

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."

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NO. 1.

LESS OF MEN AND MORE OF CHRIST.

The things about which Christendom has been quarreling for 18 centuries are not things vital and fundamental, but things non-essential and in large degree unimportant. The ideas and beliefs for which men have been burned, strangled and tortured in the Churches have been for the most part disconnected with the essential principles of the doctrine of Christ. It is the husk, the rind of the truth about which men of various denominations are fighting to-day. The battle has raged all along down the centuries while it has seemed that they have sought not how they might agree but how they might disagree. The confusion has been brought about by creed-makers and self-constituted theologians and imperfect definitions and frankness on one line and another and a bigotry born of the devil. The teachings of Christ are so simple that a little child can understand them. His doctrine, high as heaven and grand as God, are simple and plain. His sayings as couched in the language of our King James version and the revised, given to us by four Evangelists who were constantly with him in his ministry and heard him, are the noblest utterances that ever fell from any lips on earth and are as clear as they are sublime. The way of life and eternal salvation is made so plain that a wayfarer man though a fool need not err therein. "Do unto others as ye would that they should do unto you." "A new commandment I give unto you, that ye love one another even as I have loved you." "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy strength and thy neighbor as thyself." It is needless to multiply quotations. What can be nobler than such sayings as these, embodying as they do the entire genius and spirit of the Gospel which He came to preach. There are no dialects or abstractions or metaphysics here. There is nothing in any utterance which He ever gave that will call for an hour's controversy. There is no room for disputes because the enunciation of His principles and truth appeals to our innate sense of right and to the eternal fitness of things in our own consciousness. Christ never had but one controversy and that was with evil and sin.

The trouble with men has been and now is, that they have listened too much to other voices—to theologians, to controversialists, to men who have endeavored to improve on what Christ said. He, the "Legate of the skies," sounded a silver trumpet, clear, resonant and thrilling, and down through 18 centuries the matchless music has poured; but men have been blowing fog-horns and beating Chinese gongs and making bedlam and confusion until they have at times drowned out the notes that come from heaven. Men have been and yet are listening to this learned divine, to that famous scholar, to one and another of the great leaders in theology and church organization, to those whose aggressive natures have produced revolutions in ecclesiastical circles; and amid the clangor of warring opinions among earth-born mortals the calm, strong words of God's divine Son have been forgotten or largely neglected. The finest book this writer has ever read is one compiled from the four Gospels for the use of children and titled "The Sayings of Jesus." It is simply what its title indicates, "Sayings of Jesus," not what Paul or Peter or John or any other man said, but what the Master said.

Ostensibly to-day the evangelical Church is worshipping Christ but to a great extent it worships more the men in the New Testament who sought to interpret Christ. Paul is by many more highly esteemed and more often quoted than the Galilean peasant, the thorn-crowned King of heaven and earth and all, because he gives food for a controversy to sharpen the little wits of little mortals. If as we teach and firmly profess to hold, all prophecy pointed to Christ, that in Him everything was fulfilled, that He is divine, infallible and the only being who ever touched this earth as worthy of divine honors and human worship, then His voice should be our guide and not the voices of those who attempt to interpret or add to His words. I would rather have the water of "Life" as it comes clear, cool and crystalline from the Rock of Ages than to drink of the stream when it has wandered eighteen hundred miles through fogs, miasma and infinite filth. . . . There is a theology and there are theologians. The Augsburg Confession of Faith is something. The Saxon, the Helvetic, the English 39 articles, the Trinitarian Confession, the Westminster

Confession and the Methodist 25 Articles after John Wesley, with countless other formulated statements of belief, are all something. They are theologies amplified and casted into technical realms which Christ knew of but which he never referred to.

To assert in this day that theology is not a progressive science and capable of being improved upon, is but to demonstrate a fatal weakness in the cranial development of the man who so asserts. There must be improvement and progress along this line because like every other study perfection has not been reached, human claims to infallible systems to the contrary notwithstanding. If you please the faith of some is to be backward, i. e. in the direction of greater simplicity in the direction of less form and more substance—less of the letter and more of the spirit—less of men and more of Christ. We have got to go back and catch again the Christ idea and not the man idea. We must take in the Christ spirit and conform our creeds and systems to His simple teachings. In this is the power for the saving of nations. The Churches have been piling Alp upon Alp, building huge theological pyramids and standing them upon the apex instead of the base. From the small number of basic principles laid down by Him whom we profess to worship and whose words and acts are our only authoritative guide for faith and practice, men have gone forward, adding to and taking from, until in many of these elaborate systems there is not enough of Christ to save a sucking infant.

Our controversies to-day for the most part are over matters about which the Savior never manifested any concern whatever. The melancholy spectacle is presented of people fuming and sweating and vociferating and dividing over the mode of "Water baptism," as if water could save. And contention (as any one can see who will stop and think) over that and various other non-essentials, has been a foe to progress, an enemy to piety and a just cause for ridicule on the part of the world. Such contention is the parent of bigotry and the fruitful source of much bitterness.

Less of men and man-made systems and more of Christ and His simple plan of a holy and consecrated life should be the rule of the Churches, if this poor scribe may be allowed to express an opinion.

Ft. Smith, August 1.

GIVE IT A NAME.

The late General Conference passed the following resolution touching "Young Peoples' Leagues." Add to answer 9, paragraph 106, at the end of said answer the following to-wit: "and they shall also cause to be organized 'Young Peoples' Leagues' having for their object the promotion of piety and loyalty to our Church, education in Church history, and their encouragement in works of grace and charity, and shall prepare suitable constitutions and by-laws for the same, together with such other literature as may be required for their successful operation."

Our Sunday-school Board earnestly desiring to obey every instruction of the General Conference is now ready for further suggestions from our workers over the entire connection regarding this important matter. The necessity for these co-operative efforts among the young people of our Church seems now to be very generally conceded, and has found its largest expression and emphasis in the many Societies and Leagues of our country, some of which have grown to mammoth proportions.

One mistake perhaps has been to have the same character of an institution under too many names in one ecclesiastical body. Happily for Southern Methodism we have not thus far gone to any great excess in that direction and therefore in that better condition to set on foot a permanent movement in that line, untrammelled by other interests. Therefore we submit that three things are essential in the initial steps of this movement if we would give permanency to it and make it a blessing to the generation to come.

1. We must have a *Taking Name*. One that will catch the eye, the ear and the heart at once.

2. We must have a distinctively Methodist name. One that carries with it Methodist history in place or fact.

3. We must have a Constitution and By-Laws that comprehend and supply the *real needs* of our young people in order to their vigorous development for service in the Church of God.

Our Board is trying to mature such matter as will meet the last of these necessities. But as to the

name, we are in doubt, and hence desire to consult a multitude of counselors in whom we have assurance there is safety.

Now therefore, will any one—Bishop, Presiding Elder, Preacher, Missionary, Sunday-school worker, man, woman or child, interested in this matter, think carefully and then sit right down and send the undersigned a name for our "Young Peoples' League?" We expect to hear from thousands and certainly out of them all we can select one that will fit the case exactly. Now let your postals pour in like an April shower. Yours in the good work,

J. R. PEPPER
Cor. Sec'y Gen'l Con. S. S. Bd.
1 Madison St., Memphis, Tenn.

THE NEGLECTED CLASS.

TO THE EDITOR:—That part of your notice of the Arkadelphia District Conference which relates to Sunday-schools—paper July 16—caused me to lay down the paper for a moment and take up the pen. While it is clear to my mind, that the Church in the last sixty or seventy years has done more in that department of gospel ministrations than in all time previously, and that this is highly gratifying, and still more so, that it is greatly improving every year, still my conviction is that we are not doing much with it, not as compared with the past, but with the large and plain openings of Providence lying out before us.

It is mere nonsense talking about Wesley and Raikes, Chalmers, Stowe and men back yonder in connection with the Sunday-school of to-day, much less with what is most assuredly destined to be in the near future. They acted well their part in their day, but they knew as little about the true, evangelical character and philosophy of what is really intended and ought to be meant by Sunday-school as most people seem to know now. The technical name, Sunday-school, does by no means well describe the thing in question; but any name serves for a name. So the 11 o'clock service might be called a Sunday-school. But I propose a few observations concerning a thing, not the name of it.

With respect to ministering the gospel, we are naturally divided into three classes, infants, youths and adults. The second class, varying from about the age of five years to twenty, comprise perhaps almost a third part of the entire population; and so far as we have ability to carry the gospel to the ears of the people at large, this youth-class comprises more than a full half of the whole. For more than half of the adult people never go to church and have no gospel; while with some proper, well directed effort, nine-tenths of our youth can be brought to church. And not only so, but persons under about twenty years are far more susceptible of religious impression than old, hardened sinners. Half the non-church going people are laboriously hardened against the gospel. They hate it—they are embittered against it. This is seldom the case with youths. A little personal effort, through parents or otherwise, will suffice to bring them to church, provided we have a gospel in proper form to meet them when they get there. This we have not as yet provided. All that we have done so far, for this class of people is, that a few laymen and pious women have gathered up a few, and more recently a good many children, and have obtained permission to occupy the church an hour at an inconvenient time of day, when the ministry did not want it, and there spend a few minutes in teaching catechetical theology. They call it "Sunday-school." This, diminutive as it is in comparison with the rights and necessities of this large and most interesting portion of mankind, is not to be despised as the little thing it is generally esteemed to be, for it is by far the greatest ecclesiastical enterprise of the 19th century, or of any other century! Crude and unplanned as are its beginnings, it is the entering wedge beginning to open a practical plan for the ministrations of the gospel to more than half of all that part of mankind among whom the gospel seems to be either promising or useful.

Do we need to be told that heretofore no systematic effort has been made to minister the gospel to this large and most interesting class of people? Yet such is the case. And in largeness and fruitful promise they certainly compare favorably with the adult class. While it is true that this Neglected Class is not wholly neglected, it is also true that they receive one-tenth, or more likely one-twentieth of the amount of labor bestowed on the adult class, where neither the promise nor the necessity seems to be any greater. I know it may be said, "Let the Sunday-school come to church."

This would only remedy a part of the difficulty, for only some few of the school would be much benefited by the pulpit preaching. Those under twelve or fifteen need a different kind of preaching better suited to their age. The great end to be reached is to preach the gospel to our children and youth between the ages of about four or five and twenty. Hitherto they have had no gospel or almost none. The Sunday-school as we now have it is a sort of substitute, but a very poor one. The disproportion in gospel ministrations between these two classes is entirely too great. The children receive one-twentieth where they ought to receive a full half. We preach to ourselves a thousand times that the sole business and end of preaching is to "save souls." While that is very true, properly understood, nobody understands it that way. The meaning of it is to reclaim and convert old hardened sinners. For proof that children are not meant, I refer to the uniform reports of preachers, the unvarying tone of our own religious press, the action of our last General Conference, and if I might be so bold, I could include the Bishops' Quadrennial Address.

The editor of the Texas Christian Advocate, in his paper of July 17, declared he did not know of a preacher in charge of a pastorate who carries out the instructions of the Discipline, Section 2, Chapter 4, respecting children, and makes proper report of the same. Nor, I presume, does any other of our editors or Presiding Elders. Go to our Publishing House and inquire for a book that treats the subject of ministering the gospel to children and youth, and what will you find? Our literature touches the subject with the little finger. It is much easier to point out a difficulty than to prescribe a remedy. Whoever will do the latter and do it well, and write it with force that shall thrill the Church, shall be known as the philanthropist of the age and be called arch-bishop of Christendom.

If I were to presume to outline a subject fraught with so much practical consequence, I would say first, by all means, *Take the Sunday-school*, as you call it, into the Church. I have no religious patience with any thing or any body not in the Church. I don't believe there is an outside place for anything.

Secondly, I would provide regular, pulpit preaching for the Sunday-school, or what ever you may call it, every Sunday. Either with one preacher or two, I would give the children as much ministry as the adult people, encouraging either class to attend the service of the other. The children's meeting would consist in both catechetical lessons and sermon. Of course the sermon would be short.

Third, this would make necessary a very important matter in the Christian ministry not heretofore contemplated, viz., that ministers learn to preach to uninformed boys and girls. This none of us have practiced and, of course, we know but little about it. But may be some of the young preachers could learn.

Providence seems to open in that direction. I do not say we bestow too much labor on the conversion of old sinners, but it does seem to me the amount of such labor is beyond all reasonable proportion. Look at our books, our periodical literature and our pulpits as well, and I think it is plain that our teaching and general policy agree, that nine-tenths or more of our ministerial labor of all kinds should be employed in the conversion of old sinners, and one-tenth or less in that of youths under twenty years! Is not this a mistaken policy?

R. ABNEY.
Yazoo City, Miss.

THE WORKINGS OF HIGH LICENSE.

Mrs. Gougar, in a speech delivered at Glynndon Heights, Maryland, gave her audience the benefit of some important facts that ought to be known from one end of this country to the other. In Nebraska the saloons, under high license, have increased three per cent faster than the population. There are 3,000 saloons in the State, fifty breweries, and three distilleries. The city of Omaha, with a population of 135,000, has 270 saloons, each paying \$1,000 license. Under the present high license system crime has increased in Nebraska 265 per cent faster than the population. Last year "the record of arrests in Omaha was greater than anywhere else on the face of the earth." The average was one arrest for every ten citizens, men, women and children. This is about as bad an exhibit of the workings of a vicious system as anyone could wish to see. It would appear that if things continue to go as they have been going in Nebraska, and the proportion of jail-birds

to population continues to increase at the same rate, the whole population will be fitted for the penitentiary in the course of a generation or two. It is surely about time for the people of Nebraska to wake up and fight for their homes against the destroying angel of license.—N. Y. Witness.

KANSAS AND NEBRASKA COMPARED.

When Kansas adopted prohibition she had 917 convicts in her penitentiary and a total population in the state of 996,096. After nine years of prohibition, and with her population increased to 1,600,000, she has only 373 convicts in her penitentiary. Note the increase in population and the decrease in convicts. Nebraska, during the same time, and with her high license, has increased her convicts in the penitentiary 167 per cent, and its prison population has outrun the general growth of population forty-seven per cent. If Kansas had increased her prison population in the same ratio she would now have 2,136 convicts in the penitentiary, whereas she has but 373. Kansas, with her 1,600,000 population, has 174 in her reform-school for boys, Nebraska, with her estimated population of 1,000,000, has 245 boys in her reform-school. Nebraska, with 600,000 less in population, has seventy-one more boys in prison than Kansas. The material prosperity in Kansas as shown by the silent records is more than one hundred per cent better than that of her high-license neighbor—Nebraska. Yet, with such incontrovertible facts before them, even some church-members keep saying, "Prohibition don't prohibit." "You can't abolish the saloon." "Let the rum power alone."—Religious Telescope.

THE SABBATH AND WORLD'S FAIR.

With our hearty endorsement we copy entire the following editorial from the Northwestern Christian Advocate (Chicago):

The authorities of the coming world's fair in Chicago have their hands full, and we are sorry for them. Speculators are striving to forward this or that site, in order that they may have the benefit of the real estate booms which are inseparable from all such enterprises. A corrupt common council and the jealousies of railways, together with thousands of contending interests, make the life of the director less entertaining than they might be desired. Now come the friends of the Sabbath, who are jealous of the honor of God's day. We anticipate the coming to our shores of hundreds of thousands of foreigners, upon whose minds it is desired to make an impression respecting some things dear to the American heart. We print in another column the action of the Chicago Methodist preacher's meeting concerning that interest. We endorse that action, and hope that it may be duly considered by those who are in charge of the Columbian fair. It is said that the fair should be opened on Sunday, in order that working-people may have an opportunity to enjoy the sight on the one day which alone is at their disposal. That argument is uttered with as much eagerness and assurance as if those who plead it are the only friends of the laboring man. In the name of the working man we plead for a fair closed on the Sabbath. The dishonor and secularization of God's day through an attempt to secure that day for the amusement of working-men, are but preludes to the abolition of that day as a day of rest. Capitalists and contractors are now compelled to honor the Sabbath in the sense that they cannot compel seven days of work in a week or thirty or more days in a month. The destruction of God's day means seven days of work in each week at the old price for sin! The workingman should regard him who pleads for the desecration or semi-desecration of the Sabbath on the ground that, that day is needed for the study of art at the fair, as the enemy of laboring men. God's law defends the Sabbath from the man who does "his own pleasure," and from him who would work or compel others to work on that day. When the sacredness of the day disappears as far as it is related to amusement and idle sightseeing, it will then go as related to labor enforced by custom. He who now contracts to work one week is compelled by public expectation to only six days of work. When desecration has destroyed the correct public estimate, seven days of work must be forthcoming. It is impossible to rob God of one-seventh of our time, and then expect him to shield us when robbers try to wrest our rights from

us with respect to the six-sevenths. The workingmen of this country should insist that the world's fair must be closed on God's day. If that fair is open on Sunday it will be a wrong and a robbery and a sin against every workingman in Europe as well in America. If rich managers of this fair decide to sin against the Sabbath, it ought to be accepted as a sin against every laboring man in the world. The plea that the fair is opened for the intellectual benefit of labor is more than nonsense. Some of the directors of the centennial fair in Philadelphia, in 1876, now say that "the fair had been open on Sunday 'It would have paid.' That is the real issue now in 1890. The aim is to make it 'pay.' If the workingman is lured into this 'paying' scheme he will suffer with interest in after years. No philanthropist can do more for the workingman than in aiding to protect the laborer's Sabbath."

CONWAY WILL MAKE GOOD HER PLEDGES.

DEAR BRO. BENNETT:—Since the location of Hendrix College at Conway much has been said for and against the wisdom of the locating Board. While the outside world is speculating as to what will be the future of the institution, the truly good and generous people of Conway are busily bending their energies to make good their pledges to the Board of Trust and the entire Church in the State. The following are the pledges that they presented in writing: 1st. That they would furnish ample grounds for a campus. 2nd. That they would furnish the means to erect suitable buildings for the College. 3rd. That they would furnish at least a partial endowment for the chair of English. The following are their verbal and implied pledges: That they would furnish to the Christian parents of this State, 1st, A healthy location. 2nd, A religious community in which their sons could receive a first-class college education. Now, that the people of the State may realize more definitely what Conway has done and will continue to do, I wish to elaborate more fully the propositions.

1. As to the Campus among the many beautiful sites offered to the locating Board they selected for the campus proper, a plot of ground containing thirty acres beautifully situated in the northern part of the city, about three quarters of a mile from the depot, being the highest and most beautiful spot in our city. And when the buildings are completed we promise you that a more suitable, commodious and lovely college campus cannot be found in the South.

2. As to the buildings: they will consist of 1st, a beautiful and commodious dining hall two stories high, with a wing extending from each side 28x68 ft., to be used as dormitories. This will cost us not less than \$10,000. I wish to say to the young men who contemplate attending this school, that their dining hall and dormitories are situated just in front of a beautiful grove of spreading oaks, that cover about four acres of the campus, which grove the local committee is carefully reserving from the intrusion of buildings, with the hope that the young men of this State will soon dedicate their cooling shades to classic uses.

2. The main college building: when completed this will be one among the handsomest school buildings in this State and will cost us \$30,000. As to the character of these buildings, our local committee and in fact, our entire citizenship is taking a special pride in having them first-class. To show their spirit, after the plans and specifications had been made for the dining hall and the building commenced, they so changed it as to put in the front and sides of fine, selected pressed brick. The main building will be finished all around with pressed brick. The upstairs of the dining hall will be used until the main building is completed for recitation rooms, it together with the dormitories will be completed in due time for school to open as per announcement.

3. As to the endowment: We have guaranteed to the chair of English, for current expenses the sum of \$1,200 per year for five years. And looking toward making this endowment permanent we start it with \$4,000 for permanent investment, hoping that by the time the five years are up, this sum will be supplemented from various sources to \$20,000 which is the amount necessary to a full permanent endowment. We also earnestly pray that ere this five years have rolled away more than one of the other chairs may be endowed by some of the many minded men in our Church throughout the State. So much for written pledges.

(Continued on 4th Page.)

ARKANSAS METHODIST.

WEDNESDAY, AUGUST 6, 1890.

SUMMER CANVASS

FOR

THE ARKANSAS METHODIST.

BALANCE OF THIS YEAR
FOR 50 CENTS.SECULAR NEWS DEPARTMENT TO
BE ADDED.

CASH AND CREDIT OFFERS.

SPECIAL TO PREACHERS.

To assure enthusiastic competition under this appeal we offer attractive inducements to five preachers in each one of our three Annual Conferences, for the five largest numbers (not less than figures annexed) of new subscribers at 50c:

1. For largest number (not less than 60) Webster's New Unabridged Dictionary, price \$12.

2. For second largest number (not less than 50) the Comprehensive Commentary, by J. F. and B. 4 vols. in leather binding, price \$10.

3. For third largest number (not less than 40) same Commentary, in cloth binding, price \$8.

4. For fourth largest number (not less than 30) Sumners' Systematic Theology, 2 vols., price \$4 and McTear's History of Methodism, price \$2—total \$6.

5. For fifth largest number (not less than 20) Sumners' Systematic Theology, price \$4.

Under these offers new cash subs. at \$1.50 each will count for three new subs. at 50c each.

Successful competitors may substitute any other books from our Publishing House, costing us the same as the foregoing and all other agents desiring it will be allowed the regular commission on new subscribers.

Finally, competition under the offers above is limited to names mailed on or before Sept. 15 next. But send on the names as fast as they are secured.

2. CREDIT OFFER.

Where they cannot pay cash, we will send this paper one year (not less) at the cash price, \$1.50, to members of our Church wanting to subscribe, upon their promise to pay us on or before Nov. 15 next. We name this date for the particular reason, that we desire to make our collections before our Annual Conference sessions (first beginning Nov. 20.) We prefer that names under this Credit Offer should be sent by pastors, local preachers or stewards, giving in every case the name of the pastoral charge to which the members belong. We shall look to them for payment, as their subs. will not be charged to the preachers sending them, unless we are instructed to charge them. Observe this Credit Offer is to members of our Church upon their promise to pay us \$1.50 (for one year) on or before Nov. 15 next.

AT REST.

Mrs. Mattie Tignor Holmes was born in Monroe Co., Ga., June 28, 1834, and died in Des Arc, Ark., at the parsonage, June 9, 1890. She was married to the Rev. D. T. Holmes Feb. 3, 1858, and shared with him the fortunes of the itinerancy for over 30 years. She never complained at any appointment, although they were sometimes hard, but in her quiet, gentle way would encourage her husband when he was cast down, and by her thrift and economy managed to keep her husband out of debt and with something ahead. Wherever they were sent the people loved her. She was faithful in the effort to train her children for God; and, during her last sickness, expressed herself as desiring to live, to complete this work; but also said that she had put her case into the hands of God and was willing to suffer His will to be done. She was sick about three weeks; her husband and family thought her better, when suddenly, about 11 o'clock, her death struggles aroused them, and before they could do anything she passed away. Her physician said, of "Heart affection." I have known dear Sister Mattie since our girlhood days, and to know her was to love her; her gentle, winning manners, her quiet, consistent Christian character, rendered her efficient help in every good work; and when my brother chose her as a helpmeet, all thought he had chosen well; and such she has indeed proved to be.

A faithful wife, a devoted mother, a conscientious Christian, naturally timid and retiring, her influence was felt most in her family circle, where she was loved and looked up to as the embodiment of all that is good and pure.

She is gone, but her works will live. I feel that the seed she has sown will bear fruit. She leaves a husband and seven children (two girls and five sons) to mourn their loss. May God's blessings enable each one

to bear this great affliction, and prepare each one of us to meet her in that happy home above. Her sister,
E. A. H.

SACRAMENTAL WINE.

BY WELSHORE MOOREY, MEMPHIS CONF.

TWO KINDS OF WINE.

Two liquors are mentioned in the Scriptures as in common use in those days. Both were intoxicating when fermented, but neither before fermentation. 1. Strong Drink. At this day, in this country and with our surroundings, this name might well suggest rum, gin, brandy or whisky. Any one of these may with propriety be called strong drink; but they are all distilled liquors, and the art of distillation was utterly unknown to the Hebrews, and indeed to all the ancient world. The art of distilling was discovered by an Arabian chemist in the ninth or tenth century of the Christian era. The "strong drink" of the Old Testament was probably made from palm juice, dates, figs, and other fruits, grapes excepted; and also from barley, millet and other grains. As the learned tell us, these beverages were called in Hebrew *Shakar*, which signifies "sweet drink." *Shakar* occurs in the Old Testament 23 times, and is uniformly translated "strong drink," except in two places, Numb. xviii:7, where it is rendered "strong wine," and Psal. xlix:12, where, instead of drinkers of *shakar*, the A. V. reads "drunkards."—Dr. F. R. Lees.

2. Wine. In our English Bible this is a generic word, signifying the expressed juice of the grape, whether old or new, sour or sweet, fermented or unfermented, intoxicating or unintoxicating. Answering to it, we have in Hebrew *Yayin*, in Greek *Oinos*, and in Latin *Vinum*—all generic, and each one denoting grape juice, or wine-liquor of any and of every kind and quality. *Yayin*, wine, is found in the Old Testament 141 times. The specific sense in which this term should be understood arises not from the word itself, but from the connection in which it stands. *Tirosh*, which is said to mean a species of wine, the fruit of the vine, occurs 38 times in the Old Testament.

Now we wish you to note that there were two kinds of wine in use among the ancients, and there are two kinds of wine spoken of in the Scriptures, the one fermented, and the other unfermented. Webster says: "Wine, the fermented juice of grapes." "Must, wine pressed from the grape, but not fermented." Worcester agrees with Webster; and both substantially follow Johnson, Walker, and Bailey. Richard Watson, in his Biblical and Theological Dictionary, says: "Wine, a liquor pressed from grapes." Dr. Wm. Smith, in his Dictionary of the Bible, says: "Wine was sometimes preserved in its unfermented state." Herodotus, the father of history, born about B. C. 484, calls "the fresh juice pressed from the grape" "the wine of the vine." Augustine Calmet, the learned author of the Dictionary of the Bible, born 1672, says: "The ancients possessed the secret of preserving wine sweet throughout the whole year." Horace, born B. C. 65, says: "There is no wine sweeter to drink than Lesbian; that it was perfectly harmless and would not produce intoxication." Dr. M. W. Jacobus, the Commentator, says: "The present wines of Jerusalem and Lebanon, as we tasted them, were commonly boiled and sweet, without intoxicating qualities," etc. Plutarch, born A. D. 60, tells of a filtered wine, which he says was pleasant to drink, but did not inflame the brain, nor affect the mind and passions. Pliny, of the first century, says, "The most useful wine has all its force or strength broken by the filter." Smith, in his Greek and Roman Antiquities, says: "A great quantity of sweet wines was manufactured by checking the fermentation." Dr. F. R. Lees, of England, author of several learned articles in Kitto's Cyclopaedia, says: "In Hebrew, Chaldee, Greek, Syriac, Arabic, Latin and English, in all these languages the words for wine are originally, and always inclusively, applied to the blood of the grape in its primitive and natural condition, as well as, subsequently, to that juice both boiled and fermented." Plutarch affirms that before the time of Psammethichus, who lived 600 years before Christ, "the Egyptians neither drank fermented wine, nor offered it in sacrifice." Dr. Adam Clarke, on Gen. xl:11, says: "From this we find that wine anciently was the mere expressed juice of the grape without fermentation." Rev. Dr. E. Nott, late President of Union College, says: "That intoxicating wines existed from remote antiquity there can be no reasonable doubt." Prof. Moses Stuart, that prince of philologists, says: "Facts show that the ancients not only preserved wine unfermented, but regarded it as of a higher flavor and finer quality than fermented wine." Albert Barnes, in his Commentary, Luke 1:15, says: "The kind of wine commonly used in Judea was a light wine, often not stronger than cider in this country." Rev. Dr. Herriek Johnson, one of the

brightest lights of the Presbyterian pulpit, says: "There were two kinds of wine in ancient use. The one was sweet, pleasant, refreshing, unfermented; the other was exciting, inflaming, intoxicating. Each was called wine."

Now these are a few of the many witnesses who testify to the fact, not the opinion, but fact, that there were two sorts of wine among the ancients, and that there are two kinds of wine in divers parts of the world at the present day. But these witnesses, however great and illustrious, are only men, uninspired men, and therefore liable to err. What say the living Oracles? "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Well, in some places the Scriptures describe wine as a blessing, speak of it approvingly, and encourage men to use it. In other places the Scriptures describe wine as a curse, thunder anathemas against it, and forbid men to use it. And is this your Bible, the word of God, the book of truth, and truth never contradicts itself? Yes, this my Bible, this is the word of God, this is the book of truth, and truth never contradicts itself. It is plain, therefore, that the wine approved and commended in the Bible must be different from the wine condemned and denounced in this holy book. There must be two sorts of wine.

Fermented wine. 1. It produces drunkenness. At an early day in the world's history, Noah drank wine (*Yayin*) until he was drunk, and was found in his tent naked—degraded and disgraced. Gen. ix:21. It may be that his intoxication was neither intentional, nor the result of a morbid love of intoxicating liquor; nevertheless, it has left a foul blot on his otherwise fair fame. There is a Jewish legend to the effect that when Noah planted the vine, he killed a sheep, a lion, an ape, and a sow, and having mingled their blood, he poured it on the roots of the plant, so that use of alcoholic wine has since been attended, in succession, by the placidity of the lamb, the boldness of the lion, the nonsensical noisiness of the ape, and the filthy brutishness of the sow. The legend carries its moral on its face, but is only half the truth, since the domestic and social influences of intoxicating yet remain to be symbolized. Of the sin and shame, and ruin wrought by this monster, the half has not been told. Caustically, yet with saddest truth, does Butler, the author of Hudibras, say of this "pleasant poison":

"Which snob has overwhelmed and drowned
The greater numbers on dry ground,
Of wretched mankind, one by one,
Than e'er the flood before had done."
Lot, too, in an evil hour, yielded to the tempter, drank wine (*yayin*) even to drunkenness; and under its lustful influence, he became guilty of that horrid, unnatural crime, incest. Gen. 19:30-35. Alas, alas! many a man does when drunk what, when sober, he could not think of doing without a feeling of holy horror. Well might Shakespeare exclaim, "O thou invisible spirit of wine, if thou hast no other name to be known by, I will call thee, Devil!"

Nabal, of Maon, is described as a very rich man, "churlish and evil in his doings;" yes, as "such a son of Belial that a man could not speak to him." I Sam. ch. 25. David and his men had generously befriended him; but he insulted them, "railed on them," and "requited them evil for good." Wherefore David and about 400 armed men were marching against Nabal to destroy both him and his. But Abigail, his wife, a woman of good understanding, and of a beautiful countenance, took a princely present with her, went to David, and interceded for her husband, so that David's wrath was appeased, and he forgave the man who had so grievously sinned against him.

Now, when Abigail returned, she found Nabal holding a feast in his house, like a feast of a king. His heart was merry within him, and he continued to drink until he was exceedingly drunk. "Wherefore she told him nothing, less or more, until the morning light." The next day, however, she saw that "the wine (*yayin*) was gone out of Nabal." A learned commentator observes that the phrase here employed for "becoming sober" is not only remarkable, but singularly accurate, being in exact accord with the latest discovery of science touching his question, namely, that intoxication passes off because the alcoholic spirit goes out of the body—being expelled from it by the excretory organs as an intruder into, and a disturber of the living house which God has fearfully and wonderfully made. Here then an inspired writer stated a scientific fact thousands of years before science had made it known—a striking proof this of the Divine authority of the Holy Scriptures.

Now, when "the wine was gone out of Nabal," his wife told him of the terrible storm he had raised against himself, and of his narrow escape from ruin, when, lo, his heart died within him, and he became as a stone. About

ten days later, the Lord smote Nabal that he died—died as a fool died—died a drunkard. Truly, wine decisively him that drinketh it.

2. It promotes self-security and irreligion.

"It is not for kings to drink wine (*yayin*); nor for princes strong drink. Lest they drink, and forget the law, and prevent the judgment of any of the afflicted. Prov. 31:4, 5. Come ye, say they, I will fetch wine (*yayin*), and we will fill ourselves with strong drink; and to-morrow shall be as this day, and much more abundant." Isa. 56:12. "Yea, also because he transgresseth by wine (*yayin*), he is a proud man, neither keepeth at home, who enlargeth his desire as hell, and is as death, and can not be satisfied." Heb. 2:5. "They also have erred through wine (*yayin*), and through strong drink are out of the way; the priest and the prophet have erred through strong drink, they are swallowed up of wine (*yayin*), they are out of the way through strong drink; they err in vision, they stumble in judgment. For all places are full of vomit and filthiness, so that there is no place clean. Isa. 28:7, 8. Verily wine taketh away the heart from God and goodness."

3. It causes violence and woe.

"Wine (*yayin*) is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise." Prov. 20:1. This is God's word. Why does he say that "wine is a mocker?" Is it merely because it is hurtful when used to excess? Nay, verily. Beef is hurtful when used to excess. Is beef a mocker? Bread is hurtful when used to excess. Is bread a mocker? Water is hurtful when used to excess. Is water a mocker? Ah! my friends, "wine is a mocker because of its inherent quality—because there is something in the wine itself by which its users are lured into excess, and led on and on to ruin. That something is alcohol. It deceives men. Its effects are gradual—almost imperceptible. It is seductive, tripping, alas! the noblest, the bravest, and the best. O what myriads it has destroyed, and it is now destroying, body and soul, for time and eternity!"

"Woe unto them that rise up early in the morning, that they may follow strong drink; that they may continue until night, till wine (*yayin*) inflame them." Isa. 5:11. "Woe unto them that are mighty to drink wine (*yayin*); and men of strength to mingle strong drink, which justify the wicked for reward, and take away the righteousness of the righteous from him. Therefore as the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be of rottenness, and their blossom shall go up as dust; because they have cast away the law of the Lord of hosts, and despised the word of the Holy One of Israel." Isa. 5:22-24. For they eat the bread of wickedness, and drink the wine (*yayin*) of violence." Prov. 4:17. Who hath woe? who hath sorrow? who hath contention? who hath babbling? who hath wounds without cause? who hath redness of eyes? They that tarry long at wine (*yayin*); they that go to seek mixed wine (*yayin*). Therefore look not thou upon the wine (*yayin*) when it is red, when it giveth his color in the cup, when it moveth itself aright." For at last it biteth like a serpent, and stingeth like an adder." Prov. 23:29-32. Therefore "be not among wine-bibbers; among riotous eaters of flesh. For the drunkard and the glutton shall come to poverty; and drowsiness shall clothe a man with rags." Prov. 23:20, 21. Surely there is a deceitful, subtle, serpent element in alcoholic wine.

4. It is an emblem of the wrath of God, and of future eternal punishment.

"Thus saith the Lord God of Israel unto me. Take the wine (*yayin*) cup of this fury at my hand, and cause all the nations to whom I send thee, to drink it. And they shall drink, and be moved, and be mad, because of the sword that I will send among them." Jer. 25:15, 16. "For their vine is of the vine of Sodom, and of the fields of Gomorrah; their grapes are grapes of gall, their clusters are bitter; their wine (*yayin*) is the poison of dragons, and the cruel venom of asps." Deut. 32:32, 33. "The inhabitants of the earth have been made drunk with the wine (*oinon*) of her fornication." Rev. 17:2. "And great Babylon came in remembrance before God, to give unto her the cup of the wine (*oinon*) of the fierceness of his wrath." Rev. 18:19. "Thou hast made us to drink of the wine (*yayin*) of astonishment." Psal. 60:3. "Awake, awake, stand up O Jerusalem, which hast drunk at the hand of the Lord the cup of his fury; thou hast drunken the dregs of the cup of trembling, and wrung them out." Isa. 51:17. "For in the hand of the Lord there is a cup, and the wine (*yayin*) is red, it is full of mixture; and he poureth out of the same; but the dregs thereof all the wicked of the earth shall wring them out, and drink them." Psal. 75:8. "The same shall drink of the vine (*oinon*) of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the

holy angels, and in the presence of the Lamb; and the smoke of their torment ascendeth up forever and ever." Rev. xiv:10, 11.

From this brief, imperfect presentation of Scripture testimony, concerning fermented wine, we see that its use, as a beverage, is evil, and only evil, and that continually. It makes drunkards. It fosters irreligion and inhumanity. It leads to violence, wretchedness, and ruin. It is an emblem of God's wrath, and of the awful punishment which awaits the wicked in this world of woe. Can it be that this fountain of sin and uncleanness has been chosen as a symbol of the blood of the Son of God? We do not believe that this is the true "Sacramental Wine!"

(Continued next week.)

RECOLLECTIONS OF MY ITINERANT LIFE.
NO. 8.

November 2, 1857, finds me en route for Conference to be held in Little Rock the 4th, late in the evening, in a fearful storm of wind and rain, I reach the landing opposite the city, and wait one dread hour before the ferry boat could come over; no Argenta there then, railroads, bridges and a hundred and one other grand improvements of the present were, I dare say unthought of then. But the clouds left, the waves quiet, and we lose no time in reporting in person at the Methodist Church, where we are assigned, with John M. Bradley, to Dr. A. S. Hume's; and our brief sojourn under that most hospitable roof, is among the treasured recollections of our itinerant life.

W. J. Scott, H. R. Withers, J. F. Carr and myself, class of the 4th year meet Tuesday and pass our examination on the prescribed course of study—C. P. Turrentine, A. Hunter committee. Bro. T. I remember was specially disposed to be close, and plied his criticism severely in passing us through "Hedge's Logic," at least I thought so. Bro. H. read closely but not severely our composition on "Make full proof of thy ministry." Here's the blessed old document now, its subject and its association, rank it among the treasured mementoes of my early ministry. Our examination was approved, we were elected to Elder's orders, and Sunday evening after a sermon by Rev. Jeff Hamilton, D. D. we were ordained by Bishop Kavanaugh. May I pause here to say a word to my young brethren in the ministry? That ordination service impressed me as nothing else ever has, with the value of earnest, constant study of the holy Scriptures in the prosecution of the work. Every word of that fifth question, "Will you be diligent in prayers, and in reading the Scriptures," &c., went with full force down into my heart. If we are called to preach at all, it is to "preach the word; the word of God is quick and powerful," it is the divinely given medium through which our Master has promised surely to work. The oldest preacher that will read these humble words will, I am sure, agree with me in saying, no talent, learning or gift can ever supersede the necessity of earnest, prayerful study of the Scriptures, an element of success in the office and work of the Christian minister—"mighty in the Scriptures." Two of our best Presiding Elders in this Conference, owe much of their success to the very sensible advice of their father, which was, "Preach much in Scripture language, and always quote correctly." Let your congregations, my beloved brethren, see and hear enough Bible from your pulpits, and you need have no fears as to drawing. No words, poetry or what not, like the words of God. An interesting episode of this Conference was the talk of Bro. John Harris, better known to the old preachers as Uncle Jackie Harris. When he told of having preached on that hill when Little Rock was in its infancy, and related some teaching incidents connected with his early ministry, and how it filled his soul with joy and gratitude to see before him a Conference of fifty Methodist preachers, presided over by a Bishop, tears were in every eye; it was indeed an affecting scene. I quote from my journal: "O, I thought, who would not be a Methodist preacher! No blest work on earth."

I wish I could put on paper a sketch of the Bishop's sermon at 11 on St. Paul's commission, Acts xxvi, 15, 18. It was a masterpiece of argument, it came from his great big soul in good old fashioned liberty, as verily in Holy Ghost power, and ere the man of God took his seat a hundred voices were shouting aloud praise to God for the precious truths of the glorious gospel of the blessed God. I remember J. C. L. Aikin and dear Bro. Ratcliff were especially happy. Rev. J. B. McFerrin, D. D., preached Sunday night, "Except ye repent," &c. There were many penitent ones at the altar that night, and I believe several very happy conversions. I have never known a grander day for the cause of religion than that. Circumstances required it, and I took a superannuated relation at that Conference. Bros. Hunter, Ratcliff, Moores and Winfield were elected delegates to the General Conference to meet the following May in the city of Nashville.

A couple of young friends, companions of my youth, requested my

services on the interesting occasion of their nuptials, so in due time Dec. 4, I am at the residence of Judge W. L. Somervell, Tulip, Dallas co., Ark., where, in due form, I solemnized the rite and published the ban of matrimony between Mr. Angus F. McNeil and Miss Fannie Sallie Somervell. It was indeed a very brilliant affair; we left them receiving many and hearty congratulations, and turning our course homeward we arrive in due time Dec. 7, to receive some congratulations ourselves on an occasion of special interest, the birth of our first born, and now only son. Here is what I wrote in my journal then: "Whom we named Melville Kavanaugh. I went out in the grove, and kneeling in prayer to God gave my son to him. Thank God my beloved son lives to-day a member of the Church of God, and in good report of all who know him."
J. E. CALDWELL.

FROM FLORIDA.

DEAR BRO. BENNETT:—The intensity of the heat does not tend toward arousing the mind nor invigorating the nerves. This is my excuse for not having written more often and for now not writing more interestingly to your readers. The District Conference is over. It was held at Plant City. There the preachers of the Tampa District assembled themselves together to "report both the things which they had done and taught" and received fresh instructions to "Take heed to themselves and to the doctrine." Bro. Holmes presides like a Bishop. Dr. Anderson of the Florida Christian Advocate and Dr. Moore of Florida Conference College, were the principal visitors, both of whom did some excellent preaching. Reports on most lines good, especially that of revival work.

Having to go around by Key West, I had to travel almost 400 miles to reach the Conference. En route I passed through the city of Tampa, situated on the famous Tampa Bay, from which place Denarvaez in 1528, and Desoto in 1539, started on their unsuccessful explorations of Florida. But alas! For the Seminole who resisted the Spaniard, has long since retreated, and now only a few of that once proud tribe are to be seen in Florida.

My work this year lies along the Southeast coast of the State, in a section that is known as the Miami country (Miami is simply an old government barrack situated at the place where the Miami river empties into the Biscayne Bay). I travel altogether in boats and have no difficulty in reaching my appointments. With these novel surroundings, so oriental like, one finds many new and forcible applications of the scenes and incidents of the life of our Saviour. It adds new interest to the parable of the sower, when you actually stand by the seaside while preaching. Who can better appreciate the lessons from the Galilean storm than he who travels his circuit by sloop and schooner? Then there is also new power in the narrative of Nathaniel and the fig tree while one is kneeling beneath tropical shades. To me, my work is most interesting, because it is new. There has ever been, with me, a hearty amen to Paul's words, "I have striven to preach the Gospel not where Christ was named." There are many neglected fields in Florida which are suffering for need of preaching privileges, most of which would greatly appreciate such advantages. Are there not many local preachers to whom their Lord is now saying, "Why stand ye idle?" who are wont to answer, "Because no man has hired us." Well, let a local preacher answer from his late experience, "Go ye also in the vineyard"; for the Lord will assuredly pay "that which is right." The children of Israel who were given possessions on the east side of Jordan were not contented to sit down at ease, but went over Jordan not to return until they had helped subdue Canaan. Every national and religious privilege which we enjoy has been purchased at much sacrifice by our predecessors. "We have entered into their labors." Should we then not be willing to sow the seed of the kingdom in new fields, even though we should not see the fruits of our work. "One sower and another reapeth." But the Scriptures tell us, that they that sow in tears shall reap with joy. "He that reapeth receiveth wages and gathereth fruit unto life eternal, that he that soweth and he that reapeth may rejoice together." Yours truly,
W. W. RIFE.

Cocoanut Grove, Fla.

NOTICE.

The annual Camp-meeting for Quitman co't will begin Aug. 22, at night and continue 10 days. The 3d Quarterly Conference will be held in connection therewith. The Camp-ground is Clear Creek or Camp Merriek, five miles southeast from Quitman. Dr. A. Hunter and the Editor of THE METHODIST are expected, besides other successful workers. The meeting will be on the self-supporting plan. The trustees of the property will please meet me at the Camp-ground at 10:30 a. m., Aug. 9.

J. S. CROWER, F. C.

[We thought this meeting would embrace first Sunday in Sept.—Ed.]

We can no more comprehend the limits of God's love, than the limits of time. We but waste time in efforts to comprehend its limit, but we can not make use of it more profitably than by contemplating God's limitless love.

ARKANSAS METHODIST.

WEDNESDAY, AUGUST 6, 1890

FORT SMITH DISTRICT CONFERENCE.

The following are some of the most important resolutions passed by the Conference:

Resolved, That we believe with all our hearts that the law of our Church, as to theaters, circuses, race courses, dances, card playing, dram drinking, is based upon a sure Scriptural foundation.

2. That we pledge ourselves to use all diligence to save our members from any and all of these things; that we will admonish and pray for the erring; that we will cut off the incorrigible. Such members have plainly broken the covenant by which they joined the Church. We will deliver our souls; we will allow them no place among us.

B. T. CREWS,
J. L. MASSEY,
I. B. HICKMAN,

Whereas the reports of the preachers show that less than 50 per cent of the organized societies within the Ft. Smith District are provided with houses of worship, and whereas, a number of these societies are worshipping in public school houses; and whereas the great desideratum of every Methodist society is a house of worship; and whereas the Methodist Church to be used exclusively for religious worship; therefore,

Resolved, 1. That in the judgment of this District Conference, no Methodist Society is more than an experiment till housed in a neat well-kept building of its own, set apart for the worship of Almighty God.

2. That our pastors should as far as possible refuse to organize Churches in public school houses.

3. That we would rejoice in such State legislation as would prohibit the use of public school houses for religious purposes.

4. That we rejoice in the great work of our Church Extension Society, and pledge ourselves to earnest endeavors to secure more liberal contributions from our people to this cause.

J. L. MASSEY, Ch'm'n.

To the President of the Fort Smith District in Conference assembled:

In many places in our district the cause of our God is greatly hindered and positively injured by the importation and use of strong drink. This is greatly owing to the fact that many who profess to oppose it are not sufficiently pronounced against it.

Our last General Conference, expressly declared that "Our Church is positively a prohibition Church." This sentence sends forth no uncertain sound. This is the decided position of our Church; but it is a lamentable fact that the position of some of our members is not in keeping with that of the Church. They have some sentiment against the liquor traffic; but this sentiment needs to be greatly strengthened and more boldly expressed.

We could not and should not undertake to control the vote of our members on this question; but we can and must by a fearless preaching of the word, by mighty prayer to God, and by earnest, persistent effort lift the sentiment of our people up to the point at which they will show absolutely no compromise in this awful fight in which the peace and prosperity of the community and the eternal destiny of souls are involved. We would, therefore, recommend the adoption of the following resolutions:

1. That we all set apart the 3rd Sunday in August as a day of fasting and prayer throughout the District for the destruction of this nefarious traffic.

2. That on said day at 11 o'clock all our preachers who will occupy pulpits preach on Christian temperance.

3. That we will do our utmost to induce our people to vote and work against all forms of liquor license.

J. W. HEAD.

Resolved, 1. That we rejoice to hear from President Babcock of the prosperity which has attended our Galloway Female College at Searcy, Arkansas, during the first year of its existence.

With its noble faculty of Chris-

tian men and women; its ample and well-adapted curriculum; its large study halls, airy and well furnished sleeping apartments; its well prepared and abundantly served food; its beautiful campus, its health giving waters, and above all the beautiful, homelike and Christian air that pervades everything, make Galloway College second to none in the South for the young ladies of our Church, and far superior to any for the girls of our State.

2. That we look with joy and satisfaction upon the increasing prosperity of Hendrix College recently located at Conway, Ark. The new and enlarged buildings being erected, the increased faculty the good discipline, the improved high course of study, the munificent gift of \$72,000 by the people of Conway, the Christian scholarship of its faculty make Hendrix College for our boys.

3. That we mention with pleasure our Quimman Male and Female College as the very best place for those who prefer the co-educational system.

This College has just completed its seventeenth year with great credit to itself and to us; and with the \$25,000 new building in course of construction and its healthy surroundings and high standing of Christian morals, it provides superior advantages and greatly increased usefulness.

4. That the visit of our dear Brother, Rev. I. L. Burrow, has been a benediction to us.

We cheerfully make mention of Hiram and Lydia College, located at Altus, a monument to the memory of the ascended Hiram and Lydia Burrow, worthy parents of their three noble and surviving sons, as worthy of all confidence.

5. That we have heard with interest Prof. Bishop, President of our District High School at Booneville, Ark., and we heartily commend him and it to the confidence and patronage of the people.

J. L. MASSEY, Ch'm'n.

TOURISTS.

Whether on pleasure bent or business, should take on every trip a bottle of Syrup of Figs, as it acts most pleasantly and effectually on the kidneys, liver and bowels, preventing fevers, headaches and other forms of sickness. For sale in 80c and \$1.00 bottles by all leading druggists.

ITEM OR TWO AT THE JONES-BORO D. C.

On Sunday Schools, S. G. Lape said: "We have some Sunday schools that are subjects of peculiar influence. For instance, 'they get sunstruck in the Summer, and frost-bitten in the winter. Some that are subjects of Union influence. I tell them to give me doubled and twined Baptist schools rather than a single thread union school.' On the financial report said he 'I have some who warm up and give, cool off and regret but not many of this kind.' J. Y. Johnson in speaking about family religion and family prayer said 'A great many of our members are trying to get along with one-sided family altars, prayers at night, but not in the morning.' Of his own personal experience in money and heart felt religion said he, 'when I was converted, I went down into trousers and my pocket-book got religion like my heart.' 'On the Temperance question, Judges Brookfield and Mack made some good hits—the latter saying, 'Prohibition we must have; prohibition we will have—in the party, if we can get it; if not out of it.' And between 25 and 30 voices, said 'Amen.' Our P. E. was sick most of the session but the choir was filled full by the aggressive W. D. Matthews. We hold that [our] M. M. Smith is the right man for the P. E.'s honors and responsibilities to rest on. Not exalting him above his fellows, but equal among his superiors, and superior among his equals. We had a good time and while I enjoy the presence and counsel of our Bishops, I'd never hold a D. C. out of season to get one present when Smith is to hold the reins.—Listener.

On Sunday Schools, S. G. Lape said: "We have some Sunday schools that are subjects of peculiar influence. For instance, 'they get sunstruck in the Summer, and frost-bitten in the winter. Some that are subjects of Union influence. I tell them to give me doubled and twined Baptist schools rather than a single thread union school.' On the financial report said he 'I have some who warm up and give, cool off and regret but not many of this kind.' J. Y. Johnson in speaking about family religion and family prayer said 'A great many of our members are trying to get along with one-sided family altars, prayers at night, but not in the morning.' Of his own personal experience in money and heart felt religion said he, 'when I was converted, I went down into trousers and my pocket-book got religion like my heart.' 'On the Temperance question, Judges Brookfield and Mack made some good hits—the latter saying, 'Prohibition we must have; prohibition we will have—in the party, if we can get it; if not out of it.' And between 25 and 30 voices, said 'Amen.' Our P. E. was sick most of the session but the choir was filled full by the aggressive W. D. Matthews. We hold that [our] M. M. Smith is the right man for the P. E.'s honors and responsibilities to rest on. Not exalting him above his fellows, but equal among his superiors, and superior among his equals. We had a good time and while I enjoy the presence and counsel of our Bishops, I'd never hold a D. C. out of season to get one present when Smith is to hold the reins.—Listener.

GREED OF GAIN
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Mr. John W. Webster of Atlanta, Ga., says: "I was confined to my bed with rheumatism for a month, part of the time I was unable to move myself, nor could I be moved by any one without severe pain.

Hunnicutt's Rheumatic Cure was recommended to my father. He bought me one bottle, and when I had taken about half of it I was sound and well, and am still so, and heartily recommend Hunnicutt's Rheumatic Cure. For sale by Druggists at \$1 per bottle. Hunnicutt Medicine Co., Atlanta, Ga., Proprietors.

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For the above occasion, the St. L. I. M. & S. Ry., will sell Excursion Tickets from Little Rock to Chicago and Return at the very low rate of \$17.85 for the round trip. Tickets will be on sale Aug. 1st to 5th inclusive, good returning until Aug. 19th. For further particulars call at ticket-office 118 West Markham St., or Union Depot. H. C. TOWNSEND, G. P. & T. A. St. Louis. July 23-5.

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"I have been troubled with dyspepsia. I had but little appetite, and what I did eat distressed me, or did me little good. After eating I would have a faint or tired, all-gone feeling, as though I had not eaten anything. My trouble was aggravated by my business, painting. Last spring I took Hood's Sarsaparilla, which did me an immense amount of good. It gave me an appetite, and my food relished and satisfied the craving I had previously experienced." GEORGE A. FAZOL, Watertown, Mass.

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Hood's Sarsaparilla Sold by all druggists, \$1 a bottle. Prepared only by G. I. HOOD & CO., Apolthecaries, Lowell, Mass.

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Rev. Z. T. BENNETT, Editor.

WEDNESDAY, AUGUST 6, 1890.

If you are not willing to assume any responsibility for the crime, pauperism and ruin of the liquor traffic, then cast your vote against license.

Under our Cash and Credit Offers (page 2) this paper should get in August several thousand new subscribers. They can be gotten, if our friends so determine.

We are notified, that there will be a debate at Alma, commencing next Monday, Aug. 11, by Revs. T. W. Dye (Methodist) of Miss. and J. N. Hall (Baptist) of Ky.

Our General Board of Missions will meet in Nashville, Tenn., at 10 a. m. Aug. 20, to take action on the resignation of Rev. Dr. A. Coke Smith, as Secretary, recently elected to a chair in Vanderbilt University.

The "original (?) package" inquiry caused a popular uprising at Conway and the speedy departure of the humiliated invader. Rev. E. A. Tabor tells in this issue of the excitement, and the fugitive will affirm, that Conway is unhealthy for trespassing dealers in "bottled hell." "Sic semper," &c.

Congress may not pass any measure to reduce the tariff, but every moral and Christian voter should cast his ballot against license to reduce the power of the accursed liquor traffic. And he should not only vote thus "for God, home and native land," but also ask other men to join him in uncompromising hostility to licensed crime.

Will any intelligent person deny, that the liquor traffic is the greatest crime producing agent of our times? Then cast your vote as promptly to suppress the nefarious business as you would cheerfully raise your voice against theft, robbery and murder. Not until you have cast your ballot against license, can you plead freedom from all responsibility for the evils and crime of the accursed traffic in liquid fire and rain.

A convention of more than 3,000 delegates representing every county in Kansas, met in Topeka, July 17, to protest against the workings of the "original package" decision. They declared: "We earnestly protest against the establishment of 'original-package saloons' in our State as being in defiance of public sentiment, in violation of positive local law, as against common right, as hostile to good order, as encouraging lawlessness, as productive of crime, and as being the 'sum of all villainies'; and we do hereby publicly proclaim our hostility to these sins of wickedness, and pledge every lawful effort to suppress them."

Many may not fully agree with any political party or leader in proposed measures for removing poverty, but it does seem that all intelligent and sober men must admit the productive cause of poverty in the liquor traffic. With the N. Y. Advocate we believe, that "Rum causes more poverty than any thing else. If we could banish strong drink, most of the poverty of which people complain would disappear. If men were sober, virtuous, and industrious, comparatively few would want. There would be no poverty to abolish if men pursued their occupations as diligently as they do their pleasures and the gratification of their appetites."

What more can we say and do than we have already said and done to encourage and assist our traveling and local preachers, stewards and friends generally in extending the circulation of this (their) paper into the many Methodist homes, where it has never gone? How many are now making reasonably faithful and timely efforts to put this (their) paper into as many additional homes as possible? And, Brother, are you one of that number? Further, if any pastors do not report at their next Annual Conference more members taking a Methodist paper than ever before, can they truly say they did their whole duty? We are sincerely trying, under our Cash and Credit Offers (page 2), to help in the good and great work of putting a Methodist paper into every Arkansas home, occupied by a member of our Church. In this work we are actuated by as pure and noble purposes as ever filled the heart and

moved the arm of mortal man; and, thank God, we find sweet comfort in the warm sympathy of many true friends, and in the cheering assurances of much good already done.

TRUE AND TIMELY WORDS.

In the Atlanta Constitution, Bishop A. G. Haygood, provoked by the "Force" bill pending in the U. S. Senate, uttered true and timely words in behalf of Southern white people and the Negro race as well. With Bishop Haygood we agree, that the proposed legislation "will do infinite harm to the very interests its promoters profess to have on their conscience;" and, further, we are fully convinced, that it would result in infinite harm to the educational, moral and religious interests of both white and colored people in the South. For this reason especially we esteem it the duty of all patriotic and Christian citizens in the South, regardless of party affiliation, to protest respectfully but earnestly against the enactment and enforcement of such a partisan measure, as it must inevitably disturb and even demoralize the social, educational, moral and religious condition of both white and colored people in many sections of the South. Instead of promoting the peace and good will, the industrial and educational welfare of all the Southern people, it will in some sections inaugurate a reign of bitterness, race prejudice and terror unprecedented in the history of the South for twenty-five years. From such a dire calamity may the righteous Judge of all the earth deliver us; and may all the patriotic and Christian people of this nation, by upright, godly living, noble precept and earnest prayer, strive to promote justice, peace, godliness and prosperity for all men without regard to race or previous condition or political affiliation.

For our readers we quote part of Bishop Haygood's letter: "Too young, by a few days, to vote in 1860, though now nearly fifty-one, I, following my father, favored Bell and Everett, the union candidates. Father was an old line whig from his young manhood till the old party died. He did not favor secession, and his views were mine. But when Georgia went out, we went with the old State, as did nearly every real Southern man. Conviction, love and conscience made it necessary for us to go with our State. To us it would have been a crime to have done otherwise. The education of generations had settled it like an article of religion that the citizen's first allegiance was due to his State. That few Northern men understand this is due to their education that the citizen's first duty is to the general government. Hence, not a few of them cannot understand that an ex-Confederate in 1890 can be a true and loyal citizen of the Union who does not make a confession of sin for his allegiance to the Confederacy. I have wondered that any of them find it difficult to believe in the sincerity of men who paid such a price for their political opinions."

To one view of the situation, not sufficiently considered by our Northern fellow citizens, I wish to invite attention. Most of the white people in the South to-day, had no more to do with the war than they had to do with slavery. At my table to-night sat down eleven young people and two children. Only four of us remember anything, whatever, of the war; only two had anything to do with it. There are two servants on the place and both were born free. And what is true of my household is true in all households from the Potomac to the Rio Grande. If the next generation of white people in the South do not wholly love the Union, it will not be due to the teaching of ex-Confederates, but to the floods of acrimonious criticism poured out upon their fathers by a large part of the Northern press. In my own family circle the recent discussions in congress, concerning federal supervision of Congressional elections, have done more to foster distrust of the government than all the Confederate history my children know, and they know it fairly well. What is true in this little circle is, I believe, fairly representative of all Southern families where newspapers are read every day. It were more wise and patriotic to cultivate other sentiments than those born of instinctive resentment at the wholesale arraignment of our people by a very aggressive and insistent clamor of tongues and pens.

That the proposed legislation for the control of congressional elections in the South—there is no longer any mining of words as to its real design—will do infinite harm to the very interests its promoters profess to have on their conscience, I for one, am absolutely sure. Nearly all Southern white men entertain the same opinion; so do a great many intelligent men of the Negro race. As I see these things, no more worse blow could be aimed at the Negro than a blow which he would inevitably understand as intended to put him in control of government in the South. For the difficulties growing out of his relation to the ballot the Negro is of all men the least to

blame, and the Southern white man most entitled to tolerant and sympathetic patience.

The average critic I am considering has become so incompetent to "sit in judgment" upon the South that he does not suspect his incapacity; so incompetent that he counts his fatal weakness a crowning virtue; so incompetent that he is likely to consider this letter as evidence that this writer is a "rebel in the gall of bitterness and in the bonds of iniquity." Nevertheless, if he be not stone blind he will consider whether a class of men can spend a lifetime in fault finding without paying the same penalty for such mental habits that one man must pay. I beg any Northern man who may chance to see this letter to reflect upon the facts brought to view at the outset; it has been a long time since the battle of Manassas, a long time since the surrender. Let him remember that most Southern white people, now living, had nothing to do with the war or the events or conditions that brought it on, and that most of the ex-Confederates, not dead, are old men. Let him consider how hard these Southern people are working to diversify their industries and to build up their country; let him enquire whether a section that has made such advances within a decade can be mean and semi-barbarous?

It is time for our Northern critics to "put themselves in our place," and to ask, in down right candor, whether they would have done better with the problems growing out of the war than we of the South have done. Whatever they may conclude as to their own virtue and capacity for handling hard problems, this I tell them: The best Southern people have done the best they could. And further, only the best Southern people can ever adjust these troubles so that there will be peace and justice, righteousness and prosperity.

Of one thing I am sure: The supreme duty of the South to-day is the patience that issues in self control.

PINE BLUFF DIST. CONF.

The Business Manager had a delightful visit to the Pine Bluff District Conference at Rison. Arriving Thursday afternoon I found the Conference in the midst of its business with Dr. Riggan in the chair and Bro. T. W. Vineing as Secretary. Dr Riggan is a quiet unassuming person, but he dispatches business in a rapid and thorough manner. We have seen men make twice as much fuss in doing half the work he does. Bro. Vineing is a modest attentive secretary, watchful and careful.

I was favorably impressed with the spirit that pervaded the Conference. Everybody seemed to love everybody else and there was none of the little petty jealousy I have a few times noticed in such bodies. The discussions were spirited but always fraternal.

The Conference met July 30, and adjourned Aug. 2nd. On Friday Bro. E. D. Russell was chosen assistant Secretary. He writes a splendid record hand and will doubtless make a neat journal.

All the preachers were present except R. H. Sanders. There were 25 laymen and two local preachers in attendance. I wondered at the absence of the local preachers and was sorry when I thought of how much they were missing. There were a number of visitors including Revs. McKinnon, Culpepper, Babcock, Jeffert, Jewell, McDonald, Charley Adams, Ed. Winfield, Prof's. Goodloe, Clary and perhaps others as I am naming them from memory. There were Committees on Public worship, Quarterly Conference journals, Missions and Education. The reports showed spiritual condition, Sunday-schools and finances about an average for the time of the year.

The Conference recommended that missions be continued as follows: Stuttgart, with an appropriation of \$200 and Lakeside with an appropriation of \$300. That Kingsland be discontinued as a mission believing it to be self-supporting. That a new mission be formed in Pine Bluff, of the east and west ends with sufficient appropriation to sustain it.

That Dewitt circuit be divided and Dewitt, Long Point, Prairieville, Sassafras, Mt. Zion, Prairie and Forks of La Grue be made a mission with an appropriation of \$150. That Goldman's be formed of Goldman, Sunshine, Stillwell, Bryans, Fair Mt and Wiley chapel.

Rev. H. D. McKinnon P. E. of Monticello Dis't. by request of the president explained the workings of the District Sunday-school Conference as conducted in his district and commended it highly. The school interest was high and splendid speeches were made by Rev. W. H. Browning Judge Porter and

Prof. Goodloe for Stuttgart Institute. Rev. J. B. McDonald for Hendrix, President Babcock, Jeffert and Jewell for Galloway and Rev. Ed. Winfield and Prof. Clary for Fordyce Training school. This writer exhorted for the school men and said somewhat for THE ARKANSAS METHODIST.

The Conference adopted strong resolutions in regard to our schools and also in regard to soliciting for foreign schools. For want of time to prepare the report and resolutions we cannot publish them this week, but will give them in full next week. The brethren very kindly and earnestly adopted the following resolution by unanimous vote viz: "Since hearing through Bro. Thornburgh of the continued prosperity of our Church organ THE ARKANSAS METHODIST, Therefore be it resolved: That we congratulate the Editor and Manager on their work. And that we will not rest content until a copy of the paper is taken by every Methodist family in the District."

The Committee on Quarterly Conference journals in its report severely but justly criticised some of the Quarterly Conference journals. The secretaries of the Quarterly Conferences will be notified by letter by the Sec'y of the District Conference of the errors pointed out.

The Conference adopted a resolution saying that: "It is the sense of this Conference that no member leave on the Sunday trains unless in case of absolute necessity."

The next session of the Conference will be held at Dewitt.

The District parsonage was located at Pine Bluff and a new committee appointed to raise funds and build the house (The committee had not been named when I left.)

Saturday morning Bishop Galloway was present and presiding. He looked tired and had evidently been losing sleep. Saturday morning's session was principally devoted to voting for delegates to the Annual Conference. When the hour of adjournment came only one delegate, Bro. Renfrow, had been elected.

I left at the close of Saturday morning's session. Bishop Galloway was delivering a stirring address on education. We will give the remainder of the proceedings next week. It was thought by some that Rison could not entertain the Conference, but the good people of that town rose in their might and said it should be done and it was done, and in good style too. Rison is not a very large town just yet but her people are the kind that make big towns. I was comfortably quartered at Dr. Nivens' hospitable home, and I return my thanks to him and his good lady for their kindness. I had for a room-mate that big hearted and big bodied Methodist layman Maj. McGee, of Double Wells. The doctor, his wife, the Major and myself were a heavy quartet, pulling the beam of awgon scale at 800 lbs. gross.

G. T.

AMONG FRIENDS BELOVED.

At the kind invitation of our dear-ly esteemed friend, Bro. W. B. Ballew, we spent last Thursday at Gum Spring, 2½ miles south of Searcy. The occasion was a neighborhood picnic given on that day, because of a re-union of White Co. ex-Confederate soldiers. Gen. D. McRae made the introductory address in his usual, entertaining and instructive manner; the orator of the day, "Captain" J. H. Dye, "made the best effort of his life," in the opinion of old comrades, but the Dr. frequently and quite naturally said "brethren and sisters." He was followed by Judge M. T. Sanders, whose eloquent and elegant style is admired only less than he is justly and highly esteemed for his official service and eminent personal worth, by the citizens generally of that county. We enjoyed very much the social pleasure of the day, greeting friends beloved, old and young, from many neighborhoods and shaking hands with more persons than any visitor present. With Bros. Ballew, Booths and Harder we shared with great relish a most excellent dinner, fully up to the proverbial taste and hospitality of the Gum Spring people, who presented on that day a gathering not excelled in cheerful, healthful and refined appearance by any we have seen in over 10,000 miles' travel.

The day before we passed in Searcy and had the delightful privilege of seeing many hundred friends from all parts of the county, in attendance upon upon the Congressional convention and political speaking.

The assemblage was in a beautiful suburban grove, where comfortable seats and ice water were provided, as also a bountiful picnic dinner to which all were cordially invited. With Bros. Geo. McNeill and Patsy we feasted upon one of the best dinners we ever saw on any like occasion. A more orderly and respectable collection of 1,500 persons we never saw nor expect to see anywhere on a political occasion. We did not hear an oath nor see a drunken man, and City Marshall S. S. Petty told us there was not one in town that day, but about night said he saw one leaving in an intoxicated condition. What a noteworthy record for temperance and prohibition! We took advantage of our visit for

rest to work for our paper, getting 33 new subscribers (adding 19 to our list of 116 at Searcy) and 25 renewals—the latter all without request and others we did not see again, said they wanted to renew before we left. Our princely brother J. F. Smith, whose sub. expires next year, handed us \$5 for THE METHODIST to "keep her a coming." If Bro. Thornburgh suggests another rest right soon, it may not be from kindness alone. We hope to have soon in White Co. a sub. list of nearly 700—have over 200 at Searcy and Besbe—personal friends having sent us about 200 new names during our first three months on this paper.

But what of Searcy? Much in many respects—too much for our space now. The town is improving wonderfully and growing rapidly, with prospect of reaching a population of 3,000 in twelve months. Since our return we received a small pamphlet on Searcy's "Attractions," some of which will appear in our next issue, specially in behalf of Galloway Female College and of interest to persons desiring homes; for as a residence town, Searcy has no superior and few equals in the range of our observation.

CONWAY WILL MAKE GOOD HER PLEDGES.

(Continued from 1st. Page.)

Now as to our verbal ones. 1st. We have said that Conway was a healthy place—as healthy as any of the other competing towns. We say that there is no local cause for sickness that is not common to every town south of the Boston mountains; and that it will favorably compare statistics with any towns of its size and age in the State. I have been here nearly three years, our church membership is now over 150 and during this time only two members have died. And out of a Sunday-school numbering from 125 to 165 we have lost only one by death during the three years. Be not deceived by superficial observation or by misrepresentation. Come and see for yourself. Every one who has taken in our surroundings fully, has become enthusiastic over the location.

Conway is situated high and dry upon a beautiful upland prairie just where it merges into the foot-hills of almost a mountainous range which separates us from the Arkansas river on the west seven miles away, and from the Cadron creek on the south six miles away.

2. We are pledged to furnish a moral and religious community in which the boys of the State may be educated. And to this pledge above all others, we shall strive to be true. If the good parents of this State could have heard the expressions that fell from the lips of our people after the College was located they would have no fears of broken pledges along this line. The night the victory was won—after telegraphing the glad news to their friends at home, notwithstanding the lateness of the hour they went into an "executive session," at their room in the Capital Hotel and with one accord they adopted a resolution to the effect that regardless of party affiliations and all past differences they would stand together as one man on all issues that would tend to make their town a model college town. When we reached home the next day the leading representatives of the whiskey men met us and publicly announced the fact, that they had buried the hatchet for all time on that question; that they had of their own accord gone around town and knocked down every one of the old whiskey signs, and from this day forward would stand with us shoulder to shoulder and with hands, head and heart would aid in every cause that looked to the interest of our town and College. And they have been truer to their pledge than I ever hoped they could be. But to be specific.

1. We are a prohibition town strictly speaking—there is not another local option statute in the State of Arkansas, that is the equal of the one in favor of Conway. It not only forbids the sale and giving away of intoxicating liquors under any circumstances, but supplements the monetary penalty which is heavy (\$500) with an imprisonment clause "in the county jail for six months." But best of all we have a public sentiment that is overwhelming to back its enforcement. And it is enforced strictly.

To show the spirit of our people they keep a standing advertisement in our papers offering a reward of \$25 to any party furnishing evidence sufficient to convict any party who has violated the law. And this determined sentiment belongs not to the former prohibitionists alone, but is almost a universal sentiment in our town.

Bro. Bennett, as you know, I appreciate the people of this town; they have been good to me; a sufficient number have stood by me on every enterprise that I have undertaken to crown our efforts with success. But we have gained a recent victory that has placed them higher in my appreciation than ever before. I appreciated the very generous pledges that were made under the flush of victory just after we had won the College (frequently as you know such pledges are made and soon forgotten), but now I appreciate more a signal fulfillment of those pledges by the great mass of our citizenship. They have had a thorough test growing out of the original package de-

cision. Many places are being overrun by parties setting up liquor establishments selling within what they claim to be the purview of that startling decision.

As soon as our town was threatened the strongest men who were against us in our prohibition fight came to our rescue, and to a man said: you men won the prohibition fight fairly, and as a result our town has secured Hendrix College and has entered upon a career of unparalleled prosperity, and as we promised when the College was secured, we are now ready to fulfill; that original package house shall not be carried on here. And when one of their old associates, a professional gambler, intimated his intention of opening a saloon, they tried to persuade him not to do so. None of them would rent him a house, but he finally secured an outhouse off from the main street and opened up last Thursday afternoon. The grand jury being in session, by next morning he was plastered all over with indictments and not a man in town would go his bond, and not a lawyer would take his case. Before night he began to plead for mercy and so with the agreement that he would ship back his whiskey (it has been shipped) and never open again he was given bail; some of our best prohibitionists went his bond until the indictments could be disposed of. It was a peculiar sight to witness a man heretofore popular with a large element, now walking the streets (in charge of an officer) hunting for a friend who would comfort him and receiving the cold shoulder from every man he met, and in fact every man in town. No, the people of Conway condemned his action.

One and all will see to it, that Conway is strictly what she pledged to be a prohibition town. Last night on the call of the Mayor, though the liquor house had been suppressed, the entire town turned out to a prohibition mass meeting and passed a unanimous resolution warning any and all parties that if the original package was again undertaken here it would be suppressed at all hazards by law if possible, by other means if necessary.

2. We are not an infidel town as has been charged upon us. The time was when we would have had to plead guilty to such a charge, as I understand that the time was when no less than forty copies of a dirty infidel sheet were received regularly at this office. But this is not true now; there are not more than two copies of that paper taken, while THE ARKANSAS METHODIST sends to this office between sixty and seventy copies, besides many other church papers. The religious element is largely in the ascendancy here and every line of Christian work is tending upward. We have the finest Y. M. C. A. rooms and library in the State; 1,500 vols in our library. And the largest lodge of the Independent Order of Good Templars in the State. The Baptist Church is thoroughly alive with a membership of nearly 150. Our Church numbers now 150 members and is alive to every interest of the Church. Last year they paid an average of nearly \$29 per capita for church enterprises. Parents, send on your boys; they will find Christian homes and Christian hearts. Boys, whether you have parents that are able to send you or not, shape yourselves to come. We propose to give you cheap board and good. Our school will not be like many of the so-called colleges; it will be one in reality with a standard equal to the first class colleges in the older States—no sham work. The boys who get through here will have a College education. Come one, come all who are willing to study and be men.

E. A. Tabor.

Conway, Aug. 2.

PERSONALS.

Rev. Dr. Hunter and the Editor of this paper are booked for Cotton Plant next Saturday and Sunday.

Rev. J. W. Keith of Malvern thinks of buying a home in Searcy to educate his daughters in Galloway College.

Maj. H. A. Butler and Hon. Sam Emerson of Malvern gave us a cheerful visit Monday morning en route to an ex-Confederate reunion at Monticello.

Bro. Jesse McVeigh, son of Hon. H. M. McVeigh of Osceola, gave us a pleasant call Monday, and reported our Jernigan "shelling the camp of sinners" on the Osceola C't.

From the Alabama Advocate we learn Rev. C. C. Godden, of Hot Springs, accompanied by his wife and two daughters, was visiting his brother Dr. Amzi Godden of Birmingham.

Rev. Wade Preston reports good progress at Hazen, fair prospects at DeVal's Bluff, and his purpose to place this paper in all the Methodist homes in his charge.

In the N. O. Advocate Rev. Dr. W. C. Black says: Dr. Chapman covered himself with glory. He had visited San Marcos before, and had delighted his hearers; but this time they say he eclipsed himself. His praise is on all lips round about San Marcos.

Maj. and Mrs. B. M. Jones of Riverside are sojourning in Searcy, guests of Dr. P. A. Robertson. We were sorry to see Maj. Jones so broken down in health; for we esteem him and his excellent wife among the few, dear friends of our school boy days at Searcy in '68.

Our model "field notes" are short and newsy, reporting conversions, baptisms, accessions, church enterprises and contributions, and work done for THE ARKANSAS METHODIST. Don't forget this last item.

ARKANSAS METHODIST.

WEDNESDAY, AUGUST 6, 1890.

SPECIAL AND SUNDAY.

Tell all your Methodist neighbors of our Cash and Credit Offers on second page.

Have just received a letter from Bishop Fitzgerald. It will appear next week.

Rev. J. A. Walden's Reminiscences held over to next week, with several other good articles.

We found it necessary to delete Rev. Wellborn Mooney's article on Sacramento Wine balance next week.

The owner of the residence for sale near Galloway College will sell at a bargain, if at time to build again before Christmas.

The Methodist protracted meetings held this Summer will probably reach 1,000 or more; and we feel sure our friends can secure, if they try earnestly, an average of five new subscribers, under our Cash and Credit Offers, at each of these meetings.

Why pay 75cts. or \$1 when you can buy Plantation Chill Cure (regular and tasteless) for 50cts, which is guaranteed to cure you. For sale by Wholesale Druggists, C. J. Lincoln Co., Little Rock, G. N. Hart Drug Co., J. H. Soule & Bro., Pine Bluff, John Schach, Ft. Smith, Van Vleet & Co., sole proprietors, Memphis, Tenn. 11.

QUITMAN COLLEGE.

The Presiding Elders of the Arkansas Conference on the 13th, of August will appoint a beneficiary to Quitman College. Each tuition scholarship is worth \$40. Board, washing, fuel and lights will cost \$10 per month. The outlook for the next session is better than at this time last year. Parties will do well to engage early.

O. H. TUCKER, Pres.

Many Persons are broken down from overwork or household cares. Brown's Iron Bitters rebuilds the system, aids digestion, removes excess of bile, and cures malaria. Get the genuine.

NOTICE.

From now until the 16th day of August at 4 o'clock p. m., the Building Committee of Quitman College will receive sealed bids for the making and burning of four hundred thousand brick. A good bond will be required. Work to begin at once. The right to reject any and all bids is hereby reserved.

W. M. GARNER, } Com.
A. C. MARTIN, }
J. M. JENKINS, }

We would not urge an article without merit. We urge and guarantee Plantation Chill Cure. (Regular and tasteless). For sale by Wholesale Druggists, C. J. Lincoln Co., Little Rock; G. N. Hart Drug Co., J. H. Soule & Bro., Pine Bluff; John Schach, Ft. Smith; Van Vleet & Co., sole proprietors, Memphis, Tenn. 11.

FOR SALE.—One seven-room, two-story residence, just finished, good water, large lots—250 yds from Galloway College, Searcy, Ark. Address Box 82, Searcy, Ark. Aug. 6-6t.

Our sales of Plantation Chill Cure (regular and tasteless) exceed in amount all others together. For sale by Wholesale Druggists, C. J. Lincoln Co., Little Rock; G. N. Hart Drug Co., J. H. Soule & Bro., Pine Bluff; John Schach, Ft. Smith; Van Vleet & Co., sole proprietors, Memphis, Tenn. 11.

Dr. Williams P. C. at Springfield, Ark., writes that, "Mother" Shipley, an aged sister is unable to pay for the paper; that unless some one pays her subscription, she will have to discontinue; that she greatly appreciates the paper and reads it with great interest and care. Who will send us a dollar to keep the paper going to this good old saint?"

Plantation Chill Cure (regular and tasteless) is the only remedy prescribed by physicians. For sale by Wholesale Druggists, C. J. Lincoln Co., Little Rock; G. N. Hart Drug Co., J. H. Soule & Bro., Pine Bluff; John Schach, Ft. Smith; Van Vleet & Co., sole proprietors, Memphis, Tenn. 11.

WANTED.—A good reliable lady or gentleman to represent us in every county and township in Arkansas and Texas. Address, N. B. BEAKLEY, Jr., No. 115 W. 7th St. Little Rock, Ark.

TO THE DEAF.

A Person cured of Deafness and noises in the head of 23 years' standing by a simple remedy, will send a description of it free to any person who applies to NICHOLSON, 177 McDougal Street, New York. July 30/91.

S. S. CONVENTION.

Programme of Sunday-school Convention for Washington District, to be held at Nashville, embracing Sept. 3, 4 and 5.

Wednesday, 8:30 a. m., Address of welcome, C. W. Baldridge, and Response, J. S. Steele.

Afternoon, "The legitimate work of the Sunday-school." Opening address H. W. Brooks.

Thursday a. m., "Preparation of Superintendents and Teachers." Opening address, W. H. Carruth.

Afternoon, "Relation of Pastor to Sunday-school." Opening address, A. D. Jenkins. "The Sunday-school and parental responsibility," opening address, J. H. Slieck.

Friday a. m., "What is the character of the work being done?" Opening address, E. L. Beard.

Afternoon, "How can we interest our children to work for Jesus?" Opening address, Alex. Vaughn. "Are we making progress?" Opening address, J. M. G. Douglas.

Each Sunday-school will be entitled to one delegate. Pastors are ex-officio members. Each session will open with devotional exercises.

Thos. H. WARR.

Altus Sta.—This town and vicinity is being stirred to the profoundest depths. Weems, Boyles and Burrow are helping. The Holy Ghost is present at every service in power. Burrow has renewed his youth and is preaching with his old time energy and power. The hills 'round about Altus are echoing the shouts of Christians. Children are being born unto the Lord Almighty—they are born shouting. Whole families are turning to the Lord. Eighteen conversions and twenty-two accessions to date, and the work seems just begun. Men of sixty years started to heaven last night.

Ang. 4. T. J. REYNOLDS.
BROWN'S IRON BITTERS
Cures Dyspepsia, Indigestion & Debility.

Quarterly Meetings.

Jonesboro Dist.: M. M. Smith, P. E.; Third round:—Jonesboro mts, 9, 10; Gainesville ct, 16, 17; Boydeville ct, 19, 20; Marion ct, 23, 24; Lake City mts, 26, 27; Chickasawba ct, Sep. 6, 7; Osceola ct, 13, 14; Lorado ct, 21; Shiloh ct, 27, 28; St. Francis ct, Oct. 1, 2.
Morrilton Dist.: V. V. Harlan, P. E.; Third round:—Clinton ct, at Pleasant Grove, 9, 10; Bee Branch mts, Steele's Chapel, 16, 17; Quitman sta, 21; Quitman ct, at Camp grounds, 28, 29; Archway mts, 30, 31.

JACKSONVILLE DIST. Third round. Geo. M. Hill, P. E.—Melbourne, Aug. 9, 10; Newberg, 16, 17; Viola, 23, 24; Camp, 30, 31; Mammoth Springs, Sept. 6, 7; Ash Flat, 13, 14; Salem, 20, 21; Cedar Grove, 27, 28; Mountain View, Oct. 4, 5; Oil Trough, 11, 12.

CAMDEN DIST. H. H. Watson, P. E.; 8d round. Hampton, at Thornton, Aug. 9, 10; Texarkana, at Liberty, 17, 18; Lake City, at Hillsboro, 23, 24; El Dorado, at Lisbon, 30, 31; Camden sta, Aug. 23, 24; Magnolia sta, 30, 31.
LITTLE ROCK DIST. E. N. Watson, P. E.; Liberty, Aug. 9, 10; England, 9, 10; Maudelle, 16, 17; Watterias, 23, 24; First Church, Little Rock, 30, 31; Austin ct, Sept. 6, 7.

FAYETTEVILLE DIST. F. B. Johnston, P. E.; Prairie Grove ct, at Sulphur Springs, 9, 10; Booneboro ct, at Bethlehem, 16, 17; Kingston mts, at Blue Springs, 23, 24; Huntsville ct, at McConnell's Chapel, 30, 31.

WASHINGTON DIST. Third round. T. H. Ware, P. E.—Saline, August 10, 11; Chapel Hill, 17, 18; Hope, 23, 24; Emmet, 30, 31.

NEWPORT DIST. F. E. Taylor, P. E.—Walnut Ridge & Powhatan Aug. 9, 10; Newport sta, 17, 18; Avenge sta, Aug. 16, 17; Jacksonport sta, Aug. 23, 24; Tuckerman ct, Aug. 30, 31; Fortia ct, Aug. 27, 28; Hoxie mts, Sept. 6, 7; Black Rock and Imboden, 13, 14; Calamine ct, 20, 21; Smithville ct, 27, 28.

Five Bluffs Dist.: J. B. Riggin, P. E.; Third round:—Bedfield, at Good Faith, July 23; Sheridan, at Carmel, 26, 27; Toledo, at Rison, Aug. 2, 3; Lakeside, 5; First Church, Pine Bluff, 6; Pastorina, at Washita, 9, 10; Stuttgart, 11; De Witt, at Mt. Zion, 18; White River, 16, 17; Kingsland, 23, 24; New Edinburgh, 27; Lehi, at Bethlehem, 28; Auburn, 30, 31; Old River, Sept. 3; Arkansas Post, 20, 21; Morrisville Dist.: H. D. McKinnon, P. E.; Third round. Hamburg ct, at Bethel, Aug. 9, 10; Monticello sta, 16, 17; Selma ct, at Mt. Zion, 23, 24; Bartholomew at New Hope, 30, 31; Palestine ct, at Fairview, Sept. 6, 7; Fountain Hill, at Bethel, 13, 14; Ark. City, 27, 28.
DARDANVILLE DIST.: G. W. Boyles, P. E.; Fourth round. Russellville sta, Sept. 7, 8; Atkins ct, 9, 10; Dover ct, 16, 17; London mts, at London, 23, 24; Appleton mts, at Appleton, 27, 28; Witt Springs, at Good Chapel, Oct. 4, 5; Dardanelle sta, 4; Dardanelle ct, at Oak Grove, 11; Fairview View ct, 11, 12; Marion mts, 18, 19; Rover ct, 25, 26; Gravelly Hill mts, 29; Walnut Tree ct, Nov. 1, 2.

The declining powers of old age may be wonderfully recuperated and sustained by the daily use of Hood's Sarsaparilla.

Progress.

It is very important in this age of vast material progress that a remedy be pleasing to the taste and to the eye, easily taken, acceptable to the stomach and healthy in its nature and effects. Possessing these qualities, Syrup of Figs is the one perfect laxative and most gentle diuretic known.

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Having Looking Glass, Spool, Thimble, Scissors, Sewing Machine, Sewing Machine, and Pin Cushion. A very valuable and useful article sold by young and old. Can make \$2 to \$4 a day—one agent in Michigan sold over \$100 in 8 months. Testimonials from Agents.—W. A. Stewart, Ohio: "They sell almost every house." Rev. W. Robert, W. Va.: "I sold it to more than every other person." I presented it to, Mame McBarus, Ohio: "I sold the dozen in less than three hours." D. Cray, Ohio: "I was adding sewing and canvas needles, got 42 orders in one day." Send two five cent stamps for sample postpaid, or \$1.25 for 1 dozen by Express. A. M. WILSON & CO., 108 Franklin St., Chicago. 4-9-9t-cov.

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S. C. ALLEN, Sec'y.

NOTICE.

Nice White Comb Honey for sale at following low prices, here: 1 lb. sections, 24lbs. in case, at 11c per lb.; Comb Honey, in bulk put up in buckets and cans at 10c per lb.; Strained or Extract for 50 lb. or more 6c, less than 50lbs 6½c per lb. No charges for packages. Will send by express C. O. D. where money does not accompany the order.

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A. W. JONES, Pres't.
July 23-2m.

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Government is wholesome, just and practical. For circulars, etc., address PROF. J. P. COLEMAN, Sec'y Faculty, or W. D. RUDMAN, President. W. W. BAILEY, Sec'y B'd Trusts. July 16-4t.

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Agents wanted in unoccupied territory for "Jefferson Davis, Ex-President of the Confederate States: a Memoir by his Wife." Published by BEEFORD & Co., New York and Chicago. Refer to publishers of this paper. Address, D. H. POPE, Agent, Little Rock, Ark.

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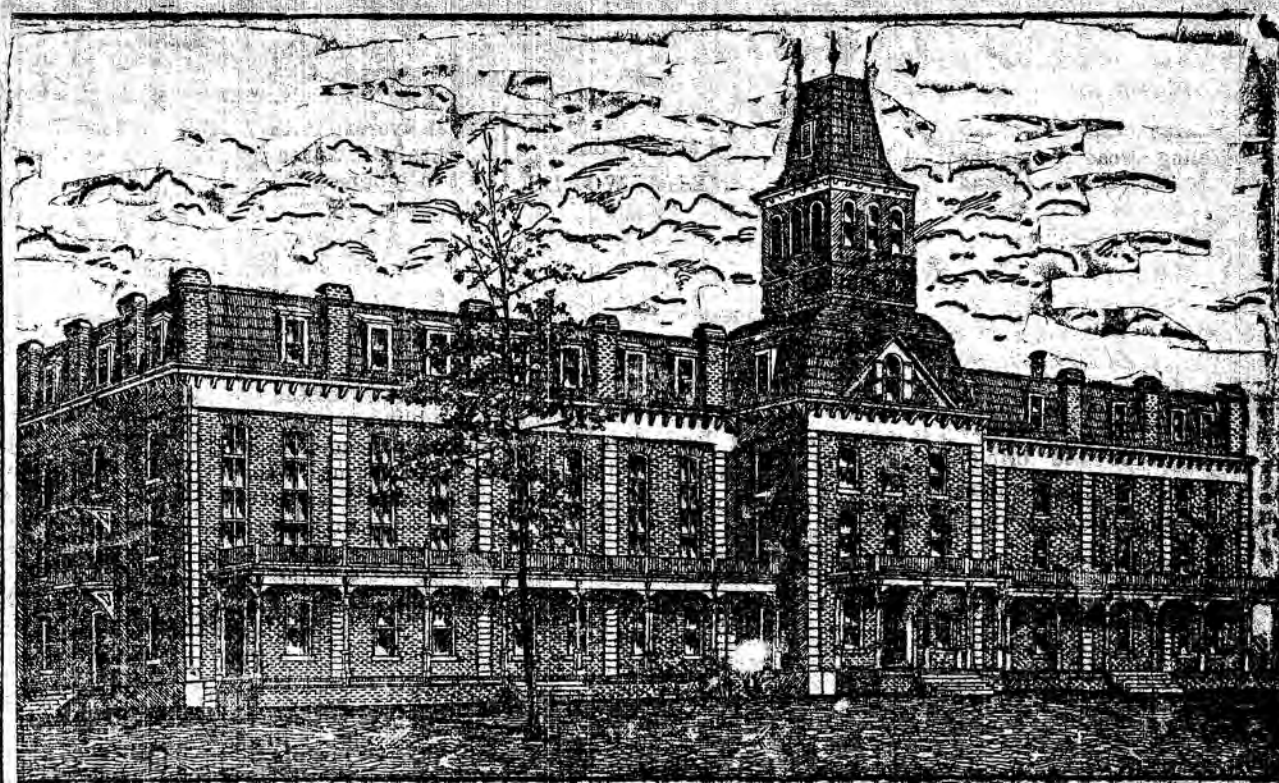
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For Young Men and Women.

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The home school for Preachers, Teachers and Missionaries. Elocution, Music, Book-keeping and Commercial Law receive special attention. Full Course. Able Faculty. Mountain Air and Scenery. Only Fifty Miles North of Little Rock. 252 Students Last Year.

FALL TERM BEGINS AUGUST 28.

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July 2-2m.

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PLEASANT MEDICINES. (Not Patented.) The Charm Chill Cure, Tasteless. The Charm Liver Pills, Vegetable. The Charm Diarrhoea Cordial. The Charm Worm Expeller. The Charm Arnica Liniment. The Charm Bladder Remedy. The Charm Iron Tonic. All pleasant to the taste.

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A \$30,000 building, and a first-class Gymnasium to be erected during this year. School undenominational; 180 students enrolled the past session. Catalogue sent on application. For further particulars address W. H. THARP, Pres't of Faculty, Searcy, Arkansas.

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ARKANSAS METHODIST.

WEDNESDAY, AUGUST 6, 1890.

CHRISTIAN LIFE.

NOTES FROM BATESVILLE.

Editor Methodist.—I feel constrained to write you to-night. Have just returned from the church where I witnessed a missionary service conducted by some of our blessed missionary women.

First pastor, Bro. Stone, introduced Mrs. Nettie Nell, President of the Women's Missionary Society, White River Conference. This is Sister Nell's home, where she is well known, highly regarded and universally loved. She explained in a few words the organization and by whom organized; gave a few items of its work and introduced Sister J. W. Glenn, who read to the audience an article entitled "That Missionary Box." It was well written and to the point, and so well rendered that all eyes were not dry at its conclusion. Sister Malone of Jonesboro, the Secretary of the Society, was then introduced and presented the claims of "Woman's Mission for Women" and asked for contributions for the Training School at Kansas City. Two notes of \$25 each were given and nearly \$5 in cash collected. Sister Malone is a good talker, and presented the claims of the school in very plain, forcible language.

Our County Sunday-school convention will convene with our school on Friday and Saturday next. We hope for a full attendance of delegates.

Rev. Geo. Inge closed a protracted service here on Monday last. The congregations were generally good. There were some 85 or 40 conversions and nearly as many accessions; mostly young people and many of them from the Sabbath-school.

Bro. H. T. Gregory gives glowing reports from his work at Pocahontas. Bro. Geo. Hill, our P. E., is steadily and earnestly at work, although everything has not gone on as smoothly as he would have wished. He is an honest, earnest worker and is appreciated and loved by those who know him.

Batesville, July 27.

THE WOMAN'S PARSONAGE AND HOME MISSION SOCIETY.

While the local auxiliaries, from the first, have been called "Parsonage Societies" the general work bore no other title than a department of Church Extension. To keep in mind the connection between these two was confusing to many more than those well acquainted with the work may suppose. The last General Conference gave the name of "Parsonage Society" to the whole organization—adding the words "Home Mission" and broadening the constitution to enable the Society to meet the demands for fuller home mission work constantly facing it and appealing to the Church for consideration. The Board of Church Extension with much important business to transact at its meetings, had not time to look into the minutia of the woman's work. This leaving too great a burden of responsibility upon the Secretary of that department, the General Conference associated others with the Secretary, forming a "Central Committee" of twelve women to take charge of the affairs of the Woman's Department. This committee will appropriate the funds for the general work. But appropriations to parsonages will pass through the Board of Church Extension and be subject to its approval and to its safe and well tested business rules. This Central Committee was appointed by the Board of Church Extension at its July meeting.

The work in the Conference is to be conducted by Conference societies of women, who will henceforth elect their own officers and appropriate the funds remaining in the Conference—the appropriations to parsonages passing through the Conference Board of Church Extension subject to their rules. Until a Conference Society is organized the Conference Board of Church Extension will, as heretofore, elect the officers for woman's department in that Conference. Our constitution is now broad enough to unite all our woman's work for the home field. We desire by uniting this in one strong organization to increase our power to uphold the cause of Christ against the evil one. We hope, without great projects, with humble, loving service to the lowliest of God's lost children, and ready aid to those called to preach the gospel, to do our part in giving the gospel to "every creature"—in establishing in this land the kingdom of our Lord on its true basis—self-forgetting love.

Lucinda B. Helm.

THE LITTLE CHILDREN THAT ARE GONE.

Why do they come, these little ones that enter our homes by the gateway of suffering, and that linger with us a few months, uttering two words, smiling in a mysterious silence, yet speaking eloquently all the time of the purity and sweetness of heaven? Why must they open the tenderest fountains of our nature only to leave them so soon, choked with the bitter tears of loss? It is impossible wholly to answer the question of the tortured heart,

but one can say, in general, that these little temporary wanderers from a celestial home, come and go because of the great love of God. It is an estimable blessing to have been the parent of a child that has the stamp of heaven upon its brow, to hold it in one's arms, to minister to it, to gaze fondly down into the little upturned face, and to rejoice in the unsullied beauty of its smiles, and then to give it back to God at his call, with the thought that in heaven, as upon earth, it is still our own child, a member of the household, still to be counted always as one of the children whom God hath given us. Such a love chastens and sanctifies the hearts of the father and mother, carries them out beyond time and sense, and gives them a hold upon the unseen. As things of great value always cost, it is worth all the sorrow to have this treasure in heaven.—Chicago Advance.

THE DAY OF REST.

One of the commonest reasons for not attending divine services is this: "I was too tired after my week's work and wanted rest!" Sunday is a day of rest; but if we are to use it rightfully, we must use it reverently as a day of worship. We should remember that it is a sign of weakness and ineffectuality to be ever pleading that poverty-stricken plea, "I have no time," when duty calls. If one is a little worn and fatigued, will a day spent in mere idling be one of the best? To spend a day doing nothing and accomplishing nothing ought to leave behind such a sense of dissatisfaction with self as would spoil one's rest instead of refreshing one. To a man or a woman honestly tired the best of rest is not dalliance, but a change of occupation. To refresh the soul is the very best way to relieve the body. Sunday is given to us for this refreshment, and he who forgets or refuses to discern this profound truth will find his Sunday stale and unprofitable, if nothing worse. Have not many of us discovered that we can make it a weary day, yet spend no hours in public worship?

The man who is turning a crank rests his right hand by using his left. We who are turning the crank in the labors of the world can rest both mind and body by educating the soul. The main trouble with men's faith to-day arises from the sheer neglect of that education. The best cure for that neglect stands waiting for them in the means of grace, and the first of these is the public service of Sunday.

Bring to the cure of your world-weariness the conscientious and regular use of those services, and soon they will grow up to be to you your highest privilege! As many another has found, you may also find in these quiet, restful hours in church, relief to strained nerves, a better knowledge of Christ's religion, peace of mind, and exaltation of soul.—Young Churchman.

TOUCH HIM WITH AN ARTIST'S HAND.

Some of you have heard Mr. Mills tell the story of a celebrated violinist and John Ericsson, the great inventor and mechanic. They had been boys together in Sweden, and, on meeting in this country, the musician asked his friend to come and hear him play. "Oh, I can't; I haven't time for such things, but if I can help you in any way, I will be glad to." The next day the musician came down to the inventor's shop with a broken violin—broken on purpose. As the mechanic kindly repaired it, they began talking of the wonderful principles of music. The master of the violin took the instrument to illustrate what he was saying. Instantly the magic instrument felt the master's hand, and gave forth sweet tones. Before he knew it, the mind of the inventor was absorbed and his whole being thrilled by the wondrous music. Clerks at the desk laid down their pens; men from the factory came crowding to the door. On and on and on the musician played, and when at last he laid down the instrument, Ericsson exclaimed, with tears, "Go on! go on! I never knew what was lacking in my life before."

Learn to play along the chords of the human soul and to touch the strains of its inmost being.

"Down in the human heart, Crushed by the tempter, Feelings lie buried that grace can restore; Touched by a loving hand, Wakened by kindness, Chords that were broken will vibrate once more."

But I hear some of the young members say, "Oh, I can't!" Of course you can't; you were not born full-grown. The kingdom of heaven came into your soul like a grain of mustard seed; and by-and-by the birds of the air shall lodge in its branches. "First the blade, then the ear, after that the full corn in the ear." Here is an acorn; yonder on the hillside is the oak. Here is a child; yonder on the mount is Moses, the man of God. Here is the young man going out from home with a blemished record, but at Bethel he takes the Lord to be his God. Twenty years later he comes back a prince with God and with men. The God of Jacob is our help. We "can do all things through Christ which strengtheneth us." "My strength is made perfect in weakness."—Golden Rule.

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OUR YOUNG FOLKS

AN INTERESTING EXPERIMENT.

A very simple apparatus for obtaining an electric spark is made thus: Around the center of a common lamp chimney paste a strip of tin foil; paste another strip from the end of the chimney to within a quarter of an inch of this ring. Then wrap a piece of silk around the brush, and rub the interior of the chimney briskly. In the dark a bright electric spark may be seen to pass from one piece of the foil to the other each time the brush is withdrawn from the chimney. Many other experiments can be tried with this apparatus.

JOHN QUINCY ADAMS AND THE CHILD'S PRAYER.

I was living in Washington from the last part of 1846 to the close of 1848. Mr. Adams had been a member of congress fourteen or sixteen years, perhaps. In 1847 I became well acquainted with him, and frequently met with him in the House of Representatives.

I remember one morning in 1847, that I met him before the House was called to order. He was very feeble. It was not long before the subject of religion was introduced by Mr. Adams. Among other things I remembered his saying, "There are two prayers I love to say. The first is the Lord's Prayer, and because the Lord taught it; and the other is what seems to be a child's prayer, 'Now I lay me down to sleep, etc.'; and I love to say this because it suits me! And," he added, "I love this prayer so much that I have been repeating it every night for very many years past; and I say it yet, and I expect to say it my last night on earth, if I am conscious. But," said he, "I have added a few words to the prayer so as to express my trust in Christ, and also to acknowledge what I ask as a favor, and not because I deserve it. This is it," said he; and then he repeated it as he was in the habit of saying it:

Now I lay me down to sleep,
I pray the Lord my soul to keep;
If I should die before I wake,
I pray the Lord my soul to take,
For Jesus' sake, Amen.

—Religious Telescope.

THE PRIZES OF ENERGY.

Twenty-five years ago a few young men in London resolved to meet every evening to exchange ideas. The number gradually increased till it was necessary to hire a room. Growing ambitions, they hired lecturers, and many people were brought together. Many of them now trace back their success to those efforts at gaining knowledge. Indefatigable industry coupled with a desire for knowledge produces great results. Walter Scott, when he was in a lawyer's office, spent his evenings in study. John Britton, the author of architectural works, said, "I studied my books in bed on winter evenings because too poor to afford a fire." He used every opportunity to read; the books he picked up for a few moments at the book-stall helped him, he says. Napoleon had indomitable perseverance and energy. Dr. Livingstone at the age of ten years working in a factory, bought with his first wages a Latin grammar, and studied it until twelve at night. He studied Virgil and Horace the same way, and finally entered college and graduated.

Many will ask how can they advance themselves in knowledge. The first thing is determination; the next perseverance. Walter Scott gave this advice to a young man: "Do instantly whatever is to be done, and take the hours of recreation after business; never before it." Business men often say, "Time is money." But it is more than that to the young man. If used rightly it is self-improvement, culture, strength, and growth of character. The habit of idleness is a hard one to get rid of. The habit of reading anything and everything is weakening to the mind. Books chosen and read with care cultivate the mind and character. The books you read should raise your thoughts and aspirations, strengthen your energy, and help you in your work. Thackeray says, "Try to frequent the company of your betters. In books and in life frequent that which is the most wholesome society; learn to admire rightly. Note what great men have admired: they admire great things; narrow spirits admire basely and worship meanly."—Christian at Work.

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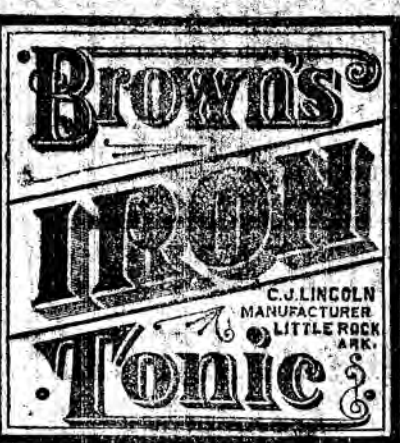
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From Rev. Jas. H. Potts, D. D., editor of the Michigan "Christian Advocate," Detroit, Mich.: "To say that we are delighted with the Piano does not express the fact. We are jubilant. If all your instruments are as fine in appearance, and as pleasing in tone as this one, your patronage will rise by the hundred."

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ARKANSAS METHODIST

WEDNESDAY, AUGUST 6, 1890.



OBITUARIES.

HAMMOND.—James Mitchell Hammond was buried near Colt, June 18, 1890. He was a bright winning boy of 7 years. His death was caused by malarial fever. Never was suffering borne more heroically. Sad indeed was the parting to his parents, but "Jesus doeth all things well." May the Spirit of God comfort their hearts and lead their minds to higher things. PASTOR.

MILLAR.—The messenger—death, claimed another sweet flower, this time from the home of Mr. Wm. Millar and wife, 7 miles north of Forrest City in St. Francis Co. Their sweet little babe, Charles Parrott, had only brightened their hearts one month and seventeen days when the call came, "Come home." May the sunshine which was given them for a season, raise their thoughts to Him who said, "Suffer the children to come unto me," and catching the light from the Savior, "Let their lights shine unto the perfect day." PASTOR.

YOCHAM.—Duffa C. daughter of G. W. and P. B. Yocham, was born March 24, 1888 and departed this life July 17, 1890. The sweet flower was too pure for this earth, and God saw in His wisdom best to take her to meet her sweet little sister, who had gone on before. Father and mother, look up; for your sweet little baby is looking out of the window of heaven and saying I can not come to you, but if you will be faithful you can come to me. Christ said, suffer little children to come unto Me, and forbid them not for of such is the kingdom of heaven; therefore, may the Spirit move on the father and mother and brother and sister of the deceased that they may one day constitute one family around the eternal throne in the sweet by-and-by. G. B. GRIFFIN, P. C.

TRUETT.—"Millions of infant souls compose the family above." Of the rest, who can tell their destiny? Some to heaven; some to hell. But the "empty crib, the half worn shoes, the soft locks of hair that few may see, prolong the painful yet pleasing memory of the angel visitor, that looked in upon us and smiled, and went to heaven, bidding us amid care and sorrow, to follow on." Robert Colwell, only child of R. S. and Birdie Truett, was born July 7, 1888, and died July 9, 1890, at their home in Russellville, Ark. May the two hearts think of a common tie in heaven, and resolve through grace, as the babe can not come to them, that they will go to it. The mother is acquainted with the source of comfort. May the father acquaint now himself with God and be at peace. W. B. JOHNSON.

Russellville, Ark.

HOLCOMB.—Resolutions adopted by Bluff Springs Sunday-school July 20, 1890.

Whereas, in his inscrutable providence, God has seen fit to remove from our midst our young brother Robert Holcomb, on Wednesday 16th inst., thereby admonishing us of the uncertainty of this life and the certainty of death; therefore

Resolved, That we humbly bow with resignation to the Divine will, in the loss of our young and rising brother, while we deeply sympathize with the family.

Resolved, That a copy of these resolutions be spread upon the records of the Sunday-school, and a copy be sent to the county paper and THE ARKANSAS METHODIST for publication, also, a copy be sent to the family.

T. C. POTTER, Com.

P. B. KENDAL, Sec.

DUNCAN.—Charles Robert Duncan, who fell asleep at Hot Springs, Ark., April 30, 1890, was born in Edgefield, S. C., Feb. 21, 1852. In the year 1870 he left the home of his childhood and came to Arkansas, and made his home in Clark county, this State, where he remained until the year next preceding his death, when he left that to make his home where he found his end. Two years after his coming to Arkansas, on the 25th of November, 1879, he was happily married to Miss Kate Weir, who still survives him, a sorrowing widow with three little children, two sons and a daughter, and one sweet little girl in glory, which left earth for heaven just a few days after the father's death.

Bro. Duncan was converted in the year of 1881, and connected himself with the M. E. Church, South, soon after his conversion. Here, with the Church of his first love, he continued a faithful and consistent member till God called him to the "Rest that remaineth to the people of God." Recognizing his critical condition, just a short time before he died, he said to his brother-in-law, Capt. East of Okolona, "I know I am in a bad condition, but I am not alarmed." He doubtless realized the fact that the end was near, but death had no terrors for him. O, what a blessed thought! Death is denominated the "King of terrors," but the King who rules in the kingdom of grace can rob him of all the terrors he has for the soul that trusts Him for His grace in the dying hour. The dear wife followed him to the "Border Land," and as he passed across the last river but little hope

was had that she would ever recover, but by skillful treatment and the ministering of loved ones who watched at her bedside, she was raised from her low state, and now she has the prospect of recovered health. May the good Shepherd ever keep the grief-stricken widow and the fatherless little children under the hollow of His loving hand, and bring them all at last into the heavenly fold above. W. R. HARRISON.

WILLIAMSON.—Willie Dawson, infant child of Dr. and Laura Williamson of Marcella, Ark., was born July 3, 1889, and died June 28, 1890. Dear brother and sister, your sweet little babe has gone to wait for you in that happy world where it will never again sicken and die. You can go to it, but it can not return to you.

"Because thy smile was faint,
Thy lip and eye so bright,
Because thy cradle-care
Was such a fond delight;
Shall love, with weak embrace,
Thy heavenward flight detain!
No, angel! Seek thy place
Amid your cherub train."

T. J. SETTLE.

PIERCE.—Whereas, On the 3d day of July, 1890, God called our beloved friend, A. G. Pierce, from a life of labor and usefulness, therefore

Resolved, That we do sincerely lament his death, and tender our sympathies to his afflicted family.

2, That in the death of Bro. Pierce our Sunday-school and community has sustained a great loss.

3, That copies of these resolutions be sent to his family and spread upon the minutes of our Sunday-school, and to THE ARKANSAS METHODIST for publication.

JOHN S. WALKER,
S. K. HOPKINS,
J. H. BALDWIN,
H. S. CHADICK.

BATES.—Bro. John Bates was born Jan. 6, 1808; died in New London, July 29, 1890. For thirty-five years he was a member of the M. E. Church, South, exemplifying daily in his life the principles of our holy Christianity. Though afflicted severely for some time his faith in God grew stronger, and when I visited him last, only a few days before his death, he told me there was not a cloud intervening, and spoke of death only as a release from toil, care and pain. Thus one of the oldest members of my charge has faithfully served his day and generation, and gone doubtless to join the sainted throng on the eternal shore. And today, if we could only catch the sound, he is saying to his sorrow-stricken daughter and her husband and his only surviving granddaughter and her husband, "look up through your tears and follow on by faith to the reunion beyond the grave." J. B. THOMAS.

DUNCAN.—Little Sallie Pearl, daughter of C. R. and Kate Duncan, was born in Clark Co., Ark., May 24, 1888, and died May 16, 1890. This little lamb passed away lying in the lap of its aunt, Mrs. T. M. East, while traveling on the train between Hot Springs and Malvern, on their way with the mother, to her former home in Clark Co. The loving Shepherd took her sweet little soul to Himself and left the little body to be carried on and to find its last resting place near the father who had preceded it just a few short days. Little Pearl is gone but not lost. She has missed all the sorrows, the dangers and contingencies lying between us and the "Sweet bye-and-bye." She is safe beyond all question. Be faithful dear mother, and strive diligently to bring the surviving children, with yourself to a happy reunion with those who have gone before. W. R. HARRISON.

JACKSON.—Jodie Jackson, infant son of J. J. and Zora Jackson, was born Oct. 2, 1887, and departed this life June 4, 1890, age two years. Little Jodie, though no more on earth, is not dead; he has gone to live with God and the angels, where there will be no more sad farewells. He has done with the pain and disappointments of earth, and joined the infant band who have their robes washed and made white in the blood of the Lamb. In the God-built city above there will be no falling leaf, no fading flower, no blighted bud, and little Jodie will brightly, sweetly bloom forever in the Garden of God. Mother, dry your tears and look up to glory. Father, why should you mourn, though your baby will meet you no more at the gate with a merry shout? When your weary day of life is done, with uplifted hands he will meet you at the gateway of glory to welcome you into the home of the blessed. IRVIN F. HARRIS.

HON.—Little Lemuel, son of John and Sally Hon, was born Oct. 4, 1886; was taken with flux June 18, and went to heaven July 10, 1890. He suffered for 25 long days, and bore his sufferings with great patience, and amidst some of the most excruciating pains he often called upon the Lord. Lemuel was a lovely child, loved by all who knew him. He leaves a father, a mother, three sisters and brothers, a grandmamma, a grandpapa, and aunt to mourn their loss. Oh! how mamma misses her angel boy at night to lay his arms around her neck and say his prayers, kissing her a lovely goodnight. Every Sabbath he would get the Bible and say, Papa, learn me the Bible. He loved to sing, "Twilight is stealing over the sea." Weep not parents, Lemuel is singing over there. As the little angel was going away, He looked at mamma as if to say, Angels are coming from on high, Meet me mamma in glory, good-by. O, little tongue could I hear thee, Sing "Twilight is stealing over the sea," But then alas in that beautiful land, I hope to join your angel band. Lovingly his aunt, LULA HOLLINGSWORTH.

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FIELD NOTES.

ASH FLAT, CT.—We are happy up here on this circuit. Have just closed a glorious revival at Shiloh: 24 conversions, 22 accessions, 16 infants baptized, and many back-sliders reclaimed. We are now in a meeting at Ash Flat; good prospects, 2 conversions up to date, with increasing interest. Rev. J. C. Huddleston is with us, preaching to the delight of all, and he reproves and rebukes sin in all its phases. He is among his old friends and acquaintances and speaks with great boldness. We do not forget the claims of our most excellent paper. Pray for us. J. R. EDWARDS.

DARDANVILLE, CT.—I have just closed my first protracted meeting of this circuit. It lasted about ten days. We had a good meeting; six souls converted, and we trust will be saved in heaven; five accessions, and the membership of the Church greatly revived. The power of the Holy Ghost was with us and upon us; some of the people rejoiced and others wept. I think the Church is striving to get nearer to God. We had our 5d Quarterly Conference in connection with this meeting, and our wide-awake and beloved P. E., Bro. G. W. Boyles, was with us and did us some valuable work. We send you some renewals. More hereafter. J. L. DUNAWAY.

OKOLONA, CT.—Our protracted meeting at Center Grove has come and gone. We had many conversions, and I think twenty-five accessions to our Church—some to join other Churches. We had a time of great rejoicing. Bro. Winfield was with us and preached on Sunday and Monday, first days of the meeting. Greatly did the people rejoice to meet with this grand old man, who so acceptably preached for us long years ago. It did seem to me that Bro. Freeman was at his very best. I never knew a minister to preach for one whole week, twice, and sometimes three times a day, so acceptably and effectually as he did. He is doing a great work on this (Okolona) circuit. Sister Freeman also worked with us in the meeting. She won the affections of the whole community. J. L. PETERS.

Dobynville, July 27.

HARRISBURG, CT.—Our 3d Quarterly meeting was held at Foam Hill, embracing the third Sunday in July. Bro. M. M. Smith, our beloved P. E., was with us, presiding, preaching, exhorting and singing to the satisfaction, comfort and delight of all who heard him. He is the right man, and in the right place. Several of my people asked me if he could be returned to the District, and I told them he could, as this is only his third year on the District. Well, said they, we want him, and I believe that the whole District will say amen to that. The meeting was protracted. There were only about seven conversions, and five joined our Church. The Church was greatly revived. Some of the local brethren rendered good service during the meeting. We are working and praying for a revival all over the circuit. Pray for us. J. I. MAYNARD.

SPRINGFIELD, CT.—Our Plummerville church approaches completion. It will present a tasteful appearance, not costly, but in keeping with the demands of this town for a place of Divine worship. The pulpit is a model of completeness, and the paint and pews are now the crying necessity. These, with the final finishes to be added later, will make a church of which the Plummerville people may be justly proud. Bro. Harlan says that Bishop Haygood may dedicate it at an early visit to this District.

The mass meeting for missions at Springfield was well attended and much good seed was sown. Besides a tolerable collection for missions on Sunday was taken by President Tucker, who at that time preached a very impressive and instructive sermon from the text, "Soul, take thine ease," etc. A similar service was well attended at Clinton. The elements being unfavorable at the appointed hour, the collection was deferred, but the clouds and rain and wind will not demolish the good of that occasion. The preachers present and the P. E. were happy in the presentation of mission facts, though a "little off," so they said, in a case or two in selecting texts. It is difficult even on a missionary occasion to tell what will be uppermost in the mind of some Methodist preachers. But the work was all faithfully done. Bro. Clower, the good looking pastor of Quitman Co., was a "whole team" at more than one service. Bro. Hamilton of Mt. Vernon was happy in his speech to the "Juveniles." The presence too of his newly wedded wife contributed to the entertainment of our young people. Bro. Hill of Morrilton, not a D. D., but sufficiently tall to take in the "lightning" from an authorized battery, preached missions straight and returned next a. m. to his charge. President Tucker, full-fledged and awake to the great question of missions, also conducted a side business relative to college matters at Quitman, and he gets the pupils, etc. Bro. Harlan, the P. E., was ubiquitous and present on all occasions, and everywhere—in taste for a P. E.—speaking timely and to the point, and fully suited up and sprung on the topic of the Gospel in all lands, and likewise has a wide awake thought on all items whatsoever of District business.

The people of Springfield were much entertained and instructed, and I think the same was true at Clinton. Our young people had closely "thumbed" the mission section of the Hymn Book, and were well high equal to all the peculiar selections of a promiscuous company of Methodist preachers. The fact is we had good missionary music at nearly every service, and "The Old Ship of Zion" and others of like character thrown in for good measure. Our juveniles at Springfield are zealous in the work for missions and the "nickel a month" is considered an essential part of the proceedings. The ladies too are at work both here and at Clinton, and a mass meeting for missions will be acceptable again. At the final service J. D. Bolton joined the Church. He is a merchant at this place and a brother to that efficient steward, J. W. Bolton of Morrilton. I have lately returned from a meeting at Clinton, whither I went by request

of the P. E., to assist Bro. Graham, the pastor. Clinton is quite a good town, has a court house, a fine hotel, several nice residences and a good many stores; fine farming land too and lofty hills in plentiful view around. Likewise a toll bridge spanning the clear waters of the Little Red, across which you may pass for a consideration, and trot also for a fine of \$5. So said the sign. This P. E. went over at a very orthodox gait, though it is tempting and a fine place to trot. Bro. Graham is full weight, and greatly in favor with the people, and, for all his weight, age, and the hot weather, he is literally bolting over with seasons, and as much for a meeting as a pastor of fewer years. He was deeply enlisted. Bro. Smith was down from the high hills and fastnesses of Archie mission, and a number of good officials and local brethren were also attending the service. A. H. WILLIAMS.

Springfield, July 30.

PARAGOULD STA.—I held the Paragould station Quarterly Conference July 26, 27. Four good services, five accessions, about eighty communed, the Bishops' Fund raised, finances reasonably good. Bro. J. C. Ritter, P. C., could not attend all the services owing to the sickness of his wife. She is really sick, but we hope for her speedy recovery. Notwithstanding Bro. Ritter's family afflictions, his work is moving on, and he has the hearty sympathy of his people. I don't know when or where I have ever seen such devotion to a pastor and his family. Hoping that someone may see this and imitate the example of these people should they have an opportunity, I want to say this: Sister Ritter's meals are prepared by some good sister and carried to her. They either go and prepare the meal for the family, carry it to them, or have them just step across the street and eat with some family, and then some of the good sisters are always there ready for any good word or work. I have not exaggerated this statement, and I haven't told all, but I write it that others may be stimulated to do such work. Is this not true religion? M. M. SMITH.

Jonesboro, July 28.

BRIGHT STAR, CT.—The third Quarterly meeting for Bright Star circuit was held at Olive Branch, embracing the third Sunday in July.

Bro. H. H. Watson P. E. was present and preached in demonstration of the Spirit. He remained with us until Wednesday. Bros. J. B. Adair and J. L. Bowen of Queen City sta. North Texas Conference were present and rendered good help during the time, for the meeting was protracted—the results of which are as follows: About 38 conversions, 30 applications for membership, 27 received into full connection, and 14 infants baptized. Christians old and young were made to rejoice on the account of the outpouring of the Holy Ghost, and we are enabled to sing, "Nearer my God to thee." At the close of the meeting we took up a collection for the widows and orphans, and read in cash and subscription \$30.60.

As I have just closed my second protracted meeting which was held at Sand Hill will give also the results. Bros. J. D. Goodson and J. H. McKelvey were present and rendered good help during the time. As we had no Church organization to begin with, the results would be hard to tell, but can say that God was with us at every service—also the Devil who made considerable display towards the close of the meeting, but thank God we routed him and he took shipping to hunt Winter quarters some where else. The battle fought and the victory was won, all to the glory of God. Ten conversions, Church organized with 15 members, 9 accessions, 5 infants baptized, 6 family altars erected and back-sliders reclaimed generally, and in less than ten minutes raised about \$80.00 for the purpose of building a church. If we can't build a large church, we will a small one. Pray for us, brethren. Yours in Christ, J. C. MOORE, P. C.

Bright Star, Aug. 1.

DARDANVILLE DIST.—Bro. Thornburgh has already given you news with reference to the District Conference. We had a happy spiritual time. God was with us. The preaching was good, except on Sunday. The preachers all seem to be in the harness and spirit; they left that place with new zeal under the baptism of the Holy Ghost, and I hear already of several revivals at which precious souls are being converted. God grant to deepen and spread the work, and give new life to the entire District.

We were very sorry that you were not there; everybody wanted to see the Editor and hear him preach, but were disappointed. We were very happy indeed to have Bro. Thornburgh with us, who filled your place very efficiently indeed, except the pulpit. He won all hearts to him; they all want him to come again. Bro. I. L. Burrow was present, not in the Conference room, but in the church on the first day; he came in during the sermon, and everyone was delighted to see him, but just as they thought of the feast of fat things, they would receive of him in the way of sermons they were met with the announcement that he was going to leave immediately after service. He gave a short but interesting talk with reference to his school in Altus and then left us. These were the only visitors we had. Bro. Thornburgh has told how we remembered THE METHODIST. It feels dear to all. God bless you in your work. Yours fraternally, G. W. BOYLES.

London, July 28.

We refund money in every instance when Plantation Chill Cure (regular and tasteless) fails—but it never fails. For sale by Wholesale Druggists, C. J. Lincoln Co., Little Rock; G. N. Hart Drug Co., J. H. Seash & Bro., Pine Bluff; John Seash, Ft. Smith; Van Vleet & Co., Sole proprietors, Memphis, Tenn.

'Tis strange that ladies will go on month after month suffering with some female disorder, which one bottle of Dr. Dromgole's English Female Bitters would speedily correct.

NOTICE OF CONFIRMATION OF TAX TITLE.

All persons who can set up any right to the hereinafter described tracts and lots of land, which have been purchased under sales for non-payment of taxes, in consequence of any informality, or any irregularity or illegality connected with such sales, are notified to show cause why the same should not be confirmed, on or before the 1st day of April, 1891, at the Court room of said Court in the city of Little Rock, Arkansas, on the first Monday in April, A. D. 1891, why the sales so made should not be confirmed—which said lands, the authority under which said sales took place, the nature of the titles by which said lands are held, and the amount paid for each, are as follows: The North East quarter of the North West quarter of Section Twenty-one (21) in Township two (2) south and range ten (10) west, in Pulaski county, Arkansas, containing forty (40) acres, sold on the 11th day of June, A. D. 1888, for non-payment of taxes of 1887, not redeemed within the time required by law, and a deed executed under said sale to the undersigned on the 30th day of June, 1890, by Ham O. Williams, County Clerk of Pulaski county, Arkansas. Amount paid for said tract, one (1) dollar and fifty (50) cents. This is held under said deed above named.

The North half of the North East quarter of Section Twenty-one (21) in Township two (2) south and range ten (10) west, in Pulaski county, Arkansas, containing eighty (80) acres, sold on the 11th day of June, 1888, for non-payment of taxes of 1887, not redeemed within the time required by law, and a deed executed under said sale to the undersigned on the 30th day of June, 1890, by Ham O. Williams, County Clerk of Pulaski county, Arkansas. Amount paid for said tract, five (5) dollars and thirty-five (35) cents. This is held under said deed last above named.

Also lot four (4) in Block two (2) in Capital Hill Extension Addition to the city of Little Rock, in Pulaski county, Arkansas, sold on the 12th day of June, 1888, for non-payment of taxes of 1887, not redeemed within the time required by law, and a deed executed under said sale to the undersigned on the 30th day of June, 1890, by Ham O. Williams, County Clerk of Pulaski county, Arkansas. Amount paid for said lot, one (1) dollar and forty-seven (47) cents. This is held under said deed last above named. Also lot eight (8) in Block two (2) in Capital Hill Extension Addition to the city of Little Rock, in Pulaski county, Arkansas, sold on the 12th day of June, 1888, for non-payment of taxes of 1887, not redeemed within the time required by law, and a deed executed under said sale to the undersigned on the 30th day of June, 1890, by Ham O. Williams, County Clerk of Pulaski county, Arkansas. Amount paid for said lot, one (1) dollar and forty-seven (47) cents. This is held under said deed last above named. R. W. MARTIN.

July 18/90.

The Best Medicine ever Put in a Bottle for Chills and Fever.

Mr. H. H. Farver, Yorktown, Ark., writes: "I came here with my wife and five children. The first year my family were all down with chills and fever. I tried all known remedies but without success, until I got Hughes' Tonic, which has cured them entirely. I have kept the medicine in the house ever since. Hughes' Tonic is the best medicine ever put into a bottle for chills and fever. Sold by Druggists."

BOSTON AND RETURN.

G. A. R. Encampment Aug. 10th to 15th, 1890.

For the above occasion the St. L. I. M. & S. Ry. and associate lines will sell from all coupon offices in the State Excursion Tickets to Boston and Return at greatly reduced rates. These tickets will be on sale Aug. 6th to 10th, good until Aug. 25th returning. An arrangement has been made whereby an extension of the return limit until Sept. 30th, may be obtained by depositing tickets with Joint Agent of terminal lines in Boston. For further information please call on or address Company's nearest Agent or H. C. TOWNSEND.

G. F. & T. A., St. Louis.

That peace is an evil peace that doth shut truth out of doors. If peace and truth can not go together, truth is to be preferred, and rather to be chosen for a companion than peace.

"Don't Care to Eat."

It is with the greatest confidence that Hood's Sarsaparilla is recommended for loss of appetite, indigestion, sick headache, and similar troubles. This medicine gently tones the stomach, assists digestion, and makes one "real hungry." Persons in delicate health, after taking Hood's Sarsaparilla a few days, find themselves longing for and eating the plainest food with unexpected relish.

Prot. Alonzo W. Hall, representing Dr. Price's NATURELLE (TENNESSEE) COLLEGE FOR YOUNG LADIES, may be addressed at Dallas, Texas, during July and August, for all information relative to that institution. July 2-14.

14.

It always pays to remember valuable facts though at the time they may appear unimportant. Remember then, that Cheatham's Tasteless Chill Tonic will cure chills without fail. It is built for that especial purpose. 75¢ per bottle.

15.

While in the bloom of health you will perhaps pass lightly by this friendly local advising you that Cheatham's Tasteless Chill Tonic is the best medicine on earth. But in the hour of your discontent when malaria is getting in its work on you, your thoughts will recur to this. Then, and not till then, will you fully appreciate what a benefactor it is to suffering humanity. 75¢.

CENTRAL FEMALE College, Lexington, Mo.

22nd Session opens Sept. 10th 1890. Thorough Course in all departments. 17 Experienced and Competent Teachers. Art and music of the finest Master Schools in the West. Healthful location. Beautiful buildings. Fresh air and pure water. Rooms lighted by gas. Bathing facilities. Rooms for married couples. Christian guards and looked after as in a refined Christian home. Terms moderate. Catalogue sent on application to A. A. Jones, Lexington, Mo.

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Washington, D. C.

By an analysis of Dr. Price's Cream Baking Powder I find it carefully compounded, and I regard it as the best baking powder in the market in every respect.

PETER COLLIER,

Late Chemist of the United States Department of Agriculture.

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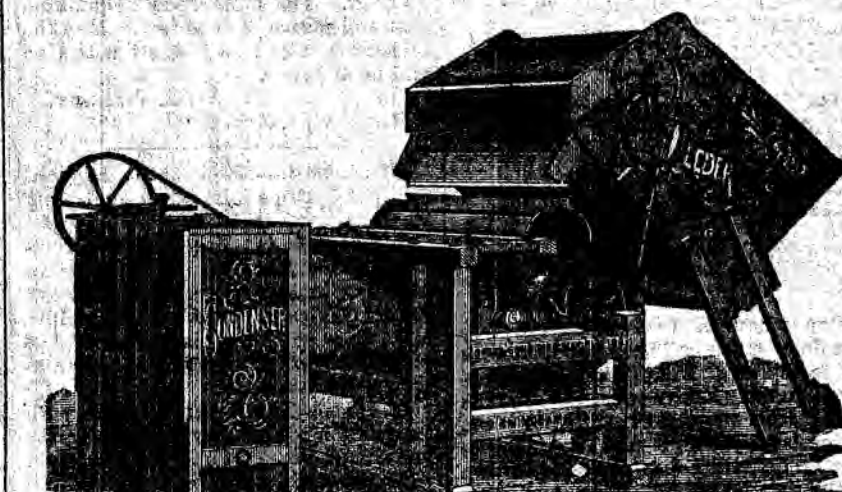
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