

ARKANSAS METHODIST.

{ Devoted to the Interests of the Methodist Episcopal Church, South, in Arkansas. }

REV. A. R. WINFIELD, D. D., Editors,
REV. JNO. H. DYE,

"Speak thou the things which become sound doctrine."

TERMS, { IN ADVANCE.
(One Year, \$1 50
Six Months, 75

VOL. 3.

LITTLE ROCK, ARKANSAS, JANUARY 31, 1885.

NO. 41

General News.

London

One of the most terrific occurrences of the age was the dynamite explosions in the old solid capital of England last Saturday, one in the House of Parliament, and the other in the old Tower. The former was thought at first to be very seriously injured, and the latter well nigh destroyed. And there was an effort at the same time to destroy Westminster Hall. Many parties were injured, several very seriously. How the destructible substances were carried in and by whom are questions not yet decided. London was never in a greater fever of excitement, and the end is not yet. All efforts are being put forth by police and detectives to find the guilty parties. A man by the name of Cunningham and several others have been arrested and their trials are now progressing. Various rumors are afloat. One that it originated in Paris, and others that it is the work of Irishmen and that our country is to blame for harboring such men as O'Donovan Rossa. Much damage has been done the House of Commons as well as Parliament, and the seats of some of the oldest members were blown up. What does all this mean? In the first place it is the harvest being reaped from the seeds of Fenianism, Socialism, Nihilism and Communism. And where do these spring from? We answer, infidelity. Christianity cannot in the very nature of her principles and doctrines create or cause lawlessness. Infidelity is the mother of crime, and that form of infidelity is the most dangerous which seeks to use all the worst elements of society to injure society itself. Trace it all back and it comes from the saloon and gambling hell. How to suppress lawlessness and destroy crime, is now the question before all people. Away with your metaphysical nothings, and come ye men of brain and will power and grapple with this great question.

Our Own Country.

Our national halls of legislation are still disturbed over Inter-State Commerce and other questions of public policy. The Blair Education Bill is still pending, and many see in it the Trojan Horse, filled with armed enemies such as Consolidation and Concentration. Well, we can only quote Washington, "Eternal vigilance is the price of liberty," and say to our countrymen, "Beware of the Greeks when they come bearing gifts in their hands." Washington City is flooded with office seekers. The "outs" and "ins" are having a fearful scramble after the loaves and fishes. Heavy failures are still being reported and the financial sky is no clearer. The New Orleans Exposition increases in greatness and wonder every day, and will be worth millions to our Southern people. The papers are still pursuing Ex-Gov. St. John, but he is still ahead in this fight. Both parties ignored the prohibition element, and now they claim that a very small corps of the Great Temperance Army controlled the last Presidential election. All right, gentlemen, all right; and if your party men don't quit running your party organizations under and by the influence of whisky dealers, then we will simply take charge of this country and run it ourselves. Mark it, we mean business, and we now say to you that alcohol shall go down and stay down.

Franco-Chinese Troubles.

Very little news is reported from the land of the Celestials. The governor of China has gone to the front to look into matters, and perchance there may be greater activities very soon. The French people are in a strange way, neither peace at home or abroad. The most miserable farce in the world to be called a Republic. It is simply a masquerade and a fearful misnomer.

State News.

Our legislature is still making haste slowly. A masterly inactivity seems to pervade the body. It grows out of the fact that the senatorial election is overspreading and absorbing both houses. It is a wet blanket hanging over and dropping chilling drops on the members. Come, gentlemen; master the situation. Either do one of two things, pick that lock or throw it away. You are wasting too much time and consuming too much money on a matter of that sort. We are not aware of the passage of but two bills of a general nature. One donates \$5000 to the New Orleans Exposition, and the other to pay the members. The Fishback Amendment is counted in all right, but still our public debt is not provided for. Several bills are introduced to fund the debt and some looking to an additional 3 mills or 1-1-2 mill tax to meet it. It seems to us that we have taxes enough in all conscience to pay now, and a few more straws in that line will break the camel's back. One or two bills have been introduced to increase the number of judges on the Supreme Bench from three to five, which we heartily endorse. Another has been or will be introduced to improve the Supreme Court room, which is sadly needed. Several to add to the Blind and Deaf Mute buildings, and other great interests of the State. Several hundred more in both branches of the legislature, little, less and indifferent, many of which will be strangled in committee rooms, and many more will find a burial on the table. But we pause as we see some of our Selons are becoming very sensitive and are beginning to resent any suggestions from the press, either secular or religious, as the spirit of dictation and an interference with their legitimate work. Well, gentlemen, if you will let the three-mile liquor law alone, elect a senator, call a constitutional convention, give us a prohibition amendment, we will say you are the wisest and best men that have ever assembled in that capitol. "So mote it be."

Some of our cotemporaries are complaining at the price paid by the State for the Little Rock Dalles for the members. All wrong. That is money well spent. It keeps every man posted as to what is done and what is doing, and causes them to think of what ought to be done.

Prosecuting Attorney Lea holds the fort in Little Rock, and has at last found a jury who will even convict a Jew for selling liquor on Sunday. Go forward, Mr. Prosecuting Attorney, and all good people will stand by you.

Hot Springs still has prohibition, and Circuit Judge Wood and Probate Judge Howell will stand by the law even if it kills the town. All right, gentlemen, any town that can't live without whiskey ought to die. This paper will stand by you.

Blackburn's Free South, of the 24th, hits a good lick on the caricatures of our great men, appearing in the Gazette. Such things purchase a very cheap notoriety and they will certainly damage Arkansas. The men ought to be sued who put in that one of Senator Garland. It is simply hideous. He is a fine looking man and should not be made to appear thus.

J. F. Trumpler's claim is before the legislature and should be paid; and also the one of W. A. Bevens, of Batesville. They are just, and justice ought to be given.

Rev. B. T. Crews has opened up a hotel at Booneville, and we hope he will have it always full of clever and paying guests. Booneville is a nice town and Moore & Co. are furnishing a nice, clean and cozy paper.

Sad catastrophe reported near old Rockport, and it is said several men, women and children were drowned.

Personal.

A teacher from Memphis, Tenn., sends a severe criticism of one of our Field hands, but he forgot to give his name. Remember our rule. We admit no anonymous communications. We must have a responsible name for everything we publish.

Rev. M. H. Wells, of Weatherford, Texas, has been quite sick, but is convalescent we are glad to say. His numerous friends in Arkansas would be glad to hear from him through these columns.

Mr. E. W. Coxhead, Sec'y of the Y. M. C. A. for this State, called on us. We bid him God-speed in his good work.

Rev. L. G. Johnson has made a fine start on his work. Amity circuit will move up, for Johnson is a moving man.

Rev. Joseph Cook will commence his usual course of lectures in Boston next month.

Rev. J. G. Granbery, D. D., one of the Bishops of our Church, contributes an appetizing missive to our columns this week. We were glad to see what a hearty welcome the St. Louis Methodism gave him. Come down and see us and the City of Roses. We'll give you a rouser. We congratulate the trans-Mississippi department of our Methodistic army in having one of our chief leaders on this side of the Great Branch. Welcome, thrice welcome to all our homes.

Bishop Wilson still lingers at our Baden Baden. We hope the proud eagle will renew his strength, and we must have some of his grand and massive sermons before he returns to the Monumental City, to pay us for the benefit of our healing waters.

Rev. E. J. Stanley, the author of "Rambles in Wonderland" has been visiting the States and working for far-off Montana. He is a great worker, but if there can ever be any fruit from our money and labor, there is no appearance of it to these eyes. Florida, Arkansas, Texas and Mexico are more productive fields. Will the Mission Board and the Board of Church Extension note this fact?

Rev. J. P. Newman, who has made his trip around the world at the expense of the government, has resigned his place as pastor of a Congregational Church in New York, and now goes at his own expense to tell what he saw at the expense of the government. The chaplain of Gen. Grant is about as bad off as the General himself. These wandering stars don't amount to much.

D. L. Moody has stirred up things wonderfully in Richmond, Va., and now goes to our great national capitol to try his hand. Strange thing that called and salaried ministers have to send for a man that is not a minister to do their work. Something wrong. It is the want of spiritual power.

Rev. Sam Jones has to go to Brooklyn to help Mr. Talmage and Mr. Talmage has to come south and west to help in camp meetings. And one of his greatest was in Kentucky a few years ago, of two weeks' duration, with the cornet, and they caught two.

Preachers will attend to their own work after awhile. Look to God for help, and I tell you the old sinners will quake and the young ones surrender. May God hasten the day.

Rev. F. R. Noe has changed his location from Ash Flat to Pineville, and his friends will note it and address him accordingly.

Rev. E. N. Evans and his people are preparing to move out of Spring Street Chapel and build a nice brick church in a more commodious location. It is a large and growing congregation, and if they hold together and build wisely, after selecting a place judiciously, they will be a great power in this city. No mistake, my brethren. It will take a strong pull and a pull altogether, but success is certain if you will.

Field Notes.

We give our Bishop Granbery the post of honor this week, and he must excuse us for giving this brief, kind and brotherly epistle to our readers. Listen to the musical note:

"My dear Dr. Winfield: I believe I have not requested you to change my ARKANSAS METHODIST from Virginia to this city, but I am now settled in this new home and it needs to be brightened by your paper. I have followed your example and exhortation by leaving our dear mother State and becoming a Western man. This brings us nearer each other, and certainly news from the three Arkansas conferences will not lose interest to me by my dwelling on the same side of the Mississippi with them. I think that Methodism has a great future in Arkansas, and I bid you God-speed in your strong efforts for its advancement and the crushing of all the ills that threaten the cause of Christ and of humanity. Our brethren of St. Louis have given us a hearty welcome, and furnished us an admirable residence. Shall we not have the great pleasure of entertaining our friends, Dr. Winfield and wife, in it? Say yes, and send along the piñy, spicy, wholesouled METHODIST to stir us up week after week."

We assure our dearly beloved Bishop that we appreciate his missive, and if our paper will only shed one ray of light upon that happy household we shall feel compensated for much editorial toil. We hope, with our better-half, to accept your hearty invitation and look in upon that sunshiny home sometime in the near future. We welcome you to Arkansas and the great West. The latchet string is on the outside at 818 Cumberland street, City of Roses, Ark., to you and all your family, and we can safely say the same for every Methodist home in Arkansas. You are now in the succession of itinerant pioneers in leaving the old Dominion and going to the frontier, and this puts you among the First Families of Virginia, for all the second are too poor to move. We will send the METHODIST to 3006 Chestnut street, St. Louis, Mo., with great pleasure, and only charge a few of your sparkling letters to enrich its columns.

Next comes an Arkansas physician, J. A. Pipkin, of Prescott, Ark. Here news with \$1.50; and says:

"I am much pleased with your paper. I am taking the Nashville, St. Louis, New Orleans, and I assure you the Methodist is not the least prized among them. If you consider this a compliment you are welcome to it. I wish you great happiness and much prosperity for the new year."

Thank you, Doctor. We do appreciate these words of kindness. They are so much better than a little postal, saying, "Times hard, money scarce and you will please stop my paper." Such as that chills.

Rev. J. L. Massey is having a good time at Clarksville, and writes that our paper is popular and he is going to do much for us. He has made a splendid beginning. His field is a good one, his people are among the best, and we expect much from him. They are treating him well.

Rev. Sam Morris, so well and widely known in Arkansas, writes as follows:

"I see that any time of subscription to the ARKANSAS METHODIST will soon be out, and now ask it to be continued. I will forward subscription as soon as I can, as I presume you exchange with the T. C. A. I cannot afford to be without my old home paper, especially since it is under the supervision and published by my dear old beloved brother, Dr. Winfield. As soon as I have time I will try to write a scrap of early recollections for our

dear old Arkansas friends. I love them all dearly and think of them often, and sometimes with tears in my eyes. Oh! can I never forget the scenes of my boyhood and labors of my early ministry, and the dear fathers and brethren of the happiest days of my life? No, never, never! Sad and lonely, I write these lines, looking alone for rest 'beyond the river.' As ever and ever, your brother in the work of the Lord. Kind regards to all."

Many will read this note with delight, and they will watch with eagerness for the promised recollections. We will be delighted to hear from you, my dear old friend. The memories of the days with you are, to this writer, as a precious ointment poured forth. God bless you and yours. We renew as you requested.

Next comes Rev. J. A. Biggs, of Austin circuit:

"We are at the parsonage on the Austin circuit. We were met at the depot by brothers Park and Perry, with wagons, who conducted us to the parsonage, where we met quite a crowd of ladies and gentlemen who had prepared a table with good things to eat, where we were soon seated. This crowd of good people had brought with them supplies, such as sugar, coffee, flour, molasses, meat and other good things for which we were very thankful. We expect a good time this year."

Happy preacher. Good people. He says they love the ARKANSAS METHODIST. Well, put it in every house and we will try to preach and exhort when you are gone. Pound us with a few subscribers with the cash.

Here comes that sterling man and preacher, Rev. A. D. Jenkins, of Carlisle circuit, with Carlisle paragraphs. He is ever a welcome visitor. Read:

"The Carlisle circuit, under its new plan, has but four appointments. The Carlisle Church has preaching three Sundays in the month, morning and night. The other appointments have monthly preaching. The stewards of the circuit, save three, met recently and made an assessment on the circuit for ministerial support, of \$675. If they can collect as well, that will be a second good thing. Rev. N. Futrell, recently of the White River conference, has located at Carlisle, and it was my privilege to receive yesterday the certificate of Church membership of his wife and two of his sons. He expects to present his certificate of location at our next quarterly conference. Our Sunday school at Carlisle, under its new organization, has made a fine start. Why not every preacher take hold of our Sunday school work with such a determination and persistency as will demand success. Our Sunday school statistics should exceed our Church statistics. Why do they not? There is a reason somewhere. Let the preachers find it."

We close this week with a good letter from Rev. G. W. Logan, the working preacher of Falcon circuit:

"While reading McVeyre's History of Methodism in Missouri and Arkansas, my mind reverted to the early days of Arkansas. While at conference in your city, I stood on the Little Rock and thought of my great grandfather, grandfather and my father (then a little boy), who crossed the Arkansas river at that point in the year 1817, their wagon being the first crossed over in the ferry boat. At that time there was no improvement where the beautiful city of Little Rock now stands, the capital of the Territory being at Arkansas Post; the vast territory lying southwest of the Arkansas river being almost entirely unoccupied. But as it begins to settle up, the Methodist preacher, with Bible in hand, is here to spread holiness through these lands. Perhaps among the first were the twins, Green and Washington Orr, Henry Stephenson and old Uncle John Henry. And by them the ground was broken, the seed sown, and thanks be to God the yield has been abundant. And now look at our great State, with her churches and colleges, interesting Sabbath schools, and our ARKANSAS METHODIST making its weekly visits to many families, doing good everywhere. To God be all the glory."

ARKANSAS METHODIST

ADVOCATE FAMILY.

SATURDAY, JANUARY, 31, 1885

The Pleasures of Religious Inter-
course.

BY REV. S. CORNELIUS, D. D.

NUMBER I.

"Sir, I wish you to love God, and go to heaven; remember, you cannot serve him alone, you must, therefore, find companions, or make them; the Bible knows nothing of solitary religion."—(Advice of a friend to John Wesley.

Man is a social being. By the very constitution of his nature he is made for association and intercourse with his fellow-beings. The bird, the fish, the beast, each of them is adapted to its proper element and condition. So is man to society; and to this principle of our nature Christianity does no violence. On the contrary, it seizes upon it and turns it to the best account. That is a false and perverted Christianity that makes monks and nuns, that imprisons human souls in cloisters and convents, shutting them from the world under the pretense of peculiar sanctity. Satan never was shut out of nunneries, and monasteries. The Christian is not to retire into some hermit's cave. He is not to be a religious recluse, gloomy, austere, and sorrowfully sentimental. True, retirement is often eminently advantageous to the Christian, but it is especially so as it fits him for active life; for intercourse with the world, the busy world of thought and action. Christianity then, instead of destroying or enfeebling, elevates, purifies and ennoble the social principle. The Christian lives for others and with others, and he is the better adapted to this because he is a Christian. But while he thus mingle with all the world, those companions are peculiarly dear to him that are like-minded with himself. With the psalmist he can say, "I am a companion of all them that fear thee, and of them that keep thy precepts."

COMMUNION OF SOULS.

There is such a thing as communion of souls. There are substances that attract each other, and there are those that repel each other. So it is with minds. Minds of the same class and order have an affinity for each other. It is said that if two lutes, each strung alike, be placed in the same room, and one of them be touched, the other will send back a responsive vibration. So it is with that harp of a thousand strings, the immortal soul. It has symphonies in common with kindred souls. Now, no very strong friendship can be formed between the man that loves God and the man that hates him and sets at naught his commandments. There are no common opinions, no favorite subjects between them. There is no common electric fluid of feeling flowing from the one heart into the other, and thus joining their hearts into one.

How difficult, how almost impossible would have been the formation of a friendship between John Howard and Voltaire, or between Martin Luther and Napoleon Bonaparte. But Napoleon could sit down and be happy with the fiery-hearted Murat, or with his friend Duroc, while talking about battles and sieges, or forming plans of campaigns. So Luther could sit down and be happy with his friend Melancthon in talking about the progress of the Reformation, and the glorious truths by which it has been effected. In each case there was something believed or felt in common that drew the two hearts into one. When Peter and John were let go by the council they went to their own company, just as birds escaping from the snare betake themselves to their fellow-songsters of the grove. When Paul and Silas were at Philippi they went out of the city to a place of prayer and spake to the God-fearing women that resorted thither. Just so it was with David's friendships and companions. Thus his favorite friend and chief companion was Jonathan. It could not be otherwise than that they should be friends. They were naturally, irresistibly attracted and attached to each other. At first sight "the soul of Jonathan was knit to the

soul of David and he loved him as his own soul." Now, no real, or lasting friendship could have been formed between David and Saul. Even if Saul had not been his sworn enemy David could not have loved him, for their souls were uncongenial. But David and Jonathan were kindred souls. Each of them was possessed of a loving and tender heart, each of them feared and obeyed God. Hence it was that their souls were united together by a strong and enduring bond. Ruth and Naomi seem to have been bound heart to heart in like manner. Naomi appears to have possessed a lovely character, kind, amiable, and affectionate. But she had a loveliness beyond this. She was a child of God, an Israelite indeed in whom there was no guile. It is a well known fact that the worshiper will assimilate to the object he worships. Naomi doubtless appeared all the purer and nobler in contrast with the idolatrous people among whom she dwelt. Ruth could not but perceive the marked difference between the Israelitish matron and the women of Moab. Hence, while Orpah was easily persuaded to forsake her mother-in-law, Ruth clave to her.

That saying has been proven true in all ages and periods, "The righteous is more excellent than his neighbor." What a contrast between Saul and David, Ahab and Elijah, Naomi and Jezebel, the wife of Herod and the sisters of Lazarus. What a contrast between Mrs. Siddons receiving the applause of the crowded theatre, and Ann Hasseltine Judson hovering like an angel of mercy around the prison walls of Oungpenla, that she may seize the propitious moment to carry in a morsel of food to her fettered husband, and how much in favor of the missionary's wife! What a contrast between Madame DeStael, admired though she was by statesman and philosophers, yet intent only upon the gratification of ambition, and Ann and Jane Taylor writing their "Hymns for Infant Minds," and intent only upon the attainment of usefulness. What a contrast between Eugenie, the French Empress, with a nation of flatterers at her feet, and Florence Nightengale, ministering to the sick and wounded soldiers in the hospitals of the Crimea, and how much in favor of the disinterested and Christian benevolence of the one over the peerless beauty and soulless display of the other! If it be thought that this is contrasting extremes, we say let amiability, refinement and cultivation all meet in the same individual, but unassociated with the grace of God; and let that grace be found in one humble station, uncultivated mind, and unpolished manners, and we maintain that the contrast is immeasurably in favor of the latter.

Yes, when man lost the favor of his Maker, the crown fell from off his head; and now he who, through grace of our Lord Jesus Christ, has that favor bestowed upon him, once more appears as a crowned king, and all others are his inferiors. Has any Christless reader Christian friends? If so, how incomparably they outshine all other friends that you possess! They are kings and priests unto God. They are the sons and daughters of the Most High; and they show their heavenly lineage; they prove their title to citizenship in heaven. Where they go do you go with them whenever you may; move not away from the holy atmosphere which surrounds them, and you will enjoy the choicest companionship known to earth. Get within the circle of their friendship, and you will find no moroseness there, no gloom there; but that cheerful hope, that holy joy, and that trustful faith which make them the happiest, the best, and the most blessed people on earth.

Dr. Anderson resigned his position as one of the committees of publication provided for in the above report. His resignation was accepted and the vacancy filled by the election of F. A. Jeffett.

Dr. Winfield addressed the Conference on the ARKANSAS METHODIST. The following report of a majority of the committee on the case of C. B. Hinton was received and rejected, viz:

We, your committee on the case of Bro. C. B. Hinton, beg leave to present the following: While we are satisfied that Bro. Hinton has ex-

pressed himself inadvertently upon some abstract questions of theology, we do not think there is sufficient ground for trial.

J. M. TALKINGTON,
B. HARRIS.

Geo. M. Hill, a minority of the committee on the case of C. B. Hinton, made the following report which was laid on the table to-wit:

As the minority of the committee appointed to investigate the charges involving the ministerial character of the Rev. C. B. Hinton, I most respectfully dissent from the report of the majority. From the testimony of the brethren, it appears to me that Bro. Hinton did at different times give utterance to words, the common meaning of which would convey ideas contrary to our doctrines. Although Bro. Hinton denies being in conflict with our doctrines, we can but consider the common acceptance of the language he confesses to have used is in conflict with the doctrines of Methodism, as contained in the discipline. Respectfully Submitted,

GEO. M. HILL.

The time of the Conference was extended indefinitely.

On motion of H. M. Granada, C. B. Hinton's case was referred to a new committee. And the chair appointed Josephus Anderson, Frank Ritter and M. C. Morris, to compose the committee.

The Board of education made the following report, which after discussion was laid upon the table subject to call:

The Board of Education, ask leave to make the following report: The only communication referred to the Board was one from the Arkansas Conference setting forth the action of that Conference with reference to Central Collegiate Institute at Altus, Ark. In that communication a request is made that the Little Rock and White River Conferences become joint purchasers with them of the said property for a male college, to be owned and controlled by the entire Methodism of the State. The paper has been carefully considered. We have been reliably informed that the Little Rock Conference, at their recent session, accepted the proposition made by the Arkansas, and since we are satisfied that the Institution is eminently adapted to the object contemplated, viz:

The founding of an educational institution of large proportions, which will meet all the demands of moral literary and religious education, so much needed in our great and growing State; therefore your Board recommend the adoption of the following:

Resolved, That we accept the proposition of the Arkansas Conference, to become with them and the Little Rock Conference joint purchasers of Central Collegiate Institute.

2nd., That this Conference appoint a board of five trustees, who are hereby authorized to take such legal steps as will secure to us joint possession and control of said institution.

3rd., That an agent be appointed, who in connection with his other work, shall be authorized to act in conjunction with with Rev. V. V. Harlan, of the Arkansas Conference, Dr. H. R. Withers, of the Little Rock Conference, agents, V. V. Harlan being regarded as chairman or general agent.

J. F. Troy was put upon the committee on Church property in place of L. L. Mack, absent.

The committee on public worship announced that B. Harris would preach at 3 o'clock this afternoon and N. B. Fizer at 7 o'clock this evening.

Conference adjourned with the benediction by the president.

Rev. Jno. H. Dye at the Batesville District Conference.

EDITOR METHODIST:—The Junior editor of the ARKANSAS METHODIST is now one of the most popular divines in the State.

This sweet spirited man came to our District Conference, at Evening Shade, and a great many of his old friends hearing that he would be there rode and walked far and near to see and hear him preach. Among these was a colored man, Geo. Shaver, who took his stand near the Church door early Friday morning to see and howdy with "Bro. Dye." By-and-by Bro. Dye came up, and George ex-

DEFERRED MATTER OF WHITE
RIVER CONFERENCE.

Report No. 1.

EXPLANATION.

For good and sufficient reasons the following proceedings of the White River Conference have been delayed till the present time. We could not put these proceedings in the minutes of the Conference and we were unwilling that they should be neglected entirely. So we put them in the paper that everybody may know the action of the Conference on these important matters. Our Junior was appointed one of the editors of this paper by the request of his Conference, and his appointment to Argenta Mission, was given in view of his relation to the paper. Read the proceedings, and remember that we pursued a similar course with the Little Rock, and we hope all concerned will be satisfied.

SENIOR.

Your committee to whom was referred the paper pertaining to the ARKANSAS METHODIST, have considered the same and respectfully report that Messrs. Dye & Winfield have made the following proposition to this Conference, viz:

We come to tender you the paper, requesting you to continue it as your Special Organ on the following conditions:

First—The Conference is not to be responsible for ONE DOLLAR, either to purchase the property or continue its existence.

Second—We only ask the preachers to act as our agents in securing and collecting subscriptions. We promise you a live, religious, Christian newspaper, which shall be devoted to the interests of the Church. We ask you to work for it, and help to put it in every household in Arkansas. We desire the Conference to appoint a Publishing Committee to act with the committees of the other Conferences in Arkansas. The committee shall have power to supervise the columns of the METHODIST, and whenever the paper is not conducted in a manner satisfactory to them, they may, during the interim of the Conference, dissolve your connection with it. And in case of the death of either one of the editors they shall have power to fill the vacancy, giving the surviving partner the right of nomination; and, in case of the death of both, they shall elect editors till the meeting of the Conferences.

We think these propositions should be accepted, and heartily recommend the adoption of the following resolutions:

1st., That we accept the ARKANSAS METHODIST upon the terms stated herein, and plight our faith and the work of our hands for its active circulation.

2nd., That we decline to elect any associate or corresponding editor. We recommend that the editors for the Children's, the Women's Missionary, and the Temperance Union departments be dispensed with, and that the columns be set apart for these special subjects to be filled with the best matter obtainable.

3rd., That Julien C. Brown, Josephus Anderson and H. M. Granada are hereby appointed to represent this Conference as a committee of publication. Respectfully submitted.

Dr. Anderson moved to amend the report by striking out the third resolution, which motion was lost. The report was adopted.

Dr. Anderson resigned his position as one of the committees of publication provided for in the above report. His resignation was accepted and the vacancy filled by the election of F. A. Jeffett.

Dr. Winfield addressed the Conference on the ARKANSAS METHODIST.

The following report of a majority of the committee on the case of C. B. Hinton was received and rejected, viz:

We, your committee on the case of Bro. C. B. Hinton, beg leave to present the following: While we are satisfied that Bro. Hinton has ex-

tended his hand and said howdy. Bro. Dye said: "Howdy George—God bless you." I tell you what's de fac, said George, I wuz jest about as glad to see Bro. Dye as if he had been my own brother.

A man so popular with all all classes is certainly worthy the position he fills in the Church, and is destined to do great good as editor of the ARKANSAS METHODIST. F. R. NOE.

OUR SCHOOLS.

M. C. F. INSTITUTE.
Jackson, Tenn.

The Fortieth Collegiate year begins September 1st, 1884, with additional buildings and increased advantages. For further information, address Prof. G. C. Jones, M. A., or the President. aug2-ly A. W. JONES.

MESSRS. WEBBS' SCHOOL.
CULLEOKA, TENN.

Opens August 25, 1884.

Dr. Garland, of the Vanderbilt, says: "The Academy of the Messrs. Webb has no superior within my knowledge in the Southern States."

Bishop McTyeire says: I know not its superior; its equal would be hard to find for all the parts of education."

Prof. Humphreys, formerly of Vanderbilt, now of the University of Texas, says: "The young men who come to the Vanderbilt University from the school of the Messrs. Webb, at Culleoka, exhibit as thorough preparation in Greek as any students I have ever met with, whether in this institution or in Washington and Lee University, where for several years I taught students prepared in the best classical schools in Virginia, as well as in many other States of the Union." july19-

CENTRAL
COLLEGIATE INSTITUTE,
ALTUS,

FRANKLIN COUNTY, ARKANSAS,

Opens the 8th annual term September 4th, 1884.

Thursday and Friday, students will be examined and classes organized.

Sunday, 7th, at 11, a. m., the Opening Sermon, by Rev. W. E. Parham, A. M., P. M.—A Lecture or Sermon for the benefit of the two organized Literary Societies, and a Young Men's Christian Association to be organized.

Advantages,

Eight experienced, Christian teachers, wide-awake in their places, and up with the times.

Boarding accommodation ample and good.

A School Building, in many respects, equal to the best in the Southwest.

Location most beautiful and healthful—has no equal in the State. Every school common to the best colleges are taught here. It is a co-educational school, but not properly a mixed one.

Girls are admitted into all classes where boys are taught.

Rev. W. C. Parham, an A. M. of William & Mary College, Va., takes the school of Latin and Greek, with the English Language.

German and French, Drawing and Painting will be taught by a native of Switzerland—an excellent gentleman.

The management of the school secures the best moral, mental and religious interest of pupils.

Expenses

are light, owing to location, &c.
Tuition from \$1.50 to \$4.00.
Music from \$3.00 to \$4.00.
Boarding \$10.00 for scholastic month.
For Circular or Catalogue, Address
Rev. I. L. BURROW, Pres.
Or, J. P. COLEMAN, Sec'y.
Altus, Ark. july12, 84-ff.

Searcy College

MALE AND FEMALE,
OPENS SEPTEMBER 1st, 1884.

ADVANTAGES SUPERIOR.

Seven progressive teachers. Complete course of study in each department. College within 200 yards of the celebrated White Sulphur Springs. Celebration in full force. Terms liberal. Send for catalogue.

CONGER & THARP, Principals,
Searcy, Ark.