

THE ARKANSAS METHODIST

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

BY BENNETT & EMMONSON.

"Speak thou the things which become sound doctrine."

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NO. 16.

A BISHOP ON HIS TRAVELS.

From Bishop Galloway's letter in the N. O. Christian Advocate, we clip the following on Montana:

At Glendive we were in Montana, and caught a first glimpse of the Yellowstone river. Along its banks, and up this strikingly beautiful valley, the railroad runs for three hundred and forty miles. At Glendive the river did not present its usual clearness, on account of recent freshets in this section. A few miles from that point we passed Fort Keogh, where a regiment of soldiers are stationed in neat, homelike quarters. That military station and a few Indian camps just below revived vivid memories of the bloody wars which, fifteen or twenty years ago, made historic the whole Yellowstone Valley. We passed near several places where the red and white man went down to a common grave. Not many miles off was the scene of Gen. Custer's last charge, in which that gallant chieftain fell, together with every man under his command. Not one was left to relate the story of the fatal conflict. But peace now reigns everywhere, and this famed valley will learn war no more. Only here and there an Indian is to be seen off the reservations, and they are quietly engaged in pastoral or agricultural pursuits. Their hunting grounds have given place to grazing lands and wheat fields. The buffalo and deer have yielded the valleys to the short-horn cow and the thoroughbred horse. Though Eastern Montana no longer affords sport and support for the hunter as in other days, she can rival any section of the country in cattle and horses of the best record and finest strains. And all this change has been wrought within the past ten years!

I reached Bozeman on Saturday morning, the fourteenth inst., and there spent the Sabbath. Our young pastor, the Rev. H. C. Fleener, transferred from the St. Louis Conference last winter by Bishop Hendrix, has wrought a good work. He has gathered together our little flock, inspired them with new hope, organized a flourishing Sunday-school, and impressed himself upon the whole community as a man of push, purity and piety. His congregations are increasing, and our church influence extending. Bro. Steteler, the venerable leader of our cause in this territory for so many years, came in from his home, forty miles distant, on Saturday afternoon, and added much to the pleasure and profit of our Sabbath services. He has partially recovered from the paralytic stroke of twelve months ago, and expects to meet his brethren in Conference next week. I had the pleasure of preaching twice on the Sabbath, talking to the Sabbath-school, baptizing two children and dedicating our tasteful little brick church. Bro. Steteler, who had contributed over \$600 toward its erection, presented the church for dedication, and named it "Morton Chapel," in honor of our church extension secretary who gave one year of service to Montana, and has ever been an ardent friend of the work. The congregation was large in the morning and at night many turned away for want of seats.

Bozeman is a flourishing town of about 4,000 inhabitants, and admirably located at the head of the Gallatin Valley. It was named in honor of John Bozeman, who, with a party of emigrants, attracted by the beauty and fertility of the valley, settled there in August, 1864. Three years thereafter Mr. Bozeman was murdered by the Indians in the neighborhood of the Yellowstone. The town has already the solid expression of permanency and the stir of city enterprise. Substantial business blocks of brick, a few elegant mansions and numerous neat cottages are a revelation to those who suppose Montana is beyond the "timber line" of civilization. The town has two banks, three newspapers, two flouring mills, and all lines of business represented, including "fashionable dress-making." And its continued growth is assured. The magnificent Gallatin Valley, the finest agricultural section of the Territory, would sustain it, if all the mines were exhausted and all other signs were to fail.

On Sunday afternoon I rode down the valley six miles to visit the family of Bro. Robinson, one of our prosperous and loyal members. He is an East Tennessean, a successful farmer, an enterprising citizen and an ardent Southern Methodist. Com-

ing West many years ago, he has grown up with the country, has the "rustling" manner of a typical Westerner, and has great expectations for the future of the Territory. But here every citizen talks hopefully, moves briskly and keeps his eyes before him.

All claim that the climate is pleasant. The atmosphere being so pure and dry, the extreme cold of winter is not more severe than in much lower latitudes. The nights in midsummer are always cool. I find it necessary to wear heavy flannel all the time, and never go out in the evening or early morning without an overcoat. I noticed the thermometer on Monday morning at six o'clock—really two hours after sunrise—and it registered 48. The nights are very short. It is yet twilight at nine o'clock, and day begins to dawn at two and a half. Hours of sleep must be regulated without regard to the sun.

W. M. SOCIETY, L. R. CONFERENCE

Synopsis of the proceedings of the W. M. Society, L. R. Conference:

The officers and delegates who were so fortunate as to arrive the evening previous, had the pleasure of witnessing the "Missionary Ship" entertainment, which was successfully executed, and no doubt each attentive heart beat with enthusiasm as the children marched upon deck, singing joyously, "Tis the old ship of Zion."

The Society convened in session Friday at 9 A. M., the President, Mrs. Lou Hotchkiss, presiding. Divine service by Sister Hunter. The attendance of officers and delegates was encouraging, though we truly missed our vice-president, Sister Winfield, also two of the district secretaries. We appreciate and here thank our brothers C. C. Godden, J. R. Moore, A. D. Jenkins, M. B. Hill, Hawley and McLaughlin for their presence and words of encouragement.

The address of welcome was delivered by Miss Cornelia Key. Miss Brown, of Little Rock, and Miss Lizzie McKinnon, of Monticello, read essays. Subject, "Our work among the children." Our president, Mrs. Hotchkiss, made a few remarks upon the subject, in which she expressed regret that the organization of Sunday school missionary societies had interfered seriously in that department of our work. Mrs. Ruth Harvey, our corresponding secretary informed us of the decision of the Woman's Board of Missions on the subject, which is that they suggest to the General Conference the propriety of the Parent Board taking the boys, and the Woman's Missionary Society the girls. Mrs. Harvey has obligated herself in behalf of our Conference Society to the W. B. of Missions to raise \$50 this year for special work, and urged the auxiliaries to assist her in raising that amount.

Memorial service in commemoration of our sainted dead was held. Resolutions for Sister Winfield in her sad bereavement were passed unanimously by a standing vote. Three places were put in nomination for our next meeting, a vote being taken, Pine Bluff was selected. The first Thursday after the annual meeting of the Woman's Board of Missions was selected as the time for holding our next meeting.

Our anniversary meeting was held Saturday night, the programme comprising the Treasurer's and Corresponding Secretary's reports, also the annual address of the President, Mrs. Hotchkiss. The reports show a decided advance in our work. There are 52 auxiliaries and 31 juvenile societies in the bounds of the Conference. Since December we have paid \$650. At the close of meeting, "All hail the power of Jesus' name" and "Glory to God in the highest" were heartily sung by all.

Sunday was a day of joy and soul feasting for us. At the close of the 11 o'clock service Sister Emma Gillman, of Arkadelphia, and Sister Wilson of Columbus, were made life members of the Conference Society.

Officers for the ensuing year: President, Mrs. Lou Hotchkiss; Vice-President, Mrs. Webb; Recording Secretary, Mrs. C. C. Henderson; Corresponding Secretary, Mrs. J. R. Harvey; Treasurer, Mrs. Dr. McAlmont; Auditor, Mrs. Fields.

District Secretaries: Camden District, Mrs. A. J. Marshall; Little Rock District, Mrs. A. R. Winfield;

Monticello, Mrs. Sue McKinnon; Washington, Mrs. Hays; Pine Bluff, Mrs. McGaughey; Arkadelphia, Mrs. Shipley.

Mrs. C. C. HENDERSON,
Recording Secretary.

"SIN IN BELIEVERS."

EDITOR METHODIST: I don't want to enter into any further controversy on the subject of sanctification; but there is one question I do desire to be properly informed upon, and that is Mr. Wesley's mature belief on the subject. Some of the brethren are constantly putting him forward as an advocate of the doctrine of "sin in believers," and the necessity of a second change, which they are pleased to call sanctification.

I know that at one time in his life Mr. Wesley did endorse the doctrine of "sin in believers," and all other doctrines contained in the "Articles of Religion" of the P. E. Church. His sermon on "Sin in Believers" is a sweet morsel in the mouths of those who advocate the "second blessing" theory of sanctification, but to present that sermon as the views of Mr. Wesley at the time of his death I believe to be misrepresent him. Are not the twenty-five "Articles of Religion," that were carefully prepared by Mr. Wesley as an expression of the faith of the Methodist Church, an honest and clear expression of his own faith? If so, then I cannot see how at that time it is possible for him to have believed in the doctrine of "sin in believers." If so, why did he revise the Ninth Article of Religion of the P. E. Church in the following manner:

ORIGINAL ARTICLE.—"Original sin standeth not in the following of Adam (as the Pelagians do vainly talk), but it is the fault and corruption of the nature of every man that naturally is engendered of the off-spring of Adam, whereby man is very far gone from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the spirit, and, therefore, in every person born into this world it deserveth God's wrath and damnation, and this infection of nature doth remain, yea, in them that are regenerated, whereby the lust of the flesh, called in the Greek, *phronema sarkos* (which some do expound the wisdom, some sensuality, some the affection, some the desire of the flesh), is not subject to the law of God. And although there is no condemnation for them that believe and are baptized, yet the Apostle doth confess that concupiscence and lust hath of itself the nature of sin."

ARTICLE REVISED.—"Original sin standeth not in the following of Adam (as the Pelagians do vainly talk), but it is the corruption of the nature of every man that naturally is engendered of the off-spring of Adam, whereby man is very far gone from original righteousness, and of his own nature inclined to evil and that continually."

Now it may be seen at a glance, that he left all out of the article that relates to the doctrine of sin in believers, and he has not expressed that doctrine in any other Article; but Article Twelve seems to imply that a justified man has no sin, but may fall into sin and be restored again through repentance.

B. H. GREATHOUSE.

ANOTHER'S VIEWS.

"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 Methodist Sunday-schools in a Methodist church, would also disorganize our churches and turn our preachers out from our own pulpits." I want to strengthen Bro. Walden's position, by saying, that I remember one place where the idea of Union Sunday-schools prevailed over that of a Methodist, contended for by the different Methodist preachers sent to serve that church. In this case a Baptist minister made an appointment (regular) at 11 o'clock a. m. on a certain Sunday of the month. This appointment happened to be on the same day and the same hour the Methodist preacher wished to preach at that place and actually the sentiments of both Methodist and Baptist people forced the Methodist preacher to give way, and preach to the few that he could get to come back at 3 o'clock p. m. God speed the time, when we shall have and

hear no more of the so-called Union Sunday-schools which are any thing else but "union." They are disunion in its grossest form. You find a Baptist or Campbellite church and you will seldom ever find in that a Union Sunday-school. These people contend for Union schools only, where they are weak and have no church houses, because they know it is a good way to demoralize our forces and thereby gives them a better show to propagate their own plans.

Now, Mr. Editor, will you please allow me to say that I think that Bro. J. R. Moore is too hard on our young and good Bro. Deener. Gal. 6:1, Paul says "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." In 1 Cor. 4:21, he says, "What will ye? Shall I come unto you with a rod or in love, and in the spirit of meekness?" Dr. Clark says in his comment on Gal. 6:1, Bring the man back into his place; it is a metaphor taken from a dislocated limb, brought back by the hand of a skillful and tender surgeon, into its place. Use not severity nor haughty carriage toward them: as the man was suddenly overtaken, he is already deeply humbled and distressed; and needs much encouragement and lenient usage." Now, I feel certain that if Bro. Deener did wrong in speaking of Dr. Withers as he did, that it was not intentionally. But being worked up over the "second blessing" theory, he felt like giving his opinion in the matter, and in doing so, possibly he made a mistake, and did Dr. Withers an injustice. But we take the liberty to say here, that Bro. Moore becoming enraged (judging him from the severe and unkind rebuke he offered) over what Bro. Deener wrote, falls into the same error, that Bro. Deener made—only Bro. Moore's is greater than that of Bro. Deener's, because Bro. Deener is a young man and more easily discouraged than Dr. Withers—any way, it is reasonable to suppose that he would be. The work of the Gospel is a work of love and we should not undertake to do the work of the church, like we would undertake to drive a wedge into a hide bound twisted post oak rail cut. Bro. Deener is a young man and while I feel that he is able to take care of himself, he has my sympathy in this matter, and I also feel that if Bro. Moore would take the Bible as the man of his counsel instead of acting on his own rash judgment, he would be more successful in restoring his erring brethren. "Let us be brethren." "Let us love one another." Let us do our work not with a rod, but in love and in a spirit of meekness, in love and kindness.

W. E. RUTLEDGE.

IN BAD TASTE.

BRO. BENNETT:—An article under the above caption, and over the signature of J. R. Moore, appeared in THE METHODIST of July, 28th—that ought to have gone to the waste basket. (I beg pardon. The above is not intended as a reflection upon the editor, but as a quotation.) The occasion which gave rise to Bro. Moore's article is well known to our readers. We judge from Bro. Deener's article that he is "strong enough" to take care of himself. We only want to make what seems to us a discrimination not made by Bro. Moore, and refer to what we judge to be "in bad taste" in Bro. Moore's article.

I hold that when Dr. Withers published his experience to enforce and illustrate the "second blessing" theory of sanctification, that it was as subject to criticism and the laws governing legitimate discussion as any other argument. It doesn't matter who the author of an argument is, how old or young he may be, the argument may be opposed, criticised, replied to or disproved, without showing any want of respect to the author.

Bro. Deener simply endeavored to break the force of Dr. Withers' argument. His method may not have been all together as mild and gentle as we could wish, but if it was his method that merited such "a castigation," and for which his article should "have gone to the waste basket," what ought to be the fate of Bro. Moore's? There is no argument in a sneer. And Bro. Moore has convinced very few, if any, that such caustic sarcasm as he indulges in, as "that young Solomon," "this

oracle," &c., &c., was justifiable. If there is any law known to disputants, requiring young Deener to "lift his hat" in the presence of an argument presented by a "hoary head," we are not familiar with it, and venture to suggest that there is as much propriety in Bro. Deener opposing the "second blessing theory" as taught by Dr. Withers, as the same "theory" taught by "Hill or Freeman."

THOS. H. WARE.

OUR SENIOR BISHOP SPEAKS.

Bishop McTyeire always writes something that will keep—when he writes at all. Let every body read his last letter in the Nashville Advocate. Dr. Bourland's book the "Problem of Methodism" was intended to correct a few expressions. That is well put. But "dulness, deadness, and worldliness—in a word, 'the low life'—are so common and so dreadful, it is hardly worth while to take alarm at any 'holiness enthusiasm,' which is said to prevail in parts of this district. Sinners are being converted, souls saved, churches and parsonages built and repaired and the collections are coming up." While these things occur there is "not much danger." Let the enemies of this Methodist holiness movement note these words from the Senior Bishop of our church. "Not much danger" is one the Bishop's keenest sarcasms. He had specified the fruits of the "holiness enthusiasm" as "sinners converted, souls saved, churches and parsonages built and repaired, and the collections coming up." This covers all the ground of church work, and all this in contrast to the "lower life." The more our leaders take hold and encourage this revival of holiness in the church, the less power other church's have over us. It is the doctrine of the Bible, and if not taught prominently by us, the people will go to those who so teach it. Why cavil with a holy brother about his manner of teaching it. Those who teach it as a blessing to be sought and obtained instantaneously by faith, teach usually with authority much like that which characterized their Master. There is usually an unction on their ministry that bears the message home to the world and the church. H. R. WITHERS.

QUIT CLOSE COMMUNION.

Rev. Dr. Dowling, a prominent Baptist minister of Cleveland, Ohio, has departed recently from the custom in the Baptist Church of adhering to close communion. A few weeks ago when about to administer the Lord's Supper in his church, he gave the following invitation: "All you who love our Lord Jesus Christ in sincerity and in truth, and are seeking to perform His will, to whatever division of this great church you may belong, are heartily invited to partake with us this morning at the table of our Lord and yours." In an interview with the Plain Dealer, he is reported as saying: "My church has known for a long time exactly how I have felt concerning this matter, and there has probably never been a communion season for years when some members of other denominations have not remained. I remember years ago I had a Methodist clergyman preaching for me. Neither of us thought of its being communion Sabbath until the close of the service. Then with some embarrassment, he started to go out but I invited him to remain. 'Won't I be in the way?' he asked. And I answered, 'No, the man who can preach in my pulpit can commune in my pews.' Again: for myself, I have reached this decision—that I can no longer appear, even by my silence, to unchurch the vast majority of God's people, because they and I may differ as to the historical administration of an ordinance. Comment is unnecessary.—Richmond Christian Advocate.

CULPABLE PRACTICE.

No issue between the political parties is more essential to good government than respect in the popular mind for sacred things. Therefore, when political speakers, endorsed and sent forth by party managers for the enlightenment of the people, ignore this essential truth and draw down the most sacred things to serve the purpose of witticism, is it not time to seriously consider, in the fear of God and good government, "whether is this thing tending?"

JOHN R. CASON.

Washington, Ark.

LET US HAVE FACTS.

EDITOR ARKANSAS BAPTIST.—Our attention has lately been called to a letter written by J. W. Black, which appears in your paper of June the 14th, relative to the origin and growth of Corinth church. In this letter Brother Black displays more egotism than truth; he writes of the Methodist howl and of a certain bashful Pedeo-Preacher. This Pedeo-Preacher he refers to in his article is Dr. R. D. C. Dodd of Ransom. Now the truth in the premises is about as follows: Bro. Black began to vilify the Methodists, which is usually the Baptist (not the Bible) doctrine, whereupon Dr. Dodd replied in defense of Methodism. Then is when the howl set in. Now we are not experts in theology, but we do say (and we believe that we are expressing the sentiments of the people generally) that Dr. Dodd gave this Brother one of the most unmerciful whippings that any little Baptist preacher ever had to carry.

After Dr. Dodd had closed his second reply, some of the Baptist friends asked him not to carry the subject any farther. After talking with these brethren, Dr. Dodd agreed to drop Brother Black and here the matter has rested until this blast appeared in your paper.

We have written this reply not to provoke any further controversy, but that justice may be done both sides. We are satisfied that the people generally do not endorse this letter as setting forth the facts in the case.

We would be glad that men in writing for the public, would set forth facts as they exist.

GEORGE CLARK,

WAYMAN FLEMINGS.

Ransom, Ark., Aug. 3.

[This article is sent to us for publication after being declined by the Arkansas Baptist, which contained the letter of J. W. Black replied to. Ed.]

MISSIONARY MASS MEETING.

DEAR BROTHER BENNETT:—Please say to the ministers and friends of Christian Missions, that on the 22nd of August Rev. M. B. Hill and family will leave Hot Springs direct for San Francisco and China. And on that day we propose holding a mass meeting in honor of our Missionary and Christ's cause, and we greatly desire all to be present and participate in the meeting. Yours, &c., H. R. WITHERS.

Hot Springs, Ark. Aug. 2.

FROM REV. H. M. GRANADE.

Thank you for printing that clear, sound and happy experience of the Baptist preacher. It is worth many columns of "pros and cons" by hairsplitting theorists on the very sacred subject of Christian attainments.

Rev. B. C. Matthews is doing faithful work and able preaching at Springdale, Rogers and Lowell, Ark., and Seligman, Mo. The churches have a healthful growth and the various enterprises are cared for. Presiding Elder Peebles is also out on the District this hot weather at faithful service.

Our venerable local elder, Dr. Hiram Daily, now in his ninety-first year, has been greatly afflicted for some weeks, but is most graciously sustained in mind and heart, and stands sublimely awaiting his release to the greater joys above.

We wish the editor could have visited Springdale in his recent trip to our District Conference. The famous Washington county has few communities superior to this. The steady growth of this town is evinced by the building on an average of one house a week for a year. We are trying to keep up the important interests of education, prohibition and Sabbath schools.

THE ARKANSAS METHODIST grows in excellence continually. A little more reading for children and some spicy religious selections, along with the many valuable features it now has, would make it still more valuable in the families of our people.

Respectfully, H. M. GRANADE.

"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. Kansas orders should be sent to office. To any subscriber who paid or will pay his own subscription to the end of 1888, we will send book, as a Premium, for one subscriber at \$1.50 before Sept. 1, or to any subscriber, who as much as \$3 for back due news before Sept. 1.

ARKANSAS METHODIST.

SATURDAY, AUGUST 11, 1888.

REPORT ON TEMPERANCE.

Clarksville Dist. Conference.

Your committee on Temperance report that they have duly considered the subject. In view of the fact that it will soon be voted on at the ensuing State election, we think it proper to quote the language of the last General Conference on this important question, and recommend that preachers, editors, writers for the press and ministers in the pulpit and all members of the church be governed by the same.

It says: "We recognize in the license system a sin against society. Its essential immorality cannot be affected by the question whether the license be low or high."

5. Viewing the principal of license thus, we regard the system by which receipts which operate as permits to engage in the liquor traffic are issued by the Federal authorities to persons who reside in localities where licenses are refused by the State laws as wholly wrong.

The effectual prohibition of the manufacture, sale and use of intoxicating liquors is emancipation from the greatest curse that now afflicts our race. Temperance reform can only afford partial relief. The total removal of the curse of intemperance is the only remedy. This work involves the greatest moral question now before our people. The fact that the people of the United States spend for strong drink nine hundred million of dollars (\$900,000,000) annually is not the most important aspect of the subject, but the fact that this is the acknowledged enemy of the Church of Christ, the prolific source of crime, the cause of poverty, wretchedness, suffering, blood and death. And that its readiest victims are our young men, thousands of whom are swept by it into dissipation, dishonor, debauchery, destruction, damnation and death. We cannot longer withhold our emphatic deliverance on the subject, especially in view of the prevailing agitation of the question of prohibition.

In view of what the church suffers in her membership, in her spiritual life, in her homes and hearts, from the destroying power of strong drink, it well behooves this General conference to speak out upon this subject in unmistakable terms; therefore,

Resolved, that the General Conference of the Methodist Episcopal Church, South, is opposed to the manufacture, sale and use of intoxicating liquors, except for medicinal and mechanical purposes, and that we will continue to agitate the subject of prohibition as a great moral question in all its bearings on the life and work of the church, and strive with all good citizens and by all proper and honorable means to banish the horrible evil from our beloved church and country.

Resolved, that the time has now come when the church, through its press and pulpit, its individual and organized agencies, should speak out in strong language and stronger action in favor of the total removal of the great evil of intemperance from our land." THOS. M. C. BIRMINGHAM, Chairman.

REV. JOE JONES.

DEAR BRO. BENNETT:—I see in the issue of THE METHODIST of July 28th that Bro. Rawlings thinks I have done Rev. Joe Jones an unkindness in the reference I made a short time since to Bro. Jones' preaching at Newport. The criticism I made, possibly was a little sharp, but I deemed it just, and do yet. I have nothing to take back, but more to add on the same line, if necessary.

I shall have no controversy with Bro. Rawlings, nor shall I call in question Bro. Jones' integrity. Neither will I criticize any of the strange and sayings of Bro. Jones, that I did hear enough, and if I heard people from being further that way, I shall be content. Bro. Jones is a brave man, and about "whipping" I never heard—and might if provoked—suffer that the "servant" give. Being a man, I do not think I will pay and re-

heard much of it during the one sermon. I think a great amount of it ought to be left off, when men are trying to save sinners. He acts the part of the bravo. Standing in the pulpit, he would say: "If you deny this, I say you are a liar"—with tremendous emphasis on the *liar*. That is not gentle or charitable. Paul says, "Use sound doctrine that cannot be condemned." He said in the pulpit at Newport: "There are not a dozen gentlemen in the town, else they are dumb or tongue-tied. You won't speak to me as I walk along the street. I'm not going to whip you." John L. Sullivan could not have assumed a more pugilistic air, or uttered more pugilistic words. If he had considered the rough epithets he had applied to these same men, he could not have expected them to speak to him, and he ought not to have been surprised that they did not. I think it likely when he made the statement, he had not seen half the men of the town on the street, and he did not know whether there were twelve gentlemen there, or twelve dozen.

Bro. Jones is *indecorous* in his talk at times. I would not defile the columns of THE METHODIST by writing his words. I would not want my lady friends to see such ugly words in print. Bro. Jones would not utter such language in a lady's presence, nor at the table of a well-bred gentleman; and why he should use such language "in the pulpit," and such coarse and vulgar illustrations, I do not know.

And last of all, though not least, I protest against Bro. Jones' habit of violating our order and style of worship, when conducting service as a Methodist preacher in a Methodist church. He opened the exercises by calling the congregation to stand in prayer. Our Book of Discipline says we shall kneel. Who gave Bro. Jones authority to change the form? Did the pastor? I guess he didn't consult the pastor. Matters were in his hands, and he did as he pleased.

In conclusion, Bro. Jones is a man of good sense, good preaching ability, and well calculated to do good, and I respectfully submit that he would do as much good—even to the "roughs" who go to hear him, just as they would go to hear a clown—by leaving off his offensive language, and his preaching would be much more acceptable and beneficial to the polite classes of society. If it takes such preaching to get the people to the church and in the church, they will do the church no good when they get in. They will not relish the plain gospel, told in pure and simple language. They will come to church no more after the evangelist has departed.

I was told by a gentleman who had been to Newport (after I was there) that Bro. Jones changed his manner of preaching—confessed that it was wrong. I hope the statement is correct. If so, no one will more heartily bid him God speed than I, and when he goes to Bro. Rawlings' camp meeting, I hope he will "turn the world upside down." Respectfully,
JNO. W. BOSWELL.

FROM INDIAN TERRITORY.

DEAR BRO. BENNETT:—One year ago I served as one of the itinerant boys of the Arkansas Conference, but being called and permitted to come into this place, I am here battling for the Lord. I have met a very warm welcome everywhere I have gone. I bade adieu to my native State the first day of May; I reached my field of labor and went to work. I have organized three churches, which for the present are recognized as a part of the Lebanon C't. The Rev. J. W. Davenport is P. C. of this c't and I am laboring as J. P. Bro. D. is, to my mind, a real Christian gentleman and pleasant associate in the Lord's vineyard. The second Sunday in this month we began a meeting in Willis' Chapel, which resulted in a number of conversions and five accessions. Friday night before the third Sabbath we opened fire at Walnut Grove. This place is right close to the place where the Osage empties into the Red river. All things looked dark and discouraging. We continued our cannonading until Wednesday morning, when the walls gave way. The Lord met us and bade us be not afraid. We held on until Sunday night, and closed out with 16 conversions and as many accessions, beside a number of backsliders reclaimed.

Monday, July 23, we started for the town of Lebanon, where one of our local preachers had gone to open our meeting at that point. Arriving, we went to work with all our might. The church seemed cold and sinners hard

and impenitent. Yesterday morning Bro. D. said he wanted me to conduct the morning service. Taking the first verse of the 9th Ps., and talking of the state and privilege of the godly, wound up with an experimental meeting. We had not gone far until God began to talk to us. Shouts, praise and thanksgiving resounded throughout the audience. Last night this scribe had to preach. God met with us again, and gave us four souls as seals to our ministry. Trusting in God we expect a grand victory. Pray for us. Yours in Christ,
W. O. BASHAM.
Lebanon, I. T.

THE CHURCH HERE, THE HEATHEN YONDER.

There was a time when the entire gentle world was without the gospel as it now shines to us; but in the economy of grace, it was provided that they should have it. The question is often asked, were they not as well off without it? If so, then those who brought it to us acted foolishly, and did themselves a great injustice in assuming the labor and expense. Equally logical it may be said that the expense of bringing salvation down from heaven to all men was a useless expenditure of merit, and a venture of one who did not know what was best for a ruined race.

It is often objected to the missionary enterprise of the church, that the heathen of the present age can be saved without the gospel, upon the ground of their ignorance, and therefore it is not necessary to pay anything to convert them. Let them remain in ignorance of law and gospel, it is said, and they will die when their time comes, without any knowledge of condemnation, and awake in the judgment to meet the first dawn of truth after it is too late to violate it.

I do not know but those who try to hide away from duty in the case, by interposing such an objection, may have need for the same platform they have created for the heathen, upon which to stand before the great Judge and plead their ignorance of the Divine method of saving the world, as a reason why they should not be condemned for taking no part in the work. "After all," as the sainted Bishop Pierce once said, "the question is not, can the heathen be saved without the gospel, but can we be saved if we do not send it to them?" I hardly think the true Christian, who is honestly trying to know his duty, that he may do it, need long remain without having it made clear to his mind.

The commission given to the disciples to carry the gospel into all the world, belongs not only to those ministers of the primitive age who first started out from their native homes with the message of Divine love to the world, but it is for the church and her ministry of every age. If the Saviour of all the world wanted all the world to have the gospel of their salvation then, so he does now. But if he does not now, then he has changed his mind, and such a change would argue a defect in the wisdom that after all, was great enough to create and adjust all the worlds that move in space. And it is equally true that if somebody must go and preach among the heathen, then to carry out the Divine commission, so they must now, and the imperative "must" will ever remain until the banner of our Immanuel shall float over all the valleys and hills and plains of our sin-cursed world.

Is there not some reason for fearing that if the heathen who lives up to the law he is unto himself, and dies without the knowledge of the revealed law or gospel will be saved, the Christian, who has both law and gospel, and will not send it to the heathen, will be lost? This is a serious question, and one which no man or woman who wants to know and do the whole will of God will lightly consider. It will not do to say that those who live and die without law shall be judged without law, and cannot therefore be condemned. We have the gospel of pardon and peace in our hands, and the heathen has it not. It is as much for them now as it ever has been for us. The whole question, therefore, of our duty in the case, turns upon whether or not God ordained our sending it to them as the means of their receiving it. If so, then just as we fail to send it, they fail to receive it, and God fails to receive the glory that arises to him upon every extension of his kingdom.

It is a singular fact, that those who try to believe that God does not require any mounded expense on the part of the church in the conversion of the heathen world, generally hear the gospel at home with but little expense to

themselves. They love the Lord, Jesus Christ just well enough to be willing for his kingdom to extend from pole to pole, if it costs them nothing; but if the cost that comes in, extends to them, then they think the heathen world would do better to take its chances without the gospel, and for those that preach at home, they trust that God will multiply loaves and fishes, and thus feed and clothe them.

The work of sending and the work of going belongs alike to the church and the ministry, and where the spirit for this work does not exist, there is not the power of growth.

T. J. SETTLE.

A POPULAR PASTOR.

Said I to a young member of the church,—no matter where nor what his name,—“How is your pastor getting along?” “O swimmingly,” was the response; “brother — is the most popular pastor we ever had, and I reckon the most popular in the Conference. True, he is not a great preacher; he is neither learned nor eloquent, nor naturally gifted, but then as a pastor, he is the most universally popular of any man I ever knew.”

“What are the grounds of his popularity?” I inquired, “seeing that he is neither learned, eloquent nor specially gifted. Does he do a great deal of visiting?”

“Well, no, except to the sick and the poor; he is pretty constant to them, but to the majority of the membership he visits very little. Indeed less than our former ministers have done.”

“Well then,” I continued “what are the grounds of his universal popularity?”

“Oh, he is so pleasant in his manners; meets every body with a smile, and has a kind word for every one, and passes off the most serious things with a pleasant joke that makes one feel pleasant and good. We all love him.”

“But how about discipline? Does he ever call his members to task, when they go astray?” I asked.

“No; I don't remember that he has had to administer discipline in a single case in the four years he has been here. We have a very orderly church.”

“Well,” I responded, “I have heard very differently. I have heard that quite a large number of your young people are in the habit of dancing.”

“O yes, quite a number of them do; perhaps, a majority of the young members of the church. And some of the older members have dancing parties at their houses, but brother — never seriously objects to that! Sometimes he says ‘Why you ought not to do so;’ but that is all—we never hear of it again. He never condemns it from the pulpit, nor calls any of us up before the church for it. That is the very reason he is so popular with the young people; he is not always scolding and condemning our innocent amusements like some of the ministers do. Besides, he lets us go to the opera and the theater and never makes any fuss about it. I think many ministers drive young people out of the church by so much ado about these little things.”

“How about card parties? I saw in your town paper the other day an account of a progressive euchre party, and the names of several members of the church as participants.”

“Yes; we nearly all, that is we young people, play cards; but that is only for amusement, and we play at the houses of members of the church. Brother — never says any thing about it. I believe he did once say something from the pulpit about card parties, but it was in such an apologetic way, that we all laughed about it afterward, and thought some one else had put him up to say that and he was ashamed of it. No; he has never seriously objected to our dancing or playing cards either.”

Do any of his members drink, and does he not condemn dram drinking and drunkenness?”

“Yes; since he has been here Mr. M. a prominent member of the church, and a former Sunday-school superintendent died from drunkenness. And Mr. S. a former steward, trustee and superintendent died drunk. Besides Mr. H., a prominent member has been bloated with it for four years. And Dr. M. has some terrible spells, but he generally goes away from home, yet every body knows it. And Mr. T. goes into the dogery almost every hour in the day and takes a drink; and he is a steward too. But our pastor does not like to parade these things before the world. It does harm and he thinks they will quit after a while.”

“Well, if I understand you, the ground of your pastor's popularity is that he lets his members do as they

please. Those that wish to dance, dance; those who wish to play cards, do so; those who wish to tipple, drink even to death, and your pastor says nothing about it—raises no voice against it—rather sanctions it.”

“O, you put it a little too strong; yet he makes no great fuss about it; does not bore us from the pulpit with it, nor destroy the church by church trials as some ministers do. He just goes along and preaches the Gospel and leaves the seeds to take care of themselves. And if thorns and thistles grow up and choke the wheat, he can't help it; it is not his fault.”

“But how was it under the pastorate of his predecessor? Did the members of the church dance, play cards, drink and go to the opera then?”

“I believe not; but the world is progressing; these things are more popular now than then. Good bye.”

EX.

WHAT IT HAS DONE FOR US.

EDITOR METHODIST.—I have just read your paper of July 21st. It contains what some may call a reply to a communication from J. H. Bradford, “about men and women sitting together in church.” Please allow me to say a few words. We had been disturbed here for a long time by men and boys, who did not respect us in our own house of worship.

Moral persuasion failed. An earnest effort to enforce the civil law was next to a complete failure. So in one of our Church Conferences last year, when it was asked “if any thing more could be done to build up the cause of Christ,” it was resolved, that the men sit on one side of our house in time of worship and the women on the other. This resolution was adopted without an opposing vote. I tell you the women voted too. Our enemies puffed; but note the result of the action of the church. We have large congregations, good behavior, a baptism of the Holy Ghost upon the people every Sunday, and the Lord is saving sinners in Wiley's Cove.

But, Bro. Orman thinks the times of rudeness have passed away. It may be so in Tenn. No reflection on Tenn., but I believe that Satan would compromise with the church. He would leave off his outward form of rudeness to get the church to lay down its spirituality.

He thinks the enforcement of this rule would break down the church in a highly civilized community. If it is high attainments are in pride, I do expect it would go pretty hard with the church; for the world will love its own. But if theirs is a Christian culture, they will do what they think would be for the glory of God, though the world be against them. The church must hold up the light and let the world come to it.

As to the association of the people, even that of a family is subject to the law of limitation. And if the observing of this rule casts a reflection on our men and women, I am proud that it is not that of *censure*.

J. M. CASTRELL.

Wiley's Cove, Ark.

WISE WORDS.

At the recent laying of the corner stone of a new building of the Young Men's Christian Association, President Grover Cleveland said:

“In the busy activities of daily life we are apt to neglect instrumentalities which are quietly but effectually doing most important service in molding our national character. Among these, and challenging but little notice compared with their valuable results, are the Young Men's Christian Associations scattered throughout the country. All will admit the supreme importance of that honesty and fixed principles which rests upon Christian motives and purpose; and all will acknowledge the sad and increasing temptations which beset our young men and lure them to their destruction. To save these young men, oftentimes deprived of the restraints of home, from degradation and ruin, and fit them for usefulness and honor, these associations have entered the field of Christian effort, and are pushing their noble work. When it is considered that the subjects of their efforts are to be active men for good or evil in the next generation, mere worldly prudence dictates that these associations should be aided and encouraged. Their increased and flourishing condition reflects the highest honor upon the good men who have devoted themselves to this work, and demonstrates that the American people are not entirely lacking in appreciation of its value. Twenty years ago but one of these associations owned a building, and that was valued at only \$11,000. To day more than one hundred such buildings, valued at more than \$2,000,000, beautify the different cities of our land and beckon our young men to lives of usefulness. I am specially pleased to be able to participate to day in laying the corner-stone of another of these edifices in this active and growing city, and I trust that the encouragement given to the Young Men's Christian Association located here may be commensurate with its assured usefulness.”

THE ARKANSAS METHODIST.

Resolution unanimously adopted by Helena District Conference: Resolved, That we endorse the action and commend the wisdom of the Publishing Committee in the election of Rev. Z. T. Bennett to take charge of the editorial management of THE ARKANSAS METHODIST. We rejoice at its increased circulation. We are informed by the Editor that they are now printing 9,600 copies every week, and we hope the desire of the sainted Winfield for a weekly circulation of 10,000 copies will soon be reached. The paper is increasing in favor among our people and in nearly all the charges there has been an increase in the circulation over last year. We recognize the paper as a great power for good, and that it is doing a work for our Arkansas Methodism, that no other paper can do. We feel the importance and necessity of the circulation of the paper among all the families of our church; therefore, we recommend that all the preachers in the District make a special effort to place THE METHODIST in every family. Respectfully submitted,
S. L. COCHRAN,
S. F. BROWN.

The following resolution was adopted by the Newport District Conference: Resolved, That in THE ARKANSAS METHODIST, we recognize a valuable instrumentality in our work. We approve the action of the Publishing Committee in electing Rev. Z. T. Bennett, Editor of THE METHODIST, and we congratulate the church upon his accession to the editorial control of the paper. We approve the course of the paper under his control and management. We appreciate his generous proposition to divide the net profits of the paper to aid in the support of the worn-out preachers and their families. Resolved, That we will make a more determined effort to put the paper into every Methodist family and into as many other families as possible.
GEO. THORNBURG,
W. ARNOLD.

The following resolution was unanimously adopted by the Pine Bluff District Conference:

It is with pleasure that we note the constant improvement of THE ARKANSAS METHODIST; therefore, be it resolved, That we as a District Conference will do what we can, as pastors and laymen, to introduce the paper into every Methodist family within our territory.
Z. T. MCCANN,
S. M. MCGEEHEE.

Resolutions adopted by the Fayetteville District Conference:

Resolved, 2: That all our church papers are worthy of our patronage, but especially do we feel an interest in the usefulness and success of THE ARKANSAS METHODIST, our Conference organ, and will continue to press its claims upon each member or family of the church in our bounds.

Resolved, 3: That while we lament the death of Dr. Winfield its late editor, we greet with a hearty good-will its present editor, Rev. Z. T. Bennett, and trust that his foremost wishes may be realized in the conduct and spread of the paper. Respectfully submitted,
J. M. CLAYTON,
B. H. GREATHOUSE,
A. BORDEN.

FIELD NOTES.

UNION AND REVELS, WHITE RIVER CONF.—We have just closed a meeting of some interest at Revels. We had several conversions, and 7 accessions to our church. The meeting was held out of doors under an arbor. Had it not been for the appearance of a poisonous snake making his way through the altar one night, the meeting would have been a greater success. Much good was accomplished anyway. Several penitents were at the altar when the meeting closed, and two were converted at the last service. We were worn down and had to close.
J. F. PIKE.

Grays, Ark.

CADRON C'T.—Just closing 4th protracted meeting. Gracious time! It is wonderful. Glorious revivals all over the country. God be praised! 12 accessions to the church last Sunday in Cadron Cove, and more to follow. Two men, who were about to kill each other a few months ago, are soundly converted and are loving each other as brothers in Christ. That's what the religion of Christ will do for a fellow. Bless the Lord! My health is not good. Brethren, pray for me; that I may have strength to finish my year's work to the glory of God and the salvation of souls.
JNO. W. HEAD.

Martinsville, Ark.

NASHVILLE C'T.—I assisted Rev. E. N. Watson in a glorious camp meeting of 4 days' duration at Pump Spring, on Nashville Circuit, Little Rock Conf. It was a very spiritual meeting and the church was wonderfully revived. On Sabbath afternoon of the meeting I had the pleasure of preaching to a large crowd of dear children and young people. I never shall forget that happy hour. The dear little people behaved so well and listened so attentively. Many thanks to the good pastor Rev. E. N. Watson, and to all the good people of Pump Spring for their kind attentions and many favors to me during said good meeting. Rev. E. N. Watson is very popular among this good people. He is doing number one work. God bless you and our dear ARKANSAS METHODIST!
JAMES M. CLINE.

Nashville, Ark.

CHESTER C'T.—I am glad to be able to say that the general state of the church on this circuit is very good,

and at some points, in fact, as good as I could expect, for it does seem that the windows of heaven were open and the blessings were pouring down upon us. I have just closed a ten days meeting at Whitewater Chapel. Result, 35 conversions, 12 accessions. P. E. Burrow came at the close of the meeting to hold the third Quarterly Conference. He preached with power, and asking for \$15 on general collections, received it in good subscription. I expected to clear the decks this year on collections, and believe this people will pay the preacher all and more than they promised him. The prospects are bright for a revival all over the circuit.

J. D. EDWARDS, P. C.

Rev. Dr. W. E. Edwards, in the Richmond Christian Advocate, says:

Society was never more truly and correct than at present. Order, at heart it is as sadly estranged from God as in the day of the patriarchs and apostles. Yet who can deny that it has improved in outward appearance—that it wears a fairer dress of decency and respectability; that the great cardinal principles of morality are exerting a wider and more healthful influence in every department of life and industry; that opinions once sanctioned, and courses of conduct once practiced, are now put under the ban of public sentiment, and that the Gospel of our Lord and Master is silently, yet surely, winning the admiration, and giving law and limit to the thought of those who refuse, through indwelling sin, to yield themselves subject to its claims. No; the world is not retrograding nor stationary. It moves in the orbit of moral reform as really as it sweeps along the open pathway of the heavens.

ORIGIN OF THE BAPTISTS.

By Rev. J. H. Riggins, of the Little Rock Conference of M. E. Church, South.

This is a tractate of fifty-two pages, well written and full of interest. The object is to disprove the claim of the Baptists to an uninterrupted succession from John Baptist. The argument from history, we think, is made stronger by saying little, nothing really of the Waldenses, who were rather of the Methodist type. The baptism of Roger Williams by one Holliman, and the self-imposed baptism of one Smyth, who fled from England during the protectorate of Cromwell is made much of and justly. The author relies on the historians of the Baptist Church, Dr. Armitage, Cramp and Benedict. The author writes to do good, to the Baptists as well as other denominations. Its circulation will do good.—Wesleyan Christian Advocate.

We have on our table a small pamphlet of fifty-two pages, entitled, "Origin of the Baptists," by Rev. J. H. Riggins, of the Little Rock Conference. Price, ten cents. This book clearly and succinctly sets forth, from the highest Baptist authority, the origin of the Baptists, both as a people and as a Church, not only in America but in the world. The high-church pretensions of these brethren, and their claim to antiquity, are shown to be entirely groundless, and without foundation in fact. An appendix of three pages treats of baptism. If you want to read up on this subject, send for a copy to ARKANSAS METHODIST, Little Rock, Arkansas.—Central Methodist.

The inconsistency of professing Christians has often been used as an argument against our holy religion. This is not fair—it is not right. As well hold the cause of our revolutionary sires responsible for the treason of Benedict Arnold, as to hold the religion of Jesus of Nazareth responsible for the treason of Judas Iscariot. Hypocrisy is as much an evidence of a true religion as a counterfeit coin is of a genuine one. We regret that the professed followers of the blessed Christ are not all imbued with His Spirit and guided by His principles. The sin of inconsistency has done much harm and the guilt of the inconsistent or hypocritical professor is greatly increased by the injury done to the best of causes, but at the last Christianity is not responsible and cannot in justice be held to account for the treason of those professing it.—Central Methodist.

WHERE THE MONEY GOES.

The New York Evening Post says that in the year 1879 there was paid for intoxicating drinks the following:

Germany paid out	\$500,000,000
France paid out	580,000,000
Great Britain	750,000,000
The United States	720,000,000

Making a grand total of \$2,700,000,000 being spent in one brief year in the Christian world for that liquid poison which destroys the souls and bodies of bodies of probably 200,000 men annually. Intemperance is truly the gigantic curse of the age. The amount of money spent in one year to pay the grog-bill of the drinking world would belt the globe with a band of missionaries reaching from pole to pole. Mites for the Lord and millions for intoxicating drinks. How startling the announcement! The mercy of God must have "the widening of the sea" to keep back a storm of wrath.—Raleigh Christian Advocate.

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REV. JOE JONES.

BRO. BENNETT:—In THE METHODIST of the 14th I notice a communication from Rev. J. W. Boswell in which he criticizes the Rev. Joe Jones I think rather harshly. It is true, Joe Jones is not a polished, educated man; but does he pretend to be, and his preaching is not calculated to please the fastidious taste of the aesthetic and extremely elite class (a few of whom are to be found in all communities); But he disrobes sin of all its embellishments—and exposes it to view in all its hideous deformity so plainly, so vividly, that whoever hears him feels and knows just where the hydra-headed monster is fastening its fangs—and then simply, plainly and forcibly points to that only and all effective source from which the healing waters flow. I regret that Bro. Boswell did not hear more of the evangelist; had he done so I think he would have forgotten the violence done to his modesty. Certainly the ladies of Newport were not so seriously affected as he was; for the house was full of them on every occasion, that Joe Jones preached, and I think the ladies of Newport compare favorably so far as modesty goes with the ladies of any town in Arkansas or any where else. But they are sensible women and know nothing of mock modesty. In conclusion let me say (and I am supported by the stewards and members of the church with whom I have talked on the subject) that if the White River Conference has a Joe Jones they can send him to Newport with the assurance that he will be supported as long as he keeps up to the standard. Hoping you will give this a place in your columns, I am fraternally,
STEWART,
Newport, Ark.

REPORT ON EDUCATION.

Resolutions of Newport District Conference.

Whereas, In our judgment the success of Methodism in Arkansas depends largely on our school located in the State; therefore be it

Resolved, 1st, That we are pleased with the report of the past year's work of Central Collegiate Institute and we are specially gratified in having with us, Bro. V. V. Harlan, Agent of the College and pray that God may bless and give him increased success in his work.

Resolved, 2nd, That we will not only pay all we can and when we can, but that we will use our utmost endeavors to get our people to patronize this school instead of sending their children to other States.

Resolved, 3rd, We are heartily in sympathy with the movement to establish a Female College at Sea cry, Arkansas.

ENQUIRING FOR A BROTHER.

EDITOR METHODIST:—I write this letter of inquiry for my brother whom I have not heard from in about 30 years. He was born in South Carolina, Chester District. There we lost our mother. Our father then moved to Alabama, Dallas county the latter part of 1817, and there he died. Our father in 1824 was buried at Pea Ridge church, a Methodist church, and my brother Giller Hill was married to a lady by the name of Mary McArthur who lived four or five miles below Selma in Dallas co., Ala; about the year 1835 he moved to Mississippi, Tippecanoe; Ripley was his P. O. There I last heard from him. His oldest son was named Esselburt. Any information of his whereabouts or any of his family, if living, through the columns of your paper or by letter will be thankfully received. I am 81 years of age, two years older than my brother was. Hoping that I may gain information I will close with thanks to the Editor.
REV. WILLIAM HILL,
Hillsboro, Union co., A. K.

OUR YOUNG FOLKS.

To the Juvenile Christian Workers of Arkansas.

DEAR CHILDREN:—Our kind, good Editor, Brother Bennett has given us in turn with others the privilege of place in the "Young" Folks' column of our paper. Now as I had some things I desired to say to you before time for our next quarterly report in Sept., I thought I would avail myself of this, and write to you hoping to get a response from some, perhaps many of you. I have several very precious letters from some dear little girls. These have encouraged me very much in carrying out our work as first begun; namely, to unite the children of our church and Conference in some definite work in helping to carry the gospel where it is not, and in aiding in its support where it is being preached.

ed by building homes for our preachers. This is a day when all of us both old and young are called upon to work. "The harvest truly is plenteous but the laborers are few." So said the master when on earth. Let us hasten not to be behind any, for there is opportunity for us all. The field with this harvest in it is the world of men, women and children. Our Saviour who gave His life for the world is King and all the world must be saved for His kingdom. Every little child born and reared in a Christian land, enjoying the rich gifts of home and churches and Sabbath-schools may, and ought to feel called upon to do something to send the gospel to children who know nothing of its precious words, nor the blessings which we enjoy in this highly favored land of liberty and Christian civilization.

Now I will explain to you as best I can what we are trying to do so that you can get others to help you when you tell them what we want to do. I suppose most of you who will read this have read Miss Helen's letter to you which was in THE METHODIST of last week. In this letter you were told of the help the children had given to Church Extension—how you had helped to build homes for several preachers out in needy places, giving them comfort to know that their own families were sheltered while they were out teaching the poor wild blanket Indians, who so much need the gospel but can do nothing for the preacher who comes to them. So he is a missionary and we are missionaries in spirit if we do all we can to help build homes for the good men and women who work thus for the Lord's needy ones. Then do not fear to gather mites or even the dollars to put into your boxes for the "Preachers' Homes."

Happy will we be, if at the last, the Master can say to us—"Inasmuch as ye did it to one of the least of these ye did it unto me." Then you must understand that all monies from the Parsonage Societies and the Children's Home mite-boxes go together to make a fund, one half of which we can keep to help the preachers' homes in our own Conference, and so we are helping the home places too.

Now about the mite-box gatherings for foreign missionary work. This we find we cannot send to Japan as we first proposed; but have chosen instead to have it sent to Miss Lochie Rankin to be applied to building up her new home at Kading where she has been lately called by the people of that city to come and teach? I would like any of you to write me what you think of this. Let us see what we can do by the end of the year. You all know how sorrowful and heavy her heart must have been, when dear Miss Dora, her sister died in that far off land away from father, mother and dear home friends. And yet she has worked on, oh! so bravely teaching the Bible, and talking of the Savior to those Chinese women and children and men who are so glad to hear the news which to us, all our lives, has been the dear "sweet story of old."

Let us then do all we can. And to do this well, let us obey our Savior's injunction, "Seek first the Kingdom of God and his righteousness"—the spirit of Christ dwelling in our own hearts and then it will not be hard for us to work for Him. We may learn something of the right and beauty of giving, from the study of our S. S. lessons of the present quarter. The women worked and the children to I suppose, and brought their offerings to adorn the tabernacle which the Lord had commanded to be set up as His dwelling place among His chosen people; for He it was that said to Moses: "Speak to the children—that they bring their offerings," and the women laid off their earrings and costly adornments and gave to the Lord's house."

Dear children can we not deny ourselves in some way and lay aside some of our extra adornments and give to our Lord freely as did the women who broke for Him the alabaster box of precious ointment and heard him say "She hath done what she could." May He give us His Holy Spirit that we may work wisely as well as faithfully. May He bless us all and help us to work and never be ashamed or afraid to work for Jesus our Savior. You will all note what was said about medals and the Bible for faithful workers in our band. We will not forget any part of our promise. If any of you wish mite-boxes for yourselves or your friends write to me and I will send any number you wish.

Your friend most truly,
MRS. JAS. A. PEEBLES.
Springdale, Ark., July 28, 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 during the time. My family and friends on many occasions thought every day was my last one. I had about despaired 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 ever 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. Carr and family's condition and cure, I know to be correct.
JOHN T. CARR.
Pastor of Methodist E. Church, South, Pine Bluff, Ark.

C. J. Lincoln wholesale agent for Little Rock. For sale by the Druggists and Grocers.

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ARKANSAS METHODIST.

SATURDAY, AUGUST 11, 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, by the paper.

CHANGE OF TIME.

For reasons and by request the time for holding the Arkansas Annual Conference is changed from October 31st to November 28th.

JOSEPH S. KEY.

IMPORTANT NOTICE.

Messrs. Shipp and Pipkin hereby announce that they will not open the English and Classical School for Boys at Searcy, Ark. in September.

Rev. John R. Cason in this issue refers to an evil and despicable habit of some political speakers. When such speakers indulge in irreverent and profane language, they deserve to be promptly and severely rebuked by the indignant departure of all their Christian hearers. "Any speaker, having so little principle and gentility as to disregard the feelings of Christian people, is utterly unworthy a respectful hearing from them."

We have been in our office two days, and we are heartily glad we have no long trip to make this week. For ten days we have felt very sensibly the effects from travel, loss of sleep, lameness and especially the heat during the past seven weeks. We have been employed every day but one and half of nearly every night spent at home. In this service we have been religiously blessed, and we are profoundly grateful to God for preservation from harm and for the brotherly kindness of His people wherever we have gone. We hope to do hereafter much better work for our readers. God bless them all.

Speaking to the report on Education at the Searcy District Conference, Rev. H. M. Cryer made an earnest speech in favor of having only Christian teachers in our common schools. He assumed that an ungodly, immoral teacher, while ostensibly on the side of morality and religion, can in various ways do a boy more harm than forty preachers can correct; that a boy taught to obey such a teacher five days in the week will on the Sabbath imitate the example and imbibe the principle of his teacher; that Christian people cannot afford to have their children taught by ungodly teachers, under any circumstances.

In the Searcy District Conference last Saturday morning, Rev. J. M. Talkington, P. E., made a strong plea in favor of greater, more direct work upon the part of the preachers for a genuine revival of family religion and Bible reading. He candidly believed, from his personal observation and many tests from the pulpit, that the reading of the Scriptures was never before so much neglected as now; that this with similar neglect of family worship and secret prayer, would soon tell most sadly upon the piety, experience and usefulness of the members of the church; that pastors should do earnest, faithful work along this line to meet urgent demands upon them, and to prevent evils which otherwise the church must suffer; that efficient labor here would be eminently helpful to personal religion and fruitful of a rich harvest to the church.

BIOGRAPHY OF McFERRIN.

Being very desirous to help in circulating this most excellent Biography as well as to raise needed cash on new subscriptions, we now offer, till further notice, to send this book, postage prepaid, to any paid-up subscriber, who will send us two new subscribers and \$3 cash. This is a most excellent offer, considering the low price of our paper.

SEARCY DISTRICT CONFERENCE.

This Conference convened at West Point, at 9 A. M. Aug. 2. Rev. J. M. Talkington, P. E., conducting the opening exercises. Rev. H. M. Cryer, who had preached the opening sermon the night before, was elected Secretary. All the pastors except Bros. Branson of Augusta and B. Harris of Weldon attended the Conference. All the charges were represented, and the attendance of delegates was good. The usual disciplinary enquiries were made, when each charge was called. The reports generally indicated the District behind to date on the collections ordered by the Annual Conference, but the preachers are hopeful of full collections before Conference.

In several charges the collections were already provided for in cash and good subscriptions. Some of the charges are considerably behind on ministerial support, but probably not more so than at same date previous years. The spiritual condition of the District is good. Several charges have been blessed with gracious revivals, the preachers are doing efficient work, their charges in peace and harmony are co-operating, praying and hoping for the outpouring of the Holy Spirit all over the District. We confidently expect to hear of many great revivals in the Searcy District this year. The preachers seemed more concerned about revivals than salaries, and they talked and preached in revival spirit. Every sermon we heard had in it a benediction for one hearer, at least.

We wanted a revival at West Point—had prayed for and expected it, and we were not disappointed. We delight to hear Christians rejoice in songs and even shouts of praise; we love to see sinners shedding tears and hear their joyous testimony of sins pardoned: all these we saw and heard at West Point. It was, indeed, good to be there. Not simply, because we have served that church for years and have so many friends beloved in that community; but because the Spirit of the Lord was manifest in refreshing, convicting and converting power. We never before at West Point witnessed so many persons joining in the communion service, as on Sunday morning, after one of the Presiding Elder's best sermons—on the new birth, its evidences, etc. It was a blessed hour.

The meeting was protracted after the Conference closed, as had been expected—Bros. Talkington and Cryer remaining with Bro. A. C. Graham, the junior preacher, and Bro. E. C. Castleberry returned Monday to help on the good cause. We hope to hear of a yet greater work there, a glorious revival and the ingathering of many souls. The services on Sunday night which we did not attend, resulted in thirteen professions and seven accessions—so Bro. Talkington wrote Monday, and they were hopeful of more to follow. To the citizens of West Point and many others will that Conference and protracted service be memorable in the years to come.

Later, At the close of service Monday night there had been in all nineteen accessions and more expected. Praise the Lord!

WORTHY OF APPRECIATION.

At the recent meeting of the editorial committee of the St. Louis Christian Advocate, Bro. L. D. Dameron, the Business Manager of the paper, informed them that he would be able this year to appropriate \$1,200 among the several patronizing Conferences for the benefit of the Conference claimants. We clip the following from the Advocate of August 1:

\$1,200 FOR THE CONFERENCES. Resolved, That we heard with pleasure the statement from the Business Manager that he will be able this year to divide among the several patronizing conferences the sum of \$1,200 for the conference claimants. And we hereby, in behalf of our conferences, express our grateful acknowledgements for his very liberal appropriation. W. B. McFARLAND, J. H. LEDBETTER.

We have thus a sacred interest in the increased circulation and prosperity of the paper, financially as well as for its moral and religious influence among our people. Every

additional subscription means an increase of this sacred fund. It is hoped that by renewed and diligent efforts on the part of preachers and members the subscription list will be increased 50 per cent. in the next two years.

J. H. LEDBETTER, Sec'y.

Bro. Dameron has most successfully accomplished a grand work for the church in the patronizing Conferences of the St. Louis Christian Advocate in its permanent establishment and prosperous management. This excellent paper, though but little larger than THE ARKANSAS METHODIST, is well worth the price \$2 cash (\$2.50 when not paid in advance). We do not know its present circulation, but we remember at one time last Winter it was about 23,000. From its income its generous Manager will this year make the liberal appropriation of \$1,200 to the claimants of the patronizing Conferences, which, in language quoted above, "have a sacred interest in the increased circulation and prosperity of the paper, financially as well as for its moral and religious influence."

We have assured the patrons of this paper, that, with a paid-up circulation of 12,000, we can run the paper at its present low price of \$1.50, and donate to the superannuated preachers and widows and orphans of preachers in the patronizing Conferences \$1,000 to \$1,200 a year. It will not require a long time to push our circulation to 12,000, if our patrons—preachers and people generally—will make an earnest and united effort to place it in every Methodist home possible. They now "have a sacred interest in the increased circulation and prosperity of the paper, financially as well as for its moral and religious influence." We trust all friends of our paper will avail themselves of every opportunity to add new subscriptions to our list, as its permanent success will reflect credit upon its patrons, increase its influence for good, and enable it to aid generously the worthy claimants of its patronizing Conferences.

A TRIAL TRIP.

We estimate that there are members of the M. E. Church, South, in more than 25,000 Arkansas homes. Into thousands of these homes THE ARKANSAS METHODIST has never had even an introduction, and for this reason alone in many cases, thousands of our people are not receiving the weekly visits of this paper. This ought not to be so. This paper should be the medium of denominational intelligence to all members of our church in this State. From every charge in which our paper is liberally patronized there is uniform testimony as to its helpfulness to the membership. All of our members should share in the benefits resulting from the circulation of their State denominational paper, and its claims for patronage should, as a rule, be recognized and met by all alike. This can not and will not be done, until our paper shall have been properly presented to and given a fair trial in the homes of all our people. How to reach all the homes, is the important question. We are trying to do what we can in this direction through all our preachers and other patrons willing to help us. We have received hundreds of new subscribers from sample copies sent upon request of preachers and others. Along the same line of work we now propose to send THE ARKANSAS METHODIST to new subscribers three (3) months for twenty-five (25) cents. Hundreds, who will not take it even on a credit for six or twelve months, will readily pay 25 cts. for a trial trip of three months. Most of those taking it for only three months can be gotten afterwards to subscribe for one year, as the trial trip will beget an interest in the paper, and will expire at the best season of the year for cash renewals. Further, the revival season is a most favorable time to introduce the paper, and when subscriptions can not be secured for a year, then start it on the trial trip. We appeal to all our Presiding Elders and pastors, local preachers and other patrons, to present and urge this special offer of our paper three months for 25 cts. By so doing many hun-

dreds of new subscribers may be gotten in this and next month. Brethren, help us in the good work.

EXPLANATORY.

Our readers know the position held by this paper—that its columns are not open for the discussion pro or con of the Prohibition party. Our reasons for taking this position were given, and so far as we know the same views are held by all the editors of our Southern Methodist papers.

We have published all the District Conference reports furnished us on Temperance, and up to date all these reports have been in perfect harmony with the editorial utterances of this paper on the great question of prohibition and the best methods of securing it in this State. After the adoption of the Temperance report by the Fayetteville District Conference, and after we had forwarded the report for publication, as we could not agree to make an exception and withhold the report nor to suppress any part of it, Rev. J. M. Clayton for himself and some others asked the privilege of a brief explanation and protest, on the ground that the report was not fully understood at the time of its adoption, and that he did not know it was to be published. This protest covered more space and matter than we expected, but it was published last week, with the understanding that the chairman of the Temperance committee should have the privilege of a reply to it.

This week we publish the report adopted by the Arkadelphia District Conference, furnished us Tuesday by Dr. Withers. It is lengthy and embodies the strongest argument Dr. W. could make in favor of the Church endorsing and supporting the Prohibition party. It goes far beyond any deliverances we have yet seen from any ecclesiastical body. The advanced position taken by our last General Conference may be seen upon our second page in the Temperance report adopted by the Clarksville District Conference. We have not yet seen any deliverance from our General or our Annual Conferences or from our Bishops, commending our Church to any alliance or entanglement with any political party. Dr. Withers said to us Tuesday, that our paper is in harmony with the M. E. Church, South, on this great question. We judge by the vote on Bro. Caldwell's amendment—we presume it is given correctly—that the report was not adopted by a large majority.

In conclusion we most sincerely wish he cause of religion may suffer no harm, and that the cordial fraternity of all our people may not be disturbed by our differences of opinion and expression as to the best methods for the prohibition of the liquor traffic.

PERSONAL NOTES.

Mrs. T. A. Dunlap and Mrs. W. W. Wallace of this city favored our office with a call Tuesday.

Bro. W. P. Holland of Bradford, Ark., gave us a visit Tuesday. Sorry his sight is so impaired.

To our brother Rev. M. B. Hill we tender congratulations upon his marriage, notice of which appears in this issue.

Rev. John Ritter of Peragould attended the Searcy District Conference at West Point and preached an excellent sermon.

We tender sincere condolence to our dear brother John A. Robinson near Beebe, in the loss of his long and sorely afflicted wife. "God's children are gathering home."

During our absence our office had calls from Rev. R. S. Deener of Marianna, Hon. J. M. Archer of Mammoth Springs, Prof. Key of Altus, and Bro. R. V. F. Key of Gardon.

Rev. V. V. Harlan attended the Searcy District Conference and raised a subscription for Central Collegiate Institute of nearly \$100. Four or five collections have been taken by him in that District.

Major Hilton, the Temperance Evangelist from Washington, D. C., will be in this city, Aug. 19, and begin a series of Gospel Temperance meetings under the auspices of the W. C. T. U. of this city.

We had Tuesday a very pleasant call from our genial and eloquent old friend and brother, Rev. Dr. Withers of Hot Springs. He gave us a cordial invitation to attend the Missionary mass meeting at Hot Springs, Aug. 22.

Bishop Galloway is highly pleased with our mountain land. He is fascinated with the appearance of the great Gallatin valley, and says that his trip to the Yellowstone National Park is the grandest trip he ever made. He regards the park as the wonderland of the universe. —Montana Methodist.

Sister C. C. Henderson of Dalark, furnishes for this issue a report of the recent annual meeting of the W. M. Society of the Little Rock Conference. With it came her renewal and explanation of delay in sending the report. If men had so many cares and duties as many of the good women, we fear they would give up in utter despair.

As we expected Bishop Galloway charmed his hearers and won hosts of admirers in Montana. A contributor to the Butte Daily Miner thus describes him: "Bishop Galloway is a typical Southerner. He is of uncommonly fine physique—a model in physical conformation and expression. He possesses great dignity, without ostentation. He is humble without affectation. He is a man with strong convictions and marked individuality, and would soon surrender his life than his principles. He would have made a distinguished jurist, a grand political leader, or a military chieftain worthy of knightly spurs, had not God wanted him for the work of the ministry, and had he been called to serve in any one of the three capacities. He reads men and things as he reads books; and his decisions as to policies and methods are prompt and certain. The horizon of his surveys is broad, and his conclusions are reached with a promptitude and definiteness in perfect accord with the vigor of his intellect and the enterprise of his progressive manhood. As late Prohibition chairman of the State executive committee of Mississippi, he touches a cord of popular sympathy whose swelling cadences will eventually echo the death of our country's greatest foe—whisky. Bishop Galloway has a warm, Christian heart, and is as companionable as a child."

SPECIAL NOTES.

Trial Trip, 3 months for 25 cents.

Gen. Sheridan of the U. S. army died Monday after a long illness.

Do not fail to read our Field Notes. They tell of victory in the camps of our Israel.

Brother, you can help this paper and your neighbors by getting them to take it three months for 25 cents.

Mr. Moses Greenwood of New Orleans died this week in his 80th year. He was well known in Arkansas.

Our Trial Trip offer should bring us new subscribers by the hundred. It is not limited to persons in this State.

See change in offer of Biography of McFerrin. Wish we could send out 500 copies of this book, as premiums.

Trial Trip subscribers will get the benefit of three or four series of excellent articles, which are to appear in this paper.

Bros. M. B. Johnson, J. P. House, Wm. Clark and Rev. L. D. Webb are the lay delegates from the Searcy District to the Annual Conference.

The Searcy District Conference was hospitably entertained at West Point; many more delegates and visitors could have been easily cared for.

For a limited time we will send, postage prepaid, the two small books by Gregory and Riggins, to any one sending us \$1.50 on new or renewing subscription.

Our city Dummy line has received a new open car, seating capacity for 80 persons. For healthful recreation, patronize the Dummy line and take the whole family.

By suitable efforts many preachers can get from single congregations 10 to 20 persons to take this paper on a Trial Trip, three months for 25 cts., in or out of Arkansas.

In this issue will be seen two letters in regard to Rev. Joe Jones. Here we are willing to let the matter rest, but we are ready to publish reports of conversions at Bro. Jones' meetings.

Bro. M. E. Hanks writes: "Bro. Long of Appleton Mission has just closed a glorious meeting on our mountain. Our Sunday school children converted and we are happy. Bless the Lord."

Glad to learn Rev. C. H. Gregory is getting many orders for his new book, "The Church." We hope our preachers will assist him in selling the large edition he had printed, as the price is low and the terms so liberal.

At the Searcy District Conference one preacher said all his members, who were taking THE ARKANSAS METHODIST contributed to the collections ordered by the Annual Conference; but not so with all others not taking the paper.

In a business letter Rev. Robt. C. Atchley says: "Bro. Godden said many nice things in behalf of THE ARKANSAS METHODIST at our District Conference and an appropriate resolution was passed. We had the grandest District Conference I ever attended."

In a private note Rev. C. C. Godden says: "We had a profitable District meeting. You had no special agent there; so I presented the claims of THE ARKANSAS METHODIST the best I could and appointed a man to canvass for the paper; also, had some strong resolutions endorsing the paper." We sincerely thank Bro. Godden for his interest in behalf of our paper. If the

Presiding Elders and pastors of the three Conferences in Arkansas will each do all he can for this paper, it will be taken by more than 12,000 Methodists in this State alone.

Important Notice.

To Subscribers to C. C. I. We need the \$500 called for two weeks ago. Up to date only one person has responded to that call. Let all do so at once, whether your subscriptions are due or not; let me have part, or all if you can possible spare it. We must have the \$500. Some work must be done before school opens.

V. V. HARLAN, Agent.
Altus, Ark., July 31.

WINFIELD MEMORIAL CHURCH.

Slowly but surely the cash and subscriptions for Winfield Memorial Church come in notwithstanding the dull Summer months. The walls are now up. We are anxious to get the roof on without let or hindrance. We have made our third payment promptly, but our treasury is about exhausted. Very soon we are to make another payment. Prompt payments on subscriptions are now very much desired. Let every one respond in the next ten days. Send it in now and you will tide us over the Summer months and give us a fresh breath for an early Fall campaign. Our church is wide awake. No let up this hot weather; steady growth all the time. Fraternaly,

A. O. EVANS, PASTOR.
Little Rock, Ark., Aug. 7, '88.

Books for C. C. I. Library.

In response to my calls for donation of books for Central Collegiate Institute Library the following persons have contributed:

Rev. Wm. Penn, 3 books; Rev. E. A. Tabor, 1 book; Miss Marie Brown, 1 book; J. D. McRynolds, 1 book; Mrs. Kirchhoff, 3 books; Mrs. Fannie Mull, 1 book; Mrs. Fannie Chunn, 3 books; Mrs. T. E. Murrell, 1 book; Mr. Hughes, 1 book; Dr. H. R. Wilkerson, 4 books; Albert Barnes, 2 books; Dr. W. G. Miller, 7 books; Wilson & Webb, 2 books; Dr. J. E. Godbey, 1 book. Our hearty thanks are due these kind friends. Many others have promised donations. Friends of the college should remember that we only ask them to look over their libraries and send us such books as may readily be spared. Every friend should send a book on this proposition. If several books are sent, send by express or freight at our expense. Contributions should be forwarded by Sept. 1, if possible.

Write for catalog and urge your friends to patronize C. C. I. There should be a large attendance at the opening, Sept. 6.

Altus, Ark., A. C. MILLAR, PRES.

Gravel Hill Camp-meeting.

The Annual Camp-meeting of Dover circuit held at Gravel Hill, ten miles north-east from Russellville, will begin the night of Sept. 7. The Camp-ground is on high and dry land, with a very fine spring of cold, mineral water. It is a healthy resort, many families spending the Summer there. There is also a spring of free stone water. The meeting will be on the self-sustaining plan. Ministers most cordially invited, and they shall be well cared for. Dr. Andrew Hunter is especially invited to come and renew old friendships of ante-bellum times. Dr. Miller, of Little Rock, has agreed to be with us and he is confidently expected.

If visiting preachers will notify me I will provide conveyance from Russellville for them. We earnestly desire the entire church to remember our meeting at the throne of grace.

J. S. CLOVER, P. C.

Words of Commendation.

DEAR BRO. BENNETT:—Allow me a few words of commendation of the Ladies Aid Society of Gainesville, Ark.

Since I came on this work they have built about one mile of side walk, put two coats of paint on the church, pounded the preacher's family several times, and lately provided us with a good well of water.

They are a noble band of good women and young ladies, as pretty as can be found in any town in the state.

They deserve all praise for their energy and noble work. May the choicest blessings of our heavenly Father rest upon their hearts and homes.

W. W. ANDERSON,
Gainesville, Ark.

Appreciative.

BRO. BENNETT:—Enclosed you will find \$4.50, \$3 for back dues and \$1.50 for renewal. Will be so glad to get the premium "Texas Characters and Elms." I like to read Gulliver's writings very much.

Brother Bennett, I do appreciate your kindness for sending the paper to me so long without my renewal, for it has been a source of great pleasure to me to have it to read in my afflictions. I was thrown from a wagon last Fall and have not walked since, but am improved some. I do thank the good Lord that I am spared. Brother Bennett, I can't command language to express my sorrow at the death of Brother Winfield. I am glad that it was our privilege to know him and to have heard him preach and talk. I am so sorry at not being able to procure one of his photographs, but could not send any sooner. I will close by asking to be remembered in prayer.

MRS. M. L. BREEDLOVE,
Paris, Tenn.

[We send you the Cabinet photograph with pleasure, and pray God's grace may be to you sweet consolation in your afflictions. Ed.]

THE WATCHMAN.

CAMP MEETINGS.—The season for our camp meetings is drawing near, and the usual preparations are being made by our people. The most ardent advocates for the camp meeting admit that there are some evils connected with them, but claim that the good accomplished by them so far exceeds any evils that are merely incidental that we are justified in all the expense and trouble in holding them. Those who oppose the camp meeting admit that there are some good results, but fear that there are evils that outweigh the good, and whatever of good there is, could be better accomplished by other methods. As a number of camp meetings will be held, it becomes us to labor to prevent the evils that may exist, and reap the largest possible good from them. The time was, when the country was sparsely settled and before the days of railroads, that it was comparatively an easy task to preserve order at our camp meetings; but since the days of easy transportation, when such large multitudes of people of all classes through our encampments, it is exceedingly difficult to preserve order. There must be more vigilant police arrangements on the ground to preserve perfect order. There must be a perfect understanding upon the part of camp holders to enforce the regulations of the camp. The membership of the church must come to the camp with the understanding that they will observe the rules. Otherwise the crowd will become an ungovernable mob; not because they are viciously inclined; but from the lack of order upon the part of those who conduct the meeting. There is a power in a multitude for good, if properly controlled. A great mass of people properly organized and brought under the influence of the gospel will create a moral atmosphere favorable to large spiritual results. We may by proper regulations avoid the evils that too frequently attend our camp meetings and secure large beneficial results. If we suffer the crowd to become a mob then we will do the cause of religion an incalculable injury. I have said nothing in this article about the devotional exercises. It is understood that these must be intensely spiritual. The only object should be the conversion of sinners and the edification of Christians.

HORACE JEWELL.

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REPORT ON TEMPERANCE. ARKADIA DISTRICT.

Your committee beg leave to report that they have nothing of their zeal in this behalf, but find on a general review of the field, that the great cause of Temperance has advanced all along the line. But there is reason for still greater activity. We note with pleasure a steady increase in the Temperance sentiment, both in Europe and America. In America the sentiment is rapidly crystallizing into law; several States have incorporated the doctrine of prohibition into their constitutions. In the Southern States local option seems to be the prevailing form of legislation, and much has been accomplished by it. Why the question should assume the character of local option in the South, and that of constitutional prohibition at the North, is a subject of interest and should be studied, but does not lie in the line of our duty.

Temperance has two distinct aspects—the moral and the economical or the religious and the political. There is danger of the church failing to perform her whole duty in respect of this dual question. It is easy enough to deal with the moral aspect. We can preach it, sing and pray it, and that fills the measure of duty in that regard. But what is to be done with the political phase of the question? "Let politics alone" is a phrase we hear like thunder reverberating all around the ecclesiastical skies. We know the dread our church has of politics, and we sincerely sympathize with her in the high and holy design of keeping aloof from all sinful alliances, but we are also of opinion that this sentiment is liable to abuse. It is possible to consider some things as sinful which are not. It is not sinful for a church to ally herself with some forms of political questions. Suppose, for instance, the socialistic element of the country were to form a party to abolish the Sabbath. Would the church order her ministry to be silent, because the Sabbath had now become a party question? Would the pulpit and Conferences allow stump orators and secular papers to discuss the question without response from the church? We venture the assertion, that the church would resound with pulpit eloquence and that Conferences everywhere would fulminate preambles and resolutions against the opposing party till it was driven from the face of the earth. Suppose infidelity should organize under the leadership of Col. Ingersoll, to abolish the ministry and tax all church property, which is now actually agitated. Would the church withdraw from those great questions, because they had assumed a political aspect? Could the church fail to sympathize with any party that held views in common with herself?

Our church has never had the opportunity of trial in such a case. Only one great question has heretofore, in our day, been submitted to the popular vote in the South, and that was the question of slavery; and in that case our church was peculiarly situated. It was not in a condition to do as it chose. When a moral question is affirmed by any man or party, the church is bound to take the affirmative of such question, if it take any position at all. Circumstances may compel it to be silent, but if it speak or act at all with reference to that particular question, it is bound to be in the affirmative. In the matter of the abolition of slavery, the M. E. Church took the affirmative, but the M. E. Church, South, could not affirm that slavery ought to be abolished. She would not say it ought not to be abolished; therefore, she must be silent. If she had favored abolition she would have been driven from the South, as the M. E. Church was. Silence, then, was her policy, and this silence has fixed the status of our relation to all politico-moral questions. It is sought now to make that action a precedent for all future ages. It is error. Our relation to the question of slavery is not and ought not to be a precedent as to our relation to all other questions of like nature. In the very nature of things it cannot be as already shown in the supposed case of a socialistic party. Necessity compelled our silence then; it does not now. We are now confronted with another great moral question in politics, viz: "Shall the saloons be abolished?" Some political parties say "No, we will license the saloon." Our church has boldly taken the affirmative of this question. Her Book of Discipline pronounces against the liquor traffic. There is no occasion for silence now, and she is not silent. We take the affirmative and go before the public encouraging the abolition of the liquor traffic. Now as one party favors our proposition and another party antagonizes us, what are we to do? Shall we be silent? We cannot be silent without abandoning our position, or without seeking to abandon it. Political antagonism is inevitable, if any party wills to make

war on the positions assumed by the church, and we cannot fail to sympathize with and encourage that party, which unites its interest with ours. This is natural, and it does not appear to be wrong in morals. This is quite different from unioning State and church. It is not even a union of church and party. It is only the church using a party to promote healthful legislation within legitimate bounds.

"Vote as you pray" is the battle-cry of the church, yet many of us vote with parties, that antagonize our interest at a vital point. Is that voting as we pray? We know men who vote a party ticket, when they know that both the party and the candidates are opposed to prohibition. Any party that favors license, high or low, is opposed to prohibition and favors the saloon. Can the church encourage her members to follow the lead of corrupt politicians on great moral questions, when they directly against her avowed and cherished principles, such as prohibition, the Sabbath and divorce, and not lift her voice of warning loud and clear?

If a party is friendly to our work and proposes to move on a line we have always advocated, why not encourage it by prayers and resolutions? When it fails to do right, we will fail to encourage it. And why should a church fear or hesitate to rebuke a political party any more than an individual, if the party deserve rebuking? A d why should it fail to encourage a political party any more than an individual, if the party deserve such encouragement? Jesus did not fail to rebuke on proper occasions. "Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses and for a pretense make long prayers." These were political parties in the Jewish State, which antagonized the teachings of Jesus. This antagonism brought down on their heads His awful denunciation. Indeed, the Christian Church was born with denunciation against corrupt political parties on its lips. That Divine man, who taught the people to render unto Caesar the things that are Caesar's, would not hesitate to rebuke any profane effort of Caesar to invade the domain of God. And is the liquor traffic not an attempt on Caesar's part to invade the realm God has reserved for Himself? When the civil power assumes by license or otherwise the monstrous iniquity of the liquor traffic, Caesar is taking from God wrongfully, and the Church must not lift her voice against such civil action, nor sympathize with any party that seeks to curtail this unwarranted assumption of civil power, under pain of being denounced by politicians! Do not certain political parties demand license for this terrible traffic? What then is the church to do, if she does not antagonize such parties? Evidently she should rise up in the majesty of her holy indignation and reprimand all such wickedness, by defeating, if she can all such parties and their candidates. Can we dispute that the liquor traffic is the colossal crime of the age? Why thus mince the question and weaken the force of our opposition by an affected air of political neutrality? We are not neutral; we cannot be neutral on such a question at this time. Why then appear to be so? Why voiceless or still, when the enemy is moving every available power against us? The enemy is using parties, newspapers, votes and officers against us. He does not hesitate to use his parties against the Church; why should the Church refuse to use a party against it? Shall we be quiet and inactive, whilst alcohol uses our own sons through party machinery to bind us and then shear from us all the locks of our strength? What can a whiskey drinking church do toward glorifying Christ? Truly the children of this world, in this respect, are wiser than the Church. Will it always be so? Let us awake to know our rights and boldly enter on them. Let us awake and avail ourselves of the forces God has put in our hands, and go forth to a war of extermination; wherefore,

Resolved, That we reiterate and reaffirm all of our former utterances on the great question of Temperance. Resolved, secondly, That we advise and encourage our people to vote with such parties as offer us the speediest and best method of extirpating the evil of the liquor traffic. Respectfully submitted,
H. R. WITHERS,
A. L. BARNES,
I. N. RUMON.

Bro. Caldwell requests to add:
J. E. Caldwell offered the following amendment to Resolution 2nd in the Report on Temperance:
Resolved, That we advise and encourage our people at the polls, and on all proper occasions to use their earnest and persistent efforts to rid our country of the liquor traffic.

Which amendment was lost by a vote of 23 for to 27 against.

NOTICE.

The Camp meeting for Bentonville circuit will be held at Buttram Chapel, commencing on Thursday night before the third Sunday in August. The meeting will be conducted strictly upon the self supporting plan. All former pastors are cordially invited to attend.
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SATURDAY, AUGUST 11, 1888.

SUNDAYSCHOOL LESSON.

BY REV. JNO. W. BOSWELL.

Third Quarter, Lesson VIII. Aug 19, 1888.

Subject.—The Feast of Tabernacles. Lev. xxiii, 33-44.

HOME READINGS.

M. Feast of Tabernacles. Lev. xxiii, 33-44.
 Tu. Feast of the Lord. Lev. xxiii, 1-32.
 W. A Holy Convocation. Num. xxix, 12-40.
 Th. Jesus at the Feast. Jno. vii, 1-51.
 F. The Feast Renewed. Neh. viii, 9-18.
 Sa. Joy in the Tabernacle. Ps. lxxxiv, 1-12.
 Su. Three Great Feasts. Deut. xvi, 12-20.

GOLDEN TEXT.—"The voice of rejoicing and salvation is in the Tabernacles of the righteous." Ps. cxviii, 15.

TOPICAL OUTLINE.—I. Feast of Tabernacles. Verses 33-38. Feast of Ingathering. Verses 39-44.

TIME.—1490 B. C. The instructions were given same time of our last lesson. The feast itself was observed annually in the autumn—from the fifth to the twelfth of October of our year.

PLACE.—The camp was still in the wilderness before Mt. Sinai. They had been there over a year.

INTRODUCTION.

The Jewish people engaged in many festivals in celebration of important events. There were "three principal feasts" that demanded much time for preparation, and considerable outlay. The events celebrated were notable and worthy. The first of these three great festivals was called the Feast of Unleavened Bread, or the Passover. It was kept in the first month of the "national religious year" in commemoration of the deliverance of Israel from Egyptian bondage. See *Passover* in any Biblical dictionary. The second feast was called Pentecost or Feast of Weeks. This occurred on the fifteenth day after that day of the Feast of the Passover when "the sheaf" was presented. It was designed to commemorate the giving of the Law on Mount Sinai. See *Pentecost*.

The last of the principal feasts was the Feast of Tabernacles, or Ingathering. Two things were commemorated, the time when the Israelites dwelt in tents or booths in the wilderness, and the goodness of God in giving "the fruits of the harvest." The ancient Jews celebrated it eight days—the first and the last being Sabbaths. During the time "all native Israelites dwelt in booths (or tents) made of the shoots of beautiful trees, palm branches, boughs of thick-leaved trees, and of the willows of the brook, when they rejoice with their families, with the Levite, the stranger, the fatherless and the widow, before Jehovah." *McClintock and Strong*. In the lesson for this day, we are called to consider the Feast of Tabernacles and Ingathering.

THE LESSON.

THE FEAST OF TABERNACLES. Verses 33-38.

33. "Spake unto Moses, saying," the Lord is still giving instructions to Moses for the government of his people.

34. "Speak—the fifteenth of this seventh month shall be the Feast of Tabernacles, for seven days unto the Lord." This feast was to begin on the fifteenth of the seventh month of the sacred year. According to the Jewish mode of reckoning time the day began at sun-set, hence the fifteenth began on the evening of the fourteenth. It always began on a Sabbath, and so included two Sabbaths.

35. "On the first day shall be a holy convocation; ye shall do no servile work therein." The day and services should be wholly consecrated to God. The ordinary avocations of life were to be suspended entirely—nothing of a secular character should be done save works of mercy and necessity. Every man in Israel was required to present himself this day before the Lord at the Tabernacle.

36-38. "Seven days ye shall offer." The festivities were to continue this length of time—every day was to be kept holy, but the regulations for the secular days were not so strict as for the Sabbath days. Every day had its special services which were to be religiously and strictly observed. "Every thing upon his day." Verse 37. The sacrifices on this occasion were much more numerous than on other occasions, and they were to be of various kinds. They were burnt offerings, meat offerings and drink offerings—and properly classified as "bloody and unbloody sacrifices." The nature of "burnt of-

ferings," were fully considered in the lesson of August 5th. Which see. During the week there were offered each day "two rams, fourteen lambs, and a kid for a sin offering. Seventy bullocks in all were offered—13 on the first day, 12 on the second, 11 on the third, and so on, reducing the number by one each day till the seventh when seven bullocks only were offered." *Smith*. These were the bloody sacrifices. Accompanying them were the "meat offerings, and drink offerings."

The "meat offering" was "composed of fine flour, seasoned with salt, and mixed with oil and frank incense, but without leaven. A portion of it, including all the frank incense, was to be burnt on the altar as a memorial; the rest belonged to the priest." *McClintock and Strong*.

The "drink offering" was of wine. The amount used varied—for a lamb, "the fourth part of a bin;" for a ram, "the third part of a bin," and for a bullock "half a bin." In our measure a bin is about three-fourths of a gallon.

There was a fitness in observing these two kinds of offerings or sacrifices at this feast—the bloody in token of entire dedication to God, and in recognition of God's forgiveness; the unbloody in token of thanks for the harvest and the ingathering.

All the above sacrifices were to be in addition to the usual sacrifices of the Sabbath. This day's duties were not to be superseded by the special obligations of the Feast of Tabernacles either as regards the sacrifices, or "the free gifts," the "vows," or the "free-will offerings." Everything was to be done "upon this day."

When this Feast "fell on a sabbatical year—(every seventh year was such, when the land "had rest,"—was left without culture) portions of the law were read each day in public to men, women, children and strangers. *Smith*.

II. FEAST OF INGATHERING.—Verses 39-44. The regulations concerning the ceremonies of Ingathering read as if the feast was separate from the Feast of Tabernacles. Such though is not the fact. The word "also" with which the 30th verse opens is not always "connective." Sometimes, as in the case before us, it signifies "surely." It is emphatic as well as connective. *Peloubet*. That two separate feasts is not meant is clear, because the time specified in the 39th verse is the same as in verse 34, and the period of days designated is the same. The instructions here given are simply additional as to the manner of keeping the Feast, and points to the additional purpose in view, viz: to celebrate the ingathering of the harvest.

THE MANNER. They were to "dwell in booths seven days." These booths were small tents. No particular method of constructing them is prescribed. They might be made entirely of the boughs of trees. Or, if a man was able and so inclined, he might construct himself one of boards, but for a covering he was required to use the material mentioned in verse 40, the "boughs of goodly trees, branches of palm trees, and the boughs of thick trees—(thick-leaved trees) and willows of the brook."

They were to "rejoice before the Lord." It was certainly a suitable time for rejoicing. "Essentially a time of thanksgiving. Neighbors and friends came together who had been parted during the year; general fellowship and communion was indulged. The abundant harvest was gathered, and all the goodness of the Lord was talked over; and, in a word, a time of thanksgiving in which all Israel participated, was celebrated." *Pentecost*. Something very much like this feast is seen in the modern camp-meeting—especially such as was held by our fathers in the first half of the present century.

In later days—the days of the Temple, the celebration was on a magnificent scale. Great lights were used which illuminated the Temple and the court and much of the surrounding city. Around these lights the people rejoiced with songs and instruments of music. The climax of rejoicing was reached—the last day of the feast, when the priest with a golden pitcher returned from the fountain of Siloam, filled with water, which he poured on the altar. The Rabbins say that "he who has never been present at this ceremony, did not know what rejoicing meant." Our Lord was probably attending this Feast and witnessing the illumination when he said: "I am the light of the world." And, "in the last day, that great day of the feast," hearing the shouts of the multitude as the priest bore the golden pitcher, "Jesus stood and cried, saying: If any man thirst, let him come unto me and drink."

The perpetuity and purpose of keep-

ing this feast is last impressed. "It shall be a statute forever in your generations," shall be kept through all time. Whether it was celebrated in the sojourn in the wilderness is doubtful, but it is certain it was kept up after they were located in the promised land, and up to the time of our Lord. It was ordained as a feast to remind the people that God "made the children of Israel to dwell in booths when he brought them out of the land of Egypt."

REFLECTIONS.

1. The goodness of God in providing the means for our deliverance from sin, and actually forgiving our sins when we turn to him, are causes of devout thanksgivings—and call for all needed sacrifices on our part for personal holiness and the advancement of his cause. It may not be necessary for us yearly to enter into booths or tents—for we are gentiles—but in our closets and in our churches we can, and ought to give God our thanks.

2. A day of Thanksgiving in public recognition of God's goodness in giving us peace, and food, and raiment, ought to be punctually observed. The colonial council of New England perpetually observed a day of fasting and prayer, until a plain old farmer moved that instead, the council appoint a day of thanksgiving. His motion prevailed—and from then till now Thanksgiving has been observed. A marble shaft ought to be erected to his memory.

3. The Feast of Tabernacles was a religious feast. It brought together all the people—and the good people were doubtless specially interested in it, and made it an occasion of great usefulness to Israel. Camp-meetings and religious assemblies of all kinds, which bring together great numbers of good men and women have the same beneficial effect now, both on society and the church. Such meetings ought to be encouraged.

QUESTIONS.

(From our Senior Quarterly.)

INTRODUCTORY: How many (principal) annual feasts did the Jews observe?

By what other name was the Feast of Tabernacles known?

What did this Feast commemorate?

At what season of the year was it kept?

How long did it last?

Was it probably observed in the wilderness?

I. What is probably meant by "a holy convocation"? Ans. The assembling of the people for a solemn and joyous worship." *Peloubet*.

What is said of the burnt offerings at the feast?

Were the people allowed to labor during this feast?

Were the usual Sabbath service to be omitted during this feast?

Were voluntary offerings to be omitted.

II. What does the Feast of Ingathering mean?

What is said of the first and eighth days of the feast? Verse 39.

What were the people to do on the first day? Verse 40.

What is meant by "rejoice before the Lord your God"?

What is said of the perpetuity of this feast? Verse 41.

How were the people to dwell during this feast? Verse 42.

What reason is given for the observance of this feast? Verse 43.

In what respect does Thanksgiving day with us resemble the Feast of Tabernacles?

How should we observe Thanksgiving day?

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QUARTERLY MEETINGS.

SEARCY DISTRICT—THIRD ROUND.

J. M. Talkington, P. E.
 Beebe and West Point sta. Aug. 4-5
 Auvergne station. do 11-12
 Weldon, at Walden. do 11-12
 Augusta station. do 18-19
 Union and Revere 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

JONESBORO DIST.—THIRD ROUND

M. M. Smith, P. E.
 Jonesboro circuit. Aug. 4-5
 Harrisburg circuit. do 11-12
 Lockdale station. do 18-19
 Wynne circuit. do 25-26
 Buffalo Island circuit. S-p. 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.
 Berryville circuit. Aug. 4-5
 Kings River circuit. do 11-12
 Eureka Springs sta. do 18-19

ARCADEPHIA DIST.—THIRD ROUND

C. C. Godden, P. E.
 Mt. Ida. Aug. 1
 Crystal Springs and Princeton. do 4-5

DARDANELLE DIST.—THIRD ROUND.

G. W. Boyls, P. E.
 Gravelly Hill. Aug. 4-5
 Dardanelle circuit. do 8-9

NEWPORT DIST.—THIRD ROUND.

Geo. M. Hill, P. E.
 Corning. August 4-5
 Smithville. do 11-12
 Caladine. do 18-19
 Shiloh. do 25-26
 Lorado. Sept. 1-2
 Siloam. do 8-9

WASHINGTON DIST.—THIRD ROUND.

J. H. Riggins, P. E.
 Dallas, Olive. Aug. 4-5
 Cove, W. Miss. do 11-12
 Locksburg, Wright's ch. do 18-19
 Missouri miss. New Hope. do 25-26
 Washington. Sept. 1-2
 Hope. do 8-9
 Chapel Hill. do 15-16

MORRILTON DIST.—THIRD ROUND.

George W. Hill, P. E.
 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.
 Lehi circuit. Aug. 4-5
 Redfield circuit. do 11-12
 Auburn circuit. do 18-19
 New Elburg circuit. do 25-26
 White River circuit. do 1-2
 De Witt circuit. do 8-9
 Stuttgart circuit. do 15-16

CAMDEN DISTRICT—THIRD ROUND.

J. J. Jenkins, P. E.
 Bearden miss. Harmony Grove Aug. 4-5
 Fordyce Station. do 11-12
 Hampton at Shiloh. do 7
 Camden station. do 11-12
 Quachita. do 18-19
 Camden circuit. do 15-17
 Carolina. do 21
 Buckner. do 22
 Stephens at Magnolia Springs. do 25-26

FORT SMITH DISTRICT—3RD ROUND

Sidney H. Babcock, P. E.
 In Part.
 Charleston circuit. Aug. 4-5
 Hackett City circuit. do 11-12

CLARKSVILLE DIST.—THIRD ROUND

I. L. Burrow, P. E.
 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

MONTICELLO DIST.—THIRD ROUND.

H. D. McKinnon, P. E.
 Hamburg Station. Aug. 4-5
 Selma circuit at Star City. do 11-12
 Monticello station. do 18-19
 Bartholomew circuit at Keener camp ground Aug. 25-26.

Hamburg circuit. Sept. 1-2
 Lake Village. do 8-9
 Arkansas City. Sept. 15-16

HELENA DISTRICT—3RD ROUND.

Frank Ritter, P. E.
 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 22-23
 Spring Creek circuit. do 25-26
 Wheatly circuit. do 29
 Cypress Ridge circuit. Sept. 11
 Howell circuit. do 18

FAYETTEVILLE DIST. THIRD ROUND.

In Part.
 Jas. A. Peebles, P. E.
 Huntsville. Aug. 4-5
 Kingston. do 11-12
 Golden. do 18-19
 Illinois. do 25-26
 Cincinnati. do 21-22
 Bloomfield. do 25-26

BATESVILLE DIST.—FOURTH ROUND.

Henry T. Gregory, P. E.
 La-Cross, Evening Shade. Sept. 1-2
 Batesville station. do 8-9
 Sulphur Rock circuit. do 15-16
 Melbourne circuit. do 22-23
 Jamestown circuit. do 29-30
 Ash Flat circuit. Oct. 6-7
 Viola mission. do 13-14
 Mammoth Springs mission. do 20-21
 State Line mission. do 27-28
 Newbury circuit. Nov. 3-4
 Salem circuit. do 10-11
 Bethesda circuit. do 17-18
 Mountain View circuit. do 24-25

Preachers in charge will please give notice to their congregations of the time, of holding the Quarterly Conference; also have full statistics ready. Trustees will please have written reports of the condition and estimated value of all church property. Recording Stewards will please turn to page 114 paragraph 92 and read the answer to question 5, and then make your report to the joint Board of Finance of the annual Conference as the law directs. Local preachers will please have written reports of their work during the year. Some of the local preachers have not attended quarterly meetings at all this year. We hope to see them this round. I hope the preachers in charge will bring up all the sections ordered by the Annual Conference.

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OBITUARIES.

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

STUART.—Memorial of Mrs. H. S. Stuart. Since our last roll call God has taken from our society and number, our honored President and cherished friend Mrs. Henrietta Stuart. She was one of our charter members and from our organization until she was rendered unable from sickness to attend, she was always at her post of duty, not only willing to do all that she could, but counting it a glorious privilege to be allowed to work in her Master's vineyard. She was always ready to speak a word for Jesus; and God blessed her in her own soul with many seasons of rejoicing, in which she bore testimony to the truth that "it is good to serve the Lord."

The writer has known and loved her fondly for very many years, and all during that time she can bear testimony to her beautiful Christian character. She has left us many lovely examples worthy of imitation. We feel in our very hearts to thank God that we ever had her with us. She has gone from among us; but while we miss her sweet companionship, we will try to live nearest the God she so devotedly served, trusting when our summons comes to be as well prepared to answer the call as was our dearly loved "President."

Mrs. C. R. STUART.
Columbus, Hempstead co., Ark.

GIBBS, Miss Grace.—The demise of this modest, intelligent and cultivated young lady, has sent a feeling of sadness all over our town. Being born and reared among us, we all feel we have lost a friend. She was the only daughter of Capt. Wm. T. (deceased) and Mrs. M. M. Gibbs, was born Dec. 18, 1864, and died June 12, 1888. Her illness was of short duration, was not sick a week. She was at the burial of a neighbor, went home, fell sick, and one week from the interment of her neighbor, she was laid away in the lap of "mother earth." The sadness of her death was added too, in that her father, Capt. Gibbs, was in the ill-fated Alberta, that burned at Indian Bay last year, and he, himself was lost. This deep, dark wave of sorrow almost crushed Mrs. G., but she bore up, only like a mother can bear, and lived on for her "darling baby," (as she called her daughter when talking to me,) and her two remaining boys, who, however, have grown to young manhood. But when the lamp of light and life in this beautiful and sweet girl went out forever in this life, the mother's heart knew no bounds in grief. She was her greatest comfort on earth, and was loved by her mother as only a true, good, kind mother can love. Miss Grace left a large circle of acquaintances and among them some warm friends, one of whom I will mention, Miss Lena Moore, they loved each other as friends only can love. She was a member of the Episcopalian Church, but her opportunities for attending service at her own church was not good, there being none nearer than 15 miles of where she lived. For several months prior to her death she evinced a change of life and gave up the ball-room, and really appeared to be seeking a better world than this. She was a regular goer to church when circumstances were at all favorable. The writer preached to her in less than a week's time of her death. She was a good hearer, and I think a profited one. Let us hope (as she said to her grief-stricken mother just before her spirit took its flight, yes ma "I will rest—soon rest,") that she has realized this rest in the home of the soul. May we not say, rest, rest, rest, frail body—Rest, rest, rest, flow spirit, till the great day. God bless the mother, the two brothers and save them at last in the home beyond this gloom of tears.

JAS. F. JERNIGAN.

CARDER.—Mrs. Katie L. Carder was born Dec. 7, 1869, in Sevier co., Ark., and at the age of fourteen joined the M. E. Church, South. From that time till her death which took place on the 10th of July 1887, near Chapel Hill, Ark., she lived a true, earnest Christian.

At the early age of fifteen she was married to this writer. She was a faithful and devoted companion and an affectionate mother, though the dear little ones committed to her trust preceded her to the spirit land, and were no doubt waiting and watching for her as she neared the beautiful strand; for she was rational even in her last moments, and just before she crossed the river she turned her eyes upward and said, "now let me go, for they are coming." This she repeated twice and then closed her bright loving eyes to the scenes of this world to open them anew in the beautiful but mysterious beyond, where never again will they be bathed in tears of sorrow or pain, but will forever shine with new luster around that throne whose light is the glory of her God, whom she loved to serve almost from her childhood.

For three days before her death she suffered such terrible pain, that she would frequently cry out in her suffering and pray earnestly that she might become quiet and get easy before she died. Her prayers were answered and for several hours before death, she was perfectly quiet and talked cheerfully to all around.

She has one brother, two half-brothers, two half-sisters, a step mother and a host of friends who join in mourning our loss; but as we know that our loss is her great gain, we will

bow submissively to the will of him who hath said "Blessed are the dead that die in the Lord." With David we can say, though she cannot come to us, we can go to her; and this we will do by the help of him who has promised to be with his people in six troubles and not to forsake them in the seventh? Now may God help us all to be faithful and true, that we may meet with Katie and all the blood washed throng in heaven, is the prayer of her husband.

E. G. CARDER.

LINGO.—Bro. James Lingo was born near Van Buren, Crawford co., Ark., Nov. 11, 1849, and died at Huntington, Sebastian co., June 16, 1888. He was converted last year in Franklin co., on the Charleston circuit, and joined the M. E. Church, South. He lived a faithful and consistent Christian until he died. He leaves a wife and six children. They have been bereaved, he was an affectionate husband, a kind father. May the blessing of our heavenly Father rest on them.

J. M. C. HAMILTON.

WILSON.—R. L. Wilson was born in Haywood co., Tenn., May 18, 1861, removed to Arkansas in 1880 and was married to Miss Dora Fisher, daughter of A. L. Fisher, in 1881. Bro. Wilson professed religion at the age of 17 and joined the Methodist Church and lived a consistent life until his death, which occurred on the 26th of June 1888. He leaves an affectionate wife and four children to mourn their loss. He was a good neighbor and was loved by all who knew him. And while we mourn with his family, yet we look forward to a glorious meeting above.

G. W. STEWART, JR.

HARRELL.—Sidney James Harrell, infant son of S. J. and M. L. Harrell, died June 30, 1888. Little Sidney was about nine months old, a very brief stay, but long enough to be tenderly loved by mother and many relatives, who now mourn the loss of him. So soon is the precious bud plucked from the nursery of earth, and transplanted in heaven to bloom beneath the radiant light and smile of him who said "suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven."

Romance, Ark. **UNCLE JIM.**

JANES.—Martha A. Janes was born April 30, 1831, was converted in her seventeenth year, and joined the Methodist Episcopal Church, South, in which she lived a consistent Christian till her death, which took place June 26, 1888. Her funeral was preached at the house before interment. She leaves five children to mourn their loss of a kind and loving mother. Mother is gone, her voice is hushed, no more will it be heard on earth. The frail body was no longer suited for the home of the immortal spirit; so God called her to her home above. May God bless her children and bereaved sister, and may they all follow her to heaven. O death, death! Thou hast taken from us our loved ones, but blessed are the dead which die in the Lord from hence forth; yea, saith the spirit that they may rest from their labors.

HER PASTOR.

JOHNSON.—Bertha Moore Johnson, daughter of Sam P. and Lizzie Johnson, was born in Lincoln co., Ark., April 14, 1884, and died June 5, 1888. Little Bertha was a lovely, sweet tempered child. As the first born she received all the wealth of a mother's love and tender care, and a father's fond devotion. Of an affectionate disposition, she was not only beloved in her own home, but she was the joy and delight of her grand-parents, with whom she spent much of her time. Possessed of a sprightly mind, Bertha was quick to receive and retain instruction and her mother wisely gave her, her first lessons in the Bible. Thus she had already learned of that Savior who said, "Suffer the little children to come unto me and forbid them not for of such is the kingdom of heaven." It is to that same Jesus I would direct the grief-stricken parents, for he hath said "my grace is sufficient."

Think of your dear little Bertha as safely housed from the storms and tempests of this sin-smitten world. "It is well with the child." It has been beautifully said, that a family lives but a half life until it has sent its fore-runner into the heavenly world, until those who linger here in thought, can cross the river and fold transfigured a glorious form in the embrace of their human love.

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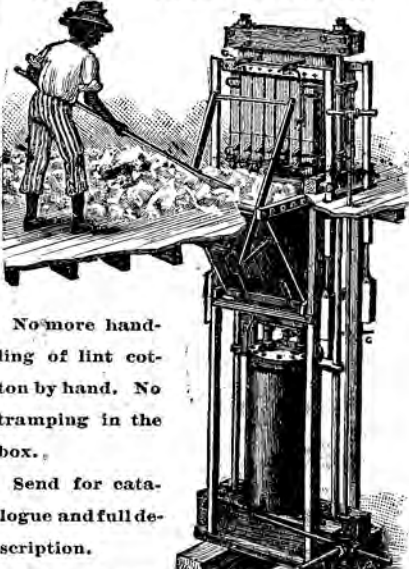
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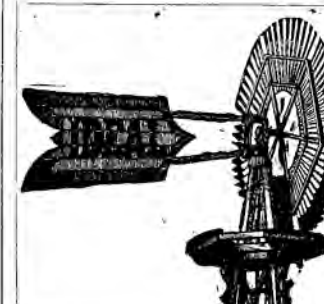
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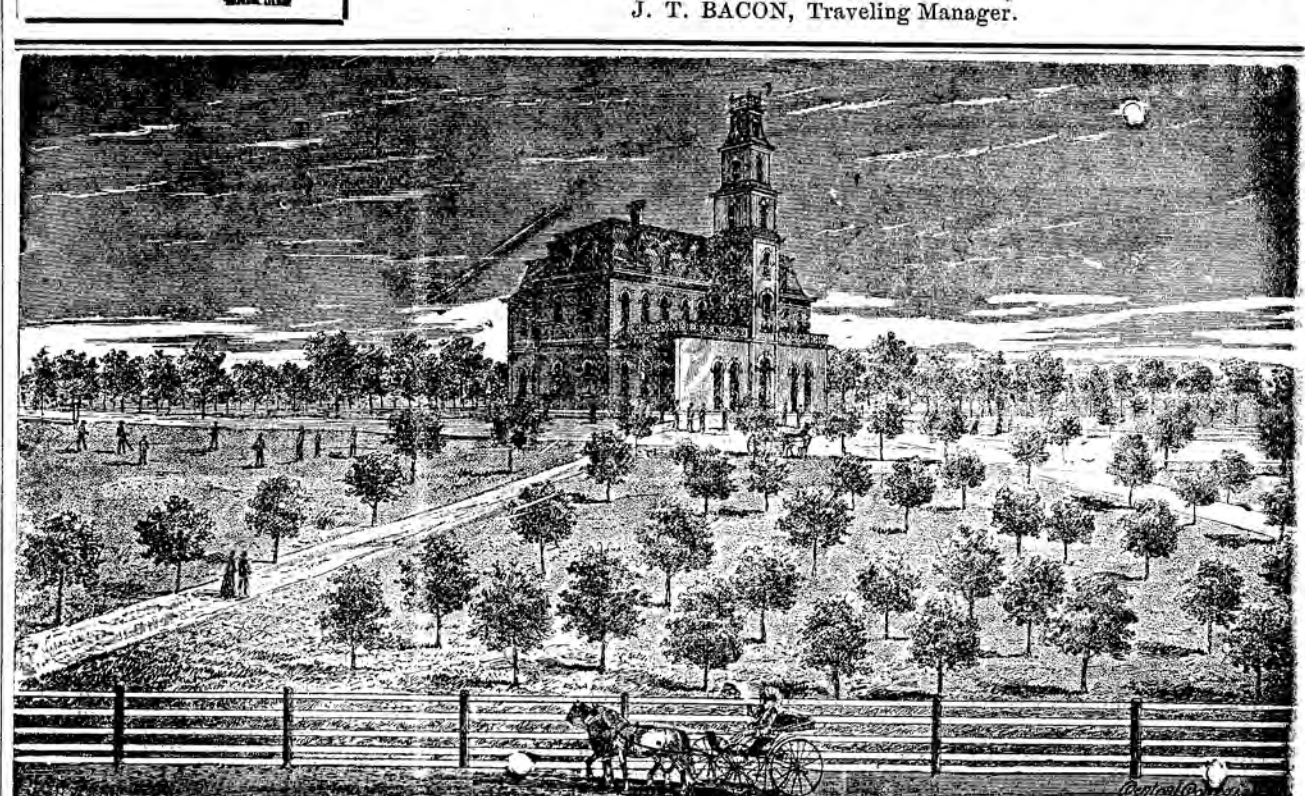
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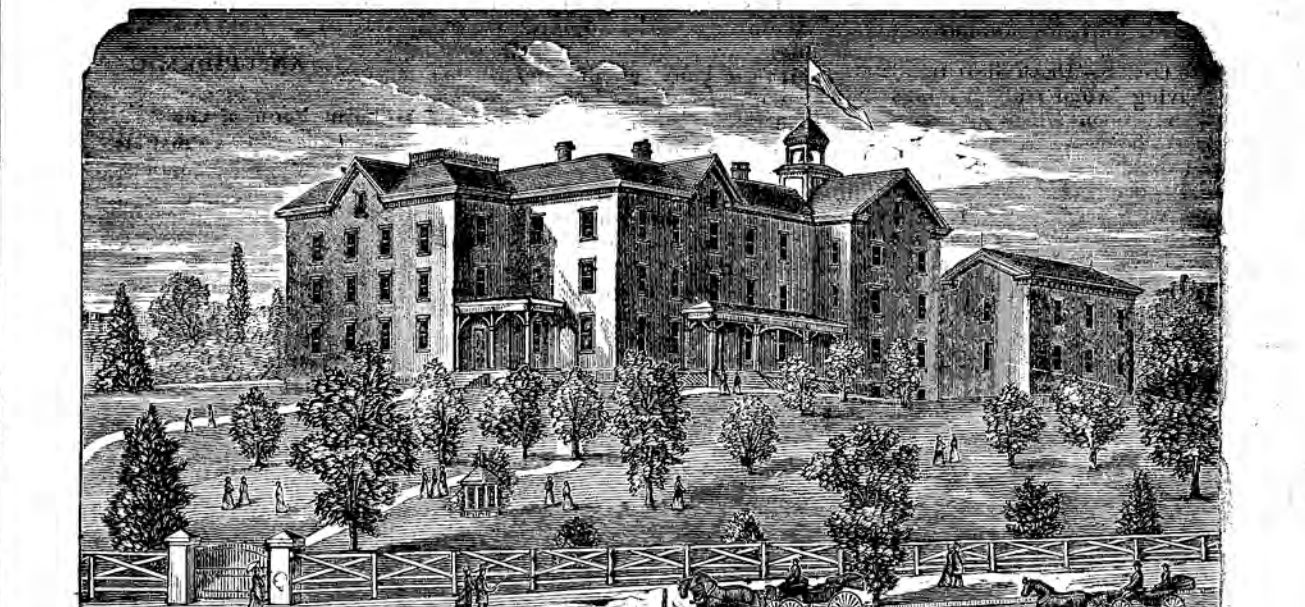


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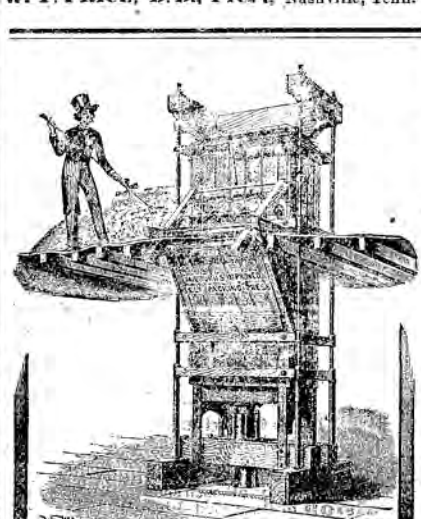
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ARKANSAS METHODIST.

SATURDAY, AUGUST 11, 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.

FIELD NOTES.

JONESBORO C'T.—My meeting last week was a success, resulting in 8 professions and 4 accessions. Bro. Gregory was with us and preached with power and acceptability. Bro. Edwards also gave us one good sermon. July 30. J. F. ARMSTRONG.

EVENING SHADE C'T.—DEAR BRO. BENNETT: I write this short note to inform you that THE ARKANSAS METHODIST is the people's favorite and to say that we have had three good meetings on our charge which resulted in about 35 additions to the church—a very large majority of them from the Sunday school. R. D. MOON. August 4, 1888.

MURFREESBORO C'T.—Bro. L. L. Pickett comes to us at Murfreesboro Aug. 8th instead of the 2nd as first published. Camp meeting at Salina Camp-ground. Will begin Thursday p. m., before the 2nd Sunday in Sept. instead of same day before 1st Sunday in Oct. as first agreed upon. Can't you be with us? District Conference a grand success, a season of refreshing. B. A. FEW.

GAINESVILLE C'T.—DEAR BRO. BENNETT: We have had a good meeting at old Friendship, on Gainesville charge. We had 12 conversions and 10 accessions. The church greatly revived. The meeting closed after nine days' service with songs of praise and shouts of victory. God be praised for His great goodness. Yours in love, August 4. W. W. ANDERSON.

PARAGOULD C'T.—DEAR BROTHER B: We are having wonderful meetings; scores of conversions; near fifty accessions since District Conference; Bro. Diggs and Phalia, L. P's., are doing great work.

We closed a wonderful meeting at Bethel on last night called for subs. to THE ARKANSAS METHODIST; after a short talk in its favor, I procured five names. Let's work for our METHODIST. Fraternally, I. A. VERNON. Bethel, Ark., Aug. 4.

SALEM C'T.—We have just closed our first protracted meeting of this year. It was held at Union. The Lord visited us graciously with His presence and made His people to rejoice. The power of God's Holy Spirit came upon us, and caused Baptists, Presbyterians and Methodists to rejoice together. We are thankful to Rev. Pearson of Oxford, C. P., and Rev. S. L. Cochran of Brinkley, for help. There were at least 17 conversions. To God be all the glory. J. S. BROOKE, P. C.

SHILOH C'T.—DEAR BRO. BENNETT: I have just closed my first protracted meeting on the Shiloh circuit at New Hope. It lasted 8 days with 21 conversions and 20 accessions to the church and the membership greatly revived. Left many mourners at the altar, saying they would still pray on. Old Shiloh circuit is looking up, and I hope to have a revival all over the work. Remember me and mine at a throne of grace. JOHN EIDSON, July 30, 1888.

MT. PLEASANT C'T.—Our protracted meeting at Andrew Chapel has just closed. The meeting continued twelve days and nights and was a grand success. Sinners were convicted and converted; backsliders were reclaimed, and the whole church greatly blessed. Five accessions to our church. Bros. Sturgis and Noble were with us part of the time, and rendered valuable assistance. Aug. 2. J. A. SAGE, P. C.

SULPHUR ROCK C'T.—Thank God, amen! 10 conversions to date—40 for prayers—16 penitents, 3 conversions last night and more to follow. "An Atheist converted last night, Ingersollism all knocked out of him, and the Lord Jesus embraced by him. Let Cochran, Baker Moore, and Watson all say a loud amen! We are reaping where they sowed and the reaper and sower shout together, "Salvation's rolling on." You all know the chorus. Thank God. JENKINS.

REDFIELD C'T.—DEAR METHODIST: God has abundantly blessed me since my last note to you. In our meeting at Red Bluff we had 10 accessions to our church. God bless the inhabitants of this beautiful little town. I have had trials and troubles all along the way since I enlisted in the army of the Lord; but thank God I am still on the battle field with sword bright and the

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CHILLS AND FEVER.

It will Cure the Most Obstinate Cases.

As an ALTERNATIVE, 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.

whole armor on. I want to praise God for salvation full and free from all sin. Glory be to Him; full salvation is rolling on. I also want to thank Bro. J. R. Moore for his communication on "In Bad Taste." Yours in perfect love, J. H. CALLOWAY.

NASHVILLE C'T.—I had the pleasure of attending the Camp-meeting at Pump Springs. Bro. Watson was in charge and preached with power and good effect. There were conversions at nearly every service. Bro. Clinch preached a very impressive sermon, and when at the close of the service the call was given for all who wanted the prayers of God's people, to come and kneel at the altar, some thirty or more young men and ladies came forward. Several of them found Jesus and praised God. Bro. Watson preached a grand sermon on Sanctification as found in the Bible, and he led us seemingly up to the throne of God. I he wrote after evening service by holding a praise service of two hours. Bro. Watson preached again and a number came forward for prayer. After one or two prayers the meeting closed, but as several of the penitents wanted us to stay and pray for them, we continued until midnight, when the last penitent found Jesus. A spirit of holiness prevailed during the whole meeting. C. F. DRAKE.

DOVER C'T.—DEAR BRO. BENNETT: I am in the midst of a fine meeting at Davis Chapel. There are but few non-professors in the neighborhood. The church is greatly revived. Bro. Key, of Russellville station, is helping me to the great delight and edification of the people.

The "Life of Dr. McFerrin" received yesterday. The mechanical part is well done and I have reason to believe that Dr. F. has done his part equally well. I expect to refresh my mind and quicken my zeal these hot days by the reading.

I fail to see any circuit report as many church papers as Dover circuit. Dover circuit is the banner circuit in Dardanelle District in taking our periodicals. I would like to hear from the brethren on the subject. Is there a circuit in the Conference that beats Dover. There are over 50 church papers taken here.

Rain is very badly needed in Gum Log valley. If there comes not a rain in a few days the crops will be cut short. J. S. CLOVER. July 31, 1888.

Logan Female College. Here is what some eminent men, perfectly familiar with the Logan Female College, Russellville, Kentucky, have to say about it:

Rev. E. E. Hoss, D. D., says: "It is, I think, one of the best schools."

Rev. Dr. Gross Alexander says: "Professors Taylor and Murphy are supported by a sufficient number of teachers in every department of acknowledged ability; and best of all, the religious interests of the pupils are promoted in every way."

Dr. O. P. Fitzgerald says: "My personal knowledge enables me to emphasize this testimony in behalf of an institution that I know to be worthy of confidence and patronage."

Dr. H. C. Morrison, Atlanta, Georgia, says: "Had I daughters to educate I should do as heretofore, send them to Logan College."

Rev. Dr. Bell, Editor of the Mid-Continent, Kansas City, Mo., says in its issue of Oct. 1st, 1887: "It is to be believed that Dr. Shallenberg, of Rochester, Pa., has a sure remedy for Fever and Ague. A gentleman in our employ suffered greatly from Malaria, and tried many remedies to no purpose; when, seeing this antidote advertised, tried it, was immediately relieved, and finally cured. This was two years since, and he has had no return of his trouble."

"Seest thou a man wise in his own conceit; there is more hope of a fool than of him." It is the men who are open to conviction—who are teachable, who take hold of things out of the beaten track, and "Taking time by the forelock and not by the fetlock," go forward to success. To this latter class we desire especially to appeal and urge them to write to B. F. Johnson & Co., 1009 Main St., Richmond, Va., they will do you good and not evil.

Teacher Wanted.

WANTED.—A teacher, Male or Female, who can bring several boarding pupils to one of the schools in the Blue Grass Region of Ky. Address, Mrs. L. L. HARRIS, Ky. School Agency, Mt. Sterling, Ky.

Teacher Wanted. WANTED.—A teacher, Male or Female, who can bring several boarding pupils to one of the schools in the Blue Grass Region of Ky. Address, Mrs. L. L. HARRIS, Ky. School Agency, Mt. Sterling, Ky.

MARRIED

Aug. 1, by the Rev. H. R. Withers, in Hot Springs, at the residence of the bride's mother, the Rev. Moses B. Hill of the Little Rock Conference and Missionary agent to China, to Miss Mary L. Walker.

B. O. Baird and Mrs. Hill will leave Hot Springs for China Aug. 22—on which day all the Christians and friends will give them a reception at the M. E. Church, South, on Central Avenue.

Aug. 2, at the residence of Mr. R. Files in the town of Thornton, by Rev. J. H. Baird, Mr. R. R. Cone to Miss Sallie Files, all of Thornton, Ark.

At the residence of the bride's father, in Springfield, Ark., July 18, 1888, Mr. Millard Courtney to Miss Sallie Horton, Rev. B. C. Matthews officiating; all of Springfield, Ark.

At the Methodist Church, Georgetown, Texas, Aug. 1, 1888, Rev. R. M. Shelton of the North-west Texas Conference, to Miss Mattie Mackey, daughter of Dr. James Mackey, P. E., Georgetown District. W. N. Vaughan officiating.

ARKADELPHIA DIST.—4TH ROUND

Hot Springs station	Aug. 11-12
Hot Springs circuit	do 18-19
Gurdon	Sept. 1-2
Murfreesboro	do 8-9
Clark circuit	do 15-16
Amity	do 22-23
Mt. Ida	do 29-30
Crystal Springs	Oct. 6-7
Okolona	do 13-14
Malvern circuit	do 20-21
Social Hill	do 27-28
Hot Springs mission	Nov. 3-4
Malvern station	do 10-11
Arkadelphia	do 18

THE CHURCH.

A Common Sense View. A Logical Dissection 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, Little Rock, Ark.

AN EPIDEMIC.

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

A Plain Statement of the Facts by the 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 Diarrhoea 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 Diarrhoea Remedy. J. H. HELLMIG, Merchant, Belknap, Iowa. Sold by all druggists.

Two bit Chill Pills are a good tonic, and a specific for chills and fever. 25 cts buys them. Santana Drug Co.

District Conferences.

Name	Place	Date
Searcy	West Point	Aug. 2
Fort Smith	Pierce Camp Gr.	Aug. 16
Morrilton	Clear Lake Cp Gr.	" 24

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FITS: All Fits stopped free by Dr. Kline's Great Nerve Restorer. No Fits after first day's use. Marvelous cures. Treatise and \$2.00 trial bottle free to Fit cases. Send to Dr. Kline, 931 Arch St. Phila. Pa.

Bradfield's Female Regulator Will give a blooming color, an elastic step and a cheerful spirit to the woman of sallow complexion, heavy dragging motion and melancholy disposition. Treatise on "Health and Happiness of woman" mailed free. BRADFIELD REGULATOR CO. Atlanta, Ga.

Two bit Chill Pills cost you 25 cts. They cure every time, are entirely tasteless or money returned.

Delicate Children, Nursing Mothers, Overworked Men, and for all diseases where the tissues are wasting away from the inability to digest ordinary food, or from over-work of the brain or body, all such should take Scott's Emulsion of Pure Cod Liver Oil with Hypophosphites. "I used the Emulsion on a lady who was delicate, and threatened with Bronchitis. It put her in such good health and flesh, that I must say it is the best Emulsion I ever used."—L. E. WADDELL, M. D., Hugh's Mills, S. C.

For chills and fever there is nothing excels Santana. It will cure you and is not costly. Call for it.



Its superior excellence proven in millions of homes more than a quarter of a century. It is used by the United States Government. Endorsed by the heads of the Great Universities as the Strongest, Purest and most Healthful. Dr. Price's Cream Baking Powder does not contain ammonia, lime or alum. Sold only in cans.

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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 298, \$26.20. Lot 9, Block 318, \$3.04. Lots 1, 2, 3, 4 and 5, Block 319, \$5.21. Fr. pt. West of West boundary line of Lot 7, S. 8, 10, 11 and 12, in Block 348, \$1.20. All forfeited for nonpayment of taxes of 1885. N. 1-2 Lots 4, 6 and 6, Block 155, amount \$11.96. Forfeited for nonpayment of taxes of 1884 and 1885, and Lot 12, Block 348, amount \$38.94, forfeited for nonpayment of taxes of 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, and by him conveyed to 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 said Commissioner of State Lands, and by him conveyed to purchaser on the 1st day of May, 1888, for the amounts named. Also N. of A. R. Fr. S. 1-2 Section Ten, 1, N. R. 11 W. 35-8 acres in Pulaski County, Ark., amount \$1.82, 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 3rd of February, 1888, for said amount. R. W. MARTIN, Purchaser. Ratcliffe & Fletcher, Attorneys.

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1 in. trace, 2 1/2 in. saddle	\$8 50
No. 00 sin. bug. harness, hames	
1 in. trace, 2 1/2 in. saddle	0 00
No. 00 sin. bug. harness, hames	
1 1/2 in. trace, 3 in. saddle	10 25
No. 00 sin. bug. harness, hames	
1 1/2 in. trace, 3 1/2 in. saddle	12 50
No. 25 sin. bug. harness, single	
trace, 1 1/2 in. saddle	15 50
Double buggy har. from \$15 00 to 25 00	
Wagon harness from \$15 00 to \$20 00	
Ladies saddles from \$3 75 to \$5 00	
Mens saddles from \$3 50 to 20 00	

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As a Fruit Country the Valley is Nowhere Excelled

The Little Rock & Fort Smith Railway have for sale 800,000 acres of choice farming lands. For a small cash payment, any man can buy this land on a credit, in equal annual payments, running six or eight years, at 6 or 8 per cent. interest. It will require but from \$25 to \$40 to make the first payment on a GOOD HOME. Subsequent payments make the first payment on the products of the land. For further particulars, pamphlet and maps, address HERMAN STRUCKOFF, Room 8, Union Depot, St. Louis, Mo. THOMAS M. GIBSON, Land Commissioner, Little Rock, Ark.

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