THE ARKANSAS METHODIST

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

BY BENNETT & EMONSON.

"Speak thou the things which become sound doctrine."

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EARLY METHODIST HISTORY.
NO. 1.

BY REV. ANDREW HUNTER, D. D.

DEAR BROTHER BENNETT.—I have had it in mind for several months to write a succinct history of Early Methodism for the benefit of such persons as have not as yet read any history of the church to which they belong. There are many such persons. They are Methodists; they believe the doctrines preached by the Methodists; they approve the polity of the Methodist Church, and yet they know very little of the history of that form of Christianity to which they are attached in church relationship. I write for this class. I do not expect to present anything new or original. I shall draw on current history as published and endorsed by the highest authority in Methodism—The History of Methodism by Abel Stephens, Life of McKendree by Paine, McTyeire's History, Life of John Wesley by Watson, etc. From these sources and others we shall present a short history of Methodism for the benefit of the persons referred to above.

Daniel Wise says "the oriental world produces a singular tree which in several of its characteristics not inaptly illustrates the rise and growth of that form of Christianity called Methodism. This tree is called the *Banian tree*; has a woody stem, branching to a great height and vast extent. Every branch throws out new roots, which descend to the earth, strike in and increase to large trunks, from which new branches grow, and new roots are again produced. This progression continues until the original tree literally becomes a forest. In like manner, Methodism beginning with a single society threw out branches with depending roots. These roots, striking into new portions of the community, grew into new churches. These again were reproductive. This progress has steadfastly continued. It continues now. A hundred and fifty years have not quite passed since it threw up its first shoot; yet rooted in every quarter of the globe, it already bids fair to cover the earth with its branches and to fill the earth with its influence."

The creation of this great spiritual fellowship numbering in all its branches near *five millions* of communicants in so short a time is a phenomenon unparalleled by any fact i the history of the Christian church since the apostolic days. Who can study the simplicity of its beginnings, the rapidity of its growth, the stability of its institutions, the amazing power of its influence on Christianity in general, its present vitality and activity, its commanding position and its prospective greatness without exclaiming in a spirit of astonishment and gratitude "What hath God wrought?" And yet we have labored effort made at this day to prove that Methodism is not a Church! If this is so, then God has done more in the last hundred and fifty years by Methodism, which is not a church, than he has done in any three of the denominations setting up an exclusive claim to be *the church*. These millions are our "epistles known and read of all men," who will discern the signs of the time. If any reader wishes to take a broader view—to stand like a traveler upon a mountain's peak, and survey the system of Methodism from its beginning until now—to study the character of its founders, mark the hand of God in its surprising development, examine its vast spiritual results, and if he is not a bigot, he will under the influence of Christian charity acknowledge that of all existing churches she has been the most highly honored of God and the most beneficial to the world.

Methodism sprang from the pious labors of the two Wesleys and their devoted compeers. John Wesley, however, must be regarded as its founder. But for him, though there might have been a powerful revival of religion there would in all probability, have been no Methodist Church.

He alone possessed the faculty of organization and government, which was necessary to gather up, combine and construct the spiritual results of the revival into a Church. He led the great Methodistic movement, and stamped the image of his own mind upon it. He devised the simple institutions, organized the ministry and governed the societies, which in their development, grew into the various Methodist churches now existing in the world. In my next I propose to give a brief sketch of his life and character.

Bryant, Sept., 3, 1888.

DR. SWINDALL FOLLOWED UP.

Dr. Swindall calls my attention to one error into which it seems I have fallen. I said, *Origin of the Baptists*, p. 13, that John Miles was the first Baptist preacher coming to America from abroad. I see now that most likely he was the second. Benedict states that Gregory Dexter arrived at Providence in 1644. Thank you, Doctor. I had overlooked this. But then unless Dr. Swindall is incorrect, I was right. For he and Benedict disagree. Let us compare them.

"He [Gregory Dexter] came to Providence in 1644, and was the same year received into the church being both a Baptist and a preacher."—Benedict.

"They could not have been members of the Providence church formed by Williams, since that church stood but four months after its formation."—Dr. Swindall.

If Benedict is right, I was wrong. If Swindall is right, I am right. I suspect I was wrong.

Dr. Swindall says, Bro. "Riggin introduces Armitage to prove that Miles was the first Baptist minister coming to America." That statement is false. I did not. I hope Doctor, you said this inadvertently. But please be more careful another time.

Dr. S. pretends to find two other Baptist preachers coming over before Miles. First, Hansard Knollys. Armitage shows that H. Knollys was not a Baptist while he was in America. But Dr. S. gives S. H. Ford as authority for the following: "In 1638 H. Knollys gathered a Baptist church at Dover." Perhaps Dr. Ford says so, but Dr. Swindall does not believe him, for he says. "The first church [Newport] was formed in 1638, the second in 1639." And here is one at Dover in 1638 and yet it is neither first nor second.

And then as second he wants to make the reader believe that Clarke came to America as a Baptist preacher. Armitage says he did not, proves he did not, and says "we have no record of the time of his baptism." But Dr. S. introduces Graves and Ray to prove that he was baptized in Stillwell's church in London! I suppose Baron Munchausen says nothing on the subject. Here is the passage from Graves' *Trilemma* as quoted by Ray, Succession, p. 60. "He [Clark] received his baptism in Elder Stillwell's church in London, and that church received hers from the Dutch Baptists of Holland—sending over a minister to be baptized by them." Dr. Swindall, is that a pure invention of Dr. Graves, or did some one else invent it for him? Will you please tell us when this church of Stillwell's was founded, when it sent a minister to Holland to be baptized, and what his name was, when Dr. Clarke was baptized in that Church, and give me some respectable authority for this piece of history? Until then I denounce the whole statement as a fiction. I deny that there was at that time a Baptist minister in London named Stillwell, or any church called his, or that that church sent any minister to Holland to be baptized, or that Dr. Clarke was ever baptized in such a church before he came to America. I dare you to give the particulars asked for. Here is a rich mine in which you may dig, but don't dig up more snakes than you can kill.

I said the church at Swansea was the fourth in America. Dr. Swindall says it "is not the fourth but the fifth." "The first church [he says] was formed in 1638, the second in 1639, the third in 1640, the fourth in 1652 or 1653, and the fifth [at Swansea] in 1663. Now, Doctor, please tell us the churches formed at these respective dates. Will you? Do, please. I defy you to do so. I dare you to do so Will he? I think not. He might dig up snakes.

Dr. Swindall says, "The first Baptists came to America in 1620." He gives no authority. He needs none. He has no use for "imperfect records," and the "unreliable" accounts of "painstaking and conscientious historians." From the lofty top of his head he brings his historic facts made to order. Gregory Dexter is the first on record so far as I can find, and he came in 1644. If any came over in the Mayflower in 1620 they were such as communed with the puritans and enjoyed or hypocritically professed to enjoy such communion. Nobody can give the name of one such.

The learned Doctor now comes to examine the "Origin of the Baptists in England." He affects to find in my book here four prominent errors, and dances with delight. Let us see about it. "(1) R. says that the Baptists arose about the close of the sixteenth century." I did not say so. Either the Dr. is not "painstaking," or he is not "conscientious," but according to his reasoning all the more reliable. He says, "It is in evidence that there were Baptists, and Baptist churches in England all through the sixteenth century." No, it is not in evidence. No writer of the sixteenth century mentions such a people in England. Some Dutch Mennonites, and German Anabaptists took refuge in England during that century. But they were not Baptists, they gathed no English into their congregations, and transmitted no organization. He says, quoting Armitage, "Robinson says in 1459 there was a Baptist church in Chesterton." Robinson does not say so. And if he did he would be no witness as to what happened three hundred years before he was born.

Then comes the second "prominent error" which he finds. "(2.) Speaking of Smyth's conversion in 1608, the Elder says it was thirty years before Williams and Holliman baptized each other." The Dr. finds it thirty-one years, and calls that a prominent error. One cannot help laughing. A man is hard pressed for errors when this is styled *prominent*. Are you sure Doctor it was thirty-one years to a day? May there not have been a few days more or less? There is some uncertainty about the date however, some authorities placing it in 1608, some in 1607. I am glad the Dr. settles it.

Third error. "(3.) Speaking of Helwys Smyth church, R. says 'Armitage calls this the first general Baptist church in England.'" Dr. Swindall denies that Armitage so styles it, and then indulges in his characteristic strain of abuse. Well, Armitage does call this "the first English General Baptist Church." He does this in the headline at top of page 454, and in the index referring to this page. Mr. Taylor also, the general Baptist Historian, as quoted by Benedict p. 329, says: "This appears to have been the first Baptist Church composed of Englishmen after the Reformation," and he says "Mr. Crosby"—Swindall loves to quote Crosby though he never saw the book—"Mr. Crosby reckons the first Baptist church was organized in 1633." What becomes of your sixteenth century?

For the fourth error he gives an extract which I quoted from Benedict, and proceeds to make an application which I neither make nor hinted at, and then abuses me for an application which he made and not I. Ah Doctor! are you not rightly named?

The Doctor gives the following from Benedict as conclusive that there were Baptists in England before Smyth. "In 1575, a congregation of Baptists were found without Aldgate, London." This is not Benedict. It occurs in a long extract from the *Baptist Jubilee Memorial* in which there are many inaccurate statements. Is not that so, Doctor? Here is another extract from the same paper: "The first regularly organized Baptist Church of which we possess any account is dated from 1607, and was formed in London by a Mr. Smyth, who had been a clergyman in the Church of England." Benedict, p. 304. This *Jubilee Memorial* seems to have been published about 1842. Benedict says it "was published as an official document" and "the presumption is that its statements were approved by the whole denomination, as to matters of fact." Benedict p. 302. I commend it to the prayerful consideration of Dr. Swindall. It seems I have the whole Baptist denomination on my side. It is only a stray bushwhacker or two that object.

Read that again, and then read what the good Dr. S. says. "Thus have I clearly demonstrated my *two* propositions, viz: 1. That Smyth was never an organizer, minister, or even a member of a true legitimate Baptist Church. 2. That there were Baptists, and Baptist Churches in England hundreds of years before 1608, the time of Smyth's baptism. 3. That Elder Riggin made four palpable misrepresentations." How is that Doctor You say two propositions, and then give three. Is not that a "palpable misrepresentation?" How was it Dogberry wished to be written down?

O doctor! You desired Bennett & Emonson to publish for you free, and thought them very discourteous to refuse. Now it is said you will publish your Review in pamphlet. I will not ask you to publish for me free; but let my rejoinder be published along with your Review, and I will go partner with you in expense and proceeds. What do you say?

J. H. RIGGIN.

PROOFS OF THE SECOND BLESSING.

I deemed it best not to make my last article too long and thereby take up too much space in THE MEHODIST discussing the main issue between Bro. Anderson and myself, to-wit: *Whether there is in Christian experience a second change, in which moral purity and perfect love are positively certified to by the Holy Spirit.* Of course I unhesitatingly and without the least doubt in the world affirm that there is. I do not state that it is an impossibility for one to be sanctified, both as to his moral and natural sensibilities (using Bro. A.'s classification of the sensibilities), in the moment of regeneration; nor do I state that entire sanctification is never coetaneous with regeneration. But what we call regeneration generally, if not universally, leaves man in a condition in which it is necessary that he be further purged of unbelief, spiritual blindness, indifference, intellectual pride, worldliness and other things which emanate from what St. Paul calls the *sarx*, or *nous sarkikos*; and the divine soteriological plan is not completed (with respect to moral purity, perfection in love and establishment in grace), until this second change is realized. This change is gradual in one sense and instantaneous in a different sense. *Now what are the proofs?*

1. First, human experience. Tens of thousands of Christians who have stood foremost in the Church for calmness, spirituality, intelligence, conscientiousness and reliability have testified to a perfectly clear consciousness of justification and regeneration, the subsequent existence of the *sarx*, and then its elimination by the Holy Spirit. Some of the most celebrated names of this large army I have previously given. They have testified of a thing that is not the subject of a metaphysical speculation, which is not a mere probable conjecture in soteriology, but a thing of consciousness as distinctly and certainly revealed as the sweetness of sugar or the heat of fire. On the 5th of December, 1881, the writer was as profoundly convinced of three facts, moral purity, perfection in love, and being filled with the Spirit, as I am now convinced that I hold this pen in hand. Nor has anything occurred in my experience since, that even led me to *think* that the revelation to my consciousness at that time was false, and the reasoning that would convince me that that revelation to my consciousness was not reliable would make me a follower of Berkeley, a denier of the reliability of all testimony to consciousness.

Of course there is such a thing as a diseased state of the nervous system wherein false testimony is given to consciousness. Paschal saw a gulf yawning at his right, and kept a screen interposed, although he knew the gulf had no real existence. A physician in London, after a protracted season of arduous professional labors and loss of sleep, at intervals would knock down a burley negro who followed him and threatened him with injury, although he knew that the whole was a delusion. In these instances the testimony to consciousness was known to be false as as a necessary conclusion from other facts. I might doubt the testimony to my consciousness on the 5th of December, 1881, if I had other facts inferring its falsehood; but when all the facts in my possession infer its truth, I cannot doubt.

It was said by a writer in the Southern Review some years ago, that the empirical argume t for sanctification had very little validity. If so, the empiracal argument for justification and regeneration has but little validity, the empirical argument for growth in grace has little validity, the empirical argument as the basis of psychology and moral philosophy has very little validity.

Many will object to the empirical argument in favor of the second blessing. There is a class of fine intellects, whom Dr. Augustus Neander charges with "intellectual fanaticism," who deny the fact of an instantaneous, divinely-wrought regeneration, and they will not hear your empirical argument for it. If you urge the empirical argument for Christianity as a whole in the words of Christ, "If any man will do my will, he shall *know* of the doctrine, whether it be of God or whether I speak of myself," they will laugh at you. Of course this is very unreasonable, but not as much so as for a Methodist who has studied Methodist theology as formulated by those authors recognized and endorsed as standards by our highest authorities—a Methodist who has always had so much use for the empirical argument in the establishment of his faith, to reject the same argument in its application to the "uttermost salvation." If you have not the least doubt that you are wholly sanctified, all I have to say is "may God bless you." If you have the least doubt whether you are wholly sanctified or not, go to God in a state of entire consecration to his service, in perfect willingness to receive and obey the truth, however much it may come in conflict with your antecedent prejudices, and earnestly inquire of him, and seek sanctification without reference to the question, whether it comes as a first or second blessing.

WHY ANTAGONISM TO TESTIMONY.

The truth is, the empirical argument of sanctification, as well as all other parts of Christianity to which it may be applied, is so demonstrative that the remains of the *sarx* in man and the malignity of Satan use all sorts of shifts to break its force. Right here we find the *raison d'etre* of such clamorous hostility to testifying to the conscious enjoyment of entire sanctification and its reception at a distinct day and hour. Right here we find also a reason for the emphasis laid upon testimony by the Bible. "With the heart man believeth unto righteousness and with the *mouth confession* is made unto salvation." "No man lighteth a candle and putteth it under a bushel." "They overcame by the blood of the lamb and the word of their testimony. It is Satan's policy to stop testimony to sanctification by arousing prejudices, crying pharisaism and fanaticism, or inciting the testifier to testify with an improper spirit or at improper times.

The *Scriptural Argument* I will present next week.

GEORGE W. HILL.

Morrillton, Ark.

LETTER FROM CHINA.

It has been decided finally, to hold another General Conference of the Missionaries in China. The Conference of 1877, before adjourning resolved to meet again ten years from date of adjournment. But when, two years ago, a movement was made to carry out this purpose, there was some want of harmony in the counsels of those who had the matter in hand—and to speak more plainly, many of the missionaries were unwilling that Bro. A. Williamson who undertook to lead the movement, and Dr. G. J. Alley, whom he proposed to appoint as convener of the Conference and general manager of the preliminaries, should have a controlling position in the organization of the Conference. For these reasons the Conference was indefinitely postponed. It has, however, been recently taken up by the Shanghai Missionary Conference, and circulars were sent to all the missionaries calling for a vote on the question. In reply to these circulars a large majority voted in favor of having the Conference in 1890, at Shanghai. Accordingly, measures are being taken to organize a committee of arrangements and prepare for the meeting of the Conference at that time and place.

It will no doubt, be an occasion of great interest and profit. not only to the missionaries in China, but to missionary workers in many other foreign and home fields. The Conference of '77 was to us, a young missionary, at that time less than two years in China, a feast of fat things. The earnest discussion of the numerous phases of missionary work by men of such strong faith, intelligent zeal and wide experience as were many of the men who composed that body, was an inspiration to me, as it was doubtless to many others who had the privilege of attending the Conference. May the blessing of God rest upon the next Conference as it manifestly did upon the last one, and may nothing interfere to prevent the Conference from being held.

The attempt to close the breach in the Yellar River has failed. The summer freshet came down before the work was finished and all the embankments that had been put in during the last winter and spring have been washed away, and the work has been abandoned. The government is now apparently at its wit's end. It seems to be a hopeless task, to try to turn the river back into its old channel. It will probably have to be allowed to continue in its present course to the sea, and measures taken to control it in this new course. Even this cannot be done, with any certainty of permanent results, without a thorough survey of the river by competent engineers. But, so far, no call has been made by the government for such engineers, and no one seems to know what is to be done next. Truly has this river been called "China's Saviour."

The first railroad in China, built with the sanction of the government is now completed—the first through train having passed over it some two weeks ago. It runs from Takes to Tientain, a distance of about 50 miles. This is an important event in the history of China. Prejudice is being broken down, and no doubt in the near future railroads will be extended to various parts of the empire. The introduction of railroads into the country must have an important bearing on missionary work, in the increase of facilities for missionary travel and transportation thus afforded.

We must not however, lay too much stress on railroads, or telegraph or commerce, or diplomacy, or any other merely material influence. These are not converting agencies. They cannot and do not lead any man in either Christian or heathen land to repent of his sins and trust in a Savior. We cannot therefore, have the least ground for hope that China will be converted, either in whole or in part by such agencies. Human nature is the same in China as in America and it requires the same Almighty grace of God to convert a soul here that it does there, and thank God the same spiritual forces accomplish like results in China with those in America.

Nor is there any hope of converting China *en masse* by any process known to the Christian Church. Conversion *en masse* by nations tribes or families is a Mohammedan and a Roman Catholic method, and the method well accords with the kind of conversion that these religions contemplate. But the real conversion of heart and life contemplated in the commission of our Lord to disciple all nations can only be accomplished by what some missionary workers discouragingly style "the slow process of individual conversion." Be the method slow or fast, it is the only one from which we may expect genuine results.

We hope the new men promised the China mission will not fail to come this fall. We want to open the city of Chang Shuh next year, and two men will be needed for that station. Another is wanted for Sung Kiang to be with Bro. Burke. Sucnow also needs one more man. Let us have the men without fail. But it may be that they are even now on their way to China with Bishop Wilson.

The evangelization of China is tremendious work, requiring many hundreds of foreign missionaries. Let the Church take this mighty fact into the account, and be prepared for the enormous expense of men and money that will be required to bring China to Christ.

Suchow, Aug. 6. A. P. PARKER.

SPECIAL FOR THE LADIES.

"Preacher's Wife" is the title of a *charming* book of 359 pages, cloth bound, former price $1.50. We will send this book, postpaid, to *any lady*, who will send us $1.50 *cash* before Oct. 15 for one *new* subscriber and pay her own (or husband's) subscription to the end of this year. We consider this the best premium offer we have ever made, and we think every lady who gets the book will be thankful she did so.

Also, we will send, postpaid the picture, "Christ before Pilate," to *any lady*, who will send us six (6) Trial Trip subs. (at 25 cts., *cash*, each, for three months) *before Oct. 1st.* This is our first and only offer of premium or commission on Trial Trip subscribers We have about 50 of the pictures.

ARKANSAS METHODIST.

SATURDAY, SEPTEMBER 15 1888.

KNOWLEDGE OF CHRIST AND FELLOWSHIP OF HIS SUFFERINGS.

A Sermon delivered before the Fayetteville District Conference, Prairie Grove, Ark., July 20, '88, by Rev. T. J. Reynolds, of Bentonville.

TEXT.—That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable to his death. (Philippians 3:10.)

The context shows that St. Paul was not unwilling to exchange all things for Christ. To him Christ was more than family connections or social influence. These he lost, but he won Christ. Can a man have a greater fortune?

The tendency of this and all other ages of the world is to substitute "the form for the power of godliness." At the close of a series of sermons on the Prodigal Son, a Protestant Episcopal Bishop was heard to declare that that there is no Father to receive the returning penitent son. The Church stands in the place of the Father; its ministers are authorized to invest the son with the robe of righteousness and with the ring—this is done when he is baptized, confirmed, and partakes of the Lord's Supper.

Another class teaches that immersion in water secures recognition as a child of God; baptism and confession, in a vague sense, is the "new birth"—anything to evade Christ's plan and teaching. I will endeavor to show.

I. How St. Paul would know Christ. This is indicated by the words, "being made conformable to his death."

1. Let me call attention to some who simulate this: It seems to be a universally recognized fact, that death precedes life. This is seen in the customs of Rome. A woman wraps about her a black veil, and for a time reposes in a coffin, from which she is raised to a life unto God. She is dead to the world, as it is said, but the death is unnatural, and not such as Christ demands. She has not power to lay down her life and to take it again, as he had.

2. The doctrine of a baptismal death and resurrection has a widespread influence, and its subtle force is felt by more people than we are willing to allow. Do we not find here an answer to the question, Why do our people oppose infant baptism—why are the children not dedicated to God in baptism? Is it not, because that idea prevails that some part of the plan of salvation is involved in baptism?

3. There has sprung up among us, in these latter days, some who, while they scorn the idea of priestly absolution, sacramentarianism and baptismal regeneration, offer to the world a substitute for the work of the Spirit. They come to us with their novelties in method, their strange mixture of speech and crude, immature theological views, and declare that all that is necessary is to "quit your meanness," "resolve to do the best you can," if you have been converted, "stand up in acknowledgement of it," or "join the church," or "hold up your hand," or "come and give me your hand"—all of this but simulates the work of the Spirit. What! man presuming to imitate God? Man coming between God and the sinner and offering his services instead of God—witnessing to a work which the Spirit alone can witness to? God forbid. This is holy ground. Whoever comes upon it, let him bare his feet. God never lodged in man or church the power of making Christians or of witnessing to the work of the Spirit. No wonder that this machine manufactures them by the thousand. These men boldly assume authority over all churches and pastors; they demand the reins, that they may drive where and as they will. Upon our people are poured sluices of a compound of crude theology and vulgarisms. They gather sayings fit only for the corrupt and impure, and pour them into the delighted ears of the multitudes. God-honored means are degraded and held up to the scorn and derision of a laughing crowd. The altar, the mourners' bench, tears, groans and prayers have no place among them, but on the contrary they have merriment and hilarity. These men are the *professionals* in the religious world. They are the charlatans of the Church, and sustain the same relation to the regular ministry that the self-advertised specialist does to the medical profession. Brethren, I know whereof I speak, and am responsible for what I say. If they are right, we have always been wrong. If they are right, I have misread the Scriptures and misinterpreted the fathers. Shall we surrender to these marauders, and go back on, deny, the doctrines of the Bible and the teachings of the fathers? Never! God hasten the day when the pressure will drive us to consecration, holiness, and to seeking the power of Christ's resurrection.

2. St. Paul would know Christ by conformableness to his death.

When the Priest in solemn tone declares absolution to the sinner, does the old man die? On being raised from the coffin in which the nun lay down, simulating death, does the new-born live in her? The answer from the Protestant world is, No. Yet that form of death is no less real or consistent, nor is in any sense inferior to a "watery grave." When apostolic hands rest on the head of a candidate for adoption, does the "old man" vacate his place, and is the new man enthroned? Is it in the power of man to administer an ordinance, the effect of which is to bury forever amid the deep waves the old man and raise up the new: do old things die, and do all things become new? What is there about water or ceremony to create, to renew, to kill and make alive? It requires the mighty energy of the Omnipotent Spirit to kill and make alive.

But let not the modern evangelist suppose that his is a better system. When his power is being exerted upon the sinner, let him not deceive himself that by strategem he can effect this death. The mourners' bench is a thing of the past in many places. So is the shout of the new-born soul. In removing the altar, every other place of repentance follows. I contend not for the mourners' bench as such; I would surrender every altar; but I must and will beg that the sinner be allowed his Calvary—deny him not his Lazarus grave—erect somewhere his cross of crucifixion to the world; he must struggle somewhere in death; the old man must die (and how hard he sometimes dies) before the new man can live. I wonder not at tears, groans, prayers; I am not amazed at the ringing shout of victory, when the field is covered with the slain. Paul was being made conformable to the death of Christ, when it was told Annannias "behold he prayeth." How much more was Christ to him then than ever before?

II. We have now come to consider St. Paul's knowledge of Christ.

This succeeds conformableness to his death. The death of Christ was actual, real, not affected. This was followed by resurrection, life. The death of every believer is real: he dies unto sin; he is raised to live by the power of the same Spirit that quickened Christ—Christ, who is our life, is formed in us the hope of glory. How infinitely superior is truth to a cold hypothesis!

The indwelling Christ! How utterly void of all spiritual sensibilities must we be if we are ignorant of it. How silent in the chambers of the soul, how mute and motionless the abiding "God with us." Is he voiceless and are we deaf? Have we no responsive nature? The life newly imparted a matter of mere speculation? Who can answer, yea? How inexplicable, yet how true! Beloved, the life we now live by faith of the Son of God, is that which responds to the touch and voice of the indwelling Christ. The hope of glory is Christ in us.

This is knowledge. We may mistake in a thousand ways; but we may not be deceived as to knowing Christ. Saul, the persecutor, by his knowledge of Christ, was transformed into the gentle, meek Paul, the Christian. This knowledge has a transforming power unknown in any science or philosophy of the world—Pope nor priest, water nor fire can dispense it. It is born of wedlock between the dead soul and the living Christ. "Because I live, ye shall live also." In this way we are to know Christ.

III. We advance now to the third division of this text: The power of his resurrection.

In Matthew it is said: "And behold there was a great earthquake: for the Angel of the Lord descended from heaven and came and rolled back the stone from the door and sat upon it. His countenance was like lightning, and his raiment white as snow. And for fear of him the keepers did shake and become as dead men." But this is not what is meant by the "power of his resurrection." The earth-quake and angel of lightning-like countenance do not belong to us.

But there is a power which belongs to the church, which is its heritage, which is the immediate gift from God: it is the life power of Christ. Without the resurrection power of Christ we are a walking death. There is one passage which explains it: "That like as Christ was raised up from the dead by the glory of the Father, even so also should we walk in newness of life." Rom. 6:4. Again: "Now if we be dead with Christ, we believe that we also shall live with him." verse 8. Power and glory are associated in many places in the New Testament. As Christians we have been raised from the death of sin unto a life of righteousness and in this new life we are to walk. At some time in the silent watches of the night the glory of the Father exerted itself upon the dead Christ, when he burst the bonds of death and came out of the grave with the new life. So the resurrection power in the church is the result of the exercise of God's glory. Is it not, in a word, the mighty impulse of Omnipotence? In the Bible the idea of Christ in one place is—"The mighty (irresistable) God." What force then can equal this? The life of Christ is the motive power in Christianity.

To destroy this force then means the destruction of the Christ-life in the church. Above us is a rolling sphere moving on in grandeur. It goes on without noise; but who would attempt to interpose and arrest it in its motion? But the resurrection power of Christ is superior to this. Standing on the shore who would say to the storm impelled waves "Peace, be still," and expect obedience to his voice? Brethren, the Church must not be content with less than the fulness of God. Have we, as the Church of Christ, drawn upon the treasured stores of power that await our draft? Have we engaged the Omnipotent arm in our behalf? Go with me to the sleeping chambers of death and, if you can, watch the sudden exertion of power, feel the trembling of the earth, see the rolling back of the stone, the flashing, dazzling blaze, the falling men as dying; measure there the stupendous power—sound its profound depths: tell me, in a word, the power lodged there and I'll tell you the power and great glory that is the heritage of the Church in the world. Oh! why are we so weak! Will Christ be forever entombed in the Church! Oh let the rising God forsake the tomb: let the life giving Christ dwell in the heart, and let the universal Church feel the life impulse. 'By the glory of the Father" was he raised. "Tarry ye at Jerusalem until ye be endued with power: the promise is to you and your children and to them that are afar off." Return, oh pentecostal power, return to the church! Let the universal church fulfill antepentecostal conditions and it will experience all the things of that day.

"Arm of the Lord, awake, awake!
Thine own immortal strength put on!
With terror clothed, hell's kingdom shake,
And cast thy foes with fury down."

IV. The third thing which St. Paul would know is "The fellowship of his suffering."

Having been made conformable to his death, he knows Christ and the power of his resurrection; but his life is not complete until he has entered into his suffering. This is best illustrated by the new process of welding (or fusing) iron and steel by electricity, said to have been discovered recently. The two ends are heated to whiteness by the electricial current, and then joined together when they unite and become one. There is no high degree of spiritual development without suffering. St. Paul learned this secret, when he said above "for whom I have *suffered* the loss of all things." But I must not depart from this thought of fusion—being associated with and becoming a partaker of his sufferings. In a cemetary in a certain city, I have seen a cedar whose limbs trail on the earth: they were forced to grow that way by heavy stones. I thought of the weights of sorrow carried by the meek and lowly in heart. The proud tree would rear its head toward heaven; she whose heart lay crushed and bleeding by the load of sorrow, that weighed it down, thought it more fitting that the cedar should typify her grief as it grew beside the sleeping dust of the husband.

Our Lord was a "man of sorrows and acquainted with grief." In some sense this brought him into more intimate sympathy with suffering humanity. To know that he who rules on the throne, is touched with the feeling of our infirmities, is a source of joy. Could he have been the Christ he was, if he had not suffered? At some time, when or where we know not, a lone man, perhaps deep in the mountain gorge, was kneeling in prayer: the feeling grew more and more intense until his very soul would have leaped from its tabernacle; his frame was convulsed with fear; like the internal motion of long imprisoned forces, expending their giant strength in an effort to escape, so the mighty forces of fear rent and tore the frail tabernacle of him, who knelt there alone; down his pale cheek tear pursued tear and leaped down to the earth; his voice, that was never lifted up in the streets nor heard among the gay throngs, the voice whose music fell in softest strains upon the ear, was loud and piercing—He is crying! Let me draw near and learn who the weeper is, and why his cries are so strong. Who art thou, oh weeper! THE CHRIST OF GOD! Why weepest thou? Why flows this fountain of tears? For thyself? In what hast thou offended the Father, that thy frame shouldst tremble under the weight of fear? Have the ears of the eternal, loving Father grown deaf that they will not respond to the piteous cries of the obedient Son? Is his arm weak that it can not save? But I may not question further—the weeper says,

"I wept that they mighst weep,
Each sin demands a tear."

He is so much more the Saviour because he wept and suffered.

Brethren, my suffering does not grow out of my relation to the ministry. God bless you, when I entered the ministry it was like the sudden bursting forth of the sun from behind a storm cloud. I have my trials and suffering, such as are peculiar to my elf, but they have not their origin in the ministry. To me the work of the ministry is delightful; but I must have my suffering, God wills it. Sometimes I say, "oh Lord God change it to something else, lest I go down under the cross." Again I say, "oh Lord you hit hard, but you know how much I can bear."

There are some heights which the mind can not scale though borne upon the pinions of the eagle. Here is one: "It becomes Him by whom are all things and for whom are all things to make the Captain of our salvation perfect through suffering." Here on the one hand is creative and supporting power transcendently exalted; on the other is the line of development—"*perfect through suffering.*" How infinitely exalted is the God-man, but from the heights of this exaltation he starts on the path of perfection, and that path leads through suffering. As he moves with the bearing and majesty of God amid intensest suffering. As he comes close to God the weight of sorrow increases until he falls beneath the ponderous load and cries, "My Father! if it be possible let this cup pass from me."

"Oh Lamb of God, was ever pain
Was ever love like thine?"

My brother! do not court suffering but do not flee from it. Remember that "if we suffer with him we shall also reign with him." Glory to God! Halleluiah! Lifted from this pedestal of suffering to the throne in the skies. *Amen and amen!!*

AN OPEN LETTER

TO THE "THREE THOUSAND CONVERTS."

DEAR FRIENDS: The entire country has been interested in the great work in which you have been led to avow publicly a desire to seek Christ. Christians of every name look upon you with mingled solicitude and hope; while those who have not come to a knowledge of the truth speculate whether the effects will be permanent or transient.

If you have met with that great change spoken of by our Lord as being born again, converted, regenerated, "passed from death unto life," you are now truly penitent. Every sin which you ever committed you loathe, not only being sorry for your wickedness, but fully resolved not to commit the same or any violations of the law of God. In the act of consecration you have reserved no sin. If you have been truly converted you see that the promises of God are yours, and you possess more or less peace in believing and joy in the Holy Ghost. The feelings of hope, confidence, love, and joy, which the true Christian experiences, are declared in the Bible to be the fruits of the Spirit. Christians differ in their amount and manifestation, but all genuine disciples have some of these fruits, and you have them to such a degree that you value what you have found more than every thing else. You would not turn back for the pleasures, the riches, or the honors to be obtained in any path of sin. So you feel now, whatever your future may be. The rising at times of your old tastes and passions is not, however, an evidence that you have not been renewed or even a proof of backsliding, provided you subdue them by the power of grace.

If truly converted, you are humble, desirous of advice, and would rather be told how to make your calling and election sure than to receive any other information. Our Lord's words are adapted to make you serious. He speaks of the seed that fell in stony ground, which sprang up quickly because it had no depth of earth, but soon withered away. Of other seed, that fell among thorns, and still other, lost by the way-side. He likens the kingdom of heaven to a net, which was cast into the sea, and gathered of every kind, and affirms that as men gather the good into vessels and cast the bad away, "so shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just." These passages show that the Christian must "work out his salvation with fear and trembling:" that to be enrolled among three hundred or three thousand converts is not a sufficient proof of being born again.

While the moment that you decided for Christ was a crisis in your life, every succeeding moment will be long enough to admit of your "looking back," "turning from the holy commandment delivered unto you."

To make sure of salvation certain things are necessary. No Christian has ever been able to dispense with them. Evil habits must be broken. The profane word which came trippingly to the tongue must be suppressed; the paroxysms of anger indulged upon the slightest provocation must yield to self-control. Every act which you have thought inconsistent with the character of a Christian must be avoided, and your conscience corrected by studying the word of God, by Christian conversation, and by observing the examples of the consistent. If, personally, or in business, you have done those things you knew to be wrong, you must cease to do evil and learn to do well. Improper associations whether of persons or places, must be renounced. He who spent his evenings in the bar-room must go there no more. He who found his chief delight in the theater, the dance, the gaming table, the race-course, the Sabbath excursion, the questionable book or conversation, or whose intimate friends were opposed in word or influence to a religious life, must give them up. "Evil communications corrupt good manners." Where it is impossible to do this, the associations must be reconstructed upon a Christian basis. Silence when improper things are said or done must take the place of participation, and an earnest protest made when the name of God is dishonored or the Christian faith ridiculed. Hundreds fall every year from a neglect of these simple, necessary, and yet trying, precautions.

But all these might be observed and religion die. It is not a negative state without any habits or associations that Christianity requires. The time taken from worldly amusements, thoughts, and occupations, the energy set free by a renunciation of the pride of life, the lusts of the flesh, and the works of the devil, must be employed in the formation of new habits. It is impossible to grow in grace or to retain grace without the habit of prayer. The prayers a beloved mother taught you in your childhood, which, perhaps, you have repeated with more or less regularity ever since, will not suffice. Prayer must now be for grace to help you in time of need, for wisdom, for power to look unto Jesus, as well as for care and daily food, and protection from danger. The only effectual prayers are those which grow out of a felt need, and expect answers, for immediate use. The word of God must be read prayerfully and habitually. Other books may be valuable to help you to understand it, but none can take its place. To aid you in living for Christ better have the Bible and no other religious book, than all other religious books and be without the Bible.

If you are the head of a family, family devotion is necessary, not the less to you than to those committed to your care. If you have not already done so, set up the long neglected family altar. If timid and without words to express religious ideas, read the Holy Scriptures and repeat the Lord's Prayer, gradually adding words of your own to express the needs of the household.

We take it for granted that you have already taken steps to connect yourself with some branch of the Christian Church. If you have not been baptized, you are living in neglect of one of the plainest duties enjoined upon Christians, It is practically impossible to live a Christian life without communion with a Church. One upon a desert island, previously instructed by the Church and the word of God, might do well. The sick, unable to visit the house of God, have special grace for their trials; but to move among men and voluntarily reject the communion of saints is very different. The decision not to join the Church is frequently the undoing of the decision which led to the first step. St. John says: "They went out from us, because they were not of us; for if they had been of us, they would doubtless have remained with us." To stay out and to go out show a similar state of mind and heart A regular attendance and active, honest participation are means of grace. "Not forsaking the assembling of ourselves together, as the manner of some is," is but a part of the injunction: "exhort one another daily, lest any be hardened through the deceitfulness of sin."

Some men may say, "How many Christians are there who live up to this standard?" This is the most dangerous question ever asked; for, unless it is immediately repelled, the spirit sinks back. Every true Christian aims at this mode of life. When Christ was upon the earth he denounced those who had a name to live, but were dead. If you seek such to imitate, you will not be long in finding them, and your progress will be rapid, but it will not be toward Christ, but back "to the hole of the pit whence you were digged."

Of course, you will have to transact business with worldly people. You need not be a fanatic, or disregard all the rules of social intercourse, or drag your religious profession in every where after the manner of the Pharisees of old; but you must look for proper opportunities. In the church to which you belong, and in your circles of society which gives you equal rights, let men learn from your changed spirit and conduct the new life modestly attested rather than from a boastful profession.

Do not fancy that you will be less useful, happy, or successful. The only miserable Christians in the world are those whose consciences are aroused, but whose lives are sinful. The happiness you experienced when the crowd sang the loud Doxology over your profession of conversion, when you joined with the multitude in singing hallelujahs over the conversion of others, is less of solid peace than you will find living a consistent, sensible, spiritual Christian life; but you will be more miserable than when you were numbered with sinners, unless you find the daily life as a disciple of Christ the peculiar joys which He offers to His people.

Do not rely upon religion to keep you, and do not believe that you are able in your own strength "to keep religion." Religion keeps you when you keep religion. From your point of view, religion is a life; from God's plan, it is a power sent down to lift up human hearts and strengthen them for holy service.

May you grow in grace, and in the knowledge of Christ, and not be of those who shall say, "Where is the blessedness I knew when first I saw the Lord?" but of those whose path "is as a shining light, shining more and more even unto the perfect day!"

Yours in, and for, the faith,
EDITOR THE CHRISTIAN ADVOCATE.
—N. Y. Christian Advocate.

THE TEN PER CENT. METHOD

The human family has been so arranged, by the Divine hand, as to make one man dependent upon another. Necessity forces every man, who succeeds in business, to have a certain amount of generosity. It pays every man to be liberal, from a business standpoint. The man who uses money which comes into his hands through or from his business, in doing good to other men as well as himself thereby gets the sympathy, love and friendship of every body, which gives him a greater capacity for making money. Luke 6, 38: "Give and it shall be given to you again: good measure, pressed down and shaken together, and running over." Brother, do you believe it? If you have made one thousand dollars this year, do you believe that if you will give the Church one hundred that the Lord will give it back to you by helping you to make fifteen hundred next year? Try it. The Lord says it shall be given unto you again and with good interest. The measure is to be shaken down, pressed together and running over. But would not make a wrong impression upon your mind, by making you think that you ought to be generous, though your generosity be false; for while I believe a false generosity would insure a man success in business, I would not advise you to practice such. It is as easy to be honestly generous as falsely so; and to be honestly generous not only insures you success in your business, but every dollar you give to the Lord, is transmited into a heavenly capital, and when you are called from your business here to enter upon the business of the eternal world, you will have a capital there to commence with. I want to insist, that you form a part

ership with the Lord; He wants to go nto business with you, and you cannot get a better partner. You can rely on what he tells you. He proposes o furnish all the means and only requires you to give Him one-tenth of the rofits. Did you ever have such an offer as that before? And He proposes to do better than that; He proposes hold that one-tenth for you and pay over to you with good interest, when close out your business here. In y opinion, (though my opinion is orth but little) our Church will never what God intended it should be until we come up to the ten per cent. easure in giving. A Church with the membership, zeal and influence that he Methodist Church has, could soon ke this world for Christ, if we had e money. If we would pay one-tenth of our increase each year to the Chu ch, we would have the money. Now I will close this little article by challenging the world to bring up any case, where a man ever failed in business, who had adopted and kept up the ten per cent. method of giving to the Lord. I mean when he did this and lived up to the doctrines and principles of the Christian religion in every respect.

W. E. RUTLEDGE.

NATIONAL SALVATION.

have just received a telegram dated ville, Sept. 3, saying that my k was now passing through the ress there and would soon be out. It will, beyond question I think, show that the Bible is full of governmental themes, and that its teachings on the subject are of immense importance to humanity—in a word as Milton states t "There are no politics like those which the Scriptures teach." A d, of rse, if the Bible is full of politics, difficult to understand how m nis are to expound it in all its fullness, d not say one word about them. pecially on this latter point I think k will be a dead shot. It will a chapter o 1 Prosperity, Wis- Health, Liberty, Victory in War. he Ordinance of Justice, Peace, The om Egypt to Canaan, Examples, bbath, The Great Reform Cons. Its price will be 25 cents will be glad to receive orders for

THOS. M. C. BIRMINGHAM.

s, Ark.

RT OF THE MINISTRY, No. 4.

The Support of the Ministry right on the principle of Equity and Justice.

An individual or community always els indebted to a public servant, just proportion as he has been benefited his service, and when it is a matter quiring compensation, we must pay we have been benefitted, or still feel der obligation.

If the institution of the ministry be it, then it should be supported. It ght, because God instituted it. e is just one question involved ; Is the ministry a public good? re not so well prepared to decide question as we would be, if we deprived of the benefits of the ching of the word awhile. It is ck man who knows how to ap- te health and the physician.

e services of the minister of the be beneficial to the community, he should be supported. If the try is to be retained, it should be tained. There is just as much in requiring a man to serve the in any other capacity for naught this. Who would have though ing to Lafayette, we appreciate ervice in aid of the establishment national Independence: but we ot favor anything like a liberal pensation for your work and ble.

he humble minister may not have ed your country's freedom; but ntimes he has been the instrument he hands of God in bringing about moral freedom of your son or ghter. How many of us would ever been converted without the f a preacher? "How can they thout a preacher?"

are therefore, a public good. they be used by the God of bring about great moral re- s should it be thought robbery o receive a living at the hands people? There is just as much e in requiring a man to work our , keep our flocks dress our vine- s;—a physician to practice in our y, a lawyer to attend to our legal ess without compensation, as is in failing to pay a preacher lary, after he has done a faithful s work. "The labour is worthy re," and that charge (the mem- who fail to do their part,) that s a pastor to leave with an un- alary, after he has done a faith- ar's work, has been instrumental salvation of their children, is just as culpable as the man who fails to pay his physician after he has saved the life of his child. I know of no class of men who enter upon their work with as little show of "a just recompense of reward" pecuniarily, as the minister of the Gospel,—especially a Methodist itinerant. Well might Peter say, "We have forsaken all and followed thee, what shall we have therefore?

MORO.

WHO WAS CAIN'S WIFE?

I saw some months ago, three of the most learned divines of Chicago were asked to preach a sermon on Cain's wife—that is, tell who she was. Two of them responded at some length, but not at all satisfactorily, I think, to any one, rather inclining to the belief that she was his sister. The third, with a shrug of the shoulder, said he would not speak on the subject, because such discussions lead to infidelity.

This caused me to re-read Moses' account of the creation, and it seems to me the whole human family cannot have descended from Adam and Eve. I would like to see your views on the subject. It will be recollected Adam had two sons, Abel and Cain. Cain slew Abel, leaving himself and parents alone in the world. The Lord pronounced a terrible curse on Cain, which caused him to determine to leave that country, but was apprehensive he would be murdered. The Lord put a mark upon him as a pass-port, and threatened vengeance upon any who should molest him, Now a question arises, from whence came Cain's apprehension of danger, unless he had a knowledge of other people in the land of Nod, to which he was going? He certainly did not fear his parents. Again, the land of Nod is said to signify the land of roughs and vagabonds, or something like it. How did it get that name, or any other, unless there were people living there? About a hundred years after this Seth was born, and these three sons are all that Adam had, that the Bible speaks of.

The next thing heard of Cain, he is married, has a family of children and built a city. What use had Cain and his family for a city? Cities are only built in densely populated countries, where large agricultural products are raised, and many people engaged in commercial pursuits. Hence, Cain must have found a community of men and women. She could not have been his sister, because it is not probable so important an event as the birth of a daughter in the first and only family in the world would have been overlooked by so critical a writer as Moses. Again, did there ever live a woman who would follow a man into a far-off wilderness, who had murdered his and her brother, with such a brand and curse resting upon him as Cain was loaded down with?

Forney, Tex. M. M. BROOKS.

COMMENTS.

The difficulty with Mr. Brooks about Cain and his wife arises entirely from a misreading and misunderstanding of the first few chapters of Genesis. A bare suggestion or two cannot fail to convince him of his mistake. These early chapters, and later ones, too, though somewhat of a historic character, are by no means a consecutive and full history of anything. They are rather a mass of fragmentary scraps, rigidly laconic, with some, but not much, order of arrangement. A few paragraphs, to be read in five or ten minutes, could give but a brief account of a people for three, four or five hundred years or more. Our early chronology is well known to be very uncertain.

A very few isolate facts comprise our entire knowledge of Cain and his wife. He was the first born of Eve; he killed his brother; he was a married man; left his old country or neighborhood, and went to a region afterward called Nod, and built a city, naming it after his son, or one of his sons. Of his wife we know nothing. It is assumed, without evidence or probability, that Cain found his wife in this land of Nod. And if he did, it does not embarrass the case in the least. We have no date of the homicide of Abel, or of Cain's marriage. "In process of time" and "it came to pass" indicate considerable lapse of time. There was plenty of time for Cain to have married, either in Eden or Nod, a woman no more nearly related to him than is usual now—his second, third or forty-third cousin or niece. A hundred years was as long then as now, and it is reasonable to presume that increase of population was as great, or twice as great, then as now. There may have been little or no sickness or death in those early times. We read of none. But according to the present ratio of increase there was abundant room for thousands of people, descendants of Adam, to inhabit both Eden and Nod. And yet Mr. Brooks says, "Cain slew Abel, leaving himself and parents alone in the world." Where does he get his information? Cain may have been twenty years old at the time of the killing, or he may have been two hundred, with hundreds, yea thousands of posterity spread over hundreds of miles of country. Where the Bible is silent, let it be silent.

Mr. Brooks says Cain, Abel and Seth "are all the children Adam had, that the Bible speaks of." That is remarkable, coming from an intelligent man, and if true would not show that Adam did not have forty children. O no, no. The Bible says he had lots of children; "sons and daughters" is the laconic expression, ch. 5, v. 4. Plenty of children in those times. Maybe Eve had forty.

He built a city; and Mr. Brooks considers that evidence of "a densely populated country." Well, if so, they may have been descendants of Adam; but building "a city" is no evidence of large population. A city in olden time, and later, too, was sometimes a hamlet—the residence of some important personage. In England, only a few hundred years ago, the residence of a bishop was legally a "city;" and right here now in this country a "city" sometimes contains half a dozen houses or less.

Thus Mr. B.'s objections and difficulties are all fully met and explained. They all grow out of the supposition that Adam took a census of the world's population every few years, and handed it down to Moses, and that at the end of one, two or three centuries or more, in a healthy country, among a healthy people, the inhabitants of the world numbered only four or five! I hope the above may be satisfactory to Mr. Brooks and any others who may be troubled about Cain and his wife. What the Bible says, in those days, we know; but it is not responsible for what it does not say. R. A.

ANOTHER'S EXPERIENCE.

EDITOR OF THE ARKANSAS METHODIST:—I am a Presbyterian, and was brought up in the old Scottish Presbyterian Church, "the most straitest sect of our religion." I have often felt that I should mortally disgrace myself, if any one should ever catch me shouting. After an absence of three years, I returned from Central America to spend the summer at Frog Level. My first impression, on looking around here, was, that the Baptist and the Methodist churches, in the neighborhood were all but dead, and that Satan had a bill of sale of most of the people around here. If I had not thoroughly believed in the doctrines of election and the final perseverance of the saints, I should have concluded that I too had surely fallen from grace; for I left Guatemala City in a fury against the Presbyterian Mission there. I went to the Indian Department of Alta Vera Paz, and lived among the Indians for some months. While rambling about on the mountains, it occurred to me that I must return, for a while, to the United States, and the feeling grew on me till at last, I found myself on the steamer for New Orleans. On reaching the city, I thought I must return to Caddo Parish, and felt easy as soon as I got on the Red river packet. When I got back to Bro. Spearman's I felt all right. When I was first introduced to Brother Sanders, my intention was to treat him like a gentleman, and still, hold him off at arm's length. Before I knew it, I felt myself drawing closer and closer to him, and began to love him like a brother. When he began his protracted meeting at Munnerlyn chapel, I went, and attended every service, to the close. I believed that "sanctification" and "holiness" were a delusion, and resolved to keep cool and take mental notes of all I saw.

Brother Sanders is a man of only average mental ability, and of imperfect education. Many of his sentences are ungrammatical, and his pronunciation faulty. But, in speaking, the beauty of holiness shone in his face, and I felt fascinated and irresistably attracted towards him. All faults of grammar and pronunciation were forgotten and I listened to his simple words with increasing interest and attention. The mighty power of God was in them all, and I never before witnessed such astonishing results from the preaching of God's word. I heard, saw, and felt considerably affected myself. When some professed perfect love I still disbelieved; but when Bro. Sanders looked at me and said, "Doctor, I am going to get you too," I began to think it possible, as I witnessed almost instantaneous answers to his prayers. When the meeting closed, I asked him to pray for me, that I might get the second blessing. On last Saturday the spirit of prayer began to come on me. On Sabbath afternoon I went out to the woods behind Bro. Spearman's horse lot. I felt myself getting near to God, and walked back to the house. In a little while I felt I had better go out behind the horse lot again. Kneeling down I humbled myself greatly, confessed myself my Heavenly Father's leprous son, and asked Him to make me clean and take me back to his bosom forever more, after wholly consecrating myself and all to him. That instant the Spirit of God slipped up on me and I arose weeping, and feeling inexpressibly happy and wanting to shout. I did so once before I got past the horse lot, and then managed to hold in till I reached the house. There I embraced Bro. Spearman, telling him I had the answer. I didn't want to hold in any longer, even if the whole world heard me. On, no! I rejoiced and shouted. It was an intoxication of perfect love, that cast out all fear. I have read "my title clear" ever since, with out a shadow of doubt, or fear, and feel clean in heart. I thank God that Bro. Sanders came here and preached. I now feel at peace with the Presbyterian Mission and with all men. Your brother in Chris',

JAMES WILSON.

Frog Level, La., Aug. 25.

KEENER CAMP-MEETING.

Keener Camp-meeting convened on August 23, and the prospect for a genuine revival seemed very flattering until Sunday evening, when a tremendous rain came upon the encampment. The arbor and most of the tents being situated near the foot of a decline on a nice level bench of Bear-house creek, the water came sweeping down the hill, seeking a resting place under our large, spacious shed and into the tents, rooting up our nice, new straw and inundating the ground, until "my feet are wet" was a common saying in camps.

The meeting resulted in the conversion of about 8 souls. Rev. Dr. Andrew Hunter was with us in unusual power for one of his age. He preached three sermons that were full of power and the Holy Ghost. His sermon on "The Prodigal Son" Sunday at 11 o'clock was one of great power. At the close of the sermon he came down from the stand and said he "wanted the wickedest man in the congregation to come forward for prayer." A man from the back part of the congregation came down the aisle with hat in hand, knelt while tears were flowing, and in a short time professed faith in Christ. I have since heard that he was considered by those who knew him, to be not only the worst man in that congregation, but the worst man in Ashley county. God grant that he may be as noted for piety as he has been for wickedness.

Rev. H. D. McKinnon, P. E., was on hand in good "preaching trim," delivering two excellent sermons, one on Prayer and the other on the Judgment to come. Let me say just at this point, that McKinnon is certainly growing in the estimation of many good people on the Monticello District, both as a preacher and a Presiding Elder. Some people say an old man can't grow, but it won't do as a rule, or at least we think here is an exception, with this difference—Bro. McKinnon may not be considered an old man.

Rev. H. W. Brooks of Hamburg Station was on hand, putting in some excellent work in the pulpit, and especially in the altar. He has a good tact for altar work. Last, but not least, was Bro. T. G. Galloway, of Hamburg Circuit. What shall we say of him? I won't undertake to say that he preached big sermons, but will say that "Tom" was the most interesting preacher at the camp-meeting. His sayings and sermons were sharp edged and pointed. Occasionally he would make us laugh and cry both at once. Many people here have already said that he is a better evangelist than Bro. Harry May. But enough for this time. Yours, etc.,

O. H. KEADLE.

CONGRATULATION AND CAUTION.

MR EDITOR:—Having an acquaintance for more than a quarter of a century of our Arkansas Methodism, and having been a reader of our church papers for about forty years, I have an inclination to pass judgment on the work and workmen of to-day. And in doing so I find much that is highly gratifying, and would like to tender my thanks and congratulations to our leaders and to all the hosts of our Methodist Israel, who are at the front pulling down the strongholds of sin and Satan. Thought we have "fightings without and fears within," yet there seems to be courage and strength and a readiness to attack all the giant forms of evil that seem to defy the armies of the living God. But if our zeal approach a white heat, our darings may be too great; we may have to retrace our steps and "inquire for the old paths." The "paths our fathers trod" must not be forgotten. They by the grace of God have brought us to these commanding heights. But why intimate a need of caution? Because there seems to this old mountaineer to be an indication on the part of some, who seem to want the Methodists to form a political alliance in order to the overthrow of the giant intemperance. But thanks to you, Mr. Editor, you were not deceived by the old molded bread and worn sandals of the far off politicians. But this is not all; I wish to intimate the possibility of a doctrinal departure. The antagonism of some respecting holiness in their arguments and the animus of their communications, teach that we are to make no practical use of the Wesleyan, if not Methodist, doctrine of Christian perfection. They tantalize the idea of a "second blessing" and by so doing they assume a first blessing, of course. But what of that? Why we have some people in these parts, who ridicule the idea of that first blessing and count themselves Christians pre-eminently. So if these brethren will give up the first blessing idea, and add more water they will be gliding into the "current reformation" so called. I believe in a first, second, and all the blessings that God is willing to bestow. "And no good thing will he withhold from them that walketh uprightly."

D. W. E.

Hill Top, Ark.

ENQUIRY FOR A BROTHER?

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

Respectfully,

REV. WILLIAM HILL.

Hillsboro, Union co., Ark.

FIELD NOTES.

GALLOWAY C'T.—We had a good meeting at Indian Bayou Church; were sorry our P. E. could not come, but his place was filled in every respect by Rev. A. O. Evans who delivered three sermons that were a feast to this people. Come again, Bro. Evans; we love you. There was a call made for missionary money and something over five dollars was collected and ten dollars subscribed. A liberal contribution was made for Winfield Memorial Church

J. H. GARNER.

DALLAS C'T.—I have held five protracted meetings on the Dallas circuit—Liberty, New Hope, Olive, Holly Springs and Potter. I am now holding one at Union Grove. The result has been 85 conversions, 63 accessions to our church, some to the Cove C't., and some are waiting to be received by immersions. The revival influence is more extensive and thorough than it has been for years (so it is said by some of its members.) The people here know how to shout and praise God, and old grudges and strifes have lost their hold on the minds of the members. Numbers have been up at the altar inquiring the way to life, while the quickening process in intensified and a deep solumnity rests on the minds and hearts of all the people. I have staid among the people, rejoicing and thanking God for the tidal wave that is now rolling on. My local brethren have given me their aid and have done good work so far. I have five more protracted meetings to hold and two of the most prominent places are among them, Dallas and Cherry Hill. The people are praying that God will grant us a happy time at these two places. Pray for us.

Aug. 31. AMPLIAS WEST, P. C.

OUR YOUNG FOLKS.

A RIGHT START.

A young man was recently graduated from a scientific school. His home had been a religious one. He was a member of a Christian Church, had pious parents, brothers and sisters; his family was one in Christ.

On graduating he determined upon a Western life among the miners. Full of courage and hope, he started on his journey to strike out for himself in a new world.

The home prayer followed him. As he went he fell into company with older men. They liked him for his frank manners and his manly independence. As they journeyed together they stopped for a Sabbath in a border town. On the morning of the Sabbath one of the fellow-travelers said to him, "Come let us be off for a drive and the sights."

"No," said the young man, "I am going to church. I have been brought up to keep the Sabbath, and I have promised my mother to keep on in that way."

His road acquaintance looked at him for a moment, and then slapping him on the shoulder, said, "Right, my boy. I began in that way. I wish I had kept on. Young man you will do. Stick to your bringing up and your mother's words, and you will win."

The boy went to Church; all honor to him in that far-away place, and among such men. His companions had their drive, but the boy gained their confidence and won their respect by his manly avowal of sacred obligations. Already success is smiling upon the young man. There is no lack of places for him.—Selected.

WHAT CONVERTED HIM.

Admiral Farragut, one of the naval heroes in the late war, tells this story of his boyhood. It would be well for all boys to learn before the habits become fixed, that there is nothing manly in imitating the vices of older people.

When I was ten years old I was with my father on board a man-of-war. I had some qualities which, I thought, made a man of me. I could swear like an old salt, could drink as stiff a glass of grog as if I had doubled Cape Horn, and could smoke like a locomotive. I was great at cards, and fond of gaming in every shape. At the close of dinner one day, my father turned everybody out of the cabin, locked the door, and said to me, "David what do you mean to be!"

"I mean to follow the sea."

"Follow the sea! Yes, to be a poor, miserable, drunken sailor before the mast; be kicked and cuffed about the world, and die in some fever hospital in a foreign land. No David; no boy ever trod the quarter-deck with such principles as you have and such habits as you exhibit. You'll have to change your whole course of life, if you ever become a man."

My father left me and went on deck. I was stunned by the rebuke and overwhelmed with mortification.

"A poor, miserable, drunken sailor before the mast! Be kicked and cuffed about the world, and die in some fever hospital! That is to be my fate," thought I. "I'll change my life, and change it at once. I will never utter another oath; I will never drink another drop of intoxicating liquor; I will never gamble."

I have kept these three vows ever since. Shortly after I had made them I became a Christian. That act was the turning-point in my destiny.—Pittsburg Christian Advocate.

CHILDREN OF L. R. CONFERENCE

DEAR CHILDREN:—Every where I have labored this year I preached a special sermon to the dear little people. God has abundantly blessed my own soul whilst I was endeavoring to feed His lambs. O the many precious meetings I have had with you dear little ones this year! More than two hundred dear children have been brought to the good Saviour through those good meetings this year. Six little boys who were converted at our children's meetings have informed me that they expect to preach the gospel. Many of the dear little boys and little girls converted at said good meetings, have written me, and say they love the blessed Jesus. All the glory be to God All you dear children write "Uncle" Cline. I should be very glad to hear from you all. I would gladly answer all your letters.

Address me at Benton, Saline county, Ark. Your letters would be forwarded to me from that place. Dear children, God bless you all! All of you pray daily and earnestly for me. I dearly love you all. The children's friend,

JAMES M. CLINE.

Benton, Sept. 3.

ARKANSAS METHODIST.

SATURDAY, SEPT. 15, 1888.

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

Office, cor. Markham and Scott Sts.

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.

The yellow fever continues at Jacksonville, Fla., but the mortality is light where the cases are promptly and well treated. One hundred more nurses are needed. There were 32 new cases Sept. 10, and up to that date a total of 79 deaths.

Besides many protracted meetings, we know of at least six campings now in progress in our State. So far as we have received reports, the special revival services are being generally and remarkably successful. We pray and believe these services will yet be continued many weeks with gracious results. Hundreds are being born of the Spirit every day, and the Church in enjoying seasons of refreshing from the presence of the Lord.

Our report of the vote on license in this State are as yet meager, and they show gains and losses in the vote against license. Some of our correspondents give their opinions as to the cause of losses in some counties. The temperance people of our State must, if possible, secure from our next General Assembly such amendments of our present laws as will remove the distillery and "native wine" nuisance from prohibited territory.

At one time last week the report was current, and by many believed, that this (Pulaski) county had voted a majority against license. We have not learned the vote on license, and as the ballot boxes and poll books were stolen, we may never know; but the report alluded to caused some excitement, yet less than it will be when the people of this commonwealth shall say by their ballots, that our government shall no longer license the iniquitous liquor traffic.

Brethren, in your great joy over the gracious revivals and the ingathering of souls, do not overlook the immediate wants of the babes in Christ Jesus. They need training, and they never will be more willing to take the first lessons than now. The recent convert luxuriates in religious worship, and has the spirit to undertake any duty; but he needs training, edifying, building up and establishing in the doctrines of the Gospel. Helps to the study of the Bible, good books on personal piety and responsibility, and his Church paper will all be relished by him, and helpful in shaping his Christian character and determining the measure of his usefulness to the Church.

During the night of Sept. 5 the vault in the county clerk's office in this city was broken open, and ten ballot boxes and several poll books were stolen. As yet no discovery of the guilty parties has been made, and the opinions expressed are conflicting, both as to the object of the theft and the parties committing it. We understand it will not change the result of the election in this county or city. We hear that Gov. Hughes will probably offer a reward for the arrest of the thieves, and it is greatly to be hoped by all honest, patriotic citizens, that they may be speedily apprehended and punished to the extreme limit of the laws. Such high-handed outlawry is a most shameful disgrace upon any city or community, and every lover of our government should condemn it in unmistaken terms.

Rev. Dr. R. H. Rivers has been a very great sufferer and nigh unto death. In the Central Methodist, Sept. 3, he says:

"For a time I thought the end had come, and I was [illegible] happy as the assurance that I was almost home could make me. For some wise purpose the Father has brought me back to life.

My physician says that my pastoral work is done. I love my work, and have often said: "Father, if it be possible let this cup pass." I have prayed for years, Let me cease at once to work and live. For fifty-five years I have been effective. Have never been on the superannuated or supernumerary list. Now to be laid on the shelf is a great sorrow; but I will not repine. No murmur shall ever pass my lips. Come what will, I shall humbly bow to his will. My way is clear. The clouds are all gone. The Lord is good. He will give grace and glory."

WORTHY EXAMPLE---FAITHFUL SERVICE.

By reference to his report of the Morrillton District Conference, it will be seen, that Rev. E. A. Tabor made a close canvass of his charge, Conway Station, in the interest of THE ARKANSAS METHODIST and secured twenty new subscribers, representing as many Methodist families without any religious paper. Early in the year Bro. Tabor assured us of his desire to place our paper in all the Methodist families of his charge, and as our *large* list there had been increased, we naturally supposed he had nearly or quite accomplished his purpose. We were, therefore, surprised at his letter containing *twenty new* names, representing *Methodist* families; but the more surprised, that these were "without any religious paper." It is quite probable these families had never had this claim brought directly and personally to their consideration, and that some of them are recent accessions to our church; for Conway is a prosperous town and in point of intelligence will compare very favorably with other good towns of the State. We know there are numerous charges in which Methodist families may be found without their Conference paper; and we fear there are very many such families without any religious paper, in many charges supplied by leading preachers, who have never made a close canvass to learn how many families are really needing Methodist literature—books and papers. In this neglect such preachers are ignoring an imperaitve duty of far reaching importance. They are failing to employ a most effective and helpful factor in all the departments of church work; and more they are failing to encourage suitably the use of means, which will prove such blessings in the religious experience and denominational intelligence of our people. The more our people buy and read our own literature the more highly will they esteem our church and her enterprises, and the more liberally will they support the same. The more they learn of the heroic achievements of our Church and of her doctrines and usages, the more will they cherish the precious memories of her heaven favored history and the more will they become inspirited for higher attainments in experience and service. The preachers who introduce our own literature, books and papers, into our Methodist homes, are worthy to be held in everlasting remembrance.

JESUITISM IN THE UNITED STATES.

In a vigorous editorial on this subject the Alabama Christian Advocate says:

The avowed purpose of the Jesuits in the United States now is to get possession of all public schools of the country and to either drive out Protestants and appropriate the public funds to Catholic education, or force the Protestants to use Catholic text books, and thus give over the training of their children to the Catholic Church. We give below a few quotations in order to show the drift of the movement. The forty-seventh article of the Papal Encyclical reads thus: "Public schools should be under the control of the Romish Church, and should not be subject to the civil power, nor should they be made to conform to the spirit of the age." The Catholic World says, "We of course deny the competency of the state to educate her children; we of course utterly repudiate the popular doctrine that so-called secular education is the function of the state. The Roman Catholic Church alone has the right of watching over the moral character of those schools, approving the masters who instruct the youth, and of controling their teaching, and of dismissing without any appeal to other authority those whose doctrines or manner shall be contrary to the purity of the Roman Catholic doctrine."

What audacity! and yet, they are slowly carrying their point. Even in Cullman, our neighboring city, the Catholics have largely the control of the public school fund, and in one instance at least, we are informed that they appropriated it to the Convent School. Not long since a priest of note said, "I would as soon administer the sacraments to a dog as to a Catholic who sends his children to a public school." "The time is not distant," says Capel, a Catholic of great eminence, "when the Roman Catholics of the Republic of the United States will refuse to pay the school tax, and will send bullets through the breasts of government agents rather than pay it."

This is Jesuitism in the United States. We could multiply instances in proof of the fact that the Roman Catholic Church is the sworn and eternal foe of civil and religious liberty, but we deem the above sufficient.

They have already put the Bible out of the common public schools of the land in most places; they have dictated and prepared text books, in which Martin Luther has been declared to be "a companion of devils," and Archbishop Hughes one of the purest and greatest of saints.

Protestants must build their schools, endow their colleges, and then fill them with their children. Here the Bible must be enthroned, Christ exalted as the Savior of men, the Holy Spirit honored in the salvation of believers, while our children must be taught the great principles of civil and religious liberty. Do this, and the country is safe; neglect it, and our splendid civilzation will fall into ruins before the schemes of intolerant Jesuitism.

PERSONAL NOTES.

Rev. Dr. Withers writes that Rev. J. F. Carr has had a spell of fever but is up again and will spend awhile at Hot Springs to recuperate.

We are sorry to learn by private note, that Rev. F. R. Noe of Boydsville C't has been dangerously ill—also, his oldest daughter, but we are glad to know both are convalescent. Bro. Noe and family were near Evening Shade, Sept. 7, with their relatives.

Rev. A. O. Evans reports a very pleasant and encouraging opening of Central Collegiate Institute. He preached the opening sermon last Sunday morning, preaching at two other services the same day.

We sincerely sympathize with Rev. A. C. Graham and wife of West Point in the death of their bright little daughter, and only child, Bernice, last Friday. Sister Graham was also quite sick at the time.

Our dear friend and brother L. S. Horton of Clinton, writes Aug. 31, that his aged father died June 30, near Rally Hill in Boone county and that his oldest son James died in Des Arc, Aug. 15. It was sad that Bro. Horton could not be with his son in his last illness.

We are very sad indeed to hear of the death last Sunday morning of Rev. B. M. Farris, pastor of the Presbyterian Church at Searcy. He was a very able and learned preacher, deeply pious and zealous, and had in a few months won the esteem of the entire community, now greatly bereft in his death.

SPECIAL NOTES.

The Center Camp Meeting on Sheridan circuit will embrace the 4 Sabbath in Sept.

Rev. Benoni Harris of Weldon C't writes he is succeeding tolerably well—10 or 12 conversions.

BACK NUMBERS. We are prepared to supply *new* subscribers, who prefer to begin with this issue.

We commend to our Christian readers, especially recent converts, the Open Letter on our second page.

President A. C. Millar writes "we had a fine opening; 16 more boarding students than last year." Central Collegiate Institute has flattering prospectpects of a very successful year.

Rev. E. A. Tabor, the popular pastor of our Church in Conway, sends us 20 *new* subscribers in one order. He had previously done good work for our paper. We wish 99 more pastors would do as well before Oct. 1.

The Oak Bower High School in Sebastian county wants a first class teacher, competent to teach Latin, Greek and other branches usually taught in a first class school. Address, P. B. Coker, Lavaca, Ark.

Rev. Dr. Geo. W. F. Price writes that his son Dr. Geo. H. Price arrived safe with party of young ladies from Texas and Arkansas to enter the Nashville College for Young Ladies, and says, [illegible] before.

☞ Every one receiving a sample copy of this paper is respectfully invited to subscribe: one year $1 50; Trial Trip, three months for 25 cents cash.

Brother, do make a special effort to put this paper into each Methodist family in your charge. The Trial Trip offer expires with this month. Push it now.

On our second page we present our readers an excellent sermon by Rev. T. J. Reynolds, prepared for publication at our personal request. We have had it on hand some time, and now in behalf of our readers we thank Bro. R. for furnishing it to our paper.

Sending a new subscriber, Rev. W. J. Stone of Emmet, Ark., says "My health is improving since the rains and cooler weather. THE METHODIST compares very favorably with our best Advocates and is improving and growing in favor with the people. I am endeavoring to get it into all our Methodist families.

We have been holding a meeting at Beebe since last Thursday night. Arrived at our office at 8 A. M. to-day (Tuesday) and at 9 P. M. we start back to Beebe. Have been in our chair thirteen hours arranging and writing some for our paper; have answered some letters, dictated replies to a few, and hope to answer others next week. Overlook short comings and errors, and appreciate the good things in our selections and contributions.

GILDEROY'S OBSERVATIONS.

The Annual Conference season has begun. The preachers go up to report, confer and to be parceled out for another year. What a season Conference is. How it draws on mind and heart. How wonderfully loyal our people and our preachers are to a great system of evangelization. My observation is that we have less friction than any Church in the land. Our machinery is so admirably adjusted that, when well oiled with grace, it moves without a jar. The more grace the better for both preachers and people.

Some places are hard to satisfy—the hardest to satisfy are those charges that pay the least—at least this is true in Miss. in the North Miss. Conferences. It may be otherwise in Ark. Some preachers are cormorants—they want more than they get—more than they could fill if they were to get it. These are the exceptions to the general rule. The exceptions are not many, I am glad to say. Some rare exceptions among the preachers have a way of "blowing their own horns"—they are always being petitioned for, here and there, on this district, or that station, or by first church in some city. The second churches never ask for them. It is always the best. This is altogether vanity—pure and unadulterated vanity of the vainest and falsest kind. Some how the Bishop never recognizes the ability of these men, and, generally, ignores the petitions spoken of—indeed he never sees them and rarely hears of them. This kind of petition is to the preacher himself, never seen only by him and never heard of by any one else only when he repeats it, which he does, as a profound secret, to all persons he meets. I do not mean to say, or intimate, that he fabricates. O! no not that, but some pleasant word, half jocularly uttered, is magnified into a burning desire for his appointment to first church in the city of ———. This is a cheap—and false—kind of praise—a weakness with some men.

Our Bishops go round and round among the people, till they come to be good judges of human nature, and it is difficult to impose upon them. I have known some of them who had a way of looking right through men like they were made out of glass. They rarely mistake a man. It has often been surprising to me how accurately some Bishops know men when they have only seen and heard them in the Conference room. The office of Bishop is to be desired to make men wise along some lines—wise in the knowledge of men. The Presiding Elder after a few years' experience comes to know men pretty well. His corner is a good corner in which to study human nature He sees two sides of men, at once, on the fourth round of quarterly meetings. One side he sees in the preacher and the other side in the stewards and official members. At times he believes in the total depravity of human nature. Some men when they want to carry a point, try to soft soap the Presiding Elder all over so as to swallow him at one gulp. Other men talk goody talk to the preacher, as if anxious for his return, and then say to the Presiding Elder, "We must have a change." Since I have been on a District, I quit setting much store by the good things the people say to me just before Conference. They may be only an anesthetic before decapitation—a soothing syrup to let me down tenderly. If I oughtn't to go back I oughtn't to want to go. So that's an end of it. I am willing to [illegible] best. Now and then, at long intervals, a preacher well fixed up and doing good work gets in a great flurry to move. It must be done. Generally the Devil has taken him on some mountain and shown him some station or good circuit and this has put him into a fever to move. This rarely developes till after Conference, when the preacher looks ugly at the Presiding Elder, and, after awhile, lets out his disappointment and chagrin. He was playing a game and the P. E. did not play to his hand, and now he is mad with an innocent men. If you want any particular place just say so to your Presiding Elder; and nine times out of ten he will say, "Why, my Bro., you are not at all suited to that place;" and eight times out of ten his judgment will be correct. The average Presiding Elder knows better who would suit your charge than you yourself. He has studied the men and the charge diligently and he has experience in matters of this kind. I have seem some things done that the people wanted done that turned out badly and the Presiding Elder had told them it would not do. As a general rule listen to him. True he is only a man like yourself and liable to make mistakes. Some of the appointments least wanted by both preachers and people often turn out best. Many a apparent misfit by effort has been made to fit well.

Yours, GILDEROY.

In his 20th letter to "Our Brother in Red," speaking of his early life and labors in the Indian Territory, Rev. Dr. Andrew Hunter says:

"There is a divinity that shapes our ends."

God cares for sparrows, and we are of more value than many sparrows. The longer I live, the more I believe in a special providence. It was not in my plans to come South. Andrew Monroe, P. E. of the St. Louis District, had arranged to put me on a circuit in North Missouri, with Lerner B. Stateler, and I was to accompany him to that field on his next visit, but before he came, McGowan's published letter had fallen into my hands, and that decided the question of my work for life. God moves in mysterious ways, carrying on his designs for his own glory. It never was my intention to remain south of Missouri, but the way never was open for my return to a northern climate. More than a half century has passed away since I reported to P. M. McGowan on the first of July, 1836, and here I am still. My companions in my early ministry are all gone; not one left, and I, like some lone tree in the prairie, bereft of its branches by the breath of the storm, am still standing, a monument of God's preserving mercy. "Through many dangers, toils and snares I have already come. His grace has brought me safe thus far. His grace will land me home."

I say to my brethren after a survey of my itinerant life, take it all in all, *I have had a good time*. Fifty-two years I have trusted God in the ranks and I have nothing to complain of.

FOR AND AGAINST LICENSE.

We were hopeful of having in time for this issue reports from a larger number of counties of the recent vote on license. We give all rec'd up to day (Wednesday) of going to press:

SEBASTIAN COUNTY.

For License 2404. Against 1350.

POPE COUNTY.

Pope county went dry by 350 majority. J. S. CLOWER.

YELL COUNTY.

Our report from Yell co., is as follows:

For License 1715. Against 741.

ASHLEY COUNTY.

Ashley county votes
Against License 1418. For 402.
H. W. BROOKS.

IZARD COUNTY.

Old Izard "went dry" by a majority of 352 a gain over 1886 of 338; so you see we are gaining ground.

Melbourne, Sept. 8. D. W. REID.

BAXTER COUNTY.

Baxter county went against License by 42 majority. I feel thankful that our county has gone dry although the majority was small. J. E. DUNAWAY.

LOGAN COUNTY.

Our county voted For License 1506 and against License 1757, a majority of 25. against License.

Paris, Sept. 7. WM. M. JENKINS.

SALINE COUNTY.

The vote in this (Saline) county on the question of "License" is

For License 624. Against License 819. Majority against License 195.

Yours &c. JAS. H. SHOPPACH.

CLEVELAND AND BRADLEY COUNTIES

Cleveland county voted against License 528 majority. Bradley co., 100 or a little over majority large increase in Cleveland and a gain of Bradley to Prohibition.

G. W. MATHEWS.

New Edinburg, Sept. 8th.

LINCOLN COUNTY.

DEAR BRO. BENNETT:—Lincoln co., votes

For License 1443. Against 520.

Cane Creek township—embracing the county seat—voted for License 68, and against License 191. This vote shows a gain against License—have not the exact figures of last election.

Star City, Sept. 10. E. L. BEARD.

FAULKNER COUNTY.

We have made a gallant fight for Prohibition. Four years ago whiskey carried by 900 majority; this time they only carried by 2 majority and when we get the official count they will lack at least 25 votes having a majority. This together with our victory by petition of 125 majority, settles the question in this county for "God and the right" we hope forever.

E. A. TABOR.

CRAIGHEAD COUNTY.

DEAR BRO. BENNETT:—Craighead goes against license again by 35 majority. It is true the majority is small but it is safe. Our people were so sure of a large victory that they slept while the other side worked. Jonesboro township went "dry" by 41 majority. The majority in 1886 in this township was on 78. We thank God and take new courage. Fraternally,

A. L. MALONE.

Jonesboro, Ark., Sept. 7.

OUACHITA COUNTY.

License carried in this county by 1100 majority. The whiskey dealers paid the Republican managers $500 for "Campaign Purposes." Results: Republican tickets had "For License" only on them and the negroes never scratched a ticket, so they voted solidly for License. Some church members are more anxious to save money than souls. Your Bro.

Camden, Sept. 10. J. R. MOORE.

MONROE COUNTY.

REV. Z. T. BENNETT:—The temperance cause has gained a great victory in Monroe county. The vote stands for license 960; against license 1418, which gives the prohibitionists a majority of 458. Tell Bro. Jernigan to unite with me in the chorus, Glory, glory, hallelujah, Temperance is marching on. *Amen.* Our colored people all over the county deserve great credit for the large vote that they cast against license. Many of them worked like Trojans all day long for our glorious cause.

Democrat and Gazette please copy.

S. L. COCHRAN.

MILLER COUNTY.

The vote in Miller co., Ark., on license is as follows: For license 2021 against license 474. The contest was so warm between the Democrats and Republican that license received no attention from the masses. Both parties had "For License" printed on their tickets and hundreds voted for License without a thought on it. As Texarkana is located on the line one half of the town being in Ark., and the other half in Texas, the Arkansas people contend that no benefit would be derived by voting it out of Miller co., unless Bowie co. would do likewise. Yours Very Truly,

W. A. KELSEY.

CARROLL COUNTY.

EDITOR METHODIST:—The vote of this (Carroll) county is unofficially reported:

For License 1572. Against 947. Majority for License 625.

Last years' majority against License was 234. The cause of the change in public sentiment, was that the law permitted wine manufacturers and distillers to sell in Prohibition districts and that the officers were check by jowl with the whiskey trade. We can have no permanent Prohibition, till our laws forbid wines and liquors in all quantities from being sold in Prohibited districts. Hundreds of men said on election day that if they could vote whiskey and wine out, they would gladly do it; but they did not propose to go through the farce of voting against License, when both whiskey and wine could be sold under the law without License, Respectfully,

J. C. FRAKER.

Eureka Springs, Sept. 8.

THE WATCHMAN.

RELIGION IN THE ARMY.—Immediately after the organization of the "Army Church," as described in a former article, many of the chaplains proceeded to organize churches in their regiments. This brought the Christian men of the command into closer Christian fellowship, and more directly under the watch-care of the chaplains as pastors The piety of many of the soldiers was greatly quickened and habits of devotion were established that continued through life. The influence of such a body of Christian men thoroughly organized was felt throughout the entire command. gracious revivals of religion followed and hundreds of soldiers were converted and added to the Church.

During the summer of 1864 Churchill's Division and some smaller bodies of soldiers were stationed at Camp Yell, six miles south of Camden in Ouachita county. We remained in camp several weeks, and as the weather was very pleasant, we built an immense arbor in a beautiful grove, capable of seating a large multitude of men. The meeting continued with but little intermission for about six weeks. In this meeting there were four chaplains engaged, two Methodists and two

ARKANSAS METHODIST.

SATURDAY, SEPT. 15, 1888.

PUBLISHING HOUSE OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

To the Bishop and Members of the ——— Annual Conference of the Methodist Episcopal Church, South

BRETHREN: The following Summary of business for the fiscal year ending April 1, 1888, will show you the condition of the Publishing House of the Methodist Episcopal Church South:

Total merchandise sales: $114,590.66.

Total amount Advocate subscriptions: $33,213.88.

Total amount Advocate advertising: $4,893.13.

Total amount Sunday-school periodical subscriptions: $89,166.54.

Total amount Sunday-school periodical advertising: $936.72.

Total amount subscriptions to Review: $2,767.08.

Total amount of job and contract work: $40,993.56.

Volume of business: $286,561.57.

Making increase over last year: $4,099.56.

Net results for the year: $53,309.20.

April 1, 1887, there were outstanding bonds to the amount of $68,400. During the past year the Book Agent paid and canceled of this amount $52,700, leaving outstanding April 1, 1888, $15,700; against which there is a sinking fund in hand (invested in interest-bearing securities) of $14,695, and $10,656.90 cash in bank.

The Publishing House is now in condition to declare a dividend to the claimants specified in the sixth restrictive rule of our Discipline, and the Book Committee have appropriated five thousand dollars of the produce of the House for that purpose. The proportion of that amount falling to this Conference is herewith presented.

The Book Committee have also directed certain expenditures to be made to increase the facilities of the Publishing House for its business, and to improve its literature. The appropriations for these purposes are as follows: fifteen hundred dollars for the benefit of the Review, to be expended by the Editor for contributions to its pages, and the Committee ordered this periodical changed from a bi-monthly to a quarterly review; and twelve hundred dollars for the Sunday-school department, to be expended by the Sunday-school Editor for the improvement of the literature of that department. Everything in the Sunday-school department is popular and prosperous. The Book committee also directed the Book agent to procure a press adapted to the purpose of enlarging the size of the Christian Advocate, whenever, in his judgment, the funds of the House will justify so great an outlay of money.

From the foregoing statement it appears that your Book Agent is in available position for the purpose of his office, and it is his design to make the great enterprise committed to his care and direction, henceforth a Publishing House. A sample of his designs in this direction is furnished in Summer's Systematic Theology, which it a fitting memorial of the learned, consecrated, and holy man, who, for nearly a half century, kept sleepless vigil over Wesleyan Arminian orthodoxy. And the editor, the Rev. Jno. J. Tigert, D. D., a favorite student of the author's, is entitled to the thanks of the Church for the superior literary art which he has displayed in the construction of these two sumptious volumns. In artistic design and mechanical execution this work will not suffer in comparison with the productions of any publishing house in the United States. It is proper to state in this connection, that the Book Committee have made provision to enable the Book Agent to publish literature for some of our Mission fields.

In the last annual report of your Book Agent you were informed that he was arranging to supply our Sunday-schools with the libraries which had been ordered by the General Conference. It is his pleasure to state that these libraries are now ready for distribution, and the large sale which they are having illustrates the wisdom of the General Conference in ordering their publication. All the books in these libraries have been carefully selected; every volume having been read, and revised if necessary, before it was pronounced worthy to receive the *imprimatur* of your Book Aggent, and a just tribute has been paid to the cultured taste of our people in the manufacture of these books. The selection and arrangement of these libraries were entrusted to the Rev. James A. Lyons, of the Holston Annual Conference of the Methodist Episcopal Church, South, who, with unremitting toil and assiduity, has given himself to the work for the space of nearly two years; and the Book Committee, with peculiar emphasis, express their concurrence with the Book Agent in the judgment that no publication ever issued from your Publishing House contained larger possibilities for good to the children of our Church. These libraries have not only been selected with wise discrimination, but with large outlay of money, and they are now sent forth on their mission of usefulness with prayer for their success.

The revised *Hymn Book* of the Methodist Episcopal Church, South, though long delayed in making its appearance, will, at no distant day be published. Your Book Agent could not print the book until the Committee of Revision had finished their work, and they have been hindered and delayed by circumstances over which they have no control; therefore they are not justly liable to criticism. They have done their best. The members of the Methodist Episcopal Church, South, are loyal and magnanimous, and in nothing have they shown this more than in the patience with which they have waited for the new *Hymn Book*. But they will be rewarded for waiting. The *Hymn Book*, in character, style and price, will doubtless give universal satisfaction. One style of the *Hymn Book* will be very cheap, and no style will be extravagant in price.

It is proper to add, in closing, that to become a Publisher in the truest and fullest sense, your Book Agent must have a large working capital; therefore the present volume of business must be maintained or increased, and the books must be sold "for cash or its equivalent" as the law directs. The equivalent of cash is short credit to responsible purchasers, and it is a fact compliment ary to the integrity of the patrons of your Publishing House, that sending out monthly statements of account increases collections and multiplies new orders for books. Thanking you, brethren, for your patronage in the past, and hoping that it will continue and increase, I am, as ever, your servant for Christ's sake,

Respectfully,
J. D BARBEE,
Book Agent.

The foregoing report of the Book Agent was read to the Book Committee at a meeting held this day in the Publishing House, and after due consideration and examination of the same, the Committee directed me to certity that the same is true and correct. EDWARD H. EAST,
Ch'mn of Book Com
Nashville, Tenn., July 23, 1888.

QUARTERLY MEETINGS.

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

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.

Van Buren station	do	15-16
Clarksville station	do	22-23
Van Buren ct. at Browns chapel	do	29-3
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

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

Clark circuit	do	15-16
Amity	do	22-2
Mt Ida	do	2-
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

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

Magnolia sta	Sept.	8- 9
Texarkana ct. at Liberty camp ground	Sept.	15-16
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

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

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

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

Collegeville	do	15-16
Centon circuit	do	22-23

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

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.

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

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

Paragould sta	Oct.	6- 7
Jonesboro sta	do	9-10
Gainesville circuit	do	13-14
Paragould, ct	do	15-16
Boydsville ct	do	20-21
St. Francis miss	do	23-24
Marion circuit	do	27-28
Buffalo Island ct	do	30-31
Harrisburgh ct	Nov.	3- 4
Vandale station	do	6- 7
Wynne circuit	do	10-11
Chickasawba circuit	do	17-18
Big Lake miss	do	20-21
Osceola circuit	do	24-25
Jonesboro ct	do	29-30
Tyronza Mission	Dec.	1- 2

Local Preachers and Boards of Trustees will please have their reports written out before the Conference meets. Recording Stewards be sure to have the Quarterly Conference Journal at the Q. C.

WASHINGTON DIST.—4TH ROUND.
J. H. Riggin, P. E.

Little River, Pleasant Ridge	Sept.	20
Richmond, Rocky Comfort	do	22-23
Peytonville, Hick's S. H	do	2-
Fulton, Spring Hill	do	29-30
Nashville, Belmont	Oct.	
Centre Point, Centre Point	do	6- 7
Saline, Bethel	do	13-14
Dallas, Dallas	do	16
Cove, Cove	do	18
Chapel Hill	do	20-21
Prescott	do	27-28
Emmet, Williams church	Nov.	3- 4
Lockesburg, Lockesburgh	do	3- 4
Miss uri miss., Holy Springs	do	7
Washington	do	10-11
Hope	do	17-18

HELENA DISTRICT—FOURTH ROUND
Frank Ritter, P. E.

De View circuit	do	15-16
Taylors Creek cir	do	22-23
Holly Grove cir	do	29-30
Helena station	Oct.	6- 7
Brinkley and Clarendon	do	10-11
Brinkley mission	do	13-14
Spring Creek cir	do	20-21
Forrest City cir	do	27-28
Forrest City sta	Nov.	3- 4
Cypress Ridge circuit	do	10-11
La Grange cir	do	17-18
Wheatly circuit	do	24-25
Howell circuit	Dec.	1- 2

MONTICELLO DIST.—4TH ROUND.
H. D. McKinnon, P. E.

Mt. Pleasant ct. at Mt. Pleasant	Sept.	15-16
Warren at Warren	do	21-23
Lacy at Lacy	do	29-30
Holly Grove at Holly Grove	Oct.	6- 7
Arkansas City	do	7- 8
Selma at Tyro	do	13-14
Lake Village	do	20-21
Bartholamew at Bethel	do	27-28
Palestine at Pattsville	Nov.	3- 4
Hamburg circuit	do	10-11
Hamburg station	do	11-12
Monticello	do	17-18

MORRILLTON DISTRICT—4th ROUND
Geo. W. Hill, P. E.

Calron	"	15, 16
Plummer	"	22, 23
Copeland	"	29, 30
Oppelo	Oct.	6, 7
Clinton	"	13, 14
Morrilton	"	20, 21
Perryville	"	27, 28
Quitman Station	Nov.	3, 4
Bee Branch	"	
Quitman Ct	"	10, 11
Mount Vernon	"	17, 18

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

Red River Ct., at Salem	"	1
Lebanon Ct., at Union	"	15, 16
Bradford Mis., at Pleas't Cove	"	22, 23
Searcy Station	"	29, 30
Mineral Ct. at Frenchman Mtn.	Oct.	6, 7
Beebe & W. Point Sta. at Beebe	"	13, 14
Auvergne Station	"	20, 21
Kentucky Valley Ct	"	2
El Paso Ct, at Cypress Valley,	"	27, 28
Weldon Ct., at Tupelo	Nov.	3, 4
Union & Revels Sta., at Union	"	10, 11
Augusta Station	"	17, 18
Jacksonville ct. at Jacksonville	"	24, 25
Searcy Ct. at Gum Spring	Dec.	1, 2

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

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

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Yours sincerely,
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Baptists. The Methodists were represented by Rev. Thompson and the writer, and the Baptists by Revs. D. M. Cochran and J. B. Searcy, with an occasional visit from other chaplains. It was the custom for these chaplains to alternate in conducting the services. Dr. A. R. Winfield, who was at that time Post Chaplain at Camden, frequently came out to the camps and preached greatly to the edification of the soldiers. Some of the finest efforts of his life were made in the camps, preaching to the soldiers. During the entire series of meetings, the most perfect order prevailed. I have never seen anything to surpass it in the best regulated camp-meeting I ever attended. The preaching for the most part was excellent—seldom surpassed under the most favorable circumstances in the home churches. There was much to call out the best possible efforts of the preachers. There was an inspiration in the large congregations of attentive and appreciative listeners. The fact that the preachers knew that there were very many intelligent hearers would prevent any tendency to careless preparation. While the singing may not have been very artistic, there was something about it so soul-inspiring that those who heard it, as the volume of song came from hundreds of voices, can never forget it. The conversions were usually exceedingly clear and satisfactory, and my observation is that a very large per cent. of these remained faithful to the end. Many of these army converts are now to be found among the best church members of the various organizations of the country. It was our custom to receive these converts into the "Army Church." Our usual manner was to ask those who expected to be Baptists to occupy a certain designated seat, and the Baptist chaplains would attend to their reception and baptism, while those who expected to be Methodists, or Presbyterians, or members of any other church, would sit on another seat, and one of the Methodist chaplains would attend to their reception and baptism. By this means the utmost harmony and good feeling were preserved.

The wisdom of the Methodist theory and practice of adapting the mere externals of religious worship to the exigencies of the occasion was fully demonstrated in the religious services of the army. The gospel is for all men, in every condition of life, and is adapted to every emergency that may arise. It would have been exceedingly difficult, if not impossible, for a ritualistic service to have been celebrated in camps. It required forms of great flexibility to reach every condition and emergency that arose.

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Miss S. S. Peterson, Principal of Music Department.

The first session of ten (10) months will begin Oct. 1st, 1888. Location healthful. New, commanding and elegantly furnished school building. Tuition, per month, in primary department, from $2 to $2.50; in intermediate department, $3.00; in collegiate department, $4.00; music, $4.00. Incidental fee, in advance, $1.00 per session. Board can be obtained upon reasonable terms in first-class private families. All bills payable at the end of the month, or satisfactorily arranged.

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FORDYCE TRAINING SCHOOL.

MR. EDITOR.—Our work moves grandly at Fordyce. The Lord is wonderfully blessing our labors. We have just moved into our new parsonage. It is so nice to be so pleasantly situated and have such people to labor among as we have here. Our parsonage cost us about $1000.00; it is a perfect jewel.

Bro. L. L. Pickett, of Texas, has been with us, and his words and sermons were full of power and of the Spirit. He did us much good. We had ten accessions to the Church, and others will join. But the better part of his work was with the Church; we had a revival in the Church.

For the past two months we have been stirring the town with the idea of a *Training School*, to be under the auspices of the Board of Education of the Little Rock Conference. Our people took hold of the idea and moved out grandly, as they do on every question, so in a short time I wrote to the president of the Board of Education, stating what we had done, and asked for some action upon the part of the Board. It was called, but failed to meet.

Our people also offered the Board of Education their new school building, which has a seating capacity for about 250 students, to begin in and to use until they can build. Our proposition was accepted by the president of the Board, and the citizens met and elected a local Board. The local Board has selected a location, elected a faculty, and our school will begin the first of October. Our Board was fortunate in securing the services of Prof. W. A Garner, a man of long experience and marked ability. He is well known throughout the State of Arkansas; his wife and two daughters will assist him. Miss S. S. Peterson, of Tuscaloosa, Alabama, was elected principal of musical department. We are in high spirits with the prospects before us. I believe we ought to have training schools enough in Arkansas to prepare our boys and girls for college, and educate them in our own State—at home. Hundreds of boys and girls leave our State every year to go to school. O what an advantage it would be to each of these, could they be educated at home. We hope to make this a first-class *training* school. We all love your paper. R. R. MOORE.

Fordyce, Sept. 8.

N. C. Y. L.

Still at the head, with an opening enrollment of 200 pupils, the NASHVILLE, TENN., COLLEGE FOR YOUNG LADIES begins the current year. The increase in patronage keeps pace with the enlargement of facilities. First one large building on Vauxhall Street occupied it 1882 and overflowingly full in 1884. Secondly, the large Woods building on Broad street occupied in 1885, and completely full in 1887. Thirdly, the Broad Street Amusement Hall, largest in the city, used in 1887-8 and filled to overflowing. Now the third large building is under construction and will soon be open to the use of the College. All the school work will be at once transferred to the new house and the other two large buildings given up to the boarding department. These results come from solid merit, without a dollar of endowment. Now is the time to secure rooms. Apply to President. REV. GEO. W. F. PRICE, D. D. President.

108 Vauxhall St., Nashville, Tenn.

"There is divinity that shapes our ends,
Rough hew them as we may."

No close observer of human affairs can gain-say the poet as above quoted. The close observer aforesaid must have noted, however, that there are many persons who seem to think that their ends will be shaped without any "rough hewing" on their part. How much nobler is it for young men to strike boldly out to build well their own characters under God's guidance. To all who aspire to do a good work and do it well, we say write to B. F. Johnson & Co., 1009 Main St., Richmond, Va., who will give you helpful suggestions.

West Brook, North Carolina, Sept. 6th, 1886.

DR. A. T. SHALLENBERGER.

Rochester, Pa. DEAR SIR—The two boxes of Pills you sent me did every thing you said they would. My son was the victim of Malaria, deep-set, by living in Florida two years, and the Antidote has done more than five hundred dollars' worth of other medicines could have done for him. I have had one of my neighbors try the medicine, and it cured him immediately. I now recommend it to every one suffering from Malaria. Respectfully yours, W. W. MONROE.

WANTED.

All persons reading this notice to call at the "Only" Hall's for what "Barbering" they want done. Our clear cistern water baths for ladies and children, as well as for gentlemen, can not be excelled. It is the "Only" place in the city accomodating ladies. We particularly solicit the patronage of the clerical fraternity of all denominations as no vulgar or profane language is allowed at any time and naught but courtesy, cleanliness, &c. practiced by our large staff of artists. Hall, proprietor in Capital Hotel. tf.

La Grange Female College, on M. & C. R. R., 49 miles east of Memphis.

The Fall term will begin Sept. 5th next. Location healthful, charges reasonable.

Young ladies wishing to pursue music can make advantageous terms and have superior instruction.

For further particulars apply to S. P. Price, Pres. La Grange, Tenn. 2..

For $1.50 cash on *new* or *renewing* subs. during this month, we will send, *free* of charge, any two small books from the following: National Prosperity by Birmingham, The Church by Gregory, The Holy Day by Pickett, Origin of the Baptists by Riggin and Why I do not Immerse by Pickett.

WINFIELD MEMORIAL CHURCH.

MR. EDITOR:—We desire to acknowledge recent subscriptions and cash to Winfield Memorial Church as follows: Indian Bayou $9.50; Bryant $15; Altus $42.75 and Sister Crump's Sunday school class at Harrison viz., John Jones, Walter Schweitzer, Tommie Jones, Charlie Morris, Archie Crump, Wright Nicholson, Richard Cantrell, Jimmie Nicholson sends 10 cts. each. They say, "May it serve to put one brick in the wall that is now being reared to the memory of our Winfield." Thank you dear boys.

Let other classes follow their example. How many Sunday schools will combine on a 10 ct. proposition to put a brick in the W. M. Church? Wherever I go the children are contributing and we are preserving their names. They will be entered in a book and preserved in the archives of the church if Bro. Bennett can give us room we will publish their names in our paper, THE ARKANSAS METHODIST. Let every superintendent or pastor appoint in each Sunday school two boys and girls to canvass the school on the 10 ct., proposition. Do this next Sunday, brethren, please.

Will not the brethren of the ministry represent the matter to their congregations? Ask that each family contribute one dollar and they can have all of the names of the family entered in our book, if they desire.

We are very much in need of help just now. Our church will soon be slated and then we must meet a heavy payment. It would be a very great relief to us, if those who have promised to pay 1st of Oct. would pay now. We shall expect all subscriptions paid by 1st of Oct, Don't disappoint us, brethren. Fraternally Yours,

A. O. EVANS, Pastor.

Little Rock, Sept. 11.

Members of White River Conference who received the group of pictures, will please send me $1; those who did not receive it, can get it yet for $1. I need the money due me. Theo. Moyer, Searcy, Ark. 2-t

Just what the people want. I have used Chamberlain's Colic, Cholera and Diarrhœa Remedy with satisfactory results. My neighbors have also used it to their satisfaction. It is a first class remedy, and one that is safe to recommend for bowel complaints. M. AUE, Post Master, Leon Springs, Bexar co., Texas. Sold by all druggists.

Chamberlain's Colic, Cholera and Diarrhœa Remedy is the most successful preparation ever produced for Summer Complaint, Cholera Morbus, Dysentery, Diarrhœe, Bloody Flux and Chronic Diarrhœa and thousands of persons will certify that they believe their lives have been saved by this great remedy. It is the one preparation that every family and every traveling man should be provided with, especially during the summer months. Many cases of Chronic Diarrhœa that had resisted all other treatment and baffled the skill of good Physicians have been permanently cured by it.

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

Satanta, the Arkansas remedy and people's favorite for chills and fever, is sold everywhere. Only ask for it.

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

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Treatise on "Health and Happinees of woman" mailed free.

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J. D. LARKIN & CO.: SIRS:—We received the great Bargain Box some time ago, and are well pleased with the soap and the presents, enclosed find $6.00. Boraxine is splendid and the Toilet Soap is the best I have ever used. Yours truly,

MRS. AMY DEMKIE,

Stevens Point, Wis.

It is an opportunity which should NOT be disregarded by any one.

NOTICE.

The Lead Hill Camp meeting will begin on Thursday night before the fifth Sunday in September. Your Bro. in Christ, J. H. CUMMINR.

MARRIED

By Rev. I. L. Burrow at the residence of the bride's father, Mr. D. W. Mitchell, Franklin co., Ark., Sept. 6, 1888, Mr. C. C. Stovall, of Hunt co., Texas, and Miss Mollie Mitchell.

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S. C. ALLEN, Sec'y.

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with an argument on Infant Baptism and some points against the theory of Baptismal salvation. Both have received very kind mention from the ministry and the press. Price, 10 cts; 13 for $1.00; 100 for $6.00, by mail. Order of the Arkansas Methodist, Little Rock, Ark., or the author, L. L. Pickett, Daingerfield, Texas.

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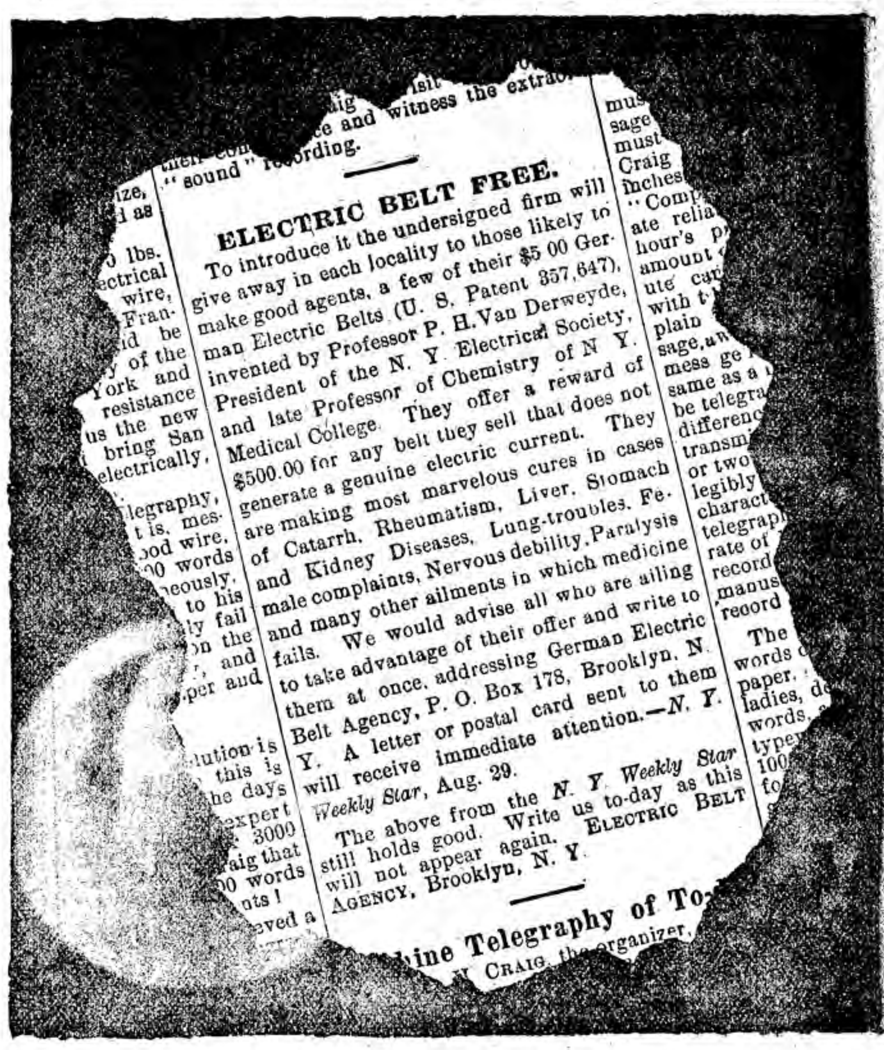
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To introduce it the undersigned firm will give away in each locality to those likely to make good agents, a few of their $5 00 German Electric Belts (U. S. Patent 357,647), invented by Professor P. H. Van Derweyde, President of the N. Y. Electrical Society, and late Professor of Chemistry of N. Y. Medical College. They offer a reward of $500.00 for any belt they sell that does not generate a genuine electric current. They are making most marvelous cures in cases of Catarrh, Rheumatism, Liver, Stomach and Kidney Diseases, Lung-troubles, Female complaints, Nervous debility, Paralysis and many other ailments in which medicine fails. We would advise all who are ailing to take advantage of their offer and write to them at once, addressing German Electric Belt Agency, P. O. Box 178, Brooklyn, N. Y. A letter or postal card sent to them will receive immediate attention.—*N. Y. Weekly Star*, Aug. 29.

The above from the *N. Y. Weekly Star* still holds good. Write us to-day as this will not appear again. ELECTRIC BELT AGENCY, Brooklyn, N. Y.

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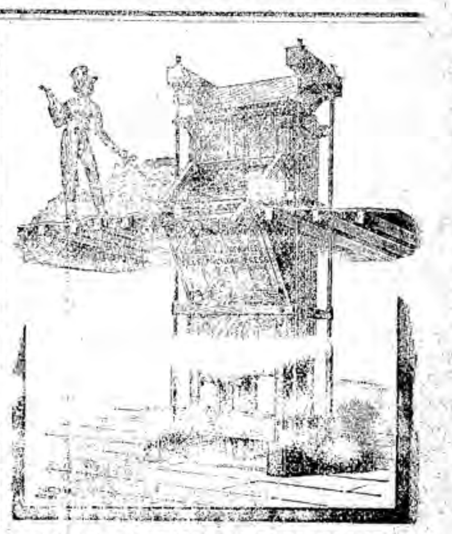

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No. 0 sin. bug. harness, breast C 1 in. trace, 2½ in. saddle,	$6 5[illegible]
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No. 00 sin. bug. harness, hames 1½ in. trace, 3½ in. saddle,	12 5[illegible]
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ARKANSAS METHODIST.

SATURDAY, SEPT. 15 1888.

OBITUARIES.

JOHNSON.—Hal Bennett, son of M. B. and Sallie Johnson, West Point, Ark., was born July 27, 1886, and fell asleep in Jesus July 3, 1888. Dear little Hal was a beautiful child, unusually bright for his tender age and exceedingly affectionate to friends as well as to members of the family, now sorely bereft in his death. They shall see him again; for Jesus said "of such is the kingdom of heaven." Z. T. BENNETT.

HIVELY—Nina Pleasant Hively was born May 2, 1887; baptized July 31, and died August 1, 1888. She was the daughter of Geo. T. and Millie Hively of Eur ka Springs, Ark. She was a lovely and loving child, but for some good cause the Heavenly Father had more need for her in heaven than on earth; so he called her to Himself and to the company of the spirits of just men made perfect. Brother and Sister Hively, relatives and friends, meet Nina in heaven. H. J. BROWN.

BARNES—Clement Lamar, son of W. E. and M. A. Barnes, was born Nov. 6, 1885; died July 29, 1888; aged two years, eight months and twenty-three days. Little Clem was a sweet child, and the pet of the household. His parents loved him tenderly and his brothers and sisters were very much devoted to him. His death was a sore bereavement to the entire family, but they expect to see him again in that world where death and parting are unknown. Thank God for the hope of a reunion of loved ones is heaven.

B. W. ASTON.

Christian Advocate please copy.

JORDAN—Sister E. O. Jordan, wife of A. D. Jordan, was born April 2, 1852, and died August 13, 1888. She professed religion and joined the Cumberland Presbyterian Church in 1867, and lived a very consistent life until the day of death. She seemed to realize from the very commencement of her illness that her end was near, and as she looked out upon the future there was no fear of death, but calmly she gave directions concerning her childred as if she was only taking her leave of them for a while. Instead of approaching death as having any terror for her, it only seemed to strengthen her faith in God. When asked by her fond but weeping mother, if she had any fear of death, she answered "none, mother whatever; all is bright," and when the decisive moment came she was ready to lean her head upon the breast of her Saviour, and with sweetest accents proclaim God's power to save. The last words were "Blessed Jesus! Blssed Jesus." O, how sweet to die just outside of heaven! Sister Jordan leaves a grief-stricken husband, seven children, a devoted mother and numerous relatives and friends to mourn their loss; but thank God they sorrow not as those who have no hope. Look up, husband, children, mother and friends, and follow your sainted one to a triumphant death. God bless you. JOHN B. THOMAS.

GARDNER—Harriet T. Gardner (*nee* Young) was born May 6, 1808, in Robertson county, Tenn; was married to Wm. H. Gardner Oct. 25, 1827; professed religion in 1843; soon united with the Methodist Church, in which she lived a consistent and exemplary member till called by the great Head of the Church to pass over the river to greet loved ones on the other shore, Nov. 30, 1887. She lived to see her children all converted and members of the Church, and likewise many of her grand children. Verily, "the posterity of the righteous is blessed." Three of her children had preceded her to the better land, eight are living in hope of overtaking her by and by. One son, W. R. Gardner, is in the West preaching the gospel, a member of the Arkansas Conference. Her honored husband still survives in age and feebleness extreme, but strong in faith, giving glory to God, just waiting the Master's call to cross over the last river and join her in the happy land beyond. Their house was the preaching house for years, as well as the house of entertainment for the preachers, and often for a large part of the people who came to worship—she willingly, yea gladly, bearing the burden of household duties at such times. Many a weary itinerant preacher has shared their hospitality, and gone on their way refreshed and cheered and encouraged by kind words and pleasant deeds received from this servant and handmaid of the Lord. Though they had a large family of their own, they would take in a poor boy who was struggling to prepare himself to enter the work of the ministry and furnish him board and tuition free of charge. Though unconscious during her last hours, her life is a better testimony than a dying word, comfortable as that would have been. For months before her departure she was not herself mentally, lost sight of a great many things, failing at times to recognize her own children, yet she never forgot Jesus, and was never known to fail to bow in prayer before retiring. The last day but one before her death, when they thought she was unconscious of everything about her, they heard her voice. Drawing nearer, the words of prayer, clear and distinct, were heard. She prayed for everybody, and for all the interests of the Church and at last she said, "Lord bless Riley" (the preacher son). Almost the last intelligible words were words of prayer, and prayer for blessings on her preacher boy, though far away. We laid her body down in Huntingdon cemetery, to sleep till Christ shall call. JOHN H. WITT.

MARTIN.—The undersigned having been appointed by the Quarterly Conference of the Salem Circuit, Batesville District, White River Conference, M. E. Church, South, to draft appropriate resolutions concerning the death of our beloved and lamented brother, W. J. H. Martin, we hereby submit the following:

Whereas, It has pleased our heavenly Father in His infinite wisdom to remove from our midst our dear brother, W. J. H. Martin, who was a local elder in our Church, therefore be it resolved by this Quarterly Conference, that in the death of our brother, W. J. H. Martin, the Church has sustained a great loss; that in his consistent life and Godly conversation he exemplified the religion of our blessed Master, his faith taking strong and tenacious hold upon the promises of our blessed Lord, and he ever rejoiced in the hope of the glory of God.

Secondly, That our warmest Christian sympathies go out to his family in their great bereavement, and we pray God that His benedictions and mercy may abundantly rest upon them.

Thirdly, That a copy of these resolutions be furnished to the family of our deceased brother, and one to THE ARKANSAS METHODIST, with request to publish.

D. P. TUNSTALL,
O. H. P. STROUD, } Com.
W. J. GILSTROP,

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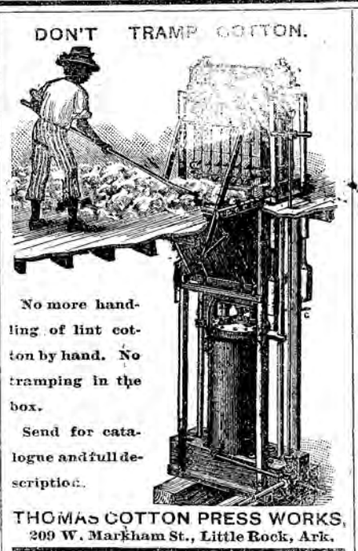

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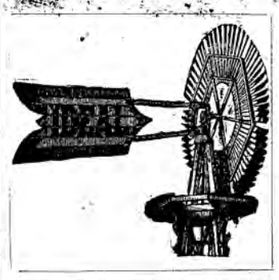

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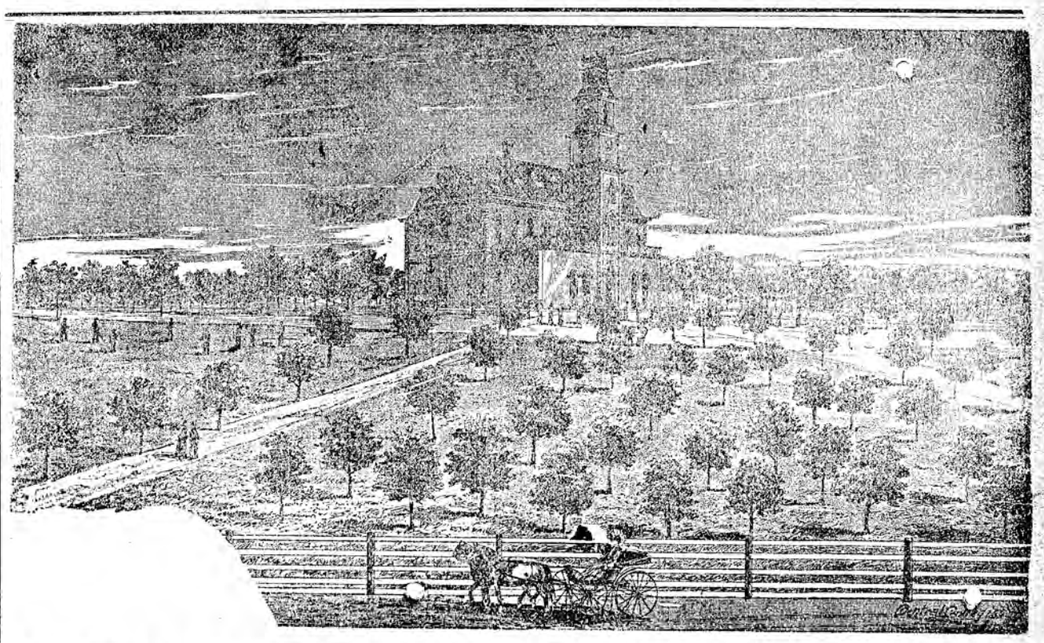

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ARKANSAS METHODIST.

SATURDAY, SEPTEMBER 15 1888.

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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.

MALVERN C'T.—Have conducted several protracted meetings on the Malvern C't. Many persons have been at the altar as penitents, but comparatively few conversions. Have been engaged all this week in protracted services at Clear Creek. Three accessions last night. Eight at the altar last night, eleven the night before. Meeting continues.

ROBT. C. ATCHLEY.

RED RIVER C'T.—We have enjoyed another good meeting at Wall's school house. Bro. F. L. Shaw organized a class of twelve members, others will join. It was a union meeting and there were 12 additions to the Baptist Church and 20 or more additions to our church, a large number of backsliders were reclaimed. We have four more meetings to hold yet. I am praying for a great out pouring of the Holy Spirit. God bless THE ARKANSAS METHODIST and its Editor. JAS. S. BEST.

Heber, Sept. 6, '88.

PRAIRIE VIEW C'T.—We are now in the protracted meeting campaign on the Prairie View circuit—four meetings held with good results. Just closed meeting at McKendree with 10 or 12 conversions and 15 accessions to the Church. While we are not having as many conversions as we would like to see, yet I do not think I ever saw a more general revival in the Church. Evidently we have made a move forward; backsliders have been reclaimed and but few if any will be lost from our ranks this year. Truly the Lord is with us. Bless His Holy name. The election is over and Logan county went *dry again* by a good majority—so I understand. Bless the Lord for that. I am trying to get subscribers to THE METHODIST. Success to our paper.

Sept. 5. J. E. MARTIN.

QUITMAN C'T.—Our District Conference closed its business Monday at noon. We had a very pleasant session. The Camp Meeting continued until Friday night and resulted in 40 conversions and 23 accessions, others will join and some will unite with other churches. All the preachers left on Monday except Bro. J. L. Massey and he did fine preaching. Bro. Willbanks remained a few days and conducted two services. Bro. Massey left Wednesday evening and then I had to do all the preaching to the close. The rain desended in torrents and those who did not have good tents got wet and had to move home with a determination to build better tents next year. We have had 52 conversion on our circuit this year and have three more meetings to hold. Pray for us.

A. C. RAY.

CLARK C'T.—I closed an interesting and I trust, a very profitable meeting, of five days time at Chalybeat Valley church yesterday. The church is situated between two mountains ten miles north-west of Hollywood. It is a small society and without a church house. I have only been able to give them "week day" appointments for preaching this year. They have attended well. The meeting was a first class revival. God honored His word and answered the prayers of His people in the salvation of 10 precious souls. These gave every evidence of genuine conversions. Five baptized, seven received into the church and almost the whole Christian community made happy in a Saviour's love. Received thirteen dollars in cash and subscriptions on the general collections. Amen. This closes up my first round of *protracted* meetings. Up to date we have had 79 professions and 65 accessions and the collections are full—and *a margin*. Glory be to God on High.

Yours in joy. J. A. BAKER.

SELMA C'T.—Our Camp-meeting at Mt. Tabor, embracing the 3rd Sabbath in Aug. and closing the 4th Sabbath night, was a time of trial and triumph. There was more or less sickness among the tent holders. The first Sabbath of the meeting, just at supper time there was quite a heavy shower; on Monday there was a driving rain all day, followed on Tuesday evening, as the people were gathered for preaching, by a severe wind and rain storm of more than an hours duration, driving the rain under the shed, and into the tents, but the tent-holders held bravely on, except two or three who were forced on account of sickness to leave. The preaching was sound and Scriptural and we had a good meeting despite all these things. It is estimated that there were twenty or twenty-five conversions. I am grateful to my brethren of the ministry, who came so willingly to my assistance, and labored so earnestly to advance the masters cause. They are not without their reward. The brethren here hold them in grateful remembrance. The church has been greatly quickened. "The Lord has done great things for us, whereof we are glad." To His name be the glory.

Respectfully &c, E. L. BEARD.

Selma, Sept. 5, 1888.

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ATKINS C'T.—Our meeting at Atkins closed last night with 43 professions and 19 accessions; others will join our church while some will join other denominations. The people say here there never has been such a revival here before. The church was fully alive and all God's people rejoiced on account of the great works of grace among us. Rev. G. W. Boyls, our P. E., was with us one week and did faithful work. The people here will never forget this true servant of God. Bro. T. H. Stubbs from Carden's Bottom led our singing. I would also mention Bro. Upchurch, pastor of the M. E. Church and Bro. Johnson, L. P., who greatly aided us in the work All denominations took part in the meeting. The congregations were large and a spirit of love seemed to pervade the whole body of Christians and the unity of the spirit was preserved in the bonds of peace. We praise the Lord for his goodness to us this year. We report 127 professions on the circuit this year. Praise the Lord. W. J. McANALLY.

NEAR CULBERHOUSE, ARK.—We have just closed a most glorious revival at Taylor's School House—which lasted nine days and resulted in 33 conversions and 24 accessions; many backsliders reclaimed and Christians wonderfully revived; 5 children baptized. We had continuous rain 6 of the 9 days but that did not prevent; we had good congregations both day and night. I never saw a more anxious and earnest people in life. To God be all the glory. Bros. J. G. Johnson and J. C. Garrett, L. P's, were the principal helpers and did most excellent service. Rev. M. M. Smith P. E. was with us and preached a most excellent sermon and baptized 9 adults. A. J. Johnson, P. C. of Big Lake Mission was with us the last two days of the meeting and preached with power and baptized 10 adults and the above mentioned children. This church was organized last June with ten members and now numbers 30 in membership. Pray for us that God may yet more abundently revive his work in these ends of the earth. Bless the Lord O my soul. In Christ,

A. J. BLAKEMORE, L. P.

MORRILTON DISTRICT CONFERENCE.

Was a grand success both as a District Conference and Camp meeting. Notwithstanding the Conference was held at one of the extreme points of the District and thirty miles from any railroad, yet the attendance was good. Every charge represented by the P. C. save two, and also a good representation of laymen and Local Preachers.

Rev. Geo. W. Hill made us a most excellent presiding officer. He has the happy faculty of drawing out for discussion and the consideration of the Conference only the important and practical phases of Church work. Considerable attention was given to a discussion of the following program on Sunday schools.

1. Sunday school work should lead to the conversion of the soul. Led by O. H, Tucker and L. V. Maddox.

2. The Sunday school work should not hinder the preaching. Led by Rev. A. C. Ray.

3. What are the difficulties in the way of regular attendance by the children at 11 o'clock services. Led by Rev. E. A. Tabor and Bro. Williams. Many valuable suggestions to preachers parents and Sunday school workers generally were presented during these discussions.

The next item of importance was the reports from the preachers in charge as to the spiritual and financial condition of their charges. Glorious revivals were reported in almost every charge and many accessions to the Church—aggregating 357 conversions and 384 accessions. Especial inquiry was made as to the members who hold family prayers. Who have stated times for fasting. Who attend weekly prayer meetings and class meetings. Many encouraging reports along these lines were made; many reports and confessions of neglect; also, many resolutions and vows to give more consecrated attention to these duties.

The Woman's Missionary Society of our District was held in connection with our Conference. They rendered a splendid program of addresses and select readings, conducted by Sister O. H. Tucker assisted by several members of the Quitman Society and participated in through invitation by many members of the Conference. Sister Tucker's address on the the importance of organizing Auxiliaries in every charge—and recommending a spirit of self-denial and liberal contributions on the part of women to the glorious cause of missions, and her earnest exhortation to every member of the Conference that they assist with consecrated zeal in this important branch of our common cause filled every one with a deeper sense of the importance of this grand work.

The following is a copy of the formal indorsement of THE ARKANSAS METHODIST:

"Whereas, THE ARKANSAS METHODIST is proving to be a potent factor in the work of the Gospel, being true to the interest of our beloved Zion; therefore, be it

Resolved 1, That we pledge it our hearty support.

2. That we most heartily endorse its present management.

While this was as I said our formal indorsement, I think the managers will soon receive from all over this District a more practical and encouraging indorsement in the way of many subscribers and much cash.

And just here I will say, (though last, but not least, in importance and appreciation by the whole Conference) that the short but richly suggestive talk given us by Bro Z. T. Bennett at the request of the chair on "The importance of every Methodist family being supplied with our Church literature," was one of the most useful talks made during Conference. I believe that frequent editorials along that line would tend to incite our preachers, and active laymen to more diligent efforts to supply every Methodist family at least with our Church organ. For one I resolved during that talk to make a close canvass of my charge, and as a result I herewith send you twenty names, representing as many Methodist families who are without any religious paper. Send to each of them for three months. I shall work to present you with each of their names as subscribers by the time the three months are gone. May the time shortly come when every Methodist family in the State of Arkansas shall have this paper as a constant weekly visitor and companion.

The Camp meeting report has already been sent you by Bros. Hill and Ray. Notwithstanding the rain was pouring frequently and in torrents almost from the first until the last, yet it was a glorious meeting—showers of spiritual blessings were falling as well. There were two incidents that were a great source of pleasure as well as spiritual good at least to me. The first was the 8 o'clock love feast on Sunday morning. It was a glorious time of "refreshing from the presence of the Lord." But the especial part which impressed me most definitely was the great number who traced their religious impressions back to the old family fireside; the old time family religion, when fathers and mothers created a religious atmosphere at home. Those impressions could never be forgotten. Men have seemingly forgotten when we see them in their mad rush for fame and power, but ever and anon the old days come back—memories of the past crowd the mind and frequently to the surprise of the world a moral revolution is wrought in the life of some individual. Oh that every Methodist home would become a "house of prayer," everyday—family prayer. The second incident that attracted my attention, was the great number of consecrated laymen who would work in the altar. All the preacher had to do was to conclude his sermon with a call to the altar and immediately there were scores of men and women who would take charge and carry on the exercises for hours at a time. As a rule we have so few laymen who will do aggressive work. They seem to think that religion only means for them to be passively consistent. Oh for more active workers (as it were) lay preachers.

E. A. TABOR, Sec'y of Conf.

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Important Notice.

At the Arkadelphia District Conference held at Black Springs the follow- members were elected a board of trustees to locate a district High School, T. M. East, G. D. Goodner, J. J. Sumpter, H. A. Butler, E. H. McDaniel, R. B. F. Key. L. Q. C. House, I. N. Runjan, P. T. Davidson.

Failing to have a quorum at time of meeting we have appointed Wednesday 10 a. m. Sept. 26th at Hollywood to meet again. Brethren, please attend as the interest of the church and school is in our hands and we should not fail.

T. M. EAST, Chairman.

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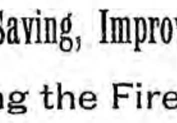

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