THE ARKANSAS METHODIST

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

BY BENNETT & EMONSON. "Speak thou the things which become sound doctrine." TERMS, IN ADVANCE. One Year, $1.50. To Preachers, 1.00.

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OUR SUNDAY-SCHOOLS IN RURAL DISTRICTS.

The Effect of the Seasons Upon Them---Lesson Helps---End of Sunday-School Labor.

It is lamentably true that the sea-ons have more to do with these in-tions of the church, than reason, law and necessity will justify.

In the rural districts, for the most part, the Sunday-schools are continued successfully through the Spring season only. As soon as the hot weather begins, their decline begins. So that by the time the beautiful fall months are here, there is no probability of gathering the fragments of the broken ranks of the Sunday-school army. They are ready to go into winter quarters, whenever the cold overtakes them. If they have not wilted entirely on account of the Summer heat, they close up as early as the first frost comes in the Fall, to open when the danger of frost is over in the Spring. Like some sensitive flowers, they must be protected from the extreme heat of Summer and cold of Winter. A country Sunday-school continued the whole year round is the exception. It ought to be the rule.

What are the reasons for suspension. Are there any sufficient to justify such concert of inactivity and regular irregularity? Would it not be well for pastors and Quarterly Conferences to look closely into the matter and give the benefit of the investigation to their people? Editors and writers for our church papers might help in arousing from slumbering sloth to thoughtful activity in this direction. The most plausible reason perhaps, and the one generally urged for this decline and suspension is, that the children cannot go so far through the extreme heat and cold. Let them take the advise which Bishop McTyeire gave those to be ordained deacons at Columbia, Mo., in 1870. He said he wanted us to find a clean place on our saddle-bags and write those memorable words of the first English poet, Chaucer, descriptive of the dauntless knit in the path of duty—

"Though the distance be far
And the places asunder,
Yet stopped he not
For snow or thunder."

If they do not go further during the heated term to seek social enjoyment and to engage in pursuits of doubtful propriety, and often on the Christian Sabbath, they are marvels of the age. Are they not exposed every day more or less to the same sun and snow in home pursuits? The winter term of our common schools is patronized by flocks of children from six years of age upward, without serious damaging results, except occasionally in the extreme northern States. Where there is a will there is a way. If the desire is firmly fixed in the soul to "be subject to the Discipline of the Church, attend upon its ordinances, and support its institutions," it will show itself by its fruits. Suppose we read the law upon the subject. Some have no Discipline and never had. Others have always had a Discipline, and of course they have one now, but these "other some" do not all read that little book. So let us read the disciplinary direction in reference to the organization of Sunday-schools. Sec. 5. Par. 106. Ques. 1. What direction shall be given concerning Sunday-schools? Ans. 1. Let Sunday-schools be formed in all our congregations, where ten persons can be collected for the purpose," etc. There is no provision for suspending the Sunday-schools. Repeated efforts to remedy this evil of wearying well-doing will bring forth fruit ter awhile. Sunday-schools will be continued through the Summer and Winter, and will be as well attended, and accomplish as much good for the spiritual and moral welfare of our children and youth as our day-schools for their merely intellectual culture. The necessity for an uninterrupted continuance is obvious. It were as well to suspend for a greater part of the year any other arm of the church's strength than this. If the relation of the church to its children and youth does not demand a persistent, systematic, unfatiguable study of the word of God, what does it demand? Surely not a spasmodic, irregular, and half-hearted interest. If we no not look after the sheep, especially the lambs in the winter, the flock will of necessity diminish.

Not a word about our Sunday-school literature. Do all our Sunday-schools "use our own Catechisms, Question-Books, and periodical literature?" If so, this is well. If not, why not? There may be cheaper literature in one sense, but any other than "our own" is dear to us at any price. It costs us sometimes our children, and then costs them their souls in unsettling their faith.

It has been wisely suggested that very many depend too much upon the Lesson Helps to the neglect of the Bible itself. Much as we value our excellent and necessary Sunday-school Lesson Helps we cannot be too rigidly careful to furnish the Sunday-schools with Bibles, and to impress teachers and pupils with the idea that that the Bible is the text-book to be read and studied in the Sunday-school. Commentaries, Magazines, Quarterlies, and Lesson-Helps are to be used *as helps—at home.* It will not do to dispense with their use, as such, because the Discipline requires that in these words—"Let them use our own Catechisms, Question Books, and periodical literature."

It is refreshing to know that in many of our Sunday-school a large proportion of the scholars are members of the church. This is the end of Sunday-school labor—to bring the children to Christ and to His church. Let them be *discipled* in the school of Christ.

Rocheport, Mo. H. P. BOND.

FAYETTEVILLE DISTRICT CONFERENCE.

The Fayetteville District Conference met at Prairie Grove, Ark., July 19, 1888. Dr. J. A. Peebles, P. E. was in the chair. J. A. Walden was chosen secretary. Fourteen pastors out of sixteen, six local preachers and nineteen delegates composed the body. Appropriate committees were appointed and every interest was carefully attended to. The preaching was in demonstration of the spirit and of power and the religious exercises had prominence given them.

B. H. Greathouse, P. C., of Fayetteville Station reported forty-six accessions, several conversions, edifying love feasts, a good working Sunday-school, collections raised in part. Week of Prayer $17. Children's day $6.00, but a lack of family worship. J. M. Clayton, P. C. of Elm Spring circuit reported nine conversions, a large number of families having prayer, three Sunday-schools and this interest deepening, salary and collections behind, one auxiliary of the Woman's Board of Missions organized at Elm Springs and the children earnestly work for the same cause. Alex Mathes, P. C., of Center Point circuit reported eighteen accessions, one-half of the collections secured and more than half of the salary, one class and one prayer meeting, two Sunday-schools and the general interests doing well. Bentonville Station, T. J. Reynolds, P. C. Thirty-five accessions, spiritual state toning up, a church paper in every Methodist family, Sunday-schools flourishing more than any other department of church work; financial system good, collections well on the way.

Springdale and Rogers Station, B. C. Matthews, P. C. This charge is growing in grace, two prayer meetings, twenty-five net increase, church papers well circulated and read, two good Sunday-schools with our literature, salary and collections well up, a new parsonage will be secured. White River Mission, J. R. Maxwell, P. C. Small congregations, but good meetings, several conversions and excessions, one parsonage, one Sunday-school, collections good, a few church papers taken.

Kingston Mission, Pierce Merrill, P. C. Spiritual state improving, membership 153, good class meetings, bought a parsonage, a new church in prospect, eight church papers taken and some religious books sold, salary in advance of former years, one Sunday-school, ten conversions.

Goshen circuit, J. H. Sturdy, P. Spiritual state not encouraging, small congregations, class meetings at every church, one conversion, two Sunday-schools, salary one third paid.

Clifty Mission, R. P. Hardcastle, P. C. The people seem to enjoy religion, two conversions, several accessions, many have family worship, hopeful spiritual state, parsonage not good, salary ahead of last year. Cincinnati Circuit, J. H. Myers, P. C. Spiritual state and collections ahead of last year, eleven conversions, seven accessions, organized one new church, church papers well circulated, three Sunday-schools, salary in arrears, $455 paid on church debts.

Huntsvill Circuit, W. H. Corley P. C. Spiritual condition reasonably good, nine accessions, two Sunday schools with our literature, three churches, finances equal to any former years though not encouraging, collections small, fourteen church papers taken.

Bentonville Circuit, W. M. Baldwin P. C. Spiritual state moderate, prayer meetings at every point, collections in advance of last year, salary in arrears, $21 raised on self denial and $12 more promised.

Bloomfield circuit, A. M. Elam, P. C. Spirituality not vigorous, two class meetings, salary and collections behind as formerly, one church, two Sunday-schools with our literature.

Illinois Circuit, H. A. Armstrong, P. C. Fair spiritual state, three prayer meetings, two Sunday-schools, salary ahead of last year, collections are slow.

Boonsboro Circuit, J. A. Walden, P. C. Small audiences, sixteen accessions, two Sunday-schools, salary and collections are behind, but hopeful, parsonage paid out, one church repaired.

Prairie Grove Circuit, P. B. Hopkins, P. C. Spirituality good, thirty-two accessions, church papers well circulated, three-fifths salary paid from Sunday-schools and our literature, collections good.

The reports of committees were all excellent, temperance provoked a warm but brotherly discussion, education struck a boom, a mass meeting was held at night with an immense audience, strong speeches by Harlan, Bennett, Greathouse, collection $[illegible] for Prairie Grove Institute, which is the Fayetteville District High School. Rev. A. C. Alexander of St. Louis Conference, Rev. Z. T. Bennett, Editor ARKANSAS METHODIST, Rev. V. V. Harlan were visitors and helpers to the Conference. Of course Dr. Peebles kept matters well in hand and presided acceptably to all.

J. A. WALDEN, Sec.

REPORT ON TEMPERANCE.

To the Fayetteville District Conference of the M. E. Church, South.

Dear Brethren:—We your Committee on Temperance beg leave to submit the following report:

In no State in the Union is the temperance cause gaining ground more rapidly or taking firmer hold on the masses than in our own beloved State. Peace and order are the reigning virtues where King Alcohol has been dethroned. And without regard to council or creed, the people are uniting to overthrow this giant; and what is most gratifying to us, our own beloved Zion holds a prominent and commanding position, to which she has attained as a helper in ever good word and work, which place she will yield to none. But it is not incumbent on us to define our place in the temperance army—that has been done and is of record in our General Rules as well as enactment by our General Conference. *As a body of Christs ministers we cannot be less than* PROHIBITIONISTS. To find a Christian who would by precept or example advacate the making, selling or drinking of intoxicants, or who, by vote or otherwise, would refuse to "Crush the rum power" would be to find an anomaly. The evils that flow with the current of the stream can only be checked by drying up the source of the stream. It will not do to stand on the banks and make, as is often done, abortive efforts to "rescue the perishing" who have been thrown into the stream by greedy monsters—those whom the greed of gold have rendered cruel and remorseless; measures must be devised by which they will be forced to abandon their work of robbery and murder; we will, therefore, the dawn of the day which will give us penal statutes declaring this cruel practice punishable with fine and imprisonment. Indeed, we already have good and wholesome laws, which, when faithfully executed, operate as a barrier to the indiscriminate sale of intoxicating beverages and as a protection to our homes. Therefore, we urge upon our people the great importance of voting solidly AGAINST LICENSE. Do this and remove the rum curse from our land.

We rejoice in the signal victories already achieved. We must not forget in our zeal, that the gospel of Jesus Christ is the greatest temperance movement ever inaugurated among men for the complete reclamation of the fallen—it being "the power of God unto salvation" unto even the drunkard. Therefore we will preach the gospel in its fullness and power, not turning aside to search for substitutes or to become entangled in other things, but using other means as adjuncts to this. Keep the giant within the range of gospel stones nor allow its investment with a political coat of mail, so that the Davids of the pulpit may go out and fight with it. To attempt a union between essential moral issues and political ones is an attempt to join together what God has forever put asunder. The gospel and political questions can not dwell together. Whoever is called to the ministry must not attempt to serve Christ and debate questions of civil government—he will hold to the one and lose his power to preach the other. To make it a political question, or in any sense to attach to it a political significance is to endanger the cause of temperance for the following reasons:

1. It commits the church and ministry to the support of all measures that may attach to or preceed the prohibition cause. And there will not be wanting wily politicians and dangerous demagogues who, for the sake of preferment, will join to it any number or character of measures, thus making the cause of God and humanity the engine by which their measures are drawn to successful issues.

2. It will induce discord, not to say division, among both the ministry and laity—in a word, the solid front of the temperance army will be broken and the battle will necessarily be fought at great disadvantage.

3. Our boast as a non-political church and ministry will no longer avail us.

(NOTE.—The following amendment was added.)

Therefore, as a church we can not nor will we commend or condemn any party movement.

4. It is contrary to that saying of Christ which cannot be misunderstood: "Render unto Ceasar the things that are Ceasar's and unto God the things that are God's."

Then, in all kindness, we submit that no occasion should be given for the raising of the cry of alarm by existing political parties, charging upon the church an effort to break their power, thus massing and arraying against us now broken and weakening party ranks; but as all legitimate requests and petitions, eminating from the people to whatever party may control in civil affairs, have had and will have respectful attention, and in most instances will be granted when the moral sentiment is sufficient to secure the enforcement of laws asked for; we advise that advantage be taken of existing laws and the right of petition praying the law-making power of the State to enact other and more rigid ones as they are needed; then, as a result, at no distant day the long prayed for time will come when the River of Strong Drink will cease to flow forever. Respectfully,

THO. J. REYNOLDS, Ch'n,
M. B. STEELE, M. D.,
ISAAC T. RICE.

JONESBORO DISTRICT CONFERENCE.

The twenty-second session of the Jonesboro District Conference was held in the beautiful little city of Rector, in Clay county, July 5-8. Our much beloved presiding elder, Bro. M. M. Smith, presided throughout the session in that easy, graceful, sweet-spirited style that is so characteristic of the man. In the opinion of the writer, Bro. Smith is at home in the chair. More perfect harmony, general good feeling and deep spiritual interest was certainly never witnessed at any District Conference. Rev. D. B. Warren was elected secretary and with this scribe as his assistant, kept tolerably well up with the proceedings. The opening sermon was preached by Bro. Warren.

Only eleven preachers in charge out of a total of sixteen, were present during the session. About thirty-five local preachers and lay delegates were in attendance, mostly from the northern end of the district. Osceola, Marion and Lake City circuit, Vanndale station and Tyronza mission were not represented.

Committees on temperance, education and quarterly conference journals were appointed, after which the reports of the preachers were heard in regular order. The reports show the spiritual condition of the church, in the bounds of the district, to be moderately good. Prayer meetings are being held weekly in all or nearly all of the charges, and the interest in this direction seems to be growing. Sunday schools abound all over the district, but it is a lamentable fact that very many of the schools go, regularly into "winter quarters" about the first day of December, or a little later, every year, this being due to the very poor condition of our houses of worship on the country charges. It is truly gratifying to know that where we have houses that are at all comfortable in winter, our schools are "Evergreens." Oh, for more consecrated money with which to build houses for the Lord. The subject of family altars was thoroughly ventilated, which developed the fact, that very many of our people habitually neglect this great and wonderful means of grace. There have been as yet but very few conversions, but the preachers all seem hopeful and as the revival season is just now at hand, all are praying for and *expecting* "showers of refreshing from the presence of the Lord."

Financially the district is behind, the reports showing that not more than about thirty-five or forty per cent. of the assessments for the preachers' support has as yet been paid. The larger majority of the preachers, however, think their claims will be fully met and that the collections ordered by the Annual Conference will nearly all come up.

The report on temperance was a ringing appeal on this great living issue. Written by that ardent and faithful temperance worker and advocate, Judge L. L. Mack, the chairman of the committee, it was what might have been expected from him, setting forth in a clear and logical manner, the wonderful amount of good that has been accomplished in our great and growing State through the workings of Local Option and the "Three Mile Law." A copy of the report has already been sent you and ere this you have possibly laid it before your readers and it is not necessary that I should enlarge on it here. The preaching during the session was of a very high order, the preachers seeming to be in the very best trim, physically and intellectually and best of all spiritually; their sermons were listened to with almost breathless attention, was accompanied with great power and reached the hearts of the people. One lay delegate was heard to remark that so far as good preaching goes, there was no need of a Bishop at this District Conference and it really did seem so.. Rev. V. V. Harlan, the faithful agent of the Central Collegiate Institute, was with us two days and addressed the conference in the interest of that institution and also gave us one sermon that was a feast to us all. He took a collection for the school amounting to $205, and the report on education, which was unanimously adopted, gave it a hearty endorsement. Prof. J. W. Shipp, of Searcy, representing a school of high grade for boys, to be established by him and Rev. E. M. Pipkin remained with us the entire session, soliciting patronage for his school. His talk to the Sunday school, Sunday afternoon, was much enjoyed by all. Rev. J. P. Hilburn, formerly a White River "boy" but now a full grown *man* and a member of the Denver Conference, stationed at Soccorro, New Mexico, was a visitor at the conference. This being in the vicinity of his old home, where he was born and grew to manhood, his visit was naturally pleasant and profitable, both to Bro. H. and the conference. He was also representing the South-Western Methodist. Now, Mr. Editor, while I am on the "personal" part of this report of our District Conference, will you please retire while I tell your readersr, that Rev. Z T. Bennett, editor of THE ARKANSAS METHODIST, was with us in labors abundant and love to overflowing. The fact is we were all captured, taken and carried away with his thrilling words of council and advice, his stirring exhortations and his powerful preaching of the Word. We were delighted; we were edified; we were charmed with our editor. We had no idea that our Bennett was such a magnetic man. But for the sake of your modesty I will desist and refer your readers to the resolution, anent THE ARKANSAS METHODIST, which was unanimously adopted by the conference.

A resolution in memory of Dr. A. R. Winfield was adopted by a rising vote.

A communication from Mrs. Florence Malone, Corresponding Secretary of the Woman's Missionary Society, for the Jonesboro District, calling upon and urging the pastors to organize auxiliary societies on their charges was read to the conference, and on motion the preachers were all earnestly requested to organize at least one auxilliary on each charge before the meeting of the next Annual Conference. It is very much desired that this request be heeded.

The good people of Rector dispensed a generous hospitality to the preachers and delegates during the conference, entertaining us royally. The writer's sojourn, in company with Prof. Shipp, at Dr. Earle's hospitable home, will long be remembered as a green spot in his voyage down life's river.

The following delegates to the Annual Conference were elected, viz: S. E. Ebbert, T. A. Stone, A. L. Malone and H. T. Blythe, L. P. Alternates Judge L. L. Mack and W. A. Cox.

The next District Conference will be held at St. Francis.

A. L. MALONE, Ass't Sec'y.
Jonesboro, Ark., July 10, 1888.

IN DEFENSE OF MONTGOMERY CO.

EDITOR THE ARKANSAS METHODIST: As the killing of Mr. Trammell, U. S. Dept. Marshal, seems to have implicated the county of Montgomery in the public mind, I desire for the benefit of many good men and women to explain.

It is said that illicit distilling has been going on in the vicinity of the Caddo range of mountains for ten years past. This range runs through southern part of Montgomery, northern of Pike and runs into Polk county. In the defiles and canons of these mountains many adventurers, fugitives from justice, have taken refuge and are engaged in this business, if reports are true. About 1st June a small force of U. S. employees came to Black Springs under Capt. Frye, Messers Trammell and Wheeler. The force was entirely inadequate to the task undertaken

On the morning the 26th June the above named officers passed through Black Springs en route for the Caddo range some 6 or 8 miles south of us. At near 1:30 p. m. they met a party of armed men who were concealed by the roadside, when the concealed men fired on the marshals killing Trammell instantly and grazing Wheeler's cheek. No further damage occurred. Murderers escaped—the murdered body was interred at Black Springs after a very thorough inquest was held. We buried it from the M. E. Church, South, with all the respect and deep sympathy of a considerable concourse of people. None regret the unfortunate occurrence more than the hundreds of good people in Montgomery county, and such newspaper headings as: "Bloody Montgomery," etc., are false charges on our good people, of which class there is a large majority in the county.

These lawless persons, 'tis true, have decoyed many of our citizens living in these mountains, if report be true, but they are not upheld in the feelings of the better class of the county. And so we score another unanswerable argument in favor of prohibition. TEETOTALER.

Black Springs, Ark., July 12.

DEFENDS JOE JONES.

BRO. EDITOR:—In THE METHODIST of July 14th, I see what I think a very unkind criticism on Bro. Joe Jones' preaching, by Bro. J. W. Boswell. Now I went up to Newport July 2, and heard Bro. Jones four times, and I heard nothing that would cause any one's ears to tingle, nor did I hear any body, lady or gentleman, so far as I heard, find fault; but all were well pleased. Bro Ford expressed himself as well satisfied. I saw Bro. F. A. Jeffet, a few weeks since and he expressed himself as well pleased with Joe Jones' labors at Helena, and encouraged me to get Jones to conduct my Camp Meeting that I had decided to have at Bald Knob. He said to me that he considered Joe was the equal of Sam, and so I did get Joe to hold my meeting, commencing Sept. 13, as I have advertised. I do think it unkind of Bro. Boswell to make so unkind an attack on Jones; for it will certainly prejudice the public mind against Bro. Jones, which he will have to overcome when he comes among us. T. RAWLINS.

ARKANSAS METHODIST.

SATURDAY, JULY 28 1888.

ADDRESS OF MR. R. S. THOMPSON,

Treasurer of Building Committee, at the first service in the new building, M. E. Church, South, Pine Bluff, Ark.

LADIES AND GENTLEMEN:—All my life I have admired the worker, more than the talker. On this occasion, my heart is so full, that I hope you will bear with me, while I add to works, a few poor words.

For the past three months my position has brought me rather prominently before you, and I have feared that I have been irksome. My thanks are due for the patience, and attention with which you have listened to my statements. Heretofore duty and necessity have alone impelled me. To-day I come with a glad heart, and free. I congratulate you on the completion of our magnificent church, and on the liberality that has almost cancelled the debt, co-temporarily with raising it steeples, and decking its interior. First rendering thanks to the "God of Israel"—and our God who has sustained us in our efforts—I would turn with reverence to our noble pastor, and proclaim to you that he, with his enthusiasm, energy and unabated confidence has all along been the "bright particular star" that has guided the effort which has culminated in this success. But, my friends of the sterner sex, let us not omit to mention the inspiration of our lives—our mothers, our wives, our daughters and our sisters. In our darkest hour, when we wavered, they came grandly—as they always do—to our help. And they are among you to-day, an army of angels to the church—as they ever are to our homes—gathering up in little mites and heaping the pile of donations, which in a few months will liquidate the remaining debt. But the labor so generously offered is not light, nor is it always pleasant. Already has this work extended over several months and has been the "God send" to help us. As the summer advances, the fatigue increases—and though nobly it is being ended, can we not hasten its termination? I see many gentlemen before me, and meet many on the streets, who have said: "Finish the church, and we will come forward and help you pay for it, but we want to see the church completed first." By faith the old Patriarch offered his son Isaac; and the end justified his faith. Apropos:—come up with your promises. And while the faith of the nineteenth century can not vie with that of Abraham, we say to you "behold the work," and we say, moreover, that the stock in this church is being rapidly taken, and now is your time, or the ladies will take it all up. And if you fail to make good your promises, in the silent hours of meditation, shame will whisper in your ears—"you knew your duty, but did it not," and the taunting smiles of your loved ones will say to you, "where is your affection, that has not shielded us from these months of toil?"

And now, my Pastor and Christian ladies and gentlemen, much might be said about the claims of religion on you. But the teachings of your childhood and experience of your lives preclude the necessity and would brand the effort as presumption on the part of one so unworthy as myself. Yet to you who live in a land of churches, and where the laws are based on the wisdom of the Bible—and yet ignore—its tenets or lightly esteem its teachings, I may be pardoned if I say a few words, hackneyed though they may be.

The true Christian gives his soul to God. From many avocations and means of accumulation he is debarred by conscience or the doctrine of his church. We will not pause to discuss whether he is over-scrupulous—as doubtless in some cases he is; nor whether you give too loose a rain to your practices. The fact remains that in the accumulation of worldly goods more restraints are thrown around the professing Christian than the non-professing. Now I ask:—would you, or could you live in any country, that had no system of religion to restrain the vices and passions of human nature? All countries must have, and have some religion. Christianity is confessedly the most refining. Then you have all the temporal blessings of good government and refined society growing out of the system. Your homes are little heavens, and your firesides havens of rest. And thus we say you are doubly obligated to give your offer- [illegible] these blessings—and

And now I want to say a few words to the business men and property owners of this community. And I deem it extremely appropriate at this time. Railroad enterprises are abroad in the land; and no man, of much means, in the sound of my voice or in the limits of this city, has in the last three months failed to have been approached by solicitors of this or that road, urging its claims and absolute necessity to the life of the city. Newspapers have written it, orators have proclaimed it. Well, they are right. Progress is the motto of the age—railroads, factories, steam, electricity, telegraphs, telephones, and even aerial navigation, now almost perfected, are its motors. Which of these originated in an unchristian country? Their success follows—the churches lead. Even the greatest learning—I will not say education, for it is no eduucation—even the greatest learning is the greatest curse without moral training. And in this, the enlightened and moral Nineteenth Century—though Pine Bluff is in the great State of Arkansas—the mart for the alluvial lands of the Arkansas river—in Jefferson county, its gem; hard-by the stream that knows no cessation of navigation—you may radiate her with railroads until the sun emits fewer rays of light than Pine Bluff iron rails—then burn down her churches, or fail to build new ones, and our beautiful city will be a "plague spot" on the fair escutcheon of Arkansas, so that every one that passeth by will curse her. But see that as she increases in wealth and population, her church edifices and privileges march in equal strides—then will our home be the seat of refinement and culture and her fame will go abroad, and bring a rich return of citizens of whom we will be proud.

I would not have you think that this has been said from a selfish or sectarian motive, for our sentiments should be as liberal and catholic as the universe. And as to this building: Though we ask a share of your liberality, its debts are almost paid. But our sister churches are moving in the line of improvement, and the increase of population is demanding other and new churches, and to these your attention and beneficence is also directed. And as churches are the off-springs of voluntary contributions, their erection depends on your convictions of duty and interest—and the compliance with those convictions.

And now to one and all I wish to say: To-day we abandon the old for the new church. May we bring with us to the new the sad, sweet memories of the old, as a tailsman to check our wandering feet when they turn from the paths of truth; and to the new we welcome the stranger, rich or poor. The doors stand open, the seats are free, and so will ever be.

Were I to unroll the list of names that have contributed to the erection of this building—and in doing so are doubly entitled to say, "this is my house"—no church in the land could show a like number. Today all of us will have the privilege of adding to the list, and can we not present to God and this community, this house of worship as a free and unencumbered gift? As the years pass by, one by one, the sombre hues of mourning will encircle our names; but from our homes in the skies we will look down upon the towering spire and the gathering of the people to the house of the Lord; and though our offerings may have seemed hard-drawn, who in that world of bliss will not rejoice that his mite made the world brighter and paved the way for some erring mortal to the fields of eternal rest?

And now, since I have been resolute enough to address you at all, and since you have aided me with your close attention, I ask your patience a little longer while I say a few words on the subject of liberality. It is a common theory, though a sophism, that success begets liberality. The reverse is the true theory—liberality begets success. As well might we say that the primeval forests produced the rich soil that feeds their towering tops. It is true they give back nourishment to the earth from which they spring; but the ground, in poverty, first gave its scant nutriment to the little seeds that the winds of the heaven or the birds of the air wafted to its bosom, and they in turn, feeding on mother earth, returned to her their fertilizing properties, 'til in time the liberality that grudged not the small plant its daily food sent forth her mighty forests to be the theme of poets and philosophers. What is true in nature is true in man. Old men, young men, look around you; read history: study the lives of illustrious

When they were poor, they gave in proportion, and the bread that fed the mendicant, the clothes and fire that warmed the cold; the money that built the colleges and churches to educate the youth and give places of worship to the multitudes, quickened their energies and brightened their intellect 'til the seed that once built log school houses and fed the street beggar, ripened into edifices that challenge the admiration of the world and into beneficences broad as creation. Yet they have none the less, but seem to heap up, by scattering abroad. Again, liberality does not antagonize econony; but stinginess—excuse the ugly word—is not economy. Spendthrifs are as stingy as misers, while they would be thought liberal. Alas! when their patrimony is all gone, and they look back on a spent fortune and a wrecked man, they find it all went for self gratification, and they behold no friend, brother or sister to look with grateful eyes upon them and call them blessed; and no monument to remind them that a son of their lost wealth ever helped to relieve one mortal pain. Who does not know that the claims of charity are mostly responded to by the frugal; and to come to practical every day life what merchant has much hope of the future of the young man in his employ who always frowns on the beggar, or is extremely busy when a call is made for a benevolent or beneficent purpose? What clerks have balances to their credit at the end of the month—those that give or those that never give? Sisters, do you not look to that brother for presents and pleasant surprises who "never turns the needy away empty?" Now and then some hoarding money-lover may heap up piles of gold—live unloved and die unregretted, exemplifying the poet's words:

"That man exists, but never lives,
Who all receives, yet nothing gives;
Whom none can love, whom none can thank,
Creation's blot—creation's blank."

But the generous, the noble of nature, the benefactors of mankind have thrice over the good things of this world, and always the glorious epitaph:

"None knew thee but to love thee,
None named thee but to praise."

REV. EDWARD T. JONES.

Rev. Edward T. Jones, son of John and Martha Jones, was born in Limestone county, Alabama, June 24, 1826, and died in Augusta, Woodruff county, Ark., May 28, 1888.

He made a profession of religion in 1833, and joined the M. E. Church, South. Perhaps no man ever loved the church of his choice more ardently than did Bro. Jones. In 1854 he was licensed to preach, and joined the Arkansas Conference the same year. He was ordained deacon in 1856, and in 1858 he was ordained elder by Bishop Early. He served the church as circuit and station preacher, Presiding Elder and as a member of the General Conference. He was married four times. His last marriage occurred March 20, 1855, and most happily, with Miss Henrietta Lee, daughter of the Rev. Burwell Lee, whose name has been so long and intimately associated with Arkansas Methodism, and who still lives in the hearts of hundreds, whose lives have been made better by his stirring ministry.

Brother Jones was a man of decided and positive character; he never surrendered or compromised his convictions of right and duty to the mere caprices of any man or convention of men; he would not silence the voice of his own conscience to secure the praise of men. Being possessed of true moral courage, and of a fearless and undaunted spirit, his impulsive temperament sometimes led him into hurtful extremes, but when convinced of error, he was too magnanimous not to confess and amend his fault. While he had faults, he had also rare virtues, which went far to atone for his defects.

After serving the church a great many years as an active and efficient itinerant, his health failed and he was forced to retire from the effective list, by asking his (the White River) Conference for a superannuate relation, which was granted him, He then settled down in Augusta, the county site of Woodruff county, Ark., and entered the practice of law as a means of support for himself and afflicted family. He served the people of his county as County and Probate Judge for a term of years, but during all these years he continued to preach as his health and opportunities would allow. He never lost his zeal for the salvation of lost humanity. His beloved church held a [illegible] never had a truer friend, and he greatly appreciated their attention to him during his years of affliction. He was not reserved and retired in disposition but was approachable, social and open-hearted.

Brother Jones was a good preacher, earnest, direct and forcible in his delivery. He was an "Old-time Methodist," and made no compromise with modern invasions; he believed in and enjoyed heartfelt religion, which gives expression not only in words, but in deeds.

Just one week before his death the writer visited him in company with Bro. Branson, his pastor, and he gave us the most satifactory assurance of his readiness to depart. His faith in Jesus Christ as his Saviour gave him great peace and calmness of spirit. He died at home, in the bosom of his own family. He was able to get up, and death struck him while on his feet; he fell to the floor and passed over the Great River without a struggle. He died of heart disease. He was buried with Masonic honors, Bro. Branson attending the services.

He leaves a brother, two daughters, one son and many relatives and friends to mourn their loss, but most of all his dear, afflicted wife realizes his absence. For years she has been severely afflicted with rheumatism, confined much of the time to her room, and her beloved husband, next to her Saviour, was the stay and comfort of her life. But thanks be to God for his sustaining grace! For long years she has known Jesus as a true and never-failing friend, and now she finds great peace in companionship with her adorable Friend and all sufficient Saviour. And she awaits with great patience her release from pain and sorrow, to live with Jesus and sainted father and husband and a host of others in the Heaven-built Mansions above.

May God bless Sister Jones and the dear children and only brother with great grace to eminently fit them for the "Home Beyond."

J. M. TALKINGTON.

[Nashville Christian Advocate please copy.]

FROM OUR MISSION ROOM.

I. G. JOHN, SEC.

Rev. H. D. Hogan, reporting the work in Council Grove District, Western Conference, says: "The charges report 100 accessions since Conference. There have been quite a number added to the church this quarter." A good work for a sparse but growing population.

Rev. J. L. Lynch, reporting the work on Hensley Circuit, Western Conference, says: "I try to preach two and three times every Sunday. Yesterday I preached three times and traveled thirty miles by private conveyance." A strong buggy or a horse and saddle furnishes the usual traveling conveyance of the Western preacher. If in a timbered country, an open-top buggy has an advantage. In narrow roads the limbs of trees soon demoralize the top. Thirty miles over rough roads and three sermons is good work for an able-bodied preacher.

We often have letters from young preachers, making inquiries about the Western work. We reply, "If you are willing to accept hard work, large circuits, meagre pay, in order to lay the foundation of the church in a land which will one day be the home of a great people, go West and you will find such a field." Others ask, "To what part of the West do you advise us to go?" We answer, "Go where you are needed. Write to the Bishops in charge of the West. They are informed as to the needs of the work, and know how to inform themselves as to your fitness for the field." Another writes, "If I go West I am anxious to preach, but I have some means I wish to invest." Answer: "If you are going out to invest, you will want rich land at a low price, with good title, accessible to market. Every land agent you meet will tell you he can show you the spot. Before you look at the land, be careful to look at the agent."

Bro. J. L. Kennedy, presiding elder of the San Paulo District, Brazil, has been down for three weeks with malarial fever. He is now at work, and rejoices at evidences that the Master is with him and his fellow-laborers. Referring to the "Expositor Christiao," the monthly organ of our church published in the Portuguese language. he says: "It is having its influence for good, and will be felt more and more." He adds, "I wish all the papers of the M. E. Church, S., would exchange, whether they can read it or not. Its editor would read their [illegible] and great good would result to Divine truth he sought to sound through his columns in the U. S. was reverberating also in a strange tongue over the hills and valleys of Brazil? By exchanging, he may sit upon the tripod at home and speak loudly to those who sit in darkness and in the shadow of death. His voice may be heard in the Land of the Holy Cross from the Amazon on the north to the Parana on the South. Will he speak?" We hope the editors will heed this appeal. They will help Mr. Kennedy in furnishing a good paper to his readers. It will bring our church at home in closer sympathy with the church in the mission field. It will aid in preserving the connectionalism of the church from its religious centers at home to the broad circumference of the mission field. Bro. J. L. Kennedy's address is San Paulo, Brazil.

Right here let me say if any of the old friends of our missionaries would write them a kind, Christian letter now and then, it would help them. We will furnish the address of any of our missionaries to those who wish to write.

Bro. Kennedy reports a revival at the District Conference at Piracicaba. For the first time, possibly, in Brazil, penitents were invited to the "mourners' bench." At times fifteen or twenty presented themselves. "Some fifteen professed religion." He adds, "Bro. Tarboux, on the sick list, came up to rest, but he would preach, talk, exhort, sing and pray. How a revival stirs the heart of a Methodist preacher, the world over!

"Are you going to visit this field this summer? Come if you can possibly do so. A personal inspection of the field will be of value. Please to come. The whole field is now open to us." We hope as soon as pressing duties will permit to join Brothers Clark and Methvin and their co-laborers among the wild tribes of the Indian Territory. If we are able to go, we will furnish some notes about the gospel among the Blanket Indians.

EXPERIENCE OF REV. A. B. EARLE.

By request we publish from the St. Louis Christian Advocate the experience of Rev. A. B. Earle, a noted Baptist minister and evangelist. He says:

"About ten years ago I began to feel an inexpressible hungering and longing for the fullness of Christ's love. I had often had seasons of great joy and peace in Christ, and in his service. I had seen many precious souls brought into the fold of Christ. I fully believed I then belonged to Christ—that my name was in his family record. I loved the work of the ministry, but had long felt an inward unrest, a void in my soul that was not filled. Seasons of great joy would be followed by seasons of darkness and doubt; if I had peace, I feared it would not continue, and it did not. Many anxious Christians came to me complaining of the same thing. How could I help them on that point, when I did not know how to get right myself? I took them to the seventh chapter of Romans, and there left them, saying: "O, wretched man that I am! who shall deliver me from the body of this death?" I was there myself, supposed I must live and die there. In this state I was exposed to severe temptations and attacks of the enemy. I made strong and repeated resolutions that I would be faithful, but could not keep them. Then I sought and found forgiveness again, and was happy, and said, 'O, that I could always enjoy such peace!' But it was soon disturbed by some word, or act, or heart-wandering.

"Thus I lived on for many years; now happy in my Christian experience, and now unhappy; sometimes doubting and fearing, and sometimes resting. God gave me success in winning souls, and granted me many hours of sweet communion with my Savior, for which I am truly grateful; still I was unsatisfied—I wanted an uninterrupted rest and peace. I often read those precious words, uttered by our Saviour, 'If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.' I longed and prayed to be there, but I knew not the way. O, that some one had then taught me the way of rest in Jesus. I frequently met Christians who professed sinless perfection; many of them were, indeed, a better type of Christians than ordinary professors, but they did not seem perfect to me. The rest in Jesus, for which I longed, was still unfound.

"At last I felt that the question for me to settle was this: Can an imperfect Christian sweetly and constantly rest in a perfect Saviour, without condemnation? This revolved in my mind for a long time. I read, as far I searched the Scriptures for light, and asked such as I believed had power with God, to pray with and for me, that I might be led aright on this great question.

"At length I became satified that Christ had made provisions for me and all of his children to abide in the fullness of his love, without one moment's interruption. Having settled this, I said: 'I need this; I longed for it; I cannot truly represent religion without it; and Christ is dishonored by me every hour I live without it.' I thereby deliberately resolved, by the help of my Redeemer, to obtain it at any sacrifice, little realizing how un[illegible] Christ I then was, or how much woul[illegible] be needed to bring me there.

"I first procured a blank book, which I called my 'Consecration Book,' and slowly and solemnly, on my knees, wrote in it the following dedication: 'Andover, February 10th, 1859. This day I make a new consecration of my all to Christ. Jesus, I now and forever give myself to thee, my soul to be washed in thy blood and saved in heaven at last; my whole body to be used for thy glory; my mouth to speak for thee at all times; my eyes to weep over lost sinners, or to be used for any purpose for thy glory; my feet to carry me where thou shalt wish me to go; my heart to be burdened for souls, or used for thee anywhere; my intellect to be employed at all times for thy cause and glory. I give to thee my wife, my children, my property, all I have, and all that shall ever be mine; I will obey thee in every known duty.

A. B. EARLE.'

"I then asked for grace to enable me to carry out that vow, and that I might take nothing from the altar. I supposed, with this consecration, entire as far as knowledge went, I should soon receive all that my longing heart could contain; but in this I was sadly mistaken. I think I then came nearer to Christ, but as clearer light began to shine into my heart, I saw more of its vileness. I find in my journal the following: "Boston, December 22, 1859. The last three weeks have been weeks of great searching of heart; I never had my heart so searched before. I detect pride, envy, self-will, a great deal of unbelief, my love of the Saviour to be very weak; yet I have consecrated all to Christ, and cannot with draw it from the altar. O, can a worm so vile be like Christ? I know it is impossible, and if I am ever to be like him, why not now, while I am where I can do good in leading others to him?' I felt like a patient who, though in the hands of a skillful physician groans and writhes under the sever treatment which has been found necessary in order to save his life. But m[illegible] constant prayer was, 'Be thorough with me, Jesus; be thorough.'

"Many a discouraging day followed this consecration and these heart-searchings; I grew weak and small and unworthy, in my own estimation. At times joy and peace were almost unbounded. Sometimes I felt that I grasped the prize so earnestly sought, but was shown some hidden sin in my heart, which greatly humbled and distressed me. How fully I realized the words of J. B. Taylor, who said while seeking this blessing: "Notwithstanding my profession that I had crucified the world, the flesh and the devil, hav had keener sorrows for indwelling si than I ever experienced before con version. O, the distress which I hav felt on the account of pride, envy, lov of the world and other evil passion which have risen up and disturbed m peace, and separated between God a my soul.' How many have realized a this, and even more, in their struggle after abiding rest in Jesus? * *

"O, the longing of my heart for wh I then believed, and now believe, to l sweet and constant rest in Jesus! believed I should receive it an thought it was near. I soon found easier to resist temptation. I began trust Christ and his promises mo fully. With this mingling of fait desire, and exepectation, I commenc a meeting at Cape God, after re-d cating myself, in company with othe anew to God. I was in my roo pleading for the fullness of Chris love, when all at once a sweet, heav ly peace filled all the vacuum in soul, leaving no longing, no unre no dissatisfied feeling in my bosom. felt, I knew I was accepted fully Christ. A calm, simple, child-like tr took possession of my whole being. felt that if I had a thousand hearts a lives, I would give them all to the viour; my grateful love to him fou expression in these glowing lines:—

'O, for a thousand tongues to sing
My dear Redeemer's praise;
The glories of my God and King,

had that rest which is more than peace. I had felt peace before, but feared I should not retain it; now I had peace without fear, which really became rest. That night I retired to sleep without one fear,—much like a tired babe resting in its mother's arms. I believed Jesus had received me, and would keep me. I had no fear of losing that happy state; the fear which had so disturbed my rest was taken away. I seemed in a new world; my cup was full, and Jesus was present with me. I felt not only that I was cleansed, but that Jesus would hereafter keep me; that I should not have to help him to keep me, as I had been vainly trying to do, but could trust it all to him; that now I had two hands instead of one to work with. I was a Christian before, I loved Christ, and his people, and his cause; yet did not, could not, trust myself without fear in his hands.

"But now, I seemed all at once to lose a great burden of care and anxiety. I found that much of my care had been not only useless, but a hindrance to my success, rendering my work in Christ's cause much harder and less pleasant to myself. I had been like the traveler with a heavy burden on his back, who, when invited by a friend to ride in his carriage and rest himself, took his seat with his burden still weighing him down. When asked to lay his burden off while riding, he replied, 'O, sir, you have been so kind to let me ride, I will carry my burden myself.' I had not learned to lay my burden on Jesus while toiling in his vineyard, which would have rendered my work comparatively light and easy. The Bible seemed like a new book. I had, as it were, read with a veil before my eyes. All through the week I labored on without fear of losing the long-sought, and now so highly-prized blessing. I believed, in the hour of, temptation, Christ would keep me, and I should not lose that happy state. This change occurred about five o'clock on the evening of the second day of November, 1863; and although I never felt so weak and small, yet Jesus has been my all since then. There has not been one hour of conscious doubt or darkness since that time. A heaven of peace and rest fills my soul. Day and night the Savior seems by me. Preaching is a luxury,—it is a glorious work. In prayer, Christ does not seem far away, but near and with me. The Bible still appears like a new book. All Christians are dearer to me than ever before. All earthly ties are more precious to me. Home, friends, all blessings, temporal or spiritual, are dearer and brighter than ever before. That terrible fear and torment about death is in a great measure gone. Thought is quickened. My views of truth are much clearer than ever before. I have come to believe just what God says. I can trust him, and go forward, even with 'sealed orders.' My success in leading souls to Jesus has been much greater than before. My joy in telling the world of Christ and his goodness constantly increases. And as I realize more and more the greatness of his love, and the peofection of his character, my swelling heart often cries out,—

'O, could I speak the matchless worth,
O, could I sound the glories forth,
Which in my Saviour shine!'

O, that I had an angel's tongue, or could in some way express to others the love I bear to Jesus!

'I'd sing the characters He bears,
And all the forms of love He wears,
Exalted on His throne,'

If any one should ask if this is "sinless perfection," I answer, No; by no means. I feel very imperfect and weak, yet I am enabled to believe and trust Jesus; and he is so near that I have realized, in several instances of little inconsistences, that before the dark wave reached my soul to produce condemnation, Jesus said, "Peace; be still." Temptation is presented, but the power of it is broken. I seem to have a present Saviour in every time of need; so that for several years I have done the trusting and Jesus the keeping; it is much easier now to resist temptation than it was before. I feared the crosses would be much heavier if I was near Jesus; but they are much lighter now; so that I can sum it all up in a few words, and call it, not perfection, not a sinless state, but rest,—the rest of faith,—a calm, sweet resting all with Christ. This state of heart is reached only by faith, and retained only by faith,—not by helping Christ to take care of us, but by trusting him to do it all.

HOSFORD'S ACID PHOSPHATE
Makes Delicious Lemonade.
A teaspoonful added to a glass of hot or cold water, and sweetened to to the taste, will be found refreshing and invigorating.

TO YOUNG LADIES.

We wish to say a word to you, young ladies, about your influence over young men. Did you ever realize that you could have any influence at all over them? We believe that a young lady by her constant, consistent Christian example, may exert an untold power. You do not know the respect and almost worship which young men, no matter how wicked they may be themselves, pay to a consistent Christian lady, be she young or old. A gentleman once said of a young lady who boarded in the same house with him, "that her life was a constant proof of the Christian religion." Often the simple request of a lady will keep a young man from doing wrong. We have known this to be the case very frequently; and young men have been kept from breaking the Sabbath, from drinking, from chewing, just because a lady whom they respected, and for whom they had an affection, requested it.

A tract given, an invitation to go to church, a request that your friend would read the Bible daily, will often be regarded, when a more powerful appeal from other sources would fall unheeded upon his heart. Many of the gentlemen whom you meet in society are away from the influence of parents and sisters, and they will respond to any interest taken in their welfare. We all speak of a young man's danger from evil associates, and the very bad influence which his dissipated gentlemen associates have upon him. We believe it is all true, that a gentleman's character is formed to a greater extent by the ladies that he associates with before he becomes a complete man of the world.

We think, in other words, that a young man is pretty much what his sisters and young lady friends choose to make him. We knew a family where the sisters encouraged their young brothers to smoke, thinking it was manly, and to mingle with gay, dissipated fellows because they thought it "smart;" and they did mingle with them body and soul, and abused the same sisters shamefully. The influence began further back than with their gentlemen companions. It began with their sisters, and was carried on through the formative period of manhood. On the other hand, if sisters are watchful and affectionate they may in various ways by entering into any little plan with interest, by introducing their younger brothers into good ladies' society—lead them along till their character is formed, and then a high-toned respect for ladies, and a manly self-respect, will keep them from mingling with low society. If a young man sees that the religion which in youth he was taught to venerate, is lightly thought of, and perhaps sneered at, by the young ladies with whom he associates, we can hardly expect him to think that it is the thing for him. Let none say that they have no influence at all. This is not possible. You cannot live without having some sort of influence, any more than you can without breathing. One is just as unavoidable as the other. Beware, then, what kind of influence it is that you are constantly exerting. An invitation to take a glass of wine, or to play a game of cards, may kindle the fires of intemperance or gambling, which will burn forever. A jest given at the expense of religion, a light, trifling manner in the house of God, or any of the numerous ways in which you may show your disregard for the souls of others, may be the means of ruining many for time and eternity.

WANDERING BOY.

REV. YOUNG EWING.

The Rev. Young Ewing was born, Oct. 17, 1817, near Columbia, Adair Co., Ky. His parents were Presbyterians. He was converted in early childhood, joined the M. E. Church; later on. was appointed class leader; licensed to preach about 1846; received on trial in the Tennessee Conference in 1848, and immediately transferred to the Arkansas Conference; traveled the Pine Bluff circuit 1848–50, Clarksville 1850–2, Fayetteville 1852–4, stationed at Van Buren 1854–5: transferred to the Indian Mission Conference in 1855; appointed to Taklequah and Park Hill three years, presiding elder of Choctaw District two year, and of the Cherokee District eighteen years; superintendent of Colbert Institute one year and of Asbury Manuel Labor School nearly four years; transferred again to Arkansas, traveled the Prairie Grove circuit one year; transferred again to the Indian Mission Conference, and was placed on the superannuated roll, where he remained till his death. He traveled some other circuits. and was without an appointment during some years of the war. He was ordained deacon by Bishop Capers at Camden, Ark, Nov. 9, 1851; and elder by Bishop Paine at Clarksville, Ark., Nov. 14, 1852. He was afflicted with organic disease of the heart and his physician had told him what might occur at any time. Without a fear or murmur he quietly awaited the summons, and it came suddenly about 6 a. m., June 23, 1888. He talked freely and often about his death, expressed no regret at a misspent life, no pains at parting with his earthly existence. His firm trust was in the blessed Redeemer, whose gospel he had preached. No clouds or doubts obscured his end. He was cheerful, tender hearted, talked kindly of his Indian Mission Conference brethren, and his soul warmed with celestial fire as he told of the triumphs and mercies of his heavenward journey. He leaves a bereaved wife, one daughter and six sons to mourn his departure, but they rejoice in his eternal gain. His remains were laid to rest near Evansville, Ark., on Sabbath evening amid the tears and regrets of a large concourse of friends and neighbors, who had known him many years. He was a faithful, efficient minister of the gospel, many were the trophies he won for his Master through the forty years of his itinerancy. His brethren delighted to honor him and elected him delegate to the General Conference at Memphis, Tenn.. 1870, at Atlanta, Ga., 1878, and at Nashville, Tenn., 1882. He loved the Indian Mission Conference, was devoted to the welfare of the Indians, who hold him in tender regard, and among whom his name is an ointment poured forth. To know Bro. Ewing was to love him. Now that we shall see him no more in the flesh, sorrow hath filled our hearts. Blessed be his memory.

J. A. WALDEN.

To "Our Brother in Red," Bishop Galloway wrote as follows:

"The sad news of Rev. Young Ewing's death has just reached me. Another link binding your Conference to the heroic history of the far past is broken, and a great man in our Israel has fallen. It was not my privilege to know Bro. Ewing in his younger and more vigorous years, but the memory of his serene old age can never fade. That was a memorable address to his Conference at Eufaula when by vote of of his brethren he was placed upon the honored roll of superannuates. His tall, erect, graceful figure, distinguished bearing and mellow, pathetic voice inspired me with visions of the apostolic in our history. His handsome, almost classic features, arched brows, eagle eyes, and well shaped head covered with white hair, cut and standing erect, all crowning a body as lithe as an indian aud straight as an arrow, made him conspicuous in any company however large or distinguished. He retired gracefully from active service and moved among his younger brethren with a father's pride, laying his hands upon the head of each in patriarchal benediction. His eventide was radient with mellow light. The brethren will all recall his cheerful, magnetic address at the last Conference when the memoirs of his fallen comrades were read. He spoke of the past with joyous gratitude and when he referred to his own future, the glory of an apocalyps illumined his countenance and converted his utterance into spiritual rhapsody. I thank God it was ever my privilege to know and love the Rev. Young Ewing. We shall enter into his labors and treasure the heritage of his apostolic achievements."

OUR YOUNG FOLKS.

LETTER TO LOTTIE. NO 3.

Sights and Sounds. Continued.

DEAR LOTTIE:—I hardly know what strikes ones attention most on first arrival in Japan—what he sees or what he does not see; what he hears or what he does not near. There are no dozen or more hotel runners calling him "mister," "stranger," "boss," "cap'n" or any of the numerous other names by which to get his attention; no throng of hacks, buggies and carriages with stamping steeds standing, starting, turning and running everywhere. You hear voices enough, but no one calls out Bill, or Jack, Tom or Pete; and if there is any of that energy of expression going on, called swearing, you do not know it.

You have heard of the strange little carrisges of the East called jinrikisha. Here you find them in great numbers. They originated in this country. You may see them standing in long rows at certain places along the street or near public places. They look like handsome little two-wheel buggies. They are light but strong. While waiting for a costomer, the man that belongs to the little vehicle (for he is not always rich enough to be the owner) sits in the front part of it with his feet between the thills, usually smoking his small tobacco pipe or talking sociably with his neighbor. You have to give but the slightest hint that his services are wanted and he is at your side in an instant. He puts down the thills and makes you a low bow. You have no hitch-rain, check-line or traces to trouble with. When you are seated and point out the direction you want to go, he strikes off at once with long strides as fast or faster than a horse. Unless your first ride should be a long one, I think your face would not resume its calm expression before you stopped. You feel like laughing and you feel plagued too. A young lady said "it was like play." It does seem like a return to babyhood.

There is a feeling of dislike at using your fellow man as a horse that you do not get over. There are few rail roads and no street cars (save a line in Tokyo) so that no other means of overland travel is offered. There are thousands of men in Japan and China who make their daily rice by this means. Should some Mrs. Stowe feel moved to write another book on "Life Among the Lowly," I doubt not but that a little searching into the real life of these slaves of necessity would yield matter enough for a volume as large as "Uncle Tom's Cabin," written about the slaves of men of fortune in the South.

You will be glad to learn that there has been some work done among this class of people in Tokyo (where there are so many) during the last wintermonths, in supplying food for both soul and body. I quote from the report of the work the following, which shows how the work was done. "The cart started out each night at 9 o'clock and did not return until about 1 or 2 a. m. The streets during these midnight hours are almost deserted save by *jinriki* men on the look out for chance fares, with here and there a rival soup cart and here and there a policeman. . . . . The soup kitchen opened on Tanemachi was in operation only nine days, from March 2d to 10th. The chief work of the kitchen was found in delivering balls of rice, each sufficient for one person's meal, to the applicant for help. . . . . Five assistants were employed in the work of the soup kitchen, or as it had better be called, rice kitchen; and during the nine days of work, 882 poor people received bodily nourishment. Each night the rice-kitchen was open, Gospel addresses were given by those friends who are connected with new Memorial Hospital. The method of work pursued by means of the soup cart was, so far as bodily needs are concerned, the dispensing of vegatable soup, kongaku, and hot sweet potatoes to jiuriki men. Words cannot express the surprise and gladness with which these men received the food. Along with the present of food, a portion of Sctipture or a tract was given, and those also were respectfully accepted."

I was glad to hear the news of your last letter; write again. I am glad that some of you are interested in our work. With brotherly regards for you and all the children who read this letter, I close.

C. B. M.

Wakayama, Japan, June 15, 1888.

SAM. W. WILLIAMS,
LAWYER,
218 W. Markham St. Little Rock, Ark.

TANAMAW.

Pine Bluff, June 18th.

TO THE EDITOR OF THE ARKANSAS METHODIST, Little Rock, Ark.—Dear Sir:—I have been afflicted with malarial diseases for the past 12 months. My suffering was at times most intense. *Neuralgia*, the worst form of pain would attack my whole system from head to foot, and continue from 2 to 7 days, and language cannot portray my suffering—agony. My mind would leave me for days, and I did not know a single member of my family du ing the time. My family and friends on many occasions thought every day was my last one. I had about dispaired of life or subsistence for my family, when I met with Dr. Carr, pastor of the Methodist Church in Pine Bluff, who furnished us every attention, *medical* and *otherwise* that was possible for a good Christian to do. My two children were suffering with Malarial chills and fever regularly. All remedies failed until Dr. Carr recommended a trial of Dr. Able's Tanamaw—*it was a relief and a most perfect one, as it has cured myself and my two children—and to day we are* as well as we ever were before we were taken sick—I feel that I owe my life to our beloved pastor Dr. Carr, and to Dr. Able's Tanamaw.

G. M. HARR.

Pine Bluff, June 18, 1888.

As to the above statement submitted to me, all that is said of Mr. Harr and family's *condition* and *cure*, I know to be correct.

JOHN T. CARR.

Pastor of Methodist E. Church, South, Pine Bluff, Ark.

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ARKANSAS METHODIST.

SATURDAY, JULY 28, 1888.

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

Rev. Z. T. BENNETT, Editor.

☞ 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.

Now that you have become a member of the church, should you not feel and show as much interest in its services, as you did previously in in worldly pleasures? If not, why not?

In his address on Sunday schools at the Fayetteville District Conference, Rev. J. A. Walden affirmed with much earnestness, that the same spirit, which opposed having a Methodist Sunday school in a Methodist Church, would also disorganize our churches and turn our preachers out from our own pulpits.

In the years to come hundreds, thousands will revert in memory to the year 1888, as the beginning of their Christian life or of higher aspirations to be fully conformed in life and service to the will of the Master. Reader, help by God's grace to make this good year an epochal date in the experience of some, of many.

The reflex influence of Christian obedience in *doing* good and praying for others, is an immediate reward. Beyond this consider the compensations of heaven, the loving approval of your Lord and the joys of the redeemed led to Christ by you. Do you need higher incentives or better opportunities to honor the Master and to be blessed in time and eternity? Think on these things.

The experience of Rev. A. B. Earle, a noted Baptist minister, is given on our second page. It will be read by many with much interest and cordial approval; others will think differently of it. The clearly defined experience of one devout, intelligent, well balanced Christian man has far more weight than the opinion of many doubtful persons; and the more so, when that experience is not contrary to Scripture or reason.

In his address at the Gettysburg celebration, Mr. George William Curtis used these words, worthy of commendation to every Christian patriot:

"We are the occupants and guardians of this country, and with a kindly heart and hospitable hand toward all the world, we must prescribe the conditions upon which the world shall come here. If America is to remain the head of free governments and the hope of liberty in the world, our first duty is to remember that constitutional liberty has its own laws and conditions, and that only by respecting and enforcing them can liberty for ourselves and for all men be preserved."

PRAIRIE GROVE INSTITUTE.

This District High School is located at Prairie Grove, Ark., in a section of country as fertile as the Shenandoah Valley of Virginia, having pure water, delightful climate, excellent society and prospects of unprecedented prosperity. The trustees of this school wish to employ an experienced and first class educator, as principal. Address J. J. Baggett, James Mock or Dr. Rogers at once at Prairie Grove, Ark.

"TEXAS CHARACTERS AND ELSE."—The second edition of this remarkable book by "Gulliver" is now passing through the press, and will soon be ready. Price, 50 cts. Arkansas orders should be sent to this office. To any subscriber, who has paid or will pay his own subscription to the end of 1888, we will send the book, as a Premium, for one new subscriber at $1.50 before Sept. 1; or to any subscriber, who will pay as much as $3 for back dues and renewal before Sept. 1.

FAYETTEVILLE DISTRICT CONFERENCE.

This Conference was held at Prairie Grove, in Washington county, and for many reasons will be long and pleasantly remembered. Its most excellent Secretary, Rev. J. A. Walden, has in this issue a report of the Conference, to which we call the attention of our readers. We arrived at Prairie Grove on Friday, just in time to hear an able, clear and refreshing sermon by Rev. T. J. Reynolds, of Bentonville. Later we hope our readers will have the pleasure of reading this sermon. We found a large attendance of laymen and all the pastors present but two—one of these, Rev. B. C. Mathews was holding a meeting at Rogers—and it was at once seen that great interest was taken in the Conference proceedings. The P. E., Dr. James A. Peebles, filled the chair with credit to himself and great satisfaction to the brethren, by whom he is held in great esteem. The reports and discussions were heard with interest, especially those on Temperance and Education. The report on Education had special reference to the District High School, Prairie Grove Institute, and its adoption was followed at night with an enthusiastic educational mass meeting, addressed by Rev. V. V. Harlan, the writer and Rev. B. H. Greathouse, who raised a subscription of $1,005, five persons giving $100 each, for Prairie Grove Institute. The Conference, and especially the citizens of Prairie Grove, are now determined to make their school a success, to maintain a first-class school in their excellent brick building to meet the demands of both the community and the District as well. Their interest and enterprise are worthy of commendation and congratulation.

We do not remember ever having seen such large congregations, and never such large collections for different purposes, over $1,300 in all. Again, for the first time in life, we heard shouting *during* the collection for Foreign Missions on Sunday. At 11 o'clock on Sunday two churches did not hold the congregations. Dr. D. C. Summers, now in the local ranks, but one of the able preachers of that District, preached a fine sermon at the Cumberland church. Many of the citizens had dinner on the ground, and it was all we could have expected of the splendid living in Washington county. The citizens of Prairie Grove won the praise of delegates and visitors for generous hospitality, elegant entertainment. The pastor, Rev. P. B. Hopkins, who is very greatly beloved in his charge, endeared himself to all by kind and untiring attentions. Rev. B. H. Greathouse and the writer had a splendid home in the family of Capt. J. O. Parks. We enjoyed Bro. G.'s company greatly, were highly pleased with his sermon Saturday night and his stirring exhortations, and we appreciate his kindness in taking us back to Fayetteville; but Bro. G., you should have excused us from occupying your pulpit Sunday night.

We left Prairie Grove, delighted with the Conference, very grateful for brotherly kindness and tokens of esteem, and greatly charmed with the country. We had heard of the lofty mountains and fertile valleys, rich meadows and beautiful springs, fine stock and far-famed apples of the north-west, but we saw more than we had ever heard. We confidently expect, Providence permitting, to spend a vacation in the north-west next year, and in advance we anticipate a more pleasant time than we could expect outside of Arkansas.

REV. JOHN W. BOSWELL.

In every opinion we have seen or heard expressed, the election of Rev. John W. Boswell, as assistant editor of the Nashville Christian Advocate, has been approved, and his election is most heartily endorsed by those who know him well. We sincerely trust, that with improved health, he will soon be able to render such valuable service as to remove any doubt whatever as to the wisdom of the choice. That choice was a greater surprise to Bro. Boswell than to the public generally. He was not an applicant for the position, and does not know by whom his name was presented to the Book Committee. Accepting his promotion as a call of Providence, he will at once enter upon the duties of his new position, hoping by the grace of God and the co-operation of his brethren, to serve with fidelity and efficiency the church upon whose altars he has consecrated his time, talents and labors for twenty-five years.

We give below some press notices of Bro. Boswell's election:

In the position assigned him he will be found a cautious, correct, and competent man, very accurate in statement, and outspoken upon all questions which he may have to consider.—South-Western Methodist.

We see it stated that Rev. John W. Boswell, of Arkansas, has been selected to fill the place on the Nashville Advocate made vacant by the resignation of Dr. Candler. He is a strong man, writes with great force, and will, we have every reason to believe, vindicate the wisdom of the selection.—Central Methodist.

Rev. J. W. Boswell, Jr., of the Arkansas Conference, has been selected by the Book Committee to the assistant editorship of the Nashville Advocate. Dr. Crawford cast his eye over this note, and being well acquainted with Bro. Boswell said, "In this case the man and the place meet."—Alabama Christian Advocate.

Rev. Jno. W. Boswel has been elected assistant editor of the Nashville Advocate. Dr. Boswell is a good man has experience in the editorial, work. He will do his work well. The doctrines and usages of the church will be safe in his hands. We wish him joy, usefulness and success in his work.—St. Louis Christian Advocate.

Rev. John W. Boswell, D. D., of Arkansas, an occasional contributor of this paper, has been elected assistant editor of the Nashville Advocate, vice Rev. W. A. Candler, D. D., resigned. This is a good appointment. Dr. Boswell is one of the best writers of the Church.—Southern Christian Advocate.

The new Associate Editor of the Nashville Christian Advocate is a Tennesseean. He was born in that State in 1839, and was a preacher in the Memphis Conference for many years. He is now a member of the Arkansas Conference. His service to the Church has been long and laborious. He, with Rev. Julian C. Brown, founded the ARKANSAS METHODIST. The Conference organs may expect a friend in Brother Boswell.—Richmond Christian Advocate.

PERSONAL NOTES.

Bro. C. H. Lyman of Star City gave us a pleasant call on Wednesday morning.

Rev. J. F. Pike writes, July 19, that his wife is improving a little—a fact her friends will be glad to hear.

Rev. H. R. Bond of Rocheport, Mo., contributes for this issue a timely article on Sunday schools. Read it.

Rev. J. A. Sage's address is changed from Monticello to Barkada, Ark. He writes he is in the midst of a grand meeting.

Rev. H. H. Watson of Magnolia and Rev. J. M. Pinnelt of Drew county made us last week liberal remittances which were very much needed.

Brother and sister A. M. Burton and their little daughter Bessie of Beebe made glad this Editor's home last Wednesday. We are grateful for dear friendships.

Rev. Horace Jewell will attend the Arkadelphia District Conference, and is fully authorized to represent this paper. Wish we too could attend that Conference.

Dr. Sam Eddins, Batavia, Boone co., Ark., renews his subs., and gets free the books by Gregory and Riggin. Many thanks for your kind words; did not know you were still living; have not forgotten you.

SPECIAL NOTES.

See notice of change of quarterly Conference for Carlisle circuit.

Brethren, please report promptly the results of your protracted meetings.

"Teetotaler" defends the good people of Montgomery county. See his letter.

The Editor of this paper will preach at Beebe next Sunday at 11 a. m. and 8 p. m.

Prof. O. H. Tucker of Quitman College writes the foundation of their new building was laid July 20.

The Camp meeting at Davidson Camp ground will commence Friday night before 4th Sunday in August.

Brethren, be sure to send us short reports of all revivals in your charges. Let all our readers have revival news.

Rev. J. R. Sanders, Centre Point C't, reports a gracious revival at Bluff Springs, 14 conversions and 18 accessions. His letter next week.

Rev. W. W. Anderson, Gainesville, Ark., writes July 20, "We had five accessions this week. Good Quarterly meeting. Prospects brightening."

The Hollywood Camp-meeting at Hollywood, Ark., will commence on Friday night before the fourth Sunday in August. 2t.

We learn of a gracious revival at Ward Station, near Beebe, under the preaching of Revs. H. M. Cryer and J. A. Pemberton. About 50 conversions reported.

Our readers will greatly favor us by renewing during the dull months. We need very much the help many can now render without inconvenience to themselves.

We extend sincere condolence to Bro. James Ross of Beebe in the loss of his son Clint—the third bereavement in one year. God bless him in his deep sorrow.

A car from West Point meets the *day* trains on St. L. I. M. & S. R. R. at Kensett. Delegates to Searcy District Conference at West Point will take due notice of this.

Bro. W. T. Almond writes from Horneaville, Ark., ordering "Origin of the Baptists" and says: "We are having a protracted meeting, conducted by Bros. Hill, Whaley, Raiford and Father Rashon, an old soldier of the Cross.

For both pleasant and healthful recreation, we recommend a ride over the Dummy line in this city. During these hot days an hour's comfort can be gotten in this way at trifling cost. Try it, and take your wife and children with you.

The marriage on Tuesday night at Beebe, Ark., of Prof. J. W. Olmstead and Miss Claudie G. Harris was a joyous event, long expected, in that beautiful town. Our church was well filled with eager spectators and delighted friends, indicating the popular esteem in which Prof. O. and his beautiful bride are deservedly held.

Origin of the Baptists is the title of a little pamphlet by Rev. J. H. Riggin of the Little Rock Conference, M. E. Church, South, and for sale at the office of the ARKANSAS METHODIST, Little Rock, Ark., price ten cents. The author controverts ably and successfully the claim of antiquity set up by some for the Baptist Church.—Southern Christian Advocate.

We are truly sad to learn as we go to press of the bereavement of Mr. and Mrs. Jasper Hicks of Searcy, in the death of their sweet little daughter Dainty. Our sincere condolence is lovingly tendered to our former neighbors and dearly esteemed friends. Our little daughter Hattie comes to ask, if the report is correct, and turns away, saying, "Papa, I don't believe I can stand it."

We have decided to extend the time of our offers of the Biography of McFerrin and Riggin's and Gregory's books to September 1st. Send us $1.50 on new or renewing sub. before Sept. 1st and get *free* one copy each of Riggin's and Gregory's books, both advertised in this paper. Or send us $4.50 on *new* subscriptions before Sept. 1st and get, *free* of charge, one copy of the Biography of McFerrin, 448 pages.

Rev. V. V. Harlan raised last Saturday at Prairie Grove $125, subscription, for Central Collegiate Institute. The night before the same congregation subscribed $1,005 for Prairie Grove Institute, which is the High School for Fayetteville District. We thought Bro. H. ought to skip *that* congregation for *that* time, but he agrees to nothing of that sort, and would be hurt, if he failed any where at any time to take a collection. His soul is in his work, and when his work has been crowned with success he'll shout Hallelujah! Look out for Harlan; he's coming to—take a collection.

THOUGHTS ON DOCTRINAL AND PRACTICAL SUBJECTS.

"For he hath made him, who knew no sin, a sin offering for us, that we might be made the righteous people of God through him." 2 Cor. v, 21. *Wesley's Testament.*

These words are spoken by Paul as descriptive of Christ in his Mediatorial relations to God and man. Christ is a compound being—Divine, human and Messianic. As the "only begotten Son of God," he is Divine, and equal with the Father. In his human nature he is *Jesus*, the Son of Mary—*the Virgin*. His Messianic character includes all that is contained in the official title *Christ*, in which he fills the offices of Prophet, Priest, and King, in the work of human salvation.

Now, keeping this description of Christ in view let us consider what St. Paul affirms of him. He says,

I. *He knew no sin.* 1. This is true of his *Divine nature*. Being in this sense infinitely pure and holy He cannot look upon sin with allowance. Even the heavens are impure in his sight, and his angels he charges with folly. But, the word "*know*" is taken in the sense of *approve*, as well as to be connected with, or to have knowledge of. Then in this sense He did not, and does not, approve of sin in His decrees of foreordinations permission. Providence, or in any manner whatever. As God he forbad the commission of sin under the strongest penalty known to the law; and He now wages an eternal war against it, that it may be destroyed in all His dominions.

2. *He knew no sin in his human nature.* But here some man has said, "How can he be clean"—that is, free from sin—"that is born of women?" And there are none such of all men "naturally engendered of the offspring of Adam." All such are "very far gone from original righteousness." But Christ's human nature was not thus *naturally engendered*, and hence was not defiled by human depravity, or original sin. God the Father, in preparing a body for His Son, stepped out of the line of human generation by causing the Holy Ghost to come upon the Virgin Mary, and the power of the Highest to overshadow her, so that that holy thing born of her was called the Son of God. Luke i:35 Here let it be observed that the moral taint of depravity is not derived from the mother but from the father. The mother, like the earth, is a seed receptacle, and furnishes support and physical nourishment to the foetus, but does not impart any moral quality to it. The qualities, or properties, of fruits and vegetables do not come from the earth but from the nature of the *seeds* planted in the earth. Hence we can see that, as Christ's human nature was the production of the Holy Ghost, though born of the Virgin Mary, naturally depraved as other women, was free from all taint of sin.

3. *He knew no sin in His Messianic offices.* As prophet, priest and king, there was no guile found in His mouth. There was no infraction of the moral law found in His life. He was absolutely without fault before His friends—His enemies—and His judge. Pilate said, "I find no fault in him." Therefore, the conclusion is, He was, in all respects, "holy, harmless, undefiled, separate from sinners and made higher than the heavens"—in his exaltation to the right hand of the Father to intercede for sinners.

II. St. Paul says this pure and holy Jesus *was made a sin offering for us.* This refers to his atonement made by the shedding of His blood for us; wherein He died for us, the just for the unjust, that He might bring us to God. On the all important subject of the atonement we must be careful to avoid the errors of Calvinism on the one hand, and Socinianism on the other. Our second and twentieth Articles teach that the Divine Christ, "very God and very man, who truly suffered, was crucified, dead and buried, to reconcile his Father to us, and to be a sacrifice for all the sins of the world, both original and actual;" and thereby making salvation possible to all men and actually consummated to all who seek for it through Christ. *See Summer's Systematic Theo.* Therefore the atonement of Christ was vicarious—sacrificial—and, being of infinite merit, *satisfactory* to Divine justice for the *sins of the whole world.* Then comes—

III. *The object of his sin offering for us.* It was, in the words of St. Paul, "that we might *be made* the righteous people of God through him." Now the thoughtful reader will learn from this declaration that man cannot *make himself* righteous. Neither can the priest, by baptism and absolution, make him righteous. No more can your pastor, or your Christian parents, or any created power on earth or in heaven. God only can do it.

1. Man is made righteous by *imputation*—in justification by faith in Christ. It is God that justifieth. It is a work done for a penitent sinner by the power of God, through the merits of Christ, and on the condition of faith; hence, to him that worketh not but believeth on him that justifieth the ungodly, *his faith* is accounted, that is, *imputed*, for righteousness. He is now a pardoned sinner and enjoys peace with God.

2. Man is made righteous, further, by *implantation*. Concomitant with justification is the great work of regeneration. This is a work wrought in us by the power of the Holy Ghost by which man's nature is changed, so that he becomes a new creature, is born of God, and thereby constituted a son of God—and is assured of it by the withess of the Spirit. He is converted—saved from the guilt—condemnation—and power—reigning power—of sin. This is a perfect work in itself, but it is not perfect salvation. Hence we have,

3. *Entire sanctification* by the refining and purifying agency of the Holy Ghost. This *destroys the carnal mind*, saving the children of God from all evil passions, desires, and tempers; and fills the soul with perfect love. This is perfect salvation from all sin in this life. Thank the Lord for it. T. L. BOSWELL.

IN BAD TASTE.

DEAR BRO. BENNETT:—A communication appeared in your issue of July 21st that ought to have gone to the waste basket. A man who has the temerity of Bro R. S. Deener ought to be strong enough to stand such treatment. But whether he has strength to stand it or not, he ought to have to endure something worse. He richly deserves a castigation, that he can never forget. The idea of a boy setting himself up in judgment upon a man who probably was preaching when he was born, and that man, Dr. Withers. "O shame where is thy blush!"

It is a great pity that when God put his hand upon Brother Withers and said "go thou and preach the kingdom of God," this young Solomon had not come forth from his obscurity and given the Omniscient the information, that he was unconverted.

It is peculiarly unfortunate that when the question, "have you faith in Christ?" was asked when young Withers was admitted into full connection, that this oracle had not stood up and gravely informed him, that he was "yet in the gall of bitterness and in the bond of iniquity." Had he done so, it might have prevented an unconverted man from being the instrument in the conversion of so many souls. It has been said "old men for counsel, young men for war," but it is very unfortunate when the young man makes war on the counselor. Let him turn his arms on the enemy, or if he must fight, let him turn his batteries on some young man. If he is bound to antagonize the second blessing theory, let him attack Hill or Freeman. But when the hoary heads appear, let him rise up and lift his hat. J. R. MOORE.

THAT $1,000 PROPOSITION.

EDITOR METHODIST—Your readers have a right to know what has become of the proposition made by Rev. W. A. Forbes and accepted by myself more than a year ago. It is *due* myself and the cause of truth, that they *should* know the facts in the case. Within the last few weeks I was looking over some correspondence that had been stored away during my protracted sickness in the winter and spring. Among the letters, which then came under my eye for the first time, was one from Rev. Dr. Hemphill, of Louisville, my referee on the committee to pass upon the proposition of Mr. Forbes. In that letter was a statement, quoted by Dr. Hemphill as having been made to him by Dr. Varden, the referee of Mr. Forbes, at which I was amazed. That statement was as follows:

"Dr. Varden writes me, under date of Jan. 5, that Dr. Forbes states there was no understanding between us (Forbes and Kennedy) that the passages would not be produced until the third party was chosen."

Your readers need no help from me in seeing that a trial without a court is absurd, and therefore, that this statement of Mr. Forbes is a practical withdrawal of his proposition. If this be not the meaning of his act in obstructing the formation of the court, and he still stands [illegible] his proposition, I am ready, [illegible] have been for a year and more, to carry out my part of the contract and to receipt Mr. Forbes for his $1000. My referee has been waiting in Louisville for 15 months. We are ready at any time, "and a willin' and a waitin'." Fraternally,

A. R. KENNEDY.

Little Rock, July 19, 1888.

HARRISON DISTRICT CONFERENCE.

The twenty-first District Conference, for the Harrison District, Arkansas Conference, was held at Yellville, Ark., July 12-15, 1888. The Conference was called to order by Rev. P. B. Summers, the Presiding Elder, who presided with much dignity and love.

Nearly all of the traveling preachers were present. Every charge, except one, was represented. Committees were appointed and every interest of the church was carefully inquired into, by the Presiding Elder and members of the Conference. The reports show improvement in every interest of the church. The means of grace are being more extensively used by our people. Family worship is more generally practiced, and prayer and class meetings are means of grace, noted for their power and influence, in the upbuilding our Methodism. Revivals have prevailed in almost every charge, and our church has had a healthy growth. The reports show more than 150 conversions and accessions. Finances are in very good shape; about 50 per cent. has been paid. We have a respectable increase in Sunday-schools. Our Church Extension and Missionary interests were carefully looked after The cause of temperance received due attention, and a strong stand was taken in favor of prohibition. Our publishing interest was thoughtedly considered and THE ARKANSAS METHODIST was heartily indorsed. The meeting of the Womans Missionary Society, on the last night of the Conference was one of great interest to all. Our women, in the Harrison District, are doing a good work. The Lord is with them. At Yellville and at some other points in the District, the children are doing a good work. A collection of $125 was raised for the purpose of paying off the debt against our District parsonage. It is nearly paid now. C. C.

Johnson, Jas. Bratton, J. A. Dodson and B. B. Hudgins were elected delegates to the Annual Conference, with F. P. Kirkpatrict, G. W. Whitson and J. S. Pass alternates. It was resolved, that the Conference request the Bishop to return our Presiding Elder, P. B. Summers, to preside over the Harrison District another year. On motion it was adopted by the entire congregation. *We all love him.*

The business of the Conference was transacted with great respect and love one for another. Prominence was given 'o religious worship. The Holy Spirit attended the preaching, and God was with us in converting power. I left for home on Monday morning but the good work was still going on. We were sorry to give up Bro. J. B. Williams, who, because of bad health, is now in Texas. We pray that his health may improve. We received greetings from Rev. O. H. Tucker. We are sorry that Bro. Tucker could not be with us. The next session is to be at Mountain Home.

J. M. CANTRELL, Sec.

THE WATCHMAN.

THE EXPERIENCE OF DR. WITHERS. THE METHODIST of July 21 contains a criticism from the pen of Bro. Deener, which I think does Dr. Withers great injustice. While I am not able to endorse the views of Dr. Withers as contained in his writings on the "second blessing," I certainly sympathize with every effort to lead a higher and purer life. I see nothing in the experience of Dr. Withers, that comes in conflict with sound orthodox teaching. Dr. W. professes to have been converted many years ago, and there is nothing in his life that contradicts that profession. The intimation that Dr. W. brought on his affliction by the excessive use of stimulants is not correct. His sufferings were so great, that he had to resort to stimulants to obtain relief. He felt that he needed a higher consecration to enable him to endure the great trials that were upon him. He felt that God heard his prayer, and that in addition to the grace given, that there came physical deliverance; he could rest and sleep without stimulants.

While I cannot agree in everything with Dr. W. on this subject, I must speak a word in his defense. I have not written, because Dr. W. is not able to defend himself; for no man is more fully able to do this than he is, as some of us know who have crossed lances with him. I felt that the Dr. might regard it as too personal and delicate a matter for him to reply. I felt as it was known, that I entertain somewhat different views from the Dr. on this subject it might be appropriate for one to speak out in this manner. In avoiding one extreme there is no necessity for going to another extreme view. I can fully accept every fact stated by Dr. W. without accepting his terminology. Because a man may give the wrong name to a thing, it does not follow that the thing itself does not exist. I do not say, that the Dr. gave the wrong name to anything; for I am not discussing the main question. I simply mean to say, that God does certain things for us, and then we name them. If we fail to name them correctly, it does not destroy the fact. It is one thing to talk correct technical language and another to receive help in time of spiritual need. Our Lord will not suspend his favors upon our failure to define a theological term.

HORACE JEWELL.

NOTICE.

The Third Quarterly Conference for Carlisle circuit will be held to embrace the first Saturday and Sunday in Aug. —4 and 5—instead of the fourth Sunday of July as heretofore published. Change made to enable pastor to attend.

HORACE JEWELL, P. E.
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JOHN D. HAMMOND, President.

MEMPHIS DISTRICT CONFERENCE.

This body of Christian ministers and laymen met in the high and healthy town of LaGrange, Tenn., and held its sessions July 13–15. It was good to be there. Prominence was given to religious exercises. The preaching was all good, and some of it very good. The only discount I noticed was the want, for the most part, of an earnest presentation of the Bible doctrine of experimental holiness. There was no Bishop with us, but our Presiding Elder, Rev. W. T. Harris, D. D., filled the chair in a dignified, courteous and satisfactory manner. The investigation of the several pastoral charges indicated a healthy state of the church in the bounds of the District, and looking and praying for a gospel sweeping revival of religion, that sinners may be converted unto God.

Prof. Harrison was with us and represented McTyeire Institute, located at McKenzie, Tenn.; also Prof. Leak, president of Memphis District High School, located at Arlington, Tenn.; also Prof. Rice, of LaGrange Female College. These are all good schools, and deserve the patronage of our people, especially LaGrange. It is favorably located in a high, dry and healthy country, with ample accommodations. *Try it.*

T. L. BOSWELL.

PINE BLUFF DISTRICT CONFERENCE.

MR. EDITOR—I want to say a little about myself and much about the Pine Bluff District Conference I recently attended and had the honor of being a member.

At the last session of the Arkansas Annual Conference I was put on the roll as a superannuated preacher. I had anticipated that time and thought, if I lived to see it, it would be a sad day in my history; but it was sadder than I supposed it *could* be. The realization produced a feeling of destitution and worthlessness never felt before but it did not weaken my faith in God, or discount my love for the brethren. As I had done from boyhood, so I did in this distress—I called upon God, and He helped me. I located in Pine Bluff and sought employment to occupy my time and to make a support for myself and family, praying and believing that God would open the way, and He did. By the proper authority I was employed to take charge of the Old River Circuit, made vacant by the pastor leaving the work, ar his own election. That is all I want to say about myself, and I say that because I have friends who will be glad to know where I am and what I am doing.

The Conference met at Sheridan, Ark., on the 11th day of July, 1888, and was opened in due form. Some of the lay delegates are farmers, and some of them were kept at home because their crops were in the grass, and a few of the preachers remained at home; maybe their crops are in the grass, too. We hope all of them have valid excuses for non-attendance. The attendance was only tolerably good. At the proper time and in the right place, carefully and in detail every specification of District Conference was attended to. The plan upon which the work was done is, perhaps, the best we every saw; and if the Presiding Elder will permit it, we will strive to get it published for the benefit of those who may have less administrative ability than the Rev. T. H. Ware. From the reports, we concluded, that the majority of the preachers had been at work, and that the Master's cause was advancing. The preaching done by the members of the Conference was equal to any we have heard on similar occasions. We were blessed by the presence and labors of the Rev. C. C. Godden, P. E. of the Arkadelphia District, and Rev. V. V. Harlan and Prof. Millar, of Central Collegiate Institute. Bro. Harlan made an efficient speech and secured a good subscription to the College. He preached an able sermon, emphasizing the new birth as *absolutely* essential to salvation, and that good works were the natural fruit of the heart born of God. More than one hearer pronounced that sermon "pure gospel." Bro. Godden's presence was a benediction indeed. He visited the Conference in the interest of Church Extension, and his speech was pointed, convincing, grand. It made a deep impression upon us all, and we believe it will live and bring forth fruit to the glory of God. In the power and demonstration of the Holy Spirit he preached the Gospel of Christ. The subject was The Importance of Good Works. Doubtless Bro. Godden understands Arminian theology on the doctrine of good works, but he left the impression on some individuals, that he believed there was *saving* virtue in good works. O, the responsibility resting upon the ambassador of Christ! On the subject of education, Prof. Millar made a chaste, scholarly speech, and ably advocated the claims of Central Collegiate Institute to public patronage. His presence and speech will have a good result.

The Sabbath was a beautiful day, and by 9 o'clock a. m. the church was about filled by the Christians of Sheridan and the surrounding country. Under the influence of the Holy Spirit the love feast meeting was conducted, and all the time was occupied in witnessing for the Master and in singing the songs of Zion, and in praising the God of our salvation. It was good to be there! At 11 o'clock the P. E. preached from the parable of the Barren Fig Tree. Clearly and forcefully he discussed every point in the subject and closed the discourse by emphasizing the last clause—"After that thou shalt cut it down"—in a way that should have should have stirred every heart and influenced the life of every adult in that large audience. At the close of the sermon the Sacrament of the Lord's Supper was administered to a large number of the friends of Jesus, and great grace rested upon us all. It was, truly, a solemn and sweet communion service. And thus ended one of the most interesting District Conferences we ever attended.

Pine Bluff, Ark. J. LOVING.

Fort Smith District Conference, Pierce Camp Ground.

To Preachers and Delegates of the Fort Smith District: Our District Conference and Camp meeting will be held at same place and time, embracing the third (3rd) Sunday in August. As our Camp ground is a new one, we have as yet but few tents built there. Please write me on postal card, *at once*, at Greenwood, Ark., whether you can, or can not provide for yourselves while there. We want to know how many must be provided for. Ministerial brethren visiting us at that time will be provided for, and they are most cordially invited to come and help us. We will treat you well, work you well, and when you leave, let you go rejoicing. We want to have a glorious time. Your Brother in Christ,

W. R. GARDNER.

Greenwood, Ark., July 17.

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ARKANSAS METHODIST.

SATURDAY, JULY 28. 1888.

SUNDAY SCHOOL LESSON.

BY REV. JNO. W. BOSWELL.

Third Quarter. Lesson VI. Aug. 5, 1888.

Subject.—The Burnt Offering. Leviticus, I, 1-9.

HOME READINGS.

M. The Burnt Offering.....Lev. i, 1-9
Tu. The Meat Offering.....Lev. ii, 1-16
W. The Peace Offering.....Lev. iii, 1-17
Th. Christ the Sacrifice....Heb. ix, 11-28
F. Christ the High Priest....Heb. x, 19-39
Sa. Sacrifice of the Law.....Heb x, 1-18
Su. Christ Our Life.....I John i, 1-10

GOLDEN TEXT.—"The Lord hath laid on him the iniquity of us all."—Isa. LIII, 6th.

TOPICAL OUTLINE.—I. The Burnt Offering. Verses 1-19. II. The Teaching of the Lesson.

TIME.—The Tabernacle was set up the first day of the year 1490 B. C., and as the people left Sinai on the 20th of the second month the sacrifices were instituted between the two periods.

PLACE.—The host was still in the valley in front of Mount Sinai.

INTRODUCTION.

Our course of study for the past month has been confined to the book Exodus, so named because it gives a history of the departure of the Israelites from Egypt. For several weeks to come we will have lessons from the "Third Book of Moses" called Leviticus—"named from the Levites who had charge of the ceremonials described in the book." Moses is still the most conspicuous character in the history—for all the laws, judgments, institutions and methods of worship were communicated to the people through him. The expression, "the Lord spake unto Moses saying," frequently occurs in the book of Leviticus.

The people at the opening of our lesson, had been twelve months in the wilderness. Nine months had been spent in making preparation for formal and regular worship. The preparations were complete—the tabernacle is finished and dedicated, Aaron and his sons are consecrated and ready to execute the functions of their office. The presentation of offerings is now in order. How glad the people are, and with what joy the priests enter upon their solemn duties we may, and can only imagine. With God's presence always visible at the tabernacle, they are contented and ready to be obedient. Our lesson to-day contains the Lord's first instructions in reference to their offerings.

THE LESSON.

I. THE BURNT OFFERING. Verses 1-9. 1. "*The Lord called unto Moses—out of the tabernacle.*" The supposition is, if Moses was not already in the tabernacle, he came in at the call of God, and in the tabernacle received the messages from God, and the Lord appears to have spoken to him face to face as a man speaks to his friend.

2. *Speak unto——say—if any man of you bring an offering, &c.*" This is an instruction to be given directly to an individual—to one disposed to bring a sacrifice on account of individual sin. He might bring an offering or he might not—but, if his heart inclined him to bring one, he must bring such as the law recognizes as suitable, hence "*ye shall bring an offering of the cattle, even of the herd and of the flock.*" Only useful and domesticated animals, and such as were used for food, were allowed. This requirement excluded some very useful animals, horses, camels, asses, dogs and swine were also excluded. In cases of extreme poverty offerings were allowed to bring doves or pigeons.

3. On this verse three things are to be noted. "If the offering be a burnt sacrifice of the herd it shall be," (1). "a male without blemish"—without defect or superfluity—shall be neither dwarfed or sickly. Only the best would be accepted of the Lord. To give something imperfect, and therefore comparatively useless would indicate a blemish in the moral character of the offerer. (2). It should be offered of the man's "own voluntary will." Any other than a voluntary offering would be lacking in proper significance, and count for nothing so far as atoning for sin. (3). It must be offered "at the door of the tabernacle"—the place divinely appointed. In presenting it there he recognized God's house, and God's authority in instituting public worship.

4. "*He shall put his hands upon the head. &c.*" He comes as a sinner to make attonement with blood. Putting his hands upon the head of the animal signified his desire to get rid of his sins by transferring them to the victim whose life is now to be offered instead of his own. The act was accompanied with confession and prayer. "*And it shall be accepted — to make attonement*" This was the sinner's assurane of pardon. We are told that the "attonement" here means literally "covering." Not the sin, but the sinner is covered, (Peleubet) he secures protection through the blood—typically foreshadowing the safety offered to the world through the blood of Christ.

5. "*He shall kill the bullock*"—this indicates that in such sacrifices the offerer slew his own victim. In sacrifices of another character the priests only slew the animals, but in all cases the priests made disposition of the blood. Here they "sprinkled the blood round the altar"—literally, threw it all over the altar." (Todd.)

6—9. *He shall flay* (skin) *the burnt offering*," "*cut it into his pieces*," "*his inward parts and his legs he shall wash in water.* The skin belonged to the priests—it was their pay for services. They had no inheritance as all the other tribes in Israel had, and lived only on the offerings, certain parts of which they were authorized to take. The skinning had another object, viz: to lay the sacrifice open in search for blemishes. This also was the object in cutting it "into his pieces" (properly dividing it) and washing his inwards and legs." So, in coming to God through Christ, we bring our hearts which are to be laid open "before the Lord" with earnest desire that God may search it and show us all evil. If I regard iniquity in my heart the Lord will not hear."

All this done by the offerer the priests stirred up the fire, which was never allowed to go out—laid the wood upon the fire, placed the different parts of the animal in order upon the wood, and the sacrifice was consumed. Thus, everything connected with the whole transactions was according to method, which should always be observed in celebrating public worship. God is not the author of confusion. "Let everything be done decently and in order.

As the flames ascended consuming the victim—thus expressing man's desire to be purified,—the sacrifice was accepted, and it was pleasing to God, "a sweet savor unto the Lord." God delights in all acts on man's part that indicate his desire and purpose to be cleansed from the polution and saved from the dominion of sin.

II. TEACHINGS OF THE LESSON.—1. There is no virtue in the blood of beasts, no power in it to cleanse from sin; but St. Paul says, "almost all things are by the law purged with blood, and without shedding of blood is no remission." Divine law required blood, not as an actual purifying agent, but as typical of the blood of Jesus, "the Lamb of God that taketh away the sin of the world." His blood cleanseth us from all sin. The idea of attonement through blood obtained at an early period—whether by God's revelation or as a rational conclusion of the human mind is not certain; but, as far back as Abel men called on the name of the Lord and offered animal sacrifices. They were all typical of of the blood of Christ.

2. Animal sacrifices are not now required. "Christ is the end of the law," and "now *once* in the end of the world (the last dispensation) hath he put away sin by the sacrifice of himself." But, man must come to God. He will not be forced to come. The act must be voluntary, and in coming he must "present his body a living sacrifice," "without blemish," "holy, acceptable unto God which is his reasonable service."

3. The lesson teaches that God hath a regular instituted method of access to his presence, and a regular form of religious service, and that all forms, as far as possible were to be observed. So it is under the Gospel. The method of access is not dificult—it is simply by prayer in the name of Jesus Christ our Lord. No burdens are imposed—nothing cumbrous or inconvenient are demanded. Indeed, no ritual is provided. Every congregation or church may adopt its own methods. Large liberty is allowed—only there must be decency and order, and worship must be "in spirit and in truth.

4. Nothing so pleased God under the Mosaic law as a voluntary sacrifice accompanied by prayer and confession. The odor was sweet. God was always present and ready to accept. So now, under the Gospel nothing is so acceptable as a broken heart and a contrite spirit accompanied by the confessions and prayers of the penitent soul. It heard and accepted if the prayer is nothing more than, "God be merciful to me a sinner." Anywhere, everywhere God will hear and bless, but above all places he loves to be praised, and called upon in the assembly of the saints.

QUESTIONS.

INTRODUCTORY:—By whom was the book of Leviticus written? What does it contain? What time is embraced in the time recorded in the book? Ans. A little more than a month.

Where was the tabernacle dedicated? (See the last lesson.)

With what does the book of Leviticus open?

I. How did God communicate with Moses? (See verse 1st.)

What kind of an offering is here referred to? From what was the offering to be taken? Why not offer as a sacrifice a wild beast?

What kind of an offering did God require, (1) As to its perfection? (2) As to its value.

Was it to be a free will offering? Where was it to be offered in sacrifice? Why was the offerer to lay his hand on is head?

What does attonement mean? What was to be done with the flesh? What was to be done with the blood? How were the priests to place the sacrifice on the altar?

What did the burnt offering represent?

II. What do we know about the origin of bloody sacrifices?

What account have we of them in the Bible? How many kinds of sacrifices did the Jews have? Ans. Five. They were divided into two classes. (1). Sacrifices of expiation. (2). Sacrifices of thank-giving.

Do the sacrifices of the law imply that man is a sinner? How do they typify the way of access to God?

Can man approach God without a sacrifice of some kind?

Whom did the sacrifices of the law point out? How was Christ made a sacrifice for us? Did he die for all men? Will all men therefore be saved? Why will not all men be saved? What are the conditions of salvation?

What are we exhorted to do in Romans xii, 1st? What does this mean?

The Israelites offered animals in sacrifice, what do we offer?

The Israelites offered willingly; do we?

QUARTERLY MEETINGS.

MONTICELLO DIST. — THIRD ROUND.
H. D. McKinnon, P. E.

Palestine circuit at Spring Hill.	"	28-29
Lacy circuit at Ozmant's school house	July	21-22.
Hamburg Station	Aug.	4-5
Selma circuit at Star City	"	11-12
Monticello station	"	18-19
Bartholomew circuit at Keener camp ground Aug. 25-26.		
Hamburg circuit	Sept.	1-2
Lake Village	"	8-9
Arkansas City	Sept	15-16

SEARCY DISTRICT—THIRD ROUND.
J. M. Talkington, P. E.

El Paso cir., at Viola	do	28-29
Beebe and West Point sta.,	Aug.	4-5
Auvergne station	do	11-12
Weldon cir., at Weldon	do	11-12
Augusta station	do	18-19
Union and Revels sta., at The Point	do	18-19
Jacksonville cir., at Concord	do	25-26
Searcy cir., at Marvin Chapel	do	25-26
Kentucky Valley cir., at Hammons	Sept.	1-2

The District Conference will convene at West Point on Thursday, August 2nd at 9 o'clock a.m. The opening sermon will be preached on Wednesday night before by the Rev. H. M. Cryer. The Recording Stewards will please see that the Quarterly Conference Journals are present for inspection. A Sunday School Conference will be held during the session of the District Conference. A suitable programme will be furnished in due time.

JONESBORO DIST.—THIRD ROUND
M. M. Smith, P. E.

Marion circuit	do	28-29
Jonesboro circuit	Aug.	4-5
Harrisburgh circuit	do	11-12
Vanndale station	do	18-19
Wynne circuit	do	25-26
Buffalo Island circuit	Sep.	1-2
Big Lake miss	do	8-9
Chickasawba circuit	do	15-16
Osceola circuit	do	22-23

HARRISON DIST.—THIRD ROUND
P. B. Summers, P. E,

Bellefonte cir	do	25
Carrollton circuit	do	28-29
Berryville circuit	Aug.	4-5
Kings River circuit	do	8
Eureka Springs sta	do	11-12

HELENA DISTRICT—3RD ROUND.
Frank Ritter, P. E.

Marianna station	July	28-29
De View circuit	Aug.	1
Forrest City station	do	4-5
Taylor's Creek circuit	do	8
Helena station	do	11-12
La Grange circuit	do	13
Holly Grove circuit	do	14-15
Brinkley and Clarendon	do	18-19
Brinkley mission	do	21
Forrest City circuit	do	23
Spring Creek circuit	do	25-26
Wheatly circuit	do	29
Cypress Ridge circuit	Sept.	11
Howell circuit	do	18

FAYETTEVILL DIST. THIRD ROUND.
In Part.
Jas. A. Peebles, P. E.

Centre Point	do	28-29
Huntsville	Aug	4-5
Kingston	do	8
Goshen	do	11-12
Illinois	do	18-19
Cincinnati	do	21-22
Bloomfield	do	25-26

BATESVILLE DIST.—THIRD ROUND.
Henry T. Gregory, P. E.

Bethesda circuit	do	28-29
Newburg circuit	Aug.	4-5
Salem circuit	do	11-12
Mammoth Springs mission	do	18-19
State Line mission	do	24-25

DARDANELLE DIST.—THIRD ROUND.
G. W. Boyls, P. E.

Danville circuit	do	24-25
Walnut Tree	do	28-28
Rover circuit	July	31
August 1.		
Gravelly Hill	Aug.	4-5
Dardanelle circuit	do	8-9

NEWPORT DIST.—THIRD ROUND.
Geo. M. Hill, P. E.

Walnut Ridge	do	28-20
Corning	August	4-5
Smithville	do	11-12
Calamine	do	18-19
Shiloh	do	25-26
Lorado	Sept.	1-2
Siloam	do	8-9

ARKADELPHIA DIST —THIRD ROUND
C. C. Godden, P. E.

Mt. Ida	Aug.	1
Crystal Springs and Princeton.	do	4-5

WASHINGTON DIST.-THIRD ROUND.
J. H. Riggin, P. E.

Prescott	do	23
Centre Point, Mineral Springs	do	28-29
Dallas, Olive	Aug.	4-5
Cove, Wesley's ch	do	11-12
Lockesburg, Wright's ch	do	18-19
Missouri miss. New Hope	do	25-26
Washington	Sep	1-2
Hope	do	8-9
Chapel Hill	do	15-16

MORRILTON DIST.—THIRD ROUND.
George W. Hill, P. E.

Bee Branch circuit	do	24
Oppelo circuit	do	28-29
Clinton circuit	Aug.	4-5
Perryville circuit	do	11-12
Quitman station	do	18-19
Mount Vernon circuit	do	22
Quitman circuit	do	25-26

PINE BLUFF DIST.—THIRD ROUND.
Thos. H. Ware, P. E

Pastoria circuit	do	28-29
Lehi circuit	Aug.	4-5
Redfield circuit	do	11-12
Auburn circuit	do	18-19
New Edingburg circuit	do	25-26
White River circuit	Sept.	1-2
De Witt circuit	do	8-9
Stuttgart circuit	do	15-16

District Conference will convene at Sheridan, Wednesday, July 11, at 8:30 o'clock a. m. Opening sermon at 8:30 p. m. by Rev C. B. Brinkley.

CAMDEN DISTRICT—THIRD ROUND.
J. J. Jenkins, P. E.

Atlanta at Wesley's Chapel	do	21-22
Lapile at Hillsboro	do	28-29
Bearden miss, Harmony Grove	Aug	4-5
Fordyce Station	do	4-5
Hampton at Shiloh	do	7
Camden station	do	11-12
Ouachita	do	18-19
Camden circuit	do	18-19
Carolina	do	21
Buckner	do	22
Stephens at Magnesia Springs.	do	25-26

FORT SMITH DISTRICT—3RD ROUND
Sidney H. Babcock, P. E.
In Part.

Paris and Roseville	do	28-29
Magazine circuit	July	31
and August 1.		
Charleston circuit	Aug.	4-5
Hackett City circuit	do	11-12

CLARKSVILLE DIST.—THIRD ROUND
I. L. Burrow, P. E.

Lamar ct., at Lamar	do	28-29
Dyer ct., at Shiloh	Aug.	4-5
Altus ct., at Hartman	do	10
Ozan ct., at Mt. Zion	do	11-12
Parthenon miss. Gaither Cove	do	11-12

LITTLE ROCK DIST. THIRD ROUND,
In Part.
Horace Jewell, P. E.

First Church	July	14-15
Fifteenth and Center	do	14-15
Des Arc	do	21-22
Carlisle	do	28-29

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ARKANSAS METHODIST.

SATURDAY, JULY 28 1888.

OBITUARIES.

☞We have many obituaries on file; they will appear in the order received.

BEARD.—Mrs. Edna Beard (nee Grant) was born June 18, 1870 and died Dec. 28, 1887. Sister Beard was a truly good woman, loved by all who knew her and especially dear to the grandparents with whom she lived until her marriage in 1886. She joined the church in 1884 while Bro. C. M. Keith was her pastor, though she never professed religion until 1886 at Keener camp ground. She was ready to die and on her death bed exhorted her husband and friends to meet her in heaven. She was a faithful, efficient Christian worker and God hath rewarded her according as she deserved. God grant that this grievous affliction may prove a blessing even in this life. "For whom the Lord loveth He chasteneth and scourgeth every son whom he receiveth.

H. D. McKinnon.

CALDWELL.—Brother Joseph Caldwell was born in S. C. July 20, 1806, and moved to Franklin Co., Tenn., when a boy and was married to Priscilla Cook, Oct. 27, 1831, and professed faith in Christ and joined the M. E. Church, South in 1838; moved to Craighead Co., Ark. over 40 years ago and put his letter into the M. E. Church, South. He was a man of many stirling traits of character and noble impulses. He loved his church and was a true friend to his preacher. He was industrious, sober discreet and a man of fewer faults than you seldom see in this world. He was a good neighbor, a good citizen, a good father, a good husband. He lived for God and died trusting in Jesus on May 18, 1888, aged about 82 years. He left a host of friends, three children and an aged companion and several relatives to mourn their loss. Although he is gone his works and influence will do good in the country for years to come. May God bless his bereaved wife and children and grandchildren.

R. N. Gambill.

KITE.—Mrs. Mattie Kite, wife of James Kite and daughter of W. A. and K. M. Caruth was born July 10, 1870; and was converted and joined the M. E. Church, South, in the year 1884; and was married to James Kite January 2, 1887; and departed this life June 13, 1888. She was a devoted Christian. Her life was short, and her work was soon done; but she did her part faithfully and truly, and when the Master called she was ready. May the good Lord bless the father and mother and the young husband.

J. A. Biggs.

AYCOCK.—Mrs. Lillian Aycock was born Jan. 27, 1860, and died at the residence of her father, Mr. J. S. Maybury in Prairie Co., Ark., Apr. 14, 1888; married Jany. 15, 1882 to C. C Aycock; converted at the age of nine years, joined the M. E. Church, South, and until grown was a very consistent Christian; but being throw withn careless, unchristian associates became lukewarm which only lasted for a short time, when she became an earnest, firm, working Christian, consecrated herself wholly to the Master's service. She was of a religious Methodist family, being the granddaughter of the Rev. E. F. English, formerly of the Tennessee Conference. As a child none could have been more affectionate; as a friend firm and trusting; and a wife and mother loving with an intensity seldom found. She was the mother of two children, who preceded her to the glory land. She was of that ardent temperament that made her love with the deepest intensity. Nothing lessened it. When she gave it it was for always; the adversity and persecution of its subjects only added to its strength. So she loved her Savior and to the end gave her entire trust to Him. Now she is resting with him, united with her little babes, never, never to be separated again. She is safely housed with our Savior. God help her bereaved, widowed husband and weeping parents and brothers to trust her God. He will keep you safe; He will comfort you and finally deliver her again to you to part no more forever. Anxiously she is waiting and watching for you. Dear friends be faithful. Your Lilly is only transplanted to the Paradise of God. He wanted her. Heaven needed her, and there she is blooming to-day in all her lovliness and purity. W. R. G.

Christian Advocate, N. C. Christian Advocate and Des Arc Citizen please

LEONARD.—Bro. James L. Leonard was born in Georgia, Feb. 4, 1832; was converted in early life and joined the M. E. Church, South, in which he lived a consistent member until the day of his death, which occurred March 4, 1888. While yet in Georgia he was married to Miss Williford Caroline Cappy. He moved to Arkansas in 1869, and settled in Baxter co., and in 1875 he moved to Mountain Home, and made this place his home the remainder of his life. He was an honored citizen, a successful merchant and a faithful member of the M. E. Church, South,—always ready to bear his part in all the work and expense of the church. He was a liberal supporter of of Gospel and true friend to society. He was truly a Christian gentleman and as such he gained the good will of all who knew him. It was my privilige to be his pastor in 1882-3, and I found him always at his post ready to discharge his duty. He was one of those firm, well balanced men that we could rely on at all times. His disease was that of the kidneys and heart, and hence he lingered a long time; but as he came near to death's door he became stronger in the faith of the Gospel of the Son of God. In his latter days he was very solicitous about the spiritual welfare of his children, he talked to each one of them personally and advised them how he wanted them to live, and requested each one of them to meet him in heaven. He leaves a wife and five children to mourn their loss. May each one of the relatives endeavor to meet him in the bright world of everlasting life.

J. E. Dunnaway.

INGRAM—Mrs. Martha A. Ingram, (*nee* Young) was born in Alabama, but moved in infancy with her parents to Mississippi. In November, 1855, she was married to Bro. J. L. Ingram, who still lives. In 1866, under the ministry of Rev. John Moss, she professed religion, and united with the Methodist Church. Several years ago, she with her family came to Arkansas, where she has since lived, loved of all who knew her. For three years before her death she was the subject of much affliction, during which she was ever patient and trusting.

On June 6, 1888, at the home of her brother; in Hot Springs, Ark., where she had gone to renew her health, she died in perfect peace. Sister Ingram's religion was to her a reality. It was manifest in every day life. In the performance of the duties imposed upon her by the church she was faithful and untiring, sometimes to a much greater extent than was best for wasting body and failing strength. For her death had no sting. It found her ready, with but one request lingering in the heart, and that was. the necesity for breaking the family ties, which bound her to earth. When however the hour came, faith swept beyond the cloud, pressed its way on to the Cross and in perfect triumph, committed all to the watchful care of her Heavenly Father, and in holy delight entered the rolling waters, and was lost to sight. A devoted husband, two affectionate sons and two loving daughters survive to weep at the new grave. May God in his goodness preserve each of them to life eternal. J. Marshall Dempsey.

Forrest City, Ark., June 15, 1888.

(Nashville Christian Advocate please copy.)

SLAUGHTER—Dr. Wyatt Slaughter was born in Pitt county, North Carolina February 23, 1826; Died at Fort Smith, Ark., June 9, 1888. At an early age he removed with his parents to Tipton county, Tenn. Deceased was happily married July 7, 1847, to Mary A. Fleming of Chapel Hill, Tenn. This union was blessed with a family of ten children, six of whom died in infancy, while the other four grew up to mature years and live to mourn with their mother their irreparable loss.

He was converted at Clopton camp ground about the year 1844, joined the Methodist Church, South, in which he remained until God took him to his home in the skies.

From boyhood he showed a fondness and a fitness for the study and practice of medicine, and about the year 1853 gave himself wholly to that work. The different theories of disease and the various schools of medicine before him he adopted the Eclectic system as the most practical, reasonable and satisfactory; and least attended with bad results to the patient in reaching the desired end. He attended the Botanico-Medical College at Memphis, in the years '53 and '56 and graduated in 1856. But he studied men as well as text books; effects as well as compounds; temperaments as well as age; symptoms as well as remedies; peculiarities as well as their names;—and multiplied thousands both in Tennesee and Arkansas will testify as to his skill in curing disease and relieving human suffering. He spent the larger part of his useful life in Tipton county, Tennessee, where he settled down to the constant practice of his chosen profession and in which community he remained twenty-five years, enjoying a practice during this long period, exceeding many and exceeded by none. About this time his health began to fail. The pulmonary trouble which ended his life began its slow, wasting processes. Hoping to improve his health and prolong his life, he removed to Beebe, Ark., where he remained a year and a half, from thence to Fayettville, remaining a year, and finally to Fort Smith, where with much improved health he pursued his calling having the esteem and love and confidence of all who knew him. It is commonly believed that the number of his friends was limited only by his acquaintance. The secret of all and the explanation is that he was a Christian. He trusted in God. He was the confidential friend of his pastor. He loved the house of God, but by reason of his affliction was not permitted to meet with the people of God for worship but once during the last fifteen months of his earthly life. This was the dedicatory service, by Bishop Galoway, of Central Church, which he had helped to erect—his last work for the Lord. and when he was dead the funeral procession halted at the church that his precious body might rest awhile in the beautiful temple which he loved so well, that we might tell of his many virtues, weep with the bereaved family, pray and sing and contemplate the rest which remains for the people of God. We then bore our departed friend to the city cemetery and laid him down to sleep in the full hope of a glorious resurrection; and the large concourse of people both at the church and grave testified how well and how extensively he was loved. He groaned and travailed in pain, desiring to depart and be with Christ. In the midst of our sorrow we thaunk God that the prisoner is released, lightened of his fleshy load; where the weary are at rest he is gathed into God.

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Rest from thy loved employ,
The battle fought the victory won,
Enter thy Master's joy.

J. L. Massey.

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ARKANSAS METHODIST.

SATURDAY, JULY 28, 1888.

Entered at the Post-Office at Little Rock, Arkansas, as second-class mail matter.

D. E. Jones Co , German Millet.

The Bureau of Immigration request that every subscriber in the State and any other Arkansian receiving this paper, write upon it the name and postoffice address of the sender, and mail it to some person outside of the State.

ANNOUNCEMENTS.

For Congress---Third District.

We are authorized to announce T. C. McRAE, of Nevada, as a candidate for congress from the Third Congressional district, subject to the action of the district democratic convention.

CURRENT NEWS.

PREPARED BY

J. B. SUTTLER.

THE STATE.

Work on the railroad from Texarkana to Fort Smith will begin August 1st.——The enterprising town of Huntington had the laying of corner stone for a handsome Methodist Church on the 22d inst.——*Just now* the Sunday law seems to be fairly well obeyed in Little Rock.——The Helena World is exercised over the first Sunday game of base ball in that city, and at the same time clamors for a park wherein Summer Opera, &c. may be held.——Clarksville Herald is to become a daily. We fear this is a case of precocious development.——Hot Springs News has been reduced in size.——P. D. Armour has established a warehouse at Helena. Bro. Branson omitted Sunday morning service at Augusta on the 15th on account of the great heat; those Augusta people will have to move to Little Rock.——Conway Log Cabin very correctly says that it is the men with the dinner buckets, who make a city and urges the citizens to accept an offer made them to establish a wagon factory there if half the capital can be raised there.——The Newport News cries out lustily at the alleged failure of Prohibition in that town, which is evidently not an unpleasant idea to the News men—possibly the wish is father to the thought.——W. L. Harris of Newport shipped to St. Louis in two weeks 1,000 crates of cantaloupes and so the good work goes on.——There is a fine pecan grove of 75 trees near Arkadelphia loaded with nuts, that will be a profitable grove to its owner.——Good corn crops are reported from every direction; now with good cotton crops we may look for improvement this fall. May the hope be realized.——

Sow turnips the 25th of July
Whether the weather be wet or dry;
But now alas! the day is past,
For all farmers who've not been fast.

Business men of Springdale have organized a fruit growers' and shippers' association.——Fort Smith held a meeting to discuss important matters in connection with railroad propositions from the 'Frisco, Mo. Pacific and Dardanelle railroads.——A banana tree is said to bear fruit at Fort Smith. Capt. Wm. Black of Brinkley is said to be negotiating sale of his Brinkley and Helena R. R. of which 15 miles is now built to the L. A. and Mo. R. R. projected from Brinkley to Alexandria, La.

THE NATION.

Hon. Melville W. Fuller of Illinois, was last week confirmed as Chief Justice of the U. S. by a vote of 41 to 20, with several absent Senators paired. So that after all the delay in the case it is evident that very little objection could be urged to Mr. Cleveland's nominee, as 10 Republican Senators voted for his confermation. It is said that Senator Edmonds led the opposition, and as he is an unbending partisan, it is likely that party prejudice had more to do with the delay than ought else.——A terrific rain storm inundated Wheeling, West Virginia and St. Clairsville, O., destroying many people and thousands of dollars worth of property. Truly we have been wonderfully blessed here in Arkansas.——The Prison Reform Association has lately held a very interesting session. It is quite evident that a strong sentiment is risup all over the land against the use of convict labor in competition with free labor. It is only a question of time, when the whole people will come to the idea held by this writer for many years, that the proper place for convicts is in building great public highways; they would in that way pay the State for their support, be out of the line of competition with skilled labor, and be doing a grand service to this great country, which with all its greatness has the worst public roads in the world.——The Mills Tariff Bill on last Saturday passed the House by a vote of 162 to 149, a majority of 13 for the bill. Three Democrats voted with the Republicans, two Republicans and four Independents voted with the Democrats. The few members absent were paired, so that there was no dodging but a full expression of opinion. It was a great victory for Mr. Cleveland, Mr. Mills and the tariff reformers. Of course it is not expected that the bill will pass the Senate now, but it has made up the record, defined the issue between the Democratic platform of a "tariff for revenue" and the Republican platform of a "tariff for protection" and the two parties will go to the country in the present campaign with no uncertainty as to the future. In the event of Democratic success the Mills bill will tell what they will do, and in the event of Republican success, the Internal Revenue will go and the Import taxes left as they are.——It is said that the Republican attitude towards whisky and tobacco taxes is making many votes for the Prohibitionists in some of the Northern States.

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It will Cure the Most Obstinate Cases.

As an ALTERATIVE, it cleanses the system and relieves bilious disorders.
As a TONIC it gives tone and strength.

TRY IT.

Proprietors have many letters testifying to the merits of this valuable remedy.

In MALARIAL DISTRICTS every family should have it in the house, always ready for use.

Price per bottle, $1; 6 bottles, $5. For sale by druggists and general merchants.

Friends of Central Collegiate Institute

Are requested to send on postal cards, the names and address of all persons likely to attend school this year. No young man or woman living in Arkansas need leave native state for an education, when such advantages are offered at C. C. I.

Every Southern Methodist in Arkansas has an interest in the success of this College and should feel that he is an authorized agent to direct the youth of his acquaintance to it.

Further, we are making an effort to build up a good library and we ask every friend to send us a book—almost any book, old or new, will be of value. Send them before Sept. if possible. Catalogs are ready and will be sent to all who apply. Address,

Altus, Ark. A. C. MILLAR, Pres.

Are you busy? Are you making money? If so, stick to it, you are fortunate. If you are not, then our advice is that you write at once to B. F. Johnson & Co., 1009 Main St., Richmond, Va. They can show you how to enter quickly upon a profitable work.

DEATH OF MRS. CAMP.

DEAR BRO.—We are in deep grief. My wife's mother, Mrs. S. E. Camp, died last night. Pray for us, a good, noble, true, Christian, womanly woman has gone from us. The Temperance cause has lost a true friend, and one of its most thoughtful and prudent workers, and the church a warm supporter. She was a member of the C. P. Church.

Yours, JAS. F. JERNIGAN.
Walnut Ridge, Ark., July 18.

THE CHURCH.

A Common Sense View. A Logical Dissecting of False Theories.

The Foundation Stone of Prelatical, Hierarchical and Baptistical Succession Demolished with the Gospel Scalpel most Logically Applied.

By C. H. Gregory, of the White River Conference of the M. E. Church, South. 72 pages, paper covers; price by mail, single copies, 15 cents each. Very liberal discount to preachers, given on application to the author at Jonesboro, Ark., or to the Arkansas Methodist, Liittle Rock, Ark.

Notice of Confirmation of Tax Titles.

All persons who can set up any right to the lands named below and purchased at sales for taxes, in consequence of any informality, or irregularity, or illegality, connected with such sales, are notified to show cause at the April Term, A. D. 1889, of the Pulaski County Chancery Court of Arkansas, which begins in the city of Little Rock, on the first Monday in April, 1889, why said sale should not be confirmed. The description of said lands, the authority under which the sales took place, the price at which each tract was bought, and the nature of the title by which it is held, are as follows, to-wit:

Lots 8, 9 and 10, Block 17, amount $40.65. Lot 4, Block 293, $26 20. Lot 9, Block 318, $3.94. Lots 1, 2, 3, 4 and 5, Block 319, $5.21. Fr'l pt. West of West boundary line of Lots 7, 8, 9, 10, 11 and 12, in Block 348, $1.26. All forfeited for nonpayment of taxes of 1885. N. 1-2 Lots 4, 5 and 6, Block 155, amount $11.96. Forfeited for nonpayment of taxes of 1884 and 1885, and Lot 12, Block 309, amount $38.94, forfeited for nonpayment of taxes for 1884. All said lands being in the city of Little Rock, Pulaski County, Arkansas, and not being redeemed, were duly certified to the Commissioner of State Lands, of the State of Arkansas, and by him conveyed to the undersigned purchaser on the 1st day of May, 1888, for the amounts named. Also 4-6 of Lot 4, Block 3, in Pope's Addition, amount $3.21, and Lot 4, Block 3 in Centennial Addition, $1.82. All in said city of Little Rock, and each forfeited for nonpayment of taxes of 1885, and not being redeemed were duly certified to the Commissioner of State Lands, and by him conveyed to purchaser on the 1st day of May, 1888, for the sums named. Also Lot 8, Block 36, in town of Argenta, amount $1.82, and Lot 3 in Block 9, in Chudwin's Addition, $2.21. All in Pulaski County, and each forfeited for nonpayment of taxes of 1885, and not being redeemed were duly certified to said Commissioner of State Lands, and by him conveyed to said purchaser on the 1st day of May, 1888, for the amounts named. Also N. of A. R. Fr'l S. 1-2 Section Ten. 1, N. R. 11 W. 55-88 acres in Pulaski County, Ark, amount $69.85, forfeited for nonpayment of taxes of 1877, and not being redeemed was duly certified to said Commissioner of State Lands, and conveyed by him to said purchaser on the 23d of February, 1888, for said amount.

R. W. MARTIN, Purchaser.
Ratcliffe & Fletcher, Attorneys.

AN APPEAL!

To the members and friends of the Methodist Episcopal Church, South:

We have a church at Siloam Springs, Benton co., Ark., unfinished and in debt. The membership is small and they have done all they can at the present. Demands upon the Trustees for payment of indebtedness are imperative. The struggle to build this church has been severe. It is specially important to our interests at this beautiful watering place, that we hold our church and we cannot do so without help. The Fayetteville District Conference endorsed this enterprise and contributed one hundred dollars to it.

Any amount will be thankfully received and receipted for by Rev. A. M. Elam, Chairman Board of Trustees, Springtown, Benton co., Ark.

Send money order on Siloam Springs, Ark. Endorsed by

DR. J. A. PEEBLES,
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P. B. HOPKINS.

NOTICE.

Thornberg Camp-meeting will embrace the third (3rd) Sunday in September. Ministerial help solicited.

H. A. ARMSTRONG, P. C.

The prevalence of Malaria in large sections of country where, until recently, it has never been known, is not easy of explanation. If you are a sufferer, it will be more interesting to you to know how to get well. A few doses of Shallenberger's Antidote will do the work, and do it *immediately*. The medicine is prompt in destroying the poison, and always safe; even for young children. Sold by Druggists.

AN EPIDEMIC.

A Violent Form of cholera Morbus at Belknap, Iowa, Prostrates the Whole Community.

A Plain Statement of the Facts by a Leading Merchant of the Town.

Last Summer we had an epidemic in this community in the form of cholera morbus. Nearly every man, woman and child was prostrated by it, and it seemed to be a very violent form. We tried every medicine we had or could find without relief. I then went to Ottumwa, and Blake, Bruce & Co., wholesale druggists, advised me to take home Chamberlain's Colic, Cholera and Diarrhœa Remedy. I did so and distributed it, and it gave relief immediately; it worked like magic. I ordered more of the remedy at once, and sold it during the day at my store, and at night at my home. I sold as much during the night as I did during the day. The people here can not say enough in praise of Chamberlain's Colic, Cholera and Diarrhœa Remedy. J. H. HELLWIG, Merchant, Belknap, Iowa. Sold by all druggists.

WANTED.—A young lady of experience and graduate of a "Normal University" wishes a situation to teach—beginning the first of September, or sooner if desired. Best of reference given. Address J., ARKANSAS METHODIST.

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