THE ARKANSAS METHODIST

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

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

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DR. BOSWELL vs "THE PROBLEM."

Dr. Boswell objects, 1, to the *name* of the book—"The Problem of Methodism." I have as much right to name my book as the doctor has to name his child. Now, if the *problem* discussed in my book is not "*The Problem in Methodism*," what is? From the way Dr. Boswell writes about this problem of "*sin and believers*" and the "second blessing," one would think that no problem occupied his thoughts like this problem. The doctor's intimation that no one but he who has *professed* the second blessing, can know anything about sanctification, is a mere assumption, and begs the whole question involved in this problem. Mr. Wesley says: "To be born again is to be *inwardly changed from* ALL SINFULNESS TO ALL HOLINESS." Does any professor of the "second blessing" claim more than to be "changed from all inward sinfulness to all inward holiness."

Dr. A. Clarke says: "This new birth implies the *renewing* of the *whole* soul in righteousness and *true holiness*." Does the second blessing do more than that? Dr. Clarke says: "He is first freely justified—he feels no condemnation; he is FULLY *sanctified*—he walks not after the flesh, but after the spirit." When one professes the "second blessing," do they profess to be more *fully* sanctified?

2. Dr. Boswell objects to the "Problem," because of its "*Pelagian view of sin*;" and he gives this quotation from the book: "Sin is not a *substance* but an act; not a *thing existing*, but a thing done; and moral corruption is a *retroaction* which supervenes upon this voluntary wrong act, inducing a wrong state of our moral powers." Now turn to Bishop Marvin's book ("The Work of Christ" pp. 17-18.) and you will find this definition of sin in the same words. So if I am a "*Pelagian*," I am in good company. In his sermon on Perfection, Mr. Wesley says: "*Sin* is a voluntary transgression of a known law (which I apprehend to be the Scriptural definition of it)." As this sermon was written in 1785, it seems that Mr. Wesley also turned Pelagian in his old age! Or shall we conclude that Dr. Boswell *may* be mistaken in what constitutes Pelagianism! Does he really know what Pelagius believed and taught? If he does, he is the first man of modern times that knew. It is time for Dr. Boswell to discover that the day has passed for killing men and books by raising the cry of "Pelagianism and Zinzendorfianism" against them. This old *bone* has been picked and hashed and "rehashed" until it is as dry as a chip.

3. Dr. Boswell objects to the "Problem" on "account of the absurdity involved in its theory." For the life of him, the doctor can not see how all these church members who are full "of evil passions and tempers, such as worldly love, worldly concupiscence, envy, wrath, evil speaking, and pride," could have been "cleansed from all sin," when they were born of the Spirit. Well, doctor, it is about as difficult for me to see how such church members can be in a state and retain their justification. I thought we Methodists all believed in the possibility of backsliding. To tell such church members as the above that such a moral life as that does not forfeit justification is simply fearful. The religion taught in the "Problem" is that the Gospel offers a present, full salvation from all sin by faith in the blood of Christ. And being thus cleansed from all sin, it is his duty and privilege to "abide in Christ and sin not."

4. Dr. Boswell complains fearfully, because Mr. Wesley is "misquoted"—his language "mutilated," "abridged," "misconstrued," and "misapplied," etc., etc., etc. Did it never occur to Dr. Boswell, that this idea that no one can teach Sanctification but he, who has professed the second blessing, finds its compliment in the idea, that no one but a second blessing brother can understand Mr. Wesley. I know one thing Mr. Wesley did,—he expunged the residue theory from our Articles of Faith. And ifthe Residue theory is cancelled, then the cause for the second blessing theory is removed.

J. M. BOLAND.

Livingston, Ala.

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FT. SMITH DISTRICT CONFERENCE

Convened at Pierce Camp-ground August 16, 1888, Rev. S. H. Babcock, P. E. in the chair. Jas. A. Anderson was elected Secty. Jas. M. Hawley, Ass't. The opening sermon was preached by the latter. The P. E. in the beginning sounded the keynote of the entire session, when he said that the supreme need of the District Conference was the baptism of the Holy Ghost. That baptism was not long coming. It came with great joy to some of our hearts. Those who did not receive joy groaned in spirit for its coming. Time and again the blessing came upon us. Blessed be God it still *abides in our hearts*. The preaching was unctious, in demonstration of the Spirit and in power. The gospel was food.

We attended to such business as District Conferences are required to look after, but we put pleasure before business. The old question of Mission territory was up. The Conference recommended that the local brethren make it their chief business to look after such territory where the traveling preachers could not reach it. We concluded that mistakes had been made on the part of local brethren in turning over little weak and struggling societies to be put on the plan of a circuit. The better plan would be to hold on to such work as they undertake till it is strong enough to take its place as a full fledged church. For when the local preacher holds a revival, organizes a church and turns it over to the itinerant preacher he feels that his own responsibility ceases to a very large extent; whereas, if he were to retain the relation of a sub-pastor, he would realize that the society needs his nursing care. Our local brethren approved this plan.

Spirited discussions were also had on the Sunday-school question and the question of financial support. Seed were sown in both fields.

The reports showed that the army of the Lord in this District is in good fighting condition. Over four hundred have been converted to God. Remember two facts: this is "political" year; we are just fairly begun our evangelical season; yet over 400 have been converted. Glory to God! Our finances are at least a full average. The saw and hammer were never more active than now in this District. "We are marching on."

I will not stop to puff the P. E. and the preachers. Take it for granted we like one another, and more.

The editor of THE ARKANSAS METHODIST greeted us. The brethren just gave him a regular ovation. His sermon on Sunday was greatly enjoyed. And then we had Dr. Hunter with us. How glad he made our hearts! How he exults in the riches of the grace of God. He remained to the camp-meeting, and preached to the comfort and joy of the brethren. The Conference told him how they felt towards him, though the Sec'y did not present him with the resolution.

NOTE. The camp-meeting goes on. We are looking for great things, though only a few have been converted till now. Our faith is with God, and God is with us.

JAS. A. ANDERSON.

ONE TENTH SYSTEM.

Under the caption of "A thrilling scene never to be forgotten," is an article written by Rev. John W. Boswell and published in THE ARKANSAS METHODIST of Aug. 25. This occurred at Melbourne, my last year's charge, and the speakers (Bro. B. excepted) have all at some time been my parishioners. I have preached to and talked privately with each one of these brethren on this very subject—the one tenth system. It is a subject that has lain near my heart for years; for I consider this doctrine lies at the foundation of the world's conversion to God. The marching orders of the Church are, Go ye into all the world and to every creature. Then if we are to march at His orders, it does seem we should proceed according to His plan. For the Divine plan I quote from the Methodist Armor, Gen. 14-20, 28-22; Lev. 27-27; Num. 18-21; Malachi, 3-7 to 12. And then to be certain the law was not repealed, read Matt. 23-23. And considered by the great Apostle Paul in his day still to be an ordinance of the Lord. See 1 Cor. 9, 7 to 14. Now I cannot believe that any thinking man, who is an earnest seeker after more light, can read these passages of Scripture with reference Bible in hand, and prayerfully examine all that inspiration hath to say on this subject, and fail to be convinced that it is his duty to render unto the Lord the one tenth of his annual income. What objection can a man who has faith in the promises of God have to paying the one tenth into His treasury, when he reads Prov. 3, 1 to 10? And in this connection, read Bro. Boswell's mention of the talks of Bros. Wallis, Adair, and the closing speech of Bro. D. P. Tunstall. Now his experience corresponds with the 3rd chapter of Proverbs. Well do I remember when Bro. Tunstall, with others, at District Conference at Newberg, gave the writer his hand to prayerfully consider this subject and to act according to his honest convictions. Now reader, give us your hand that you will prayerfully consider this subject, and to act according to your honest convictions. No wonder they had a revival when these brethren spoke on this subject. Bro. Editor, would you not allow Bro. Boswell space, if he will furnish your columns that speech and, also, let Bros. Wallis, Adair and Tunstall and other laymen be heard on this subject? [With pleasure. ED.] Brethren, speak out. Fraternally,

ISAAC A. VERNON.

Bethel, August 24.

FROM JAPAN.

DEAR METHODIST:—It has been some time since I have written you any thing concerning our work and workers. Our school is having its Summer vacation now, which brings to my share more leisure too. It closed July 16th and will reopen Sept. 11.

We had our Third Quarterly Meeting July 17–19. Brothers Newton and Wainright our latest arrivals were both on hand and reported the beginning of their work. Dr. W. takes charge of the work opened by Bro. Waters at Oila, while Bro. W. goes to Hiroshima to join Dr. Lambuth in the work there until the annual meeting in September. Bro. Newton, as you know, came under appointment to the professorship in the Methodist Theological School in Tokyo. Thus the three Methodisms of Japan—M. E., Canada and Southern Methodists—are united on ministerial education. The Northern and Canada brethren gave our representative a welcome, such as he was worthy and paid him the compliment of election to the Deanship, which honor his modesty constrained him to decline. We have four or five young men who are to begin their theological training at this Institution this fall. One of these will be supported by the Franklin (Tenn.) Sunday-school. Thanks to Bro. Harrison, the pastor and Bro. House, the superintendent and their willing helpers, the students of the Sunday-school.

We expect Bishop Wilson by the last of August and Bro. Utley by the next mail steamer from San Francisco.

It is estimated that between 400 and 600 people lost their lives in the recent eruption in the mountain Bandia San in northern Japan, not far from the port of Niigata. Yours truly, C. B. M.

P. S.—Brother Utley has arrived. It is a pleasure rarely given one to be joined by one of his class on the other side of the world, to lock arms again and engage heart and hand in the same work. M.

Wakayama, Japan.

"OF SUCH IS THE KINGDOM OF HEAVEN."

DEAR BROTHER BENNETT:—I write from the margin of the last river. To this place we came with our little Nellie Glenn as she took her departure for the other shore. Beyond this we could not go, and here we committed her fully to Jesus and the angel band at 9:40 o'clock this morning. We felt that "no object of his care ever suffered shipwreck" on the bosom of this river. We stand gazing across the tide with full hearts and tear-dimmed eyes. We feel that it is well with the child. Before she had learned the meaning of Sabbath, she passed on an earthly Sabbath from earth's suffering into a land where Sabbaths never end. Four years ago to-day from this point we watched the departure of our little Owen for the Better Land. We may be pardoned, if we indulge the hope, that the little ones will meet and know each other over there. But we cannot stand here looking and weeping for the little angels who have gone before us. Looking to our blessed Lord for grace, we turn to take a last look at the still little form and seek a place where we may lay it to rest until the last trump shall awake it—then go out into life's duties resolved to so live and work for Jesus, that we shall join our little ones when we too shall have crossed the last river.

Little Nellie Glenn had just been with us one month and fifteen days, but, oh! how the little one gathered up our affections in that short time, and how she still holds them and will henceforth lead us on toward home.

Pray for us. Yours in the Christian's hope, GEO. M. HILL.

Walnut Ridge, Aug. 26.

REV. M. B. HILL.

Whereas our beloved brother, M. B. Hill, in obedience to a call of the Master, will soon take his departure from our midst to present the claims of our Saviour in China, and whereas we highly appreciate the act of self abnegation, and deeply sympathize with our brother in his heroic determination to carry the Gospel of glad tidings to that far distant land; therefore,

Resolved, That while we grieve to bid our brother farewell, and will greatly miss his presence in our work and council, we rejoice at his noble, self-sacrificing obedience to the call of duty.

Resolved, that our brother carries with him our warmest love and sympathy, and our prayers shall ever ascend to our Heavenly Father in his behalf, that his life and health may be preserved, and that he may be eminently successful in the great work of saving souls.

J. MCLAUCHLAN.
W. J. DAVIS.

MISSIONARY COLLECTIONS.

To the ministers of the Little Rock Conference:

DEAR BRETHREN—Permit me once more to trespass upon your time and patience long enough to call your attention to the missionary collections ordered by the Conference. The ecclesiastical year is rapidly drawing to a close, and what is done for this great central purpose for the organization of the church among men must be done at once. Those of you who have given this cause attention and have secured your assessments, are workmen that need not be ashamed; but if any among us are procrastinating and waiting for a more convenient season, remember that auspicious time may never come! Now is the time; To-morrow is not ours. Therefore, let us shake off our carelessness and want of activity, and press vigorously this cause of the Church. Protracted meetings and revival seasons are now at hand; religious enthusiasm is abroad in the land. Let us seize this opportune moment and mount upon the rising tide, and by the blessings of heaven help our Church on to conquest and victory. May our heavenly Father bless our united efforts with refreshing Gospel showers of salvation to all the ends of the earth. Fraternally,

J. W. BROWN,
Pres't Conf. Board of Missions.

Camden, August 21.

REMARKABLE DREAMS AND SOMETHING ELSE.

Abercrombie in his intellectual philosophy disregarding the supernatural, very plausibly accounts for the fulfillment of some dreams which he relates. We might say, that the soldier before a battle very naturally has a strange presentiment of death, and that in dreams the dominant idea would be most likely to assert itself. He would be apt to imagine that in passing out of a "prairie" to attack an enemy posted in a "grove" he would be *ambushed*. In this way we might take some of the romance out of the Prairie Grove dreamer's story. In part we take no account of the vast number of presentiments and dreams of things which never come to pass. As a companion to your dream, we are told of a British officer, who at the battle of Brandywine, on entering the battle-field, exclaimed: "I shall be killed; I saw this place with all its surroundings in a dream of a battle where I was to lose my life." And as the story goes, he was killed. It is possible that his recognition of the scene of the fight was a mere trick of the imagination. It is in the experience of many persons that seeing some place for the first time, it occurs to them that it fully answers to a preconceived idea. Perhaps a different field would have been adopted into his dream theory, as readily as the one he actually saw. And here there would be no mystery in a common and natural presentiment.

Not wishing to change the subject too suddenly, you will excuse me if you please, Mr. Editor, if an article in your valuable paper should suggest to my mind this little conundrum: How much better is it to publish a Monday morning paper, prepared on Sunday, than a Sunday morning paper, prepared on Saturday? How much?

Yours Respectfully,
B. J. H. GAINES.

Greenwood, Ark., Aug. 9.

EARNEST APPEAL.---THE FACTS.

EDITOR METHODIST—On the 3rd of September next we will be called upon to say by our ballots whether we will license saloons in our midst. Shall we vote to establish by law the devil's recruiting offices (the saloons) at our doors, to destroy our boys, young men and fair maidens? Think! Will we, dare we do it? Nay, verily. All that is noble, virtuous and manly impels us to say no. Would those of us who live in the country vote to license saloons at our doors? Then if we would not, have we the moral right to vote them at the doors of our neighbors, who live in the towns? The towns are the only places where it will pay to run licensed saloons. Can we of the country afford by our votes to cripple the interests of the towns financially or morally, while we depend on the towns for a market for what we have to sell? But the whiskey men and their friends have pulled the wool over the eyes of many well meaning men, by telling them that the towns cannot be run without the revenue coming from license. Two years ago they told us at Eureka Springs that the town was so largely in debt that it could not run without license—that it would be financial ruin to vote against license. As a *clincher against this argument*, I send you the following certificate of our City Clerk:

CERTIFICATE.

STATE OF ARKANSAS, }
COUNTY OF CARROLL, } ss.

I, R. H. Dubois, Clerk of the City of Eureka Springs, hereby certify, that according to the sworn reports and statements of A. T. Wilson, Police Judge, and W. B. Smith, Chief of Police for 1886, and J. P. McLaughlin, Police Judge, and L. H. Park and W. N. Dale, Chiefs of Police for the year 1887. That in 1886, under saloon license, it cost the city to run the police department, $5,341.48 and there was taken in by said department $2,110.75, leaving a deficit of $3,230.73 to be paid from other sources, and in the year 1887 without license, it cost the city to run the police department $1,254.08, and in same year $897.50 was taken from police department, leaving only a balance of $356.58 to be paid from other sources; and further, during the year 1887, from the first day of April to the first day of November (seven months), the city received from all sources $12,823.98, and expended for all purposes $2,971.49, leaving a net gain to the city, without license, $9,852.49. In witness of which I have hereto affixed my name and seal of office at Eureka Springs, Ark., Aug. 23, 1888.

R. H. DUBOIS, City Clerk.

The facts are, that with saloon license the city has been running deeper in debt, but without saloon license the city is rapidly paying off her old debts contracted under license, with no higher rates of taxation on other property, or on other lines of trade. In eighteen months' time we have paid off over fifteen thousand dollars of old indebtedness without license, beside paying all current expenses. Let all true men wake up and throttle by our votes in September the greatest evil of our times and State, the liquor traffic, which causes thirty-five per cent. of the idiocy, forty-five per cent. of the lunacy, eighty per cent. of all the crimes, and ninety per cent. of our pauperism. If we do not do this, we make ourselves partners in all the crimes and evils that follow in the wake of the whiskey trade.

Hoping that the grand old State of Arkansas, which has fewer licensed saloons than any other Southern State, in proportion to her population, will by a majority vote of her citizens in September say to the whiskey trade, that we will not be bribed by a license fee, Judas like, to vote for a traffic, which causes greater destruction of human life and misery than all other evils combined, Yours very truly,

J. C. FRAKER.

Eureka Springs, August 27.

IS IT RIGHT?

Is it right to build churches to save men and license shops that destroy them?

Is it right to license a man to sell that which will make a man drunk and then punish a man for being drunk?

Is is right to license a man to make paupers and then tax sober men to take care of them?

Is is right to license a drink shop to teach vice and then tax people for schools to teach virtue?

Is it right to derive a revenue out of a traffic which no decent man defends?

Is it right to teach your boy not to drink and then vote to license a place where he may be taught to drink?

Is it right to teach your boy to be honest, and then vote to license a place where he may be taught to gamble?

Is it right to teach a boy to restrain his passions, and then vote to license a place where his worst passions will be inflamed?

Is it right to take care of your own boy, and vote to license a place which will ruin your neighbor's boy?

Is it right to preach justice and charity, and then vote to license a thing which robs the widows and orphans of their bread?

It is right for you to go to the polls and vote without having studied this question seriously and carefully?—Casselton Blizzard.

HAPPY RE-UNION OF THE ALLEN FAMILY.

J. S., in the Wesleyan Christian Advocate, writes Aug. 3:

Twenty-one years ago, Rev. W. G. Allen, a prominent minister in the North Georgia Conference, died leaving a wife and nine children, the youngest not a month old and the oldest not grown.

Mrs. Allen thus left a widow at thirty-eight, without a dollar, boldly undertook the task God put upon her and promised, with His help, to rear those nine children for the Lord, and give them each a college education. For nine years she lived on a farm near Forsyth, and during that time succeeded in educating the four oldest daughters. As one would graduate, she would lend her efforts to the education of the others.

Now came the time when the three boys must go to college. Leaving the farm, they moved to Oxford, and by united effort purchased a home. Miss Emily taught the Oxford school, the mother took boarders, and the boys went to college. For twelve years the mother has lived here a blessing to the town and college. Dr. Haygood once characterized her as a great pillar of crystal salt, keeping pure this part of the moral world.

To-day, these nine children, with their children, gathered around their mother to crown her with love and thankfulness. Surely as she looks on these cultivated Christian men and women, she finds her reward for the struggles and privations that she underwent that they might be educated.

Around the re-union table were gathered Mrs. T. A. Allen, the mother; Mrs. S. H. Babcock, of Ft. Smith, Arkansas, with her six children; Mrs. A. S. Redding, of Woodbury, Ga., and six children; Mrs. Laura A. Wilder, of Forsyth, and seven children; Mr. George P. Allen, wife and children, of Atlanta; Rev. B. P. Allen, wife and child, of Woodbury; Prof. M. C. Allen, of Jacksonville, Fla., High-school; Miss Emily M. Allen, of Wesleyan Female College; Miss Lizzie C. Allen, of Wesleyan Female College; and Miss Annie G. Allen.

On Sunday Rev. W. A. Candler preached an appropriate sermon on Jacob, and at its close, Mrs. Allen, with her entire family of children and grandchildren, received the Sacrament.

"There is a tide in the affairs of men which taken at the flood leads on to fortune." If your affairs are at a low ebb now, don't fail to write to B. F. Johnson & Co., 1009 Main St., Richmond, Va., who have plans that will enable you to *make money* rapidly.

ARKANSAS METHODIST.

SATURDAY, SEPTEMBER 1, 1888.

GILDEROY ON REVIVALS.

With this date I am due you a letter for the numerous readers of THE METHODIST. It is an easy matter to dash off a letter when one has something to write about—some news to communicate; but I am here in an inland town where things are as dull as dull can be. Of late I have been studying the reports of revivals in our church papers. Some things in them interest me, and some disgust me. I am always interested in a revival of religion, in the renewals of Christian zeal, in the conviction and conversion of sinners and in the prosperity of God's cause among men. It is wonderful how quickly the salvation of one soul will fire up the hearts of God's people. One continued revival of religion is the normal, or natural, state of the church. The church was instituted, organized, for prayers, for aggression. It should, continuously and unceasingly, move forward from conquest to conquest. One victory should be the predicate for enlarged success. "The world, the world for Christ," should be the battle cry of every religious organization. I am always interested in the latest dispatches from the front. I like to know what the army of the Lord is doing, what ground gaining, what souls winning, what strong holds capturing. I love to hear of new churches being built, if built for conquest, as a means to the great end. In too many places new churches are built for rest, for inaction, to accommodate comfortably the membership. The new church is the "be all and end all" of religious zeal and enterprise. The should not be so. Without aggression there will be stagnation, dry rot and death. "Forward! upward! onward!" is the motto of our holy religion, the command of our Lord.

Some things in the reports of meetings pain me, grieve me and, by constant repetition, disgust me.—The undue laudation of ministers assisting, and the sermons they preach. A modest word of commendation is a great stimulus to the average, man, average preacher. It helps the preacher, nerves him and encourages him, to know that his ministry is helpful to others—that it edifies the church, comforts the feeble minded, supports the weak and leads souls to salvation. Too many expletives, adjectives and adverbs, in describing the preacher and his work disgusts sensible people—it overdoes the matter "muchly." Such forms of expressions as, "Holy Ghost meeting," "Holy Ghost sermon," "Holy Ghost conversions," and the like, smack sharply of profanity. I doubt whether it is right to make an expletive of the proper name of the Third Person in the Trinity to qualify "meeting," "sermon" and "conversions." Brethren will do well to think of these things. If a special, or penticostal, baptism of the Spirit, the Holy Ghost, rested on the meeting, on the preacher, or attended the sermon, it may be well enough to say so; but always magnify the Holy Ghost, rather than the meeting, the sermon, or the man. We are naturally prone to forget God—to magnify the creature more than the Creator—the work done more than the Spirit who does it. In some reports of revivals, if I am not greatly mistaken, undue importance is given to emotional demonstrations. Some would have us believe that the genuineness of a conversion, or of a revival, is to be measured by the amount of emotional excitement in the person or on the occasion. This is not true. Some timid souls, truly born of God, are greatly disheartened because they did not have what is too frequently called a genuine conversion—that is, a noisy, emotional conversion. They did not laugh and cry and shout. It is quite common to hear such expressions as, "I'll tell you that was a bright conversion"—"that was a Holy Ghost work"—merely because it was vociferously demonstrative. If I am not greatly in error the temperament of the individual has as much to do with this outward show of the Holy Ghost. In one revival I was in there were twenty odd conversions, and most of them exceedingly bright, as the saying goes, real, so called, "Holy Ghost conversions." Three of them were very quiet, but positive and firm. It was a matter of great grief to some that these three did not "come through gloriously." I was pastor there for four years. Many of the "bright converts" soon grew cold, some of them went back to the world and no one of them filled the promise of their conversion. The three doubtful cases developed into fine workers and they are to-day the pillars in the church where they belong. I have seem many cases like this. All conversions by the Holy Ghost are genuine. Be assured of this. By their fruits ye shall know them. Leaves and flowers are not fruit. Do not forget this. Religion lies deeper than the emotional nature. Some people are by nature more emotional and demonstrative than others. It is by faith, more than by feeling, that we come to know Christ.

Some others seem to attach undue importance to the material, physical, surroundings of a meeting. One says "we built an altar before the meeting began—no chance to have a Holy Ghost meeting without an altar." Think on this. Is the Holy Ghost limited to a wooden altar? If so, surely we should know what kind of wood, poplar, pine or walnut, the altar was made of. I like an altar myself. It is common in our churches, and suits our machinery, but I do not believe the Holy Ghost cares much about it. Another says, "We put straw in the church—the chances for a Holy Ghost meeting are better with than without straw." Is that true? Then, surely, the kind of straw used is material. We ought to know whether it was wheat, oat or rye straw. It stands to reason that straw of some kind, or saw dust, should be used to prevent dust and dirt under an arbor or out of doors on the ground; but that the Holy Ghost is more likely to bless a meeting where straw is used is ridiculous, if not blasphemous. There is an innate tendency in man—in some men—to magnify the time, the place, the material or the surroundings of a meeting. I once overheard a preacher arranging with half a dozen women to clap their hands and say "glory" three times at designated point in his sermon that night. They did it, and, luckily, one of the ladies had a violent hemmorage of the lungs, which checked what promised to be "an overwhelming time." I got on my horse and went home. I would not play a part in such a game as that. This is an extreme case but it shows how far well meaning people may go. Yours,

Aug. 14. GILDEROY.

FALSE STATEMENTS.

EDITOR METHODIST:—In the Arkansas Baptists of July 12, '88, I find the following article, which I denounce as false:

"PREACH THE DOCTRINE.

For past year and a half, I have been earnestly preaching all of the gospel as I understood it, and ability afforded. Immersion is a part of the gospel, consequently it was preached. Among others, I have had the opportunity of preaching to Methodists. God attended, in the person of the Holy Spirit that preaching. Hence a number of Methodists have been converted to baptism. The Methodist preachers were set right or else they are hypocrites. They carry their members where there is much water. Those members who have received affusion are abandoning it—tell their pastors they desire to be baptized and rather than lose one he goes into the water. Recently a Methodist preacher went six miles to immerse; part of those were members in good standing—been rebaptized—and yet not satisfied. This occurred in the bounds of the Corning circuit. A. S. H."

A. S. H., may have preached the gospel with all the ability afforded him, to the best understanding he has of it, but his conception of the gospel certainly is very weak as long as he thinks immersion in water a part even of that gospel. The gospel is good news, glad tidings, and Paul said Christ sent him not to baptize, (immerse A. S. H., would have it) but to preach the gospel. It is true he has had the opportunity of preaching to Methodists, for our Methodist people are not so selfish that they cannot attend upon any preacher's ministry but a Methodist's—not that they have so much confidence either in A. S. H's., ability or sincerity.

I have been here since December last, and I must say, though with regret, that I have utterly failed so far to see any result of the Holy Spirit attending the preaching of A. S. H.—not a convert or even a proselyte in my knowing save one good brother who came around through the Cumberland Presbyterian Church into the Methodist Church, and being of a restless nature and full of curiosity concluded to try what efficacy there was in that part of A. S. H's. gospel he calls immersion and hence stepped into the water and into the Baptist Church; while two others who joined our church last year, because they could not live accessable to the church of their choice, and there was recently a Baptist Church organized near them and they went into it. Besides these I believe one man who was expelled from our church recently, has joined the Baptists. It is said "the Methodist preachers were set right," &c. I have had the satisfaction of baptizing 18 adults this year and have only had to carry two of that number into the water; and it is certainly false, that members who have been baptized by affusion are telling their pastors they desire immersion. There is a growing sentiment among our people to quit wanting to come through the border of the Baptist Church into ours.

As to the last assertion of A. S. H., it is positive false. He may have been so informed, but there has not been a single case of immersion on my work this year except the two, above referred to, and that was done within less than one half mile from the church at Corning. I have baptized fourteen infants, which also proves the truth of my assertion, that our people here are becoming more Methodistic. Very Respectfully,

J. H. ANDERSON.

FROM MONTANA.

DEAR METHODIST:—Your bright well filled pages continue to cheer and encourage our advancing hosts here in the far off North-West. Our Conference was held July 25th to 30th, presided over by the chief shepherd and grand man, Bishop Charles B. Galloway. He needs no introduction to Arkansas Methodists. He won all hearts here and did so much good. Our statistics show a gratifying increase in every part of our church work. As yet ours is one of the least Conferences of our great Church. Though we are few in numbers and small in many respects, yet we are large in faith and in self-denial and work. We had a net increase this year of 110 members, a gain of two preachers—one from the North Methodist and one from the Protestant Methodist Church. We had a gain of nearly $3,000 worth of church property; a gain of 250 Sunday school children, a gain of $1,500 to our endowment fund for the support of worn-out preachers, and the wives and children of deceased preachers. Our paper the Montana Methodist was put on a good footing and will be published regularly at Helena. Rev. A. C. Couey and Rev. W. M. Britt, Editors. Steps were taken and an agent appointed to found a church school at no distant day. Several good fields were left to be supplied. We need more preachers—brave, consecrated men, who are *needed at home*—to supply this field. Three charges in this Bozema District which will give a good active man a support are left to be supplied. Is there not some good self sacrificing preacher in Ark., ready to come? If so write me at once, sending references. We will pay the traveling expenses of the right men. Those who come must come to stay. We have people here from Ark., Miss., La., Florida, Mo., Texas, Va, Tenn., and Ky. All these say they are more healthy here then there. Don't fear the climate. Come on.

Long may THE ARKANSAS METHODIST live. To its many able writers we all say hail! B. E. H. WARREN.

Willow Creek, Montana.

FROM MISSOURI.

DEAR BRO. BENNETT:—I have often thought of writing you, if for no other reason than to congratulate you on your wonderful success in giving to the church in Arkansas so good a METHODIST, one every way worthy to belong to the illustrious Advocate family. The success of "The ARKANSAS" is assured, for Arkansas Methodists could not, nor will they ever try to get on again without an organ. I like that word organ. And why not? Two, three or more Conferences resolved to have a paper for their especial benefit. They go to work, get subscribers, talk it up, write for it, pray for it until it is able to sustain itself, and to faithfully represent all the interests of the patronizing Conferences. This no other paper can do. And, Mr. Editor, it is with no little satisfaction, that each of these working preachers takes up his paper weekly, opens it, reads it and then with a smile says "*our* paper improves all the time. I tell you there is not a better paper in the church;" and this he could say very safely. By the way, if any one wishes to see his paper improve, just let him procure a few subscribers with cash in advance and THE METHODIST will seem better ever afterwards. Try it.

Our Annual Camp-meeting closed a few days since. It was held near this place, at a beautiful Summer resort, Pertle Springs, where the Missouri Chautauqua and other organizations hold their annual meetings. Here we met many of our preachers. From all parts of Conferences come very encouraging reports. This will be a year of general prosperity in all departments of church work. Among the visitors at the Camp-meeting whom we met was the Rev. G. C. Woods, D. D., the accomplished and gentlemanly president of Scarritt Collegiate Institute. This is the institution formerly known as the Neosho Collegiate Institute, and presided over by that thorough scholar and educator Rev. A. C. Millar, President of your "Central." When Bro. Miller was here, the college prosperity was greatly embarrassed with debt, but through the generosity of Dr. Scarritt, (father-in-law of Bishop Hendrix) and others, the debt has been paid and the building put in good repair and the school will open early in September under more favorable conditions than ever before. We give it as our opinion, that if success is to be attained it will be under the present management. In fact we think the period of experiment has been passed. I would be glad to speak of all our other schools, but have not the space or time now. We heartily rejoice in your educational prospects and in fact in all your prosperity. May write more at some other time.

Your Brother, J. SPENCER.

FT. SMITH DISTRICT CONFERENCE.

The Conference met at Pierce Camp Ground Aug. 16th, 9:40 A. M., Rev. S. H. Babcock presiding. After completing the organization by electing Rev. J. A. Anderson Sec'y and Rev. J. M. Hawley Ass't, the usual business of a District Conference was begun. All committees except those on temperance, Quarterly Conf. records and public worship were dispensed with. There is a strong disposition among the preachers in this District to reduce the business of the Dist. Conf. to a minimum, and, instead of fulminating preambles and resolutions, to meet with one accord in one place and pray for the descent of the Holy Ghost in power upon preachers and people,—in other words, to make the District Conf. a Pentecost for our Methodist Israel. Accordingly this Conference will long be remembered on account of its spirituality. All whom we have heard speak of it say that it was the most spiritual Conference they had ever attended.

The preachers' reports showed that the District was in good condition. There have been about 410 conversions up to date and over 500 accessions. The financial reports with one or two exceptions were rather bad. The collections ordered by the Annual Conference were reported as being pretty well secured; but the pay of the preacher is some cases was very much behind. The people and stewards are not doing their duty as well as the preachers are theirs, else this would not be so. Our motto for this year is, "Every c nt o' every collection paid up,"—and we hope to carry it out. There will be a fine report on building churches at the Annual Conference. It would have been better, however, but for the dry weather which has injured the cotton crop very much. Upon the whole the District is in a good condition and the outlook is good for a prosperous year. The Presiding Elder is in great favor with the preachers and people, and *vice versa* (we think).

The Conference, in its deliberations, was very conservative. A resolution in reference to Sunday-school literature was offered, however, which, when interpreted by the author was thought rather revolutionary. An amendment to the resolution was offered, then an amendment to the amendment, and then the amendment to the amendment, the amendment, the resolution and the speech of its author all "melted into the infinite azure of the past," and our conservative character was conserved. Resolutions of "unqualified endorsement" of THE ARKANSAS METHODIST and its Editor's course, of great gratification at the presence and counsels of Dr. Andrew Hunter and Rev. Z. T. Bennett, and of thanks to the tenters and others at Pierce Camp Ground for their hospitality, were offered and unanimously adopted. After all which and much more the Conference adjourned to meet next time at Booneville.

Rev. V. V. Harlan presented the claims of C. C. I. and took a collection of $200. JAMES M. HAWLEY,

Ass't Sec'y.

REPORT ON TEMPERANCE.

To the President and Members of the Fort Smith Dist. Conference:

Dear Brethren.—We, your committee on Temperance, beg leave to submit the following Report:

We are glad to note the growing spirit of temperance among the people throughout the country.

We rejoice in the active part that our people and preachers have been able to take in this great moral reform and that we are a unit almost on this great question.

Again, we rejoice in the fact that our grand and growing State of Arkansas has already as good laws as any State in the Union, and we only want an additional clause making prohibition perpetual, where it is voted until revoked by a majority of the people of that county.

Furthermore, we recognize in THE ARKANSAS METHODIST a great educator of public sentiment on this question and we heartily commend its course.

We would urge upon the preachers of the Fort Smith District to use all their influence both in the pulpit and out of it in the coming election to get the people to vote against license, and that we request all the preachers for this purpose to preach a sermon in each congregation on the subject of temperance.

Also we would recommend that the church as far as possiole make itself felt in this matter by voting for sober men to fill our offices, and discourage as far as we can the election of men to office, who are not sound upon this great question of temperance.

We would also request that the services of suitable men be secured to go over the various counties and address the people on the subject of temperance.

C. W. BISHOP,
B. T. CREWS,
J. B. STEVENTON.

REPORT ON EDUCATION. NO. 1.

To the President and Members of the Arkadelphia District Conference:

Dear Brethren, as your committee on Education we submit the following Report:

It is with pleasure that we note the presence of President A. C. Millar of the Central Collegiate Institute. We are much gratified with the favorable report that he brings from this our Conference school. While there has been a steady increase upon the school, yet its greatest need is more patronage. We would call attention to the "free scholar-ship" offered each Presiding Elder's District, which furnishes the school with six paying pupils. And in view of our relation to this school, its necessities and the special offer to which we have just alluded, we would recommend the adoption of the following resolution:

1. That we acknowledge with profound gratitude to God the success and blessings which have attended the work of this school, not only in the intellectual improvement of its students, but more especially in their religious advancement.

2. That the District Conference pledge itself to more earnest and persistent efforts to increase the number of pupils during the next session.

3. That we authorize the Presiding Elder to nominate some one for the "free scholar-ship" as soon as we are entitled to it.

REPORT NUMBER TWO.

The slightest investigation of the matter convinces us that the church school is an arm of great power in the advancement of our Redeemer's kingdom. Whatever may be said of the past, it is certainly true of the present and will be true of the future, that the success of any church is largely dependent upon its educational facilities. Our church has been greatly weakened, both by neglecting the education of our children and also by turning their education over into foreign hands. Therefore it is not only necessary for us to educate our children, but it is also necessary for us to educate them ourselves. We can not divorce the education of the head and the heart. We must educate them together. Therefore we must have our church schools; and in consideration of this necessity we offer the following resolutions:

1. That we elect a Board of Trustees consisting of nine members and selected from different points of the District who shall solicit propositions from different points in the District and shall meet by the 1st of Sept. and locate a District High School at that point presenting most favorable inducements.

2. That this Board of Trustees be authorized and are hereby directed to make all necessary arrangements for the erection of a building for this school as soon as it is located and as soon as they have secured three-fourths of the amount necessary to complete the building; provided they do not erect a building worth less than $8,000.

3. That we elect the following persons to constitute the Board of Trustees. T. M. East, G. D. Goodner, John J. Sumpter, H. A. Butler, Eli H. McDaniel, R. B. F. Key, T. Q. C House, I. N. Runyan, P. T. Davidson.

MOSES B. HILL, Chmn.

The Board of Trustees to meet at Davidson Camp-ground, Aug. 31.

THE ARKANSAS METHODIST.

Whereas, THE ARKANSAS METHODIST, the official organ of the Little Rock Conference, is a clean, bold and aggressive paper, sound in doctrine, conservative and wise in its polity; and

Whereas, It is supplying a great want and accomplishing much good in our midst;

Resolved first; That we the pastors and delegates of the Arkadelphia District Conference do heartily endorse both the paper and its Editor, Rev. Z. T. Bennett.

Resolved second; That we will use our best endeavors to increase it circulation and extend its usefulness.

J. A. BAKER,
A. TURRENTINE.

FIELD NOTES.

RED RIVER C'T.—Bro. Bennett. I will give you and the readers of THE METHODIST some of the results of our meeting just closed at Pleasant Hill. We had 21 conversions and 15 additions to the church; I think others will join yet. This is the best meeting at this place for many years. Bros. Shaw and Wilson helped us in this meeting. We raised a collection on Sunday getting all the claims ordered by Conference. Thanks be unto God, I am happy this morning. Pray for us.

JAS. S. BEST.

Heber, Aug. 21.

PEYTONVILLE C'T.—I arrived at Davis' church on Peytonville circuit on Wednesday before 5th Sabbath in July, and aided my son in protracted meeting there. Had refreshing season. Protracted meeting of one week's duration at Evergreen on same work, embracing 5th Sabbath in July. Glorious meeting! Church wonderfully revived. Protracted meeting of one week's duration at Peytonville embracing 1st Sabbath in August. Large, attentive, serious congregations day and night during the entire meeting. I preached to the dear children and young people Sabbath morning. God was indeed with us. Glory to His holy name! At close of that happy hour we administered the sacrament of the Lord's Supper to a large crowd of rejoicing Christians. Now engaged in glorious protracted meeting at Oak Hill on the same work. Last night I preached to the children and young people. O what a melting warming time we had! At close of that blessed service 35 dear little girls and boys with tears in their eyes, kneeled at the altar for prayer. At these protracted meetings there were many mourners and several bright conversions; backsliders reclaimed; several accessions to the church. At every place again and again we called the church in the altar to seek a deeper work of grace—perfect love which casteth out fear. I believe that blessed doctrine with all my heart and fearlessly and lovingly preach it wherever I go. Expect to begin at Blackabys next Saturday on same work. Will attend Hickwood camp meeting (D. V.) 4th Sabbath in August. My dear son is having a good time on this Peytonville circuit. Many thanks to all the good people on this circuit for their great kindness to me during said good meetings. At both of said children's meeting the little people all behaved very well and listened so attentively.

JAMES M. CLINE.

Peytonville, Ark.

PARIS AND ROSEVILLE.—Every thing is moving on nicely on our charge—Paris and Roseville. Our new parsonage is finished except paint and paper, which will be on soon. The good women of Paris acted a noble part in this work of the church. By their own efforts they raised about $70 in cash for the parsonage. We have also a band of Earnest Workers that raised about $20 missionary money last year, and are at work this year. We have also inclosed the church and parsonage with a nice fence costing us about $50. This is a good charge and as clever people as a preacher ever served. Our third Quarterly meeting is just over and Bro. Babcock our P. E. preached to the delight of large congregations. He is popular. My people like THE ARKANSAS METHODIST. I send four names with more to follow.

J. B. STEVENSON, P. C.

Paris, Ark., Aug. 21.

ARKANSAS METHODIST.

SATURDAY SEPT. 1st 1888

BRO. STONE ON DISTRICT PAPERS.

The Rev. S. C. Stone seems anxious to discuss "the right of existence" of District papers, and as the discussion of such a subject will, no doubt, prove entertaining to the readers of our organ, and as there is a big spot of kindness in our heart, we now notify him that, though a little late in the field, we shall *travel after him* until this "cruel war is over." We shall not follow him through the fields of ambiguity; but by a direct march we shall engage the enemy in his "stronghold" and capture him in his own "rifle pits."

We "buckle on the armor" and start out in search of the foe a little more readily since we have learned that, "Bro. Bennett is not antagonizing district papers," and that "he (Bro. Stone) is not the self, or otherwise, appointed champion of our organ."

So that, whatever the result of the conflict may be, it is not to affect "the organ" in the least, but has to do solely with "the right of district papers to exist." About the first effort at argument made by Bro. Stone is to entrench himself behind a very formidable syllogism and "open fire" on our "position." Hear him: "To sum up their position: The official organ is as well sustained in the territory occupied by district papers, as it is in the territory where they do not exist, therefore the right of their existence is established. McLauchlan and Ware affirming." We disclaim ever having reached such an absurd conclusion from the premises. But as this is one of his "rifle pits" we shall force an "unconditional surrender" by drawing the only legitimate conclusion to be drawn from the premises. *Therefore the district papers should not be opposed by the "official organ."* If "the right of existence of district papers was based upon nothing else, than the fact that they do not interfere with the circulation of "the official organ," which has been asserted, and an appeal made to facts [see Arkadelphia District Methodist and Pine Bluff Dirtrict Herald] until he can show the opposite to be true, i. e., that they *have*, or in the nature of the case *will*, interfere therewith, during its existence, as such, his opposition, based upon this assumption, is wholly gratuitous. Has he show it? Let us see. "Do experienced publishers advise their book agents to carry other books than theirs along with them? They ever insist that, in order to do well, carry but one book and specially if you mean well to *that* book. Successful drummers, as a rule, carry but one line of samples and drum for but one house. What sustains these district papers but money? Whose money? Yours. How are you going to get it back? By patronage? Just so. It is said that a man's money has his eye, mind, energies, sympathies and too often his heart," etc., etc. If Bro. Stone means anything by the above, we presume it is that "district papers have *no* right to exist."

If such arguments are satisfactory to Bro. Stone, we ought not to complain.

Say, Bro. Stone, have you ever had any experience in this *agent* business or have you engaged in a little *drumming* enterprise? You give us the laws governing agents and the most successful drummers as one speaking from *experience*. Having never engaged in any business except that "committed to our hands" by "the powers that be" since we were "received on trial into the travelling connection," we know almost nothing about any business that would take us from the legitimate work of an itinerant preacher. Our loyalty has been questioned recently, but we are now as we have ever been, trying to "cultivate the patch." We fail to see the relevancy in the argument drawn from the "book-agents" and "drummers." If the argument is to demolish district papers in the interest of the "official organ." Wont the same argument dispose of "our organ" in favor of the *general* "organ?" If not, why not, Bro. Stone? But has he convinced us, by the "book-agent" argument that the reading of a newspaper does not create a taste for such reading and hence, a demand for their publication? If you get only a small religious paper in the home of those whose taste for church news and religious matter, has not been developed, and get it there too largely on the ground that the cost is small, is it not possible and quite probable that their appetite for religious literature may become so sharpened that they may be induced to subscribe for a larger and more costly paper? If so, may not these district papers increase the circulation of "our organ?"

Again. "The district papers are neither authorized nor recognized, either by the established usages and polity of our church or book of Discipline." Therefore, Bro. Stone would have us understand, they are interlopers and have no right to exist. The right of existence of a church paper according to the above does not depend upon the work to be accomplished—the good that may be done in the way of developing the varied interests of the church or the demands for such a medium of intelligence and instruction, not one nor all of the reasons outside of, but solely on the grounds of "*the established usages and polity of our church or book of Discipline* (Italics ours). Strange doctrine this (another rifle pit)! Let us examine this wonderful argument! The time was when Conference organs were "neither authorized nor recognized either by the established usages and polity of our church or book of Discipline." Therefore they are interlopers, they should be opposed, and their "right to exist" denied. We leave the reader to determine whether his positions are very vulnerable or not, whether we have not captured him, "horse and dragoons." Will such logic likely crush "these children of untimely birth?" "We saw one casting out devils in thy name and we forbade him because he followeth not us," is about the best reason Bro. Stone has for his opposition to district papers. We close this article by presenting a few additional reasons, as a basis, for "the right of existence of district papers."

1. There are matters of such a local interest that we are frequently deterred from asking an insertion in a paper designed to spread over, and furnish reading matter for the three Annual Conferences in the State. And yet the matter, though local, is of interest. We have been denied space in our "official organ" (not since Bro. Bennett has had charge of it) for matter so *strictly* local that only the Monticello District once embracing twelve pastoral charges, and the Pine Bluff District, embracing thirteen appointments, another time. A district could and would publish this local matter.

2. There are those who claim that "the price of our organ is too high" and therefore they refuse to take it. Whether the price is too high or not, does not concern us now. They refuse to take the paper. Shall we say to such: You and your family shall do without a religious paper until you get your consent to pay what you regard as an exorbitant price for one? It has not been many weeks since we received more than one subscriber from parties who came forward at the announcement of the price of our paper saying: "We made a pledge that when church papers became as cheap as other papers, we would take them and not until then." Shall we leave them without a church paper and deny ourselves the opportunity of the good that may be accomplished through the medium of a church paper because we can not or have not convinced them that they should pay this, to them, high price for a paper?

3. There are a great many people who are too poor to pay $1.50 for a paper. To Bro. Stone $1.50 is a very small matter. And to hundreds of us, "the organ" is not too high at the price. We go further and admit that it is cheaper at $1.50 than the District papers are at the price at which they are published. But if a man cannot pay $1.50 shall he be forced to do without a religious paper? Would you have us understand that none but those who are able to pay $1.50 shall have a religious paper to read? A hat costing $1.50 may be worth more than three hats at .50 each, but shall a poor man go bare headed until he is able to buy the better hat? We hope to give other reasons in answer to a subsequent article by Bro. Stone. Long live "our organ."

THOS. H. WARE.

SUPPORT OF THE MINISTRY--No. 2

The Support of the Ministry Ordained of God.

Doubtless a great many things are said to have been ordained of God, which were not; but God was careful not to leave the ministry of His church unprovided for. It was ordained that they should live off of the gospel they preach.

The support of the ministry then is a divine institution. Some people think, church members too, and their name is legion—that the preacher has no special claim on the people whom he serves. They think he should go preach, but depend upon something else for a support; yet there is nothing of this kind in the divine programme. Let the preacher prepare himself, do his work, preach the gospel, and then let the people support him is God's method, and who can improve it? The priests who officiated at the altar in olden times had their living granted to them by divine right. Paul said to the church at Rome, "how can they preach unless they be sent?" Sent of God, as men called and commissioned to this great work; and then assisted by the church.

Some might be curious to know, if Paul did not support himself by tent making while at Corinth, working as he did with Aquilla and Priscilla. In part he did; but were the Corinthian brethren to be commended for letting this servant of God support himself while he preached to them the glorious gospel of Jesus Christ? The revenue from the Apostle's labors being insufficient for him, the brethren of Macedonia sent him aid. This Dr. Clark thinks came from the church at Philippi. They had given him assistance once before, when he was at Thessalonica. These contributions were carried to Paul by his devout and true friend Epaphroditus, who risked his own life in his efforts to administer to God's servant. This contribution was pronounced by Paul, "An odor of sweet smell, a sacrifice acceptable, well pleasing to God."

Philippi's contribution—a sacrifice well pleasing to God.

If the support of the ministry has been ordained by the great Head of the church, how is that living to be obtained? Are there food and raiment in the gospel abstractly considered? Will God support them as he did the Prophet Elijah at the Brook Cherith? or will the people have to support them, as the Widow of Zarephath supported the same prophet? Remember God told Elijah, that he had commanded this woman to sustain him. The support of one minister devolving solely upon one poor widow for years.

The minister is to live off of the people he serves, as the keeper lives off of the vineyard, and as the shepherd does off of his flock. He is to be supported by the church, as the husbandman is by his farm. Teach spiritual things; receive temporal things. Some enjoy the service of the sanctuary very much. They sing, shout and praise God mightily; but O how they squirm and complain when the steward calls on them for a division of their temporal things with the minister, who has labored with them so faithfully. And when such a class of people are prevailed upon to give just a little, they want to charge more than they could realize in the market. If it were to save them, they want their charge to make a good showing in the wind-up. If the Scriptures be true, and they are, and such characters "reap whatsoever they sow,"—no more—they will not get much reward—'He who sows sparingly shall also reap sparingly;' but he that sows bountifully, shall reap bountifully. The man of Bethpage let his beast go for the Saviour to ride on his triumphal entry into Jerusalem, and then he had a right to join in the hosanahs.

Under Jewish economy, it pleased the Lord to select the tribe of Levi, and of that tribe the family of Aaron, to officiate as priest, offer sacrifice, instruct the people.

Ample provision was made for their support. The first born of beast, and the first fruit of the land were theirs; and if the first should be unsound, the priest lost nothing,—the owner had to redeem it with one without blemish.

The tenth was the tithe for the Jewish ministry composed of Priest and Levites; was not this ample provision?

Arrangements were also made for their comfort in the way of parsonage accommodations. When the Land of Promise was reached, the Lord directed that forty-eight cities with one thousand cubits suburbs be set apart for the priests. What do you think of this for a parsonage? How does it compare with the parsonages of this enlightened nineteenth century?

Go to some of our best stations, and first circuits and see the pastor cooped up in a little house that many of his members would not think of living in.

The member looks down from the window of his fine comfortable two story dwelling, a real mansion, upon the little parsonage in some hot, cooped-up part of the town, and says O I am so sorry for Bro. —— and family; they have such poor health, and then their cook is living in a house more comfortable, and is better provided for than the pastor. This is no overdrawn picture; these things are actually occurring. A great many church members have money, and to spare. They build nice comfortable houses to rent, but O how hard the times are, and how scarce money is, when they are called upon to assist in building a parsonage.

MORO.

FOR SLEEPLESSNESS

Use Horsford's Acid Phosphate.

Dr. C. R. DAKE, Belleville, Ill., says: "I have found it *and it alone*, to be capable of producing a sweet and natural sleep in cases of insomnia from overwork of the brain, which so often occurs in active professional and business men.

OUR YOUNG FOLKS.

LETTER TO LOTTIE.

NUMBER IV.

Sights and Sounds in Japan Continued. Visit to Kimidera.

DEAR LOTTIE:—Kimdera is one of the thirty-three temples of Japan to which pious Buddhists made pilgrimages. I don't know why these particular ones are held to be more sacred than numerous others. Some of the people say that the buildings of this one are more than eight hundred years old. I am inclined to doubt that they are as old as that, though from all appearances they have been standing many years. Kimidera is situated on the side of a tree-clad mountain overlooking the small Bay of Wakanoura, three miles south of Wakayma. The place can be clearly seen out across the fields from my walk to school. One day in March, after the day's work was done,—the weather being such as to invite one forth—I started accompanied by a Japanese young man, for a walk, and to visit this old temple. After crossing the fields we took a small boat across a point of the bay and landed at the untidy little village at the base of the mountain on the other side. A few steps takes us through the village and in front of the great gate of the outer court. In the center of the gateway, overhead, hangs a copper lantern about three feet square. On either side stands a wooden image eight feet high, inclosed by a lattice work. They are called nio, (neeo.) They are sticking full of bits of chewed paper such as the idler in school throws at his school fellow, or against the ceiling of the school-room, when the teacher steps out to receive a visitor. The very ignorant people and some of the children think that if the paper sticks to the idol their prayer or wish is heard. Nio are the gods that guard the gate. Some temples have images of the dog made of stone which are used instead of the other.

When you have passed through the gate you come to the first flight of steps numbering forty-five. At the top of these, and to your right, you come to a small waterfall, with the immage of the god of water carved in the rock. A flight of twenty-three steps more brings you to a large stone reservoir running over with pure water. At this place the dusty pilgrim steps to bathe his hands and feet before he goes up to worship. Thirty-one steps from here you come to where a long flight of steps lead up to the temple by the left hand. A climb of forty-one steps more brings you to the door of the priest's residence. Lastly a flight of sixty-one steps bring you to the entrance of the inner court of the temple, which is a cleanly kept yard, shaded by large and small trees. We have ascended in all 201 steps from the gate and to a highth of about 250 feet above the bay which to-day lays n calm contentment below. You now hear an almost continuous ringing of bells, first here, then there, now loud, now low of small and large bells. The bell is used a great deal in Buddhist worship and ceremonies. There are many altars about one of these temples. Each altar has a contribution chest, and over each chest hangs a bell corresponding in size. At this temple the principal altar has a very large chest and bell. These bells are different from those you are used to, being made of two concave plates of copper joined together at the rims. They have no clappers, but have to be rung by means of a rope that hangs against the side, which the worshiper strikes against it.

There are two women worshiping at the altar to our right as we enter. They cast in a few rin (tenth cent pieces), ring the bell to call the attention of the god to their gift, then bow their heads very low and repeat a prayer. I wonder, O mistaught sisters, what are your requests. Are your hearts longing for more of this world, thus vainly attempting to fill the empty shell of a heathen life? or are your hearts aching with sorrows too great to be borne alone, yet too sacred to be told into human ears, that you come here to breathe them into this ear of stone? May the God to you unknown give you peace. They walk across the way and repeat the performance at an altar on the left.

Here comes two pilgrims—one old man and one young—seeming to be father and son. They are poor and ignorant looking. Each carries a bell in his hand, and two or three small square shaped baskets on his back. The baskets contain rice, written prayers and perhaps an extra suit, of the simple kind they wear, with some other small clothes. They proceed at once to the several altars, cast in a few grains of rice, ring the bell and chant their prayers, all the time gingling their little hand bells and only stopping now and then to paste up a paper with a prayer written on it. When I remarked upon the smallness of the gift of rice, the young man with me said: "They put in a few grains and pray to receive large crops in return."

A young priest opened a small side door and allowed us to go in. We removed our shoes,—as you must always do on entering a Japanese house, because of the soft straw mats on the floor—and went into a large square room, dark and old, but clean. The large vault-like altar, or sacred place, with the usual accompanying images, candle-sticks, censer, etc., is the principal thing to be seen on the inside of this, as in other Buddhist temples.

After leaving the temple buildings, we went on up the mountain side. For some distance it is thickly strewn with tombstones. We clamber up higher and yet higher until we have left temple, timber, tombs and all behind. The top is bare except by the presence of perhaps a half-dozen large pine trees left growing on the top. Beneath these lone sentinels, and so far above the impurities of fields and valleys below, we stop to rest and get the full benefit of the pure air. What a picture! Of the kind, perfect. On the left the jagged edged bay which opens into the Pacific; in front, the small river Kinokawa winds its way through the valley which is at this time a rich green with thrifty wheat and barley; and six or seven miles beyond, the range of mountains corresponding to the one on which we stand. So perfect are the exposures, you seem to see every object in the valley. To my right is a quiet dell in which nestle a dozen or more humble dwellings and a small temple; below me are terraces, some growing vegetables, some persimmon trees, others small green shrubs of some kind, they may be tea plants or perhaps small orange trees, the distance being too great to distinguish. Behind me are higher mountains and more rugged to form the background of a perfect picture.

C. B. M.

Wakayama, Japan.

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April 24, '87.

ARKANSAS METHODIST.

SATURDAY, SEPT. 1, 1888.

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

Rev. Z. T. BENNETT, Editor.

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

CLOSE THE SALOONS!

Be sure, that "Against License" is on your ticket.

Vote against license. Urge your neighbors to vote against license.

Lovers of God and men, home and native land, cast your votes against license next Monday. Let each do his whole duty, that the vote against license may be the largest ever cast in Arkansas.

Bishop J. C. Keener has changed the time for holding the North Mississippi Conference from Nov. 14 to Dec. 12, at Starkville, Miss.

All good citizens will not vote for the same candidates next Monday; but all lovers of temperance and Christianity should vote against license. They should unite upon this common ground against a common enemy.

Some years ago after an investigation as to his orthodoxy, a young preacher withdrew from the M. E. Church, South, and united with another denomination. We learn he has recently withdrawn from that, and will on an independent line preach against the infallibility of the Bible, Divinity of Christ, depravity and eternal punishment. We are sorry for him. We see one more step for him, and that will be easy to take.

The Arkansas Baptist has seemed anxious for a controversy with this paper, since we quit noticing its utterances. We are ready for fair and respectful discussion, but we could have no reason whatever to expect it from the Arkansas Baptist. In the controversy months ago, it asserted positively it had proved every statement and charge it made, when it well knew this assertion was *not* true. It has not even noticed our repeated demand to prove its claim of 78,000 white and 50,000 colored Baptists in this State. Upon its authority that claim has been believed and quoted by persons, who knew no better. The Arkansas Baptist could not prove and *would not* correct the false claim; but ignoring our demand for the proof, asserted positively 'we have proved everything we said.'

At some of our District Conferences the subject of ministerial support was discussd by many with a lively interest. We were pleased to hear these discussions, believing good would grow out of them. We confidently expect much desired improvement along this line, when our people generally shall have been properly instructed on their imperative obligation to support the ministry, and clearly shown that upon the performance of their duty largely depends the efficiency of their pastors. Let them be plainly taught in every charge, that a liberal support is needful to maintain a consecrated, efficient ministry, such as they want and the success of the Church demands. Then with appeals to Scriptural authority and their own sense of justice, kindly and earnestly urge them to meet their obligations to God and to their pastors. Improvement will follow. As a rule, Methodists are just as liberal as any other Christians under similar surroundings.

The Raleigh Christian Advocate says Bishop Key

"Gave it as his belief that the great head of the Church still claims the tithes, and that nothing less should satisfy an enlightened Christian conscience. No man, said the bishop, ever gives to the Lord until he goes beyond the tenth of his income. 'The tithes are mine, saith the Lord,' and the man who stops short of that is not giving to the Lord, but is withholding his dues, and is doing that in the face of light and truth."

The Cincinnati South-West gives its readers this unpleasant warning:

"Prohibition will inevitably be the State and national issue in 1892; and the plain, cold, hard indications are that prohibition will win by a large majority. We speak what we know to be facts. Our remarks may not be palatable; but unless we are heeded, and action is taken in the direction we indicate (the circulation of saloon literature) in less than five years our big breweries will be like the distilleries now closed by the whisky pool—'For Rent,' and no renters."

Vote as you pray. May every Christian voter in Arkansas have a clear conscience next Monday night. Ponder seriously these words from an exchange:

"Think of praying, 'Hallowed be thy name,' and then voting to license the liquor traffic, which causes God's name to be blasphemed; 'Thy will be done,' and then voting that it shall not be done; 'Lead us not into temptation,' and then voting to place temptation in every one's path; 'Deliver us from evil,' and then voting for the greatest of evils, that a little money may come to the city or town treasury; 'Give us this day our daily bread,' and voting to license that which takes bread from thousands of almost starving children."

MORRILLTON DISTRICT CONFERENCE.

This Conference was held at Clear Spring Camp-ground, near Quitman, beginning Friday morning, Aug. 24, with Rev. Geo. W. Hill, presiding. Rev. E. A. Tabor was elected Secretary. The attendance was not so large as we expected to see, but was larger on Saturday. We think all the charges were represented. Rev. Jno. W. Boswell's election, as assistant editor of the Christian Advocate, and the failing health of Rev. Z. W. Lindsey removed two preachers from the District, but their charges have been supplied, and Bro. L.'s successor, Rev. J. W. Sweeden, was present. As we spent but one day at the Conference, and only part of that was devoted to reports from the pastoral charges, we did not learn all we desired about the District. We inferred from reports we did hear, that the financial condition was about on an average with former years at this date. The spiritual state of the church was good. Seven out of thirteen charges reported 271 accessions and 260 conversions. We have not yet learned the full report on these items. The preachers reported advancement in the Sunday-school work, and there will be a large increase in the value of church property. Much attention has been given to home religion and many family altars have been erected this year. The membership in the District is evidently being led upon a higher plane of Christian experience and work, and the outlook is hopefully encouraging.

The first afternoon was devoted to Sunday-schools, discussing several phases of this work. We heard with interest several speeches on "Difficulties in the way of regular attendance by the children at 11 o'clock services." Opinions were, of course, variant; but all were desirous to remove the difficulties and to secure the attendance of the children upon the preaching of the word.

Rev. V. V. Harlan, Agent of Central Collegiate Institute, represented that school before the Conference and raised a subscription of $150; and an hour later this writer, after preaching, asked the congregation for $200 for Quitman College, and got the promises of $210.

The Conference was very well entertained by the campers, and more easily than we expected, as several good camps were burned last Fall. New camps have been built and the number increased. This camp-ground grows in favor, as the years go by. We regretted that we could not remain there longer to enjoy the hospitalities and associations of brethren beloved—many of whom we have known intimately and loved dearly for nineteen years. They all gave us evidences of personal esteem, and contributed liberally to the patronage of THE ARKANSAS METHODIST. We heartily thank them all and pray God's blessings upon them. We hope to hear of a great revival before the close of their camp-meeting. Bro. A. C. Ray, the pastor, is greatly beloved and he will have ample ministerial help. We expect a report from him and the Secretary of the Conference for our next issue.

A FRATERNAL SPEECH.

We are always pained to see a manifestation of bigotry on the part of any preacher or church member towards other denominations. It is an evil and hurtful spirit, not born of great learning or deep piety. It is not helpful to the furtherance of the gospel of Christ, but is generally an obstacle in the way of intelligent sinners, who think the children of God should live and move and work upon a higher plane. At the recent meeting of the Wesleyan Methodist Conference in England, Rev. S. Mann, Vice-President of the Cornwall Baptist Union, was introduced and made a speech, which was so fraternal and so unlike the bigoted harangues often heard in this country, that we republish it from the Methodist Times:

"After apologising for the absence of the President and the Secretary of the Baptist Union, Mr. Mann congratulated the Conference on the success and the blessing which had attended the labors of the Wesleyans in Cornwall. He should ever feel grateful that he had had the opportunity of Christian intercourse with such cultured men as the Rev. Joseph Cranswick, who represented Wesleyanism in Penzance for three years. (Hear, hear.) Between the Methodists and the Baptists there were many important points of agreement, to only two of which he would now refer. Each of them had a history on which they could look back with gratitude to God. The ancestors of the Wesleyan Methodists were sent to arouse the Church from the deplorable lethargy into which she had fallen in the eighteenth century and were the pioneers of the evangelistic movement. (Hear, hear.) The whole of the community was indissolubly associated with the triumphs of Methodism. (Applause.) But the ancestors of the Baptists were honored in having taken a foremost part in the struggle for civil and religious liberty, and were the pioneers of missionary enterprise. (Applause.) The Baptists were unquestionably sound in the faith, and their soundness had recently been put to a severe test. It was well that they should know the worst about themselves, and they honored the man who had proved himself to be jealous for "the faith once delivered to the saints." They extolled the purity of his motives, they extolled the sincerity of his purpose, though they might dissent from the methods which he adopted. The hearts of Baptists responded to the name of Spurgeon just as the hearts of Methodists did to the name of Wesley, and whatever might be the relations of Mr. Spurgeon with the Baptist Union in the future they would never fail to esteem him very highly in love for his work's sake. (Applause.) And the soundness of the Methodists was unimpeachable. No one had ever questioned it. They had no need to be put to the test which the Baptists had recently been subjected to, for their ministers always preached that Gospel which the Apostle Paul and John Wesley proclaimed with so much power—the Gospel of the grace of God. (Hear, hear.) And when he (Mr. Mann) was inclined to think more highly of his own denomination than he ought to think, he remembered the words, "Christ sent me not to baptise but to preach the Gospel." In conclusion the Rev. gentlemen said that in these perilous times there was need for closer union between the Churches, that they might strive together for the faith of the Gospel. The more he was brought into contact with Methodists the more was he convinced of their loyalty to Christ, and of their attachment to the Gospel. (Hear, hear.) He prayed that Methodism might flourish and that its past success might be outreached by the success yet to be attained, for in that success they might all rejoice, "Yea, and will rejoice." (Applause.)"

A GOOD SERVICE.

Bro. C. F. Drake has done a good service for us—some may think it too small a thing to mention, but we tell it any way. He secured one, *only one* Trial Trip subscriber, sent us 25 cts, and we now send our paper into a new Methodist home. This added very little to our cash receipts and *only one* to our circulation; but this small service may yet result in great good. This subscriber may become a permanent one and may induce many others to subscribe. But that is not all. Who can tell how much our paper may help him and his family in religious experience, usefulness and general information? For 25 cts *only* they get about 400 columns of reading matter, some of the very best to be found, and enough in all to make twenty-five small books of forty pages each—all this for two bits. Now, if 2,000 of our kind readers will promptly do what Bro. Drake did, we would be very greatly aided. Bretaren, try it. Try it *now*.

☞ We regret exceedingly the publication of a recent article signed "Ex.," since it was thought to be specially intended for one of our leading charges. The writer assured us the article was not so intended, and is sorry it has been so construed.

PERSONAL NOTES.

Glad to learn from Rev. J. C. Rhodes of Collegeville C't, that his wife is now convalescent after an illness of 21 days.

Rev. V. V. Harlan, Agent of Central Collegiate Institute, will be in this city, Sept. 4. See his notice to students.

A cheering note from his wife informs us, that Bro. J. J. Jenkins is improving rapidly. Brethren, let him rest now.

Dr. Andrew Hunter returned from Fort Smith last Thursday, and Friday morning left for Keener Camp-meeting in Drew county.

Truly and tenderly we sympathize with our dear Brother and Sister Geo. M. Hill in the loss of their babe. "It is well with the child."

Rev. Dr. A. R. Kennedy, on account of continued ill health, has resigned his pastorate of the Second Presbyterian Church in this city.

Bro. J. F. Rotten, Toledo, Ark., gave us a pleasant call Monday, paying $5 for back dues and renewal. We are glad to have such calls.

Rev. B. C. Mathews, P. C., of Rogers and Springdale, has been transferred by Bishop Key to the Memphis Conference. We need Bro. M. in Arkansas; sorry to lose him.

Rev. J. L. Massey of Fort Smith attended the Morrilton District Conference, near his old home. It was, of course, a delightful visit both to himself and his many friends there.

Truly and sincerely do we sympathize with Mr. and Mrs. S. Brundidge, Jr., of Searcy, in the loss of their only child, Lecil. He was a beautiful and remarkably intelligent child for his age—about five years.

After our last paper was printed, we learned with sadness, that our brother Rev. C. D. McSwaine at Lonoke had lost his wife a few days before. Brethren will pray for him in his sore bereavement.

We were delighted to meet so many old time friends at Clear Creek Camp ground—Biles, Connells, Foreman, Goodloes, Graham, Harlans, Hartons, Head, Loving, Maddoxes, Massey, Price, Rollow, Winter and—well, we cannot name them all. The Lord be with them all.

At Clear Spring Camp-ground last week we met many personal friends—among them Col. T. H. Goodloe, with whom we boarded in '69. Bro. Goodloe is now in his 84th year, enjoying religion, a sound mind and the esteem of his friends. He rejoices over the growth of our church, which he has observed in this State nearly fifty years.

Rev. J. H. Bradford writes, Aug. 24: "Bro. J. H. Wade is very feeble and nearly blind, but sends greetings to his brethren and asks to be remembered in their prayers. Bereft of his companion and sorely afflicted he is finding a home among the kind people of Yellville, where he expects to spend the evening of life and be laid to rest, when the warfare is over."

Rev. Jerome Haralson, in the Texas Christian Advocate, gives account of his District (in the Panhandle) and closes thus: "Having been gone just a month, I am home again, well and happy in the Lord and his work. In the round I compassed about twelve hundred miles straight going. I am off again for a two hundred miles trip to Seymour and intermediate points—this time in a buggy."

SPECIAL NOTES.

Read the adv.—Wanted At Once.

Trial Trip subscribers are pouring in—some from other States.

Rev. A. O. Evans is assisting Rev. Wade Preston at Bryant this week.

Let us have an average of five new subs. from each Methodist congregation in this State.

Rev. John R. Sanders of Centre Point C't., reports to date 95 conversions and 53 accessions.

Brethren, preachers and laymen, please help us on our Trial Trip offer of this paper, 3 mos. for 25 cts.

In our Wednesday morning mail there were 52 *new* subs. Brethren, let us have 2,000 new subs. before Oct. 1.

Several good articles and a few Field Notes on hand for next issue. Brethren, write but condense. Let all have a hearing.

Rev. J. H. Riggin's first article reviewing Dr. Swindall's review of his "Origin of the Baptists," will appear in our next issue.

In a business letter, Aug. 24, Rev. W. A. Freeman says: "Have just closed a gracious meeting with 15 accessions and many conversions.

Rev. Z. W. Lindsey gave up the Clinton C't, because of failing health. His address is Piney, Carroll co., Ark. He hopes to be able for duty by Conference.

Dr. W. G. Miller went to Searcy Monday to assist Rev. E. M. Pipkin, but the meeting closed because of continued rains. Bro. Dye had preached there nearly a week; he reported some conversions and great interest.

At the Searcy District Conference Rev. J. M. Talkington, the P. E., said he wanted to see every Methodist family in his District have first a Bible, our Book of Discipline and THE ARKANSAS METHODIST; then as many Advocates or other papers as they can take.

At the Fort Smith District Conference, Rev. Sidney H. Babcock, P. E., said in his closing remarks he wanted every Methodist family in his District to read *our* paper, THE ARKANSAS METHODIST. He and his corps of faithful preachers are doing great service for this paper.

Rev. Geo. W. Hill, P. E. of the Morrilton District, recognizes the importance of circulating religious lierature among our people. He carries a good supply of books from our Publishing House, selling them as opportunity presents itself; and in him THE ARKANSAS METHODIST has a true friend and strong helper. His interest in behalf of our paper is nobly seconded by the preachers and many laymen in his District.

SHORT NOTES.

Rev. J. W. Bryant sends two subs and $2.50.

Bro. E. E. Jones, Mt. Vernon, subscribes for one year and sends two Trial Trip subs. Send more, Bro. J.

Bro. W. Baldridge, Nashville, Ark., sends $2 and says "continue the good old METHODIST."

Bro. J. W. Harlan, Rose Bud, Ark., sends us five Trial Trip subs. Hundreds of other noble laymen can do likewise.

Mrs. Martha C. Brower, Hot Springs, sent cash for her own subs. and one new sub. Sister B., get us some Trial Trip subscribers.

Revs. A. C. Ray and T. A. Graham have each added to our circulation and cash receipts. These brethren are doing good service for our paper.

"You are making THE ARKANSAS METHODIST a first class paper, and one the people may justly feel proud of."—Dr. J. W. Brown, Camden, Ark.

"You are giving us a grand paper. God bless you. I want to get 60 names by Conference. You can depend on me; for I am much interested in THE METHODIST."—Rev. R. J. Raiford, Rosston, Ark.

"We appreciate your paper much. We prav for you and all our editors every night. A few North Ala. preachers read after you. God bless you. By all means THE ARKANSAS METHODIST ought to go into every Methodist family in Arkansas."—P. P. Riley, Stevenson, Ala.

During past week we rec'd from the following preachers *new* subs., as indicated: Preston, Garrett, Rife, Ellis (of West, Miss.,) M. M. Smith, Clower, each 2; McDonald, Buzbee, Sexton, each 3; E. M. Baker, 8; Stevenson, 4; J. L. Johnson, 5; E. L. Beard, 6; B. C. Mathews, 12; J. M. McAnally, 22; J. R. Sanders, 5; many sent one new subs., and some sent renewals. This is not a full list of workers; besides many laymen are helping now.

FROM SISTER HARWOOD.

REV. Z. T. BENNETT.—DEAR BRO: Many thanks to you for your kindness, also to Bro. Jernigan for the kind favor of $11.50 which was gladly received and duly appreciated. The Lord will reward the people for their kindness which I very thankfully received. I pray the blessings of God upon my Arkansas friends and the dear METHODIST which cannot be to highly prized. My delay was caused by sickness and sore eyes. Pray for us. Yours very truly, M. E. HARWOOD.

Dade City, Fla., Aug. 13.

REV. J. J. JENKINS.

DEAR BRO: Mr. Jenkins is improving as rapidly as could be expected considering the low condition in which he has been. Thanks be unto our heavenly Father, for His loving kindness and tender mercy toward us. We still cling to His precious promise.

Your Sister in Christ,
MRS. J. J. JENKINS.

Stephens, Ark., Aug. 25.

DR. R. A. YOUNG TO A FRIEND.

I have just finished a biography of John B. Gough in with ever increasing interest. Few such men have lived—few such Lives have been written. The author of the book has surprised himself. Fitzgerald 'struck twelve' this time. Henceforward he must be ranked with Froude and Boswell—the two great English biographers. No more worlds to conquer. If you have not read a regular history of Southern Methodism, this is next best. 'Lives of great men all remind us'—and this will remind you of many things you ought to know—namely, how to be something and *do* something in the world.

R. A. YOUNG.
—Christian Advocate.

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The *new* subscribers, who take this paper on a Trial Trip, three months for only 25 cts. cash, will get the benefit of several series of excellent articles. Rev. Horace Jewell begins this week a series on Religion in the Army; Rev. Dr. Andrew Hunter is expected to begin in September a series of articles on Early Methodist History; Rev. J. H. Riggin is expected to begin in September a series of articles on Infant Baptism; beginning about same time a series on Methodist doctrine, government and usage will appear in our columns. Get your friends to subscribe now; three months for only 25 cts. Under this Trial Trip offer our friends, preachers and laymen, can get 2,000 new subscribers in thirty days, if they will make earnest, faithful efforts during the protracted meetings.

The Bible Cause.

Rev. Dr. Vernor and Rev. J. M. Denison will preach and present the Bible Cause at the following times and places:

Barren Fork, Aug. 31, 1888, 7:30 p. m.; Melbourne Sept. 1, 7:30 p. m.; La Crosse, Sept. 2, 11 a. m.; Evening Shade, Sept. 3, 7:30 p. m.; Franklin, Sept. 4, 11 a. m.; Salem, Sept. 5, 7:30 p. m.; Viola, Sept. 6, 7:30 p. m.; Mountain Home, Sept. 7, 7:30 p. m.; Gossville, Sept. 8, 11 a. m.; Yellville, Sept. 9, 7:30 p. m.; Harrison, Sept. 10, 7:30 p. m.

All ministers of the Gospel and all lovers of the Bible are earnestly invited to attend these meetings.

NOTICE.

A Union Meeting will be held by the M. E. and M. E. Church, South at Elixir Ark., commencing on Friday before the 5th Sunday in September. All are invited to bring their provisions and camp equipage. Vacant houses can be had for camping purposes.

W. H. H. RUBLE,
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Pastors.

THE WATCHMAN

RELIGION IN THE ARMY.—It was during the winter of 1863, while the army was encamped near Little Rock, Arkansas, that the writer was sitting in the old Methodist Church on Second street, in conversation with Rev. E. M. Marvin (afterward Bishop), on the best methods of preserving the fruits of our ministerial labors among the soldiers. I suggested the propriety of organizing a Church of the Army. Bro. Marvin instantly seized upon the idea and issued a call for Army Chaplains and other ministers to meet at the Presbyterian Church for the purpose of effecting an organization. There were nine ministers present, six of the Methodist Church, South, viz: E. M. Marvin, Army Missionary, Horace Jewell, Peter A. Moses, C. F. Dryden, and N. M. Talbott, chaplains, and M. C. Manley, pastor; Thomas Welch, pastor Presbyterian Church, Little Rock; J. M. Brown, Presbyterian, chaplain, and Major Earle, Cumberland Presbyterian minister. The chaplains of the Army afterwards very generally united with the organization. The result of the meeting was the organization of the "Army Church" with the following "Articles of Faith" and Constitution

"The Christian men of the Army believing that the habitation of God by His spirit constitutes the Church, agree for their edification and for the conversion of their fellow men, to organize the Church of the Army, with the following Articles of Faith and Constitution:

Article I. We believe the Scriptures of the Old and New Testaments to be the word of God, the only rule of faith and obedience.

Article II. We believe in one God, the Father, the Son and the Holy Ghost, the same in substance, equal in power and glory.

Article III. We believe in the fall in Adam, the redemption by Christ and the renewing of the Holy Ghost.

Article IV. We believe in justification by faith alone, and therefore receive and rest upon Christ as our only hope.

Article V. We believe in the communion of saints and the doctrine of eternal rewards and punishments.

CONSTITUTION.

The Christian men who have been baptized adopting these Articles of Faith in the regiment shall constitute one church, who shall choose ten officers to take the spiritual oversight of the same. Of the officers so elected, the chaplains or one selected by themselves shall act as moderator. The officers will meet once a week, or oftener if necessary, and in the exercise of discipline shall be governed by the teachings of Christ. They will keep a record of the name and the manner in which their ecclesiastical connection was dissolved."

Army Churches were organized in nearly every regiment and the sacraments of Baptism and the Lord's Supper were regularly administered. These organizations were regarded as real Churches, and the ordinances as administered by them were as valid as by any Church on earth. It was understood that those who were already members at home did not forfeit Church membership by becoming members of the "Army Church." There is no reason in the nature of things why a man may not be a member of two churches at the same time. The writer had a friend who claimed to be a member of the Episcopal Church and of the Methodist Church at the same time. The following from the pen of Dr. B. T. Kavanaugh will give some idea of the great good accomplished by these Army Churches:

"These services were not fruitless. Under the faithful ministry of Gospel truth by faithful chaplains and missionaries, very extensive revivals occurred in the Army, especially during the winter encampment in Arkansas, during the winter of '63 and '64. At Little Rock, Camden, Camp Bragg and Three Creeks, revivals continued for months. I kept an estimate for two years of the number of conversions actually reported, and whose names were reported as belonging to the Army Church, and in two years they amounted to more than 2,000. The commanding officers of the Army, after the organization of the Church and the all-pervading spirit of obedience and good order that prevailed as a result, granted every favor asked that would tend to advance the great reformation among the men. One of the generals (Parsons) said to me, 'Sir, since these meetings have been in progress, I have not had a complaint made to me of any bad conduct of a single man in my division, and for that reason I dispense with roll call at night, that the men may attend worship at night without interruption, and with the full assurance that every man is in his place when duty calls him.' "

In a letter to Dr. Finney, which appears in his life of Bishop Marvin, I made the following statement, which I still believe to be true: "My position, as Presiding Elder on two large districts since the war, has given me a large opportunity to observe the results of the work in this organization. My conviction is that a much larger per cent. of the converts in these Army Churches have remained faithful than is usual in our ordinary revival meetings." During the winter of '63, while the troops were at Camp Bragg, some evil-minded persons told Gen. Price that our frequent religious services tended to demoralize the troops, and he was urged to curtail our religious privileges. I had a complete roll of the Church members in our regiment. I went to the roster and obtained a list of all the deserters from the command, and found that the desertions from the non-Church members was many times greater than the desertions from the Church members. I laid these figures before Gen. Price, who was greatly delighted and promised me that the chaplains should have every facility afforded them to prosecute their work, which promise he faithfully kept. It was clearly demonstrated that as a class Christian men made the best soldiers. The better the Christian, the better the soldier.

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There will be a meeting of the Board of Education of the Little Rock Conference, at Fordyce, Wednesday, Sept. 5th for the purpose of locating a *Training School* under the auspices of the M. E. Church, South. We *insist* on each member being present.

The following are members of the Board: W. G. Miller, C. S. Collins, G. W. Mathews, J. W. Porter, R. A. Bethune, S. C. Stone, J. A. Proctor, B. G. Johnson, E. H. McDaniels, W. R. White and J. R. Cason.

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Atlanta ct. at Fredoria	do	22-23
El Dorado	do	29-30
Lapile	Oct.	6- 7
Fordyce	do	6- 7
Hampton at Mt. Pleasant	do	13-14
Bearden	do	13-14
Ouachita at Ebenezer	do	20-21
Camden ct. at Union	do	20-21
Buckner	do	20-21
Bright Star	do	27-28
Carolina	Nov.	3- 4
Stephens	do	10-11
Camden station	do	10 11

Camp Meeting.

The Camp meeting on Benton circuit, will begin at Sardis Camp Ground, on Thursday, Oct. 4th, embracing the first Sunday. The meeting will be conducted on the self-sustaining plan, which means that all must come prepared to take care of themselves. Ministerial aid is much needed and earnestly solicited. Ministers will be provided for. WADE PRESTON.

August 24th, 1888.

A WIFE'S OPPORTUNITY.

This is the heading of a large three-column advertisement on the seventh page of the ARKANSAS METHODIST of Aug. 18th. Those who read it will no doubt be anxious to know whether it is true that all of the articles named in the list of presents are sent in each box of the "Sweet Home Soap." Yes, it is true, and the firm which makes the offer is reliable and well established.

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Important Notice.

All students for Central Collegiate Institute passing through Little Rock, and who expect to be at the opening Sept. 6th, should be in this City by the evening of the 4th. The undersigned will meet the incoming trains and render any assistance necessary. A special coach has been engaged for the students, which will leave Little Rock for Altus at *9:15 a. m., Wednesday, Sept. 5th.*

The prospects for a good opening are quite flattering and all who can do so, should arrange to be present the first day. V. V. HARLAN, Agt.

Little Rock, Aug. 28, 1888.

MARRIED

Aug. 16, 1888, at the residence of the bride's mother, by Rev. Robt. C. Atchley, Mr. Thomas H. Crowder and Miss Mary H. Rodgers.

August 5, 1888, at the residence of the bride's father, in Marion co., Ark., by the Rev. J. H. Bradford, Mr. James L. McCarty to Miss Mary L. Thompson.

August 20, 1888, at Pleasant Flat, Ark., by the Rev. J. H. Bradford, Rev. L. H. D. Ball of Izard co., Ark., to Miss Frances Killgore of Baxter co., Ark. This couple starts out right by subscribing for THE ARKANSAS METHODIST.

Aug. 26, 1888, at the residence of the bride's father, W. S. O'Neal, in the town of Redfield, by Rev. J. H. Callaway, Mr. J. J. Butler to Miss Lillie O'Neal. All of Redfield, Ark.

CAMP-MEETING NOTICE.

The Salem Camp-Meeting will begin at the Salem camp-ground, Saline Co., on Friday night before the 3d Sunday in Sept., 1888, being the 19th day of the month.

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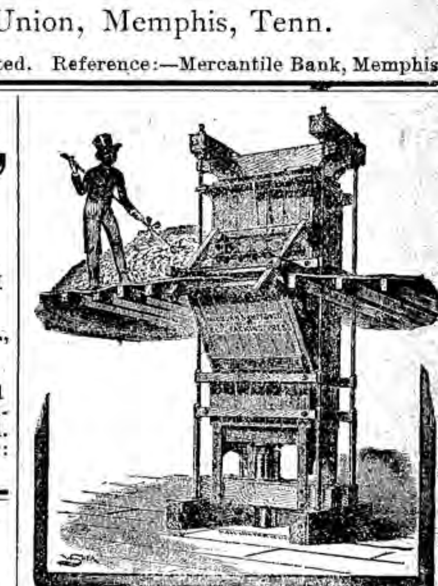

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ARKANSAS METHODIST.

SATURDAY, SEPT. 1, 1888.

SUNDAY SCHOOL LESSON.

BY REV. JNO. W. BOSWELL.

Third Quarter. Lesson XI. Sept. 9, 1888.

Subject.—The Unbelief of the People.—Num. xiv, 1-10.

HOME READINGS.

M. Unbelief of the People..Num. xiv, 1-10
Tu. Intercession of Moses..Num. xiv, 11-19
W. The Lord's Reply.....Num. xiv, 20-31
Th. Result of Unbelief... Num. xiv, 36-45
F. A Reminder.....Deu. i, 26-40
Sa. Against Unbelief.....Heb. iii, 7-19
Su. Design of Afflictions.....Heb. xii, 1-13

GOLDEN TEXT.—"So we see that they could not enter in because of unbelief."—Heb. iii, 19.

TOPICAL OUTLINE. I. The unbelieving multitude, verses 1-5. II. The faithful few, verses 6-10.

TIME.—1490. Soon after the return of the Spies—noted in our last lesson.

PLACE.—Kadesh Barnea. It is now called *Kadis*. This was head-quarters for 37 years in the wanderings of Israel.

INTRODUCTION.

The history as detailed in our lesson to-day reveals conduct as strange and unaccountable as the conduct of any people on record. The Israelites were at the time, on the very borders of the promised land. The men who had searched the country, with one consent had reported the goodness and fruitfulness of the land—to corroborate their word they had brought back specimens of the product of the soil. The fruit which they brought, and the testimony of the men fully sustained God's word as to the character of the land he proposed to give them; and altogether, ought not only to have stimulated and satisfied them, but determined them to go up at once and take possession. But such was not the case. The fears of the people had been aroused by the statement of the spies that the cities "were great," and giants dwelt in the land. Under ordinary circumstances such reports, well authenticated, would have caused any invading army to stop and consider seriously the undertaking of driving a strong people from their homes, but the Israelites were not out on their responsibility with ambition to acquire territory. They were out at God's command, and under his special care and direction, and there was absolutely no occasion for fear or unbelief. Two of the men, Caleb and Joshua were of a different spirit, and urged the duty of marching at once, and the certainty of victory, but without avail. The people were alarmed and angered, seeing the fear of the ten. Here the lesson begins.

THE LESSON.

I. THE UNBELIEVING MULTITUDD. Verses 1-5.

What effect upon the people had the report of the spies? It had the effect of producing fear and unbelief, and the spirit of rebellion. The whole congregation was affected. No exceptions were made except Caleb and Joshua among the spies, and Moses and Aaron the leaders. Their fears were manifested in weeping—wailing with loud voices. This was the custom with Eastern people, and is until yet. And "the people wept that night," that is, "wept all night."

Why did the people complain so bitterly against Moses and Aaron? They were the leaders—and naturally supposed that they were responsible for their troubles, and possibly entertained the idea that, as they were urging the people to go forward, they had some selfing or ambitious scheme to accomplish. But this was not true—they were not self appointed leaders. God had appointed them, and gave them directions. These facts the people had before this fully recognized, and now to rebel against them, was to repudiate their allegiance to God, and rebel against his authority. This was a grievous sin, as the after consequences clearly show.

How far did they carry their rebellion? It culminated in a determination to return to Egypt, to get Moses and Aaron out of the way, and to make a captain of their own. Nehemiah, who wrote about a thousand years later tells us that "they appointed a captain to return to their bondage." (Nehemiah ix, 16 and 17.)

What was the language of their complaint? "And all the children of Israel murmured against Moses and against Aaron; and the whole congregation said unto them, would God we had died in the land of Egypt! or would God we had died in this wilderness." Verse 2. It is not at all improbable that they desired to get back to Egypt, and to die in their old home, but it was not likely that they really wished all of them had died inside of three years in the wilderness. We dare say if the alternative of immediate death in the wilderness, and the chances of living through a campaign in the promised land had been offered them they would have chosen the latter. No alternative of the sort was offered. They would not go forward; they were forced to stay in the wilderness and there remain until the whole adult generation died, save Caleb and Joshua.

Did they believe God had brought them into the wilderness to die? Whether they believed it or not, they charged God with that purpose saying, "God hateth us, therefore hath he brought us into this wilderness to die." There was no ground for any such charge, for all God's dealings with them showed that he delighted in them and desired to do them good and not evil. The rebellious heart will always find some excuse for sin—will lay blame on God himself. How soon did these people forget God's acts of goodness. It is the same in all ages. It is so now. If we do not think God hates us, we complain that the work he requires of us is too great, and we refuse to do it, saying: "God is a hard master."

What did Moses and Aaron do? "They fell to their faces before all the assembly of the congregation of the children of Israel." Verse 5. Of course they were helpless before the people, and doubtless realized that it was a crisis in their history, and on their faces besought them to desist from their evil purpose, and in this attitude, they prayed to God. They had come to the end of their own strength and wisdom, and all would be lost unless God hears and answers.

Were Moses and Aaron in anywise to blame for what they had done? By no means. They recognized themselves as God's servants and under his control. What they had done was under the directions of the Lord. This they never attempted to conceal. The people had acknowledged it by following them and obeying their instructions. Nothing had ever been done for them that Moses did not attribute to the Lord, and in all of their troubles he had gone to the Lord for help, and nothing but absolute rebellion against God could now make them turn against Moses and Aaron.

II. Who among the spies were faithful? Caleb and Joshua. Their report in all respects agreed with the report of the ten—the difference was, the ten magnified the troubles and dangers, and the strength of the inhabitants—did not believe they could be overcome, while the two faithful ones fully believed they were able, and desired to go up at once. They believed that God would strengthen and help them, and that the people of the land would weaken and become dismayed as they advanced—all of which afterward turned out to be true.

What did they do in the presence of the people? They "rent their clothes," tore them open from top to bottom. This was an expression of indignation. (See Acts xiv, 14.) or of mourning. (See II. Samuel i, 11.) In the case of these two men we would be justified in saying they were both indignant and sorrowful. The conduct of the people was enough to arouse their righteous wrath, and to make them weep and mourn. They had needlessly rebelled—they were planning against their own interests.

What did Caleb and Joshua say to the people? They said! the land which we passed through to search it is an exceeding good land. If the Lord delight in us, then he will bring us into this land, and give it us; a land which floweth with "milk and honey." The "if" here used is by no means an expression of doubt on the part of these faithful. As they thought of the past goodness of God they were inspired with confidence and there was no room for doubt, and they would inspire the multitude with confidence and hope. The land is good "and well worthy every effort to obtain."

Against what did they warn the people? Against two things. 1. Rebellion. 2. Fear. Rebel against God, and you will have God against you—and woe to the man who has God to fight. Show the spirit of fear and you will stimulate the energies of the inhabitants. An army is more than half whipped when it indulges fear.

How did God reward the fidelity of Caleb and Joshua? By preserving their lives and bringing them into Cannan, and giving them an inheritance in the land. This blessing was denied to all who rebelled against God. All others who were of adult age when they left Egypt died in the wilderness—even Moses and Aaron failed to enter.

What became of the ten spies who discouraged the people? They died by the plague before the Lord. See verses 36-37. What the plague was is not definitely known. St. Paul in his letter to the Hebrews simply says their "carcasses fell in the wilderness," and in his epistle to the Corinthians says they were "destroyed of the destroyer." An epidemic of some terrible character took them off.

What evil came upon the people? "The Amalekites came down, and the Canaanites which dwelt in that hill and smote them and discomfited them."

What was the sentence pronounced upon the people? "Your carcasses they shall fall in the wilderness, and your children shall wander in the wilderness forty years—after the number of the days in which you searched the land, even forty days, each day for a year shall ye bear your iniquities, even forty years, and ye shall know my breach of promise." Verses 32-34.

In what consisted the great sin of the people? Unbelief. They withdrew their confidence in God. Paul says unto us, by way of caution: "Lest there be in any of you an evil heart of unbelief in departing from the living God." This he said, having in mind the conduct of the Israelites in the wilderness, who in consequence of their unbelief, were destroyed.

Is not unbelief the great sin of our day? It prevails extensively—not only in the world, but the church is too often affected, and falls short of the duty enjoined upon it. This is the great reason why the world has not been conquered for Christ.

The entreaties of Moses and Aaron, and the arguments and persuasions of Caleb and Joshua were unavailing. The people were wrought up to a fury and were blind with rage and with one consent proposed the stoning of the Lord's servants. At this point God interfered with his "glory in the Tabernacle." It was a sudden outburst of dazzling light shining upon the Tabernacle that brought the people to their senses—and made them see the error of their ways.

We learn; that all murmuring and complaining against God are wrong—it springs from unbelief, and will prove ruinous to our souls—in this life and in the life to come.

Unbelievers are sinners against God and cannot enjoy the blessings God provides for them, nor can they enter into the heavenly Canaan prepared for the faithful. Jesus says: "Be not faithless but believing." "Be thou faithful unto death and I will give thee a crown of life."

QUARTERLY MEETINGS.

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

Kentucky Valley cir., at Hammons	Sept.	1- 2

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

Buffalo Island circuit	Sep.	1- 2
Big Lake miss	do	8- 9
Chickasawba circuit	do	15-16
Osceola circuit	do	22-23

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

Washington	Sep	1- 2
Hope	do	8- 9
Chapel Hill	do	15-16

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

CLARKSVILLE DIST.—4TH ROUND
I. L. Burrow, P. E.

Ozark station	Sept.	1- 2
Clarksville ct. at Hays Chapel	do	8- 9
Van Buren station	do	15-16
Clarksville station	do	22-23
Van Buren ct. at Browns chapel	do	29-30
Chester ct. at Chester	Oct.	6- 7
Parthenon miss. at Jasper	do	13-14
Ozark ct. at Fleamanis chapel	do	20-21
Lamar ct. at Beckenridge	do	27-28
Ozark mission	Nov.	3- 4
Dyer ct. at Shiloh	do	10-11
Altus ct	do	17-18

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

Big Flat circuit	Sept.	1- 2
Yellville circuit	do	8- 9
Lead Hill circuit	do	15-16
Mountain Home circuit	do	22-23
Bellefonte circuit	do	29-30
Harrison circuit	Oct.	6- 7
Berryville circuit	do	13-14
Carrollton circuit	do	27-28
Elixer mission	Nov.	3- 4
Kings River	do	10-11
Eureka Springs station	do	17-18

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

White River circuit	Sept.	1- 2
De Witt circuit	do	8- 9
Stuttgart circuit	do	15-16

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

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

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

LITTLE ROCK DIST. FOURTH ROUND,
Horace Jewell, P. E.

Austin	Sept.	1- 2
Wattensas	do.	8- 9
Collegeville	do	15-16
Centon circuit	do	22-23

DARDANELLE DIST.—4TH. ROUND.
G. W. Boyls, P. E.

Atkins at Atkins	Sept.	1- 2
Dover at Gravelly Hill	do	8- 9
Russellville sta	do	15-16
Marvinville at Macedonia	do	22-23
Walnut Tree at Walnut Tree	do	29-30
Danville at Spring Creek	Oct.	5- 7
Dardanelle station	do	13-14
Prairie View at Eliz. Hall	do	20-21
Rover at Rover	do	27-28
Gravelly Hill at Gravelly Hill	Nov.	3- 4
Dardanelle cir at F. C.	do	10-11

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

Jacksonport	Sept.	15-16
Conference 15, at 3 p. m.		
Newport	do	16-17
Conference 17, at 8:30 a. m.		
Portia circuit	do	22-23
Walnut Hill circuit	do	29-30
Powhattan circuit	Oct.	6- 7
Warm Springs mission	do	13-14
Oil Trough circuit	do	20-21
Tuckerman circuit	do	27-28
Corning cir	Nov.	3- 4
Siloam cir	do	10-11
Conference 10, at 2 p. m.		
Pocahontas cir	do	11-12
Conference 12, at 9 a. m.		
Smithville cir	do	16-17
Conference 17, at 8:30 a. m.		
Calamine cir	do	18-19
Conference 19, at 9 a. m.		
Shiloh cir	do	24-25
Conference 24, at 8:30 a. m.		
Lorado cir	do	25-26
Conference 26, at 9 a. m.		
Walnut Ridge	Dec.	1- 2

The Stewards will please make special efforts during the remainder of the year to raise the preachers' salaries. Do not wait until the week before the Quarterly Meeting but go at it early and use every opportunity to press the matter. Make opportunities. Do not wait for the members and friends to be thrown in your way. Go out of your way to see them and then present the preacher's claim to them as a matter of business. They owe it, you are the preacher's collector, therefore, see to it that you do your duty in urging others to do theirs as well as in paying your part of the claim.

Local preachers and recording stewards will please make their reports as the Discipline requires.

Let us bring up all the collections in full, and bring up all the work of the District in good shape. May the blessing of God rest upon our labors in His cause. Fraternally,

GEO. M. HILL.

ARKADELPHIA DIST.—4TH ROUND
C. C. Godden, P. E.

Gurdon	Sept.	1- 2
Murfresboro	do	8- 9
Clark circuit	do	15-16
Amity	do	22-23
Mt Ida	do	26
Crystal Springs	do	29-30
Okolona	Oct.	6- 7
Tulip	do	13-14
Malvern circuit	do	20-21
Social Hill	do	24
Hot Springs mission	do	27-28
Malvern station	Nov.	3- 4
Princeton	do	10-11
Arkadelphia	do	13

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

Cypress Ridge circuit	Sept.	11
Howell circuit	do	18

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Enrolled	104	146	179
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Music Pupils	68	72	127

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L. C. GARLAND, Chancellor.

ARKANSAS METHODIST.

SATURDAY, SEPTEMBER 1, 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.

ASH FLAT.—We have held two protracted meetings resulting in about 35 conversions and nearly the same number of accessions. The church greatly revived and backsliders reclaimed. Have 6 more meetings to hold. The METHODIST increasing in favor with the people. W. A. PECK.
August 20.

CRYSTAL SPRINGS C'T.—Our meeting commenced Saturday before the first Sunday in August and lasted one week. We had 17 accessions and 13 professions. The meeting was well attended all the time with good attention. I think the Lord was on our side in discharging our duty. H. M. HARRIS.
Oma, Aug. 20.

LEHI C'T.—We have had a good meeting at Shady Grove, on Lehi charge, lasting 6 days; 12 accessions and the church greatly revived. Bro. Z. T. McCann, P. C., did all the preaching. He is doing a good work and has a warm place in the hearts of the people of Lehi c't. W. F. JOHN.
August 20.

KINGSTON MISSION.—Have just closed my second protracted meeting since District Conference; results 14 conversions and 4 additions and more to follow. Our people are waking up with the Spirit of God. The Lord is working in us and blessing us in our labors. This is my first year. I am just about 2 years old in Christ.
PIERCE MERRELL, P. C.

BEE BRANCH C'T.—We have had a glorious revival at old Jackson school house; 22 conversions, 15 accessions and more to follow. Bro. A. J. Cullum is our pastor. He preached seven days and nights with power, accompanied with the Holy Ghost. The church greatly revived. I never witnessed such a revival for the size of the congregations. May the Lord bless Bro. Cullum in all his efforts.
THOS. M. SIBLEY.

SHILOH C'T.—The Lord is still blessing us. I have just closed my protracted meeting at Trinity. It lasted ten days with 36 professions and 38 accessions to the church. I closed with several penitents at the altar, but I hope to reach them at other places. This is said to be one of the best meetings that has been in the bound of the Shiloh circuit. I have some of the best working members that I ever knew. May God continue to bless us and THE METHODIST. JOHN EIDSON.

BRINKLEY MISSION.—We are now holding our second protracted meeting on Brinkley Mission charge, at Rising Hope. Glory to God, the Lord is with us. Thirty-four conversions up to date (seventh day.) Twenty-eight accessions and more to follow. Several backsliders reclaimed and church wonderfully revived. Several penitents at the altar yet, and about 40 for prayers. To God be all the praise.
Yours in love,
Aug. 17. W. W. HENDRIX, P C.

PARAGOULD C'T.—Just closed a fine meeting at Greensboro; a number of conversions and accessions to the church; greatest revival in the church there for years, so say the members. Our circuit is in a fine spiritual condition. THE METHODIST is truly and rapidly growing in favor with the people. Come to see me in Oct. and preach and help me canvass for our paper, my position is that every Methodist family in Arkansas ought to take THE METHODIST. ISAAC A. VERNON.
Bethel, Aug. 24.

OPPELO C'T.—We are having a general revival on the Oppelo circuit; many souls have been saved; the church greatly revived and many backsliders reclaimed. At Oppelo church we had some 15 or 20 conversions and 13 accessions. Just closed the meeting at Mt. Home; had 3 conversions and 3 accessions. We have had 33 conversions and 20 accessions on the work this year; have had a net-gain of about 12. Have 2 meetings to hold yet and I trust I shall be able to report many more conversions. Yours in Christ, J. C. HOOKER.

OSCEOLA C'T.—I have just closed one of the grandest revivals ever known in this section of the country; 48 conversions and 36 accessions to the church, the majority of whom were heads of families. Osceola charge is on rising ground this year. Revival fires are being kindled at almost every appointment. I am now assisting Rev. J. D. Rutledge with a meeting at Blythesville. The prospects for a good meeting are very flattering; 7 conversions on last night. Brethren, pray for us, that salvation like some "tidal wave" may sweep over this Mississippi Valley, carrying every soul heavenward. Respectfully, G. W. SMITH.

VIOLA MISSION.—Our second protracted meeting for Viola Mission commenced on Saturday before the first Sabbath in August and lasted until the following Thursday; result 10 conversions and 11 accessions. Bros. Franks and Watson, L. P's, were present and rendered valuable service in the pulpit and altar. Zealous praying men and women laboured earnestly for the conversion of their friends. The glory all belongs to God.
August 25. F. M. SMITH.

ATLANTA C'T.—The Lord is with us on the Atlanta circuit. We are having some grand victories in our protracted meetings. Since the opening of the revival services we have had an accession of 46 and 55 conversions. Closed a meeting Thursday (16th) with an accession of 27 and 35 conversions. Bro. Gold of the El Dorado circuit and Bro. T. O. Owen, L. P., of this circuit rendered us valuable service. We are making an advance movement all a long the line. Success to THE ARKANSAS METHODIST.
Aug. 20. GEO. S. SEXTON.

MANSFIELD C'T.—Rev. Irwin F. Harris, assisted by Revs. Brooks and Wood of the M. P. Church, held a glorious meeting at Barnard school house; 16 conversions, Christians revived, a class organized and general good feelings prevailed. Bro. Harris is a young preacher of only two years' experienced, but he gave us close, deep sermons. We had our children baptized. O how the love of God can change a person's heart and life; we see it in our nearly converted neighbors. We have subscribed for THE ARKANSAS METHODIST.
WM. E POWELL.
Hartford, Aug. 24.

PEYTONVILLE C'T.—For 5 (five) weeks we've been engaged in protracted meetings with the result of about 25 conversions and 28 accessions to the church and 23 infants baptized also a goodly number of family altars erected. Closed a meeting last night (Friday) at Blackerby's Spring. Glorious time, results 10 or 12 conversions, 19 joined the church. Whole neighborhood stirred. Politics forgotten and religion the theme. The work was of the "good old" kind for the converts are taking up the duty of family prayer. They didn't forget the children either for 9 were dedicated to God by baptism. Thank God! My father helped me for a month, the boy preacher is happy. The Lord hath done great things for us whereof we are glad. "Praise ye the Lord." All honor and glory be to God! Pray for us brethren. God bless the METHODIST. Yours in Christ, JOHN W. CLINE.
Peytonville C't., Aug. 25.

BENTONVILLE C'T.—I have just closed a protracted meeting of two weeks at Post Oak, with 37 conversions and 27 additions to the church. My father's sickness prevented him attending except on Saturday and Sunday. Though this was my first experience, (having tried to preach only five times before) the Lord was with us in might and in power. Sinners were made to bow before the mild sceptre of God and even avowed infidels fell on their knees and sought favor in the sight of Him who ruleth the universe. "Praise God from whom all blessings flow." One of the young men will apply for license at our next Quarterly Conference. Our camp meeting is in "course of construction." We expect a gracious time ere it closes. My father's health is so much improved as to enable him to assist in this meeting. The church is being greatly revived all over the circuit. J. W. BALDWIN.
Elk Horn, Ark., Aug. 22.

BARTHOLOMEW C'T.—As I see no letters from this part of the State I desire to write you in regard to our church (Bartholomew.) We had a meeting of 7 days, commencing on the 3 Sunday in July, which resulted in much good. It was the work of God through Bro. O. H. Keadle. The Lord blessed us and we all felt that it was good to be there. There were 18 accessions to the church—the best meeting we have ever had here. We had one Baptist to come and take our vows and enroll his name with us. Our experience meeting was full of religion and very nearly all told what the Lord did for them. I live here and I feel that the people are trying to do better, and our church is growing in grace. We have a Sunday school and are trying to train the young in the way they should go. We never go into Winter quarters. Your paper is taken by a goodly number here, but not as much as it should be. We are prohibitionists and I want to say that prohibition is one of the causes of my conversion. May the Lord spread wide the Banner of temperance every where, until this whole earth shall know the good of it. We are well pleased with our pastor. He is the right man in the right place. We love him. May the Lord bless us all. Your Brother, W. L. HOLLAWAY.

CAROLINA C'T.—BRO. BENNETT: I am in the midst of a revival at Harmony church; no conversions yet; grand time yesterday. Bless the Lord. My 3rd quarterly meeting just closed; had a fine meeting 7 or 8 conversions and 5 accessions. Bro. Jenkins was not present. He has been very low. The Conference adopted the following resolutions:

Whereas, We have learned of the affliction of our much beloved P. E., therefore,

Resolved 1st. That this Conference be and is in sympathy with him and family in his afflictions.

Resolved 2nd. That we pray for him and ask God, if it be His will, to restore him to health and to us. Signed:
A. D. WREN, G. M. FRANKS,
M. M. WADDLE, W. S. CALWELL.

Enclosed find $3.50 for the following subs.: * * *
Your Bro., R. J. RAIFORD.
Laneburg, Aug. 21.

SULPHUR ROCK C'T.—I have just closed "the best meeting" held at Walnut Grove, Sulphur Rock circuit, since the one held by Rev. Josiah Roberts in '65 or '66. The meeting held by Bro. Roberts resulted in 72 conversions and 66 accessions to the M. E. Church, South. Our meeting resulted in 49 conversions "on the old plan" and 27 accessions to our church, with more to follow. Amen! And glory-glory, hallelujah. Salvation's rolling on. Most of the converts are young people, ranging in age from 10 to 20 and several from 20 to 40 years. High spiritual tide was the rule at every coming together. The interest never waned from beginning to end. The only help I had was my aged father, who held several day services for us. Brethren, use your Local Preachers. My father is nearly 81 years old, but he can fire a congregation with shout and song, with as few words as any man I know. Politics did not get in our way; some of our brethren who may not know how to manage political excitement may wonder. "Well, what did you do with politics?" Sent 'em to the woods with the balance of the, &c. On the last day of our meeting when the Co. candidates came around to speak to the dear people, they looked like they had lost something, and one or more said, "We don't find any politics here; it's all meeting." Many of our converts will go to the Missionary Baptists and some to the C. P. And here a thought comes into my mind. How can the Baptists get such clear, sparkling water from a *corrupt* fountain? How can they get such nice round, sweet fruit from a *corrupt* tree? How can they gather such luscious, rich figs from brambles? Figs, fruit, water—clear as crystal! Yes; good, very good. In eating this fruit and drinking this water, the Baptist Church affirms what the Bible denies. The Bible says a corrupt tree *cannot* bring forth good fruit; the Baptist Church says a *corrupt* tree can and does bring forth good fruit, and we will sit with uplifted hands and outstretched aprons, to catch *every* apple that falls from the tree. "O, consistency! Where art thou?" Now, I am not off at all, that the Baptists get some of our fruit; no, not at all. They help us—some of their members did; I'd want them paid for their services; besides they are always hungry. As Dr. Hunter said at Jonesboro, in his semi-centennial sermon. "Which is *the* church, the feeder or the fed? Thank God, Methodism is not dead." "And she can look her sister denominations in the face, and say because 'I live, ye shall live also,'" &c. Amen! And glory, glory, hallelujah! Salvation's rolling on. Our members worked, shouted, sang, prayed, paid and so on. Yours, JERNIGAN.

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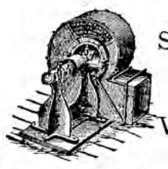
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ARKANSAS METHODIST.

SATURDAY, SEPT. 1, 1888.

OBITUARIES.

WHEELER.—Mrs. Lucind Wheeler (nee Johnson), widow of John A. Wheeler, was born in Rhea co., East Tenn., Oct. 14, 1803, and died at her son's residence near Sulphur Springs, Washington co., Ark., July 13, 1888. She was married in 1826; moved to Yell co., Ark. in 1832, then to Washington co., in 1840 where she lived until her death.

Sister Wheeler was converted at Bethlehem camp-ground in 1841, uniting at once with the Methodist Church. In 1852 she was called upon to give up her husband, leaving her with the cares of a large family upon her hands; realizing the responsibility, she went to God for help and guidance that she might train her children aright; five of her children preceded her to the better land—the four now living are useful members of society, some of them filling responsible positions in the church of her choice. Sister Wheeler was no ordinary women, but an earnest, active worker—whose very name is as precious ointment poured out in many homes. Eternity alone will reveal the number she led to Christ, and her great worth to the church during its formative state in this wild, new country away back in the forties. Modest and unassuming, yet she was always ready to do any work the church or her pastor might call her to do.

There are those living in this community yet, who love to talk of "the great revival" conducted long years ago under the management of Grandma Wheeler; the meeting had begun favorably, when the pastor was taken sick, the people wanted the services to go on, but there was no one to lead, and as a last resort, she offered her services, conducting the services herself—many were converted at that meeting. She loved the ministry and delighted to talk of the old preachers, Dr. Hunter, Thos. Stanford and others that preached to her long years ago.

Many a weary itinerant has found a pleasant retreat and a motherly welcome in her home.

Her sun went down without a cloud. She left the world better and happier by having lived it it. "Her children rise up and call her blessed."

P. B. HOPKINS.

BUFFALOE—Mrs. Mary D. (nee Hill) was born in Northampton co., N. C., March 22, 1822. Married Wm. Stephens in 1841; was left a widow in three years; Marrried again in 1847 to Jas. L. Buffaloe. In 1854 they moved to Hardeman co., Tenn., and in 1861 the second husband died leaving her with three almost helpless children, two boys and a girl; but by unflagging industry, good management and the blessings of God she fed them and reared them to maturity under very good advantages. The oldest son married and settled in Tenn. The second returned to N. C., married and has resided there since. The daughter married Jno. B. Hogue and moved to Arkansas. Sister Buffaloe made her oldest son's her home till his death which occurred in 1880, since which time she has lived with her daughter, in this city. Sister Buffaloe was converted in early life and joined the M. E. Church, South, in which relation she died triumphantly. She was ever true to God and loyal to the church. A model church member—she was regular, prompt, vigorous and helpful. She was a closet—hence an every day—Christian. She instructed her children in, and inspired them with personal piety. It was her privilege and joy to see them all converted and brought into the church. The oldest died in the faith and went in advance of her. May 6th 1888 she left home to visit her son and sister in N. C., while there she was taken suddenly ill with Typhoid fever and died June 13, 1888. When it was known that she was dying she was asked if all was well, in response she looked upward and smiled. She died away from home yet died at her child-hood home and into her eternal home. Now she rests from her wanderings here. Our loss is her great gain. Connected with the thought of her absence is the thought of meeting in heaven never to part. God help you, children and grand-children, to meet her over yonder.

In much sympathy,
A. O. EVANS, Pastor.

Little Rock, Ark.
Nashville Advocate please copy.

WEBER.—John Michael Weber was born March 21, 1830, in Heddesback, province of Baden, Germany. He was converted in early life in his native land, but amid the temptations of the world was turned aside from his steadfastness. He left his father-land, Mch. 28, 1852, and landed at New Orleans, July 4, following. He was awakened, brought again into the fold of Christ and joined the M. E. Church, South, in 1873 under the ministry of Rev. David Sandy. He was a devoted spiritually-minded Christian, a model steward and Sunday school superintendent; loved his church, sustained his ministers, sought the salvation of his family and of sinners with all the ardor of his soul. He impressed the power of a Christian life upon the entire community where lived. He was a great sufferer from consumption for years, but the last year of his life the disease concentrated all its power upon his frame and nothing that he was capable of suffering seemed to be with-held. But amid the dire conflict he held fast his integrity. A few days before the end came, to the question, "Is the Savior still with you?" He replied with great faith and intense feeling, though in a whisper, "could it be otherwise?" The questioner was moved and overwhelmed by the answer. He fell asleep at his home, near Dutch Mills, Washington co., Ark., May 22, 1888.

J. A. WALDEN.

PYEATT.—John C. Pyeatt was born at Cane Hill, Washington co., Ark., Sept. 8th, 1837, living all his life near his childhood home. He was happily married Oct. 24th 1867, to Miss Julia West of Viney Grove, Ark.

Bro. Pyeatt was universally beloved by all his neighbors, while his acquaintances and friendships extended throughout North-west, Ark. I have no hesitancy in saying that he was one of our best men—a generous, liberal, public spirited gentleman and a most enterprising citizen. He was converted some seven years ago, leading a very consistant life, though never uniting with any church. Last year he moved to Prairie Grove to educate his children. He had been in feeble health for some time before leaving his farm; in the early winter it became apparent to all that his health was fast failing under that most deceptive of all diseases, consumption. Death was no surprise to him. He was told by physicians, several weeks before his death, that his days were numbered, yet he calmly and cheerfully awaited the summons of God's messenger. The poor, the widows and orphans ever found in him a friend. As a citizen of the county he was forward in all bonerable enterprises and contributed of his means to help advance the material and moral interests of the community. On the evening of the 13th he sent for the writer to come to his house and conduct religious services for his benefit. He talked freely and cheerfully of his death, and said "that there was nothing in his way." On the morning of July 16th, 1888, he sweetly fell asleep in Jesus. He is dead and we mourn for him, but our sorrow is brightened by the hopes we have of his eternal welfare. He was a great friend to the preachers as all who have traveled the Prairie or Viney Grove circuit will testify. He leaves a widowed mother, wife and six children together with a large number of relatives to mourn their loss. The funeral services were conducted by the writer aided by Rev. F. R. Earl of Boonsboro, after wich he was buried with Masonic Honors of which order he was a most worthy member.

P. B. HOPKIN

SUNDAY SCHOOL TRIB[illegible]

By request of the superi[illegible] Jewel's Chapel Sunday S[illegible] friends o the deceased: [illegible] Harrell, Miss Velia Harr[illegible] M. E. Bishop, submit th[illegible] olutions regarding th[illegible] much esteemed and w[illegible] Mary L. Stockton, [illegible] school.

WHEREAS, It has [illegible] God, in His wise pro[illegible] our beloved sister and c[illegible] passed from death unto [illegible] n th[illegible] night of May 6th, 1888.

Therefore be it resolved, 1. That by the death of sister Stockto[illegible], the church has lost one of her best workers, the Sunday School, one of its most faithful members. and the community one whose every day walk and conversation proved her a pure and faithful follow of Jesus.

2nd. That while we deeply deplore our sister's death and mourn her loss, we feel that the Lord who was the giver of that pure and noble spirit, has but taken back that which was his own, and we bow in humble submission to his holy will.

3rd. That we truly sympathize with the family in their bereavement, and pray that the Lord will bless the husband who mourns for a dear loved wife, and the children and prepare them to meet the loved one in the "sweet bye and bye."

4th. That a copy of these resolutions be presented the Headlight, with a request that the Pine Bluff District Herald and THE ARKANSAS METHODIST will publish the same, also a copy be sent to the family.

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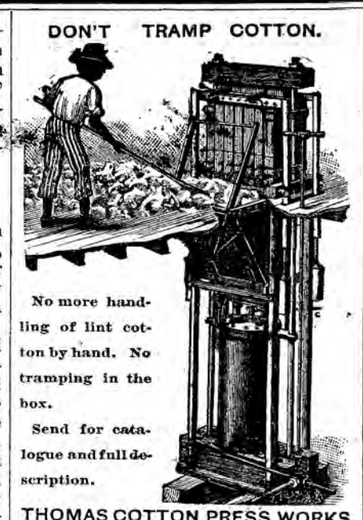

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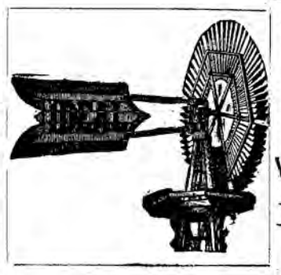

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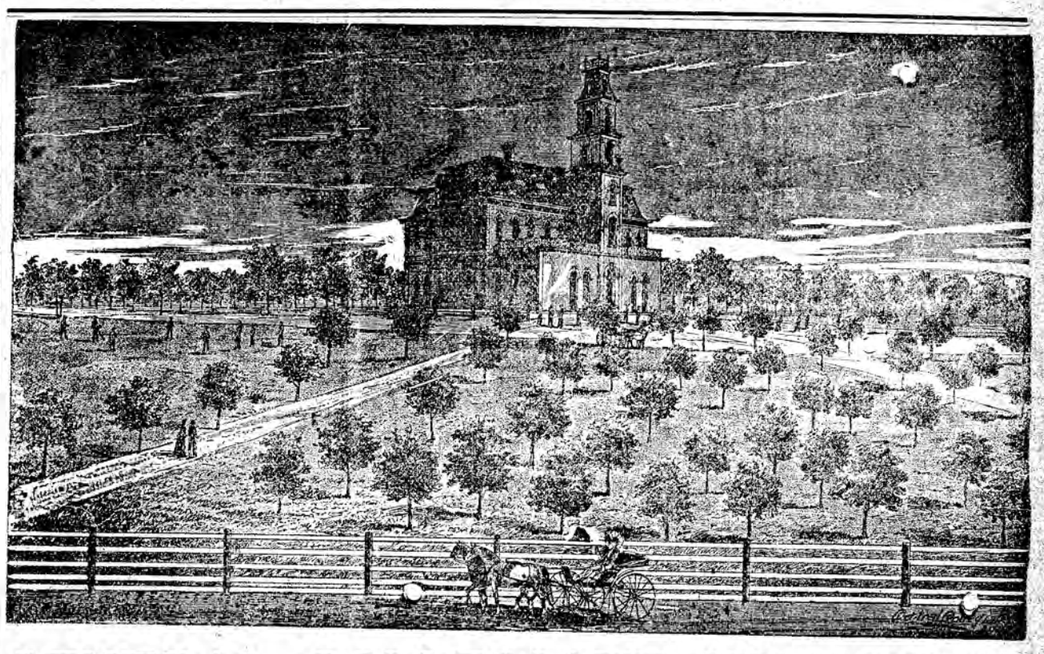

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