

The Arkansas Methodist.

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

BY BENNETT & THORNBURGH.

"Speak thou the things which become sound doctrine."

TERMS, IN ADVANCE.
One Year, \$1.50. To Preachers, \$1.00.

VOL. IX.

LITTLE ROCK, ARKANSAS, WEDNESDAY, JUNE 18, 1890.

NO. 8.

DISTRICT CONFERENCES

In Arkansas will be held at the places and on the dates given below:

District.	Place.	Date.
Washington.	Washington.	June 25.
Camden.	Fordyce.	June 28.
Little Rock.	Little Rock.	July 3.
Arkadelphia.	Arkadelphia.	July 10.
Joe'sboro.	Harrisburg.	July 10.
Dardanelle.	Dardanelle.	July 16.
Batesville.	Batesville.	July 17.
Monticello.	Warren.	July 17.
Five Rivers.	Warren.	July 23.
Harrisburg.	Wiley's Cove.	July 24.

If any already announced are omitted, the P. Es. of such Districts should advise us. We wish those yet to be announced may not be placed on dates named above.

THE PERISHING.

They're crowding down the slopes of death.

A thousand million strong;

A soul is lost at every breath.

Of that beggared throng.

They're groping mid' life's hopeless ways.

A thousand millions, blind;

On them have dawned no gospel rays.

No path of peace they find.

O Christians! These have never heard

Of Jesus' precious name;

Have never read his Holy Word,

Know not of his love.

Gospel! Christ has said;

Furnished feed;—

—Give life's bread,

By message spread.

—Anon.

MARTIN KEITH.

Lewis Martin Keith son of

and Lucinda S. Keith was

born in Calhoun Co., Ala., Aug. 4,

1851. In early he moved with his

parents to St. Clair Co., Ala.,

where he grew to man's estate. He

professed religion at the age of about

17 years and united with the M. E.

Church, South, but like many young

people, he fell away and lost his

membership in the Church. In 1878

he with his father's family, moved

to Arkansas, settling at Amity,

Clark Co., where he soon renewed

his allegiance to God, and again

united with the Church of his choice,

becoming an active and earnest

worker for the Lord. He was soon

elected Secretary of the Church

Conference of his Church, and once or

twice served the Church as delegate

to the Dist. Conference. About

October 1876 he was licensed to

preach, and recommended to the

Annual Conference for admission on

trial into the traveling connection.

In Dec. following he was received

on trial into the Little Rock Con-

ference at Arkadelphia, and was ap-

pointed by Bishop Keener to

Mazame Mission Arkadelphia Dist.

to make a little new work formed

that year, and was absorbed by the

surrounding charges, and dropped

from the roll of appointments at the

next Conference. The next year

he was appointed to Manetta Cir-

cuit in the Little Rock Dist. He

served that one year and was ap-

pointed to Collegeville circuit, in

the same district, which he served

acceptably and efficiently for two

years, June 17, 1880, and while

still serving the latter charge, he

was happily married to Miss Tinnie

Ashby a lovely young lady of his

charge. By this time he was fast

becoming recognized as a young

man of fine promise and good ability,

as a sound gospel preacher. His

next appointment was to Washing-

ton station for two years, where he

succeeded admirably and won all

hearts to himself.

From Washington he was appointed

to Malvern station. Only about

two weeks after entering upon his

charge there, and just as he had

gotten settled down happily to his

work, his devoted young wife was

suddenly torn from his bleeding

heart leaving him crushed with sweet

little Nora, the only issue of their

happy union, to love and care for.

In spite of his sore affliction he did

a splendid year's work at Malvern,

and greatly endeared himself to the

people there. Conference met there

in the fall, and Bishop Gran-

bury appointed him to Hamburg

station. There he met Miss Bettie

Bell, sought and won her heart

and hand. They were happily married

in the city of Little Rock on Sept.

20, 1884, with whom and for whom

he lived until June 13, 1890, when

death claimed him for his own.

From Hamburg he was appointed to

Carlisle circuit which he served with

great acceptability and efficiency

for two years. He was returned for

the third year, but before he resch-

ed the work, after Conference his

loved and devoted wife was sudden-

ly and violently taken with a pecu-

liar illness which kept her a helpless

invalid for eight long weary months.

He almost wore his life away watch-

ing by the bedside of his suffering

and sorely afflicted wife. His pas-

toral work that year he felt to be a

failure in consequence of his long

continued absences from the work

causing for his wife. The following

year Conference kindly granted him a

supernumerary relation on his wife's

account, and a month or so after

Conference he accepted the charge

of Warrensburg station, S. W.

Missouri Conference, and went there

and served until the meeting of that

Conference, when he came back to

his own loved Little Rock Con-

ference, his wife much improved in

health. He was then placed

upon the effective list and

appointed to Fordyce station

where he soon won the strong affec-

tions of his people and was doing, as

he thought and said himself, one of

the best year's work of his life. Had

received 40 members into his Church

since Conference. Had his Church

finances all well up, and had collect-

ed about \$2,000 towards the build-

ing of our Conference Training

School located at Fordyce. By his

second marriage he has two sweet

little girls, Effie and Ruth in whom

with Nora and their mother he was

completely wrapped up.

From childhood he had a passion-

ate fondness for books. He became

a student from his very boyhood.

He read much. He not only read

but he studied and mastered what

he read, consequently he was among

the best informed men in the coun-

try of his age, and for his opportuni-

ties; for he never enjoyed any op-

portunities save just such as he

could make for himself by dint of

determined persistent effort. He

was an able and faithful expositor

of the blessed gospel he so much

loved himself. He could, and did

"reprove, rebuke, exhort with all

long suffering and doctrine." He

could both "be gentle" and "use

sharpness" as occasion required.

He possessed the happy faculty of

adjusting himself to the circum-

stances, and of making himself agree-

able in any society. To know him

was to love him, and those who knew

him best loved him most. He was

a faithful counselor and a true

friend. I never had a better friend.

Our fathers being brothers, and our

mothers sisters, we were brothers in

every sense except the very small

remove which placed on the little

less intimate relationship of double

cousins. I loved him as I have loved

few men. I have had every evidence

to believe all was heartily reciprocated.

I feel peculiarly bereft and

lonely. He leaves an aged father

and invalid mother, three brothers

and two sisters whom he loved as

only a true christian son and

brother can love. No son

was ever more thoroughly de-

voted to his mother than was

he to his afflicted mother. The last

sermon I had the pleasure of hear-

ing him preach his theme was

the efficacy of importunate prayer.

He made tender mention of his devoted

mother, as she sat, in her helples-

ness, in her invalid's chair, praying

for her boy. Said she could not do

anything else now, but thanked God

she could pray for him. Said he

owed much of what he was under

God to the prayers of his godly

mother, and expressed horror at the

day coming when he should have no

mother to pray for him; little

dreaming that he should be called

home before her. This thought, so

beautiful and so tenderly expressed,

made a profound impression on the

minds of some of his auditors. His

last public address was a lecture

delivered before the Training School.

Subject—"Be Something." It is

said to have been very entertaining

and much enjoyed. The day fol-

lowing he was very suddenly attack-

ed with congestion from which he

died a week later. He leaves a large

circle of loving relatives and admir-

ing friends to mourn his departure

so suddenly and in the prime of his

manhood. May God enable us all

to live so that when our work is

finished we may hear the Master say

as he has heard him say: "It is

enough, come up higher; enter thou

into the joy of thy Lord." He loved

God, his friends, and especially the

brethren of his Conference. God

help us to love as he loved, live as

he lived, and enable us to die as he

died! His mortal remains, sur-

rounded by many sorrowing friends,

were laid to rest in Mount Holly

Cemetery, in the city of Little Rock

at 11 o'clock, a. m., on the 14th

day of June, 1890. From thence

he will come forth to newness of

life on the resurrection morn.

"Thanks be to God which giveth us

the victory through our Lord Jesus

Christ." Lovingly, tenderly,

His sorrowing cousin,

C. M. K.

In practice Paul was a one-day

man. He took as his life motto:

"This one thing I do." He cast

the past behind him and addressed

himself to the future. He had a

prize to gain—a goal to reach.

Herein he showed his wisdom and

force of character. A man becomes

great and good and useful, not by

theory, but by practice. Religion

means service. He counts in life

who is a man of action. He, who

would win eternal life for himself

and secure good to his fellowmen,

must make this object, the supreme

aim of his thinking, feeling and act-

ing. Cast speculation to the winds,

and put brain, heart and endeavor

into Bible living. A Philadelphia Pres-

byterian.

THE BOARD OF EDUCATION.

The late General Conference will

be as memorable for what it failed

to accomplish as for what it did.

After a discussion which consumed

the whole of a long night session—

and the speeches, by the way, at

that session were the ablest delivered

on the floor of the Conference—a

plan was adopted for the organiza-

tion of a Board of Education which

promised to carry out a long cher-

ished plan of some of the leading

educators and foremost men of the

Church. Had the measure been

carried out, it would have been a

forward movement of incalculable

benefit to us as a Church. But the

next morning, a reconsideration was

moved, the General Conference grew

very economical, and resolving to

retrench killed the child before it

was well born. It is a little remark-

able that no one suggested a remedy

for the only difficulty suggested and

that which really killed the measure

—the matter of expense. And this

remedy was to have Children's Day

fund go to the Board of Education

to be used in its work. Under our

present law, ten per cent of this fund

goes to the Sunday

ARKANSAS METHODIST.

WEDNESDAY, JUNE 18, 1890.

PAUL'S DESIRE FOR THE SALVATION OF ISRAEL.

Brethren, my heart's desire and prayer to God for Israel is that they might be saved.—Rom. 10:1.

We propose to consider, first, What it is to be saved as implied in the text. It is spiritual and a salvation from sin. Israel was a peculiar people, chosen of God, to whom was committed the oracles of God. They had a decided advantage over other nations as regards a knowledge of God and a future state of rewards and punishment, and yet many of them were not saved. To be saved as contemplated in the text, is not only to be saved from all past sins, but to be saved from sin. Christ's mission into the world was to save His people from their sins. "His name shall be called Jesus; for He shall save His people from their sins." Matt. 1:21. This salvation is obtained by faith in Christ Jesus. He is the procuring cause, and faith the conditional cause of salvation. God so loved the world—sinners—that He gave His only begotten Son that whosoever believeth on Him should not perish, but have everlasting life. For God sent not His Son into the world to condemn the world—sinners—but that the world—sinners—through Him might be saved." John 3:16, 17. We see then it is a salvation from sin and not in sin, as some suppose. And as faith is the only condition of salvation, salvation is to him only that believeth, and he (the adult) that believeth not shall be damned." What then will become of him that denies the possibility of being saved from sin in this life? Men have different views and theories by which they deceive themselves and others. One is that, sinners are imputed to Christ, and His righteousness is imputed to them; therefore, if they do sin, it will not affect their salvation! Another, He paid all the debt I owe; therefore, their sins will not come against them; the debt is paid. Another, sin attaches to the body and not to the soul; that death and the grave will purify and make them clean. Dr. Watts comes near saying so. Hear him:

"Corruption, earth and worms,
Shall but refine this flesh
Till my triumphant spirit comes
To put it on afresh."

Another, They are not under law but under grace; that where there is no law there is no transgression. Such sophisms are calculated to deceive the unwary and place them off their guard; therefore, we should take heed to the doctrine we hear. It is true the believer is not under law but under grace; yet when he violates the law he brings himself under the condemnation of the law and the power and dominion of sin. We must be saved from sin to be saved from hell. If we are expecting to be saved from hell and not from sin, there is great danger that we will miss heaven. There is great danger of him that contents himself with his unrighteousness, and if he can only escape hell, and find heaven's gate ajar so that he can squeeze in—that is good enough for him. His standard is too low. How different was Peter's advice to the brethren. Hear him: "Give diligence to make your calling and election sure; for so an entrance shall be ministered unto you abundantly into the kingdom of our Lord and Savior Jesus Christ." 2 Peter 1:10, 11.

"Is there not some danger of giving heed to seducing spirits and doctrines of devils, speaking lies in hypocrisy?" The devil told mother Eve that sin would not effect her. "She would not surely die." Did it not effect her? Yes, and all of her posterity. The same falsehood is being proclaimed at the present day, and too many believe it. It is to be feared that many are sinning and say they do not do it willingly. That is no more I that do it, but sin that dwelleth in me. Is there an indwelling sin and an indwelling Christ in the heart at the same time? I think not. Two do not dwell together except they agree; there is no concord between Christ and Belial. The time has come when they that believe such doctrine should "awake to righteousness and sin not; for some have not the knowledge of God, I speak this to your shame." 1 Cor. 15:34. The whole tenor of the Scriptures, Old and New, teaches that we sin not. Hear: "The soul that sinneth, it shall die." For "the wages of sin is death."

If we are not saved from sin, how can we escape hell? "Be not deceived; God is not mocked; whatsoever a man soweth that shall he also reap. For he that soweth to the flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." Gal. 6:7, 8. With such plain declaration of Scripture, how can any one indulge in sin and expect to enjoy heaven? To enjoy heaven we must be made meet for heaven. Thank God, ample provisions have been made for the salvation of all Adam's posterity, that will accept Christ as their Saviour. He by the grace of God tasted death for every

man. He died for our sins and rose for our justification, and "He ever liveth to make intercession for them that come to God by Him." There is no reason why any should be lost; therefore, Christians should feel and take an interest in the salvation of others. Will they not do so if the Spirit of Christ is in them? Hear Paul for Israel: "Brethren, my heart's desire and prayer to God for Israel is that they might be saved."

We propose to consider briefly the duty of Christians in reference to the salvation of sinners. It is certainly the duty of all Christians to labor for the salvation of others; and if they desire their salvation, will they not manifest that desire by word or deed? Where there is desire to accomplish any thing, there will be action corresponding to the desire. If a young man desire an education, he would apply himself to the study of books. If he desired to be a lawyer, he would study law books; if a physician, he would study medical books. If he were to say he desired such knowledge, and never applied to his book, would any one have reason to believe he desired such knowledge? I think not. May we not determine whether we desire the salvation of another by the action we manifest toward them? If we desire their salvation will we not speak to them about their soul? I was talking to a lad about his salvation and said to him, "it would be gratifying to your parents to know you were a Christian." He said he did not think so; as they never said anything to him about it, (and they were church members too). Is there not room for children and neighbors too, to say my parents and Christian neighbors care not for my soul, if they never speak to them about their salvation? We have quite a limited account of Paul's social life and are not able to say how much interest he manifested for the salvation of others, when in their company and in conversation with them. But judging from his zeal as a persecutor of Christians and the interest he manifested for the salvation of souls after his conversion, I take it for granted, that in his intercourse with men he often spoke to them about their salvation. Hear: "I am made all things to all men, that I might save some." 1 Cor. 9:22. Again, "Brethren, my heart's desire—is that all? No, verily; but my heart's desire and prayer to God for Israel is, that they might be saved. He not only desired their salvation, but he prayed to God for it. He had the proper spirit of prayer to be heard—"Prayer is the soul's sincere desire." Hear him again: "I could wish that myself were accursed from Christ, for my kinsmen according to the flesh." Rom. 9:3. May not our desire for the salvation of others be measured by the interest we manifest toward them? If we never speak to others about their soul, would they likely think we cared for them? Men are apt to measure our desire for their salvation by the interest we manifest toward them. If no one ever speaks to you about your soul, would you not conclude, "No man cared for my soul?" Ps. 142:4. On the other hand if any one spoke to you about your soul, would you not reasonably conclude, that he cared for thy soul? Then as a Christian, should you not speak to others about their salvation? It is true some may say you had better take care of yourself. How can you take care of yourself, if you care not for others? There is a sense in which we are our brother's keeper, and God will hold us accountable for others. "No man liveth unto himself and no man dieth unto himself; whether we live or die, we are the Lord's." Rom. 14:7, 8.

Therefore we should labor for the Lord, and we can do nothing more pleasing to God than to win souls to Christ. It is said that no man will go to heaven alone." All have their influence and followers. Every one of us must give an account to God for himself. Therefore we should be careful how we love and that we do our duty toward our fellow man.

If the whole Church were to do their duty as is contemplated in the economy of grace—were they to use and improve the talents that the Lord has entrusted to their care, whether one or five talents, great indeed would be the result for good. There are a great many professors of religion like the man that had but one talent and hid that. They say they have but one talent and there is nothing that they can do, and they do nothing to help others. Will having but one talent justify any one in not using that? Where there is but little given, there is but little required; but that little is required all the same. Are the neglectors willing to share the condition of him that had but one talent—have that taken from them and they be bound hand and foot and cast into outer darkness, where there will be weeping, wailing and gnashing of teeth? If not willing to share the same results, you had better be up and doing, while you have opportunity. And think not that God will make you an exception to the rule. He is no respecter of person, but he that feareth Him and worketh righteousness, is accepted of Him. Act 10:34. But on

the other hand he that feareth not God and worketh not righteousness will be cast out into outer darkness. Be not deceived God is not mocked. He cannot deal unjustly. If such is the duty and the responsibility of the Christian, that neglects his duty toward his fellow man, what must be the result of the sinner that neglects his own salvation? He cannot lessen his responsibility and the fearful result by continuing in sin. You may say I do not feel that desire that I think I should to induce me to seek the salvation of my soul; therefore, I do not seek it. Is that any reason why you should not seek your salvation. You know you are a sinner in the broad road to death, and without a change of heart and life, hell must be your portion. And you know that you have as much to do to save your soul as to provide for the body. You know you must place yourself in God's reach before he can save you. You must get your own consent of will to be saved; you must give up your sins though as dear as a right eye. You must accept Jesus Christ as your Redeemer before God can save you. Will you seek Him? If you seek Him He will be found. "He that cometh unto me I will in no wise cast out." Will you not seek the salvation of your soul now? "Behold now is the accepted time; now is the day of salvation." Do you say I don't feel like it. Is it wise to be governed by your feelings? Would you do so in other things? If you were destitute of means, out of supplies and employment, would you not seek employment without delay whether you felt like it or not? You would say necessity is upon me; I must work or perish. Then be wise and seek ye the Lord while he may be found—which implies, there may be a time when He cannot be found. Call ye upon Him while He is near. He is near such as have a broken heart and a contrite spirit. Sinner, perhaps, you may remember when He appeared to be much nearer to you than now. Your sins like a dark cloud have intervened between you and your God and placed you farther from Him; but still He calls. Hear Him: "Behold I stand at the door and knock; if any man hear my voice and open the door I will come in and sup with him and he with me." "Whosoever will"—if any man, I would entreat you, friendly sinner to open the door and let the loving Saviour in, you cannot doubt His love. "He died to save you." That is not all, He entreats you to accept that salvation that Him His life's blood. He entreats, He weeps.

"Did Christ or sinners weep,
And shall our cheeks be dry?
Let floods of penitential grief
Burst forth from every eye."
"The Son of God in tears
The weeping angels see:
Be thou astonished, O my soul,
He shed those tears for thee."
Tyler, Texas. W. N. BONNER.

LICENSE OR NO LICENSE.
"License—Commission; excess of liberty; to permit by legal warrant; to authorize." (Webster). Notice: License is "excess of liberty; to permit; to authorize." If, therefore, we vote for license, we vote to legalize, authorize, sanction, endorse, set up, become abettors, encouragers, supporters of the liquor traffic. To vote for license is to make ourselves personally responsible for the liquor traffic; to go its bond, so to speak. To illustrate: A says to B, "I intend to kill C, but would first ask your support, your protection." If B says in reply, "Kill him, and I will stand by you in the matter," you say, and truly, that B is an accomplice, a partner in the murder of C; but if B refuses A any support or encouragement, and disavows the whole affair, thus using his influence to prevent the murder, C may be killed by A, but B is not guilty as an accessory.

There are at present in the United States 187,000 saloons, from which 60,000 men every year drop into drunkards' graves, and worse still, into the drunkards' awful hell. Every man who votes for license makes himself an abettor, an accomplice, a partner in this wholesale destruction of human life. It is said that prohibition is a failure. I ask, what can be a worse, a more wicked and abominable failure than the license system? True, license has succeeded in meeting hell's most sanguine hopes, and before the devil will give it up, he will fight a long, hard battle. Here are some of its successes: It has increased drunkenness, polluted society, corrupted morals, fostered ignorance, fathered vice, nurtured crime, and beggared the land. It has filled our jails, crowded our penitentiaries, overflowed our asylums, burdened our scaffolds with criminals, and still with haughty insolence, while mothers weep, wives agonize, and children cry, it stands

forth before the voters of America, and with the false plea of liberty asks your support, your permission to continue its bloody rule. We then repeat what no man can logically deny, that those who vote for license become responsible for the evils of the liquor traffic, they virtually go its bond.

Another objection to prohibition is, "It deprives the State of the revenue." We answer: The cost of the liquor traffic to the city of New York for one year was \$5,100,000, and the revenue derived from the license tax was \$500,000, thus showing a clear loss of \$4,600,000 to the tax-payers. Again, it is estimated that the drink bill of United States is \$900,000,000 per year. "This is more than the bread and meat bill." Compared to this, what is the paltry sum received from the liquor licenses. The report of the Superintendent of the penitentiary of Texas for 1880 reveals the fact, that of 2,117 men in the State-prison, 1,772 were sent there by intoxicating liquors! Where is your license revenue after the costs of convicting and imprisoning these men are met, to say nothing of the crime itself? This is like putting in water with a fork and taking it out in a bucket, in the hope of filling your vessel. The cause is weak, indeed, that has to rely on such fallacious reasoning. Many men show a criminal indifference to this subject by refusing to take a part, even staying at home during elections. Dear friend, if you love God or care for man, do not be so indifferent on a subject of such vital consequence to your country.

Many candidates for office, especially, lack the manhood to say where they stand on this question; while others, going to the depths of degradation, try to ride into office on a whisky bottle. Such are too soft to express their convictions should be classed as whisky men; and all such should be unconditionally defeated, relegated to the shades of oblivion.

And now, dear brethren, let us stand firm, and be sure we vote as we pray. Let Methodism give no uncertain sound on this great question. Shrewd politicians would divert our minds by calling our attention to questions of minor importance, but this is the question that should be made an issue in every community. No Church in the land has taken higher ground on the whisky question than the great Southern Baptist Convention that met in Memphis a little more than a year ago; but, alas! a Committee on temperance appointed at the last session of Liberty Association (I withhold their names) was granted a postponement of their report, until the next meeting of the Association, which occurs after the election in September. Shame on any man claiming to be a minister of Christ's gospel and yet void of moral backbone. "Woe unto him that giveth his neighbor drink." Hab. 2:15.

JOSEPH H. BRADFORD.
Caledonia, Ark.

TEN MILLIONS STRONG.

It is estimated that there are in this republic about 10,000,000 children in evangelical Sunday-schools, and about as many more who are not in such schools. What armies they are. What possibilities for planting that which is sure to grow. All evangelical truth was once represented in a single room wherein were assembled 120 persons. What shall we say of gospel prospects when 10,000,000 children are within the reach of earnest Christian teachers? The woman's Christian temperance union labored for years to secure the use of temperance Sunday-school lessons in the international course, and so far succeeded as to have the subject considered on review Sundays. Those review days are already full of topics, and there is now an effort to have a temperance lesson once a quarter on Sundays other than review days. This is a reasonable request, and we hope it will be granted. It is impossible to teach the three lessons now appointed for review days. The temperance issue on the reverse side blackens the sky. Rum drowns its thousands, and next to the wife in a home, the child is a most pathetic victim to the horror of intemperance.

Who can estimate the good that can be done by planting seed thoughts in the minds of 10,000,000 children. What an army will presently march up to aid those who are now in the dust and blood and despair of the current struggle. We wonder that there can be any hesitation. Give the great question its four undivided Sabbaths, and thus plant that which will bring forth fruit a thousandfold. While adults are busy trying to hamstring the monster by law, let it be possible to teach 10,000,000 more who will march to the front clean, abstaining, living examples of vital contrast. There ought not to be one moment's hesitation on the subject. Give the Sunday-schools this concerted togetherness. It is not enough to say that gospel teaching includes temperance. When specific evil murders hundreds of thousands of men and women, it becomes the gospel and its teachers to plainly cry aloud against the horror. There is to be a great Sunday-school

convention presently, and we hope it will unanimously demand this new movement. It is time to employ every resource to combat this awful scourge. Give specific lessons to the 10,000,000, and then see how the cause will thrive. We ask those noble workers to speak in behalf of that for which the women ask. The mothers who bore these children are entitled to this unspeakable franchise in behalf of their darlings, and in behalf of the suffering world.—Northwestern Advocate.

BRITISH CAPITAL IN AMERICAN BREWERIES.

The year 1880 will be memorable as the beginning of an era of foreign investment in American breweries. According to the New York Sun, the investments of English capital in the immediate vicinity of New York within the last eighteen months amount to \$18,000,000,000, and are all in breweries. The first large venture was inaugurated with the formation of the New York Brewery Company for the purchase of several breweries in New York and New Jersey. The enterprise was capitalized at \$4,500,000. It was announced in London, and the public subscriptions there amounted to \$35,000,000, nearly eight times the amount of the shares offered. This was followed by the organization of the United States Brewing Company, with a capital of \$5,500,000, which purchased breweries in New York, Newark, and Albany. All this stock was taken in a day or two. Subsequently the Frank Jones Breweries of Portsmouth, N. H., and Boston were purchased for \$6,500,000. Among the other America brewery purchases with British capital have been the American Breweries and General Securities Trust, \$2,500,000; Betz and Sons' Breweries, \$1,250,000; Batholomew Brewing Company, \$3,100,000; Baltimore Brewing Company, \$1,050,000; Chicago Breweries, \$4,000,000; Cincinnati Breweries, \$2,000,000; Detroit Breweries, \$800,000; Denver Breweries, \$2,000,000; Indianapolis Breweries, \$3,000,000; Peter Schoenhofen Brewing Company, \$2,000,000; Phoenix and Emerald Breweries, \$2,500,000; Schmidt Brewing Company, \$775,000; St. Louis Breweries, \$12,000,000; Voight Brewing Company, \$625,000; and Washington Brewing Company, \$905,000. It is said that negotiations are still pending for additional American breweries, amounting in the aggregate to many more millions. It is also announced that contracts have been made in behalf of English capitalists for the purchase of the big distilleries, at an aggregate price of nearly \$5,000,000. This, it is said, will give the English purchasers almost a monopoly in the manufacture of Kentucky whisky. These large investments of foreign capital in the manufacture of beer and whisky in this country mean added foreign obstruction in every possible way to the progress of the temperance reform on this side of the Atlantic. The triumph of the temperance reformation here would lose to them not only their expected large dividends, but their millions of capital as well. They hazard their investments in the face of the United States Supreme Court declaration that breweries and distilleries may be legally condemned and destroyed, as nuisances, without compensation. In the Dakotas, Kansas, and Main this legal nuisance theory with respect to the making and vending of beer and whisky already finds place in their statutes. May it soon obtain in every State in our Union.—Exchange.

CHRISTIAN PHYSICIANS.

From the Cumberland Presbyterian we clip the following:

It is claimed by many shallow thinkers that all truly scientific men are losing faith in Christianity. It is stated by some that physicians, as a class, are unbelievers. A reporter of the New York Tribune, a few days ago, put the following questions to a number of the most eminent physicians in New York:

"1. Is there, in your opinion, a tendency to unbelief or agnosticism among physicians at the present time?"

"2. Do you believe that such a tendency would be detrimental to the profession of medicine?"

"3. In what way, if any, does a belief in Christianity make physicians more efficient in their profession?"

The answers to these questions are most gratifying to believers in Christianity. Most of the physicians denied that there is a tendency among medical men to infidelity. We reproduce the replies of Dr. Leroy Satterlee. He said:

"1. I do not believe there is any tendency to unbelief or agnosticism among physicians at the present day. I should rather think the reverse is the case. Busy physicians are, as a rule, believers in Christianity, although they are not church-goers, because of the demands of their profession."

"2. I do believe that such a tendency would be detrimental to the profession of medicine. Patients do not have faith in a man who has no faith in anything; and faith is an essential

aid in the practice of medicine. I have known patients to leave a physician who became an agnostic; they lost their faith in him when he lost his faith." A few years ago a professor in a New York medical college was promptly hissed by his class of medical students for declaring his disbelief in an all-wise Creator.

"3. A Christian physician, or one who respects religious belief, has the same advantage in his profession that such a believer has in other professions. I believe after twenty-three years' experience in medicine, that there are times when the physician could not practice without the aid of Christianity; as witness the help it gives to him in urging the patients to bear and submit to necessary operations, the power it gives him in the presence of the dying and those who are bereaved, the confidence it gives to patients to ask advice on the many subjects collateral to medicine, and which the trusted physician can give better than almost any body else."

This is the language of one of the most eminent men in the medical Profession, and it ought to be carefully considered by that class of half educated physicians who are ever prating about the unscientific basis of revealed religion. Dr. Andrew H. Smith, another of New York's eminent doctors said:

"Medicine is a profession which can not be made to yield its best results when practiced for money or fame, or from devotion to science, or from considerations of mere humanity. None of these, or all of them combined, supply a motive de call for the best possible and brain. Nothing can sense of personal responsibility to personal God. For most physician does or leaves out is no censor but his own conscience. In the case of the unbeliever, this worship would terminate in himself and might easily be evaded. But in the case of the Christian physician it goes beyond him and arraigns him before a Supreme Authority which he reverences."

A telegram from Nashville, Tennessee, May 17, says: "E. W. Cole, Jere Baxter, Dr. William Morrow, and a gentleman whose name is withheld, all of this city, have founded eight new scholarships in Vanderbilt University, this city. Four of these are worth \$5,500 each, giving a yearly income of \$150."

The rich men of the South are finding out how best to invest their money. The above named gentlemen are all laymen of the Methodist Episcopal Church, South. A great revival church and great Christian schools will make a great country.—Wesleyan Advocate.

WHAT HAS BECOME OF OUR DARLING BOY?

The only child of Pleasant and Mattie Trotter left home on July 28, 1889, and can not be heard from. Therefore we earnestly pray all ministers of the gospel, officers of the law and other persons to use every effort to locate our lost child, and we pledge ourselves to pay the finder one hundred dollars. If found, write to us at the subscribed address, and we will come at once. His age is nineteen years; weight, one hundred and thirty pounds; black hair and eyes, dark skin, five feet and five inches in height, and has a small scar on his nose between the eyes. He was a good boy, a member of the Methodist Church, and loved to attend church and read the Bible.

PLEASANT TROTTER.
MATTIE TROTTER.

Pleasant Hill, La., May 13, 1890.

PROGRAMME

For the Sunday-school Celebration to be held at the Camp-ground on Quitman circuit, July 4. The meeting to be opened at 9 o'clock a. m. with religious services. A five minutes speech from the representative of each S. S., giving an account of the progress of the S. S. These speeches to be interspersed with songs.

SUBJECTS TO BE DISCUSSED.

Importance of S. S. work. Rev. G. W. Williams and Robt. S. Maddox.

The conversion of children the true aim of the S. S. Rev. O. H. Tucker. Duty and qualifications of teachers.

Rev. J. C. Hooker and Luther Maddox.

The importance of teaching Methodist theology in the S. S. Rev. J. S. Clower. Songs at the close of the discussion of each subject. Opening song, Work for the night is coming; closing, Sweet by and by.

Lemonade stands, swings, etc., will not be allowed. We will spend the day in the interest of Christ's kingdom, and we trust that this will be kept in mind by all that attend. All lovers of the S. S. work are requested to attend and bring well filled baskets; for dinner will be served on the ground. The camp-ground is known as Camp Merrick and is six miles east of south from Quitman. S. Ss. adjacent the circuit are invited. J. C. CLOWER.
P. C. Quitman C'ty

ARKANSAS METHODIST.

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

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.

Rev. Z. T. BENNETT, Editor.

WEDNESDAY, JUNE 18, 1890.

GALLOWAY COLLEGE COMMENCEMENT.

Having just returned to our office, and hearing the printer's call for copy, we begin this writing at 11 a. m. Tuesday, knowing that we have neither the ability nor time to write properly and fully as we desire and as others will expect. We realize clearly that enthusiasm like the measles is catching; but while we feel it in the system it will not break out as we wish it would just now. The delightful and overflowing enthusiasm was in the charming and rapidly growing town of Searcy, and the just and ample cause for its manifestation was seen in the first and very highly entertaining Commencement exercises of Galloway Female College. To the citizens of Searcy and to all friends of that Christian college, it was truly a grand occasion, surpassing their expectations and assuring them as nothing had previously and so forcefully done, that the administration of the College was not only a gratifying but an eminent success.

They think now and justly too that the question of sustaining and even liberal patronage is no longer problematical but happily settled, and that Galloway College will be not only the pride and joy of their community, but a great power in fostering higher education and blessing the land with a Christian womanhood of pure and exalted character. Some of the convincing facts leading to this pleasant and general conclusion are as follows: Pupils enrolled, 176; studying music, instrumental and vocal, 81; art, 26; special elocution, 25. Health record of the College almost unprecedented; no death, and but one case of serious illness—soon after the opening; and the physician's bills for the institution did not exceed \$50 for the entire year. To this exhibit, add arrangements already made for the ensuing year: Faculty increased from ten to fifteen; pianos from eight to twelve, with other instruments, and the assurance of a musical department of highest merit; and last but not least, the common verdict and approval, that President Babcock and his excellent wife are the right persons in charge of this promising institution of learning.

But we must write of the Commencement. The exercises of the primary and preparatory departments passed before our arrival, but we heard them commended by many, and Monday night we had the pleasure of witnessing the Tambourine Drill by a score of beautiful little girls under the captaincy of Miss Pearl Lawson. It was repeated by special request, splendidly executed and admired by all including those who saw it Friday night.

Sunday morning the large chapel of the College was filled with an expectant congregation of about 700 persons, who gave appreciative attention to Rev. J. L. Massey, of Fort Smith, in an able and edifying sermon of one hour's length. In a masterly manner he discussed the warfare between the good and evil from the beginning till now, and emphasized the ultimate triumph of the former, with Christian womanhood leading in the final redemption of the human family. At the conclusion of the sermon heard with manifest approval, Rev. Dr. J. H. Dye made some pertinent remarks upon the auspicious occasion and led in prayer after the congregation had sung with joyous spirit, "All hail the power of Jesus name." The song service of the hour was good, and notably so the offertory with piano and violin accompaniment. As many present had probably never seen the violin on such an occasion, as it was skillfully and gracefully used by Miss Hallie Galloway of Jackson, Miss., we were glad to hear Bro. Massey's introductory remarks commending instrumental music in the sanctuary. At night Rev. H. D. McKinnon, P. E. of the Monticello District, preached to a full house a good but rather short sermon in exposition of 1 John 3:8.

and thus closed Commencement Sunday at Galloway College.

At 10 o'clock Monday morning a large audience of anxious spectators assembled to hear the contest for the Elocution Medal, by six young ladies, subjects and names as follows: "Thora," by Miss Florrie Dowdle; Tenement House, by Miss Hattie May Stanley; Diamond Cut Diamond, by Miss Effie Green; "Jamie," by Miss Mary Day Carruth; Miss Huldah's Offer, by Miss Fannie McKinnon; and Wild Zingarella, by Miss Beulah Godden. The recitations were in the order given, interspersed with vocal and instrumental music. From the beginning the interest became intense, and each young lady acquitted herself in such an excellent manner as to win admirers, whose opinions were not to be changed by the verdict of the judges. Before Miss Florrie Dowdle had so gracefully finished her recitation, we shared the opinion of some, that she would certainly win the medal; and then hearing the gentle, sweet voice of Miss Hattie May Stanley, we thought one visitor acted wisely in declining to serve as a judge. Next Miss Effie Green won such hearty applause, that many thought her the victor on that occasion; but then Miss Mary Day Carruth in charming manner and tender pathos brought tears and applause, and it really seemed she ought to have the medal. Then Miss Fannie McKinnon's recitation was so comical, and her imitation so perfect, and her manner so easy and natural, that the golden medal surely appeared hers; but before Miss Beulah Godden had concluded, in impressively beautiful manner, her very difficult recitation, it seemed to many there was scarcely room for doubt that she had deservedly won the chief honor of the occasion. The judges Rev. E. M. Pipkin, Judge J. N. Cyfert and Hon. S. Brundidge retired, and when they returned, Mr. Brundidge made an appropriate address to the contestants and presented the medal to Miss Fannie McKinnon, who was congratulated with rounds of applause. We fully agree with many others, that we never witnessed a contest of higher merit, indicating more clearly the superior training and talent of each contestant. It was truly creditable to Galloway College and highly complimentary to Miss Sallie Yarnell, their accomplished teacher. In this connection we mention the Gesture Drill given at night by the Elocution class as superior to any we ever saw, and proof positive of the most competent training.

At night five young ladies, Misses Effie Green, Ora Blakemore, May Day Carruth, Jennie Duncan and Ophelia Brewster, engaged in a contest for the Vocal Medal, in the presence of an immense audience, which heartily cheered each singer. At this point we confess we do not know enough about music of a high order to express any opinion, and it would be useless to attempt any description of the "wilderness of love and beauty" before that audience. The judges, Mrs. W. H. Tharp, Mrs. C. M. Best and Hon. J. T. Hicks awarded the gold medal to Miss Effie Green, to whom Mr. Hicks presented it in fittingly chosen words to herself and the other contestants. At the conclusion of the contest, Mrs. C. M. Best by urgent request appeared on the stage and captivated the audience with a matchless recitation.

As office work required our return, we started home Tuesday morning, regretting that we could not hear the essays of the graduating class and the addresses of Revs. Geo. W. Hill and Alonzo Monk—also, regretting that we could not visit more friends, with whom we had pleasant associations, in years past. We were glad, indeed, to note evidences of rapid growth in Searcy, indicated by 150 or more new residences built recently and now under construction. When we consider Searcy's advantages in accessibility, health, mineral waters, society and colleges, we sincerely hope it may realize a bright future.

The Northern Presbyterian General Assembly adopted the following: WHEREAS, The recent decision of the Supreme Court of the United States, reversing the judgement of the Iowa State Court, and known as "the Original Package Decision," has made it apparent that the several states, in the exercise of their police powers, are crippled and greatly hindered in the effort to con-

trol the sale or prohibit the traffic in intoxicating liquors, therefore.

Resolved, That this assembly, in the interest of temperance, morality and religion, does hereby respectfully and earnestly petition the Congress of the United States speedily to enact a law or an amendment to the Interstate Commerce Law that will allow the States and Territories to prohibit the importation of intoxicating liquors.

GETTING READY.

For reasons not necessary to mention now, Sumner is generally regarded in the South as the most favorable season for revival meetings in country districts. A custom thus obtains, from which departures are so exceptional and unusual, that we fear many sinners fail of salvation and more Christians are sadly "at ease in Zion." But the special services, at given times, for revivals in the Church are necessary to its maintenance and growth. We have heard the statement, that seven tenths of the accessions to evangelical Churches are the fruits of special revival meetings, which are also wonderfully helpful in establishing and keeping in the Church many, who might otherwise drift away in the stream of worldliness and ungodliness.

Preachers in charge of circuits will soon enter upon their rounds of protracted meetings, in which they will be, as a rule, constantly employed till the nights become unpleasant-cool and farmers are busy picking cotton—say eight to ten weeks. During this time they will put forth special efforts for the revival of Christians and the conversion of sinners, and during this time they expect the ingathering of members on profession of faith. To Methodist preachers, therefore, the protracted meeting season is one of profound concern and far-reaching importance—anticipated with such anxiety, and prayer and hope as to beget consuming zeal and prevailing faith.

For this special season special preparation must be made, that God may bestow spiritual qualification for the urgent and great spiritual work to which He alone can give the increase. In such work preachers and believing helpers need the endowment of power, as it is essential to hearty co-operation and fruitful labors. Without it they can not win souls for Christ. Tarrying at Jerusalem and waiting in prayer for the promise of the Father, they shall receive power, after that the Holy Ghost is come upon them, and shall be witnesses unto Christ in His pardoning love and saving grace. When they realize in all its solemn and fearful truth, that upon their faith and efforts is depending the salvation of sinners, they may well cry out like the distressed father over his demoniac son, "Lord, I believe; help thou mine unbelief." Unbelief in believing hearts may seem unreasonable; but considered in reference to special services for the conversion of sinners, it does often exist. And it must certainly be overcome and removed before God will honor the efforts of His people to lead sinners to Christ. It does not become us to speculate upon the relation of our faith in prayer and effort, to the conversion of those for whom we pray and labor; it is enough to be assured of our duty to pray for them, and to believe as we pray. Divinely qualified for this spiritual work, we may say with David, "Then will I teach transgressors thy ways, and sinners shall be converted unto thee."

To make the preparation of which we have written will require less or more time according to varying conditions. This fact leads us to suggest, that preachers in charge of large circuits often attempt to hold too many meetings in the limited time they have. They are asked and expected to hold a meeting embracing one Saturday and Sunday at each of the eight or ten churches on the circuit. In our candid opinion it would generally be better to consolidate two or more small congregations at one suitable place, there concentrate forces and efforts, and continue ten days or even longer. We do not think any successful evangelist would attempt to hold revival meetings of three to five days at ten places in as many weeks. He would wisely insist on longer time when there was the prospect of doing much good; and the pastor engaged in evangelistic services should also have more time and all the advantages of larger congregations. Many itinerants, who read these lines, may recall different

times when they "closed out" meetings of much and growing interest, simply to begin meetings at other places, possibly only a few miles away. On going to these places they preached and labored for days before they witnessed much interest in the services, and then they found themselves under pressure to go to other places as before and for like reasons. Where it can be done, it is well to consolidate small congregations and concentrate workers, and continue longer than many pastors can under the custom of holding a protracted meeting at every appointment.

THE LATE GENERAL CONFERENCE AT ST. LOUIS.

Rev. Z. T. BENNETT:—Dear brother, I want to thank you for the Resolution you offered in the General Conference at St. Louis, providing, contingently, for the free entertainment of the Conference in 1894. I prayed every day for our late General Conference, for all the Bishops, delegates and visitors—for every thing concerning it except the boarding department. I did not pray for that, I hoped it would prove a failure, and I expect it did in part, that is, it was not a great success for the reason that there has been but little said about it in the papers. I always believed it to be a step in the wrong direction. It looks like a secular, worldly, irreligious arrangement, too much so for a set of praying Methodist preachers. To those who were lodged in hotels, what became of the restraints of the family—domestic worship—family religion? What of the religious influence of Methodist preachers with the children and household? All lost to the families of the Church. More than this. It made distinction among those with whom there should be no difference—some in private families, and others sent off to boarding houses. It entails a heavy expense upon the Church without any profit. The place where the Conference is held gets all the benefits of the labors of the session while the Church at large pays for them. Twenty-five or thirty thousand dollars would help largely in our missionary fields where they are suffering for the want of men and means, and the Church at home paying that amount to board a General Conference in a city rolling in the wealth of millions! Who will account for such a misapplication of Church money? Jesus and Paul have said, "The laborer is worthy of his hire," and if a General Conference is not worth their bread they must be greatly under par, and any place that has not Christian hospitality enough to give a free entertainment ought not to enjoy its benefits and privileges. And, again, boarding the General Conference will lead to the same thing in the Annual Conferences; and then, why not in the District and Quarterly Conferences; and, finally, why should not the pastor pay for every night's lodging in his circuit? The whole thing is wrong and I do hope the religious sense of the Church will condemn and reject it all over the land.

I was greatly interested with the acts and doings of the Conference as reported in the Daily Advocate. The Address of the Bishops was an able document looking to all the interests of the Church. I regretted the allusion they made to the Holiness movement now progressing in the Church. It seems that the Church is assuming somewhat the attitude of hostility to that blessed work which the Church of England manifested to Wesley and the work of Holiness in his day. But the work is of God; it has come to stay, and they cannot overthrow it. O that the Bishops had given us a word of comfort and encouragement in our endeavors to revive the work of Holiness. I read the fraternal Addresses with great pleasure and edification. They were long, but full of learning, eloquence and interest. There was, perhaps, a little too much glorying in wealth and numbers in the Churches and something of "flattering speeches." If any glory, let him glory in the Lord.

The Conference was more conservative than I expected. I believe there was no real radical action from beginning to end. Something in that line was proposed of course, but the Committee faithful to the best interests of the Church non-concurred, and that was the end of them. I was especially glad this was the case of the proposition to ordain Neophytes on entering the Conference; and, as a dernier resort, in cases of necessity, that an Annual Conference, by resolution, authorize unordained men to administer the sacraments. Why not abolish ordination altogether and authorize any body to administer the sacraments of the Church? The General Conference could not authorize probationers in the Conference to administer in that way. Ordination rests in the Episcopacy which antedates the General Conference in time, functions, and authority. The General Conference can elect men to the Episcopacy, and hold them responsible for their moral conduct and official administration, but cannot ordain one of them; then, on what ground could they authorize unordained men to administer the sacraments in the Church of God?

And much less delegate such power to an Annual Conference.

From all I could gather from the papers there was less religious emotion than I have ever noticed in such a body of Christian ministers: it was one of the results of the boarding department, or the want of holy fire in the hearts of the preachers? O for more Holiness in the ministers and members of the Church.

T. L. BOSWELL.

THE ASSESSMENTS.

Under the authority of the General Conference the Board of Missions increased the assessments for Foreign Missions to \$350,000. This is not a heavy draft on the liberality of 1,200,000 Southern Methodists. It is the minimum required to enable our Church to occupy the fields that have been opened to her by the Master. During the past quadriennium the Board nearly doubled its appropriations. If we move on at the same rate during the next four years, we will go up to the General Conference of 1894 with appropriations for Foreign Missions of over \$600,000. We ought to raise one million. Our Northern brethren are raising \$1,200,000 for both Foreign and Domestic Missions. Let \$600,000 for Foreign Missions be the slogan of Southern Methodism. Let us "expect great things from God," and attempt great things for God.—Missionary Reporter.

FOREIGN MISSIONS.

At the late meeting of the Board of Missions in St. Louis assessments for Foreign Missions were made upon the Annual Conferences of our Church as follows:

Alabama Conference	\$16,000
Arkansas Conference	5,000
Baltimore Conference	14,500
Brasilia Mission Conference	1,500
China Mission Conference	500
Central Mexican Mission Conf.	1,200
Columbia Conference	700
Denver Conference	4,500
East Texas Conference	4,000
Florida Conference	2,000
German Mission Conference	2,500
Holston Conference	600
Illinois Conference	3,000
Indian Mission Conference	3,000
Kentucky Conference	3,000
Little Rock Conference	3,000
Los Angeles Conference	2,400
Louisiana Conference	8,000
Louisville Conference	12,000
Memphis Conference	12,000
Mexican Border Mission Conf.	1,200
Mississippi Conference	9,000
Missouri Conference	12,500
Montana Conference	500
New Mexico Conference	13,000
North Alabama Conference	13,500
North Carolina Conference	24,000
North Georgia Conference	14,000
North Mississippi Conference	10,000
North Texas Conference	10,000
Northwest Texas Conference	10,000
Pacific Conference	3,200
South Carolina Conference	18,000
South Georgia Conference	16,000
Southwest Missouri Conference	10,000
St. Louis Conference	5,800
Tennessee Conference	23,000
Texas Conference	22,000
Virginia Conference	1,300
Western Conference	13,500
Western North Carolina Conf.	3,500
West Texas Conference	4,200
White River Conference	400
Total	\$350,000

BISHOP'S PARTICIPATING IN GENERAL CONFERENCE BUSINESS.

The records of the General Conference show that down to 1812 it was a common thing for a Bishop to make motions, and otherwise take part in the current business of the Conference. In the General Conference of 1804 Bishop Coke is mentioned as the author of no less than sixteen, and Bishop Asbury of seven distinct motions and resolutions; and besides these cases in which the name of the Bishop making the motion is given, there are frequent entries as follows, "On motion from the chair," and "moved from the chair."

What parliamentary practice allowed at that date we do not know, but we suppose it would now be considered as not exactly the proper thing for the presiding officer of a deliberative assembly to make motions "from the chair." There can be no doubt, however, of the right of the Bishops to take an active part in the business of the Conferences held prior to 1812. Until 1804 all the preachers in full connection, and subsequently until 1812 all in full connection and who had traveled four years were entitled to sit as members of the General Conferences. The Bishops, therefore, were strictly and legally members as well as Presidents of these General Conferences.

But the introduction of the delegated General Conference changed the condition of membership in the body. It was now to be composed of a certain number of men appointed by the Annual Conferences, and this, of course, excluded from membership all persons not so chosen. Although by the law of the Church the Bishops are made the Presidents of the General Conference, they do not constitute a part of the membership of that body, and therefore have no right to make or second motions or discuss questions, and have no right to give even the casting vote, unless a higher law specifically gives them that right. Such is the universally recognized parliamentary doctrine upon this subject.

The change in the composition of the General Conference, made in 1808, produced, as the Journals show, a corresponding change in the practice of the Bishops. We no more hear of motions "from the chair," or of any motions made by the Bishops, except one made by Bishop Asbury in the Conference of

1812, which doubtless resulted from the force of habit, he not having become accustomed to the new order of things inaugurated at that Conference.

There is a clear evidence in the Journal of the Conference just mentioned that the Bishops understood their relation to the General Conference was modified by the introduction of the delegated body. There is this significant entry, viz.; "Bishop Asbury arose and requested leave of the Conference to address Bishop McKendree [who was presiding] in the presence of the Conference. Leave was granted. Bishop Asbury then proceeded to address himself to Bishop McKendree and the Conference jointly. Bishop McKendree then rose and addressed himself to Bishop Asbury and the Conference."

The Journals prior to 1812 are so wanting in details that we cannot ascertain precisely to what extent the Bishops were accustomed to participate in the Conference business. It does not appear, however, that they engaged at any time in a "wangle" or regular debate upon the floor, as has sometimes been the case in the General Conference of the Methodist Episcopal Church, South.

We do not find that a Bishop was on the floor as a debater from the General Conference of 1812 to that of 1844, at which time a motion was made to permit Bishop Soule to speak on the case of Bishop Andrew. At first the motion was rejected, but was afterward adopted. It is only in the General Conference of the Methodist Episcopal Church South, that the Bishops are recognized as having equal rights on the floor (in debate) with the members of the body. At the late session of our General Conference in St. Louis it was seriously proposed to make the Bishops ex-officio members of the General Conference. This measure was rejected as "incompatible with sound maxims and principles of government" and a radical innovation, amounting in substance, if not in effect, to revolution." And yet, strange to say, the thing thus formally rejected is practically conceded and allowed by permitting the Bishops to enter the arena of debate on the General Conference floor whenever they are pleased so to do. Dr. P. A. Peterson in Richmond Advocate.

LITTLE ROCK DISTRICT CONFERENCE CHANGE OF TIME.

Circumstances oblige me to change the time for the holding of the Little Rock District Conference from July 10 to July 8-6. Conference will open at 9 a. m. of the 8th. Will Recording Stewards see that Quarterly Conference Records are present?

E. N. WATSON.

PREACHERS, TAKE NOTICE.

The Treasurer of the General Board of Missions at Nashville, Tenn., is Mr. T. B. Holt. Draw your checks for Foreign Missions hereafter in his name or mine. A. D. JENKINS, Treas., Little Rock Conf. B'd of Missions.

FOREIGN AND DOMESTIC MISSIONARY REPORT FROM L. R. CONFERENCE.

April 24, Rev. G. W. Logan, Atlanta c't.	\$ 65 00
" 25, Rev. S. N. Burns, Carlisle c't.	19 50
" 28, Rev. J. D. Whitesides, Emmett c't.	15 00
" 29, Rev. C. L. Adams, Bearden c't.	55 00
May 16, Rev. J. L. Johnston, Lacy c't.	25 00
" 16, Rev. B. A. White, Onachita c't.	15 00
" 16, Rev. C. D. McSwain, per P. C. of England c't.	12 00
" 16, Rev. J. H. Bradford, Eldorado c't.	25 00
" 16, Rev. F. N. Brewer, Kingsland c't.	6 75
" 17, Rev. B. J. Ralston, Holly Grove c't.	58 00
" 22, Rev. J. R. Sanders, Warren Station,	19 40
" Rev. J. A. Sage, Mt. Pleasant c't.	50 00
" 22, Rev. T. H. Ware, P. E., for Wallaceburg c't.	10 00
" 24, Rev. G. E. Cameron, Hamburg c't.	31 80
" 26, Rev. S. A. Hill, Carolina c't.	20 00
June 5, Rev. Ed. Eubank, Peytonville c't.	8 00
" 5, Rev. F. J. Shaw, Lehi c't.	40 00
" 6, Rev. J. A. Sage, Mt. Pleasant c't.	25 00
" 11, Rev. J. R. Eubank, Bartholomew c't.	65 00
" 12, Rev. A. D. Jenkins, Centre Point c't.	25 00
Total,	\$590 45

DOMESTIC MISSIONARY REPORT.

May 16, Rev. J. H. Bradford, Eldorado c't.	\$10 00
" 18, Rev. B. A. White, Onachita c't.	5 00
" 16, Rev. C. L. Adams, Bearden c't.	45 00
" 26, Per Mr. J. B. Suttler, Asst. Treas. for Winfield Memo'l c't., Little Rock,	40 85
June 6, Rev. C. M. Keith, Princeton c't.	53 75
" 11, Rev. J. H. Bradford, Eldorado c't.	25 00
Am't forthcoming	
Total,	\$245 95

A. D. JENKINS, Treas., Center Point, Ark., June 18, 1890.

ARKANSAS METHODIST.

WEDNESDAY, JUNE 18, 1890.

PERSONALS.

Rev. H. W. Brooks of Hope gave us a hasty call Thursday morning on his return from the meeting of the Trustees of Hendrix College.

Bro. A. B. Reeves of Clarkton was a caller Tuesday. He was one of the delegates from Crittenden Co. to the Democratic State Convention.

Rev. W. M. Bonnes, from whom pen we publish a sermon on page 4, is in his 84th year, and writes purely in the hope of stimulating others to win souls for Christ.

Rev. J. M. England and Bro. W. T. Hammock of Quitman were pleasant callers on Friday last—Bro. E. on his way to Mo., and Bro. H. arranging to start a newspaper at Quitman.

Rev. A. H. Williams of Springfield gave us a short call Thursday morning having visited this city in the interest of our new church in Plummerville.

Many will sympathize with our dear brother, Rev. D. T. Holmes of Des Arc, in the loss of his wife, June 9, after a long illness. "She is not dead, but sleepeth."

Saturday p. m. we had a pleasant visit from Rev. S. N. Burns of Carlisle, who informed us that his charge is expecting to build a parsonage soon, and that he will begin at once a meeting at Carlisle.

We were pleased Friday afternoon to have a visit from Revs. E. N. Watson and A. T. Galloway of Benton. Bro. Watson is improving slowly. Note change in time for holding his District Conference.

Last Friday p. m. we had an unexpected and very pleasant visit from Bishop Joseph S. Key en route to Nashville, Tenn., to attend the meetings of the Book Committee and the Board of Trust of Vanderbilt University.

Last Wednesday we had a cheerful visit from Dr. C. C. Godden of Hot Springs, as he returned from the meeting of the Trustees of Galloway Female College. He expressed himself highly pleased with the success of the College during its first year.

On Saturday we had a short visit from Prof. G. C. Jones recently elected President of the Methodist Co-educational College at Arkadelphia. He showed us a picture of the large and beautiful college building to be erected at once under contract already made—cost a little over \$23,000.

Misses Rosa and Estelle Leake of Louisiana accompanied by Revs. J. W. Cline and B. F. Scott, all students of Hendrix College, gave our office a cheerful visit on Friday as they were returning home. They all appeared in excellent health and were delighted with the Commencement exercises.

On Thursday morning our office was brightened with the beaming countenance of our happy young brother Rev. W. P. Hamilton, P. C. of Mt. Vernon, Ky. He was returning from Fulton, Ky., where he married Miss Emma Norman on the 10th inst. Heartly congratulations from this office.

Saturday afternoon our office had a pleasant visit from President Cademan Pope of Millersburg Female College. We were pleased to learn that the past year was the most successful in the history of that deservedly popular institution, and we feel sure, Bro. Pope has justly merited the congratulations of his numerous friends in this and other States.

In our last issue we mentioned the dangerous illness of Rev. L. M. Keith. On Thursday night he laid aside his armor for his heavenly home, and on Saturday his body was buried in Mt. Holly Cemetery in this city. To his sadly bereft wife and three little children we tender sincere condolence in their great loss, a sense of which is shared by many loving friends. We refer to a memoir of Bro. Keith by his devoted cousin, Rev. C. M. Keith, on first page.

SPECIAL AND SUNDRY.

A White River Conf. preacher writes: "So far as my observation goes the paper is giving more general satisfaction than ever before."

We regret very much that we have not yet received any report of Hendrix College Commencement exercises, which we understand were of the best order and full of interest.

Mr. M. C. Morris of the Arkansas Democrat, called the other day to re-new the METHODIST to his father and said, "Don't let the paper stop going to him as long as he lives." Considerate son.

For Rent, in Searcy, Ark., the Perry House, a new brick hotel having 23 bed rooms, 8 furnished—good office and large dining room—convenient location. For particulars address S. Perry, Searcy, Ark. 6-18-2t.

We regret that we can not attend the Missionary mass meeting at

Springfield, June 27-29. During that week we expect to be in the southern part of the State, attending both the Washington and Camden District Conferences.

In our next we will give the program of the Arkansas State Teachers' Association and the Mt. Nebo Summer Normal School, each to begin July 8. For particular information, write to the Secretary, Prof. J. H. Shinn in this city.

NOTICE.

To delegates to Washington Dist. Conf.—The Ark. & La. E. R. have kindly consented to sell you round trip tickets to Washington and return for one fare; good till Monday, 30. We are trying to secure arrangements with the St. L. & I. M. R. R., also. JOHN H. GOLD. June 31.

DEATH OF MRS. D. T. HOLMES.

My wife, Mrs. M. T. Holmes, died of heart affection, June 9. She had been sick for three weeks, and we thought she was improving—that the crisis had passed, when suddenly she was taken from us. A suitable memoir will be prepared hereafter. D. T. HOLMES.

Des Arc, Ark.

COMMENCEMENT WEEK OF ARKANSAS COLLEGE, BATESVILLE, ARKANSAS.

The Baccalaureate sermon—an impressive discourse indeed—was preached by Rev. E. M. Green, D. D., of Danville, Ky., from the text, "See that thou make all things according to the pattern shewed to thee in the mount."

On June 11 the Philomathean Society anniversary occurred. The two Society orators were W. A. Ramsey of Hazlehurst, Miss., ("The New Constellation"), and J. Robertson of Belton, Texas ("What is the man?"). After these orations the annual address was delivered by Hon. Jos. M. Stayton of Newport, an alumnus of the institution, (Class of 1882).

On the following night orations were delivered by S. D. Campbell of Izard county, on "The South" (neither the new South nor the old South); J. W. Durant, B. L. of Ind. Ter., "Uncrowned Heroes"; E. D. Brown, A. B. of Warren, Ark., "The English language and its masters." In addition to these was the essay of Miss Julia L. Shive, A. B., of Lonoke county, "Beyond the Alps lies Sicily." The three last named were the graduates. The five orations named were delivered by contestants for the John W. Stayton oratorical prize, and so close was the contest that the committee of award, consisting of J. P. Coffin, E. L. Givens and C. W. Maxfield, after consultation, requested the addition of two other members to assist in forming the decision, which was finally given in favor of S. D. Campbell. The Wm. and Mary mathematical and Bridewell Biblical and Ecclesiastical History medals were awarded to E. D. Brown. The board of trustees conferred the honorary degree of D. D. upon Rev. Julian C. Brown, now of Ft. Smith, but who was located for two different periods at Batesville as the pastor of the M. E. Church, South, and that of LL. D. Judge Joseph W. Martin Little Rock.

THE CONTRAST.

A few days ago we received a letter from a brother saying that times were so hard he would have to stop his paper. The same day we received two letters, one from Mrs. M. Swavingin saying: "I could not get along without THE METHODIST, and money to renew." The other from Mrs. N. G. Hamlet, in which she says: "I really couldn't afford to miss a copy." The stout able bodied man who can't afford to pay for his Church paper should think about the army of widows who can afford it, and inquire of himself the reason. Is it not the will that is wanted?

MARRIED.

Married June 4, 1890, by Rev. V. V. Harland, in the Methodist Church at Perryville, Ark., Prof. P. L. Barrow and Miss Ida Blackwell, all of Perryville.

Married June 8, 1890, at the residence of the bride's parents, near Warren Ark., by Rev. J. B. Sanders, Mr. J. M. Norman and Miss Mattie Hickey, all of Bradley Co., Ark.

Married at the residence of the bride's father, John Adams of Fair View, Ark., June 12, 1890 by Rev. J. E. Caldwell, Robert Vandershoe, and Miss Dora Adams, all of Dallas Co. Tulip, Ark.

Married at the residence of the bride's father, June 12, 1890, by Rev. A. C. Griffin, Mr. Thomas P. Jett of St. Francis Co., Ark. to Miss Margaret Watson of Cross Co., Ark. They commenced married life by subscribing for THE ARKANSAS METHODIST.

Every tissue of the body, every bone, muscle and organ, is made stronger and more healthful by the use of Hood's Sarsaparilla.

SAYINGS FROM OUR EXCHANGES.

The decision of the Supreme Court upon the "original package" question is likely to strengthen the prohibition movement. It turns the thoughts of temperance advocates to national prohibition, as the ultimate remedy. It increases effort in that direction, and already the saloon men see that because of this decision the opposition to their business will be more determined. Meantime, it is to be hoped that before Congress adjourns, the Inter-state Commerce law will be so changed that relief from the effects of the Supreme Court decision will be brought to the prohibition States.—Southwestern Methodist.

That grand giver and large hearted Methodist layman, Mr. Julian S. Carr, has made another noble gift to the cause of education. On last Wednesday he gave \$10,000 to establish a chair of History at the University of North Carolina—his renowned *Alma Mater*. This adds another to a long list of generous and timely gifts bestowed by this princely man. His life has been a scattering of noble benefactions and this last is but one of the many monuments that he has erected to perpetuate to all time the memory of his princely generosity. May God bless the dear man, and spare him long to bless the world with his godly life and generous benefactions.—Raleigh Advocate.

Roman Catholics make a great ado about education in the United States. Their zeal is significant. One would imagine that in countries where they have had undisputed sway for centuries education would have reached its perfection. How is it? In Spain 63 per cent of the population can neither read nor write; in Italy, 48 per cent; in Austria, 89 per cent. In England 13 per cent of the inhabitants are ignorant of these branches of learning, and in the United States 8 per cent of the white population, and in Scotland only 7 per cent. In Brazil and other South American countries, where Roman Catholicism has been supreme, 80 per cent of the population cannot read. The same would be true of the United States to-day if for three centuries Roman Catholicism had been in the supremacy.—N. Y. Advocate.

Among deaf mutes the sign meaning "Methodist" is the rubbing of the palms of the hands together—just as you do when you feel happy. Catch the point?—Michigan Advocate.

Yes, we do; but we fear that there are some Methodist Churches near Detroit and Chicago, and other wicked places, in which were a deaf mute to use that wonderful sign, the Methodists would not know what he was about. Of course, in this neighborhood we have no such Churches.—Pittsburg Advocate.

But while yours might understand "that wonderful sign," would they look with apparent surprise and disapproval at others, whose religious joy might break out in a hearty "Amen" or "Bless the Lord"? We hope not.

There are two Methodist Episcopal Churches in the United States, one being technically and legally distinguished from the other by the word "South" appended to its title. Each of these Churches now has a Bishop Fitzgerald. Will the last accession to the episcopal title and rank adopt and use the same word to distinguish himself and his Church relation from the other Bishop Fitzgerald? We might become accustomed to the use of Bishop Fitzgerald South. We love both Fitzgeralds, and that affection knows no Mason and Dixon line.—Northwestern Advocate.

In hearing their names confusion may sometimes arise but in reading them the big G in the middle of your Bishop's name is ample distinction. Possibly ours in familiar conversation may even be called Bishop "Fitz," but the line must be drawn against writing his name with a capital G in the middle.

The Best Result.

Every ingredient employed in producing Hood's Sarsaparilla is strictly pure, and is the best of its kind it is possible to buy. All the roots and herbs are carefully selected, personally examined, and only the best retained. So that from the time of purchase until Hood's Sarsaparilla is prepared, everything is carefully watched with a view to attain the best result. Why not try it?

WILLING WORKERS.

Week ending June 14.
J. S. Clower, \$1.50; A. M. Robert son, 1.20; W. H. H. Oyler, 50c; T. A. Graham, 1.50; F. E. Taylor, 1.00; M. M. Smith, 1.00; F. C. Sterling, 1.00.

NATIONAL EDUCATIONAL ASSOCIATION

St. Paul, Minn., July 4th to 14th.

For the above occasion the St. Louis, Iron Mountain and Southern R'y will sell from all coupon offices in the State, Excursion Tickets to St. Paul and return at greatly reduced rates. Tickets on sale June 30 to July 6, limited to October 1 returning. For further information, call on or address company's nearest agent, or H. C. Townsend, G. F. & T. A., June 18-3t. St. Louis, Mo.

Quarterly Meetings.

Jonesboro Dist.: M. M. Smith, P. E.; third round.—Buffalo Island miss, July 5; C. Vanhook and Harpersburg sta, 12, 13; Hickory Hill, 14, 15; Fayetteville, 16, 17; Paragould, 18, 19; Jonesboro sta, 20, 21; Jonesboro miss, 22, 23; Marion ct, 24, 25; Lake City miss, 26, 27; Hickory Hill, 28, 29; Galesburg, 30, 31; Lenoir, 32, 33; Shiloh ct, 34, 35; St. Francis ct, Oct. 1, 2.

Local preachers will please be present at this Quarterly Conference with their written report, to have their licenses renewed and characters passed.

Morrilton Dist.: V. V. Harlan, P. E.; third round.—Cadron ct, at Hickory Ridge, June 28, 29; Perryville miss, at Cherry Hill, July 6, 6; Morrilton ct, at Sunnyside, 8, 9; Morrilton miss, at Jon Valley, 10, 11; Conway sta, 12, 13; Conway miss, at Gold Creek, 14, 15; Morrilton miss, 16, 17; Paragould miss, at New Tennessee, 18, 19; Conway miss, at New Sisco, 20, 21; Clinton ct, at Pleasant Grove, 22, 23; Bee Branch miss, Steele's Chapel, 24, 25; Quitman sta, 26, 27; Quitman ct, at Camp grounds, 28, 29; Archey miss, 30, 31.

Missionary mass meetings will be held at Clinton, June 24-26; Springfield, 27-29; Perryville, July 4-6; Quitman ct, at Camp grounds, Aug. 24; Conway, Sept. 26-28; Morrilton, 29-31.

BATESVILLE DIST. Third round. Geo. M. Hill, P. E.—Batesville sta, July 5, 6; Jamestown ct, 12, 13; Evening Shade ct, Conf. 8 o'clock, a. m. 16; Sulphur Rock, 17, 18; Bethesda, Aug. 5, 6; Malbourne, 7, 8; Newberg, 19, 20; Viole, 21, 22; Camp, 30, 31; Mammoth Springs, Sept. 6, 7; Ash Flat, 13, 14; Salem, 20, 21; Cedar Grove, 27, 28; Myntain View, Oct. 4, 5; Oil Trough, 11, 12.

MONTICELLO DIST. H. C. McKinnon, P. E.; third round.—Hickory Grove ct, at Lyndale's ch, July 5, 6; Mt. Pleasant ct, at Green Hill, 12, 13; Warren sta, 19, 20; Hamburg sta, 26, 27; Lacey ct, at Union Ridge, Aug. 2, 3; Selma ct, at Star City, 9, 10.

CLARKSVILLE DIST. D. J. Woens, P. E.; part third round. Alma, June 21, 22; Chester and Pleasant Grove, 24; Cove City, June 28, 29; Ozona, at Woodcut Low trap, July 6, 6; Cassville, at Mt. Liberty, 8; Lenoir at Knoxville, 12, 13; Clarksville ct, at Antioch, 19, 20.

HELENA DIST. M. B. Umsted, P. E.; third round. Howell and Cotton Plant, June 7, 8; Marianna sta, 14, 15; Forrest City sta, 16; Wheeler ct, 21, 22; Brinkley and Clarendon, 23, 24; Brinkley ct, 25, 26; Willsburg miss, July 5; Collet, 7; Helena sta, 12, 13; LaGrange ct, 18; Wynne and Haynes, 19, 20; Cypress Ridge ct, at DeVine ct, 26, 27; Holly Grove ct, Aug. 8, 4; Spring Creek ct, 9, 10; LaConia ct, 16, 17.

CAMDEN DIST. H. H. Watson, P. E.; third round. Stephens, at McNell, June 7, 8; Camden ct, at Silver Springs, 14, 15; Atlanta ct, at Atlanta, 21, 22; Fayetteville, 23, 24; Ouachita, at Masoria, July 5, 6; Carolina, 12, 13; Bright Star, 19, 20; Buckner, at Mt. Ida, 19, 20; College Hill, 25, 26; Bearden, at Pleasant Grove, Aug. 2, 3; Hempton, at Thornton, 8, 9; Masoria, at Liberty, 17, 18; Lapile, at Hillsboro, 23, 24; El Dorado, at Lisbon, 30, 31; Camden sta, Aug. 23, 24; Magnolia sta, 30, 31.

LITTLE ROCK DIST. E. N. Watson, P. E. Third round. Winfield Memorial, June 7, 8; Ashbury, 7, 8; Hazen and DeVal's Bluff, at Hazen, 14, 15; Benton sta, 21, 22; Bryant ct, at Pleasant Hill, 21, 22; Hickory Plain, at Hickory Plain, 23, 24; Des Arc sta, July 5, 6; Lonoke sta, 12, 13; Carlisle ct, at Zion, 19, 20; Mablevale, at Geyers Springs, 26, 27; Collegeville, Aug. 2, 3; Benton, 9, 10; England, 10, 11; Malme, 16, 17; Watnessau, 18, 19; First Chu ch, Little Rock, 30, 31; Austin ct, Sept. 6, 7.

FAYETTEVILLE DIST. F. S. Johnston, P. E.—Third round. Bentonville sta, May 24, 25; Bentonville ct, at Elmwood ch, 31, May 21, June 1; Robinson ct, at Robinson, June 7, 8; Elm Springs ct, at Grandview, 14, 15; Springdale and Rogers, at Springdale, 15, 16; Clifty miss, at Rocky Branch, 21, 22; Bloomfield ct, at Fairmount, 23, 24; Fayetteville sta July 5, 6; Goshen ct, at Hindsville, 12, 13; White River miss, at Combs' chapel, 18, 19; Wellington ct, at Zion, 26, 27; Cedar F. ch, at Hebron, Aug. 2, 3; St. Paul miss, at Hebron, 6; Prairie Grove ct, at Sulphur Springs, 9, 10; Booneboro ct, at Bethel, 11, 12; Klinton miss, at Bethel, 16, 17; Huntsville ct, at McConnell's Chapel, 23, 24.

DARDANVILLE DIST.—Third Round.—G. W. Boyls, P. E.—Russellville sta, May 31, June 1; Dover ct, at Boiling Spring, 7, 8; Wills Springs sta, 14, 15; Appleton miss, at Happy Bend, 21, 22; Atkins ct, at Cov, 23, 30; London miss, at Knixon school house, July 5, 6; Dardanelle sta, 12, 13; Dardanelle ct, at Danville, 19, 20; Dardanelle ct, at Center ville, 26, 27; Prairie View ct, at Prairie View, Aug. 2, 3; Maryville miss, at Macedonia, 9, 10; Rover ct, 16, 17; Gravelly Hill miss, 23, 24; Walnut Tree, 30, 31.

WATKINS DIST. Third round. T. H. Wore, P. E.—Prescott, May 31, June 1; Lockesburg, June 7, 8; Dallas, June 14, 15; Potter, 18, Cove, 21, 22; Washington, 23, 24; Fulton, July 1, Centre Point, 6; Nashville, 12, 13; Poynterville, 12, 13; Little River, 19, 20; Richmond and Rocky Comfort, 21; Wallaceburg, 26, 27; Corinth, August 2, 3; Saine, 9, 10; Chapel Hill, 16, 17; Hope, 23, 24; Eumett, 30, 31.

NEWPORT DIST. F. E. Taylor, P. E.—Third round. Reyno ct, July 5, 6; Corning ct, July 13, 14; Rebohos & Reyno sta, July 12, 13; Pocahontas ct, July 19, 20; Newport ct, July 26, 27; Warm Spring Miss, July 30, 31; Walnut Hill ct, Aug. 2, 3; Walnut Ridge & Foxman Aug. 9, 10; Newport sta, 17, 18; Anvers sta, Aug. 16, 17; Ansonport sta, Aug. 23, 24; Tucker man ct, Aug. 24, 25; Forta ct, Aug. 30, 31; Hoxie miss, Sept. 6, 7; Black Rock and Imboden, 13, 14; Calamine ct, 29, 30; Smithville ct, 27, 28.

ARKADELPHIA DIST. J. R. Moore, P. E. Third round.—Lono ct, June 7, 8; Terra Noir, 14, 15; Arkadelphia, 18; Gurdon and Beirne, 21, 22; Clark, 26; Crystal Springs, 28, 29; Emily, 29, 30; Mt. Ida, July 1, 2; Social Hill, 6; Okolona, 8; Murfreesboro, 15; Hot Springs sta, and miss, 19, 20, 21; Malvern, 23; Hot Springs ct, 26, 27; Mountain Valley Aug. 2, 3; Princeton, 9, 10; Tulip, 11, 12.

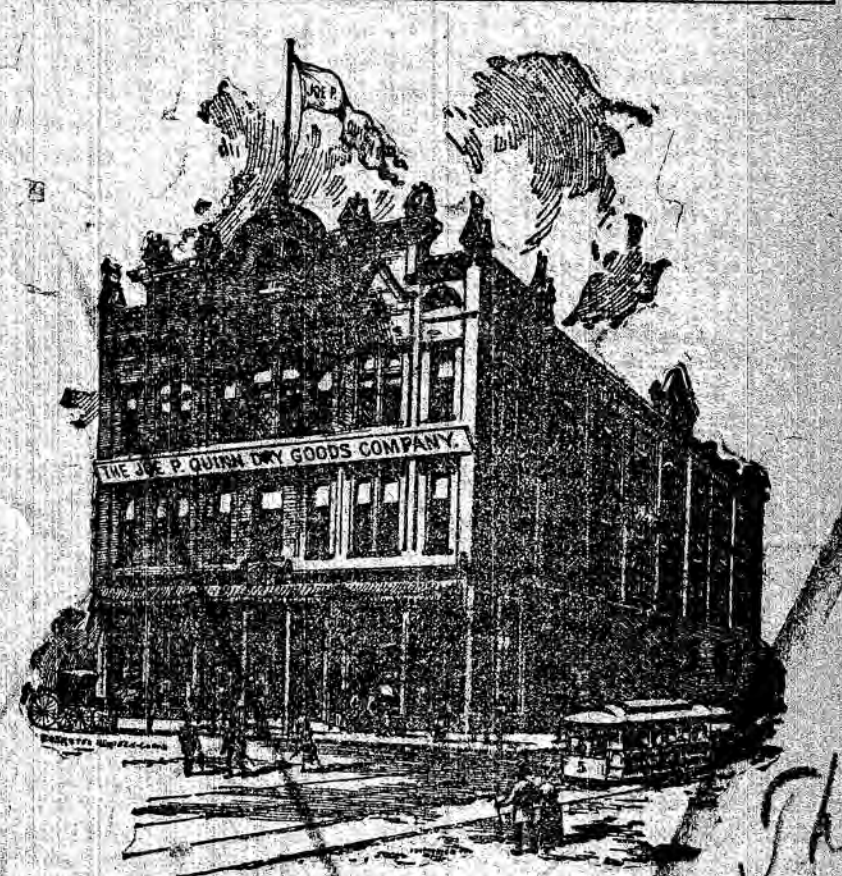
Please, brethren, have the Church records and registers at the Quarterly Conferences. This is the hard season of the year. Let the stewards be faithful and the Church liberal.

MANY FOOLISHLY Suffer Untold Agony From Headache, Sick-Headache, Constipation, Sour Stomach, Dizziness, Bilious Attacks, Dyspepsia, Indigestion, and from many other troubles arising from a Torpid Liver and derangement of the Bowels.
STOP RAMON'S TONIC LIVER REGULATOR.
It is a perfect remedy. It contains no mineral substance, but is purely Vegetable, and may be used by children or the most delicate of people.
It is a specific remedy for all of the above troubles. Price only 50cts. & \$1.00. Ask your druggist for it.
If you will SEND us your name and address on a postal card, we will send you FREE sample & handsome picture.
BROWN MFG CO., Proprietors of RAMON REMEDIES.
GREENEVILLE, TENN.
RAMON'S RELIEF cures Neuralgia, Headache, Sour Stomach, Dizziness, Bilious Attacks, Dyspepsia, Indigestion, and from many other troubles arising from a Torpid Liver and derangement of the Bowels. Price, 25c. & 50cts.

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Female College.

THIS IS THE SCHOOL in which to educate your daughters.
IT IS LOCATED in the charming and healthful BLUE GRASS REGION of central Kentucky, where there is no malaria, and where girls from the South and Southwest usually improve in health and mental vigor and accomplish more than they can at home.
THE SCHOOL IS THOROUGHLY modern and progressive, having a most excellent course of study in Music, Art and the Business, as well as in the Literary department.
THE DISCIPLINE is like that of a well regulated family.
BOARD IS EXCEPTIONALLY GOOD.
THERE ARE FIFTEEN FIRST-CLASS TEACHERS and three efficient ladies in the domestic department, all of whom look after the welfare of our pupils.
PUPILS WERE PRESENT from ten States the past year, numbering two hundred and twelve in all.
RAIL ROAD and TELEGRAPH connection with all parts of the country. Send for Catalogues to PROF. W. C. FARHAM, Benton, Ark., who is canvassing Arkansas and Texas, or to

REV. CADESMAN POPE, Pres't,
MILLERSBURG, KY.



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ONLY ONE PRICE, And the lowest marked price For Everything.

Goods Exchanged or Money Refunded. We Pay no Commissions and Give no Discounts. Friends, Clergymen and all Others Must Submit to the Same Square-dealing Principles of Trading.

WE FIND IT PAYS to treat ALL CLASSES ALIKE and serve up excellent quantities of COMMON CIVILITY to PLEASE LOOKERS AND BUYERS.

Sample will be forwarded to any address on application and on orders amounting to \$10.00 or more, we will pay Express charges to an Express office on the lines of railroad in this State.

JOE P. QUINN & CO.,

Main & 3d Sts. - - - Little Rock, Ark.

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BOND'S PHARMACY,

PLEASANT MEDICINES.
(Not Patented.)
The Charm Chili Cure, Tasteless.
The Charm Liver Pills, Vegetable.
The Charm Diarrhoea Cordial.
The Charm Worm Expeller.
The Charm Arnica Liniment.
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The Charm Iron Tonic.
All pleasant to the taste.
COR. 5TH & MAIN, LITTLE ROCK, ARK.
Manufacturers and Dealers in ALL
FAMILY MEDICINES AND MEDICAL SUPPLIES.
We guarantee satisfaction in the use of the Charm Remedies. We make them in our own laboratory, and their merit has been proved by many years experience. Write for further information or call on us at the old stand.

ARKANSAS METHODIST.

WEDNESDAY, JUNE 18, 1890.

CHRISTIAN LIFE.

THE DAY OF SATISFACTION.

BY THE LATE REV. MORRIS BONAR, D. D.
When I shall wake on that fair morn of morn.

After whose dawning ever night returns,
And with whose glory day eternal burns,
I shall be satisfied.

When I shall see Thy glorious face to face,
When I shall see Thy glorious face to face,
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the nursery. Think of your big baby a little. Dance him about a bit; call him pretty names; laugh at him now and then. It is only the first baby that takes up the whole of a woman's time. Five or six do not require nearly so much attention as one. But before then the mischief has been done. A house where there seems no room for him, and a wife too busy to think of him, have lost their hold on that so unreasonable husband of yours, and he has learned to look elsewhere for comfort and companionship. From Jerome's "Idle Thoughts of an Idle Fellow."

A STORY OF STRENGTH.

The Bible is like a vast orchard, where precious fruit is often hidden behind the leaves. The story of Jabez—if you turn it out from under the leaves—has many a golden teaching. It teaches us not to be frightened by present troubles, or cast down by to-day's discouragements. Every true, deep, Christian life begins in griefs over sin, and in sharp conflicts with temptation. A religion that has too easy a birth seldom grows into a strong, victorious Christ-likeness; he who never weeps over sin, will never sing for joy, or chant harvest-hymns over full sheaves of blessings. The enterprising also that cost us the most anxiety and toil and self-denial are those that, like Jabez, "enlarge their border," and yield the after-crops of large results. There may have been some wet eyes up in that prayer-room in Jerusalem, where the little band met after their Master had left them; they were sowing in tears, to reap with joy before the next day's sun went down. Never despair of a good cause! Never despair of a great heaven-directed reform, even when the powers of hell are striving to strangle it. Never despair of a child. The one that fills you with most solicitude, and occasions your most fervent prayers, may yet gladden your life with joys beyond your highest hopes. Never despair of a soul, as long as you can plead with God for that soul or strive to bring it into a full view of Christ. Let us all learn that God is ten thousandfold wiser and more far-sighted than our poor foolish fears. And also let us never name our children or our good undertakings sorrowful, until we know how they are going to turn out, and what our heavenly father intends to make of them.—Dr. Cuyler.

EXALT THE WORD.

A striking proof of the divinity of the Bible is that it has accomplished so much in the world in spite of the misuse, or non-use, or imperfect use of it by its friends. Who doubts that Christian character would be far richer, and church activities tenfold more successful, if Christians generally would put in practice the most familiar suggestions concerning the use of the Word of God? I submit these: 1. Read the Bible regularly every day; 2. As nearly as possible at a fixed hour; 3. Alone in your room; 4. Never when in haste; 5. The morning is the best time, but if you have found no other opportunity during the day, take time immediately before retirement at night; 6. Read in course; 7. Select, in addition, from any part of the Bible, such passages as you especially need; 8. From time to time read largely—several chapters, or a whole epistle or other book at a sitting; in this way give your Bible a chance to pour into your soul its great tides of truth; 9. Above all, read devoutly, as for your soul's life. Prayer is the key that unlocks the Word.

Two things have often struck thoughtful observers of the religious life: the maturest saints are the most saturated with the Bible, and those who read it most love it best, and find the most in it that is fresh and new. In my early ministry I had occasion to visit an aged man who had been for many years bed-ridden. His spiritual life was constantly fed from the perennial fountains, and I always found him serene and often triumphant. One day I found him with a large copy of the Psalms in his thin, white hands, and said to him: "Father Knapp, you do not seem tired of the Word." "Tired of the Word?" he answered, "no indeed. I have read the whole Bible through sixty-seven times, and am now as far as the Psalms in my sixty-eighth reading of it, and I declare to you, pastor, I have found more in it that is fresh and new this

time than ever before." Truly, "Thy testimonies are wonderful." By some means, by all means exalt the Word. "Wisdom is the principal thing; therefore get wisdom." Exalt her and she shall promote thee.—Bishop Foss, in Sunday-school Times.

FOR NERVOUS EXHAUSTION.

Use Horsford's Acid Phosphate.

Dr. H. C. McCort, Algona, Ia., says: "I have used it in cases of dyspepsia, nervous exhaustion and wakefulness, with pleasant results. Also think it of great service in depressed condition of the system resulting from biliary disengagement."

OUR YOUNG FOLKS.

A CHAT WITH GIRLS.

It is just because of the things I missed knowing in my girlhood, that I want to have a chat with you dear girls. Some of you have busy, weary mothers who have never learned the blessedness of living with you instead of for you; some of you have none, and to you all my heart goes out in warmest affection and sympathy.

Not for what you are now, for I may not know that, but for what you may be, for the possibilities you hold in your hands.

I hope you will understand why I have chosen to speak to you first of your personal appearance.

I know "the spirit is more than raiment," and yet as in a difficult and intricate problem, the first self-evident facts are used as the foundation, so must we give due deference to the "outward and visible sign."

I would not have you over nice or fastidious, but I would wish you to be dainty. Why? Because it is elevating, refining and ennobling; because it will cultivate your ideas to a liking of beautiful things—that we may have in this life if we will.

Because, too, of the benefits others will receive, even if unconsciously, from seeing often before him a bright, tidy, dainty little woman, who is desirous of making the best of what she has.

Scrupulously perform each duty of the toilet necessary to make you absolutely clean; you will soon grow to enjoy the incomparable comfort of knowing you are clean throughout from dainty ears to feet, and from undergarments to pocket handkerchief.

Be neat, too about your own private room. Take pride in knowing that closets and bureau drawers will at any time bear close inspection.

In buying new clothing make a strong effort to get the best, even if you have to darn and mend the old a little longer to wait for more money. You will find it the best economy in the end. A strong point, too, is to select pretty, becoming colors. So much depends on a girl's taste in dress, that it is really worth while to attach a little importance to it. No one denies that personal beauty appeals very strongly to most natures, and it is only natural and right that girls should desire to look as well as may be. God made the world beautiful; let us follow his footsteps by showing a proper amount of interest, unstung by vanity, in our personal appearance.

If the dress is but calico, it may be durable, and of fast and becoming color. Then if daintily and becomingly made, the effect is all that could be desired. The same degree of care is necessary in working with better and richer materials. Be sure to have them becoming and well made and of durable material.—Woman's Work.

TYING UP HIS DOG.

Willie was asleep and Dan was lonely. Willie is the minister's son; Dan is his dog. It was Sabbath morning and every one was at church but these two friends. It was warm and sunny, and they could hear the good preaching, for their house was next door to the church.

"Dan!" said Willie, "it is better here than in church, for you can hear every word, and don't get prickles down your back as you do when you have to sit up straight."

In some way, while Willie was listening he fell asleep.

Dan kissed him on the nose, but when Willie went to sleep he went to sleep to stay, and did not mind trifles. So Dan sat down with the funniest look of care on his wise, black face, and one ear ready for outside noises.

Now the minister had for his subject, "Daniel." This was the name

he always gave Dan when he was teaching him to sit up and beg, and other tricks. While the dog sat thinking, the name "Daniel" fell on his ready ear. Dan at once ran into the church through the vestry door. He stood on his hind legs, with his forepaws dropping close beside the minister, who did not see him, but the congregation did. When the minister shouted "Daniel!" again, the sharp bark said, "Yes sir," as plainly as Dan could answer.

The minister started back, looked around, and saw the funny little picture; then he wondered what he should do next, but just then through the vestry came Willie. His face was rosy from sleep, and he looked a little frightened. He walked straight toward his father, and took Dan in his arms, and said: "Please, 'scuse Dan, papa. I went asleep, and he ran off away." Then he walked out with Dan looking back on the smiling congregation. The preacher ended his sermon on Daniel as best he could; but then he made a resolve, if he ever preached again on the prophet Daniel, he would remember to tie up his little dog.—Our Little Ones.

SOWING A NAME.

We have seen a young child express the greatest surprise and delight on discovering in a flower-bed its name written in the green of young plants, the seed of which had been sown in that form by a fond father or mother. But by and by, dear children, you will see your name or character, as it has been planted by yourself, springing up in the opinion people entertain of you, and it will be exactly as you have sown it. Be careful, then, how you sow. Do not spoil your name by sowing foolishly or wrongly. Remember every word and action is a seed put in, which will surely spring up and constitute your name in the world.—Buffalo Christian Advocate.

A man who has practiced medicine for 40 years, ought to know salt from sugar; read what he says:

Toledo, O., Jan. 10, 1887.
Messrs. F. J. Cheney & Co.—Gentlemen:—I have been in the general practice of medicine for most 40 years, and would say in all my practice and experience have never seen a preparation that I could prescribe with as much confidence of success as I can Hall's Catarrh Cure, manufactured by you. Have prescribed it a great many times and its effect is wonderful and I would say in conclusion that I have yet to find a case of Catarrh that it would not cure, if they would take it according to directions.

Yours truly,
L. L. GORSUCH, M. D.
Office 215 Summit St.
We will give \$100, for any case of Catarrh that can not be cured with Hall's Catarrh Cure. Taken internal ly.

F. J. CHENEY & CO., Props., Toledo, O.
Sold by Druggists, 75¢.

The best preparation for the future is the present well seen to.

CATARRH.

Catharrh, Deafness, Hay Fever. A New Home Treatment.

Sufferers are not generally aware that these diseases are contagious, or that they are due to the living parasites in the lining membrane of the catarrhal tubes. Microscopic research, however, has proved this to be a fact, and the result of this discovery is that a simple remedy has been formulated whereby catarrh, catarrhal deafness and hay fever are permanently cured in from one to three simple applications made at home by the patient once in two weeks.

N. B.—This treatment is not a snuff or an ointment; both have been discarded by reputable physicians as injurious. A pamphlet explaining this new treatment is sent free on receipt of stamp to pay postage, by A. H. Dixon & Son, 537 and 539 West King Street, Toronto, Canada.—Christian Advocate.

Sufferers from Catarrhal troubles should carefully read the above.
Dec. 18 89 1yr

OAK LAWN HERD.

Headed by Turbigo 18308, son of the great Tormentor 1803, sire of 21 descendants in the 14th line. In my herd will be found descendants of this celebrated bull, also Dixon's Broom Poles 18085, LeBrocq's Price 1800, Comas and other noted Jersey Cows and Holsteins for sale of the best butter families. All acquainted.

JAMES T. HENDERSON, Auvergne, Ark.

LOUIS C. LINCOLN. JAS. S. DAVENPORT.

LINCOLN & DAVENPORT,

ATTORNEYS AT LAW

AND

REAL ESTATE AGENTS,

CONWAY, ARKANSAS.

Have for sale 700 town lots and improved property in the growing town of Conway, and many desirable farms adjoining.

METHODIST Mutual Aid Association.

Office: 302 Fourth Ave., Louisville, Ky.
Chartered 1880.

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.

certificates of State Insurance Commission, also Special Rates to Ministers. Liberal terms to good agents.

S. C. ALLEN, Sec'y.

J. B. BUTLER, BEN J. TILLAR, Pres't, Sec'y and Treas.

Geo. H. SANDERS, Att'y.

ARKANSAS

Investment and Loan Co

OF LITTLE ROCK.

Capital - \$100,000.

Dealers in Stocks, Bonds and Commercial Paper; negotiates Loans on Real Estate and Collateral Security; buy and sell Real Estate, make investments in all parts of the State, etc.

A Legal Depository for Money.

Accepts the transfer agency, and registry of stocks, and acts as Trustee of mortgages of corporations.

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LITTLE ROCK, ARK.

Jan. 18 89.

1853 Some Information on the Sub-1890

ject of Pianos and

Organs.

Showing Points of Considerable Advantage to Those Interested, or Those About to Be.

One of the first points of consideration is to buy a new Piano or organ. There can be no use whatever in buying a second hand Piano or organ, when new ones are sold so cheap and on such easy payments by the HOLLENBERG MUSIC CO.

Elegant new Pianos from \$250 up; guaranteed five years. New Organs, \$50 and \$80 up; also guaranteed five years, which is all the guarantee given with any Piano. We mention this to show that these are good instruments; something that will last an ordinary lifetime, or as long as any Piano is expected to last. Pianos in Oak, Walnut, Mahogany, Rosewood, etc.

We make no charges for catalogues, terms or estimates. Write to us or call on us. We can give considerable information upon the proper care of, tuning, repairing and exchanging instruments for new ones, and will do so with pleasure.

Our terms of payment ARE SO EASY that people can buy an instrument from us and make payments to suit themselves.

The name has been well and favorably recognized as the leader in this line. FOR THIRTY-SEVEN YEARS, which speaks experience, care, a thorough knowledge of what is the best and what will last longer, and insures our guarantee of satisfaction—MEANS EXACTLY THAT.

Call on or write to

THE HOLLENBERG MUSIC CO.,

117 MAIN ST. LITTLE ROCK.

F. B. T. HOLLENBERG, Manager.

FONES BROS.

WHOLESALE AND RETAIL DEALERS IN

HARDWARE,

Iron, Nails, Cutlery, Axes, Cooking and Heating Stoves,

CARRY IN STOCK THE WELL KNOWN

CHARTER OAK ROSE CITY & RIO GRANDE COOKING STOVES.

Avery & Sons' Plows, Oliver Chilled Plows,

Rubber and Leather Belting,

Ice Cream Freezers and Refrigerators.

Our stock is both large and complete; having a resident buyer in NEW YORK we are enabled to compete with any market.

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M. M. COHN & CO.

Corner Main and Markham Sts.

DRY GOODS,

Dress Goods, Clothing,

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Boots & Shoes, Laces, Valises, Linens, Umbrellas,

Fancy Goods, Etc., Etc.

Boys' and Children's Clothing a Specialty.

LADIES' FINE SHOES.

Corner Main & Markham Sts.

202 Samples Sent on Application.



ONE ENJOYS

Both the method and results when Syrup of Figs is taken; it is pleasant and refreshing to the taste, and acts gently yet promptly on the Kidneys, Liver and Bowels, cleanses the system effectually, dispels colds, headaches and fevers and cures habitual constipation. Syrup of Figs is the only remedy of its kind ever produced, pleasing to the taste and acceptable to the stomach, prompt in its action and truly beneficial in its effects, prepared only from the most healthy and agreeable substances, its many excellent qualities commend it to all and have made it the most popular remedy known.

Syrup of Figs is for sale in 50c and \$1 bottles by all leading druggists. Any reliable druggist who may not have it on hand will procure it promptly for any one who wishes to try it. Do not accept any substitute.

CALIFORNIA FIG SYRUP CO.
SAN FRANCISCO, CAL.
LOUISVILLE, KY. NEW YORK, N.Y.

M. G. MARSHALL, D. D. S.

LITTLE ROCK, ARK.

DR. J. M. HILL.

Operates for Piles or Hemorrhoids, Fistula in Ano, Ulcers, Fissures, and all diseases of the Rectum. Guarantees a cure in every case of Piles without pain or hindrance from business. Names of parties cured, furnished at office corner Main and Second Streets, over Hall & Matthews', Little Rock. Office hours (daily, except Sundays) 9 to 12 a. m., 1 to 4 p. m.

Consultation Free. Patients can come from almost any part of the State, receive treatment and return same day.

April 24 '87.

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(Successors to Thomas Cotton Press Work)

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MANUFACTURE THE CELEBRATED



One where a twelve-year-old boy can do as much baling as two men with old style Press. In addition, manufacture Cotton Elevators, to handle cotton from wagons or stalls to gins, which is very simple and durable. We also do general Foundry and Machine Work for the public, keep our own teams to haul to and from depot, and make no charge. Write for Descriptive Pamphlet.

RHEUMATISM CURED!
Hunnicut's Rheumatic Cure
Has stood the tests of thousands, and has proved itself a never-failing and infallible remedy for the cure of RHEUMATISM AND KIDNEY DISEASES. It is a
SUPERLATIVE TONIC, builds up the shattered system, and cures disease by removing the cause. Send stamp for book, full of certificates of remarkable cures.
HUNNICUTT MEDICINE CO., Atlanta, Ga.
Mrs. of Hunnicutt's Throat and Lung Cure, for the cure of Bronchitis, Coughs, Asthma, Colds and Consumption.

\$1 Music Books \$1

Modern Classics (Piano Music for advanced players). **Modern Juvenile Classics** (Easy Piano Music). **Modern Soprano Songs** (By the best Foreign Composers). **Modern Vocal Duets** (Every piece in this collection is a gem). **Fifty Bass Songs** (Convenient pocket edition). **Song Recital Album** (A fine collection for different voices). **Selected Sacred Songs** (The best of the best). **Practical Anthems** (A fine collection by practical writers). **Palmieri's Theory of Music** (An invaluable book for every student of music). **The Great Tone Poets** (Short sketches of the great Composers). **The College Minstrel** (A splendid collection of Songs arranged for Male Voices). **Zante** (An Operetta by H. P. Danks). **The Condoliers** (Gilbert and Sullivan's latest and most popular work).

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Operates for Piles or Hemorrhoids, Fistula in Ano, Ulcers, Fissures, and all diseases of the Rectum. Guarantees a cure in every case of Piles without pain or hindrance from business. Names of parties cured, furnished at office corner Main and Second Streets, over Hall & Matthews', Little Rock. Office hours (daily, except Sundays) 9 to 12 a. m., 1 to 4 p. m.

ARKANSAS METHODIST.

WEDNESDAY, JUNE 18, 1890.

OBITUARIES.

THOMAS.—H. Clay Thomas was born Nov. 18, 1862, joined the M. E. Church, South, in 1888, and died at his sister's, near Forrest City, Ark., May 8, 1890. Brother Thomas was in many respects an exemplary young man, kind-hearted, industrious, with a sense of honor and self-respect. His connection with the Church, though short, his religious life brief, yet the general tenor of his life indicated his consciousness of personal responsibility, and he endeavored to conform himself to the spirit and teachings of the gospel of Christ. Having met the condition of salvation by repentance and faith, we rejoice in the assurance that while we might mourn his death, and sorrow because he is not, he rests in peace, and is "Where the wicked cease from troubling and the weary are at rest."

De View, Ark. N. E. SKINNER.

SHARP.—Died of pneumonia, May 26, 1890, Sister Susan J. Sharp (nee Yager), in great peace, at her home in Sharp county, Ark. Sister Sharp professed religion in the Fall of 1887, under the ministry of Brother W. E. Southworth, and joined the M. E. Church, South, and lived a consistent member until transferred by death to the Church triumphant. She leaves a husband and three children to mourn their loss, besides father and family, and goes to join the two children who had preceded her to the heavenly land. While she was a great sufferer she bore it patiently. She was conscientious to the last, and said the religion that comforted through life sustained her in the hour of death. May God bless the bereft husband, care for the orphan children, and may family and friends take the advice and counsel she gave, and finally be gathered home an unbroken family in heaven. J. R. EDWARDS.

ROGERS.—George W. Rogers was born in Marion county, Tenn., in 1843, and removed with his father to Arkansas in 1869; was married to Milly Howard of Lawrence county, and died in Sharp county March 11, 1890. He professed faith in Christ in 1860 under the ministry of the lamented Ben Hall, and united with the M. E. Church, South, and lived a useful life until death. He leaves a wife and eight children to mourn their loss. Bro. Rogers was an untiring worker in the Church, serving the Church as steward and class-leader and Sunday-school superintendent. The last named was his delight. He is greatly missed in the community and Church. Besides his own family he leaves five brothers and three sisters. May they courageously follow the counsel and example of their loved one until they become an unbroken family in heaven. May they, like him, be faithful to their stewardship until Christ shall say, well done, good and faithful stewards. J. R. EDWARDS.

WHITE.—Sister E. E. White, wife of A. J. White, was born August 13, 1851, professed religion in the year 1870, and joined the M. E. Church, South, the same year. She remained a true, consistent member till her death, which occurred at her home in Springdale, May 30, 1890. She was the mother of four children, two boys and two girls, two of whom preceded her to the better world. Marvin, a very bright little boy, was the last to go, and but a short while before his mother. Sister White was never well afterwards. Though she had all the attention a faithful husband and friends, with the attention of the best medical skill, death claimed her as his victim. She died of that dreadful disease, consumption. She was prepared for the call and died as she had lived, trusting in the Lord. The only regret she seemed to have was that of leaving her family. She leaves a husband and two little children. May God bless, uphold and keep them. Weep not for those who die in the Lord. Your loss is her gain. Now as you cannot call her back to you, remember you can go to her. May father and children be faithful till their loving heavenly Father shall call them and they go up to meet those loved ones gone before, and ever remain with the Lord. W. T. LOCKE.

GATEWOOD.—Marthy L. Gatewood was born in Madison county, Ala., Aug. 29, 1820. In 1837 she moved with her parents, William and Jallie Gatewood, to Marshall county, Miss., where she remained with them until their death. She was married to J. W. Gatewood of Desoto county, Miss., in 1857, and the following year she removed with her husband to Lee county, Ark., where she remained till death, which occurred on May 21, 1890. Sister Gatewood professed faith in Christ and joined the M. E. Church, South, in her 27th year, since which time she has been an able and constant worker in her beloved Church. She was among the early Methodist pioneers of Arkansas, and was the sole sustainer of that Church through the dark periods of its early history and the gloomy times of the civil war and reconstruction. Faithful and true, she has endeavored herself to Methodism and to the wide circle of friends throughout Eastern Arkansas. A beautiful and commodious church building standing near her home, to which she contributed largely in its erection and support, will be an enduring monument of her last Christian effort. But her long and brilliant career as a model Christian and a kind and helpful neighbor has closed. God spared her to work and help on his kingdom long after her little family were sleeping under the cold sod of the valley. Last of all the icy fingers of death laid hold upon the vitals of her frail and worn body, it yielded; but that immortal spirit mounted up to the realms of eternal bliss.

"He that believeth shall never die," is the language of our blessed Lord, and I believe that death was (excepting the regret of leaving her two motherless grand-children) the most glorious experience of her life. A sweet change from labor, pain and suffering, to rest and rejoicing—a bidding adieu to her earthly friends to join in that perpetual reunion of her family beyond this vale of tears. To the bereaved friends we extend our sympathy and prayers.

HER PASTOR.

WILLIAMS.—Jessie Williams, Sr., was born in Tenn., March 27, 1813, and died at the home of his son near Quitman, Ark., March 22, 1890. He professed religion late in life at a Sunday evening prayer meeting. He led a "quiet and peaceable life"—ever a lover of sincerity and truth. For several months before his death he was extremely feeble, but calm, quiet, patient through all. During his last illness he expressed a desire to depart and be with Christ. It was not our privilege to be with him in his last illness. Our father is no longer with us and we are left in sorrow, but "while earth weeps over his departure heaven shall rejoice in his coronation." Son.

YATES.—M. J. Yates was born in Dyer county, Tenn., July 21, 1847, and moved with her parents to Hot Springs county, Ark., in 1849. She was married to T. Yates who died leaving her to battle with the difficulties of this life and raise two children, a son and daughter. She professed religion in 1868 and joined the M. E. Church, South, lived a member of the same up to the date of her death May 26, 1890. Sister Yates had been a great sufferer for more than a year with that dreaded disease consumption. The writer visited her first in March, prayed with her, found her faith firmly staid on God. A few days before her death by her request I preached for her. She said to me as she died many others, she had no fears of death, she only regretted to leave her children. Christians only die triumphantly. O that we may all live, that our death may be as Sister Yates' was. J. W. VANTREASE, P. C.

BROWN.—Little Ezra, son of Sister Antonette Brown, was born April 24, 1875, at Natural Steps, Ark., and died May 15, 1890 at North Point, Ark., with that dreaded disease Scrofula after twelve years of affliction, having not seen a well day since he was two years of age. He professed religion and joined the Methodist Church, South, at camp-meeting at the Mamelle Camp-ground last year. Bro. Ezra was an obedient child and submissive to the Master's will in all things, and bore his afflictions with Christian fortitude. He always was at his place in the Sunday-school and repeated his verse in response to his name and had his lessons well as the writer was connected with the Sunday-school at his home last year. We have named our new church in honor to his name, his mother having deeded the land to the M. E. Church, South, but he never lived long enough to join us in the opening of this year's Sunday-school. He was conscious to the last and gave directions concerning his burial and wanted to be buried beside his brother Willie, who preceded him, and wanted to have singing and prayer, but regretted to leave his mother, and on his last visit to his sisters, requested if he grew worse that they come, as he knew his end was drawing near. Thus the idol of the family was taken, but thank God, Jesus says of such the kingdom of heaven. God bless the parent and brothers and sisters and relatives. He is waiting and watching for you, the gate stands ajar—may you all enter there to be reunited an unbroken family, where parting is no more.

C. S. BENE.

North Point, Ark.

BROWN.—We your committee appointed to draft resolutions respecting the death of Brother Thomas G. Brown submit the following:

Thos. G. Brown was born in Tenn., on March 6, 1832; was married to Mary Savage in 1841, moved to Mo., and stayed part of one year, and moved to Independence Co., Ark., in the fall of 1843; was made a Mason in Byers Lodge No. 85, located then at Grand Glaze and became a member of Cedar Grove Lodge, No. 136 in 1859, and departed this life February 10, 1890.

Resolved 1. That in the death of Thos. G. Brown Cedar Grove Lodge has lost one of its most worthy, faithful, attentive and highly esteemed members.

2. That in his death the community has lost one of its best citizens, ever ready to dispense charity with a liberal hand.

He has built a living monument by his care and devotion to orphanage by taking into his own family a motherless babe and watching over her through childhood and young womanhood, and lived to see her happily married and become a Christian mother, Mrs. Nannie Blankinsip.

3. That in his death, his family has lost its worthy head, his wife a loving kind and affectionate companion, and his children a devoted kind and indulgent father and counselor.

4. That we deeply deplore our loss and that we will strive to follow his good example, and we extend our heartfelt sympathies to his sorrowing widow and fatherless children, and will pray that the God of all grace may sustain them in this trying ordeal.

5. That a copy of these resolutions be spread upon the record of this Lodge and a copy be sent to his family and THE ARKANSAS METHODIST for publication.

6. That this Lodge wear the usual badge for thirty days.

Done by order of Cedar Grove Lodge May, 1890.

J. H. PUTNAM } Com.
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A. P. SARRIN }

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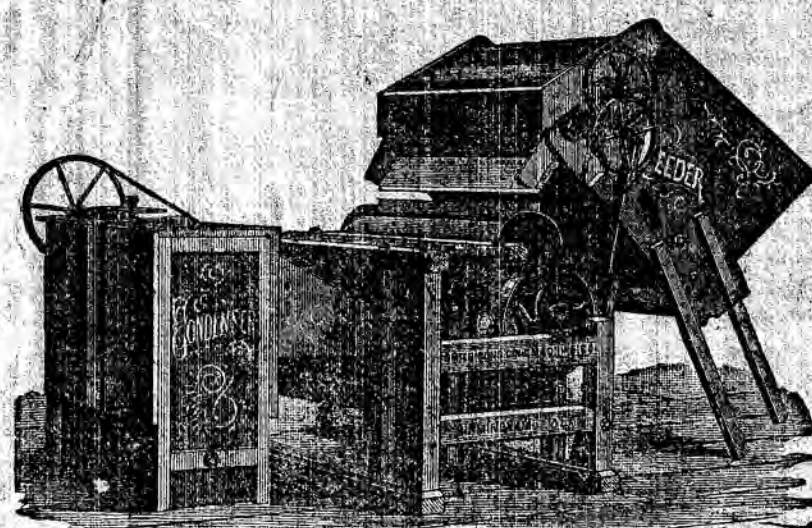
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