

The Arkansas Methodist.

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

Y. BENNETT & THORNBURG.

"Speak thou the things which become sound doctrine."

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NO. 17

SCIENTIFIC FOREKNOWLEDGE AND UBIQUITY.

Time and space are among the most, if not the most inexplicable things in nature of which we have any knowledge. They conflict with each other at almost every point. Is it now? You say it is an unexplained point of time corresponding to some present event. You look at a house and say you see him now. This is strictly true. You can not see him now. It is a well settled principle in philosophy—practically applicable mostly in astronomy—that no event or existence can be seen at the time, but afterwards. How long after? That depends on the intervening distance. If the object be a mile or a few thousand miles distant the thousandth or millionth part of a second will intervene.

Astronomers call this the velocity of light. This may be a real transmission of something. Its velocity is well known to be about 200,000 miles per second, or from here to the sun, in round numbers, about eight minutes. So when we look on the sun we see it, not as it is, but as it was eight minutes ago; and in this ratio, any object at lesser or greater distance, paying no attention to exactness or to fractions nor to refraction of light. So we may estimate large distances as well, indeed better, by time than by linear measure; and so call the distance to the sun eight minutes. So an object ten times as far would be eighty minutes; one a hundred times as far would be eight hours distant. Pursuing this calculation, the astronomers tell us, that a star of the second magnitude is twenty years distant; one of the seventh magnitude is 180 years distant, and one of the 12th magnitude something over four thousand years distant. This so far transcends our little thimble full of conception that it is literally as a drop to the ocean. It is simply astronomical calculation. On this data we may base a number of interesting facts, and possibly find something somewhat akin to what we call foreknowledge.

Let us imagine a number of sentinels, ten or ten thousand, stationed not how many, stationed in different parts of the universe, all many millions of miles distant from our earth and no two at the same distance by some years of light velocity, and some of them four or five thousand years distant. These sentinels are all endowed with absolute vision, that is, can see at a glance, anything, anywhere; and also with power to communicate instantaneously with you and me here on earth. Now it is obvious that if enquired of to-day, no two of them would give the same data to the same past event that has happened here. One on a star of the 12th magnitude, would, to-day—that is, to-day to us, would see Abraham traveling away from Harn toward Canaan. Another would see Joseph making himself known to his brethren; another would see David killing the giant; another would witness the killing of Caesar; another the battle of Waterloo, and so of ten thousand other events at as many different times, and all to-day at 12 o'clock. One will tell you that the crucifixion of Christ happened five years ago, and a thousand others will give it a thousand different dates according to their respective distances from our planet. Many of these distant sentinels have not as yet seen Paul preaching at Athens, nor indeed seen him at all, for, to them, Paul has not yet lived although they have been steadily looking in this direction. They are in the same condition as to events occurring here as we would be looking out on the ocean and see nothing although a vessel will leave in sight an hour after.

All these and a thousand other similar things the astronomers tell us are simple matters of mathematical calculation. So here we may imagine countless millions of observers occupying all space, observing all things; but what is now to one is thousands of years ago to thousands hence to others. And now let us suppose that instead of millions of individual sentinels we have one who shall comprehend in himself all the faculties and conditions of all these. Would he not, at once, see all the things seen by all the sentinels, in all the variety of aspect, prospect and retrospect as seen by them all? With him could there be any difference in past, present, future or distance as these things would appear to a person on this little planet? Think of it.

An anonymous writer in a little book called "The Stars and the Earth," puts an aspect of "space, time and eternity," somewhat as follows: He supposes a person to be a star of the 12th magnitude, and

according to the above estimate is 4,000 years from our globe. Of course he sees the earth in every detail, as it was in the time of Abraham. This man starts on a journey to our earth and at a rate of speed that will bring him here in 24 hours. In six hours he sees the world as it was 8,000 years ago, and so of every intervening hour and minute. And in 12 hours he sees it as it was 2,000 years ago, and in 18 hours, as it was 1,000 years ago, and when he reaches the earth he sees it as we now see it. Now has this person seen everything that has been done in this world in the last 4,000 years, in 24 hours of time? Or in other words, to a person in his condition, was not 4,000 years crowded into 24 hours? And if in 24 hours, why not in 24 minutes or seconds? The principle is the same.

It follows therefore, that such words as time, before, after, when, etc., have no meaning per se. A thousand different applications give them as many different meanings. How far the above considerations illustrate the Divine ubiquity and prescience is a question I will not undertake to answer. But they show that our knowledge of such familiar things as time, space and eternity is practically no knowledge at all except in a strictly local condition. But God is not local. So to him, that is, absolutely, they have no meaning.

Yazoo City, Miss. R. ADAMS.

NOTES FROM TEXAS.

The last issue of THE METHODIST inspires me to contribute to your columns as per promise last winter. The editor and contributors certainly got a fresh "move on them" for the last No. Surely it was refreshing to read every piece. Your Fort Smith certainly ought to write often. I have a mind to charge Brown with that article. It is like Julius, full of good sense, religion and to the point. Then Dr. Abbey on "The Neglected Classes." Grand man is he, full of the Holy Ghost. What a privilege to treasure up his words of soberness and sound doctrine. Now Labor on Conway and Hendrix College. Who can read of that people's doing without admiration, and sending up a prayer of thanksgiving and praise for such displays of shining patriotism, philanthropy and love to God? That parent who can not trust, yes, crave to give his boy into the hands of such a people and such a college headed by such a man as the Rev. A. C. Miller, A. M., must certainly be a very incredulous and strange being. I really apprehended serious results would grow out of the removal of the college, but God was and is in it all. Now that the old buildings are re-opened under the name of Hiram and Lydia (Burrow) College backed up with the renewed energies of the noble people of Altus with the scholarly, consecrated Christian educator Rev. Dr. L. L. Burrow, who is a stranger to failure, at the helm, insures two good schools out of one. I remember the struggle Burrow had to rear such a monument as old Central, and how I prayed God to disperse the dark clouds flashing lightning which seemed to write on her borders, failure, disgrace, ruin. But determined with God and his cause in heart he doubled the storm, and that town and school are standing monuments of his pluck and energy. May God crown that school with brilliant success.

These schools, the rapid strides of our Church, the big-heartedness of the Arkansas Conference tempt me to retracing my steps and answer to the roll call of my old Conference. But Texas! Grand State is she. Methodism here, as every where, is in earnest, sweeping as a mighty galaxy every foe to God and humanity before it. The schools are putting on new strength, with the prospect of larger matriculations than ever in her already enviable past in this line. The revival fires are burning all along the line. God in mighty power is calling his hosts to the battle ground, the shout of victory is heard on every field, and in every conflict. This ex-Arkansian is happy to report 57 conversions and 28 added to the Church.

These Texas preachers are generally a very good set, but they want the transfers to stand foot on entering the class and as some of them say, "spell up." Well, this may be right, but nevertheless a hardship to many and poor inducements to recruits to leave home, the friendships of earlier days and at a great expense to accept a place not commensurate with experience and qualification and much below some very poor spellers. But be it known to all men I take cheerfully all that is given me, be it good or bad; in other words, I eat what is set before me "asking no questions." There is something good in all the charges

of Methodism, at least I find it so, especially here. Here among the good things I found a wife. Young, beautiful, accomplished and a pure Christian; ready to go any where like her husband, and spell up. Tell the boys in Arkansas, if they want to go foot and "spell up" or out, the Texas Conference can accommodate them. We need strong men and many of them able to "spell up."

W. T. KATH.

SCHOOLS OF ARKANSAS.

MR. EDITOR.—Brother H. W. Brooks of Hope station exhorted with some degree of liberty lately in reference to the schools of Arkansas. He speaks forth commendably well the words of truth and soberness relative to the Hendrix College at Conway, the Galloway at Searcy, the Training school at Fordyce, together with Stuttgart, Dallas, and the Methodist College at Arkadelphia. To all of which we would enter most heartily, "Be it so verily." This last, I may say especially is worthy of mention. Certainly the Methodists of that city and vicinity have displayed a valiant spirit and a good degree of solicitude for the educational interests of the Church and country. Amen to the movement; may it be long perpetuated to bless the people of that section. It looks well indeed on paper. May it be far better in fact, when completed and filled with pupils and an efficient Faculty. Our brother might have stated further still relative to other schools also under the supervision and control of our Church, the object of which is to benefit the youth of the country, disseminate intelligence and light, and conduce to the general advancement of the population in the scale of enlightened preparation for life and duty; hence, without a desire to "graze anything said," I would exhort briefly in regard to unattended schools, connected with the Methodist movement in Arkansas.

And firstly, I would call attention to the Quitman College, located in the high hills of Cleburne county, fully cut from malarious influences whatever and well up toward the fastnesses of the Boston mountains, and sufficiently near the railroad to be convenient of access from Searcy or Conway. Quitman is the oldest Methodist college of the State, and during the past time has had within its walls more pupils than any school of the Church in Arkansas, 250 being the goodly number in attendance last year, and more than entered at any previous time. A long line of faithful Presidents and a most excellent record of 20 years, together with a united and liberal local backing, give this school a prestige which any institution might justly appreciate. Some of our best business men and ministers were educated at that interesting "center of influence," and the college is represented also by a most devoted and efficient missionary in Japan. President Tucker is fully awake and on the alert, and with the fine new building in contemplation it is presumed that Quitman will still retain its place well up to the very head of the list among the colleges of Arkansas; and if class and quantity of work may be considered as testimony, then few have surpassed this school in fulfilling the lofty purposes of Christian education.

The Dardanelle District too has a first rate High School in the town of Belleville, over in the salubrious and healthy country of the Magazine mountains, of which Prof. Smythe has been President. I believe from the first. The buildings are said to be attractive, modern in design and sufficiently ample to meet all reasonable demands. The other Districts too of the Arkansas Conference claim each a school of high grade, except the Clarksville, in which is located the Hiram and Lydia (Burrow) College, well suited to the educational demands of that vicinity. The Ft. Smith District is well represented at Booneville, at which place there are buildings worth several thousand dollars, a good Faculty, enterprising people and about 150 pupils generally in attendance. Such has been true of that District and town for more than fourteen years. Like the good old lady's promises in the Bible, Booneville has been "tried and proven." At Prairie Grove, Fayetteville District, there is also a High School of which Dr. Welch has been sometime principal. The place however is now vacant or lately filled. The buildings are of brick and the people of that country much in sympathy with the school. Prairie Grove is a wonder for health and of some prestige in Northwest Arkansas, and no finer country exists in the State. The Hamilton District boasts of a school of good grade located at Fayetteville, one of the oldest

and most solid towns of that District, and withal, as vindicated by this enterprise, contains no doubt a good per cent of Methodist population, and public spirit as well, with solicitude for the educational interests of the country. Prof. Harris and his cultivated wife are at the head of this institution, and with their collaborators are meeting well the demands upon that school, so important to the growth and advancement of that country. Long live this marvel of the Harrison District, located not on the mountains, but in and beyond, over on the sides of North Arkansas where are met the breezes of Missouri, and the tides of influence from the great city of St. Louis, in a section of country where no institution could want a better field in which to subserve the noble purposes of Christian education.

These schools each and all are worthy. Around them are found the atmosphere of intelligence and inspiration to noble and consistent living. They are important gateways through which the youth of the country may enter the walks of enlightened devotion to this supreme object of human existence.

Thus endeth the exhortation. Bro. Brooks has done a good thing in that he calls attention to Hendrix and Galloway, chief among the religious schools of Arkansas, and to other institutions in South Arkansas. To complete the subject we have spoken as above.

A. H. WILLIAMS.

Springfield, Aug. 15.

SKY ROCKETS AND SHOT GUNS.

There is a great difference between these two explosives. One is for exhibition, the other for execution. Sky rockets would hurt if they should hit; but they are never intended to hit, and without accident they never hit. But shot guns are leveled at game with the deliberate intention of doing something. A sky rocket would hardly kill if it were to hit; it would only cripple and enrage. A man would not be chosen President for his wisdom's sake who should go out to do execution with sky rockets. And yet we preachers are guilty of this same folly, and are often canonized by fellow fools for it. It is lamentable that so many sky rockets are fired from our pulpits. It is time for us to quit this and go into the battle for victory. While there are many noble exceptions to the charge which is made above, yet every preacher of the Gospel of the Son of God ought to be an exception. We need to drink in the spirit of principle that is taught in the Bible and exemplified in such men as Paul, Wesley and Fletcher, till it would be difficult for us to commit or admit anything contrary to it. Paul would please no man but for his edification. There is too much of the "spread eagle" in our preaching. Preachers will make intolerable fuss with pious platitudes that were worn slick a century ago, as if they were the originators of them. We would by no means admire a departure from the old truths which alone can move men to Christ, but every preacher should become surcharged with their spirit so that he could leave the impress of his individuality at least on the dress with which he clothes them—the style and language in which he speaks them. Nor would we depreciate genuine heart eloquence. When a man is full of such truths as we proclaim he must be eloquent at times. But there is no eloquence in sky rockets. Such pulpits fire works as we sometimes find, may please; but they can't plead with men to be reconciled to God.

When we stand in our pulpits, the forts of our Zion, we ought to be great guns, charged for nothing but victory, and when the battle grows thick we may boom like cannons and flash like the artilleries of heaven. That is sublime eloquence—heroic, God-fearing, soul-melting eloquence. True eloquence must move men's wills. It does not come of effort. It is spontaneous. It never comes to the lazy and listless; but to him who industriously and thoughtfully seeks to know the truth and realize its great importance to all. It is said that Bishop Pierce tried not to be eloquent, yet, read in the Life of McFerrin what faith he had, and in his own Life by Smith, how he thought over every great truth he uttered, and apart from his natural endowments you will see reasons for his magnificent eloquence. We do not see how a man who has a deep and abiding experience of religion and addresses himself to the study of God's word to preach to people to save their souls from hell can help being eloquent. The two conditions on our part are to live close to God

and to be "mighty in the Scriptures."

Brother, if you want to do good by preaching, look right into the face of your congregation as if you meant every word you say. Don't preach to the rafters, preach to the people. Don't try to preach big sermons. A big sermon will do a meeting more harm than a little one. If an army facing the foe's breastworks should hear a great booming and see great fire and smoke and yet hear no shot whizzing by their ears, they would charge those works without fear. Don't shoot a big gun with a blank cartridge. Don't aim too high. Be plain. If you shoot you below the mark with a gun, you'll be sure to miss, for gravity is against you. But sermons are shot with an upward curve, and if you aim a little too high you'll be sure to miss. If you want your sermon to lift men up get it under them. Be direct. Shoot neither too high nor too low, but straight home to men's hearts. Above all have our God with you. French the Gospel "with the Holy Ghost sent down from heaven." Through Him you will "turn to flight the armies of the aliens." Remember he routed a great host once with hundred empty pitchers carried by trusting men.

GIDEON.

GALLOWAY OPENING.

The second session of Galloway Female College will open Sept. 3rd. Hon. A. S. McKennon, Dr. M. B. Chapman and Bishop Galloway will deliver addresses on that day. At night the public will be entertained with music and elocution by the teachers and old students. The parlors and halls will be open that the citizens of Searcy may make the acquaintance of the patrons from other parts of the State.

New pupils will try to get here by night of Sept. 1; old pupils Sept. 2. The patrons who intend to accompany their daughters will please notify me at once, that ample provision may be made for their entertainment. The Iron Mt. Ry. has excursion rates to Searcy from principal points in the State.

GALLOWAY NOTES.

Mrs. R. W. Erwin, widow of Rev. R. W. Erwin, first elected President of Galloway, has been added to the Faculty of Galloway. The College is fortunate in securing the services of this accomplished lady.

Mrs. Florence Hearn, one of the elect ladies at Pine Bluff, will take charge of the domestic department.

Prof. C. A. Thompson, as musical Director, Miss Willie Galloway and Miss Mary Singleton as assistants, will make the musical facilities equal to the best.

Prof. Carl M. Best, graduate of the Va. Military Institute, and the University of Va. takes the chair of Mathematics and German.

Mrs. C. M. Best, graduate of the Philadelphia School of Oratory, will teach Elocution.

Miss Virginia Farmer, who has taught at Millersburg Female College, the last four years, has charge of Sciences.

Miss Roberts K. Borden, from one of our best Southern colleges, and a teacher of large experience, will teach Literature and History.

Miss Anna L. Flippin, of the St. Louis School of Art, comes to us with the highest endorsement.

Mrs. Babcock, Mrs. Leake and Miss Bonner, will remain in charge of their respective departments. With this Faculty, Galloway cannot fail to meet the demands of our Church and State.

S. H. BASCOCK, Pres.

China has a strong moral position with reference to some of the treaties which have been imposed, not agreed to, by the superior force of the Western nations. Two petitions were recently presented to Li-Hung-Chang, the Chinese Prime Minister, relating to the opium business. One was signed by eight hundred missionaries, twelve hundred native preachers, many native newspaper editors, and several thousand Christians, chiefly natives of India; the other signed by many ministers and members of churches in Scotland. These petitions expressed sympathy with the Chinese Government in its endeavor to save the people from the curse of opium, and urge it to take the opportunity occurring in this year of terminating the treaty with England, in which England compelled China to legalize the importation of opium. Li-Hung-Chang is said to have received the deputation most cordially, and to have expressed a great desire to see the ruinous trade extinguished. The Government, he said, felt the same way, and if the foreign importations were prohibited, they would at once attempt to

put an end to the home production of opium.—Christian Guardian.

BISHOP GALLOWAY AND OUR SCHOOLS.

In the last issue of THE ARKANSAS METHODIST (13th inst.) Bishop Galloway has an article full of wisdom and very appropriate and timely. Every Methodist in the State ought to read it; and it would be well for each pastor to read it in the presence of each congregation and deliver an earnest exhortation to the members and friends of our Church to stand by these institutions—Hendrix and Galloway Colleges—in this critical hour of their history.

The next scholastic year will have an important bearing upon the future of these educational enterprises. They were projected by the Church, and have had the endorsement of the Methodists—all the Methodists in the State in their Annual Conferences. These colleges ought to become a great power in the land, and if we will only remain true to our pledges and our interests, success, great and glorious, will soon be ours. Now is the time to help. With the undivided support of the Church we will soon have established two monuments, reflecting both the wisdom and strength of Methodism. Read Bishop Galloway's article.

Tnos. C. WARE.
Centre Point, Aug. 14.

WILL PROHIBITORY LAWS HAVE TO BE RE-ENACTED.

WASHINGTON, D. C., Aug. 11. (Special Dispatch.)—Speaking of the report that it will be necessary for the Prohibition States to re-enact such portions of their statutes as are alleged to have been made void by the "original package" decision, notwithstanding the Wilson bill has become a law, Senator Edmunds said to the Voice correspondent: "No part of the Prohibition statutes is made void and the temperance people need feel no alarm. The Wilson bill, which I consider a good one, does not affect those parts of the statutes of Prohibition States claimed to have been made void. It is simply an attempt to scare."

Senator Blair said: "The original package bill will not affect the Prohibition statutes in any of the States." Other senators and lawyers are disposed to regard the matter lightly.—N. Y. Voice.

"IT HAS MANY NAMES."

The following names have been suggested for our "Young Peoples' Society or League," given in order of their receipt, and more are coming right along: Old Foundry League, Wesley Yokefellow's League, Wesley Brotherhood, Oxford Brotherhood, Methodist Student's League, Oxford League, Wesley and Whitfield League, Wesley Pioneers' League, Methodist Brotherhood, Young Methodist Workers, Susannah Wesley League, Wesley Students, Lady Huntington Helpers, Moorfield Gleaners, Fletcher Fidelity League, Wesley & Coke League, Young Methodist Band, Young Peoples' Methodist S. S. Band, Young Peoples' Conference, Lookers for Jesus, Holy Club, "Devil Bouncers," Young Peoples' Society of Christian Endeavor, Ashbury Wesleyans, The Summerfield League, Ebenezer League.

We are waiting to hear from others before closing the list. Let anyone who is interested in the matter either select one of the above as his choice or suggest some other name. Drop a postal to the undersigned at once. Yours in the work, J. R. PARRIN.

Sec'y Gen'l Con. S. S. B.

CALL FOR MISSIONARIES.

Since the Annual meeting of the Board of Missions in May, nine new missionaries have been accredited for the foreign field—five for China, one for Japan and three for Brazil. Nearly all are on their way to the work. The others will sail in a few weeks.

We are seeking for three men for Mexico. The call is urgent. Bishop Haygood will need three when he visits the Mexican Conference in October and November. Let our young preachers who are equipped for mission work consider this call. We still need for Liberia a single man, and also a lady missionary qualified for important school work. One who can teach both instrumental and vocal music is desired. We need for Japan four men, also, two ladies who are qualified as teachers, and who can give instruction in music.

I. G. JONES,
Sec. Bd of Miss.

Nashville, Tenn., Aug. 14.
It would improve some people if they were as careful of their daily lives as of their orthodoxy.

WEDNESDAY, AUGUST 20, 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) Summers' 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) Summers' 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 tending 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.

Quarterly Meetings.

Jonesboro Dist. M. M. Smith, P. E.; third round: Jonesboro, 9, 10; Gainesville, 16, 17; Boydsville, 23, 24; Marion, 29, 30; Leno, 31; Clay, 32; Osceola, 13, 14; Lorado, 21; Bluffton, 27, 28; Francis, 29, 30; 2. Morrison Dist. V. V. Harrison, P. E.; third round: Clinton, 9, 10; Pleasant Grove, 16, 17; Bee Branch, 23, 24; Camp, 29, 30; 3. Batesville Dist. Geo. M. Hill, P. E.; third round: Batesville, 9, 10; Newburg, 16, 17; Viola, 23, 24; Camp, 29, 30; Mammoth Springs, 31; 4. Camden Dist. H. H. Watson, P. E.; third round: Hampton, 9, 10; Texarkana, 16, 17; Liberty, 23, 24; La Plle, 29, 30; Hillboro, 31; El Dorado, 1, 2; 5. Little Rock Dist. E. N. Watson, P. E.; third round: Little Rock, 9, 10; England, 16, 17; Wadsworth, 23, 24; First Church, Little Rock, 29, 30; 6. Fayetteville Dist. F. S. Johnston, P. E.; third round: Fayetteville, 9, 10; Sulphur Springs, 16, 17; Booneville, 23, 24; Bethlehem, 29, 30; 7. Washington Dist. Third round: T. E. Wase, P. E.; third round: Washington, 9, 10; Hope, 23, 24; 8. Newport Dist. F. E. Taylor, P. E.; third round: Newport, 9, 10; Walnut Ridge, 16, 17; Anvergne, 23, 24; Jacksonport, 29, 30; 9. Fulton Dist. Aug. 23, 24; Portia, 29, 30; 10. Hoxie, 16, 17; Black Rock and Imboden, 23, 24; 11. Clarendon, 29, 30; 12. Hartselle, 16, 17; 13. Hartselle, 23, 24; 14. Hartselle, 29, 30; 15. Hartselle, 16, 17; 16. Hartselle, 23, 24; 17. Hartselle, 29, 30; 18. Hartselle, 16, 17; 19. Hartselle, 23, 24; 20. Hartselle, 29, 30; 21. Hartselle, 16, 17; 22. Hartselle, 23, 24; 23. Hartselle, 29, 30; 24. Hartselle, 16, 17; 25. Hartselle, 23, 24; 26. Hartselle, 29, 30; 27. Hartselle, 16, 17; 28. Hartselle, 23, 24; 29. Hartselle, 29, 30; 30. Hartselle, 16, 17; 31. Hartselle, 23, 24; 32. Hartselle, 29, 30; 33. Hartselle, 16, 17; 34. Hartselle, 23, 24; 35. Hartselle, 29, 30; 36. Hartselle, 16, 17; 37. Hartselle, 23, 24; 38. Hartselle, 29, 30; 39. Hartselle, 16, 17; 40. Hartselle, 23, 24; 41. Hartselle, 29, 30; 42. 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ARKANSAS METHODIST.

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

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

Rev. Z. T. BENNETT, Editor.

WEDNESDAY AUGUST 20, 1890.

ONE MORE—URGENTLY.

One more, and urgently we make earnest appeal to our traveling preachers especially and to local preachers, stewards and friends generally, to assist us all they can, during the protracted meeting season, in securing new subscribers for this paper. For many reasons this is a very suitable time, especially under the Cash and Credit Offers we have made. See page 2.

By resolution the Harrison District Conference thanked Gov. Nichols of La. for his veto of the Lottery bill, as many other religious bodies had done.

As may be seen on first page, Senator Edmunds and other able lawyers do not think it will be necessary to re-enact prohibitory laws existing, when the original package decision was made.

The vote against license in Arkansas passed up from 44,144 in 1884 to 68,035 in 1888—showing a gain of 23,891 against license in four years. All the friends of temperance should take courage and work earnestly to poll the largest possible vote against license on Monday, Sept. 1.

The Harrison District Conference regarded 'THE ARKANSAS METHODIST' a blessing to every home visited weekly by it, and resolved that they would do all they can to put it into the home of every Methodist family in that District. We sincerely appreciate such resolutions, and especially when followed by earnest efforts to extend the circulation of this paper into homes it has never visited.

On page 8 we publish an important notice from Rev. F. R. Noe of the White River Conference. We fear, that our preachers on Conference missions are often neglected and embarrassed unnecessarily. The assessments for Domestic Missions should, as a rule, be collected as early as possible and forwarded to the Treasurer of the Conference Board of Missions, that there may be no delay nor deficit in paying needy preachers serving Conference missions.

In Conway, under license the liquor men and their friends held high carnival at will. On one occasion they blasphemously mocked the religious service of celebrating the Lord's Supper, by using beer and crackers—so we have heard. With license and the income (?) from its revenue, the town was declining. In Conway, under prohibition the town is growing with bright prospects, the moral and religious sentiment prevails, and the people are both unitedly and enthusiastically working to make Hendrix College a grand success. They would not for a moment entertain the thought of tolerating the return of the liquor business. Vote and work against license.

We do not know what vote was polled in this State on the license question in 1886, but in 1884 the vote returned was as follows: For License, 94,602; Against License, 44,144. At the last election, 1888, there was a large increase against license. Then the vote stood: For License, 94,344; Against License, 68,035—a gain in four years of 23,891 against license. If the temperance people of Arkansas at the approaching election will add 15,000 ballots to the vote against license in 1888, we think they will poll a majority against license, and this can be done. Let every friend of temperance talk, work and vote against license.

According to the N. Y. Independent there are in this country 21,767,171 members of the Christian Denominations, 103,303 ministers, and 161,261 churches. The increase during the past year is 1,089,858 members, 4,867 ministers, and 8,494 churches. Substantial progress has been made by all the Denominations, except in one or two cases, where the decline is explained by division or absorption by other Denominations.

The Baptists, including all the various branches, such as Disciples, Christians, Dunkards, etc., number 4,292,291 members. Of the regular Baptists there are 3,070,047. Members of the Congregationalist churches number 491,985. The Lutherans have reached 1,085,048. The Methodists, including all branches, North and South, are put down at 4,980,240, the Methodist Episcopal Church alone numbering 2,236,463 communicants. All branches of the Presbyterians together count 1,229,012 members. The Episcopalians number 480,176 communicants; the Evangelical Church, 102,671; the German Evangelical Church, 169,000; the Friends, 106,930; the Reformed Church, 282,856; the Moravians, 11,358; the Salvation Army, 8,771; the Unitarians, 42,952; the Universalists, 20,000. The number of communicants in the Roman Catholic Church can not be ascertained. In their statistics they make no separate tables showing the number of actual members, but count their entire population as members. In Sadler's Catholic Directory the number is given as 8,277,089; the communicants are estimated at 4,676,292.

DR. HUNTER DOING WELL.

At Cotton Plant, on Tuesday night of last week, while in the pulpit preaching, Rev. Dr. Andrew Hunter suffered a light stroke of paralysis in his left side. He finished his sermon, but was not able to preach again—in fact was confined to his bed and room till Friday morning when he came to this city, leaving Saturday afternoon for his home near Bryant. He was very feeble but improving and hopeful of early recovery by resting quietly at his home. He will not be able to meet any of his engagements for several weeks—a fact regretted by himself only less than by those who have been anticipating the great pleasure of hearing him proclaim the way of salvation.

At his advanced age it was rather natural, that the press reports made his condition more critical than it really was, and these caused much anxiety and great sadness abroad as well as at home. Few men have lived so long to bless others by precept and example as our venerable brother, and the world is better by reason of his pure, faithful and noble life. May it be spared yet many years, a benediction to Christians and a living entreaty to sinners to turn to God.

THE DIFFERENCE IN ACTUAL COST.

A brother, who calls himself a "Spurgeon Baptist," orders this paper, but thinks its price should not be higher than that of the weekly edition of the metropolitan secular journal. Like some other good people he does not understand why the publication of a weekly religious paper should cost more than the publication of the weekly edition of a secular paper, which issues also a daily edition. This daily edition is usually sent to its subscribers at \$10 a year, but its income from daily advertising is much larger than from subscriptions and sales by news-dealers. Some of its advertisements, which are very remunerative, would not be admitted, at any price, into the columns of a religious paper; and some advertisements, which are morally objectionable, command higher prices than would be paid to any weekly paper, secular or religious, for the same number of insertions. Again, the proprietors of daily papers, which are nearly always political, often receive liberal aid from party managers and candidates for political offices. Some of the great metropolitan daily papers yield such an immense income above the cost of operating them, that fortunes have been made out of them.

What has this to do with the cost of the weekly editions of such papers? Much in many ways. The editors, reporters, business manager, cashier, printers, telegraphic service, office rent, etc., are usually paid out of the receipts from the daily edition. The matter previously set up for and used in the daily is transferred to and used again in the weekly edition, thus limiting its actual cost to the make-up of the forms, the press work, the print-paper used, the mailing, postage and a few other small expenses. The weekly editions of such papers can therefore be furnished at very low prices, and still yield, with the advertising, a good profit for their proprietors.

The religious weekly paper can not be made in that way. Editor, business manager, clerk, printers, office rent, press work, postage, print-paper, incidental expenses—in fact every item of expense—must be

paid out of its receipts from subscriptions and advertising. Usually its advertising is less remunerative than the same would be in secular papers of equal circulation—which ought not to be so—and by extending credit (not often done by leading secular papers) it frequently loses accounts on delinquent subscribers. A religious paper of moderate circulation and at \$2 (or less) a year, cannot in the very nature of the case be as remunerative as some persons innocently imagine. Such a paper is nearly always pressed to meet its actual current expenses; hence, there is no record of such a paper making its proprietor rich, except in good works.

METHODISM AND THE CHURCH OF ENGLAND.

Many of our readers may be interested in the following from the Christian Guardian in reply to "An Anglican Churchman":

1. At several times John Wesley discussed in his conference the matter of separation from the Church of England, and concluded that it was lawful, but not expedient. On one occasion he acknowledged that his conclusion, that it was lawful to continue in the Church, "stands almost without any premises that can bear its weight."

2. Many of the early converts of Methodism never belonged to the Church of England, but were from the dissenting Churches, and could not separate from a Church to which they never belonged. Why do all Anglicans assume that all the members of the Methodist societies were members of the Church of England?

3. The Methodist societies never were societies of the Church of England, never were under the control of the authorities of that Church, and never had any organic connection with it. Mr Wesley and some of his coadjutors had been ordained by bishops of the national Church, and many of those who joined these societies belonged to that Church—that was all. The Methodist connexion, therefore, could not separate from a Church with which it never was united.

4. During Mr. Wesley's life, the Methodist Society had really assumed the functions of a Church. Mr. Wesley defended the holding of service in Dublin, London and other places, during the hours of church service, and, even before he ordained any of his preachers, the sacraments were administered to his people as far as the limited number of ordained clergymen among the Methodists could supply them. No one man can maintain that these were churches and services of the Church of England, conducted under its direction.

5. During Mr. Wesley's life, most of his preachers with his knowledge and consent, received licenses to preach under an Act passed in the reign of William and Mary, "for exempting their Majesties' Protestant subjects, dissenting from the Church of England, from certain penalties." Charles Wesley, who ought to be a good authority, wrote to Grimshaw, in 1760: "Our preachers are mostly licensed, and so are Dissenting Ministers. They took out their licenses as Protestant Dissenters." Grimshaw replied: "The Methodists are no longer members of the Church of England. They are as real a body of Dissenters from her as the Presbyterians, Baptists, Quakers, or any body of Independents."

6. This point can not be settled by Wesley saying he did not separate, but by what he actually did. He ordained preachers to administer the sacraments apart from the Church of England. When his brother Charles pressed him with the statement of Lord Mansfield to himself, that "ordination was separation," which could hardly be questioned, he denied this; but he said, "I must and will save as many souls as I can while I live, without being careful of what may possibly be the result."

7. At the time of Wesley's death, the Methodist societies were wholly independent of the Church of England, and John Wesley himself, by his Deed of Declaration, made that independence perpetual. A single line in that instrument could have prevented the Methodists from exercising the functions of a Church, but no such line was inserted. On the contrary, he provided a distinct standard of doctrine for these societies, as for a Church; and in answer to the question, "What is a Church?" he said, "two or three

Christian believers united together are a Church." A definition that certainly would embrace the Methodist Society.

ITS DAYS NUMBERED.

The mighty movement against the La. Lottery Co. seems irresistible, and the good people of this country may well hope, that the days of that gigantic fraud are already numbered. In Baton Rouge, August 7, nearly 1,000 citizens representing the virtue and patriotism of Louisiana's sons in all the walks of life, met in convention to devise more effective plans for the overthrow of the Lottery dynasty. In an able address to the people of the United States they appealed for aid in their struggle to "crush the mighty monster," knowing they are engaged in a battle such as "no people ever fought before." They said: "We have the authority of the Lottery that 93 per cent. of this enormous revenue of \$22,000,000—a revenue greater than that of any five average States in this Union—comes from the people of this country outside of the State of Louisiana, because its advocates have effrontery to use this fact as an argument for its re-charter by the people of Louisiana."

Again: "By the force and glitter of its money power it has warped the judgment and conscience of many good people, making them first apologists for and then desirous of such riches, even though they be obtained without honor, and in desecration of the dignity of labor and long pedigree of toil. It has captured three-fourths of the Louisiana press, either by control of the capital invested, or by purchase of the proprietors. In localities where it could not purchase the local press, it has started a hiring press of its own. To emphasize this assertion, we state the fact that the most blatant, anti-Lottery papers in the State of a few years ago are to-day violent partisans of the Lottery. Its iniquitous business is blazoned by advertisements of winnings, often fictitious, all over the country, and it has thus created and thus it stimulates a gambling thirst in tens of thousands of ignorant and credulous persons from whom it monthly receives its enormous ill-gotten gains."

It is quite probable the Lottery Co. will soon be excluded from the mails; for last Saturday the Anti-Lottery bill was passed by the House, and the Senate will it is thought approve the House measure without unnecessary delay. In an editorial on the subject the Memphis Commercial says: "As it stands to-day the Louisiana Lottery Company is a crippled and fated concern. Its stock has declined from 1,200 to 500, a loss of 700 in the confidence of its stockholders, proving that they have not much hope in the status of affairs in Louisiana, where opposing public sentiment is steadily on the increase, led by many of the ablest men in the State, who are determined, if the people vote on the proposed amendment to fix the Lottery in the Constitution that it will be to defeat it, and, failing in that, to carry the question to the Supreme Court of the State, and even to that of the United States, and there ascertain if the failure of the State Senate to pass the amendment over the veto of the Governor by a two-thirds majority did not defeat it utterly and altogether."

THE MISSOURI CHAUTAUQUA.

Peggle Springs, near Warrensburg Mo., where the Missouri Chautauqua closed its fourth annual session last Thursday, is a delightful place, and destined to be one of the most popular summer resorts in the Southwest. Mr. J. H. Christopher, the proprietor, has expended some \$60,000 in improvements, and the very great natural advantages of the place have been added to by all that art could do. A dummy line connecting the Springs with Warrensburg, two and a half miles distant, a fine hotel; a beautiful artificial lake covering about thirty acres; a splendid tabernacle, pagoda and other buildings; beautiful parks, rustic bridges, mineral springs, charming walks and drives and electric lights, are some of the improvements which the enterprising landlord has made.

The Chautauqua Assembly held a very successful session of ten days, a good audience being in attendance most of the time. Dr. J. B. Young of Kansas City, Frank Beard, the celebrated "Chalk-talker," Rev. B. F. Boller of Sedalia, Rev. J. D. Shaw, of Texas and Dr. Ellis, of Missouri, were among the lecturers. Your correspondent lectured once and delivered the Baccalaureate address on "Recognition Day" to seventeen graduates.

I heard good reports of the camp-meeting which closed at the same place a few days before the Chautauqua began. Sam Jones for five days delighted vast crowds, and though the results were not large, much good was accomplished. The day of great revival camp-meetings where hundreds are converted is past and the camp-meeting of the present generation is more a social and religious gathering than a time of great awakening and display of great spiritual power. I well remember the camp-meetings of my boyhood when thousands attended

and the vast crowd was permeated with intense religious enthusiasm. The voice of song and praise was heard from early morning until midnight, and the slain of the Lord were many. And then such preaching! There were giants in those days. I believe God's Spirit is still all-powerful and that the Church is stronger and more efficient to-day than it ever was. But methods seem to have changed, and the still small voice has come after the whirlwind and the fire. I cannot, however, but wish sometimes that I could again attend such a camp-meeting as I remember once to have enjoyed at old Bethel Camp-ground, in Wilkinson county, Mississippi. I was but a boy, but I shall never forget the preaching, the singing, the vast crowd, the happy conversions, the intense religious enthusiasm which prevailed.

But I have strayed a good way from the Chautauqua. Well, it was a success and the management is very hopeful for another year.

M. B. CHAPMAN.

Little Rock, Aug. 19.

CUTTING RATES AMONG COLLEGES.

DEAR BRO. BENNETT:—A reference in Bishop Galloway's letter in your paper of Aug. 13, to the practice of cutting rates in vogue among college agents gives opportunity for a pertinent article on that unfair manner of doing business. Whether the practice is general or not I cannot say, but in Missouri and Arkansas, where alone I have canvassed, I have had to meet this species of dishonest dealing. Those who practice it would deny the charge of dishonesty or unfairness, claiming that they merely follow a business usage. They should remember that business usage is not always in keeping with strict morality; and besides that the more honorable and better class of business men are above such methods.

But it may be asked wherein lies the unfairness. As between the competing institutions it is this: It is not like an auction where each bidder knows the other's bid and can underbid if he is disposed; but one agent honestly represents his college and gives figures as published in the catalog. He is followed by a cut-rate agent, who, though rates in both catalogs are the same, proposes to charge the student a few dollars less than the first. The prospective student, other things being apparently equal, accepts the last offer, yet the first agent, not knowing of the lower bid, cannot underbid, even if he were willing.

As between school and patron this method of dealing works real injustice upon a majority of the patrons. The larger number of students in any reputable institution are children of friends to the school, persons bound to it by denominational or other ties, who would patronize it whether tuition were high or low. These do not inquire the rate of tuition, but pay all charges as published. On the other hand a smaller number, perhaps one third of the students in Western colleges go to this school or that according to the rates offered. They are the catch of the cut-rate drag-net. Now here are students who have taken no interest in the school, their parents and friends have never contributed either money or influence to build it up, and yet they are paying less for the very same privileges than its most ardent supporters. Is this fair? Is it honest to charge different prices for the same thing and at the same time discriminate against those most entitled to favors?

In certain business circles such a practice might be tolerated, because some men act upon the principle that they may have one code of morals for business and another for private life.

Such things should not merely not be tolerated, but positively outlawed in all school business by the very nature of the institutions; since they are expected to be public teachers of the highest morality. Yet, as most of our Western and Southern institutions are impervious to a remarkable degree and their history is a story of continued struggle, it is no wonder that moral distinctions, often winked at by the public, are not carefully observed, because as with men, so with institutions, all that they have they will give for their life.

First class colleges whether rich or poor, refuse to lower their rates except as a donation to needy but deserving students. Cut-rate colleges make no special discrimination between rich or poor. They want students and will have them at any price, and more frequently than otherwise the wealthy are the beneficiaries.

As strict adherence to the representations of the catalog is one of the marks of a thoroughly reliable college, on that account, as well as for many other reasons, Hendrix College may lay claim to high rank. Never, since my connection with it, have concessions been made to those who demanded lower rates. Worthy students have been helped, but never by cutting rates. Because of this policy, possible students have at times been lost, but we have seldom regretted it for two reasons: 1st. Such students rarely stay long; they put a commercial value on education, and whenever they hear of a cheaper school it is patronized. The table of expenses and not the curriculum or management is the ob-

ject of their study. 2nd. We believe that while students may sometimes be lost, yet a reputation for fair dealing and living up to representations will create confidence and win in the end. So reputation we earnestly seek.

Patrons of Hendrix College are always sure that except in case of charity, all alike are paying rates of tuition, &c., advertise. Our rates are as low as any reputable college offers, and were so fixed that every honest, industrious ambitious young man, however poor, by reasonable effort may reach them and secure a higher education. Be it understood, once and for all, that Hendrix College enters into no competition with cut-rate institutions.

Next week, if I have sufficient time, I shall compare the rates of many of our best colleges and universities, for the benefit of those who wonder why we are unwilling to charge less.

Fraternally,

A. C. MILLAR.

Conway, Aug. 18.

CURRENT NEWS AND NOTES.

The past week has been rather uneventful, with the usual record of crimes of various kinds in all parts of the nation. Thefts, murders and abominations of every grade will continue while men are under the rule of the wicked one; hence, they are not confined to any particular section of our country.

From the present indications the cotton crop in this State, especially in the uplands, will be larger than it has been for many years. It is not probable that the cotton worm will do any considerable damage this year. In some counties the corn crop will fall below an average, but Arkansas will have bread enough, and to spare.

It is probable Congress will this week pass the River and Harbor bill, and it almost certain that the Lodge Election bill, even as amended by the Senate, will not be passed during the present session. Because of its radical partisan features, it is opposed as a "Force" bill, by many Republicans and business men North and South, as well as by Democrats generally.

The Mississippi Constitutional Convention met in Jackson, August 12, and opened with prayer by Bishop Chas. B. Galloway. Judge S. S. Calhoun was elected President and Robert E. Wilson, Secretary. Up to date the Convention has not done enough to indicate clearly the character of the constitution to be submitted to the citizens of our sister State. From the press reports we suppose the suffrage question will be the absorbing issue, with preferences for the Australian ballot system.

Our State is making notable progress in the cause of education. In her public schools she is already leading older sister States, and in higher education, especially under Christian auspices, there is unprecedented growth. To these and the strong sentiment in the cause of prohibition, as well as to our wonderful natural resources, may be attributed the large increase in the population of Arkansas, which will show remarkable gain in the estimated 64,000,000 for the U. S. under the next census. In this connection we refer to a statement by Rev. Dr. David Morton last Winter. He said he had been in every State except Michigan in the Union and in several Territories, and that in his judgment Arkansas had the brightest future of them all.

A short time ago the majority of the Congressional committee in the Clayton-Breckinridge contested case submitted a report recommending that Mr. Breckinridge's seat be declared vacant; that he was not legally elected, and that his supporters were guilty of the most atrocious election frauds ever committed in any State. On last Monday the minority of the committee presented its report, saying: "With one exception, the District has always gone Democratic, and the presumption should be in favor of a Democrat against a Republican contestant. The theft of the ballot-box in the case is admitted, but it is held that it did not change the result of the election, as the Democrats carried the District by a majority of 149, even allowing the Republicans the disputed votes in every township."

The Western Christian Advocate thinks the last pensions bill will be made the cover of monstrous frauds, and says: "The New York Tribune estimates that the number of pensioners will run up to seven hundred and fifty thousand, or one to every eighty-eight of the population; or about one-twentieth of the voting population. Out of all the money raised by customs, internal taxes and miscellaneous receipts for the benefit of all the people, nearly half is paid over to one-eighty-eighth of the people, and little more than one-half is expended for all other National purposes. A voting population of twelve million will not long consent to pay more than half the entire revenues of the government to a twentieth of their number. Further appropriations for pensions cannot be asked without imperiling the continuance of all grants for that object."

The Arkansas Firemen's Convention was held in this city last week, and their Tournament extending

through several days. Many people from all parts of this State, and of the Fire Companies, the State were largely represented, and there were some delegates from Missouri and possibly other States. The public parade was a very extensive and creditable one. As this convention was about closing, there was a convention in the yard of the State Capitol, of Democratic Clubs from many counties. Their public speaking, parade and publication are reported very enthusiastically.

The Farmers' Alliance met in convention in Oklahoma, I. T., August 14, with 160 delegates present. Col. Samuel Crocker, an assiduous boomer of Payne and Conch, was unanimously nominated as a candidate for delegate to Congress. The convention issued an appeal to the people of the United States, for corn, wheat, potatoes and such other provisions as would be donated. The drought is such here as to cause general distress among the farmers, and unless the people or Congress does something for the amelioration of the agriculturalists of this Territory, suffering is sure to prevail.

At the last Lord Mayor's banquet, the illustrious spoke of the peace-rod of Europe. During the past years that his government has been in power, he said, Europe has never presented so uninteresting an aspect from a war point of view. He alluded to the wide-spread tendency to settle disputes by compromise. Egypt was steadily progressing towards financial equilibrium, and the future of the country was a delicate diplomatic matter. The time had not come for Egypt to govern herself. The Anglo-German African agreement proved the desire of the leading powers to maintain amicable relations. The government of Ireland was entirely successful, and that country was more orderly, prosperous and contented. Christian Guardian.

In several cities and many towns of our State there are marked evidences of enterprise and prosperity. Many banks have been recently organized and foreign capital is seeking investment or borrowers, all showing business confidence in the future of Arkansas. Arkadelphia, Camden and Hope in the southern part are improving and growing, as also Conway, Morrilton, Van Buren, Ft. Smith and probably others west; while going north Searcy (in particular), Batesville, Jonesboro and Paragould are making notable progress, as are Brinkley, Helena, Pine Bluff and Stuttgart in the east. In Little Rock new enterprises are inaugurated almost daily and new buildings, some very costly, are constantly going up. The City Council recently granted the Capital Street Railway Co. the privilege to use electric power for propelling its cars, and Mr. H. G. Allis, President of the company, says by the first of next January electric cars will be running from Union depot to 24th and Main street, about three miles. Then our country cousins visiting the Capital will have the unusual pleasure of riding by "chained lightning."

PERSONALS.

Rev. Patrick Scott of Saline Co., was a pleasant visitor to our office last week.

Bro. E. W. Lane of England gave us a pleasant call Monday, and reported our new church in his town nearly ready for dedication.

Rev. Dr. Alonzo Monk of Memphis has been visiting relatives near this city. He gave us a cheerful visit last week before going up to Searcy, where he was to preach last Sunday.

Bro. James P. Bradford of West Point gave us a helpful visit last Saturday, and reported probably 2,000 persons and a very pleasant time at the West Point barbecue the day before.

The widow of the late Rev. Dr. A. A. Kennedy died last week in Batesville, Ark., only a few months after the departure of her husband, who was well known and greatly beloved by many of our readers.

In its report of the Denver Conference, held in Trinidad, Col., the Southwestern Methodist says of Rev. E. A. Garrison, who was later transferred to the Pacific Conference: "Brother Garrison has done excellent work here, but for the past three months has not been able to preach a sermon."

Many of our readers will be sad to learn of the death of Dr. A. A. Key at his home in Gordon, Aug. 5. He was truly a noble Christian gentleman eminently devoted to our Church, and always abounding in the work of the Lord. He rests from his labors and his works will follow him. Obituary just received will appear soon.

It is our sad duty to announce the death of Bro. T. J. Hicks, editor of the Dardanelle Post, at his home in Dardanelle last Friday. We had known and esteemed him for many years, and now we extend heartfelt condolence to the bereft wife and children and to the sorrowing brothers, Sheriff J. H. Hicks of Loneke and I. J. Hicks of this city.

SPECIAL AND SUNDAY.

Rev. W. S. Bristow reported for our last issue eight, not "18" conversions, as printed.

A young lady competent to teach English, Mathematics and Art, desires a good situation as teacher or assistant. Address the Editor of this paper.

Rev. F. S. H. Johnston, F. E. of the Fayetteville District, writes: "We are making some advancements. There is considerable revival interest among us at this time. We have finished two new churches and have six more under way; collections are considerably in advance of last year."

Rev. W. R. Harrison writes from Hot Springs, Aug. 11: "After more than two weeks' absence from my work, I am now at home feeling much improved and am determined to strive faithfully to 'make full proof of my ministry,' and to 'do the work of an evangelist.' My family also have been greatly benefited."

The Morrilton District comes to the front again. Its enterprising laymen and faithful preachers have decided to build a District parsonage without delay, and have located the same at Conway—a wise selection, especially since Conway is the home of Hendrix College. Reports from soliciting committees should be sent to the P. E. by Sept. 30, instead of Sept. 20, as stated on page 8. Bro. Harlan requests this change.

Rev. J. F. Armstrong, P. C. of Walnut Hill Ct., reports progress and cheering prospects in revival work; a delightful time and two excellent sermons by Rev. E. Taylor, P. E., at his late Quarterly Conference; but he does not understand why such a course of people, old and young, strong and feeble, will travel about horseback, in wagons, every way, to witness a baptizing by immersion.

A Young Man Cured.

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 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. 9-6-1m.

MARRIED.

Married at the residence of Mr. J. C. Pyran July 20, 1890, Mr. W. A. Crook and Miss Ola Pyran, A. S. Scott officiating.

August 6th 1890 at the residence of the bride's father near Bayou Meto, Ark., by B. A. Few, Mr. Jacob D. Gulick to Miss Ida Davis.

August 14th at the residence of the bride's father Humphrey, Ark., by B. A. Few, Mr. Isaac A. Munders to Miss Maud Hall.

At the bride's mother's at Pineville, Mo., July 9, by Rev. J. G. L. Mitchell, the Rev. J. P. Caldwell of the Arkansas Conference and stationed at Burrek Springs, to Miss Bertie V. McGhee of Pineville, Mo.

In the Methodist Church in Jonesboro, Ark., at 8 p. m., Mr. Campbell Bell of Paragould and Miss Florence Mobley of Jonesboro, were united in holy matrimony. Rev. M. M. Smith officiating.

Married Aug. 6, 1890, at the residence of Mr. Hogan, brother-in-law to the bride, near Plumerville, Ark., by Rev. A. H. Williams, Capt. R. S. Hill of Clinton, Ark., to Mrs. Emily Williams of Plumerville, Ark. The bride is a sister to Rev. C. O. Steel of the Pacific, and the Captain, an honored member of the Baptist Church, pays for your religious journal to his Methodist wife.

WASHINGTON DIST. Fourth Round, Thos. H. Ware, P. E., Prescott sta., Sept. 6, 7; Centre Point, 13, 14; Lookout, 20, 21; Dallas, 27, 28; Potters, Oct. 4, 5; Bates, 11, 12; W. H. H. 18, 19; Bryonville, 25, 26; Little River, 29; Richmond, 30, 31; Nashville, 32, 33; Corinth, 34, 35; Fulton, 36, 37; Emmet, 38, 39; Wallaceburg, 40, 41; Corinth, 42, 43; Chapel Hill, 44, 45; Hope, 46, 47.

Morrilton District. Fourth Round, V. Harlan, P. E., Fayetteville, at Oak Grove, Sept. 5, 6; Mt. Vernon, at Pleasant Valley, 12, 13; Oak Grove, at Greenbush, 20, 21; Springfield, at St. James, 28, 29; Conway, 27, 28; Conway, at Salem, 27, 28; Morrilton, at Prairie Grove, Oct. 4, 5; Quito, 11, 12; Quito, at St. James, 12, 13; Morrilton, 18, 19; Oppelo, 25, 26; Morrilton, 25, 26; Bee Branch, at Nov. 1, 2; Archee, at 8, 9; Clinton, at 16, 17; Clinton, 8, 9; Perryville, at 16, 17.



"The fact is Mr. Jones, I thought I should die; had a half dozen different doctors and went to Florida and Mexico for my health but got worse instead of better. A friend told me about Ramon's Tonic Liver Regulator and I tried it, with the wonderful results you see. I had no more consumption (as they told me) than you have, but was simply suffering from a disordered liver. I have never been stronger in my life and this remedy has no better friend than myself."

Ramon's Tonic Liver Regulator is a wonderful remedy for all diseases of the blood and liver, sick-headache, colds, etc., are speedily cured. Send to the Brown Mfg Co., Greenville, Tenn., or ask your druggist for it.

UNIVERSITY SCHOOL. Petersburg, Va. The 15th Annual Session of the School for Boys begins first of October. Through the cooperation of the University of the South, Naval Academies and leading Engineering Schools, the school is prepared to receive students from all parts of the world.

QUITMAN COLLEGE.

The morning sermon for the opening of our school will be preached the 30th of Aug., and the night sermon will be preached by Rev. A. C. Graham of the White River Conference.

There are two Hawk Lines from Searcy and one from Conway. Extra conveyance will be furnished to any who may notify us by letter or telephone.

All students coming on the railroad will be allowed free transportation to Quitman and return.

The time for the appointment of beneficiaries by the Presiding Elders, by request, has been extended to the 1st of October.

Pray in your homes for our Arkansas Christian schools. Eternal destinies are in this year's work.

Respectfully,
O. H. TUCKER,
Pres.

BUY THE BEST.

The Union Manufacturing Co., W. S. Holt, Manager, 525 Main street, this city, has just received two carloads of new Union sewing machines, with extra coming for sale in this State, Texas and I. T. The Union received the highest award at the World's Exposition, being the best machine for general use, and it is guaranteed for five years. Manager Holt says he will give our readers the lowest prices and most liberal terms, enabling them to save money if they will send him their orders. Write to the Co., as above, for any information desired.

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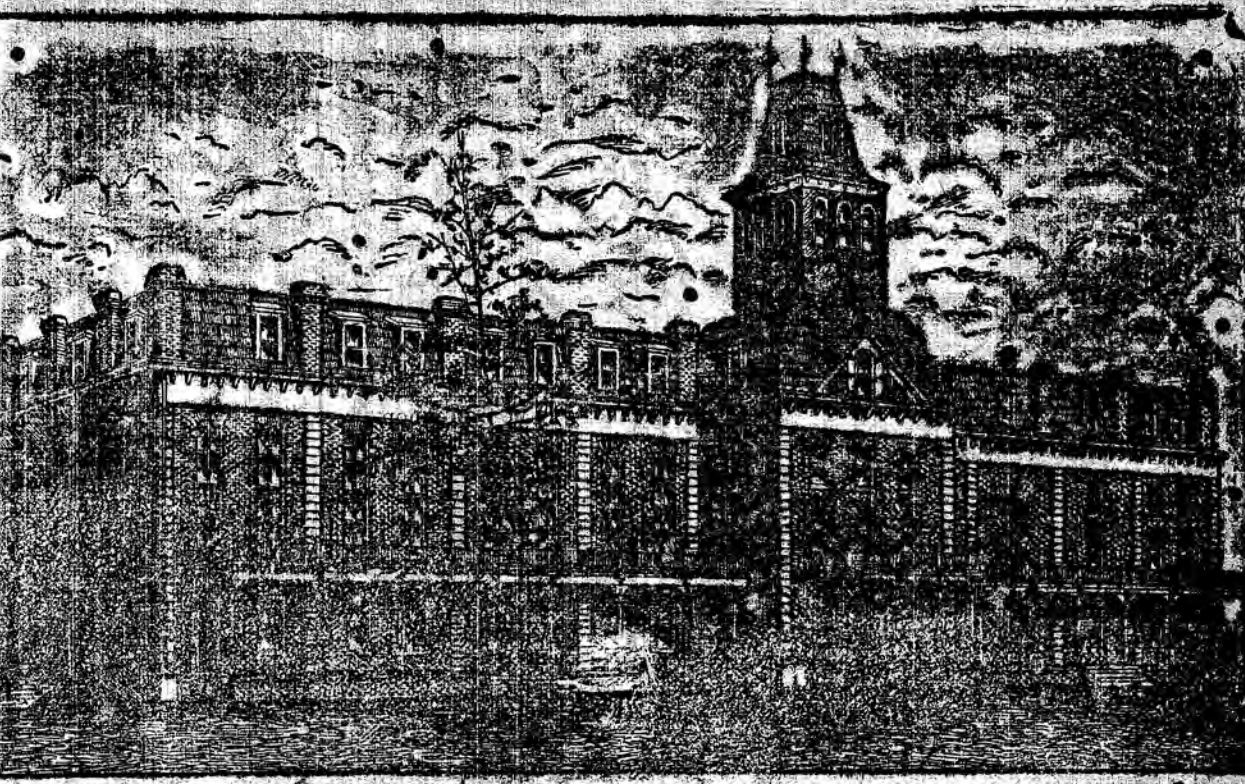
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STUDENTS

From eighteen States and Territories have attended this school, 50 per cent of whom secured GOOD POSITIONS, some of them receiving salaries ranging from \$500 to \$1,500 per annum. The N. Y. Sun says: "Just twenty-five years ago H. W. Jennings now the Principal of Jennings Business College, Nashville, Tenn., was employed by the great firm of A. B. Stewart & Co. of New York to examine into and report upon their books. This was successfully and satisfactorily performed, and gave him at once a reputation as one of the expert book-keepers of the country." Bishop McVay, while President of Vanderbilt University, was visited by the widow of a Methodist preacher, who asked his advice as to getting her son a position. He told her to "send him to Jennings' Business College; he would be sure to get a position, and be more benefited than in any other institution." Jennings' Business College has no weak points. It is a complete business school. For particulars, circulars, testimonials, address H. W. JENNINGS, Principal.



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ARKANSAS METHODIST.

WEDNESDAY AUGUST 20, 1890.

CHRISTIAN LIFE.

"WHISKEY DID IT."

Rev. J. R. Roe, Salem, Ark., writes: "Many of your readers will soon be at the polls to vote 'For' or 'Against' Life, and before doing so I would like for them to carefully and conscientiously read the following paper composed by Mrs. B. E. Chapman. Let them read it and show it to their neighbors."

Whiskey gave me just one more drink, boys.

I want to forget the past, And I feel so weary and so faint in here, That perhaps it may be my last.

Yes, I ought to be in my prime, boys, But at forty years I am old, And the days of my journey here, boys, Will shortly I fear be told.

But the world will be better without me, For I have been a poor stick at best; Since Whiskey became my master, And sapped my manliness.

It is Whiskey that makes me to-day, boys, An out-cast forsaken and lone, Without even a grave on this wide, wide world, Which I can call my own.

Aye, aye boys, I once had a home, And a wife and children three; As bonny a group, as the town could boast—

One it would do you good to see.

Mary was loving, and tender, and true, Of all womanly graces possessed; And I loved her, boys, and the babies too; But alas! I loved Whiskey the best.

I lost my employment and mortgaged our home, Though Mary was much opposed; And matters were getting worse and worse, When the mortgage was foreclosed.

Then the children grew pale and one by one, They sickened and drooped and died; And it was not very long, till Mary went too—

They were all laid side by side.

Then mother, yes, she has gone too—I was her darling, her only boy; But I treated her bad, boys, and broke her heart.

Brought her sorrow instead of joy, They found her kneeling by her bed side—dead, Hands clasped, and her face in them hid—

They said she died while praying for me, And, boys, I believe she did.

Then you see I drank harder than ever—Drank as they say to forget—And I never wanted for bar-room chums To keep me in Satan's net.

And now I am crushed and broken thing, Shaken by every blast; So give me just one more drink, boys, To help me forget the past;

For it burns my brain like fire, boys—Holds my heart with a hand of ice—Nothing but ashes and damp dead leaves And the memory of many a vice.

And, boys, when Whiskey has finished his work, Won't you lay me by Mary's side, And near to poor old mother Who loved me till she died?

And perhaps, if they are in heaven, It gives them joy to know, Though, through Whiskey he hurt them so,

And tell the boys of the village That it was Whiskey that poisoned my breath;

Whiskey that choked each manly impulse, And brings me an early death.

Whiskey that dug my mother's grave Afraid of her life with tears; Whiskey that sapped poor Mary's life In the midst of her girlish years;

Whiskey that killed our babies, While it dragged their father down, Whiskey that blighted his life on earth And kept from him an eternal crown.

"Woe to the man that putteth the bottle to his neighbor's lip," Brother, if you vote "for license" you virtually put the bottle to your neighbor's lip, or ruin his son. If you do not vote at all, you may allow some one to do what you don't want done. Can a true Christian vote "for license"?

RECOLLECTIONS OF MY ITINERANT LIFE.

NO. 9.

Duncan L. G. McKenzie was appointed at this Conference to Little Rock station, and having a mission of very special interest on hand I think in Hempstead county, at his request I take his place for some four or five weeks during January and February 1888. He returned somewhat disappointed, somewhat cast down but not destroyed. I have never known a man of finer social qualities than Bro. Mc., and with deeply pious and thoroughly devoted to the work of the ministry. Popular he was but never at the expense of true Christian dignity or compromise of one iota of religious principle. Noble man, Christian gentleman of the highest type and a model minister of the gospel of Christ; he tolled on blest and a blessing till the Master said, "It is enough, come up higher." A marble slab in the cemetery at Little Rock marks the place of his repose bearing these words, "The beloved pastor of the Methodist Episcopal Church, South." He passed away when the dark cloud of war was upon the land.

In March 1858, Rev. Edwin W. Ware, who was appointed to the Bayou Meto circuit in the Little Rock District, died, and the P. E. Rev. J. B. Amis requested me to take the work, which I did without delay.

April 7, I met my first appointment at Palestine. How the sparks

did fly that day. While preaching I noticed frequent glances among the brethren at each other, some of them, I know I thought, at life time not very religious glances. After preaching I went home with the class leader, Bro. Pace, he was quite anxious to know who had posted me as to the condition of that society; the simple truth was the gospel was applied to their consciences and they felt uneasy; some pastoral visiting and good class-meetings soon healed all the troubles there, and refreshing seasons followed to the close of the year. Thank God for class-meetings. They have frequently proven glorious supplements to poor sermons from this preacher.

Very likely there is more religion in the world today than then, but somehow it don't "speak out in meet-in'" as it did in those days. Holy Spirit, help us to get back the old paths in this regard.

Liberty and Mound churches were two prominent appointments on this circuit, they were not strong in numbers, nor do I remember them as eminently pious in a demonstrative point of view, but this I do remember, they were good church-goers, supported the institutions of the Church and were firm in the faith. Here I must quote from my journal again.

"It is said these are two hard places to preach to, but by the blessing of God, I preached to them with much liberty. During the year I found many warm friends. They tendered me a comfortable home, my table expenses and a salary of \$500, but this I declined." The names of the Adamses, Pembertons, Thompsons, Amises, Douglasses are not only written with ink on the pages of my journal, but embalmed in my most grateful remembrance. I must mention another name, Leon La Fèvre; though not a member of the Church at that time, was nevertheless one of its staunchest friends and liberal supporters. He was a bachelor, and that was all the fault we ever found in him. He has perfected that which was lacking in his faith, and at last accounts was in age and feebleness extreme, patiently waiting his summons home. If my dear old friend still lives, let these lines assure him of my most grateful remembrance of his kindness, and may God's presence be with him to the last.

There was another very fine community on the upper part of the work; I believe it was called Moore's chapel, in honor of one of the holiest men I have ever known—Rev. Christopher Moore, a local preacher in the Methodist Church. They worshiped then in a little log house, had week-day preaching; but from my first appointment to the last, "I thanked God for their fellowship in the gospel." Uncle Christie—for so he was known—would invariably meet me the evening preceding my appointment there seven or eight miles from his house and have me to go with him. He loved to talk about religion and either publicly or privately, his testimony was of force with him "practice made perfect;" as to prayer, he had his closet in the grove, and the path to that closet was mighty plain. O no, he was not a polished shaft as a preacher, made no display on that line, but his speech and his preaching was sweetly spiritual sure. His name deserves to live in evergreen upon the annals of the Church he loved and served so well.

In October of this year Bro. McKenzie and myself attended the Sardinia camp-meeting one mile east of Lewisburg in Conway county. This was my first circuit 1854, here we met hosts of old friends. Stephen Carlisle, S. Farrie, P. C., the old veteran John Harris, of the ministry, Green, Hervey, Steel of the laity, strong, zealous workers, valiant soldiers of Jesus Christ.

J. E. CALDWELL.

HORSFORD'S ACID PHOSPHATE. Makes Delicious Lemonade.

A teaspoonful added to a glass of hot or cold water, and sweetened to the taste, will be found refreshing and invigorating.

The house owned by the late A. H. Stephens, Vice-President of the Southern Confederacy, at Marietta, Ga., has been purchased by Frank Roberts, a rich colored man, who is fitting it up for his own use.

The Finest and Best

Articles known to medical science are used in preparing Hood's Sarsaparilla. Every ingredient is carefully selected, personally examined, and only the best retained. The medicine is prepared under the supervision of thoroughly competent pharmacists, and every step in the process of manufacture is carefully watched with a view to securing in Hood's Sarsaparilla the best possible result.

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. Scull & Bro., Pine Bluff; John Schach, Ft. Smith; Van Vleet & Co., Sole proprietors, Memphis, Tenn.

Don't let your harp have only one string.

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. Scull & Bro., Pine Bluff; John Schach, Ft. Smith; Van Vleet & Co., sole proprietors, Memphis, Tenn.

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OUR YOUNG FOLKS

A WISE DECISION.

Years ago, a young man, working his way through college, took charge of a district school in Massachusetts during the winter term. Three boys especially engaged his attention and interest. They were bright, wide-awake lads, kept together in their classes, and were never tardy.

One night he asked them to remain after school was dismissed. They came up to the desk, and stood in a row, waiting with some anxiety, to know why they had been kept.

"Boys," said the teacher, "I want you to go to college, all three of you."

"Go to college!" If he had said, "Go to Central Africa," they could not have been more astonished. The idea had never entered their minds.

"Yes," continued their teacher; "I know you are surprised, but you can do it as well as I. Go home, think it over, talk it over, and come to me again."

The three boys were poor. Their parents had all they could do to feed and clothe them decently, and allow them a term of schooling in the winter. One was the son of a shoemaker; another came from a large family, and the farm that supported them was small and unproductive.

The boys stood still for a moment in pure amazement. Then they looked at each other and around the old school-house. The fire was going out in the box-stove. The frost was setting thick upon the window-pane. As the teacher took out his watch, the ticking sounded loud and distinct through the stillness of the room. Nothing more was said, though the four walked out together.

The third night after his conversation, the boys asked the "master" to wait. Again the three stood at the desk: one spoke for all,—"We've thought it over, sir, and we've talked it over; and we've decided to go."

"Good!" said the teacher. "A boy can do any thing that he sets out to do, if it is right, and he can ask God's blessing upon it. You shall begin to study this winter with college in view."

Twenty years later, two of these boys shook hands together in the State Capitol. One was clerk of the House for eight years, and afterward its speaker. The other was president of the Senate. The third boy amassed a fortune in business.

The shoemaker's son, who became speaker of the House, made his own shoes that he wore to college, and was particularly proud of the boots in which he graduated—his own handiwork. "A better pair of French calf," he declares, "you never saw." He learned the trade from his father, and followed it up through vacations. The other boys found work to do outside of term time, and none of the three were helped by their parents during the college course.

The teacher who gave the first impulse to their intellectual life that winter became a judge in one of our New England cities, and died a few years ago.—Harriette Rea, in Christian Register.

WHO'S LOOKING?

One day a very wicked man set out with his little son to rob an orchard. When they got to the place the trees were loaded with apples, and the man climbed over the wall and set to work to fill his basket with the apples, throwing them down to his boy on the ground below. Presently he called down to the lad in a whisper: "Joe, nobody can see us I suppose."

"Yes, father, somebody can."

"Who? Speak, lad—who is looking?"

"God is looking, father."

There was a time when that little boy knew nothing about God; but for some time he had been to a Sunday-school, and his teacher had taught him that the great God was everywhere, and saw all our actions, however secret.

So he told his father that God was looking, and this so went to the heart of the man that he came down the tree quickly, and with his little boy hurried home, stealing no more that day. He was afraid, because he was doing wrong; for no one need ever fear being seen if he is doing what is right. That God should see him stealing carried conviction, perhaps reminded him of that commandment which says, "Thou shalt not steal."

But if we love the Lord, and are amongst those who are seeking by his grace to do his will, we need not feel at all afraid that he sees us every hour. We are rather glad to know that his eye is always upon us. He watches us in love. When our mother and father are asleep, he sleepeth not; we are always in his sight and keeping.

There was once another little boy who was with his father, the captain of a ship, in a storm. His father was a good man, but the raging of the sea had made him very fearful. So great was his joy when his little son touched his arm, and said: "Is not God upon the water just the same as upon the land?"

O yes! We are always safe in his keeping. He is able and ready to protect us from many dangers of which we know nothing; the Eye which sees our enemies, too, and

200,000

Estey Organs have been sold in the last fifty years.

An enormous number! No other Organ has been so popular. No other Organ has had such a sale.

We want to secure the best conception of 200,000 Organs. We ask some reader of this paper to give us an illustration of the number 200,000 which will show how great it is.

Here is one appetizing illustration.

"It is a long distance from Brattleboro, Vt., to the moon, but if these organs were distributed along the route, and you traveled the whole way at the rate of 330 miles a day, you would have 600 whole years on the trip, and would pass the Estey Organ every five minutes, day or night, waking or sleeping, week-days and Sundays."

This is a good illustration. Perhaps you can do better. Will you not try?

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An interesting Book of Facts (containing 24 pages with 46 illustrations) entitled, *How Large is 200,000*, will be mailed free; one copy to one address.

prevents them from doing us injury. Let every girl and boy reading this, say, "Thou, God, seest me!" with a thankful and happy heart.

Pray that every day, as you are in the sight of God, you may, by the aid of his Holy Spirit, be enabled to do his will.

Every little action and effort to do what will please him, he sees; nothing escapes his eye, and God never forgets what his children do. He looks upon us in love and mercy, sees all our little weak ways, and "like as a father pitieth his children so the Lord pitieth them that fear him." He tenderly regards us, and will by the sunshine of his glance kindle our hearts into love to him who loves us with an everlasting love.—Child's Companion.

HOW'S THIS?

We offer One Hundred Dollars reward for any case of catarrh that can not be cured by taking Hall's Catarrh Cure.

F. J. CHENEY & CO., Toledo, O.

We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions, and financially able to carry out any obligations made by their firm.

WEST & TRUAX, Wholesale Druggists, Toledo, O.

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Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Testimonials sent free. Price 75c. per bottle. Sold by all druggists. Aug. 6-1m.

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School, Fire Alarm and Farm Bells. Warrenton Bells Made. Write for Catalogue.

J. W. GARRATT & CO., 222 N. WALNUT, ST. LOUIS, MO.

We herewith present you a valuable article that will sell the highly celebrated Kidney and Bladder Machine extensively cheap at retail in unexcelled territory. Sent on trial if desired. Special inducements and protection to good dealers. Liberal discount to ministers. Sluggish Machines cheap. Catalogue and information free. C. G. ZIEGLER, Gen. West. Art., 1217 and 1219 North Market St., St. Louis, Mo.

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