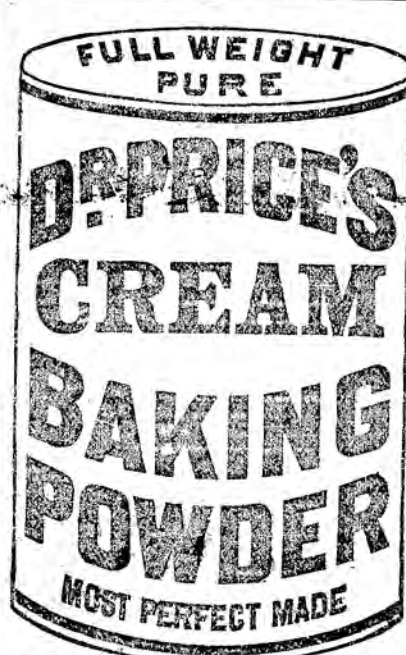
The Foundation Stone of Prelatical, Hierarchical and Baptistical Succession Demolished with the Gospel Scalpel most Logically Applied.

By C. H. Gregory, of the White River Conference of the M. E. Church, South. 72 pages, paper covers; price by mail, single copies, 15 cents each. Very liberal discount to preachers, given on application to the author at Jonesboro, Ark., or to the Arkansas Methodist, Little Rock, Ark.

Delicate Children, Nursing

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

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



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

PRICE BAKING POWDER CO.

NEW YORK. CHICAGO. ST. LOUIS.

Notice of Confirmation of Tax Titles.

All persons who can set up any right to the lands named below and purchased at sales for taxes, in consequence of any informality, or irregularity, or illegality, connected with such sales, are notified to show cause at the April Term, A. D. 1889, of the Pulaski County Chancery Court of Arkansas, which begins in the city of Little Rock, on the first Monday in April, 1889, why said sale should not be confirmed. The description of said lands, the authority under which the sales took place, the price at which each tract was bought, and the nature of the title by which it is held, are as follows, to-wit:

Lots 8, 9 and 10, Block 17, amount \$0.65. Lot 4, Block 29, \$36.20. Lot 4, Block 319, \$3.94. Lots 1, 2, 3, 4 and 5, Block 319, \$5.21. For pt. of West of boundary line of Lots 7, 8, 9, 10, 11 and 12, in Block 319, \$1.20. All forfeited for nonpayment of taxes of 1885. Lot 4, Block 155, amount \$11.46. Forfeited for nonpayment of taxes of 1884 and 1885, and Lot 13, Block 206, amount \$38.84, forfeited for nonpayment of taxes for 1884. All said lands being in the city of Little Rock, Pulaski County, Arkansas, and not being redeemed, were duly certified to the Commissioner of State Lands, and by him conveyed to said purchaser on the 1st day of May, 1888, for the amounts named. Also 4-6 of Lot 4, Block 3, in Pope's Addition, amount \$3.21, and Lot 4, Block 3 in Centennial Addition, \$18.24. All in said city of Little Rock, and each for "deed for nonpayment of taxes of 1885, and not being redeemed were duly certified to said Commissioner of State Lands, and by him conveyed to said purchaser on the 1st day of May, 1888, for the amounts named. Also N. of E. 1/4 of Sec. 18, T. 2 S. E. 1/4 of Sec. 10, R. 11 W. 55-58 acres in Pulaski County, Ark., amount \$69.85, forfeited for nonpayment of taxes of 1877, and not being redeemed was duly certified to said Commissioner of State Lands, and conveyed by him to said purchaser on the 23d of February, 1888, for said amount.

R. W. MARTIN, Purchaser. Ratcliffe & Fletcher, Attorneys.

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New Plan of LIFE INSURANCE.

Paid-up Policy in 20 Years.
All Policies Paid in full.
Cost About One-half what
Old-line Companies Charge.
Assessments :- Never :- Increase.

All officers and directors members of the Methodist church.
Males and Females received on the same terms. Send to Secretary for circulars, certificate of state Insurance Commissioner, etc., etc. Special rates to ministers. Liberal terms to good agents.
S. C. ALLEN, Sec'y.

Established 1865, C. O. KIMBALL

MANUFACTURER AND DEALER IN Harness and Saddles.

In the coming season I am offering unequalled bargains in Buggy and Wagon Harness, Ladies' and Men's Saddles, etc.
No. 0 sin. bug. harness, breast C 1 in. trace, 2 1/2 in. saddle, \$6 50
No. 00 sin. bug. harness, hames 1 in. trace, 2 1/2 in. saddle, 0 00
No. 00 sin. buggy harness, hames 1 1/2 in. trace, 3 in. saddle, 10 25
No. 00 sin. bug. harness, hames 1 1/2 in. trace, 3 1/2 in. saddle, 12 50
No. 25 sin. bug. harness, single trace, 1 1/2 in. saddle, 15 50
Double buggy har. from \$15 00 to 25 00
Wagon harness, from \$15 00 to 00 00
Ladies saddles from \$3 75 to 00 00
Mens saddles from \$3 50 to 20 00

Chains, Blind Brides, Collars, Whips, etc.
ORDERS BY MAIL PROMPTLY ATTENDED TO AND SATISFACTION GUARANTEED.
324 MAIN ST.,
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College has fifteen officers and a larger number of students than any other male College in Virginia. It is the oldest institution and has a large and established reputation. 1. ITS PURE MORAL ATMOSPHERE. 2. ITS CELEBRATED COURSE OF ENGLISH. 3. ITS NEW DEPARTMENT OF PHYSICAL CULTURE.
New and comfortable Cottages and Hot and Cold Water Baths for students; proper provision for invigorating college sports, and every arrangement for health, comfort and happiness. It is a College seeking above all things to promote sound learning and Christian character, yet full of brightness and life.
Send postal for catalogue to WM. W. SMITH, A. M., President, or to Capt. RICH'D IRBY, Secretary, Ashland, Hanover County, Virginia.

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BEST MAKES, LOWEST PRICES, EASY TERMS.
Special Prices to Churches for Organs.
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THE ARKANSAS VALLEY.

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

As a Fruit Country the Valley is Nowhere Excelled

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

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Have now on hand a good stock of the Celebrated

Pratt Revolving Head Cotton Gins, Feeders and Condensers.

Planters and Public Ginners are requested to write for Prices and Terms if wishing to Purchase.

F. P. GRAY, President. T. P. BLAKE, Sec'y and Treas.

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FINE DRY GOODS, NOTIONS.

Ladies' and Gents' Furnishing Goods.

Special Attention Given to Order Trade. Satisfaction Guaranteed.

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OF INTEREST TO ALL COTTON MEN!

The Sailor Patent Cotton Elevator!

Elevates, Cleans and Dries Seed-Cotton Instantly. Directly From Farm Wagon or Storage-Bin.

Cheap, Practical, Labor-Saving, Improving the Staple

And Lessening the Fire Risk.

Write for Catalogue and Particulars to Dudley E. Jones Company, Little Rock, Ark.

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

MUSTANG LINIMENT

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

MUSTANG LINIMENT

MEXICAN MUSTANG LINIMENT, for Rheumatism, Lumbago, Sciatica, Lamé Back, Stiff Joints.

MUSTANG LINIMENT

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

MUSTANG LINIMENT

MEXICAN MUSTANG LINIMENT, for Man and Beast. Greatest Curative discovery ever made.

MUSTANG LINIMENT

MEXICAN MUSTANG LINIMENT conquers SPRAINS, SCATCHES and SPRAINS in HORSES and MULES.