

The Arkansas Methodist.

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

BY BENNETT & THORNBURG.

"Speak thou the things which become sound doctrine."

TERMS IN ADVANCE.
One Year, \$1.00. To Preachers, 75c.

VOL. IX.

LITTLE ROCK, ARKANSAS, WEDNESDAY, JULY 9, 1890.

NO. 11

DISTRICT CONFERENCES

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

District.	Place.	Date.
Washington.	Washington.	June 25.
Canton.	Porter.	June 26.
Little Rock.	London.	July 3.
Arkadelphia.	Okolona.	July 10.
Jonesboro.	Harrisburg.	July 10.
Deleware.	Darville.	July 16.
Batesville.	Evening Shade.	July 16.
Helena.	Holly Grove.	July 16.
Fort Smith.	Warren.	July 17.
Monticello.	Wiley's Cove.	July 24.
Marion.	Rison.	July 30.

DEATH OF MRS. JEFFETT.

DEAR BRO. BENNETT:—Ere this note reaches you I suppose your heart will have been saddened by the intelligence of the death of our dear sister Jeffett, wife of Rev. F. A. Jeffett. During the last session of our Annual Conference or soon after its close her health began to fail, and for six long weary months she suffered the most excruciating rheumatic pain. A few days before her death, the physical machinery that had so long been tried to its utmost tension, relaxed. The presence of the great physician revealed himself to her enraptured vision with Balm of life and bid her pain depart. The Prince of Peace came in to crown the victor's well-fought battle. The spring of heavenly life issued forth its healing streams to the broken hearted mother, sorrowing husband and weeping children, and to the spiritual enrichment of all who witnessed her triumphant march through the gates into the city of the redeemed.

Oh! how our faith and hope are fired with a new impetus as we stand by the bedside of the departing saint and witness the faith that first places herself and then commits mother, husband, children and all into the care of the great heavenly Father, and then with a voice that seems to be baptized with the Divine Father's loving embrace says: "Thy will be done." To give the beauty and symmetry of her Christian life; her patience and fortitude in suffering and the radiance of her victorious death would occupy too much space here; this I suppose will be given in due time by a more worthy pen than mine. Oh! what a rich bequestment to her family, the Church and the world. May God bless and sanctify this visitation of His providence to the spiritual and eternal good of us all.

J. M. TALKINGTON.
Searcy, July 1.

THE BIBLE AND TRAINING SCHOOL OF THE WOMAN'S BOARD OF MISSIONS.

The Woman's Board of Missions received authority from the last General Conference to establish and maintain a Bible and Training School for Foreign Missionaries and other Christian Workers. In accordance with this the Board in annual session, May 21, accepted Dr. Nathan Searcy's munificent donation for that purpose, and obligated itself to comply with the conditions of his offer.

The telegram announcing the acceptance of the Board reached Dr. Searcy when he was dying and he could take no legal steps to secure the gift. His will was made three years ago and contained no mention of the Training School. These facts being known have awakened many inquiries among the friends of the enterprise. In reply to these I have the following letter from Bishop Hendrix:

"MISS HELM:—As Secretary of Home Affairs, charged with the correspondence regarding the Training School, you are authorized by me to announce that the family of Dr. Searcy stand ready to carry out his wishes regarding the Training School the same as he himself would have done had he lived, and that the grounds and \$25,000 which he intended giving will be promptly conveyed as soon as the \$25,000 promised by the other friends of the enterprise are in hand.

Yours cordially,

E. R. HENDRIX.

By order of the Woman's Board the School will be incorporated at once in Kansas City, Mo., with the title, "The Searcy Bible and Training School for Foreign Missionaries and other Christian Workers," and Bishop Hendrix, as President of the Board of Managers and Chairman of the Building Committee, will do all in his power to carry out the wishes of the Board and perfect the plans so wisely begun. It now rests with the Woman's Missionary Society and its friends to secure the speedy establishment of the institution by giving at once and liberally. Over \$12,000 has been collected, and a much larger amount pledged to be paid in annual installments. Let us have the remaining \$12,000 required for the building, that it be not delayed, and the amount necessary to maintain the School by the time it is

opened. Public meetings should be held in the interest of the School, the great need of such training as it proposes to supply explained, and collections taken both in money and pledges. Miss Belle H. Bennett, Richmond, Ky., will receive all funds and furnish information and blanks for promissory notes.

The need of this School is felt in every mission station in the foreign field, and in every city and town in the home land; then for every heart interested in the coming of Christ's kingdom a hand should be outstretched to aid in its establishment, and a prayer offered that it may prove a fountain of living water for the saving of the nations. MARY HELM.
Sec. Home Affairs, W. B. M.

REPORT ON TEMPERANCE.

To the Little Rock District Conference, M. E. Church, South.

We, your Committee on Temperance, beg leave to submit the following report: We deem it unnecessary to advert again to the great and varied evils of intemperance, or reaffirm the attitude of this Conference toward the prohibition issue of the day. It is a source of gratification that the General Conference declared that the Methodist Church is and ever has been a prohibition Church, thereby voicing truly the sentiment of our people, and assuring all the world of the character of the work that may be expected from us in every contest against this giant monster. In so far as it is in the province of this Conference to do so, we hereby ratify that action.

We are gratified to learn that the membership of our Church throughout the District are not only prohibitionists in sentiment and by conviction, but are practical abstainers from the use of intoxicants. In our progressive times, when the broad, sweeping movements of the age follow each other in rapid succession, everywhere quickening the mightier social, political and moral forces, and awakening the slumbering energies of States and nations, for more decisive, if not for the final issue, between good and evil, we deeply deplore the recent interpretation of constitutional law by the Supreme Court of these United States, especially in its application to the transportation of intoxicants among the States. With all the force of Christian emphasis we denounce the unexpected introduction of "original package" houses into our towns that have so long enjoyed exemption from the presence of saloons. While we cannot comprehend the legal philosophy that led to such a construction of Inter-State commerce law we prayfully trust that such fore-stallment of the cherished will, under God, result in good to the temperance cause.

We would earnestly ask our Representatives in Congress to urge and press to finality such legislation as will put a stop to the iniquity growing out of this late decision of the Supreme Court of the United States. Fraternally,

SAMUEL N. BURNS,
T. H. WEBB,
R. N. ROSS,
JAMES BRYSON.

A DISCLAIMER.

MR. EDITOR:—As you do not deem it wise to publish a lengthy article containing a reply to Bro. Burns, and other reasons for opposing "partisanism in the Church," and as Bro. Burns has assumed a position for me, foreign to my real position, which places me in an ugly light before my brethren, I claim the right to enter a disclaimer.

Bro. Burns says: "He seems to labor to make the impression that the real motives of the brethren do not appear in their professions and actions, by strongly, yet darkly, hinting that they are actuated only by the spirit of disaffection and disruption." Again: "He presumes to sit in judgment upon the motives of his brethren." A little more evidence and less assumption, and a sprinkling of argument mixed in with so much assertion, might have succeeded equally as well in convicting me of the charge. And will the Bro. object if I shall use the same inexorable logic (?), i. e., assertion in refuting the charge? I did not "presume to sit in judgment upon the motives of his brethren." Nor did I "labor to make it appear" by strongly, yet darkly, hinting that they are actuated," &c., &c. I said not one word about their "motives." Nor do I see how any one could, by the most rigid and strained effort infer such a thing. I did not, and do not, believe them to be "a set of organized ecclesiastical anarchists," impelled only by bad "motives." I did believe them sincere Christians, and am willing to accord to them the highest and purest motives. It was not

their motives, but the logic of their position—their attitude toward the Church that I opposed. The lick that knocks one down may produce just as great pain, make just as deep a wound, and as ugly a scar when the "motives" are good as when they are bad. I differ with brethren in judgment, policy, methods of operation, &c., without ascribing to them bad motives. Misguided judgment, backed by a zeal prompted and fired by good motives, is calculated to do much damage to a good cause. It was this that I hoped to subvert. I do not wish to prolong a controversy that is distasteful to some of your readers, however much I may regard it as vital to the unity of the Church. But when the Church I love better than life, is assaulted directly or by implication, I claim the right to stand up in her defense.

THOS. H. WARE.
Center Point, July 4.

BETTER EDUCATION FOR MINISTERS.

We do not think that we can possibly be in error when we say that the demand for the more thorough and extensive education of those who are called to preach the gospel is becoming almost universal in our Church. This demand is a healthy sign. It shows increasing intelligence among the people. As long as it keeps itself within proper limits we shall have no quarrel to make with it. On the contrary, we shall take the utmost pleasure in assisting to give it expression through the columns of this paper. But there are some points that must not be forgotten—points that Methodists especially would be foolish to overlook.

The first of these is, that no amount of intellectual training can by itself make an efficient minister of the gospel. Not even the disciplined powers of an Aristotle, if unaccompanied by other qualifications, would fit a man to publish the glad tidings of salvation. For the proper accomplishment of this task, sincerity and depth of character, a genuine religious experience, and a conscious divine call are the chief requisites. The second thing to be noted and asserted is, that in all ages and under all circumstances God has refused to limit himself in the choice of his messengers so to take all or the most of them from the educated classes. "Not many mighty, not many noble" are called to this work. These words embrace the statement, not of an accidental fact, but of a general law. They are as true therefore in our own day as when they were first uttered. We should regard it as but little better than a freak of insanity if the Methodist Church should ever even dream of setting up any high educational test as a condition precedent to entrance upon the itinerancy. We have always been able to find suitable places for men of limited scholarship; and God has always recognized their labors. They have helped more largely than we suppose to make our Church what it now is. To reverse our past policy, which has been so manifest a success, under the inspiration of a mere speculative belief that an altered plan would be more fruitful of good results, would be to throw away the fruits of experience, and to venture into the dark. Especially ought we to hesitate at this point when we consider the fact that the staid and sober Presbyterian Church, which has always heretofore insisted upon the classical training of all her ministers, is now seriously debating the propriety of allowing sensible and godly men who are acquainted only with English letters to receive ordination, or at least to perform many of the functions of the ministerial office.

These things premised, there are also some other facts worthy of our attention. It costs money to educate men. No process is more expensive than that one by which a raw and ignorant youth is turned into a trained and thoughtful man. If we want such men we must be willing to foot the bills. There is the reason for this, since the most of the candidates are limited in their financial circumstances, and unable without assistance to push their own way. Our colleges have been giving a great deal of help in this direction. To our personal knowledge there are some two score teachers in the Church who by working hard and living on small salaries have done more to furnish a proper mental equipment to young preachers than has been done by any thousand other persons. Is this state of affairs to continue? We trust not. The time ought to be near at hand when educational collections will lie as close to the heart and conscience of the Church as collections for missions or any other cause. Nor is this all.

Education is not merely a costly process; but it also turns out a costly product. To educate a man is to multiply his wants, and to increase his desires. We are very well aware of the fact that this declaration has its limitations; but, these apart, it is strictly true. For example, education begets a love for books, and books cannot be had without money. The best ones—books of reference, encyclopedias, dictionaries, commentaries—cost much money. If our people want a race of cheap preachers they should shut up the schools and colleges, discourage all high intellectual aspiration, and take such candidates as come without reference to their spiritual quality or mental power. This they will not do; but many of them will keep up the old and inconsistent habit of complaining because they are not better served, without stopping to reflect that they themselves by their own stinginess make better service an impossibility. There are some of our congregations that, if they were to tell their exact feelings, might well insert the following advertisement in the public prints: "Wanted—a preacher of the gospel. He must be young and vigorous, a gentleman, a scholar, and an orator. In addition to this, he must have a natural aptitude for pastoral work, and a willingness to do it. No inferior nor mediocre man need apply. If we can get just such a man as we want we shall try to pay him \$400 per annum, though there is a possibility of our occasionally falling a little short of this sum."—Nashville Advocate.

THE GENERAL RULES.

"14. Have the General rules been read?" The preacher is required to give an affirmative answer to this question at each 3rd Quarterly Conference. It is not always done. They are not always read. I will not say that, when it is neglected, the preacher crimines himself. It may be, out of the goodness of his heart, or from a desire to give no offense! But must they not be read and expounded to the congregation? Must we not let the people know that we have certain laws by which to determine and govern the life of the Church? Trusting that people will read them for themselves will not do. The kind of people whom it is intended these rules should reach do not relish such reading. They will not read them. Moreover when the preacher neglects it some of them will exchange the significant wink, and call him a coward, or declare him to be "loaded down with gentleness." He should not read them to show that he has the courage to do it—that he has a fondness for expressing unpopular truth; but to do good—to restore him who is "over-taken in a fault," to correct the erring, and to rebuke the incorrigible.

To my mind this is the best way to "cure" unrighteous members. Meet them with the plain written law of the Church. Do it religiously; admonish them; and if they will not repent, let them have "no more place among us": we have delivered our own souls. I believe in forbearance and sweetness; but we can forbear too long and become too sweet. Indeed we can make ourselves disgusting to those whom we are trying to cure.

It is noticeable that in many places, the lines of Discipline are held too loosely. We can hardly expect to cleanse the Church of all impurity—there will always be two kinds of fish in the net. But we can and must, give the liquor drinkers, card players, dancers, theater goers etc., to understand that they must quit at once, or bring upon themselves the additional reproach of Church excommunication. Let us tighten up the reins under solemn and mighty prayer to God for a revival in the Church. Let us fearlessly and religiously declare the terrors of the law, as well as the glad tidings of grace; or, let us be positive, as well as gentle. Read the Rules, preach the Rules, apply the Rules.

God forbid that any preacher should for once think of popularity or unpopularity in dealing with this matter. If the preacher expounds and applies these rules, he is sure to antagonize some people and it may be some whom he does not suspect. The right sort of antagonism is a splendid thing—I enjoy it. We should bathe these rules and the Scriptures back of them with holy, red-hot prayer, and apply them to our people leaving the results with God. This is putting the battle in array; this is wielding the "sword." And what is the gospel but a sword, as well as a proclamation of peace? A vast amount of worldliness and some right down "meanness" in the Church is traceable to the fact that we do not wield our Discipline. We ought to use it, or throw it away. If the preacher will not read the law

and will not have a Church trial when it is necessary let the Presiding Elder "attend to him." I think the "business" involved in the 14th question is as important as the 8th. Yours, for the Rules,
JNO. W. HEAD.

SAYINGS FROM OUR EXCHANGES.

When Dr. Lyman Beecher was dying, a ministerial brother said to him: "Dr. Beecher, what is the greatest of all things?" He replied: "It is not theology; it is not cantroversy; it is to save souls."—Evangelical Messenger.

A little boy had died. His afflicted mother and bereaved little sister went in to look at the sweet face of the precious sleeper. The child took the cold bloodless hand, caressed it fondly, and said: "Mother, this hand never struck me."—Western Advocate.

From the Forest City Times we learn that the original package dive which opened at that place was short-lived. The keeper was arrested for selling liquor without license, when he agreed to leave town provided the case was dismissed. He did so, and the poison was shipped back to Memphis. This would be the case at other points if the officers would do their duty.—Woodruff County Vidette.

Reader, do you know Christ? Are you familiar with Him? Do you often think of Him and often speak to Him? Do you hear Him speak to you? Have you so studied the Bible that you can tell the story of His life? How many of His sayings do you carry with you in memory? In a word, what, as to your thoughts and feelings, is the relation between you and Christ? Please to take up each of these questions, and call upon your self-knowledge for an answer according to the truth.—New York Independent.

The following sentence—we don't know who wrote it—teaches a truth which parents and educators and all reformers should ponder: "When you educate a boy, you perhaps educate a man; but when you educate a girl, you are laying the foundation for the education of a family." The mother is the center of the home and determines its character, and the home determines the state of society, the welfare or failure of a nation.—Cumberland Presbyterian.

Ahab blamed Elijah for troubling Israel. Everything was going smoothly until Elijah found fault, and stirred up opposition to Ahab. Of course Ahab could not and would not stand this, and so the open controversy broke out in which God, Elijah and the famine were on one side and Ahab on the other. If Elijah and God had only kept quiet, Ahab would have had no trouble. But God does not keep quiet. The one who fights against God gets into trouble, and blustering will not get him out of it.—Herald and Presbyterian.

The New York World recently offered a prize of \$100 for the best recipe for keeping a husband at home. Quite a number of ladies contested for the prize; but the one who won, wrote: "Keep him at home by encouraging him to go out occasionally. Employ no arts of coquetry. Become his choicest comrade. Keep the details and worries of the household from him; he has his full share of worry outside. If, after all this, he goes elsewhere, he is not worth keeping at home." This is true especially the last clause.—Central Methodist.

The American Baptist, D. B. Ray, editor, has been wonderfully stirred up over the Christian fellowship which prevailed at the convention of the Young People's Societies of Christian Endeavor. It was a fearful criticism of Baptist principles; for no one could tell for the life of him which Church one belonged to unless it was announced. And the Lord, too, seemed to think that other people were just as good as the Baptists, and did not once single out the immersionists as any more obedient and faithful than Christians who had been baptised when they were infants by sprinkling. It was curious, but it was so. And that superlative Baptist, Brother Ray, don't like it.—Central Advocate.

A minister who had been discussing, through a long series of sermons, the relation of religion and science, on coming to the pulpit one Sunday morning found a card laid

upon the Bible, with this Scripture on it: "Sirs, we would see Jesus." The preacher took the hint, and devoted himself to an earnest presentation of Jesus as the Savior of men. Four Sundays had he presented this theme with increasing interest and fervor. On the fifth, entering the sacred desk, he found another card, and on it was written: "Then were the disciples glad when they saw the Lord."—Southwestern Methodist.

And the keystone of the arch in the whole Roman Catholic system is the confessional. By it the priest is made master of the situation, for the penitent who kneels at his feet must submit absolutely to his authority or he cannot hope to receive pardon for his sins. It is this institution which gives to the Church of Rome power to dictate to the consciences of its adherents—a power with which no human being could safely be entrusted. And it is this imperious demand which the confessional makes for unqualified submission of the whole being—heart, mind, and soul—to the authority of a fellow-man that has degraded all the nations which have submitted to it, and prevented them from advancing either intellectually or materially as Protestant nations have advanced.—N. Y. Witness.

'BEHOLD THE LAMB OF GOD.'

This expression of John the Baptist is received ordinarily, as simply indicating the multitudes who heard him, that this was the Messiah who was to come—"the sent of God." But there was a wonderful significance in this expression, enhanced a thousand fold. When I grasped the thought through the reading of Bro. Withers' Book, "The Lamb in which was concentrated all the virtue of the millions of lambs formerly slain for sacrifice and the inconceivable number that would have been slain by succeeding generations. O, my God, what a Lamb! What a sacrifice!

I want to respond a loud Amen to Bro. Van Valkenburg's communication in last week's paper. We know how our beloved Bishop McTear preached upon the "Intermediate State" which, to so many of us hearers then was so divinely comprehended. A state so long occupied by Abraham, Moses and Elias, and for a shorter period by Lazarus in Abraham's bosom, and by the thief who went from the cross. But long or short it was the same intermediate state—the same Paradise. They waited the complete. "It is finished."

In the light of the theory of this book Ezekiel's vision of the valley of dry bones obtains a beautiful explanation. All the generations of mankind—under law, were dead in trespasses and in sins. These vows dried up by the effort to work out salvation by obedience to the law; but when the single one lamb was slain; when the "It is finished" sacrifice was complete, when the "first fruit" from the dead came forth from the tomb, he also, as Peter expressed it, having gone "out and preached to the spirits in prison"—when he came forth from the tomb in the resurrection morn, what a long line of righteous dead he brought up with him! Dead under the law, now quickened. O Glory be to God! Now it is our glorious privilege to be not only justified from under the law, but may be quickened at no great interval by the inception of a breathed, quickening, powerful Holy Spirit. These processes come by faith in that most wonderful Lamb, sacrifice. That wonderful embodiment of flesh and God of purity, perfection, holiness, redemption and sanctification. What a glory to take in this whole Christ by a single act of faith.

The theory of this book gives the most delightful interpretation of the doctrine of election and reprobation, and makes it tolerable for any of us to believe. The ante-messianic world was elected to salvation in Christ when the Lamb was slain, when one sacrifice was "finished." The election and the Christ saved them. Reprobation was also complete upon the non-elect, those who rejected Christ when he "went out and preached to the spirits in prison." This correspondent has never been able to find a place for election and reprobation in the Christian or Holy Ghost dispensation—this theory fixes it clearly in my mind. O what a sacrifice! It was my Lamb, it was sacrifice; the sacrifice was made for me; what a wonderful sacrifice for my soul. "For me, for me, his blood was shed for me." Hot Springs.

[The writer did not send this when it was written. Ed.]

ARKANSAS METHODIST.

WEDNESDAY, JULY 9, 1890.

REPORT ON TEMPERANCE.

The following was unanimously adopted by the Camden District Conference last Saturday:

Your Committee on Temperance beg leave to offer the following report: We desire to express ourselves as in perfect harmony with the deliverances of our General and Annual Conferences, expressing our attitude toward the drink traffic as one of uncompromising opposition.

We believe that complete prohibition is the duty of our government, and although we assume no political affiliation, that it is the Christian duty of all our preachers and the laity by prayer, by life and by ballot to endeavor to abate the liquor traffic and to refuse to support whisky men and liquor interests.

We also favor the adoption of the following resolution: That we as pastors and officials will heartily support the Church in her progressive movement on the line of temperance by enforcing fully the requirements of our Discipline.

J. H. BRADFORD, Ch'm'n.
G. E. PARSONS,
R. ATKINSON,
J. M. PINNELL,
J. C. MOORE,
J. W. HONEA,
J. D. CLARK, Sec'y.

PROHIBITION IN MISSISSIPPI.

The State Prohibition Convention of Mississippi convened in Jackson, July 1, with forty-five to fifty delegates present. It was called to order by Rev. Dr. W. C. Black, and as reported in the Memphis Daily Commercial,

Bishop Galloway delivered an able address along the line of his views, adverse to making prohibition in the Constitutional Convention.

The following resolutions and declaration of principles were adopted: Resolved, That we reaffirm with renewed emphasis our opposition to the liquor traffic, whether under high license, low license, or no license.

We hold the rum power to be an enemy to God and to humanity, and we have no compromise to offer to this enemy of all good.

We reaffirm our devotion to the legal and constitutional prohibition of the liquor traffic.

We congratulate the State on the calling of a Constitutional Convention and on the prospects of the assembling of an able and patriotic body in the capital shortly to establish the Commonwealth on foundations of peace, and we enter our protest against any form of license of saloons or gambling institutions being engrafted in the new Constitution.

We demand that the partnership between the saloons and the State shall cease.

We favor scientific instruction in all of the schools of the State on the dangers of alcohol and narcotics, and pledge ourselves to continue our efforts in this behalf until Mississippi takes her place in the ranks of the most advanced States in the Union.

We favor the continuous agitation of the question of prohibition until every saloon shall be banished from the State and a wall of sentiment shall be built up around the homes of the people so strong and uncompromising that all our citizens, high and low, shall be safe from the invasion of this arch enemy of mankind.

THE GREAT ENEMY OF LABOR.

From an editorial in the N. Y. Witness we quote the following:

Powderly and Arthur and some others of the labor leaders have taken decided ground against the drinking customs of society, but no one of them has yet come out with the whole truth in the matter, viz., that the saloon is the great enemy of labor. How many foolish strikes have been begun by men who were stimulated thereto and robbed of their sober judgment by alcohol? And how many strikes, which were in themselves reasonable, have failed, because the men, having squandered their wages in the saloons, had nothing to fall back upon in the hour of need!

If the labor leaders of America could only be induced to unite in the cry of "Down with the saloons," and could induce their supporters to take it up as the matter of first importance, which must be settled before they can hope to achieve any permanent results, then it would not be long before the workingmen would be relieved from the greatest burden which they have to carry.

Look at it. At the lowest estimate \$700,000,000 a year are spent annually in this country for liquor, and through the use of that liquor much time is lost and many expenses for police officers, police courts, jails, reformatories, poor-houses, and insane asylums are thrown upon the country. It would be impossible to place the total direct cost of the liquor traffic at

less than \$1,000,000,000, and a very large proportion of this falls directly on wage-workers.

But that is not all. The \$700,000,000, which, at a low estimate, are now spent for liquor, would otherwise be spent for food, clothes, furniture, houses, and other comforts or luxuries and would in that case provide employment and wages for a very much larger number of workmen than now get a living out of the manufacture and sale of liquor.

HIGHER EDUCATION.

Weary teachers are now closing the work of the year, children are entering on their summer vacation, while young men and women by hundreds are going forth from seminaries and colleges honored with new degrees and furnished for future pursuits. At this season a few reflections on our institutions of learning will be in place.

The progress of higher education in America is attracting attention and comment in all parts of the civilized world. All our universities and colleges are comparatively young, the great majority having grown up during this century, and all from feeble beginnings. Endowed and equipped universities of England and Germany would smile on the condition of many schools of America which we call universities. But he would smile again to see how rapidly these young, needy, struggling institutions are growing with the country, and doing splendid work during the process.

When Dr. Mathew Simpson, afterward Bishop, was elected President of Indiana Asbury University in 1839, he found an unfenced college campus of about three acres; "the foundation of a college building had been laid, and the walls were partially raised; the school exercises were conducted in a small academy building, a two-story brick, containing two rooms below and one above. Two teachers were employed in instructing some forty or fifty boys." The new president said "the outlook is not very promising." The Methodist preachers of Indiana out of their poverty, had begun the building of a new college, and on the collections which they were able to raise in their congregations it was dependent for support. This is a fair sample of the Western university in its infancy.

Professor James Bryce, author of *The American Commonwealth*, tells of a college in the far West whose president he met while traveling in this country. Mr. Johnson, as Professor Bryce chooses to call him, gave a long and glowing account of his young university, which had been established by public authority, and received a small grant from the Legislature. He was an active, enthusiastic educator, and frequently spoke of "the Faculty," while discoursing on his plans for the future. At last Professor Bryce ventured to inquire of how many members the Faculty consisted. "Well," he answered, "just at present the Faculty is below its full strength, but it will soon be more numerous." When pressed for the present number he replied, "At present it consists of Mrs. Johnson and myself."

New presidents of infant colleges in the West can well endure the ridicule of foreign travelers, when they witness the progress of a few years. Indiana Asbury University, now DePauw, which began in three rooms with two teachers, and was meagerly supported by the pittance annually contributed by poor Methodist congregations fifty years ago, now has property valued at \$250,000, an endowment of \$400,000, with fifty-one professors, and last year it was attended by 902 students. Other Methodist institutions have made even more rapid progress.

According to statistics containing in the report of the United States Commissioner of Education for 1888, there are in this country 357 institutions of learning which rank as colleges and universities conferring degrees. In these there are 4,884 teachers and 75,333 students. In addition there are 207 colleges and seminaries for women, with 2,581 instructors and 23,318 pupils. The report also shows that there are 138 schools of theology of 49 of law, 175 of medicine. There are also schools of science and colleges endowed with national land grants, making a total in the United States of 988 colleges, universities, and seminaries for higher education, 12,409 teachers, and 145,446 students. In these statistics Indian schools, colored schools, institutions where the deaf and blind are instructed, and public schools are not included. This may give some faint conception of the extensive machinery which has been provided chiefly by private enterprise and by Churches for the promotion of higher education.

The United States has led all the nations of the world in the movement for the higher education of women—a movement which was swept over the principal countries of Europe during the last twenty years, the results of which have been eminently beneficial to society. It is not long since the leading thinkers and public men of England sneered at the proposition to furnish women with educational advantages beyond what is necessary to master the most rudimentary branches. In this country the doors of many institutions of learning, which were originally limited to men, have been

opened to women. Of the 357 degree-giving colleges in the United States, 217 admit women. Several colleges for women, such as Wellesley, Smith's, and Vassar, have been recently founded and liberally endowed.

It will be found that the Christian religion is the chief promoter of higher education in the United States. The majority of the colleges are denominational, and nearly all of them were founded and are supported by Christian enterprise and benevolence. In connection with almost every college there is a chapel, where religious services are conducted every morning by some member of the Faculty, and at which the students are required to be present. Even in State and undenominational colleges daily worship is conducted. In the regulations provided for the Leland Stanford University, at San Jose, Cal., it is declared to be the duty of the trustees "to prohibit sectarian instruction, but to have taught the immortality" of the soul, the existence of an all-wise, benevolent Creator, and that obedience to His laws is the highest duty of man." The founders declare that in excluding sectarianism they have no thought of prohibiting divine service. A suitable building has been provided for where the professors may deliver religious lectures. But most colleges are positively religious, and perhaps only one is established on anti-religious principles.

In these institutions many young men and women are found who come from homes which are in straitened circumstances. Perhaps the majority of the students are compelled to economize rigidly and teach or pursue some other calling at intervals in order to avail themselves of these advantages. From the ranks of such young men eminent ministers, educators, lawyers and statesmen have arisen.

The question has been raised by Mr. Andrew Carnegie, a wealthy manufacturer, whether a college education fits young men to discharge the practical duties of life better than other training. He declares, in an article in the New York Tribune, that the college-bred man has not proved a success in business, and undertakes to give the reason why. It may be said, however, that the college-bred man has proved a success in the ministry, the law, medicine, statesmanship, literature, teaching, and in all lines of life where a disciplined mind has the advantage of other minds. Comparatively a small proportion of college graduates have undertaken those business pursuits to which Mr. Carnegie refers. Doubtless other methods of training may be found which will fit a young man for certain business occupations better than a college course without these methods.

The above quotation from Professor Bryce's book might convey an erroneous impression concerning his opinion of American institutions of learning. It is due to a misapprehension, that he treats the subject with the utmost candor, and shows the highest appreciation of our schools. "If I may venture," he says, "to state the impression which the American universities have made upon me, I will say that while of all the institutions of the country they are those of which the American speaks most modestly, and indeed depreciatingly, they are those which seem to be at this moment making the swiftest progress, and to have the brightest promise for the future. They are supplying exactly those things which European critics have hitherto found lacking to America, and they are contributing to her political as well as her contemplative life elements of inestimable worth."—N. Y. Advocate.

THE CENSUS.

We presume that no person will find fault with the arrangement that calls for the taking of the national census once in ten years, and yet it will be remembered that the taking of the census upon one occasion brought down the anger of God upon King David in the form of a plague upon his people. Surely in this latter fact we may learn a lesson. In taking the census David disobeyed the command of the Lord and was no doubt seeking to glorify himself. He would know the greatness of the host over which he ruled, and self-exaltation would have been the result of this. We may well remember, therefore, that in taking note of our population it should be done not with a view to glorifying ourselves as a people, but rather for the sake of learning just where we stand and what our responsibilities are. We have no doubt that Fourth of July orators will for years to come dwell with marvellous eloquence upon the figures which the present census will reveal, but there may be more room for humiliation than for exaltation. Mere numbers do not always denote progress. It would be well if we could take a census that would show who is on the Lord's side and who is not. It would be well to know how many of those who call themselves Christians are active in the ranks of the army of Immanuel. It would be well to know if we could, how far the Church of Christ comes short of her duty. Unfortunately no religious statistics can be gathered that are at-

gether reliable; but even an approximate estimate would serve to show us where numerically at least we stand and what proportion of the population the Christians make up. If with our increasing numbers we are becoming increasingly godly; if the fear of God is becoming promoted as the material interests of the country are being enlarged; if all holy influences are upon an increase proportionate to the growth of our population, then it is well with us. If, on the other hand, increasing numbers means simply a large number of those who are living for this world only, or living in sin, or living for self, then our enlarging population is a curse rather than a blessing.

Much of our increase has been made up by immigration. Some of that immigration has been of a most undesirable character. We shall do well to ask ourselves if we have this immigration thoroughly in hand; if we have met the immigrants with the gospel and are so bringing them under the control of good influences that they will not prove a source of evil among us. We can grow with rapidity if we want to; we can offer all manner of inducements to the nations of the earth to come to us; but all of this means nothing of good if the gospel is not provided for every creature who settles beneath the stars and stripes. We are growing rapidly, and Christians need to make their influence felt. If they do not, then increase of numbers simply means increase of agencies for evil, an increase of "the army of the Prince of Darkness."—N. Y. Observer.

TWO PARTY PLATFORMS.

Since we published the two State tickets recently nominated, we have been requested to publish also the platforms adopted by the Union Labor and the Democratic party respectively, on the ground that some of our readers do not take any secular paper. While we candidly question the propriety of doing so, in deference to the wishes of others we give below the two platforms in the order of their adoption.

UNION LABOR PLATFORM.

1. That national banks should be abolished; that the right to make and issue money is a sovereign power to be maintained by the people for the common benefit. The delegation of this right to corporations is a surrender of the central attribute of sovereignty, void of constitutional sanction, conferring upon a subordinate irresponsible power an absolute dominion over commerce. All money issued by the government should be a full legal tender, and in such volume to transact the business of the country on a cash basis and the volume should be kept as uniform as possible, regulating it on a per capita basis. As a means of relieving the depressed condition of those engaged in productive industries, we favor the free and unlimited coinage of silver and government loans on real estate to those engaged in farming.

2. That the means of communication and transportation should be controlled by the government, and operated, at cost, in the interest of the people, as in the United States postal system.

3. That we favor the passage of laws prohibiting the alien ownership of land, and that Congress take early action to devise some plan to obtain all lands now owned by aliens and foreign syndicates; and that all lands now held by railroads and other corporations, in excess of such as is actually used and needed by them, be reclaimed by the government and held for actual settlers only.

4. In the furtherance of these ends we ask the co-operation of all fair minded people. We have no quarrel with individuals; we wage no war upon classes, but only against vicious institutions and practices. We are not content to endure further party discipline from our present actual rulers, who having dominion over money, over transportation, over land and labor, over the machinery of the government and largely over the press, wield unwarrantable power over our institutions, and over life and property.

Realizing that these reforms can only be reached through free and fair elections, that the purity of the ballot box is a sacred trust always committed to the keeping of the party in power, and that trust has been shamefully and openly violated by partisans of the Democratic party in this State, and that no reasonable attempt has been made to convict said partisans for their crimes, but, on the other hand the criminals have not only enjoyed immunity for their crimes, but are the recipients of the results of their own violations of the law, we, therefore, declare that the paramount issue—the one on which the proper adjustments of all other evils depends—is a "free ballot and a fair count," and we hereby appeal to the good people of the State, of every political party, to assist us in establishing and maintaining free and fair elections.

DEMOCRATIC PLATFORM.

I. The Democratic party of Arkansas, in convention assembled, declare its unswerving faith in the time-honored principles of the party as the only security of republican government, the perpetuity of the liberties of the people; the supremacy of the general government in the exercise of all the powers delegated to it by the Constitution; the reserved rights of each and every State in the Union as to all such powers not so delegated, or by the Federal Constitution prohibited to the States; opposition to class legislation, monopolies and trusts; equal and just taxation of all classes without favor or distinction, for the support of the government, which should protect life, liberty and property alike, and the absolute equality of all citizens before the law, without distinction.

II. We demand the enactment of such laws as will prevent corporate injustice, the formation of trusts and the ownership of lands by non-resident aliens; that all unearned lands heretofore improvidently granted to railroad corporations be restored to the public domain; that no more grants be made to corporations, and that the public lands be reserved to actual settlers only.

III. We are unalterably opposed to the present election bills before Congress, or to any other measures that propose to transfer the management and control of elections from the properly constituted authorities of the States to the authority of the United States.

IV. We denounce the McKinley bill as an infamous extortion from the hard-earned wages of the poor to increase the fortunes of the rich manufacturers of the East, and we renew our unalterable opposition to the unconstitutional and unjust policy of high tariff taxation, which robs the many to enrich the few, makes the producer the slave to the manufacturer, lays its heaviest burdens upon the farmer, the mechanic and the day laborer, gives no returns through any channel to those whom they daily rob, and fosters all trusts, which are the legitimate results of our present tariff system; and we denounce as a fallacy the Republican idea that a high tariff is or can be any protection to the farmer.

V. We denounce as iniquitous the silver bill as passed by the present Republican House of Representatives, as an attempt to demonetize silver and to build up the fortunes of the few; that we favor the free and unrestricted coinage of silver; an increased volume of currency, restricted alone to the necessary demands of the country, which shall be legal tender for all debts, public and private. We believe the power to issue and control the volume of currency belongs alone to the general government, and that this power should not be delegated to, or controlled by any other authority.

VI. We demand a reformation in our transportation system, so regulating freight and passenger rates as to relieve the people from paying dividends on a fraudulently watered stock.

VII. We condemn as infamous the methods adopted by the National Republican party during the last Presidential campaign in the manipulation of "blocks of five" and the employment of vast sums of money, wrung by the "fat frying" process from public incorporated capital to corrupt the elections and to be repaid by the enactment of other protective laws containing other privileges, thus casting greater and unnecessary burdens upon the honest labor of the land.

VIII. We condemn the present Republican administration for the appointment of ignorant, vicious and incompetent office holders in this State.

IX. We recognize the dignity of labor and the necessity of proper legislation to protect its interests, and shall unwaveringly oppose every attempt to lessen the fruits of toil or to place honest workmen in competition with paupers and convicts.

X. We contrast with pride the Democratic administration of Grover Cleveland upon board, national and patriotic principles with that of Benjamin Harrison upon a sectional and partisan basis, the result of bargain, intrigue and corruption, which was the price and condition of his election.

XI. We point with pride to the series of splendid achievements of the Democratic party in Arkansas since 1874; the restoration of the credit of the State from bankruptcy to the highest financial standing; the enormous decrease of the State debt; the decrease in the expenditures of the State government and the consequent decrease of taxation; the abolition of a partisan militia and fraudulent registration boards; the splendid railroad system of the State, built without State subsidies and taxed as other property is taxed; the splendid buildings and appurtenant system of charitable institutions; the common school system and the remarkable growth of academies and colleges; the vast multiplication of small farms and ownership thereof, by their occupants; the great influx of capital into the State; the doubling of the taxable

wealth; the steady increase of population and the honest and fearless execution of all laws.

XII. Believing that home rule and local self-government are cardinal principles in a republican government, we therefore endorse and approve the action of the Legislature of Arkansas in enacting laws relegating to the people the right of settling the liquor question for themselves in accordance with the wishes and sentiments of the community affected.

XIII. We are proud to claim for Democratic administration in Arkansas the requirement of railroads and all other corporations to bear their just and proportionate share of taxation.

XIV. We announce our firm and unalterable adherence to the doctrine of free and fair elections, and to this end we favor the enactment by the next General Assembly of an election law securing to the voters a secret ballot and the privilege of casting his vote uninfluenced by party leaders or the fear of social or political ostracism—the prerequisite of a "free ballot and a fair count" being a free and untrammelled vote.

XV. We denounce the combinations by which the price of school books is largely increased above a reasonable cost, and we favor such legislation as will free the people from their grasp and give school books to the children of the State at a reasonable price.

HENDRIX COLLEGE.

List of Distinguished Students.

The following students, having reached the grades required, are considered distinguished and are entitled to this public recognition of their proficiency.

English: Sophomore—Annie Duncan, Ada Hawkins, G. C. Millar, A. T. Ramsey, C. B. Riggins. Freshman—A. S. Brookes, J. W. Cline, O. L. Clement, J. B. Cox, A. E. Holloway, S. T. Morgan, J. B. McDonald, W. F. Whaley. Sub-Freshman—J. M. Bradley, J. W. Cline, J. B. Cox, J. L. Culpepper, P. M. Honea, O. W. Phillips, Bonnie Steel, D. H. Simmons, F. M. Shaffer, S. R. Twitty, Belle Wallace, W. F. Whaley, Clarence Weems, J. E. Walker, G. R. Wolf.

German: R. M. Atchley, J. M. Bradley, W. W. Christie, J. L. Culpepper, D. H. Simmons, J. R. Walker, Clarence Weems, Eloise Weems. French: Senior—Annie Duncan, Leila Robins. Junior—Margt. Harwood, G. C. Millar, S. F. Price.

German: Senior—A. Duncan, G. C. Millar, S. F. Price. Junior—C. E. Cotham, Ada Hawkins, Rosa Leak, C. P. Rogers, W. Sanders.

Latin: Sophomore—C. T. Cotham, G. C. Millar, S. F. Price. Freshman—S. Anderson, Annie Duncan, A. T. Ramsey, C. B. Riggins, Leila Robins, E. L. Rodman, W. B. Sanders.

Sub-Freshman—A. S. Brookes, O. L. Clement, Rosa Leak, W. B. Morris, T. O. Owen, J. H. Reynolds. Preparatory—J. B. Cox, Ada Hawkins, A. E. Holloway, J. B. McDonald, Bonnie Steel, H. S. Traylor, S. R. Twitty, C. N. Weems.

Greek: Freshman—S. Anderson, A. T. Ramsey, C. B. Riggins.

Sub-Freshman—A. S. Brookes, O. L. Clement, C. T. Cotham, A. E. Holloway, W. B. Morris, T. O. Owen, S. F. Price, J. H. Reynolds, E. L. Rodman.

History: Wm. Breathwit, J. R. Walker. Sophomore Mathematics: S. Anderson, C. P. Rogers, A. T. Ramsey, J. H. Reynolds, Leila Robins.

Freshman—A. S. Brookes, A. C. Curtis, Annie Duncan, Estelle Leak, W. B. Morris, Bonnie Steele, J. T. Townsend.

Sub-Freshman Mathematics: A. C. Curtis, J. B. Cox, Annie Duncan, A. E. Holloway, Bonnie Steele, S. R. Twitty.

Preparatory—Ethel Garrett, J. W. Cline, J. E. Walker, B. F. Scott, Clarence Weems.

Nat. and Phys. Science: Senior—Margaret Harwood, Leila Robins. Junior—Margaret Harwood, Leila Robins, S. Anderson, G. C. Millar.

Sophomore—J. F. Townsend, W. B. Morris. Freshman—A. C. Curtis.

Geography: Eloise Weems. Mental Science: Senior—S. F. Goddard, J. W. House.

Sophomore—G. C. Millar, A. T. Ramsey, S. F. Price, J. W. Cline, O. L. Clement, S. F. Goddard, Margaret Harwood.

Civil Government: S. R. Twitty. Bookkeeping: A. Duncan, B. Steele. Essay: S. Anderson, A. C. Curtis, C. T. Cotham, A. Duncan, J. T. House, A. E. Holloway, M. Harwood, S. T. Morgan, G. C. Millar, S. F. Price, A. T. Ramsey, J. H. Reynolds, L. Robins, E. R. Steele, S. F. Goddard, S. R. Twitty, J. W. Cline.

Declaration: S. Anderson, G. W. Brown, J. W. House, G. C. Millar, T. O. Owen, A. T. Ramsey, J. H. Reynolds, S. F. Goddard, S. R. Twitty, W. W. Rice, I. B. Manly. Reading: A. Duncan, M. Harwood, L. Robins, B. Steele.

ARCHIE O'T.—Our second Quarterly meeting just over, held June 21 and 22. Our energetic and beloved P. E. (Bro. Harlan) was with us in the spirit of the blessed Master and did some good preaching. Bro. Harlan is fully consecrated to the work that has been committed to his care. He carries the great cause of missions and the work of the Church on his heart. We are having very good interest in our services at this time. We are hopeful for the future. We hope to pay all of the assessments in full; we can if we all will do our duty. We expect gracious results this year; we already see omens of good. Archie charge is getting on fire; hope she will blaze with the love of God, and that sinners will be converted. JOHN H. SMITH.

Denard, Ark.

ARKANSAS METHODIST.

WEDNESDAY, JULY 9, 1890.

HELENA DISTRICT CONFERENCE

DEAR BRO. BENNETT:—Please announce in THE METHODIST, that my Dist. Conference for the Helena Dist. will be held at Holly Grove July 18th. Sermon by Rev. W. D. Kelley. I hope you will come. Respectfully,
M. H. UMBSTED.

FINE BLUFF DISTRICT CONFERENCE

The Pine Bluff District Conference will meet at Rison at 4 p. m., Wednesday July 30th. Bishop Galway will preside. Opening sermon 8 p. m. by W. H. Browning. Let every one be present at Roll call.
J. H. REIGN, P. E.

FORT SMITH DISTRICT CONFERENCE

DEAR BRO:—Please announce Ft. Smith Dist. Conference, July 16 to 20. Opening sermon night of 16th, by Rev. G. W. Daman. Organization 9 a. m. 17th Let all Journals be there. Yours in Christ,
J. A. ANDERSON, P. E.

DEDICATION NOTICE.

Bishop O. P. Fitzgerald, D. D., will dedicate First M. E. Church, South, Pine Bluff, Ark., on third Sunday in July (20th), at 11 a. m. We will be glad to have all the old pastors present, and as many visiting friends as desire to come; and we shall expect you, Mr. Editor, especially.
A. O. EVANS, Pastor.

Pine Bluff, July 1.

FIELD NOTES.

HAMBURG STATION:—I have been at this place two weeks, came here to relieve our dear Brother Withers for a few weeks, and we are praying that the rest and change may greatly benefit both the Dr. and Sister W. as they were both quite feeble, and really not able to bear the heat of the summer and fall campaign with at least a short respite.

As for the work and myself, I wish to say, I find the same noble Christian men and women who have endeared themselves to all who have known them. Had I not known them (or many of them) so pleasantly in 1887, I should still not have felt myself among strangers. I have met many of the Hamburg Ct. folks whom I learned to love while serving that charge in '87. I have been asking myself what conditions have these souls had since then. Some of my friends have crossed the river, some have fallen away from the faith. O, how my heart runs out after those who have made shipwreck of faith. May some kind hand help them from the surging waters and bring them home. Some of my very kind but unsaved friends are still neglecting their eternal interest. May the Lord pity them.
Your Brother,
J. W. E. SCOTT.

Hamburg, July 1.

WALNUT HILL CT:—Am moving on as best I can, and preaching more plainly if possible every effort. This is a time and age requiring that the minister preach with much plainness and energy, that the gospel be successful in demonstrating its power to save the children of men. Yesterday we had a fine sermon from Bro. E. M. Davis on the resurrection. The occasion was a funeral of Sister Martha Allison, a member of my Charge. Our good sister was ready when the solemn change came. Another one of our good members died recently of whom I desire mention to be made in our Church paper, to wit: Sister Lizzie Dail, who was once Thacker, wife of Rev. F. W. Thacker, and daughter of Judge A. Onks—all of whom are doubtless met before now in the Paradise of God. After hearing Bro. D. yesterday I attended the prayer meeting last night and helped them some by way of exhortations. I hope good was accomplished. We are expecting revivals in this work and I believe we will have them.—Let us have your prayers. I will do all I can for THE ARKANSAS METHODIST. Health good, and crops will be, if we can have rain soon. The weather exceedingly hot and dry here. May the Lord bless you and Bro. Thornburgh in your very responsible and important work.
Fraternally,
J. F. ARMSTRONG.

Be Sure

If you have made up your mind to buy Hood's Sarsaparilla do not be induced to take any other. A Boston lady, whose example is worthy imitation, tells her experience below: "In one store where I went to buy Hood's Sarsaparilla the clerk tried to induce me to buy their own instead of Hood's; he told me their's would last longer; that I might take it on tap

To Get

days' trial; that if I did not like it I need not pay anything, etc. But he could not prevail on me to change. I told him I had taken Hood's Sarsaparilla, knew what it was, was satisfied with it, and did not want any other. When I began taking Hood's Sarsaparilla I was feeling real miserable with dyspepsia, and so weak that at times I could hardly

Hood's

stand. I looked like a person in consumption. Hood's Sarsaparilla did me so much good that I wonder at myself sometimes, and my friends frequently speak of it." Mrs. ELLA A. GORR, of Terrace Street, Boston.

Sarsaparilla

Sold by all druggists. 50¢ for 5¢. Prepared only by C. L. HOOD & CO., Lowell, Mass.

100 Doses One Dollar

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WILL CURE

Sunburn,
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Mosquito Bites,
Stings of Insects,
Inflammations,
Hemorrhages.



Piles,
Cuts,
Boils,
Burns,
Wounds,
Bruises,
Catarrh,
Soreness,
Lameness.

AVOID IMITATIONS. ACCEPT NO SUBSTITUTE.
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We have received the July number of *The Old Homestead*, a monthly domestic magazine published at Savannah, Ga., by Davis Bros., and find it rich with choice original stories, poems, essays, etc., that evince an unusual degree of merit. The contributors are mainly from talented writers of the south. Many of the contributors are known to fame and others will rank among the literary celebrities of the future. *The Old Homestead* contains the latest illustrated fashions and select vocal and instrumental music. The subscription price is only one dollar a year. Write for sample copy, free. Davis Bros., publishers, Savannah, Ga.

THE VIOLIN IN CHURCH MUSIC.

Q. 3170. Should the Committee on Music insist on having a violin in the church choir when it offends a number of the church members? Is it right for a church to allow a person to play a violin in the church who plays during the week for dances? Has a member of the church who abuses the violin a right to absent himself from the services when it is used in the church?

A. These three questions indicate there is discord in the community whence they emanate. As to the violin, it is a proper instrument to be used in church services, if properly played. There is no sacredness or want of sacredness in instruments. From time immemorial stringed instruments have been used in religious services.

O let my heart in tune be found,
Like David's harp of solemn sound."

A fiddler and a performer on the violin may be considered as two different things. No one would call an accomplished violinist a fiddler; but one who plays during the week for dances is a fiddler, and a fiddler ought not to be admitted into the choir, not because his fiddle is corrupt or his fiddling corrupt, but because his presence is incongruous with the situation and liable to divert attention from the worship. A person absenting himself from the church because he has the violin shows that his religion is of small proportions and his self-control nil. A man who cannot go to church and worship God unless every thing great and small in the building suits him, should take his place at the mourner's bench. We heard of one man who refused to go church because against his taste the church was frescoed "in blue and gold." While we sympathize with him in such feelings as respects the matter of taste, and despise a barber-shop style of decoration for a church, we should say that he was childish. This violin question reminds us of a story. Twenty-nine years ago a Methodist minister preached on an exchange in a Congregational church where the player of the bass viol was a Universalist. As the sermon was against the fundamental doctrines of Universalism in the morning, in the afternoon the player tuned his instrument one-half a note flat and made the most horrible discord. Observing him wink at one of the members of the choir, the preacher observed in the course of his sermon that as one violin out of tune could spoil the harmony of twenty voices and of every other instrument, so one sinner in heaven could spoil the harmony of that blest abode, and as the harmless instrument played by a malignant spirit could produce such discord on earth, so it would be necessary to cast out of the heavenly kingdom every thing that offended.

To return to the question: We see no objection which will not be against any other instrument as strongly as against the violin, which comes more closely to the soul of the performer than any other instrument ever devised by man.—N. Y. Advocate.

LUTHER'S DEATH.

Did Luther hang himself? This is the momentous question upon which the editor of the Catholic Watchman, of Madras, brings his vast erudition to bear. Until he gets this weighty point disposed of, it will be a waste breath, perhaps, to ask him whether the ex-monk did not hang Catholicism rather than himself. The paparchy ruled the world when he declared war against its ungodly doctrines. Its power is forever shattered to-day. The imprisoned head of the apostate Church walls out his feeble encyclical from year to year, but the nations that hold the key of the future are forever done with papal interference. The triple crown is an interesting relic, and will never be anything else. Luther hanged the papacy, but he himself died in bed in Eisleben, with his friends at his side, on the 18th of March, 1546, after having recently and joyfully said: "Father, into thy hand I commend my spirit; thou hast redeemed me, O thou faithful God."—The Indian Witness.

The Gospel is in advance of the law, but not in opposition to it.

THE ANTI-INFIDEL LIBRARY.

This is a serial issue of live, vigorous pamphlets, issued by H. L. Hastings, 47 Cornhill Boston, Mass., dealing with the modern infidelity in a most readable and trenchant style. The numbers contain from 32 to 160 pages, bound in strong manilla covers, as durable as cloth, costing 5, 10, 15, 20, and 25 cents each.

The whole library is sent to any address for \$2.50, and will furnish sufficient equipment with which to not only meet the ordinary assaults of skeptics, but also to carry the war into Africa, and give infidels something to think of which they never thought about before. These publications have the heartiest commendations of leading ministers and laymen of all denominations throughout the English-speaking world.

"Seek peace and pursue it."

LIFE'S HISTORY:

Its Sadness and Tears. Such is the course of life, made up of sunshine and gloom, gladness and sorrow, riches and poverty, health and disease. We may escape the gloom, banish the sorrow and gain riches; but sickness will overtake us, sorrow or later. Yet, happily, that sorrow can be vanquished; pain and aches can be relieved; there is a balm for every wound, and science has planned it within the reach of all. There is no discovery that has proven so great a blessing as Dr. Tatt's Liver Pills. In malarial regions, where Fever and Ague, Bilious Diseases and ailments incident to a deranged liver prevail, they have proven an invaluable boon, as hundreds of thousands of living witnesses testify.

Tatt's Liver Pills
SURE ANTIDOTE TO MALARIA.
Price, 25c. Ques, 39 & 41 Park Place, N. Y.

Simplify! simplify! simplify!!!

We would be pleased to know the name of a man or woman who has never had headache and who was never subject to constipation. As these are universal troubles, a little advice might not go amiss. Many noted physicians assert that it is useless and even hazardous to always be cramping your stomach with nauseating purgative pills, as they sicken and debilitate. Use a mild purgative, one that will cool the stomach and set up on the liver and bowels with ease and effectiveness. Such a remedy is BAILEY'S SALINE APERTIENT.



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The saws keep as bright and clean as a Silver Dollar. No Gumming. No Choking. No Friction. No Fire. No Trouble in Wet or Damp Cotton, and a Non-Napper.

GIN REPAIRING. I have secured the services of S. Z. HALL, patentee of the Hall Cotton Gin, and am prepared to do all kinds of gin repairing; as Mr. Hall does the repairing with his own hands, his reputation as a Gin Wright and thirty years experience in building and repairing Cotton Gins insures expert and intelligent work and satisfactory results. Don't fail to send your gins to be repaired early to avoid the rush. Mark your name on them. Prices for repairing furnished on application; also circulars of the Melchior Gin-Saw Cleaner.

THOMAS W. BAIRD,

Corner Second and Louisiana Streets, - - - - - LITTLE ROCK, ARKANSAS.
June 11-2m

D. R. WING.

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In the coming season I am offering unequalled bargains in Buggy and Wagon Harness, Ladies' and Men's Saddles, etc.

No. 1 sin. bug. harness, breast C 1 in. trace, 3 1-2 in. saddle. \$6.50
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No. 00 sin. bug. harness, hames 1 1-2 in. trace, 3 1-2 in. saddle. 12.50
No. 30 sin. bug. harness, single trace, 1 1-2 in. 1 1-2 in. saddle. 15.50
Double buggy har. from \$15.00 to 25.00
Wagon harness, from \$15.00 to 30.00
Ladies saddles, from \$8.75 to 20.00
Men's saddles from \$3.50 to 20.00.

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"Can the world know a man has a good thing unless he advertises the possession of it."—VANAMANT.

IF YOU WANT A PIANO OR ORGAN
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WRITE US
wherever you live, and we will ship you a fine instrument on 25 Days' Test Trial in your own home.
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40,000 Southern Homes
Satisfied by using 25¢ on the TEST TRIAL PLAN, first introduced in the South by us. Fair method of sale possible, and a great benefit to those at a distance who cannot visit our ware-rooms.

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READ.

I CURE FITS!!
When I see a child so miserably tormented by fits, I feel as if I ought to do something to relieve them. I have made the discovery that a certain kind of medicine will cure them. I have cured many children, and I am now curing more. I have cured a child who had been in the hospital for six months, and I have cured a child who had been in the hospital for a year. I have cured a child who had been in the hospital for two years, and I have cured a child who had been in the hospital for three years. I have cured a child who had been in the hospital for four years, and I have cured a child who had been in the hospital for five years. I have cured a child who had been in the hospital for six years, and I have cured a child who had been in the hospital for seven years. I have cured a child who had been in the hospital for eight years, and I have cured a child who had been in the hospital for nine years. 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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, JULY 9, 1890.

We devote editorial space to reports of the W. M. S. in the Little Rock and the North Miss. Conferences. Wish these had come before our day for going to press.

At a certain District Conference a pastor said the stewards of his charge were moving along—well, as the Irish man said, "taking it slowly by jerks like a frog in a walk." The "by-jerks" plan is, for many reasons, very unsatisfactory.

A Little Rock Conference preacher, in whose accuracy of statement we have great confidence, says in a private note: "You were right. District Conferences were instituted by authority of the General Conference of the M. E. Church, South, in 1870; but during the preceding quadrennium they had spontaneously come into observance in nearly every part of the connection."

The original package decision has led to much trouble and some bloodshed in Kansas, and we fear the same results in the prohibition districts of other States. With great anxiety the temperance people of his nation are looking to Congress or legislation to afford relief, as suggested by the U. S. Supreme Court. We sincerely trust it may be given at an early day.

We cheerfully publish (on first page) and call attention to Miss Mary Helm's letter about the Bible and Training School of our Woman's Board of Missions. During the entire time of our connection with this paper we have ever been willing and ready to help the noble women of our Church by promptly publishing all communications advertising or reporting their meetings and special enterprises. According to our memory we have not failed to publish the report of any Conference, District or Auxiliary Missionary Society in Arkansas, with only one single exception in 1888, in which the report came late and after its publication in another paper. If our memory is at fault, we really desire to know when and under what circumstances we failed to publish any such report. We say this now, because of our surprise and regret at hearing indirectly, that THE ARKANSAS METHODIST has been indifferent about publishing notices or reports of missionary meetings held by the good women of our Church.

Many of our readers remember the forceful words of Rev. David J. Waller, the fraternal messenger from the British Wesleyan Conference, on the great importance of village-work to the Wesleyan Methodists. Along the same line of thought is the following from the Cumberland Presbyterian:

The country pastor has trials, but he has his reward as well. It must be a poor country congregation that has not sent more than one young man into the ministry. Not our ministers only, but our lawyers, doctors, teachers, editors, and leaders in public life are mainly from the country communities. The man who preaches to a country church has a better opportunity to set great influences going than the pastor of the metropolitan congregation. From which of our own city churches has there arisen a great preacher? We should not neglect the country. It is the recruiting ground for the cities. There is scarcely a prominent man in any walk of life in any city in the country who does not point to some country pastor as his first ideal and his first inspiration to usefulness.

The necessity under which we have recently found ourselves of carefully reading all the journals published in the interest of our Church has given us an increased sense of their value. For the most part they are edited with conscientious and painstaking care, and some of them with conspicuous ability. They do a work, moreover, upon which it would be almost impossible to place too high an estimate. In their several fields they are entirely essential to the success of our religious enterprises. We hope for them all increased lists of subscribers and much pro-

perity every way.—Nashville Advocate. Well and truly said, Dr. Hoss, "present company," of course, being excepted. The Church has no reason to be ashamed of her "Conference" papers. They are doing a grand work, and their overworked editors deserve the sympathy and encouragement of their brethren.—Southern Advocate.

The Conference papers have an aggregate circulation of nearly four times that of the Nashville Advocate, our excellent connectional organ, which well deserves a list of 50,000 subscribers. These Conference papers reach the people with connectional matter, which would not otherwise be seen by many of them; hence, they are nearly as helpful to our connectional interests as they are essential to the local enterprises of our Church. May the Nashville Advocate and all the Conference papers have large gains in circulation and exert increased power for Christ and humanity.

DELIGHTFUL TIME AT LONOKE.

The session of the Little Rock District Conference just held at Lonoke will be long and pleasantly remembered as a most delightful religious occasion, and this feature in our opinion is essential to the complete success of any District Conference. Arriving there Friday afternoon we found Rev. E. N. Watson, P. E., presiding and Rev. W. A. Steel at the secretary's table, with a fair attendance of preachers and delegates, some visitors and many citizens of the town present. We had scarcely taken a seat before our attention was arrested by a remark as to the probable practice in the White River Annual Conference of transacting new business at the "adjourned term" of the fourth Quarterly Conference—an impression, which had, perhaps, grown out of the exceptional case of recommending, at the adjourned meeting of a fourth Quarterly Conference, two local preachers to the Annual Conference for admission on trial.

Rev. Horace Jewell, in behalf of the Agent, Rev. F. A. Jeffett, made brief and encouraging remarks concerning Galloway Female College, and asked for payments on subscriptions already made to enable the Trustees to carry the college debt at a lower rate of interest. He also spoke enthusiastically of the great success of Galloway College during its first year. Rev. I. L. Burrows spoke in behalf of his college at Altus, and Rev. W. C. Parham for Millersburg Female College. Bro. Parham said pleasant things about colleges in Arkansas, and was especially concerned for the success of Galloway and Hendrix, but if any girls wanted to jump over the line after the manner of fine trout over a seine, he wanted to catch them. We learned there were in Lonoke that day the representatives of four female colleges in other States, each trying to induce girls to "jump over the line"; but henceforth the daughters and sons of Arkansas will not have to leave their own State for higher education as in the past. Saturday morning President Babcock made a splendid speech in presenting the claims of Galloway College, and the writer spoke briefly in behalf of Hendrix College and the excellent and enterprising people of Conway. Whatever inducements other schools may offer, Galloway and Hendrix have special claims upon the Methodists of our State, and besides they can now safely ask patronage on the ground of real merit and superior advantages.

At a late hour Friday afternoon Rev. A. O. Evans made an instructive speech and strong appeal in behalf of the cause of Church Extension, which he has advocated both earnestly and successfully for several years. He had the approving attention of his hearers, especially of the Lonoke people whom he had pleasantly served as pastor during his first four years in the itinerancy.

Saturday afternoon the report of the committee on Temperance brought out some earnest speeches, when it was adopted by a rising and unanimous vote, as it appears on our first page. Rev. C. A. Bayless read the report of the committee on Quarterly Conference Records, giving the usual criticisms upon the work of Recording Stewards, with some spicy references to such signatures as "proxy P. E." and "P. E. by courtesy." Hereafter in that District in the absence of the P. E., we think the P. C. will open and close the Quarterly Conference and sign the minutes, as the Discipline

contemplates, though the visiting preacher may by courtesy preside during most of the session.

From 8 to 10 o'clock Saturday evening reports on the Sunday-school interests were made from the various charges, showing as we understood improvement in the number and condition of the schools as well as in the methods of work. Some of the reports stated facts of special interest, as in the conversion of the Sunday-school children—Rev. C. D. McSwain reporting 75 per cent of the Lonoke school members of our Church and regular communicants. After hearing the enquiries and reports of that evening the Sunday-school teachers presided surely felt, that their work was poorly done unless children were led to Christ under their instruction and prayers.

We heard only two sermons, but learned all the preaching was good to the use of edifying and properly in the line of revival preaching. The love-feast Sunday afternoon was a spiritual feast and blessing to the large congregation present. We have very seldom witnessed evidences of so much religious enjoyment at a District Conference as we saw there, and we trust the gracious revival spirit may extend to and through every charge in the District. Our good people at Lonoke helped to make the Conference an eminently spiritual one, and they were more than delighted to have the pleasure of entertaining their Christian guests in the most hospitable manner. We suppose all their guests felt, that Lonoke station is in many respects one of the best charges they ever saw anywhere and likewise of its pastor—so we have thought and said many times. We had a very pleasant home with Bro. T. H. Webb and his excellent wife, and besides enjoyed the hospitality of Bros. A. G. England and J. H. Hicks and Sister Barnes.

BRAVE PROTEST AGAINST CORRUPTION.

Monday afternoon, July 7, Gov. F. T. Nichols returned to the House of Representatives the Louisiana Lottery bill, with a brave and manly statement of his objections to any legislation for the renewal of the charter of the Louisiana Lottery Company. From his message reported in the Ark. Gazette we quote:

The persistent evils which have been made to present Louisiana as a pauper, unable by and through her own legitimate resources to sustain and carry out the duties of her statehood, are utterly without foundation. The reports of the Treasurer and Auditor of the State show this.

Suddenly the dark shadow of a deep disgrace is thrown across their path and the honor of Louisiana, maintained in the past on the field and in the council by the patriotism and the valor and the sacrifices of her sons, living and dead, is to be tarnished forever, her position among her sister States to be tested, not by what she has been exalted and justly proud of, but in the dust, as the degenerate partner in a gambling corporation, designed, organized and to be carried out not for her good or her advancement, but as I have before said, for the personal and selfish interests of a handful of men, many of them connected with the darkest days of the reconstruction period. I repeat, it is for them and to them we are selling out our birthright for a mess of pottage. Who are the six unnamed men who are to join with a seventh and known one to constitute the new lottery company? How comes it that we are not informed as to their identity and enabled to know their antecedents and fix their records; there is a world of meaning in that silence. In the most trifling affairs of life men seek to know with whom they deal. How comes it that in a matter of this importance the General Assembly has been willing up to now to close its eyes and move blindly in the dark?

I call upon it to pause before it takes finally that step and plunges this State into untold trouble. Is there nothing significant in the vote by which this bill has passed the exact two-third vote in each House, and nothing deeply significant in twelve of the votes in the House and four of the votes in the Senate by which that exact majority was reached? Is not the future shadowed? To me it most certainly is.

I say to this General Assembly, in all earnestness, that should this measure be passed we will enter upon a period of strife such as has never been seen before in Louisiana, and should this contemplated corruption ever be formed upon an era of corruption and degradation, beside which the era of reconstruction will appear as one of honor and happiness.

And let me say to you, that should this measure be adopted and carried out, in my opinion, no good will ever come of the money which we will receive as the price of our honor and

our liberty. Extravagance, profligacy and corruption will assuredly follow the receipt as night follows the day.

At the end of twenty-five years there will be the same claim of poverty of Louisiana and the same claim on its behalf for the continued existence of the lottery. So far as a claim for the necessity of the present measure is sought to be predicated upon the assumed condition of the poverty of Louisiana, I, as its Governor, pronounce it totally without justification or warrant. Some other motive for this measure must be found than that here people are unable, honorably to carry out the duties of statehood. Knowing this measure as I do, as one dishonoring and degrading to Louisiana, it has met, as it will continue to meet, my most determined opposition.

At no time, and under no circumstances, will I permit one of my hands to aid in disregarding what the other was lost in seeking to uphold, the honor of my native State. Were I to affix my signature to the bill, I would indeed be ashamed to let my left hand know what my right had done.

I place the honor of the State above money, and in expressing that sentiment, I sincerely voice that of thousands of brave and true men, of good and devout women of the State.

W. M. S. OF L. R. CONFERENCE.

The pleasant little town of Prescott was the center of attraction on the railroad leading thither, on June 19, so that when we asked the agent for our ticket, he said: "There must be something going on at Prescott, so many are going there." Of course, we assured him that something very important would be in progress there. The smiling faces of Mrs. Hayes and Bros. Cason and Cope greeted us on our arrival, and the delegates were soon conducted, in conveyances provided, to pleasant and hospitable homes. At night a small congregation listened to an earnest sermon preached in our behalf by Rev. J. R. Moore, the only regret concerning it being that every body did not hear it. One thing in particular we felt like commending. He did not (as a sister said of another preacher) so beautifully eulogize woman in her work for woman that for a moment we felt like folding our hands and waiting for the Master to say, "Well done, good and faithful servants;" on the contrary, he gave us food for thought, and helped us to see the necessity of more faithful, diligent work in the future. The time is passed, if it ever existed, when we can enjoy being lulled to sleep, or held up as those "saintly women" who are doing such a grand work. We are neither "saints" nor "saintly," we are only weak, unworthy instruments in the hands of our heavenly Father, making frequent failures, but always willing to get up and try again, and only asking you brethren to "help those women."

The regular business meeting began at 9 a. m., June 20, and continued through two days. Thirty-five officers and delegates were present and also several preachers, whose presence and words of encouragement were an inspiration. The Little Rock, Arkadelphia, Camden and Washington Districts were represented by their respective Secretaries. Arkadelphia and Washington Districts almost dividing the honors in regard to numbers of Auxiliaries and members. The reports from Auxiliaries were in some cases encouraging as denoting an increase of spirituality. In this connection attention was called by the Committee on Resolutions to the necessity of more prayer and of a more strict observance of the twilight hour of prayer and also of the week of prayer and self-denial, from the faithful observance of which some of the societies had derived much benefit.

The increase in the number of Juvenile and Young People's Societies is an advance we gladly note, and yet how many of our young people are still out of the work, and how great is their need of the work, as well as its need of them.

The President presented to the Society an advance sheet of a little paper entitled "Send Me," which she proposed to publish in the interest of the Society. After some discussion, it was adopted as a means of communication between the Auxiliaries; its price to be 25cts a year, and Mrs. Lou A. Hotchkiss, Hot Springs, editor and publisher.

Malvern was chosen as the place of the next meeting, but was afterward changed to Hot Springs, as the State W. C. T. U. convention in the former place in May might cause a conflict in time.

Dr. Chapman, of Little Rock, preached an edifying and appreciated sermon, Sunday a. m., after which Mrs. Hotchkiss, Mrs. Cason and Lochie Rankin Baker were made life members, by the payment of \$50; the last named being the year old babe of Rev. J. A. Baker, the beloved pastor of Malvern.

The usual appropriate resolutions of thanks were heartily passed. Monday morning most of the delegates departed, bearing with them pleasant remembrances of Prescott and the friends met while there.

Mrs. E. L. Holmes, Rec. Sec. Names of officers of Little Rock Conference W. M. S., for 1890:

President, Mrs. L. A. Hotchkiss; Vice-President, Mrs. L. M. Venable; Cor. Sec., Mrs. J. R. Harvey; Rec. Sec., Mrs. E. L. Holmes; Treas., Mrs. J. J. McAlmont; Auditor, Mrs. F. Fields. District Secretaries: Little Rock District, Mrs. Sue Winfield; Pine Bluff Dist., Mrs. R. J. Mills; Monticello Dist., Mrs. J. Williams; Arkadelphia Dist., Mrs. E. A. Shippey; Washington Dist., Mrs. E. A. Hayes; Camden Dist., Mrs. Henderson.

W. M. S.-NORTH MISS. CONFERENCE.

The Woman's Missionary Society of the North Mississippi Conference has just closed its thirteenth session in this town, rather the thirteenth session was held here. I was present at the organization of this Society, and I have attended a number of the annual meetings, and it is truly gratifying to see how the good women have improved since they began. In the first meeting they were timid and exceedingly awkward in the management of the business part of the meeting, but now they know exactly how to attend to business in a business way. Some of them are coming to be good parliamentarians. They do not waste time on irrelevant matters. The President of this Society, Mrs. T. B. Hargrove, is a capital presiding officer. Her Annual Address was very fine. It was spoken, and seemed to be extemporaneous, but every word of it had been carefully written, and so perfectly committed that all appearance of memoriter delivery was gone. It is to be published in full in our town paper this week, and I will have a copy sent to you. The women of this Conference have raised and disbursed this year about thirty-seven hundred dollars. The expenses of the work have been little more than one hundred and fifty dollars. So you see the women know how to do business in the most economical way. I notice that as the work enlarges and business increases, that which is denominated spiritual makes less and less show in their meetings. The women do not cry and shout and tell their experiences as much as they used to do, when there was less work to be attended to, but they are just as earnest, and they seem to have just as much zeal for God and his cause. I am sure their piety has taken a more practical turn. It is more effective, if not so affecting. It is not intended to discredit or to discourage feeling that this statement is made, but merely to note a change in the demonstrations of religious zeal. Each one can judge for himself whether it is for the better or the worse. My attention was called to this subject by some of the older women present. At the first a few hours sufficed to attend to all the business the women had on hand, but now it requires close attention and constant work to get through in two days. It might be well for the good women to give themselves more time so they could give more attention to the cultivation of experimental piety. They had a glorious love-feast, and a delightful communion service. So you see the spiritual element was not neglected. Our own Conference sessions have come to be more business meetings than they used to be. The needs and requirements of the work make this necessary. The day is not far distant when our women will have to have sessions a week long to get through with the work they have before them. Some of their work here was too hurriedly done to be well done. They were pressed for time. I find in my own experience that I do not enjoy any less religion because I am less emotional than I was when young. Indeed many of my sweetest seasons are not attended with any emotional demonstrations at all. The fact is I am not subject to those times of exaltation and of deep depression I once had. I live now, by faith, on an even plane. I find as much sweetness and joy in taking up my collections as I do in saying my prayers. It is all God's work, all done for the glory of God and the salvation of souls. It is all religious work, none of it is secular. What used to be a weight is now a wing—a cross is now a crown of rejoicing. I suppose it is much this way with the good women in their work. Their zeal is just as manifest in the so-called secular part as in the so-called spiritual part of their work. I suppose each is a religious duty and a means of grace to those who engage in it. All the women testified to the enlargement of their own piety since they began this work. Numbers said they found the sweetest peace when they consented to give up their children for missionary work, if need be. Has any one the true spirit of missions as long as children or any thing else is held in reserve, if God calls for it? I think not. Consider this question. It is a crucial question, GLDEROX.

There is a vast difference between editing a paper and writing editorials for its columns. The one involves toil that is unseen and drudgery that cannot be appreciated by the ordinary reader; the other is a work that is apparent to every eye. But, in our judgment it is careful editing that gives true success to any journal. We shall, therefore, devote more time to the faithful and careful editing of this paper than to the expression

of our own thoughts, in our own words, in long editorials.—Richmond Advocate. Brethren frequently say, "Come and help me with my meeting; you can write your editorials there and send them on to the printer." But writing editorials is but a part, and comparatively a very small part, of the work that falls to the editor's hand. The paper must be edited, and that requires constant work and on the spot. We give five or six times more hours to the work of editing this paper than we give to the writing of a full page of editorials.—Southern Advocate.

Comparatively few persons understand and appreciate the facts indicated in the foregoing extracts. We have often given nearly three whole days to editing pages 1, 2, 3, 6, 7 and 8, and have seldom had over two full days for our work on pages 4 and 5. We have spent as much as two hours tedious work in editing one long communication. In such cases we naturally felt, that the contributors did not religiously regard the Golden Rule as binding where only an editor was unnecessarily burdened.

MRS. F. A. JEFFETT.

Resolutions of the Woman's Missionary Society, Searcy, Ark.

Whereas, it has pleased our heavenly Father in His all-wise providence to remove from our midst one of our most loved and honored members, Mrs. F. A. Jeffett, we the members of said Society do pass the following resolutions:

1. That while we deplore this sad bereavement we submit in Christian resignation and hope to the will of Him that doeth all things well.
2. That we do mourn her loss as one who was as a shining light in our midst, that we shall strive to follow her noble example, ever keeping as a sacred legacy the memory of her unselfish and virtuous life.
3. That one page be kept in the record of our Society sacred to her memory, on which shall be recorded these resolutions.
4. That we extend our sincere and heartfelt sympathy to the bereaved family, trusting they may realize that the God, who made and loves us all, has even in this sad affliction some blessing for them.
5. That these resolutions be sent THE ARKANSAS METHODIST and Woman's Missionary Advocate for publication.

MRS. ANNIE NEELY,
MRS. F. A. ROBERTSON,
MRS. MATTIE JEWELL,
MRS. MATTIE MOORE.

PLEASED WITH THE W. M. S.

DEAR BRO. BENNETT:—I suppose you will receive a full report of the proceedings of the annual meeting of the Woman's Missionary Society held at Prescott. The meeting was full of interest, zeal and spirituality—a very benediction to this pastor and his Church. The increase of knowledge as to what our women are doing augments my appreciation of their work. I never felt any special call to serve them in the capacity of brakesman, but if I keep my resolution will help them more in the future than in the past.

We greatly enjoyed the presence and preaching of Bros. J. R. Moore and M. B. Chapman; also the presence of Bros. Mathews, Beard and Brooks. I will close by saying that I shall consider myself fortunate whenever the annual meeting of the Woman's Missionary Society is held in my pastorate. J. R. CASON,
Prescott, July 7.

A MISSIONARY SUNDAY-SCHOOL.

The Macedonian Missionary Society organized in the Sunday-school of our First Church this city in April last, has raised and sent to the Missionary Treasurer forty-two dollars and five cents during the short period since its organization.

ADDITIONAL ASSESSMENT.

For Bishops' Fund. The amount apportioned to the Little Rock Conference, by the Book Committee is \$266, which I as chairman of the Joint Board of Finance apportion to the several Districts as follows:

Little Rock Dist., \$46.; Arkadelphia Dist., 46.; Washington Dist., 45.; Camden Dist., 45.; Monticello Dist., 44.; Pine Bluff Dist., 40.

C. D. McSWAIN,

Ch'm'n Joint Board of Finance Little Rock Conf.

QUITMAN COLLEGE.

Six Tuition Scholarships will be given this year by Quitman College to the Arkansas Conference—one to each District.

The Presiding Elders will make the appointment on the 18th day of August, and all applications must be made to them on or before that day.

Capacity, moral character, and need are the only conditions. Our object is to do good. The student may enter any department. O. H. TUCKER, President.

ARKANSAS METHODIST.

WEDNESDAY, JULY 9, 1890.



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OBITUARIES.

BROWN.—Delila Elizabeth, daughter of Alfred N. and Rebecca Lance, was born in Faulkner county, Ark., Feb. 28, 1871. Professed religion and joined the M. E. Church, South, in August, 1885, under the ministry of Rev. Z. W. Lindsay, was married to Bro. Henry S. Brown, Sept. 19, 1889. Died June 11, 1890. Sister Lizzie was a kind and obedient daughter, and an affectionate wife and an exemplary Christian. Amid the trials and conflicts of life she was never heard to complain. She leaves a husband, father and mother and two sisters and a host of friends to mourn their loss. But our loss is her gain. We can say to the bereaved ones that Lizzie can not come to us, but we can go to her. May God help us all to a final reunion in the city of God.

R. N. DAVIS, L. P.

WRIGHT.—Linnie Gurtrude Little daughter of Bro. Elijah W. and Sister Elizabeth W. Wright was born in Pulaski county Ark., Oct. 14, 1887 and died in Greenwood, Sebastian county Ark., June 15, 1890. Little Gurtie, as she was called, though young had suffered a great deal, having been afflicted with a disease of the head since she was a year old which finally terminated in spinal meningitis and death. Gurtie being the youngest was the pet of the family. Although her stay was short on earth, she was loved not only by the family but by their friends and she is missed by all. Oh how sad is home when the little ones are gone, but God who gave her had need of her. While earth has lost heaven has gained, but the best of it all is Gurtie is not dead but asleep and if we will, we may see her again.

J. E. MARTIN.

WILSON.—Died at her residence in Pulaski county Ark., June 15, 1890, Annie Wilson. Her affliction was continued and severe. She was a daughter of B. F. Ratcliff, and was born in Bossier Parish, La., Nov. 11, 1853, aged 36 years. In 1867 with her parents moved to Texas. And in 1870 she joined the M. E. Church, South, and was married to J. J. Wilson December 19, 1872. In 1881 with her husband and family moved to Pulaski county Ark., having lived during this period a consistent member of the Methodist Church. In 1883 she withdrew from this Church and united with the Baptist Church, and lived a Christian life until the day of her death; they were the parents of seven children four sons and three daughters. She was a devoted wife, an affectionate mother and was beloved by all who knew her.

Gently the passing spirit fled,
Sustained by grace divine;
O, may such grace on us be shed,
And make our end like thine!
My only solace that she has gone to repose
Where troubles are no more.

HER PA.

Ivesville, Ark.

THOMPSON.—Sister Albina Thompson (nee Ostrander) was born in Trenton, New Jersey on December 28, 1870; was married to Dr. A. W. Thompson on February 16, 1887. And was soundly converted and joined the M. E. Church, South, in May 1887, and died on June 21, 1890. There was no member of the Central Church more tenderly loved than was Sister Thompson. Her religion was joyous and saving in its influence on others. "She was always ready to speak for Christ, read at all times to help others to a higher life." We all loved her; beautiful in form and feature, as well as her qualities of head and heart. Her place will be hard to fill. I do not wonder that her husband is bowed and crushed by this stroke of providence. "She leaves a sweet little babe motherless, 'God moves in a mysterious way his wonders to perform.'" When we confront such providences as these, how often we are reminded of what the great Master said, "What I now do thou knowest not, but thou shalt know hereafter." Surely heaven is brighter and sweeter, since this young girl wife and mother has gone there.

C. C. GODDEN.

DOUGLAS.—Mrs. Margaret Douglas was born in 1852; was sprinkled when a child by the directions of her Christian mother, whose name was Nancy Neel. This daughter joined the M. E. Church, South, at the age of 11 years. Married July 12, 1871. She died Oct. 1, 1889. My mother was raised by her mother; I was raised by her brother. I feel that it is my duty to furnish our paper with an obituary. Her friends and relatives knew her from childhood as a Christian. She was kind and true. She was a true wife. She was always ready to take hold of everything in the way of Sabbath-schools, and everything that was good. She was a true worker in God's vineyard. She would, after a hard day's toil, on going to bed, draw her little children up around her fire-side and ask God's blessing to rest upon them. We will meet her again in that day when we shall all be resurrected. There will be no parting there, but forever in love with God. May God bless those six little motherless children; may he shield them

from temptation; may they be watched over by the members of our Church. May God help us to walk before them and bring them up in the nurture and admonition of the Lord.

S. A. JARVIS.

CAMPBELL.—L. N. Campbell was born in Gibson county, Tenn., Jan. 21, 1855, and departed this life May 11, 1890. Her parents, S. M. and S. J. Bobbitt, moved to Texas in 1858, remained there one year, then moved to Sevier county, Ark., and remained there until after the war, then to Sebastian county, Ark., where she was happily married to J. N. Campbell in 1873. She professed religion in 1868, and joined the Methodist Church, where she lived a devoted Christian until removed by death. The writer has been intimately acquainted with her for twenty years, and always found her true to her trust. She leaves four children and an affectionate husband to mourn their loss. A large circle of friends, one brother and one sister are left behind. Her father and mother and one sister preceded her to the home of the blessed. I would say to those left of such a friend, "She is not dead but asleep." We shall sleep, but not forever, there shall be a glorious dawn. All that knew her loved her. She was kind and gentle. She has gone to rest till the last great day when we shall all meet her again.

W. R. SAMSON, L. P.
Washburn, Ark.

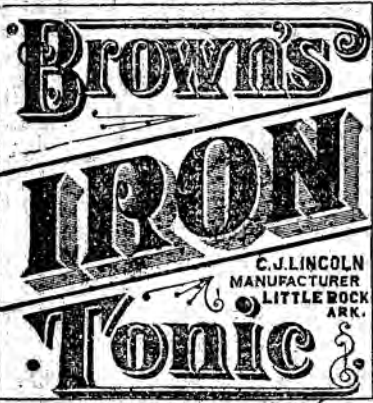
PIPKIN.—Mrs. Mary Pipkin was born Nov. 4, 1813, in South Carolina; removed to Alabama about 1825 or '26; was married to Willis Pipkin in 1828; came to Ark. and settled in Saline Co., in 1835; was received into the M. E. Church, South, in 1855, by the Rev. B. Williams then of the Little Rock Conf.; died at the residence of her daughter, Mrs. D. A. Cameron in Saline Co., Ark., June 6, 1890, in her 76th year. She was the mother of eight children, two sons and six daughters, five of whom preceded her across the mystic river. Her youngest daughter was the wife of Littleton Johnson an itinerant Methodist preacher, who lost his life in the Confederate army the 1st or 2nd year of the war. Grandma, as she was familiarly called, in 1848, was left a widow with seven children to provide for and raise. In this she succeeded as few others could have done under the same circumstances. The date of her conversion is not known, but it was early in life. Hence, her entire life was in accordance with the principles of the gospel of the Son of God. The writer's father knew her for 60 years intimately. He says he had not known a truer, braver woman in his life of 30 years and 12 years. She was a true friend. A woman of strong convictions. She dared to do right. She knew Him in whom she trusted, the "sunset" of her life was calm and peaceful. A great sufferer, she waited patiently for sweet release, and did not murmur. Thank God for a religion that comforts in old age, and even in death. Her life was a benediction to the community. May her three remaining children and numerous grandchildren live so as to meet grandma "over there."

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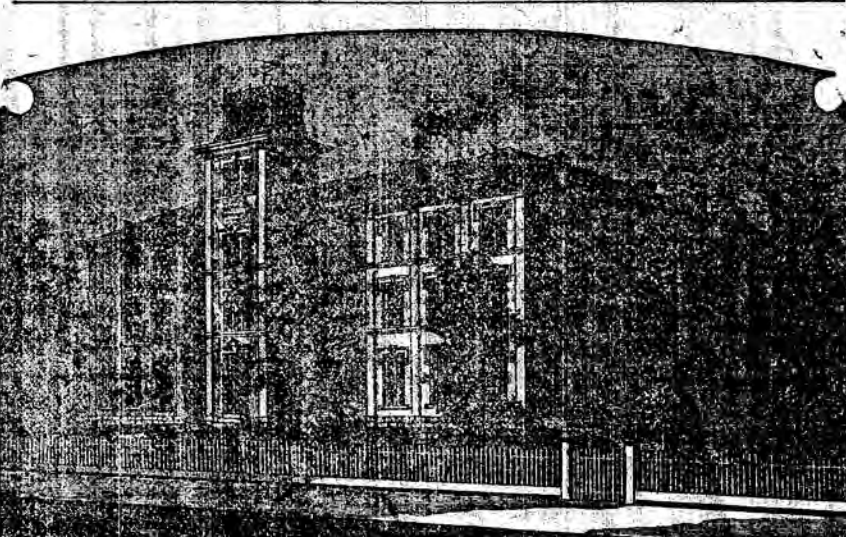
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