

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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METHODISM. NO. 1.

BY REV. SIDNEY H. BARCOCK.

Methodism is a child of providence. The hand of God is manifest in all the changes and developments of its wonderful history. Though the youngest, it is among the strongest of the evangelical forces of our time. No one can read of the toils and triumphs of the fathers of Methodism without rejoicing in the priceless heritage of men and deeds, which make the annals of Methodism read like chapters from the Acts of the Apostles. That a religious movement, inaugurated less than a century and a half ago, should have wrought such great results as are shown by the statistics of the Church, is reason sufficient "to thank God and take courage." We now count our colleges by the hundred, our churches and ministers by the thousand, and our members by the million. John Wesley said, "The world is my parish;" and it has now come to pass that the followers of Wesley are well nigh in all the earth.

What gives to Methodism its power and efficiency? The secret lies back of all peculiarities of doctrine and polity, and is to be found in its spiritual life. "Methodism is Christianity in earnest," Abel Stevens, the great historian of Methodism, has said: "A true Christian Church is a collection or organic form of spiritual life; its external institutions, whether in doctrinal symbols, or modes of worship, or government, are valuable only as far as they can be means to this end. Such is the standpoint which Methodism takes in the history of the Church, and such is the only standpoint from which its own history can be interpreted. . . . This is the philosophy of its history."

"Methodism is simply earnestness organized for Christ. The instrumentalities of Methodism were born of this very spirit, and are wonderfully adapted to their purpose."—Reid.

Drummond has said as truly as tersely, "Christ-life is Christianity." The dying Wesley exclaimed, "The best of all is, God is with us."

Judged by this test, Methodism is a true Church of Christ. Laying no claim to antiquity, except the antiquity of the faith once delivered unto the saints, tracing no successional lines, neither prelatical or baptistical; claiming no monopoly of graces, orders and sacraments, recognizing all who love our Lord Jesus as fellow citizens with the saints and of the household of God, she rests her claim to sisterhood among the churches upon the simple fact, that the great purpose of her founder to spread Scriptural holiness over these lands has had such glorious accomplishment. "By their fruits ye shall know them." How important that we hold fast the secret of our power! If the millions of Methodists of to-day were seeking holiness and usefulness, as the few did who have the honor of typing the character of the early Methodists, what wonders would be wrought in the earth! "What a benediction would come to mankind, if Methodism were but always true to itself in all its services, in church, in Conference, and in camp; in pulpit and in press; in doctrine and discipline; in a word, were practical Methodism the complete realization of its divinely suggested theory."—Reid.

The great need of the Church to-day is men—not men to be counted in our statistical tables, but men to incarnate spiritual life and to go out with sharpened sickles into "the fields already white unto the harvest." Our army, like that of Gideon's, might be greatly reduced; yet, if the Lord's picked men were left, the enemy would flee before our conquering legions. The Methodism of the past is what, under God, made it. The Methodism of the future will be what the men make it. If the spirit of Wesley, Watson, Clark, Fletcher, Asbury, McKendree, Marvin, Pierce, characterize our men, and that of Susannah Wesley, Mary Fletcher and the Countess of Huntingdon, our women, then will the Methodism of to-day gird herself for conquests grander and more far-reaching than entered into the dreams of our fathers.

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.

ADAMIC PERFECTION.

What is the matter with my Brother Hill? He set out to prove that the Holy Ghost bears witness to a distinct second work of grace in the heart, which he calls sanctification. He quoted two passages of Scripture in support, gave up one and now it seems has abandoned the other. If this doctrine is taught in the Scriptures why not give the Scripture? Why? We refuse to receive the witness of men on this question till they shall deliver themselves from confusion. The memories of our Methodist fathers shall be forever blessed; but they are not infallible. I do affirm that they ran into confusion, when they attempted to define sanctification on the basis of the residue theory of regeneration. From the least to the greatest of them, they have done it. The prestige of two or three great names was early lent to the residue notion, and others have followed the teaching.

There is no difference between Brother Hill's definition of sanctification and my definition, until he quits analysis, and with Watson and Ralston goes into the fog by this statement: That sanctification is a higher state than is implied in regeneration. I do most heartily agree with every word of the definitions of Worcester, Scott, Dr. Buck, Ralston, Watson and Bro. Hill as far as they analyze the state they define, bating certain statements of Bro. Hill in which he teaches Adamic perfection. But when they say sanctification implies a higher state of grace than regeneration they simply go into a fog through which no man is able to follow them. As an act sanctification does in nowise differ from regeneration. As a state it is that moral purity resulting from regeneration. This moral purity is equal in quality to that of the unfallen Adam. No man is a child of God without it.

I here and now protest forever against being put down as advocating any lower standard of Christian character than that which utterly abjures all complicity with sin. If any man be in Christ—if he be in Christ at all—he is a new creature; old things are passed away; behold, all things are become new. "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?" What is the baptism by which we are baptized into Christ? It is the baptism of the Holy Ghost received in regeneration, or not? If it is, how say these brethren that we have "inbred sin" remaining, that the old man is still in us. "Knowing this that our old man is crucified with him, that the body of sin might be destroyed." What? "Might be destroyed?" If the "old man" be crucified and the "body of sin" be destroyed when we are baptized into Christ, what shall I look for as the second change? Zinzendorfianism, says Bro. Hill. Not exactly, beloved. Zinzendorf believed that Christ's righteousness is imputed to the believer. That is the basis of his denial of any second change. We believe the Holy Ghost does for us personally all that is needed so far as purity is concerned, and that is the basis of our denial. The sixth of Romans describes a regenerate state. If anything beyond this description is needed tell us what it is.

Still for all this we have affirmed that there remains a vitiated state of our sensibilities. Bro. Hill thinks the distinction between natural and moral sensibilities a factitious distinction; that right here I am the victim of confusion, resulting from an unphilosophical psychology. Well, let us see. Is sensibility to hunger natural or moral? Has sensibility to the esteem of our fellows considered in itself any moral quality? Has love of beauty any moral character? I have an instinctive hatred of snakes; is there any moral element in the hatred? Or, I am afraid of a thunder storm; is there any moral character in the fear? I love tobacco and whiskey—I use neither; but is there any moral character in that love? Have we then any sensibilities which belong to our nature and are yet without moral character? If so, may they be vitiated without compromising our moral character? And as a fact of experience are they not found in a vitiated state in the best of men? To deny it is to teach Adamic perfection as well as Adamic purity. To call a man impure, because he has such natural sensibilities, is to

attribute moral quality to things which do not at all possess it. What we want is not deliverance from such sensibility as is purely natural, we want the power of the Holy Ghost that will enable us to use all our rightful powers as not abusing them. The Holy Ghost will not dwell in the heart of an impure man, yet he does dwell with those who are weak through the fall, and "helpeth our infirmities" so that we triumph over the devil, the world and the flesh.

We are told that this idea itself postulated another change, somewhere this side Heaven. Yes, it does. "For the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." We shall lay aside the sensibilities which are earthly, and which expose us here to various temptations. I am willing to rest the question of psychology on this explanation.

Now permit me to present the irenic side of this matter and I shall leave Bro. Hill to close this debate finally, if he will.

1. We both agree that such is the condition of man, that he has no power to turn again to God and to good works. Left alone he is polluted, and must ultimately be damned.

2. We agree that God has provided by the power of the Holy Ghost so to save a man that he shall be able in all things to live according to the divine will; so to save a man that he shall have perfect peace with God; so to save him that he may dwell in love. From the great depth of our hearts we thank God, that this is true.

3. We both agree that in order to this work in us and on God's part we must renounce our sins, believe in Christ with all the heart, and consecrate to God forever every power of our being. We agree that no sin is to be tolerated, that no reservations are to be made. The surrender to God must be absolute.

4. We agree that if a man will thus do, he will have peace and joy, power over himself and with God and with men, with all other benefits of the abiding spirit.

5. We both agree that there are frequent baptisms of the Holy Ghost sent to fit us for our work.

6. We both agree, that God does not hold men responsible for technicalities in faith; but answers according to the need and cry of the heart; so that whatever a man's theory may be, if he wants the power of the Holy Ghost he may have it.

Lord God, send this power, the abiding presence of the Holy Ghost, upon all the church. May we rest not day nor night without it, till a mighty Pentecost shall visit us. Amen.

JAS. A. ANDERSON.

REPLY TO DR. BOLAND'S PAPER SEPT. 1ST.

The doctor says he has as much right to name his book as I have to name my child. I do not dispute it. But books and children are sometimes misnamed, and so I think of the name the doctor gave his book. I am still of the opinion that there is no *Problem* in Methodism. I do not depend on the *profession* of the second blessing as proving a knowledge of sanctification, but its *experience*. "What we have felt and seen, with confidence we tell."

Dr. Boland quotes Mr. Wesley as saying, "To be born again, is to be inwardly changed from all sinfulness to all holiness," and wants to know if any professor of the second blessing can claim any more than that. He does not tell where the quotation is to be found; and, as I have not found it, I shall not notice it any further. And the same of his quotations from Dr. Clarke. I hold when a writer makes quotations as evidence in a subject under discussion he should give book, page and paragraph, if not it goes for nothing.

Dr. Boland is a little nervous on the subject of *Pelagianism*, but does not deny the charge I made against his theory of sanctification on that ground. So far from it he makes an unsuccessful attempt to prove it by Bp. Marvin and Mr. Wesley. He refers to the Bishop's "Work of Christ," pp. 17, 18, where he says we find this definition of sin—"not a substance but an act; not a thing existing but a thing done"—in the same words. If so, then the Bishop spoke from the same Pelagian standpoint. The doctor goes on to say, "In his sermon on perfection, Mr. Wesley says: *Sin* is a voluntary transgression of a known law, (which I apprehend to be the scriptural definition of it.)" He concludes,

"As this sermon was written in 1785, it seems that Mr. Wesley turned Pelagian in his old age." Now doctor that is too bad. How could you fail to see in that same sermon the doctrine of *inward* and *outward* sin inculcated. In sermon xxxi, paragraph 12, from which the quotation is taken, Wesley says, "Thus you experience, that he who is called *Jesus*, does not bear that name in vain; that he does in fact, 'save his people from their sins'; the root as well as the branches." Of course Wesley held that "sin is the transgression of the law;" all outward sin is. 1 John 3, 4, proves it just as much as Mark 7, 20-23; Eph. 2, 2, proves *inward* sin from which all outward sin proceeds; and I presume that no man knows this better than Dr. Boland. Wesley a Pelagian! No indeed doctor; you can't cover your pelagianism with the shadow of his great name.

*NOTE.—Since the above was written I have found in Dr. Baird's *Elohim Revealed*, p. 243, a reference to Wiggers' *Augustinism and Pelagianism*, Andover p. 132, the following:—"What is sin?" Says Pelagius, "Is it a substance at all? or a name to which there is no substance, and by which is expressed, not a thing, not an existence or bodily substance, but the performance of a bad act? I believe this is the case." "Sin," says a disciple of the same theology, "in every form and instance, is reducible to the act of a moral agent in which he violates a known rule of duty." This is evidently the paternity of Dr. Boland's definition of sin. See *Problem* p. 167.

Dr. Boland seems to doubt whether I know what Pelagius really believed and taught. I really don't know that I do, and I don't know whether my good Brother Boland knows, or any body else in modern times. But, I know something about what our Discipline says about it, and how it is set forth in our standard works. Our 7th Article says, "Original sin standeth not in the following of Adam, as the *Pelagians* do vainly talk," &c. That is there is no sin in human nature until we follow Adam in the *voluntary transgression of the law*. Our Article says it is the corruption of our nature that inclines us to evil and from which voluntary transgressions proceed. And this is the doctrine advocated by Wesley and all our standard writers. All Methodist preachers are solemnly pledged to defend these doctrines.

I am glad to inform Dr. Boland, that I have long since learned that the day has passed for killing men and books by raising the cry of Pelagianism and Zinzendorfianism against them. But, the time has not passed when we are "To be ready with all faithful diligence to banish and drive away all erroneous and strange doctrines contrary to God's word"—as expounded by the authorized standards of the M. E. Church, South. No man understands the nature and extent of this ordination vow better than Dr. Boland. He took it solemnly standing before God and the Church—as all Methodist preachers have done—and it is his duty, as it is of others, to give all faithful diligence to drive away and banish all traces of Pelagianism and Zinzendorfianism from the church instead of trying to cover them with the great names of Wesley and Marvin. But, he says, "This old bone has been picked and hashed and rehashed until it is dry as a chip." And, I will add, but for the doctor's late *rehash* of it in his *Problem*, it might have been buried out of sight without the hope of a resurrection.

The charge of *absurdity* against his *Problem* arising out of the notion that every regenerated Christian is at the same time sanctified, but not saved from sinful passions and temptations, the doctor explains away by applying our theory of backsliding? The reader will find a stunning argument in Dr. Rush's paper in the Nashville Christian Advocate of the 8th September on this point. He says, in substance, he knows he has been regenerated, and knows also that sin dwells within him; and further, that he has known Dr. Boland for thirty years—is fully satisfied that he has been born again, but does not believe that he has been saved from all sin. How will Dr. B. respond to this?

I objected to the doctor's *Problem* on account of the great *injustice* he has done to Wesley in his quotations. He does not deny this charge but tacitly admits it and then glances off on what he supposes to be my idea, that no one can teach sanctification but he who has professed (*experienced* is my idea about it) the second

blessing, and that it finds its complement in the idea that no one but a second blessing brother can understand Mr. Wesley. All this amounts to nothing in answer to my objection since the point of objection was not about *understanding* Mr. Wesley, but of *misrepresenting* him.

Again, the doctor says, "I know one thing Mr. Wesley did—he expunged the residue theory from our Articles of Faith. And if the residue theory is canceled, then the cause of the second blessing theory is removed." That is, "if the residue theory is canceled," &c. But if it is not canceled then what? The cause for the second blessing theory remains and then Dr. Boland's *Problem* falls to the ground to rise no more. Now for it, I admit that Wesley did expunge the 19th Article of the Church of England leaving out the item of *sin in believers*—together with other items which Dr. Boland never finds it convenient to notice—and, as I see it, for very good reasons. 1. The item referred to, though true in itself, stands in the 19th Article of the Church of England, in bad company which gives it, as Dr. Summers says, (Syst. Theo. vol. 2, p. 18,) a tinge of Calvinism. 2. In this connection it has been made to subserve some of the worst purposes of Antinomianism. 3. It is liable to be construed as "making provision for the flesh to fulfill the trusts thereof." In that sin cannot hurt the elect—man can be saved from the sins of the soul but not of the body; hence David in Uriah's bed is at the same time one of the elect. Horrible doctrine! Glad that Wesley did not transcribe it into our Article of Faith.

Now, doctor, I know one thing that Wesley *did not do*. He did not expunge the doctrine of "sin in believers" from his standard works. So far from it he established it as one of the articles of faith among his people in England by the highest authority on earth. And I know also that these same standards of faith were adopted by the M. E. Church, and also by the M. E. Church, South, and that they are so covered by the first restrictive rule, that the General Conference "shall not revoke, alter, or change our Articles of Religion, or establish any new standards or rule of doctrine contrary to our present existing and established standards of doctrine." "These established standards of doctrine the Church is as fully pledged to and as much obliged to maintain as the Articles." They are Wesley's Sermons and Notes on the New Testament, Watson's Institutes and Wesleyan Methodist Catechisms and the Hymn Book. (Manual of the Dis. p. 131.) Now Dr. Boland knows that in all these "existing and established standards of doctrine," "the residue theory," as he calls it, is taught as one of the fundamental doctrines of Methodism, and that the Church is especially pledged to and as much obliged to maintain them as the Articles of Faith; then, why does he try to make the people believe that Wesley in his old age abandoned what he had preached all his long life? Seeing then that the *residue theory* has not been expunged from the faith of our Church, and that the cause of the second blessing remains in full force: What ought Dr. Boland to do? He can say and decide for himself, but I think the best thing for him to do is to cast away that *old dry bone* of Zinzendorfianism, which he has rehashed in its daintiest form and bury it out of sight, and then let it go down to merited oblivion and then come back to the true Bible-Wesleyan doctrine of sanctification. With the kindest Christian regards for Bro. Boland, I am done for the present.

T. L. BOSWELL.

SUPPORT OF THE MINISTRY. No. 5.

The support of the ministry absolutely necessary to its perpetuity.

The duties of every minister, if he has any oversight of the church as pastor, are so great that he cannot successfully prosecute any other profession or calling. The command is "Take heed, therefore, unto yourselves and to the flock, over which the Holy Ghost hath made you overseers, to feed the Church of God." What an awful responsibility! An overseer of the flock—feed the Church of God. No wonder the Apostles said "We will give ourselves continually to prayer, and to the ministry of the word."

If the time of a pastor is to be given *continually* to prayer and the ministry of the word, how is it pos-

sible for him to support himself at any other occupation? His time, attention and talents all laid upon the altar of consecration, and that continually. This cannot be done unless a support be furnished. It takes money or its equivalent to run any business, and the Church is not an exception to this rule. And it, like everything else, must suffer when you draw the capital out of it. The minister must have food and clothes as well as other people, and my observation and experience have been, that preachers have appetites for the world, just like other men, usually very good, and they must be appeased or he cannot preach much. Now what is it, that God ordained for the ministry? A living—no more, no less. No minister asks more. Now the question turns on what is comprehended in the term living. There is no adjective used—neither good nor bad; just a living; that is all; that is enough. "Live of the Gospel."

A living does not mean starvation, nor does it mean to be provided with the poor necessities of life. How frequently is it said of a man, he is not making a living, but just breathing out a miserable existence. Is that what God means when he speaks of a living for his servants? Is God so liberal in bestowing his grace on fallen creatures, and then would he say "Go preach, but O! you must live on just a little!" No man in this enlightened age is willing to raise his children and not educate them; yet I ask how can he educate his children and support his family out of the salaries paid the majority of our preachers. There are very few members of equal ability who would be willing to exchange salaries with their pastors.

Preaching is not a money-making business. If you think it is, ask the preachers living on salaries ranging from \$150 to \$600 a year. Ask the preacher who has to move a hundred miles to an appointment, spends the last cent of money he has to reach it, finds a rich membership—many of them live in fine houses, surrounded by every convenience and fare sumptuously every day. The preacher thinks that for once in life he has struck an easy place, but alas! when they come to assess his salary, it is far below what any of his members would think of living on. Well, he thinks, I will hold up my head and do my work as best I can. I will economize, live close and pull through. While the other men are having their summer vacation, for the health of themselves and families, the preacher sticks to his work. And while the ladies of his charge are making calls, visiting friends, attending public gatherings, the preacher's wife is at home doing her work, looking after the children, mending their clothes, and perhaps her wardrobe is so poor that she can not go in company. I have known preachers' wives to remain at home all summer for want of proper laundry, when some of the rich lady members were wearing jewelry in their ears that cost more than it would cost to have clothed the pastor's family handsomely all the year. If the eyes of any of our rich lady members fall on this, will they please ask themselves the question, have I done my *duty* in looking after the pastor's family? Never ask your pastor why his wife is at home until you know it is not on account of poverty. Heaven will reward the poor woman who consents to bear the hardships of an itinerant's wife.

Now the pastor referred to above has to wait awhile for a house; either the parsonage is out of repair or a house has to be rented. Well, of course some of his wealthy members, who have such an abundance of room, will take care of him until the necessary arrangements can be made; but imagine the preacher's astonishment when no one proposes to take him until house arrangements can be made. And from the very first jump—from the very first meal—he pays board. Shame on the charge that makes their pastor pay board for the first meal he eats among them. Now no one need complain at this, for such things are actually occurring in some of our best charges. Is this a money-making business?

God saw that the ministry could not be perpetuated in his Church unless it be sustained by the Church, and in His wisdom made ample provision for their support, and threw the burden of responsibility upon the beneficiaries of a preached Gospel—the Church. MORO.

ARKANSAS METHODIST.

SATURDAY, SEPTEMBER 22 1888.

EARLY METHODIST HISTORY.

BY REV. ANDREW HUNTER, D. D.

John and Charles Wesley were sons of Rev. Samuel Wesley, a clergyman of the Church of England. John was born on the 17th of June, 1703. His brother Charles was three years younger. These men were descendants of a long line of learned and pious ancestors both on the paternal and maternal side. At the age of six years John was with great difficulty rescued from the burning parsonage. There was a large family of children. The father thought they were all safe when John was seen at an upstairs window crying for help. He was saved by one man standing upon the shoulders of another. In after years he called himself a brand plucked from the burning. The mother Mrs. Susanna Wesley superintended the early education of her children. She was in the habit of spending an hour with each one, privately giving them information on important subjects and especially on the moral and religious questions of that day. At that time all that was known of religion consisted in a rigid conformity to the rites and ceremonies of the church of England as taught in the Prayer Book of said church. The doctrine of assurance, as we say experimental religion had been lost sight of for many years and all the main body of the preachers did was to read the prayers out of the Book and read sermons to those who might attend the parish churches. It is difficult at this distance of time to imagine how far down in the scale of morality even the church had gone.

The Bishops of the English church of that day gave a woe-begone account of the state of public morals and they say that nearly all the ministers of religion had lost the power of Godliness and were content with the mere form. And many of them attended the cockpits and the horse races and were known to be addicted to drunkenness. Such was the state of morals in England at the birth of the Wesleys. While there were honorable exceptions to what has been said above of the clergy even these did not have clean conceptions of salvation by faith and never thought of teaching that it was possible for a sinner to know that his sins were pardoned. The most pious among the clergy, believed that if such a thing as conscious pardon was given to any one that was an exceptional case and not for the many. Hence all the most pious did or thought of was to hear what the church taught and conform to that teaching. So Mrs. Wesley tried to educate her children. Great stress was laid on the communion Mrs. Wesley had so instructed her family that at the age of eight years John was admitted to the communion and that was all the religion that he or his mother or any body else in the family seems to have known anything about. So John Wesley lived a strict churchman. At the age of 17 he entered the University of Oxford where he pursued his studies with unwearied diligence and zeal and where he soon took his degree of Bachelor of Arts. He was ordained a Deacon in the Church of England in 1725 and a Priest or Presbyterian in 1728 by the Bishop of Oxford. Now he is a regularly ordained minister in the Church of England. We have given his birth, education and introduction to the ministry. For a few months he acted as an assistant to his father at Epworth. But being strongly urged to become a tutor of several young gentlemen at Oxford he returned thither in 1729. His first act almost was to form a society composed of himself, his brother Charles, Mr. Morgan, and a young man by the name of Kirkham. The object of this society was to promote each other's intellectual, moral and spiritual improvement. So says the constitution. To accomplish this they spent three or four evenings a week together, reading the Greek Testament, with the Greek and Latin classics. On Sunday evenings, they read divinity. They also adopted various rules for the better government of their lives, and the improvement of their time. They visited the sick, relieved the poor, circulated the Scriptures, fasted much, prayed much, denied themselves every sinful amusement and indulgence, attended the means of grace very strictly, and sought to reach the highest possible spiritual attainments. The strict course of life, so unusual among the inmates of a College soon brought down an avalanche of persecution upon their heads. Scorn, rebuke, insult, fell upon them abundantly, from all

quarters. Their fidelity to their sense of duty cost them the good opinion of most of their college companions who stigmatized them with such titles as the Holy Club, the Godly Club, the Enthusiasts, the Reformatory Club, the Methodists, the Supererogation Men, and so on. But like their Master they stood undaunted in the presence of persecution. Its only effect was to stimulate their zeal, quicken their devotion and increase their numbers. My readers will observe that although these young men were termed Methodists at Oxford by way of ridicule, yet Methodism proper was not yet organized. But more of this hereafter.

Bryant, Sept. 3d, 1888

LETTER FROM MONTANA.

DEAR BROTHER BENNETT:—Our first Quarterly Conference just past. Our P. E. Rev. E. J. Stanley was present in the Spirit of the Master, preaching to the edification of all. And considering that our Church here has been without a pastor for so many years I think that the growth and development of our cause here in the past few months has been phenomenal. Bishop Galloway has been here and stirred our hearts with his powerful eloquence. We are encouraged and are moving along slowly but surely to the goal of success. Of course our Church is here to stay and do her work as she only can do it. If the Church in the States will help us we can triumph. But to use a Southern expression, "I have an axe to grind," and upon the keenness of its blade depends much. And I desire my friends in Arkansas to turn the crank while I hold the axe upon the stone. We have here the prettiest lot for a Church you ever saw. Upon this lot there is a much dilapidated building which we have decided to remove and in its place build a neat church of more modern architecture. It is estimated that the new building will cost \$2,200. We will get a liberal subscription here, one of our members giving us \$300 as a starter, and the Board of Church Extension will help us out. Now being fully acquainted with the characteristic liberality of Arkansas Methodism I have been tempted to make this appeal for help and in accordance with the above I now make the following requests: First, will the pastors kindly take a collection in their Sunday schools and congregations for this purpose. Remember brethren, however small the amount collected it will be gratefully appreciated by us in our struggle to build. Second, will any individual desiring to make a special donation make it in our favor.

Building a house to the glory of God that we may better advance the interest of His Kingdom, takes all my time just at present. And in view of the fact some one has given Missouri the credit of furnishing Montana with preachers. I being from Arkansas I appeal first to Arkansas and I believe you will all help. And when we get our new church I will write all about Montana. Brethren, please help. Bishop Galloway endorses our plans and says we must have a better church, a more sightly one in order to succeed. Our appeal I know is urgent and our cause worthy so all who can help and will help, send money to undersigned at Deer Lodge City, Montana, and we will acknowledge receipt in METHODIST.

JOHN MOORE.

Deer Lodge City, Montana.

OUR CHURCH EXTENSION WORK.

OUR LOAN FUNDS.

Are growing steadily all the time not only by accretions of interest but by additional subscriptions and collections of old ones.

To the Kavenagh Fund, new gifts are still being made and old notes and subscriptions are still being paid.

We have of late had quite a revival of interest in the Marvin Fund and it will most probably equal the Kavenagh in amount within a year. The subscribers to the Paine and Harris Funds have learned the step and march up and pay their installments as they fall due with a regularity and promptness that is encouraging.

The Green-McFerrin people have not promised much yet but are redeeming the pledges made with commendable punctuality.

To the Andrew Fund over \$2,200 have been added in notes, cash and subscriptions since our Annual Meeting in April last and there is more to follow.

CHURCHES AND PARSONAGES HELPED.

During the first five months of our last fiscal year we helped by donation only one church, giving it \$600 and by loan six churches, granting them \$4,800. For the same period of this fiscal year we have given to

ten churches \$2,900 and loaned to fifteen \$8,450 and are ready to pay to the eight others the \$2,550 in loans promised them.

At this period of our last fiscal year we had paid only \$250 as a donation to one parsonage, and had made no loans to parsonages.

To date this year we have paid in donations \$475 to five parsonages and are ready to pay \$525 to others to which it has been promised.

We have also paid in loans to four parsonages \$700 and have ready to pay to two others the \$800 promised them.

THE COLLECTIONS ON ASSESSMENTS.

Our brief appeal of August 17, seems to have excited interest in the minds of some of our friends. Most of the church papers to which we sent it have printed it and some of them made editorial mention of it—all of which is duly appreciated by us. One friend writes us not to be discouraged and another expresses the hope that our cause will prove unreal. Thanks to these friends—but the fact remains that our regular collections on the assessment must be emphasized—that the preachers and people must wake up to the realization that we are to have the whole assessment from each Conference or be embarrassed in our work. Nothing short of \$40,000 will enable the General Board to do what it undertook at its last Annual Meeting in April.

Nor did we undertake too much. Only about three-sevenths of the applications before us were granted. Many others needed and deserved the help they asked but we could not give it just because we did not have it and we feared to promise lest we could not pay.

But this \$40,000 should and can be paid. Eleven hundred churches and parsonages have been helped in six years and if the church will rally to our aid, we will make the record of this year the best of the seven.

Let the preachers and people work unitedly, intelligently and persistently and we will see greater things than ever before.

DAVID MORTON, Sec'y.
Louisville, Ky., Sept. 4, 1888.

FIELD NOTES.

BETHESDA C'T.—We have had good times on this circuit; between 80 and 85 conversions and 50 accessions to our Church, and more to follow. We are behind with our finances, but will come up if we can by Conference.

J. J. ALEXANDER.

Bethesda, Ark.

DYER C'T.—We have just closed our 7th meeting, have one more to hold, received 97 into the church and about the same number of conversions on the work. We will have two new churches and another on the way for my successor. Collections far behind but we hope to bring them up.

H. A. STOREY.

Dyer, Ark., Sept. 8, 1888.

OZARK C'T.—I am just in from a 4 days' meeting at Granade's chapel, which resulted in 4 conversions, 7 accessions to the church and a general revival among the membership. I preached 8 times during the meeting; visited 8 families, and baptized 4 children. Will that do for 4 days? Success to THE METHODIST. Yours in Christ,

B. W. ASTON.

Altus, Sep. 14, 1888.

WEBB CITY C'T.—We have now a glorious revival in progress at De Soto Springs. Sixteen conversions in three days. The altar crowded with penitents at every service. The Rev. Jesse Marshall of the Cumberland Presbyterian Church is assisting us. Let me say God bless those unconverted young men that presented this itinerant with a nice suit of clothes. Such tokens of appreciation are always gratefully received by the care worn preachers. We go to Webb City the 5th Sunday. Pray for us.

I. B. HICKMAN.

SMITHVILLE C'T.—I have been holding my usual meetings, and have three or four yet to hold. Bro. A. J. Moore, a local preacher, has charge of two regular appointments. He has done good work, and reports a number of conversions on his charge. At Smithville I was assisted by Bro. F. E. Taylor, of Walnut Ridge. We had a fine meeting, and he did good work. God bless THE ARKANSAS METHODIST.

T. B. WILLIAMSON.

Imboden, Sept. 12.

MAGNOLIA STATION.—We are in the midst of a gracious revival in Magnolia, and the interest increasing daily. I commenced all alone with my church last Sunday, and on yesterday (Tuesday) I invited Bro. Moore, pastor of the Baptist church in this place, to come in with me in a union meeting, which he and many of his church have done cheerfully, and he preached a good gospel sermon last night. Though this is only the fourth day, Magnolia

is on fire. Such a baptism of the Holy Ghost I have rarely ever seen as I witnessed this morning; the people went from the church praising God. Let everybody rejoice with and pray for us.

H. H. WATSON.

Magnolia, Sept. 12, 1888.

PRINCETON C'T.—I have held six meetings and have one more to hold. Those held resulted as follows, 21 conversions and 21 accessions and 11 children baptized. In our last meeting there were 5 who came to our church from the Baptist Church. Well the election is over and we are enjoying peace after the storm. The Temperance cause has gained ground and I hope will move steadily forward. Four years ago the vote stood in this county (Dallas), 4 majority for License. Two years ago 160 against License and this year it stands 376 majority against License. This we think is a good showing on the right line. This is our fourth year on this circuit and we hope to leave every thing in good order for our successor. To God be all the glory for the success of the past.

A. TURRENTINE.

Princeton, Ark., Sept. 13, 1888.

MR. PLEASANT C'T.—Our meeting at Rock Springs closed last Sunday night—having continued eight days. Results, 10 or 12 conversions and recollections—mostly in the church, 2 accessions and the church greatly revived. The church and community at that place have sustained a heavy loss in the removal of Prof. W. A. Garner and family. Prof. G. goes to Fordyce to take charge of our Conference Training School at that place. He and his accomplished family will prove an acquisition to any church or community.

Rev. J. K. Jones late of Selma, an able and experienced educator takes charge of Rock Springs Academy, over which Prof. Garner has presided for several years past. If any want to send their boys or girls to a first class school, located in a quiet country neighborhood, and in one of the best communities in the State, let them send them to Rock Springs Academy. Our camp meeting begins Friday night next. Will write you of the results.

J. A. SAGE.

Barkada, Sept. 12.

QUITMAN STATION.—DEAR BRO. BENNETT: Report: Cleburne county For License, 593. Against 388. Sad, sad. We are cast down, but not discouraged. What must we do next?

Bro. Cullum, P. C., on Bee Branch Mission has just closed a fine meeting at Goodloe's Chapel, 25 conversions. He reports 116 this year. He has literally fasted and prayed through the Summer. Such mission work ought to be sustained.

Our school has opened with 97 students. Bro. J. L. Massey, of Ft. Smith preached our opening sermon. He told us in his masterly and eloquent manner, "How to be Happy." Our new building, which we think, has been appropriately named "College Home," is nearing completion. It will be a home for young ladies with the President and his family. A young lady from Washington, Hempstead county, is expected in a few days to spend the year with us preparing for the Mission Field. All are well. Hands full. I am trying to be faithful. Hope to finish up a good year's work.

Your Bro. O. H. TRUCKER.

Quitman, Sept. 10.

BERRYVILLE C'T.—We are in the midst of gracious revivals, and, having two revival meetings going on, this scribe has had his hands doubly full. The "old Ship of Zion" has launched out into the deep waters and many poor, starving and perishing sinners are leaving their stranded wrecks and coming on board, eighty or more have entered and many more are crying for the Life Boat. The children are not neglected either, but their rights and privileges have been Scripturally set forth at several of my appointments and thirty six of these little fellows have received the token of the covenant that so closely binds the crew. I do not think our one hundred and seventy-seven members will have reason to be ashamed of their financial report by Conference, for great interest is taken in these matters by most every one. The preacher is saying let us clear the decks for one time; all the people say amen and like well ordered keys of a musical instrument they are responding readily in strong accents to the fingers touch. The Lord bless this people. The \$190.00 bestowed upon the parsonage has given the preacher a cosy and comfortable home. Now Mr. Ed., for the benefit of your many readers I will give you a good brother's remedy for hog cholera. His hogs had been dying with cholera at a fearful rate; so

he concluded to try a new remedy: Accordingly Spring before last he marked his shots and notified his family of one average hog which from that day was called the preacher's hog and in due time was fattened and brought to the parsonage ready for salt. Last Spring the remedy was applied again. A few days ago he told me he had seen no sign of cholera among his hogs since the first application though it is raging all around. If any of those who read this think it a good remedy they can apply it. Fraternally yours, Berryville, Sept. 7. D. C. ROSS.

MORAL DYSPEPTICS.

Your guest is a dyspeptic. His tastes are perverted, and in matters of diet he is hard to please. Shall you attempt to gratify his whims? Does common hospitality demand it? How shall it be done? You answer, by preparing special dishes, such as he may dictate. But suppose that the housewife is so cramped for time and limited in resources that to do this would exhaust her. What then? Shall she, to meet these special demands, deny her husband and children their daily bread? Put the case differently. Suppose your supplies are all "laid in," and your dinner ready of such things as you have in larder. Your dyspeptic neighbor calls and is invited to share with your family the provision for the occasion. He complains—says he can't visit you more. Who is to blame, and for what?

You are a pastor. In your charge are moral dyspeptics. They call at your meeting house to worship with you. Will you try to humor their whims and caprices by giving a little special gospel (diluted) suited to their cases? What about the children of the kingdom? Shall they go away hungry and crying for bread (strong meat)? Your sermon has been prepared for the normal class of hearers. Some from the other class have dropped in to hear. Is it in good taste for them to go away complaining that you only preached the old-fashioned Gospel of repentance and conversion? "Nothing there to suit my refined nature and advanced ideas." Each pastor has to do with that class of hearers, and they are members of our Church. They are the grumblers. Some of them are rich and influential. They are going to speak to the "Elder" about you, and maybe write the Bishop a letter, demanding a change. What? How? PAUL, JR.

THE RELIGIOUS PRESS.

There is a great apathy in the Church in reference to the religious press and the duty of promoting its circulation. There is no profound or general conviction that it has a place in the economy of God for the circulation of the truths of the Gospel and promoting the conversion of sinners and the edification of believers. There seems to be a general impression that when Jesus told His apostles and disciples to preach the Gospel—to disciple all nations—He referred to oral instruction only, and that He had no reference to epistles they afterward wrote to individuals and churches, though it is true that we have from the tenfold more of the written Gospel than of their sermons.

If, then, the apostles wrote so much, when this mode of instruction was so difficult, how much more is the Church bound, since the art of printing has multiplied the facilities a thousandfold in eighteen hundred years, to use it, as the early preachers, we are sure, would have done! If Peter wrote an epistle, which is a sermon, and addressed it "to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia and Bithynia," expecting that all should read, or hear read, and that copies of it should be multiplied, can there be any doubt that it is the will of God that the religious press should be as widely used as oral teaching? Rather is it not the will of God that both should be employed as widely as possible? While there is no conflict, while both do the same work, can any one doubt that a good religious newspaper in a family is of indispensable importance, doing the same work with the Pastor, and doing much that he can not do, and doing it for every one, whether able to go to the house of God or not? Is it not an invaluable and indispensable co-Pastor? Does it not prepare the hearer to get more benefit from the preacher than he would receive without it? And does it not add at least as much as the living teacher can furnish of the same instruction, and much more that the pulpit cannot give?

If all this is true, is it not the duty of the Pastor who cares for his flock, to exert himself constantly to influence

his people to take a family religious newspaper? And if he has the influence, of which there is no doubt, and he fails to use that influence, is not his neglect equivalent to denying his people that nurture and admonition which they need? And is it not the duty, also, of every Christian to engage in the same good work, with the same motives and the same zeal that he should try to interest his neighbors to go to the house of God, or to send their children to the Sabbath school?

There are some ungenerous people who say the religious paper can support itself, and to work for it is only to help the conductors to make money. If this were all, it would be a disgrace to withhold help where persons are well pleased with a paper and believe it will do good. Even men who have no religious principles do better than this by their physician or merchant. We do not claim the help of our patrons, ministers and others supply for our own profit, but for the good of those who are not, but may become, readers by the help of our friends. Would any one say, "I will not make efforts to increase the number of hearers of my Pastor, for he has salary enough, and more hearers will increase his income?" They ought to do such work, and be glad if it turns out to make their Pastors more free from worldly care; but their motive should be to bring spiritual blessing to all they are able to influence.

Here is work for all, and it is work for the Master, for the advancement of the cause of religion, for the best welfare of all who can thus be reached by the truth and benefited for this life and for that which is to come. Let all consider their duty, and decide to do it, and do it without delay.—Herald and Presbyterian.

A PLEA FOR THE CATECHISM.

As a Church we have now been using the Uniform Lesson System of instruction for eighteen years, and for one we confess to some want of satisfaction with the results. Our chief complaint is that the Uniform Lessons have well nigh driven the catechism out of our Sunday Schools, and our homes as well, and have not supplied its place in one essential respect. Children need to have accepted doctrinal truth definitely stated, and a body of Scriptural precepts for the moral government of their lives fixed ineradicably in their minds. This need cannot be met by the present system. Sooner or later the system may include all the doctrines and precepts needful for spiritual birth and growth, but they are not fixed in the minds of the children, was get a scrap of doctrine one Sunday and never hear of it again for two or three years; and the same is true of the precepts. They are carried on as upon the bosom of a continuous stream, noting prominent as they go, but catching only a glimpse of them. Accepted truths stored up in the mind are the fixed ammunition which men and women carry with them in order to be supplied for the battles of life. But these are fixed in the minds of children only by going over and over them until they are familiar with them as they are with the multiplication table. Most children will wear out several catechisms of the same grade before they are prepared to take up one of a higher grade.

We think, therefore, that a good series of catechisms should be studied in every Sunday school and used in every family. If this is done, then we favor the Uniform Lesson System as supplemental thereto, because it gives wider scope to Sunday school instruction and allows of fuller details in teaching. We are not opposed to the Uniform System, if used as supplemental to the catechism, but if we must have either one or the other, and cannot have both, we beg seriously to ask: Had we not better give up the Uniform System?—Wesleyan Advocate.

BETTER TO FAIL.—It is better to fail on right principles than to succeed on wrong ones, every time. When we find ourselves in such a complicated situation, in the midst of such strong materialistic currents that a bad principle will succeed quicker than a good one, there is where our Christian faith has got to come in, where we are to say: "I am willing to fail. It will all come right in the end. Others shall sing my song, others shall right the wrong. Moral inflexibility is standing as firm as rock because we know we are built upon principles of righteousness, so we have the good old spirit of Seneca's pilot when he said in his prayer, 'Oh! Neptune, thou mayst save me if thou wilt; but thou mayst sink me if thou wilt; but whatever happens I shall keep my rudder true.'—Dr. Edward Jindson.

ARKANSAS METHODIST.

SATURDAY, SEPT. 22, 1888.

HIDDEN POWER.

Of the twelve millions of church members in the United States about eight million of them are females. What hidden capabilities lie in such a multitude of women? What a brilliant light all these hearts would throw on the world if they were to shine out in the beauty of holiness. What a vast amount of work could be done by these nimble hands. As the full-faced moon, with her train of glittering stars, throws a silvery beauty over the darkness of the night, so could these star-crowned women spread the soft light of kindness over the darkness of human misery. The moon not only illuminates the darkness of the night, but by its attractive influence lifts the tides of the ocean and causes them to flow to the shores, where they water and cleanse. So woman's influence can be made both to enlighten and purify society. They are doing much of such work, but how much more could be done. What a grand uplift to the church and to society would there be if all these noble women were consecrated to God and zealously at work for him. Brethren, organize the women and get them red hot with Christian zeal and turn them loose in your field of labor.—*Raleigh Christian Advocate.*

History shows that nearly every blatant infidel, however fluent or learned, runs out, loses his reputation and power, unless he dies young. A conspicuous instance is now exhibited to the American people. "Thank God, there is no political party in this country that an avowed blasphemous and vulgar scoffer at sacred things, however musical his voice or ingratiating his manner, will not prove too heavy a load for the party to carry. Conscienceless smartness has no staying quality. De Toqueville understood this, and said: 'In the United States if a politician attacks a sect, this may not prevent the partisanship of that very sect from supporting him; but if he attacks all the sects together, every one abandons him and he remains alone.'" And in concluding his chapter on "Causes which tend to maintain Democracy" he says: "Despotism may govern without faith, but liberty cannot. Religion is much more necessary in the republic which they set forth in glowing colors than in the monarchy which they attack; it is more needed in Democratic republics than in any others. How is it possible that society should escape destruction if the moral tie be not strengthened in proportion as the political tie is relaxed? And what can be done with a people who are their own masters, if they be not submissive to the Deity?"—*N. Y. Christian Advocate.*

Canon Farrar is an Episcopalian, but his utterances concerning the Anglican Council show that he has considered the words of our Lord: "Other sheep I have which are not in this fold." "Let us remember," he says, "that this majestic gathering is but the gathering of the representatives of one communion of the great Church, of one household in the great family, of one fold amid the mighty flock. Far wider, and far more majestic, and far more irresistible, is the total unity of the universal Church. Perish the hand which would circumscribe by one hair's-breadth the limits of the definition of the Church of Christ; perish the arms that would exclude from that one flock of the Good Shepherd the 'other sheep which are not of this fold.' I for one, even if I were to stand alone, would still repudiate and protest against the unecatholic teaching which would pretend to do what it cannot do, by unchurching any who love the Lord Jesus Christ in sincerity and in truth."—*Southern Christian Advocate.*

The gamblers of this city are panic-stricken, and the honest people are rejoicing. Last Saturday Judge Collier sentenced two gamblers, who had pleaded guilty to the charge of being common gamblers and keeping a faro bank, to pay a fine of one thousand dollars each and to undergo an imprisonment at hard labor for two years. This was bomb-shell in the camp of the gentry of the gambling fraternity, and they say it will wind up the business here. They cannot stand such doses as this. So may it be! The law should have been enforced against them long since. Now that it has been undertaken, let it be done thoroughly. Judge Collier has made a good start, and we hope that he and those who shall succeed him on the bench of the Quarter Sessions Court will continue the good work.—*Pittsburgh Christian Advocate.*

HORSFORD'S ACID PHOSPHATE
Imparts New Energy to the Brain, giving the feeling and sense of increased intellectual power.

Do you like your pastor's preaching very much? Are you helped by his ministry? Suppose you advise him of the fact. Perhaps the good man is discouraged; thinks his ministry unproductive. Probably, the better the man in sacred office, the more liable he is to be disheartened, because he is the more scrupulous about results. Lift up his weary hands, if he is doing you good, by words of appreciation fitly spoken. Go a step further. Tell others what a profitable pastor he is to you; how faithfully he delivers the message of the Master. As the old Methodists used to say, "Do not eat your morsel alone." Induce others to sit with you at the feast. "Let him that heareth say, Come."—*Methodist Protestant.*

BACKBONE.

One thing which Christians, as well as others, need at the present day is backbone. Not a backbone like a ramrod, that cannot yield or bend, but a well articulated spinal column, which is strong enough to hold a man upright and keep him from being crushed beneath the burdens that press upon him. These are days of easy-going piety; and men are too often ruled by compromise rather than by conscience. Mr. Spurgeon says: "Oak has given place to willow. Everybody has grown limp. Out of the generality of limpness has come an admiration for it. A man cannot speak a plain word without being accused of bitterness, and if he denounces error, he is narrow-minded; for all must join the universal admiration society, or be placed under ban and be howled down." Now, in such a condition of things as this, there is special call, not for stubbornness and crustiness, but for a gentle, patient, unyielding consciousness and firmness, which anchors the soul to the everlasting Rock, and causes the heart to rest on Him who is the Way, the Truth and the Life, and who will never leave nor forsake us.—*The Christian.*

IN THE MORNING.—Much might be said on the wisdom of taking a constantly fresh view of life. It is one of the moral uses of the night that it gives the world anew to us every morning, and of sleep that it makes life a daily recreation. If we always saw the world, we might grow weary of it. If a third of life were not spent in unconsciousness, the rest might become tedious. God is thus all the while presenting the cup of life afresh to our lips. Thus, after a night of peaceful sleep, we behold the world as new and fresh and wonderful as it was on the first morning of creation, when God pronounced it "very good." And sleep itself has a divine alchemy that gives us to ourselves with our primitive energy of body and mind. The days are not mere repetitions of themselves, to-morrow will have another meaning; I shall come to it with larger vision than I have to-day.—*T. T. Munger.*

THOUGHTS FOR YOUNG MEN.—Every young man in an important sense educates himself. His books and teachers are but helps—the work is his. A man is not educated until he has the ability to summon, in case of emergency, all his mental power in vigorous exercise to effect his proposed object. It is not the man who has seen the most or who has read the most, such a man is in danger of being borne down, like the beast of burden, by an overwhelmed mass of other men's thoughts.—*Ex.*

INCENDIARISM.

BROTHER BENNETT.—The Public School house here was burned yesterday morning; no insurance. This morning about four o'clock our church house (one of the best in north Arkansas) was burned. We have an insurance of \$1,000. We are waiting in suspense what the future will bring. J. H. BRADFORD. Yellville, Sept. 12.

HARRISON DISTRICT.

To the Ministers and Members of the M. E. Church, South, in Harrison District.

Dear Brethren and Sisters:—Please see that every dollar of the collections ordered by the Annual Conference is paid. Let the assessment be the minimum. See that the salary of your ministers is paid in full. You pay the men who cultivate your farms, what you agree to pay them; shall you be less true to those who minister to you in holy things? I am not complaining. You have made improvement along this line for three years. The Annual Conference is late. You can do much between now and Nov. 28. Let it be said of Harrison District this fall that she has done what the Church asked her to do. These claims can all be met and more; only let every member do his duty and the end will be reached. Let me congratulate you on the advance you have made, and urge you to come up to the full measure of duty. Sept. 6, 1888. P. B. SUMMERS, P. E.

Go where he is, the Christian is never without his influence. He cannot do an indifferent action. There are eyes upon him. He is being scanned and read often when he is not thinking about it—one noting his weakness of temper, another his tenderness of conscience, another his true-hearted charitableness, a fourth the marks of a mind. Therefore, the Christian should exhibit much of the mind of Christ, and be a remembrance to many of His blessed example.—*Ex.*

THE CHURCH.

A Common Sense View. A Logical Dissection of False Theories.
The Foundation Stone of Practical, Hierarchical and Baptistical Succession Demolished with the Gospel Scalpel most Logically Applied.

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

OUR YOUNG FOLKS.

THE WONDERFUL LAMP.

A little ragged errand boy was busy one day in the city of London with a piece of chalk in his hand, trying to write on a wooden gate this verse from the Bible: "Thy word is a lamp to my feet. He was so busy with his work that he did not notice a kind looking old gentleman, who, after walking slowly past him twice, returned, and stood behind watching him.

"My," said the little fellow, repeating the letters aloud, as he wrote them with the chalk; "if double e, t, feet."

"Well done, my little man," said the old gentleman. "Where did you learn that?"

"At the ragged school, sir," said the boy, who was half frightened, thinking perhaps the old gentleman would hand him over to the police for writing on the gate.

"Don't be afraid, my boy, I'm not going to hurt you. So you learned that text in the ragged school? Do you know what it means?"

"No, sir," said the boy.

"What is a lamp?"

"A lamp? Why, a lamp! It's a thing that gives light."

"And what is the word spoken of?"

"It's the Bible, sir."

"That's right. Now how can the Bible be a lamp and give light?"

"I don't no," said the boy, "except you set it on fire."

"There is a better way than that, my lad. Suppose you were going down some lonely lane on a dark night, with an unlighted lamp in your hand and a box of matches in your pocket; what would you do?"

"Why, light the lamp, sir," said the boy, surprised that any one should ask such a simple question.

"What would you light it for?"

"To show me the road, sir."

"Very well. Now suppose you were walking behind me one day, and saw me drop a shilling; what would you do?"

"Pick it up and give it to you, sir."

"But wouldn't you want to keep it yourself?"

"Should want to, but wouldn't do it."

"Why not?"

"Because that would be stealing, and the Bible says we mustn't steal."

"And is the Bible called a lamp because it shows us the right way to walk in?" asked the boy.

"That's just it, my lad. And now do you think it worth while to take this good old lamp, and let it light you right through life?"

"Yes, sir."

"Why?"

"Because if I'm honest I shan't stand no chance of going to prison."

"And what else?"

"The 'oy thought a moment, and then said: 'If I mind the Bible I shall go to heaven when I die.'"

"Yes, that's the best reason for using this lamp. It will show you the right way to heaven. Good-by, my lad. Here's a shilling for you. Mind you use this lamp."

"Sir," said the little fellow, clasping the shilling, and taking off his ragged cap, "I'll mind."

One thing for which David used the Bible was—light.—*Selected.*

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NEW Furniture Store.

I have moved my stock of Furniture
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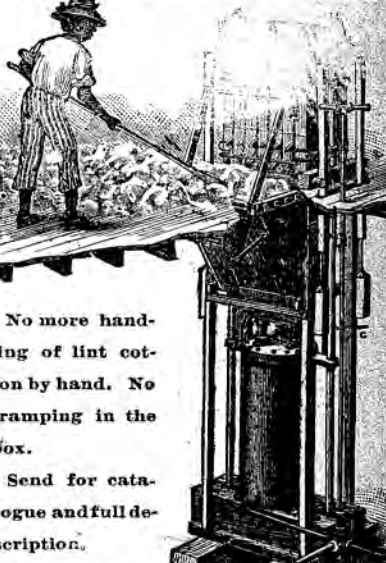
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ARKANSAS METHODIST.

SATURDAY, SEPT. 22, 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.

We hope to give in our next issue the full vote for and against license in this State.

Maj. J. L. Palmer of this city informs us, there is a loss in the vote against license as compared with the vote two years ago. He attributes it chiefly to the "native (?) wine" saloon nuisance, which many have written him is quite as demoralizing as the whiskey saloon—and that hundreds, therefore, voted for license.

We congratulate the publishers, editor and associates upon the excellent paper they are now giving their readers in the Texas Christian Advocate, which has just entered upon its thirty-fifth year. Being the organ of the five Conferences in that great State, it is worthy of the desired 25,000 subscribers. It would be the dawn of a new era in Southern Methodism, if one or more of our Church papers could make weekly visits to every Methodist home.

One of our preachers inquires, "What ought to be done with a member of the Church, who will buy a \$3 fiddle, and can not be begged to take his Church paper?" If we knew this member, we could answer more advisedly. If he got a bargain in the fiddle, and wants to make religious music on it, and is blind or can not read, do not censure him. If he can read, try to teach him that he ought to take and read his Church paper. Give him now and then a sample copy and call his attention to special articles in it. He may learn to like the religious paper better than his \$3 fiddle; at any rate, he may take the paper and thereby gain in knowledge, piety and usefulness.

We know no more now than last week about the theft of the ballot boxes and poll books in this city during the night of Sept. 5th. Governor Hughes offered a reward of \$200 each for the guilty parties, but we fear this will not expose the perpetrators of this outrageous crime, which is vigorously condemned all over our State. The canvassing board, taking no account of the stolen books, counted in the county Democratic ticket, but we presume there will be a contest in the courts for nearly every county office. The Daily Democrat of this city conceded the election of the opposition ticket, and insisted that Democrats could not afford to accept offices, to which they were not legally elected. What developments may be made, what the outcome shall be, we know not; but the honest, patriotic citizens of this State, regardless of party affiliation, will never condone this shameful crime against "a free ballot and a fair count."

In their list as in nearly every issue, the editors of the Arkansas Baptist show their characteristic spirit of bigotry and intolerance. In their blindness from bitter intolerance they manifest peculiar pleasure in attacking Methodism and Methodist preachers, seemingly esteeming them more the enemies than the promoters of evangelical Christianity. At times their utterances are more like the harangues of ward politicians than the deliverances of Christian editors, representing so large and respectable a denomination as the Baptist Church in Arkansas. While they are writing such untruthful things about Methodists, we are glad to know that very many Baptists are attending upon and assisting in Methodist meetings,

over the conversion of their own children. Our preachers are doing far more to increase the membership of the Baptist Church than these editors ever can do, and we think hundreds of Baptists will endorse this statement. We are glad to know many Baptists, who do not endorse such a course of bigotry, intolerance and misrepresentation; and, further, we are glad, that many Baptists read our paper every week. These know that we have not been unjust to Baptists, and they can see, that we have good reasons to think the editors of the Arkansas Baptist have made willful misrepresentations. As one instance, they positively asserted, April 26, "In the State of Arkansas we have 78,000 white and 50,000 colored Baptists, making altogether 128,000 Baptists," etc. We have repeatedly demanded the proof of this boastful claim; but instead of withdrawing or correcting, or trying to prove this false statement, they utterly ignore every reference to it, and declare "they have proved every statement they made." Under such circumstances, how can we, how can others, believe them sincere? And why should we notice at all anything they say?

In his sermon Nov. 23, 1884, Dr. Talmage said: "Depend upon it, intolerance never put down any denomination. What did it do against the Methodist Church; that Church persecuted and nearly all the pulpits of Great Britain closed against her ministers? The very name of the Church was given in derision. There are in the Astor library in New York, I am told, 707 books and pamphlets against Methodism, kept there merely as a curiosity. Did intolerance destroy the Methodist Church? She stands either first or second. I do not know which now, in numbers in all the earth, while she has her men not only in places of religious trust, but of secular trust. Intolerance against the Methodist Church has lifted it up. What is the use of trying, then, that spirit of intolerance?"

Here and there from their ample store of bitter intolerance narrow-minded and cold-hearted men are gaining a little cheap and short-lived notoriety by their vituperative misrepresentations of Methodism, while her preachers and people under the blessings of God are moving grandly forward in the work of evangelizing the nations of the earth. It is claimed upon good authority, that the Methodists in the United States alone are building five church houses per day, and they are raising millions every year for Christian education and for Foreign Missions. "By their fruits ye shall know them." To this Divine test Methodism may appeal under every assault from men or devils.

DISTRICT CONFERENCES.

We had the pleasure of attending ten District Conferences this year. At half of them we were personally unknown to a majority of the preachers and laymen, but at all of them we felt cordially welcome among brethren beloved in the work of the Lord. In our hurried visits we had the opportunity of learning many things pleasant to remember. We saw some parts of our State we had not previously visited, and more than ever before we felt that we could heartily commend Arkansas to all good citizens seeking homes, and willing to join us in the march of real progress, which must elevate any commonwealth in education, morality, religion and material prosperity. In these elements of substantial growth our State is deservedly attracting the attention of thousands in other and older States. Our Church has not fallen behind the State, but is happily and successfully moving forward in all her evangelical enterprises and each day witnesses accessions to her laborers in vineyard of the Master.

We now appreciate more than ever before the worth of the District Conference. When "prominence shall be given to religious exercises," as directed in our Discipline, we think our people will always approve the wisdom of our Church in the institution of the District Conference. The larger the attendance of laymen and the more freely they participate in the deliberations of the session, the

the District Conference prove. Recognizing this fact our District Conferences are generally held during the season, when the laymen can most conveniently attend. During this season many pastors are engaged in special or protracted meetings, and in some cases their absence is an apparent, if not real, loss to their own charges. It occurred to us, that it might be better to hold the District Conferences early in July, beginning the session on Tuesday and closing on Friday, thus permitting the preachers to fill their Sabbath appointments—the Presiding Elder and a few chosen preachers remaining with the pastor and having a protracted meeting to follow each Conference. We have felt sad to see a District Conference adjourn, preachers and laymen all leave for their homes, the religious services close, without a revival of religion and the conversion of sinners in the community hospitably entertaining so many godly men. This ought never to be the case. Following our suggestion the Presiding Elder could hold his Quarterly Conference on Saturday for the charge entertaining the District Conference, and the returning pastors and laymen would join their own congregations the next day full of encouragement and fire from the District Conference.

We were both delighted and greatly benefited by the brotherly association and wise counsels of devoted, consecrated men. Their oft repeated recognition of spiritual power as absolutely essential to success, their fervent prayers for the baptism of the Holy Ghost, and their rejoicings because of His conscious presence and power, made us truly hopeful of such revivals as our people have been graciously enjoying for many weeks. Herein is the secret of power and success. May our Church never forget this, and may she never become unmindful of her wonderful possibilities (and hence responsibilities) under the guidance, blessing and power of the Holy Spirit.

RELATION OF THE RELIGIOUS PRESS TO PARTIZAN POLITICS.

In the New York Christian Advocate last week, its editor Dr. Buckley gave several reasons why ministers in the pulpit and the editors of Church papers should not discuss party platforms and presume to tell their hearers and readers for what parties they should vote. We quote a part of his editorial:

For the same reason that we would not advise ministers to introduce party questions into the pulpit, we would not state our views of the present political campaign in the organ of a Church. Whether they would be read with "great interest" except by those who might agree with them may well be doubted. But the partisan who should take such an advantage of the position intrusted to him by the Church would show himself unfit for the place, and it would kindle a burning interest.

This conducts us to the more comprehensive of these questions, "How can Christian citizens know how to vote unless the religious press tells them?" If they cannot know how to vote unless the religious press tells them, they cannot ascertain at all, for the religious press cannot tell them. If it enters upon the subject, it must discuss it. Its mere "say so" is worth nothing. Every person of reflection knows that the religious press in such matters would be simply the voice of the responsible manager, the opinion of one man, and that in the realm of disputed methods and statements. The paper must, therefore, give reasons for its opinion; and if it give reasons for, it must maintain them. If it attempt to maintain them, replies must be admitted; for a paper that will not admit freely the other side of any question which it is proper to debate is unfit for the support of intelligent persons; and as correspondence comes to a paper in proportion to the heat elicited by the subject, the paper would cease to be a religious, and become at once a partisan, paper. It would follow that only those would read it who were of the same way of thinking.

The religious press bears the same relation to the readers, therefore, that the pastor in the pulpit does to the members of the Church. Principles he is to expound with all authority. Party methods have no place there. A great judge began

saying: "Gentlemen of the jury, you are the judges both of the law and the facts. I am restricted to expounding to you the law. By your oaths you are bound to decide according to law, and the evidence. The law presumes that you are competent to decide upon facts. The law being somewhat complex requires an authorized expounder." So the pastor and religious teacher and the authorized religious expounder, through the press, may teach the principles involved, and the people are to find out how to vote by a careful consideration of those principles in relation to facts; and it is there that there is ample room for division.

THE YELLOW FEVER.

Latest reports from Jacksonville, Fla., are distressing; the yellow plague is increasing in its ravages, and tales of woe and suffering are reported from the hospital camp for the sick. A dispatch of Sept. 18 says:

We have had a bright, sunshiny, but a delusive day, in which the insidious pestilence has seemed to do its worst. It has been the most terrible in our history. The record of new cases is 156 for twenty-four hours ended at 6 o'clock. This includes some forty-five cases reported by the medical bureau just after the official report closed. The death-roll is twenty. * * * Three of these should have been added to yesterday's report, making to-day's deaths proper, 17. Total cases to date, 1,203. Total deaths, 153.

Some cases have been reported at other and distant towns, but the latest papers are silent about these. Boards of Health are carefully guarding against its spread to other places by rigid restrictions upon the transportation of passengers and baggage.

S. S. LESSONS.

Up to date we have not received as many replies, as we expected, to our request for immediate information from our readers as to their wishes about continuing or discontinuing the S. S. Lessons in our paper. We think more than five to one have favored discontinuing, and for reasons named in our notice two weeks ago. We give this week the S. S. Lesson, which came too late for our last issue, hoping it will yet reach our readers in time. After this the S. S. Lessons will be discontinued for a while at least. We think very few of our readers will long have any regrets on account of discontinuing them. Let's wait and see.

YEARS OF DISCRETION.

Rev. Dr. R. Abbey contributed to the last number of the Texas Christian Advocate a long and forceful article on Training Children. From his article we now quote one paragraph:

As to the "years of discretion," they are the years of human life. The "line of accountability" is the line separating human from brute life. No sane person is unaccountable or non-accountable for his moral conduct. No child is so young that he does not readily and in fact recognize and acknowledge his subjection to law, and readily distinguish between obedience and disobedience. Ask any mother of merely moderate discernment. A sense of subjection to law is innate, as natural as it is to breathe. Show me a bad child and I will show you a worse mother; or at least a weak, uninstructed and incompetent mother. God gave her a good child, and she suffered it to grow a whole month, may be a year, or more, without a firm, steady discipline, and when the devil has been suffered, knowingly and wilfully, to control and regulate the morals of the nursery for five or ten years, she wonders that her children are disobedient! Poor woman! And then, seeing her failure, cries: "Oh, what could I do to instill Christianity into minds so young?" You could have done it all—all—very easy, if you had begun in earnest at the very first. Christianity in all its saving fullness, as adapted to childhood, is explained in the clearest terms: "Obey your parents." You had the fullest opportunity to do that, but you treated it lightly and gave way to the devil to teach the opposite. Obedience in childhood is to the child full, complete Christianity, just exactly as obedience in adult manhood is full, complete Christianity. Full, complete, unanswerable obedience is all the religion that is required of a human person from the swaddling cloth to the winding sheet. Nothing is the matter with the world but disobedience. You stood by with your eyes open and saw your child led away into disobedience, and you did

delegated authority and divinely enjoined duty to prevent it. Guilty woman! Your life is a failure! Its outcome is largely in the multifarious wickedness out yonder. Ask the wronged neighbor, the dissatisfied household, the policeman, the magistrate, the judge, the turnkey and the rest; they will explain all.

To parents and their sons we seriously commend the following timely remarks from the Christian Advocate on patronizing commercial schools:

They increase daily, and multitudes flock to them. Our young men are being forced by parents or coerced by circumstances or misled by covetousness to neglect thorough mental culture in order to make money. Many of them are following in the way their fathers trod—a way in which true living was lost in getting a living. They value most what is called "practical education," not appreciating the obvious truth that the most practical education is not that which brings most quickly monetary returns, but that which makes most surely the strongest man. They fail to see that they are not ready to learn business nor to enter business until they have devoted themselves to the culture of their minds and hearts to the fullest extent possible to them.

That commercial schools are useful we do not deny, but they are misused when substituted for schools wherein a young man receives thorough mental training. They are to be used, as other professional schools, for imparting technical training to a young man previously prepared by intellectual culture for the work of life into which they designed to introduce him. If our young men misuse schools wherein specialties are taught, by hastening through them into money-making, they will dwarf themselves and impart to our civilization a money-loving spirit which will be hurtful in the extreme. Moreover they will acquire and propagate utterly false and unworthy notions of education.

The Wesleyan Christian Advocate has uttered strong words in condemnation of mob law, lynching. Assuming there have been four lynchings per week for six months in the United States, and that in lynchings there are, on an average, one hundred persons either actively participating in or criminally cognizant of the lynching, it says we are developing murderers at the rate of four hundred per week. Further:

"The evil multiplies its fruit. One lynching in a county in which one hundred men take part makes one hundred men secure against punishment for a capital offense. If one of these hundred commits a murder on his own hook, he can easily get one of the remaining ninety-nine on the jury that tries him. That juryman will hang the other eleven until they are exhausted before he will permit a verdict of 'guilty' against his old comrade in crime. If for no other reason, he will save him from conviction lest he 'squeal' touching the lynching business before he goes to the gallows. So you have a hundred men in the county which the law cannot touch, no matter what their crimes. It is not too harsh a judgment to say that most of the bad crimes committed in a county are likely to be perpetrated by some of the men who engaged in lynching. We are fully aware of the gravity of what we have written, but we are in earnest. If this lynching business is not stopped soon, we shall have an unsafe country to live in."

The Missouri Conference held its seventy-second session in the town of Gallatin. Bishop Hendrix presiding. At roll call 88 out of 113 preachers and 22 out of 36 laymen answered.

"The statistics show local preachers, 147; a decrease of 7; members, 34,181, gain of 259. 1,559 adults and 461 infants baptized; a decrease in adult baptisms of 796; of infant baptisms, 59. Number of churches, 379 1/2; an increase of 15; parsonages, 80. Money expended on churches and parsonages, \$47,925.41; increase of \$14,167.50. Number of Sunday schools, 321; a gain of 14; scholars, 20,273; gain of 681. The Sunday schools have paid this year for missions, \$1,016.75; literature, \$5,484.24; for other objects, \$317.20. Amount collected on Conference Fund, \$3,968.11."

Forty-seven million gallons is the estimated amount of whisky in bond in Kentucky at the present time. Almost all the distilleries in the State have been closed by the whisky trust in order to maintain the price of

PERSONAL NOTES.

Rev. Sidney H. Babcock informs us of the return of his family from Georgia, in good health and fine spirits.

Maj. J. L. Palmer of this city gave us a short call Tuesday. He was very feeble from long sickness during the Summer.

We had Tuesday a pleasant call from Rev. O. P. Noble and Master Calvin Cotham of Monticello, the latter enroute to Central Collegiate Institute.

Rev. V. V. Harlan gave us a short call Tuesday, returning from Mt. Pleasant Camp-meeting, which gave him \$100 for Central Collegiate Institute.

Rev. A. D. Jenkins of Benton gave us a short call Monday morning, looking as cheerful as a Spring morning—far better than bachelors usually appear.

Our state gains two transfers from the Missouri Conference; Rev. W. B. Johnson going to the Arkansas and Rev. Julien C. Brown returning to the White River Conference.

In a private letter from Prof. W. A. Garner, he says the latest news from Rev. J. J. Jenkins is quite discouraging; that he has relapsed several days ago and is quite low. We hope for better news.

Though extremely feeble, Rev. W. J. Stone of Emmet Ct., writes he is doing regular work and improving still. Bros. Avery, Evans, Hawley, Hearn, Riggins and Traylor have rendered him valuable ministerial help.

Prof. Alfred Noon, President of Little Rock University, returned last week from an extended visit in the East. See his announcement in this issue. He is a scholarly Christian gentleman and will look well to the interests of pupils under his care.

We had Tuesday a friendly call from Bro. J. J. Crow of West Point. We felt truly sad to see his little son Frank almost blind from the effects of sore eyes. Bro. S. feared one eye is lost already. He came to see Dr. Muirell, the oculist, but as he was absent he sent his son to Dr. Edwards at Union City, Tenn.

Among recent visitors to Nashville was the Hon. J. T. Henderson, of Auvergne, Ark., a lively, liberal, earnest Methodist, with a good pedigree, and worth a whole acre of tithes. He belongs to a class of laymen who, in co-operation with the ministry, are pushing Arkansas Methodism to the front. Christian Advocate.

We acknowledge the receipt of an invitation from the pastor, Rev. Dr. W. B. Palmore to attend the re-opening (after an expenditure of \$5,000 in renovating) of the First M. E. Church, South, Independence, Mo., Sunday at 11 a. m., Sept. 30. Rev. Dr. John Mathews of St. Louis will preach. Bro. Palmore just hear for two, and send us Dr. M's sermon.

SPECIAL NOTES.

Quitman College has over one hundred students enrolled.

Central Collegiate Institute is receiving new students daily.

Rev. J. W. Sweden of Clinton Ct., sends another list of new subscribers.

As soon as our New Hymn Book is announced, we will give notice of the fact.

Rev. T. A. Graham, P. C. of Mt. Vernon Ct., continues active work for our paper.

The Public schools of this city were opened last Monday, and already have a large enrollment.

Bro. W. W. Hargrove, Oden, Montgomery co., sends us nine new subscribers. Many thanks, Bro. H.

Brother, the Lord has blessed your charge. Let our readers have a report of it; your members expect it.

Rev. John R. Sanders furnishes a report of the Centre Point Camp-meeting—a glorious revival and 86 conversions.

Rev. B. W. Aston of Ozark Ct., continues good work for our paper. He believes in circulating our church literature.

Rev. Jas. A. Anderson, pastor of our First Church, Fort Smith, sends us eight new subscribers and hopes to send more.

Rev. R. D. C. Dodd of Ransom, Ark., sends us ten new subscribers. Wish 99 others of our active local preachers would do likewise.

Bro. H. A. Smith, West Point, sends 4 more new subscribers. Up to date he is ahead of any other layman in work for our paper.

Rev. E. M. Baker, P. C. of Searcy Ct., and Rev. T. G. Galloway, of Ham-burgh Ct., sent us lists of new subscribers since our last issue.

Rev. F. M. Moore, P. C. of Magazine Ct., is holding his seventh protracted meeting. He sends \$2 cash and promises more to follow.

Bro. T. F. Warren, Golden Lake, sends us seven new subscribers and promises more. Many laymen and local preachers are now doing good service for our paper.

Rev. Sidney H. Babcock will furnish our readers a series of articles on Methodist Doctrine, Government and Usage. Methodism is the subject of his introductory article in this issue.

Rev. J. W. Deshazo, P. C., of Hackett City, Mo., is very happy and writes "salvation's wave is bursting on my circuit." He has done great service for our paper and continues at it.

Rev. J. A. Brown of the Kentucky Valley C't, W. R. Conf., reports glorious revivals all over his charge, 50 accessions to our Church, and wants to join in the chorus with Bro. Jernigan.

We have heard from some of the young ladies (among them our eldest daughter) who went from this State to the Nashville (Tenn.) College for Young Ladies, and they were delighted with their teachers and the accommodations.

Rev. J. L. Massey, pastor of our Central Church, Fort Smith, sends us a list of 16 new subscribers and says: "The blessings of God still attend Central Church. Four bright little girls were received yesterday (Sept. 9th) on profession of faith."

At the solicitation of many of his friends, Messrs. Davies & Rayburn have made and placed in our office for sale a very fine cabinet photograph of Rev. Dr. Andrew Hunter. We will send this photograph by mail, carefully wrapped, for 50 cts.

We have had so many applications for the cabinet photograph of Rev. Dr. Winfield, that we decided to have another hundred made, to be given to our subscribers, who send us \$1.50 cash for new or renewing subscription before Oct. 15. Don't wait till this date passes and then apply. Order promptly to secure it.

For the second time mail matter intended for our office has been put into the wrong box, and carelessly held for several days. Last Thursday morning early we mailed from Beebe "copy" enough for four columns, but it did not reach our office till Monday. This caused confusion, and made it necessary Saturday P. M. to clip some selections for use in our absence.

We left Beebe early Monday morning. Our meeting there was still growing in interest, good congregations at (two) daily services and very large ones every night. Fifty or more persons were publicly expressing their desire to become Christians, twenty or more had professed conversion, and the Church happily enjoying a glorious revival. Rev. E. C. Castleberry of Argentina spent last week with us, preaching with power, and he has returned to help most of this week. Revs. J. M. Mackintosh and W. A. Pendergrass were expected to assist till Wednesday night or longer this week. More about this meeting next week. We return to it Wednesday p. m.

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 Riggan and Why I do not immerse by Pickett.

SPECIAL FOR THE LADIES

"Preacher's Wife" is the title of a charming book of 350 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. each, 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.

Death of Bro. H. J. Stanley.

DEAR BRO. BENNETT:—That noble layman and faithful servant of God, Bro. H. J. Stanley, died yesterday at 5 o'clock, p. m. A prince in our Israel has fallen. An obituary will be furnished later by some competent hand.

J. A. SAGE.

Barkatz, Ark., Sept. 14.

The greater the racial, the larger the space which he commands in the daily press. That ruffian who dies in the street at the hand of a fellow-ruffian, as his dark and bloody deeds recounted by the column, while the man who has simply been a public benefactor is dismissed with a few lines.—N. C. Observer.

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NORTH MISSISSIPPI CORRESPONDENCE.

MR. EDITOR—I read THE ARKANSAS METHODIST with much relish. Its racy editorials, varied correspondence and general Church intelligence make a weekly feast of refined and wholesome reading matter. With the help of the brethren you are making a valuable paper. I would emphasize the first clause of this sentence; for in order to have a good paper the brethren, and sisters too, must help—help the editor by furnishing items of interesting news, help the publishers by furnishing new and renewed subscriptions with the cash or its equivalent, and withal help with their prayers for the Divine blessing upon the enterprise.

The forthcoming articles on "Religion in the Army," "Early Methodist History," "Methodist Doctrine, Government," etc., will evidently add much to your already very worthy paper. Surely every Methodist in Arkansas, with many others, will embark on the Trial Trip. The promised fare is certainly appetizing to all lovers of pure religious literature, and the rates are so low as to put it within the reach of the poorest. There is an opportunity for "the strong to help the weak," for at least three months, in procuring first-class reading matter. Brethren, help by giving notice of the proposition and inducing the people to avail themselves of it.

We of the North Mississippi Conference possess the connective spirit of Methodism, and consequently are interested in every work of the Church everywhere to spread Scriptural holiness over the land; but we feel a special interest in the work "just across the river," because so many of us are personally engaged in it. Our Boswell, Boyles, Mathews, Peebles, Stone and Fizer link us to Arkansas Methodism with affectionate concern. We are ever glad to hear of their success, and never expect to hear otherwise than that they are "making full proof of their ministry." Though these brethren, and others, are transferred from us bodily, yet we cherish their memory and "esteem them very highly in love for their work's sake." We "on this side the river" join you all on that side as true yoke fellows in one common Gospel cause, to counsel, work and pray for the conversion of sinners, the promotion of Christian education and the advancement of temperance and prohibition.

Now, Bro. Bennett, with these random expressions I will round to for the present. There are other things that I expected to say, but must forbear for the present, lest your patience should be exhausted with this first effusion of my pen for your consideration.

G. W. BACHMAN.

Kosciusko, Miss., Sept. 13, 1888.

THE TITHE LAW.

MR. EDITOR—Our ranks are swelling. In THE METHODIST of August 25th is the soul stirring article of Rev. Jno. W. Boswell, and his account of the discussion of the Tithe law at the District Conference at Melbourne. And then in THE METHODIST of September 1st, the position of Bishop Key on this subject. Please let me give it again: "Bishop Key gave it as his belief that the great head of the church still claims the tithes, and that nothing less should satisfy an enlightened Christian conscience. No man, said the Bishop, ever gives to the Lord until he goes beyond the tenth of his income. 'The tithes are mine, saith the Lord,' and the man that stops short of that is not giving to the Lord, but is withholding his dues, and is doing that in the face of light and truth." And Bro. Boswell's reference to Bro. Tunstall. He said he had consecrated his all to God, he made it his religious duty to give the Lord a tenth of all he made, and testified that in so doing the Lord had blessed his soul, and prospered him in his business. This brother is favorably known in the ranks of Arkansas Methodism. Then comes Bro. Thornburgh, who is not only known at home but throughout Southern Methodism. He says, "I studied the law of the Old Testament to see whether or not, it was abrogated by anything in the New Testament. I came to the conclusion, that no where is it indicated, that God expects Christians to honor Him with their substance less than He required of the Jews. I concluded I could not honor God, nor do my duty with less than one tenth part of his cause."

"I studied the Tithe Law of the Old Testament to see whether or not, it was abrogated by anything in the New Testament. Now can the reader say, I have done as much? have I with my concordance and reference Bible prayerfully, and earnestly studied this subject? I learn by reading Matt. 23: 23, that

paying tithes is a weighty matter of the Law; now turn and read for yourself. See if you don't see something you never saw before, and 1 Cor. 9: 14. Now, Christ says in Matt. 23: 23, "Ye ought to pay tithes, but while ye did that not to leave judgment, mercy and faith, these ye ought to have done and not to have left undone." In 1 Cor. 9: 13, the Apostle says "Do ye not know that they which minister about holy things, live of the thing of the temple and they which wait at the altar are partakers of the things of the altar?" Even so hath the Lord ordained that they which preach the Gospel, should live of the Gospel."

Then Christ did not abrogate the law, but left it just as he found it. Paul declares it still to be in force. Rev. S. W. Cope, author Endowment of the Ministry, understands it to be in force to-day; so does Mr. Hudson, of the Methodist Armor. Chapter 13; Dr. Kelley, Mr. Arthur, Bishop Key, Bros. Thornburgh and Tunstall and a host of others, I infer Bro. Boswell also. "Ye are cursed with a curse; for ye have robbed me, even this whole nation," Mal. 3: 9.

Bro. Bennett has offered us room; brethren, speak out. Who next? Let's write up this subject, and double the circulation of our paper.

Yours in earnest,

ISAAC A. VERNON.

Bethel, Ark.

THE BIBLE ITS OWN WITNESS.

The Christian at Work gives an interesting illustration of the truth that the Bible is its own best witness, and its own best defense, and that it would be secure against attack if men would but study and practice its teachings:

The Bible itself is its own best defender—provided you can get people to study it and attempt a practical trial of its heaven-born precepts. A thrilling illustration of this was afforded to Dr. Henry Martyn Scudder when he was laboring as a missionary in India. He found on one of his tours within the heart of heathenism a considerable society of believers who were Christians without knowing it, and who had been born again under the regenerative touch of the divine Spirit without any conscious knowledge of the personality and peculiar agency of the Spirit. This remarkable and unique society had been self-evolved, or, rather, let us say, created by God himself in the following way: A stray leaflet containing a portion of the Bible—the Ten Commandments, and some other texts had fallen by accident—here again we must correct ourselves and say, by providential direction, though to man it seemed by accident—into the hands of a Brahmin. His eye was arrested a moment, then his soul became interested. "How strange, how noble, how pure and exalted," he said to himself, "are these words! They must have come out from God. Surely they are the voice of God. It would be a grand thing to put such precepts into practice. If men could only be induced to regulate their thoughts and conduct by them, how honest, true, kind, benevolent; in short, what new and happy beings they would become!" And the more his mind ran on in this vein, the more he determined to organize a little society around these stray words of the living God. With this purpose in view, he showed them to others. They were startled into admiration and hope. They all joined hands and agreed to begin a new life according to what they had faith to accept as a kind of mysterious call from Heaven. When Dr. Scudder came a year or so later and preached the gospel in the streets of the town where these disciples lived, they were overjoyed as they were amazed to discover in him and his message a representative of the new and higher God whom they had already found. Gathering around him, they hailed him as their teacher, evidently sent from above, to lead them in their experiences, and were ready to receive baptism in the name of the Lord Jesus Christ, whom they had already been worshipping under another name. Like the Athenians with their altar inscribed to the "Unknown God," they now heard Dr. Scudder saying, as Paul did to the Athenians, "Whom ye ignorantly worship, him declare I unto you."

CURRENT OPINION.

Where, in all Christendom, can there be found the equal of the religious newspaper! Considering the quality and quantity of its contents, it is simply without a rival in the Christian world, both as a factor for good and in countering evil. The Church which disseminates the weekly Christian paper in the homes of the people, will be the Church of the future and deserves to be. Let our Churches and people look well to this fact.—Central Methodist.

The wise old pioneers preached, came down from the pulpit and opened their saddle-bags and sold Methodist books. They builded and buttressed, how firm the primitive Church! We must come to that. There is a movement among the men of affairs and forethought. Mr. Spurgeon has eighty colporteurs. The Baptists are taking our crown. Their theological students spend their vacation in colportering. The man ashamed to sell the "Sermons of Wesley" ought never to hold a place in the ranks of that apostle whose power was as powerful as his pulpit.—Rich Christian Advocate.

ROYAL BAKING POWDER Absolutely Pure.

This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight alum or phosphate powders. SOLD ONLY IN CANS. ROYAL BAKING POWDER CO., 106 Wall St., New York.

"London is a desolation beyond that of any city in the Christian world. Four millions of human beings, of whom 2,000,000 have never set their foot in any place of Christian worship; and of these 2,000,000 God only knows how few have been baptized, how few have been born again of water and the Holy Ghost. London is a wilderness. It is like Rome of old—a pool into which all the nations of the world streamed together and all the sins of all the nations of the world were continually flowing. Such is London at this day."—Cardinal Manning.

The liquor dealers make a delightfully specious argument when they say that by the license restrictions millions of capital invested in their business will be driven out of this city. This loss they think will seriously affect various trades, and they can see nothing but commercial ruin ahead. But is all this as bad as they paint it? To an impartial observer it would seem that the less money spent for rum, the more would be spent for food, clothing and comforts for the home. The money will not be cast into the sea, and even if every liquor dealer in the city carried his money away, Philadelphia could stand the shock, and come up smiling.—Philadelphia North American.

The question of breaking up evil by taxing evil doers is one that a moral man can easily determine. The government of the United States taxes whisky to get revenue, and some philanthropists still hope to crush out the traffic by this means. It is strange that good men do not see that the government has become a large stockholder in every stillhouse in the land, and shares in the profits of every saloon. So are cities and towns partners in the low dives of vice and shame which occasionally supply fun for reporters and lawyers when a trifling fine is imposed upon drunkards, gamblers and debauchees in the city courts.—Holston Methodist.

Of recent events in the temperance world, perhaps the most important is the decision of Justice Harlan, of the United States Supreme Court, against the captain of an Ohio river steamboat who was arrested for having sold liquor in Pennsylvania without a license from that State. The captain claimed that he was engaged in interstate commerce, and therefore was responsible only to the Federal Government, but Justice Harlan very sensibly held that the selling of liquors in Pennsylvania was no part of the interstate commerce for which steamboats are licensed by the General Government.—Southern Evangelist.

There are many institutions whose influence, if not distinctively antagonistic to religion, is at least negative. If the spiritual life and faith of the young men be not assailed, there is nothing done for their culture. It is not enough that poison be not administered; good food should be provided. It is not enough that young men be not taught infidelity; they should be encouraged and trained in genuine Christian faith and life. A father said to us a few days ago in reference to his son, who has a wide reputation as a scientific man: "He was apparently a religious boy, and I had hope that he would be a really Christian man, but from the time I sent him to University he has been apparently lost to religious interest. He has learned science, but has lost faith. It was a great mistake." Another father said to me a week or two ago, in reference to another university: "I am afraid of it. My son is there, and is a member of the church; but the tide of thought is all away from Christ. Religion is not opposed, but is ignored. There is nothing there to make Christians out of our boys." Let us bear this in mind in selecting colleges for our boys. Though they gain the whole world of knowledge, the price is too great if they lose their souls.—Herald and Presbyter.

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Chamberlain's Colic, Cholera and Diarrhoea Remedy is the most successful preparation ever produced for Summer Complaint, Cholera Morbus, Dysentery, Diarrhoea, Bloody Flux and Chronic Diarrhoea and thousands of persons will testify 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 Diarrhoea that had resisted all other treatment and baffled the skill of good Physicians have been permanently cured by it.

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

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.

NOTICE.

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

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.

Loung 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. 2t.

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Has been tested and found to be all they represent themselves, it is the best kind of advertising. Please read these letters, they are only a few among 50,000 on file in the office of J. d. Larkin & Co., Buffalo, N. Y., who send a GREAT BARGAIN BOX of Soap and nearly 100 presents on trial for 30 days, paying all charges of delivering, and if you are not satisfied, taking away free of all bother and expense to party ordering. One cent will pay for a postal card on which to secure this unusual bargain.

Chillicothe, Mo., June 18, 1888. J. D. Larkin & Co.: Dear Sirs:—The case of Sweet Home Soap arrived in good shape. Am highly pleased with it. The extras exceeded our expectations. I enclose check for the case of Soap and will say you have done all you agreed and more too. I will speak a word for it to all my friends. Respectfully, Mrs. ROBT B. WILLIAMS.

Jones Mills, Westmoreland Co., Pa. J. D. Larkin & Co.: June 19, 1888. Dear Sirs:—Inclosed you will find six dollars for the case of Sweet Home Soap which I received the 29th of May. Every person agrees that it is cheap; for my part I will use no other if I can get the Sweet Home Soap. Very respectfully yours, F. K. BAKER.

This opportunity is a golden one. Don't delay or lose it altogether.

Extraordinary but nevertheless true. We refer to the announcement of B. F. Johnson & Co., of Richmond, Va., in which they propose to show working and energetic men how to make from \$75 to \$250 a month above expenses.

Physicians are justified in denouncing proprietary medicines which claim to cure everything. A medicine, for instance, that will cure rheumatism in one person, will not necessarily cure it in another, for the condition causing it may be different; but Malaria is always Malaria, and Shallenberger's Antidote will destroy it in the system in every case. If you are suffering from Malaria you will know it, and this medicine will certainly cure you. Sold by Druggists.

Knott's New Restaurant.

Restaurant No. 219 West Markham street, under Capital theatre. Strictly first-class. Everything new, fresh and at reasonable prices. Oysters served in any style. Neatly furnished rooms pleasantly located.

N. C. V. L.

See card of NASHVILLE (TENNESSEE) COLLEGE FOR YOUNG LADIES offering places for 25 pupils at favorable rates for early applicants. Write for terms to Rev. Geo. W. F. Price, D. D., President.

WANTED.

All persons reading this notice to call at the "Only" Hall's for what "Barbering" they want done. Our clear eastern water baths for ladies and children, as well as for gentlemen, can not be excelled. It is the "Only" place in the city accommodating 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 taught but courtesy, cleanliness, &c. practiced by our large staff of artists. Hall, proprietor in Capital Hotel.

Bradfield's Female Regulator Will give a blooming color, an elastic step and a cheerful spirit to the woman of sallow complexion, heavy dragging motion and melancholy disposition.

Treatise on "Health and Happiness of woman" mailed free. BRADFIELD REGULATOR Co. Atlanta, Ga.

Just what the people want. I have used Chamberlain's Colic, Cholera and Diarrhoea 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. AUB, Post Master, Leon Springs, Bexar Co., Texas. Sold by all druggists.

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

In all the world there is but one sure cure for the OPIUM Habit. The Dr. J. L. Stephens Remedy never fails, and no other treatment ever cures. We have cured more than 10,000 cases. No other treatment ever cured one case. NO PAY TILL CURED. Send this, and write to the J. L. Stephens Co., Lebanon, Ohio.

N. C. Y. L. More Room! New Building!

The completion of our new house will open choice rooms for 25 boarding pupils. Early applicants will secure favorable rates. Present enrollment, 218 pupils. REV. GEO. W. F. PRICE, D. D., President Nashville College for Young Ladies, Nashville, Tenn.

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ANNOUNCEMENT.

The seventh year of the schools of Little Rock University commences on Wednesday, September 26, 1888, with full Boards of Instruction, and continues until June 6, 1889. Address REV. ALFRED NOON, A. M., President.

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ADAMS & BOYLE,

We respectfully invite the attention of our readers who have any business in their line, to consult the above firm if they wish to insure their property. These gentlemen, by their well-known integrity and business capacity have established themselves in the confidence of our citizens and have secured a large patronage. It is useless at this late day to argue the importance of insurance. That is granted and accepted by the best business men. Indeed it is a necessity except for those who are able to carry their own loss in the event of a fire, and it is regarded as safer and far better by them, generally, to let others carry it for them, so they insure. We take great pleasure in commending these gentlemen to our many readers. They are

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ARKANSAS METHODIST.

SATURDAY, SEPT. 22, 1888.

SUNDAY SCHOOL LESSON.

BY REV. JNO. W. BOSWELL.

Third Quarter, Lesson XIII, Sept. 23, 1888.

SUBJECT.—Death and Burial of Moses.
Lev. xxi. 1-12.

HOME READINGS.

Mon. Death and Burial of Moses. Deu. xxxiv. 1-12.

T. The Song of Moses. Deu. xxxii. 1-43
W. Blessing of Moses. Deu. xxxiii. 1-29
T. Last Days of Moses. Deu. xxxiv. 1-12
F. The Beatitude of Life. Mat. x. 1-17
S. Paul's Solemn Charge. II Tim. iv. 1-22
S. The Death of Joshua. Josh. xxiv. 26-32

Golden Text: "The path of the just is as the shining light, that shineth more and more unto the perfect day."—Prov. iv. 18.

Topical Outline: i. The vision of Moses, verses 1-4. ii. The death of Moses, verses 5-8. iii. The memorial of Moses, verses 9-12.

Time: Moses died early in the 12th month of the 40th year after the Israelites left Egypt. The period corresponds in our calendar to the latter part of February, B. C. 1451.

Place: Moses died on Mt. Pisgah, the highest point of Nebo, the chief of the Mountains of Moab. "It is north-east of the head of the Dead Sea, where it receives the river Jordan."—Peloubet.

INTRODUCTION.

Where were the Israelites at the date of our last lesson? They were at Kadesh Barnea, in the wilderness of Zin, close to the Southern border of Palestine. The people remained at this place a long time. See last lesson.

For what were they then making preparations? To take up their march into the promised land.

What route into Canaan did they decide to take? To go around the southern end of the Dead Sea, up its eastern shores and enter the land near Jericho, its richest and least defensible portion.

Was there a shorter route? There was. It was directly north from where they were encamped.

Why did they not take the shorter way? This was their first intention, but the Edomites who held the country would not grant them permission, so Moses turned southward.

Where did Aaron die? He died on the route at Mount Hor, at the age of about 122 years or more.

Where did the fiery serpents trouble the Israelites? It was on this southern journey, and because the people murmured again against God. These serpents bit many and destroyed their lives.

Where were the Israelites encamped at the date of the present lesson? "In the plains of Moab, east of the Jordan opposite to Jericho, overlooking the promised land. From this place Moses ascended the mountains of Nebo to die."—Peloubet.

I. THE VISION OF MOSES. Verses 1-4. What vision did God give Moses on Pisgah? A vision of the promised land—i. e., the land that was promised to Abraham and to his posterity, and which these people were to obtain as an inheritance from God. Moses was not allowed to enter the land, but before his death was permitted to see it.

Why was Moses not allowed to enter Canaan? Because he had disobeyed God at the water of Meribah, in smiting the rock with his rod, instead of speaking to it, as God told him.

How much of the land did Moses see? Verses 1, 2 and 3 answer the question. The limits named embrace a vast stretch of country, and Moses was permitted from his lofty place to see more than perhaps human eyes had ever seen before; and yet, it appears that no miracle was necessary. The atmosphere is so dry and transparent that the natural eye can see marvellously long distances. It is true Moses was old, but "his eye was not dim, nor was his natural force abated." And this privilege of seeing the land from such an altitude, in a great measure compensated him for being denied to enter Canaan.

To who had the land of Canaan first been promised? To Abraham, to Isaac and to Jacob. See verse 4.

How long had the Israelites been on their way to Canaan? About forty years. But they were wandering in the wilderness nearly the whole of the time. They could have taken possession within a year after leaving Egypt, had they not murmured and sinned against God.

II. THE DEATH OF MOSES. Verses 5-8.

Where was Moses born? In Egypt. Where was he educated. He became the adopted son of Pharaoh's daughter, was brought up in the King's household and educated by his foster-mother in all the learning and arts of the Egyptians.

Where did Moses spend the first forty years of his life? His life was divided into three equal parts of 40 years each. The first forty was spent in the court of Egypt. This was an important period of his life, and doubtless had much to do in the success of his after days. God's hand was on him for good.

Where and how did he spend the second forty years? In the wilderness of Sinai as a refugee. He had to leave Egypt because he killed an Egyptian who was mistreating one of his countrymen—an Israelite. He hired himself out, and spent his time as a shepherd. It was at the latter part of this period that he was called of God—from the burning bush—to go and deliver his people.

How did he spend the last forty years? As the leader of Israel from Egypt into Canaan, during which time he built the tabernacle, organized the Jewish nation, and gave the people God's laws—civil and religious. He is known as the Lawgiver of Israel.

Where did his sister Miriam die? At Kadesh in the desert of Zin, and "there she was buried." Num. xx. 1.

Where did Moses die? "In the land of Moab," on the top of Pisgah. See verses 1st and 5th.

Where is the mountain on which he died? It is northeast of the head of the Dead Sea, where it receives the Jordan. Peloubet.

What was done with the body of Moses? God buried it, but where no body knows. His grave was never found.

What does Jude say about it? He says that "Michael the archangel contending with the Devil disputed about the body of Moses." (Jude 9)

Did Moses die of old age? He did not, and though 120 years old, "his eye was not dim, nor his natural force abated."

How long did the Israelites mourn for Moses? Thirty days. Seven days was the usual period, but for very distinguished persons the period was extended to thirty days. The people had cause to weep and mourn.

III. THE MEMORIAL OF MOSES. Verses 9-12. The part of the history evidently was not written by Moses, but it is a continuation of the history by another hand, probably Joshua, who was the successor of Moses.

What is said about Joshua? That he was the son of Nun, and "full of the spirit of wisdom." Moses set him apart as his successor, and the people hearkened unto him and followed him.

What is said of Moses as a prophet? He had no equal—"There arose not a prophet since in Israel like unto Moses, whom the Lord knew, face to face."

How did God honor him in Egypt? By giving him power to show "signs" and perform "wonders" in the sight of Pharaoh and his servants, and in the sight of all the people.

How was he honored in the presence of Israel? By the "mighty hand," and "the terrors he showed." The history of his life for the last forty years, was full of evidence on this point.

What respect was Moses a great prophet? See Deu. xviii. 15, 16.

In what respect was Moses a great lawgiver? In preparing and enacting and executing such laws as tended to the well being, happiness, and security of the people. All good governments today have for their basic principles the code of Moses.

In what respect was he a great general? He was shrewd and brave. He knew how to dispose and handle his own forces, and how to deal with enemies.

What were the chief qualities of his character? Intelligence, strong convictions, fidelity to trust, and indomitable perseverance and courage. Above all he was meek. The man Moses was meek above all men!

REFLECTIONS.

1. The purpose of God with regard to Israel was unfinished when Moses died, but without intermission, save for the brief space of thirty days during which the people mourned, the plan was carried out. Joshua assumed command, and went forward, and established the people in their new and glorious home. No greater man ever lived than Moses—no man was ever entrusted with a greater work, but God was not dependent on him. No one man is essential to the success of God's purposes. He

buries his workmen but carries on his work.

2. Moses never complained at any time against God. He did not protest against it, e. g., though God told him to go to the mountain and die there. He had been faithful all his life, and his work being ended, he was ready to go. It is thus with all good men who, like Moses, serve their generation according to the will of God.

3. Before Moses died, God graciously gave him a grand and inspiring view of the land which he had been trying for forty years to reach. He died in sight and on the borders of the earthly Canaan and went to his heavenly inheritance just across the Jordan of death. God gives often, perhaps always, bright visions of the heavenly home to the good in the dying hour, and thus they pass away happy in the full assurance of eternal life.

QUARTERLY MEETINGS.

NEWPORT DIST.—FOURTH ROUND.

Geo. M. Hill, P. E.
Portia circuit. do 22-23
Walnut Hill circuit. do 22-23
Powhatan circuit. do 22-23
Warm Springs mission. do 22-23
Oil Trough circuit. do 22-23
Tuckerman circuit. do 22-23
Salem circuit. do 22-23
Siloam circuit. do 22-23
Conference 10, at 2 p. m.
Pocahontas circuit. do 22-23
Conference 12, at 9 a. m.
Smithville circuit. do 22-23
Conference 17, at 8:30 a. m.
Calumet circuit. do 22-23
Conference 19, at 9 a. m.
Shiloh circuit. do 22-23
Conference 24, at 8:30 a. m.
Lorado circuit. do 22-23
Conf. 26, at 9 a. m.
Walnut Ridge circuit. do 22-23

JONESBORO DIST.—FOURTH ROUND.

M. M. Smith, P. E.
Paragould circuit. do 22-23
Jonesboro station. do 22-23
Jonestown circuit. do 22-23
Paragould circuit. do 22-23
Payson circuit. do 22-23
St. Francis mission. do 22-23
Marion circuit. do 22-23
Buffalo Island circuit. do 22-23
Harrisburg circuit. do 22-23
Vandalia station. do 22-23
Wynne circuit. do 22-23
Chickasaw circuit. do 22-23
Big Lake mission. do 22-23
Ocala circuit. do 22-23
Jonesboro circuit. do 22-23
Tyronza mission. do 22-23
Local Preachers and Boards of Trustees will please have their reports written out before the Conference meets. Recording Stewards are to have the Quarterly Conference Journal at the Q. C.

WASHINGTON DIST.—4TH ROUND.

J. H. Riggins, P. E.
Little River, Pleasant Ridge. do 22-23
Richmond, Rocky Comfort. do 22-23
Peytonville, Hick's S. H. do 22-23
Fulton, Spring Hill. do 22-23
Nashville, Belmont. do 22-23
Centre Point, Centre Point. do 22-23
Salem, Dallas. do 22-23
Dallas, Dallas. do 22-23
Cove, Cove. do 22-23
Chapel Hill. do 22-23
Pocahontas circuit. do 22-23
Emmet, W. H. Church. do 22-23
Lockesburg, Lockesburg. do 22-23
Missouri circuit. do 22-23
Washington. do 22-23
Hopedale. do 22-23

HELENA DIST.—FOURTH ROUND.

Frank Ritter, P. E.
Taylor's Creek circuit. do 22-23
Holly Grove circuit. do 22-23
Helena station. do 22-23
Brinkley and Clarendon. do 22-23
Brinkley mission. do 22-23
Spring Creek circuit. do 22-23
Forrest City circuit. do 22-23
Forrest City station. do 22-23
Cypress Ridge circuit. do 22-23
La Grange circuit. do 22-23
Wealthy circuit. do 22-23
Howell circuit. do 22-23

MONTICELLO DIST.—4TH ROUND.

H. D. McKinnon, P. E.
Warren at Warren. do 22-23
Lacy at Lacy. do 22-23
Holly Grove at Holly Grove. do 22-23
Lake Village. do 22-23
Arkansas City. do 22-23
Selma at Tyro. do 22-23
Bartholomew at Bethel. do 22-23
Palestine at Patsville. do 22-23
Hamburg circuit. do 22-23
Hamburg station. do 22-23
Monticello. do 22-23

MOIRILLTON DIST.—4th ROUND.

Geo. W. Hill, P. E.
Plummer. do 22-23
Copeland. do 22-23
Ottel. do 22-23
Clinton. do 22-23
Merritt. do 22-23
Perryville. do 22-23
Union Station. do 22-23
Bee Branch. do 22-23
Quintan. do 22-23
Mount Vernon. do 22-23

SEARCY DIST.—FOURTH ROUND.

J. M. Talkington, P. E.
Bradford Miss. at Pleasant Cove. do 22-23
Searcy station. do 22-23
Mineral Ct. at Frenchman Mtn. do 22-23
Beebe & W. Point Sta. at Beebe. do 22-23
Average Station. do 22-23
El Paso Ct. at Cypress Valley. do 22-23
Weldon Ct. at Tupelo. do 22-23
Union & Revels Sta. at Union. do 22-23
Augusta Station. do 22-23
Searcy Ct. at Jacksonville. do 22-23
Searcy Ct. at Gum Spring. do 22-23

HARRISON DIST.—FOURTH ROUND.

P. B. Summers, P. E.
Mountain Home circuit. do 22-23
Bellefonte circuit. do 22-23
Harrison circuit. do 22-23
Berryville circuit. do 22-23
Carrollton circuit. do 22-23
Elk River mission. do 22-23
Kings River. do 22-23
Bureka Springs station. do 22-23

DARDANELLE DIST.—4TH ROUND.

G. W. Boyls, P. E.
Marvinville at Macedonia. do 22-23
Walnut Tree at Walnut Tree. do 22-23
Danville at Spring Creek. do 22-23
Dardanelle station. do 22-23
Prairie View at Eliz. Hall. do 22-23
Gravelly Hill at Gravelly Hill. do 22-23
Dardanelle circuit at F. C. do 22-23

ONLY ONE.

In presenting Dr. Able's Tansanaw to the American people, we do so with the proud satisfaction of knowing that it is the best and only reliable, specific and malarial antidote known to the English speaking people. It is a sure and certain remedy for the poison from the system in 24 hours, as sunshine will dispel mists. And in calling your attention to Dr. Able's great Tansanaw we realize that we must give you a better remedy for the fever and all malarial diseases than you have had, to the effect of a place as a hidden it will take, and retain, in every case, in our mind and One trial only will prove to you that we have not misjudged the great value of this boon to still a deadly enemy.

Yours sincerely,
DR. ABLE MEDICINE CO.

LITTLE ROCK DIST. FOURTH ROUND.

Horace Jewell, P. E.
Lonoke station. do 22-23
Oes Arc. do 22-23
Carlisle. do 22-23
Hazen. do 22-23
1st Church. do 22-23
15 & Center. do 22-23
Galloway. do 22-23
Mannville. do 22-23
Wattensas. do 22-23
Austin. do 22-23
Liberty and P. G. do 22-23
Collegeville. do 22-23
Benton circuit. do 22-23
Benton station. do 22-23

BATESVILLE DIST.—FOURTH ROUND.

Henry T. Gregory, P. E.
Melbourne circuit. do 22-23
Jamestown circuit. do 22-23
Ash Flat circuit. do 22-23
Viola mission. do 22-23
Mammoth Springs mission. do 22-23
State Line mission. do 22-23
Newbury circuit. do 22-23
Salem circuit. do 22-23
Bethesda circuit. do 22-23
Mountain View circuit. do 22-23

CLARKSVILLE DIST.—4TH ROUND.

I. L. Larrow, P. E.
Clarksville station. do 22-23
Van Buren ct. at Browns chapel. do 22-23
Chester ct. at Chester. do 22-23
Parthenon miss. at Jasper. do 22-23
Ozark ct. at Fleaman's chapel. do 22-23
Lamar ct. at Beckenridge. do 22-23
Ozark mission. do 22-23
Payson ct. at Shiloh. do 22-23
Altus ct. do 22-23

ARKADELPHIA DIST.—4TH ROUND.

C. C. Godden, P. E.
Amity. do 22-23
Mt. Ida. do 22-23
Crystal Springs. do 22-23
Okolona. do 22-23
Tulip. do 22-23
Malvern circuit. do 22-23
Social Hill. do 22-23
Hot Springs mission. do 22-23
Malvern station. do 22-23
Princeton. do 22-23
Arkadelphia. do 22-23

CAMDEN DIST.—FOURTH ROUND.

J. J. Jenkins, P. E.
Atlanta ct. at Fredonia. do 22-23
El Dorado. do 22-23
Lapins. do 22-23
Fordyce. do 22-23
Hampton at Mt. Pleasant. do 22-23
Bearden. do 22-23
Camden ct. at Union. do 22-23
Onachita at Elmer. do 22-23
Buckner. do 22-23
Bright Star. do 22-23
Carolina. do 22-23
Stephens. do 22-23
Camden station. do 22-23

MOTHER'S FRIEND
FOR INFANTS AND CHILDREN
DANIELS & THE LANCET
"DANGER TO LIFE"
"A UNIFORM PERFECTLY
SAFE AND SURE REMEDY"
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W. D. MOONEY, Sec'y,
Culleoka, Tenn.

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April 24, 87.

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The Largest Establishment of its kind in the Southern States. Depth of Warehouse, 32 feet. Second street front, 115 feet. Flooring surface, 2 acres.

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Is conducted upon the assessment or co-operate plan, and issues single policies to male or female applicants, and companion policies to husband and wife, or any persons having a legal interest in each other. At the death of the holder of a companion policy, the whole amount due on both policies is paid to the survivor. Agents wanted. Address, Geo. W. St. CLAIR, Sec'y. J. L. PALMER, Pres't. (SOM.P. LANGLEY, Pres't. Geo. W. St. CLAIR, Sec'y. J. L. PALMER, Pres't.)

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Consignments of Butter, Eggs, Ck and all kinds of Country Produce Solicited.
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Opposite Union Depot, at west end of street railway, Little Rock, Ark.

These specimens came from lands along the line of this railway—a central country, having Towns, Churches, Societies, United States Mails, Telegraph good people; with a mild climate, rich soils, many crops, good water, rail, fish and game, fine timber, rich mines, choice fruits, on high lands, low lands, near water-powers, railroads and good markets. Wheat, Maize, Cotton flourish in the same fields.

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This district is unsurpassed in America for a combination of industrial advantages. Come and see. Those seeking a location will advance their best interests by going to see these lands before deciding.

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SATURDAY, SEPTEMBER 22, 1888.

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

D. E. Jones Co., Genl. Millet.

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

ANNOUNCEMENTS.

For Congress—Third District.

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

CLINTON C.T.—I preached the funeral of Sister Carthy today. She was 90 years old and had been a member of the Methodist Church for 60 years and died in the faith. Her dying words to one of her sisters in saying good-bye were: "If I never see you any more in this world I will meet you in heaven. I am willing to die." She said to Sister Thompson: "I wish that some good Christian would pray for the Lord to take me home; for I know that you will be there and all the good Christians will be there." We had a good meeting; many souls made happy. The meeting will still go on. I hope we will have a gracious revival for us. JNO. W. SWEEDEN.

OIL TROUGH C.T.—Bro. J. R. Robertson, writes that the pastor Rev. Louis Kelley has held successful meetings at Macedonia, Oil Trough and Achylott's Chapel, resulting in 32 conversions. Bro. Robertson says: "Bro. Kelley has done good faithful work here this year, and I hope the good people of this circuit will see that their preacher is paid his full assessment and let him go up to Conference with a good report and happy heart. This is a beautiful and fertile country and God has blessed us with reasonably good crops. Now let us show our gratitude to God by faithfully providing for His servant that has labored so faithfully for us this year."

CENTER POINT CAMP-MEETING.—REV. Z. T. BENNETT: Our Centre Point camp meeting was closed at sunrise prayers to day, and so memorable it is that it never will be forgotten. It seems more like a camp meeting we read of in the early days of Methodism than a reality in these modern times of backsliding, formality and worldliness; but, bless the Lord, it is a reality, and the best revival meeting I ever witnessed in life. We all felt highly honored with the presence and preaching of Rev. Dr. W. G. Miller and Rev. Edward Winkfield, of Little Rock, besides that of Rev. A. B. Winfield, of Mineral Springs, and, last, but not least, the presence of Dr. Will. Miller, of Little Rock. These brethren had to leave us Tuesday afternoon, and the meeting did not close until this a. m. The results are peculiar and wonderful. Because there were 86 conversions and 43 accessions to our church. More will join us at some other appointments while several will join other denominations. Nearly every tent was filled, and many camped out in the woods, and some of the tenters told me such interest has not been seen for years, and many are already talking of preparing for a more glorious meeting next year. J. R. SANDERS.

Center Point, Sept. 13.

CENTER POINT C.T. ARK. CONF.—For the consolation of those who were converted, and are now troubled with the belief of "Remains of sin in believers," read 2 Peter 1: 9. "Add to your faith virtue; charity, which purged from his old sins." Here Peter teaches that those only "have forgotten" (believe in) remains of sin in believers. They were "purged" from their "old" (past, all) sins, who fail to "add to their faith, virtue, charity. That is, neglect, to grow in, perfect, these which according to Paul were all there in embryo, in the believer. Gal. 5: 22. "But the fruit of the spirit is love," etc. Now, beloved, since these doubts, ("forgotten"—purged from old sins,) arise from the neglect of duty, which is sin. "For to him that is good—not, to him it is sin." We ought to say sin of believers, instead of sin in believers. And thereby, beloved, saving ourselves from these ridiculous contradictions of the Master and His apostles. For instance, "I will, be thou clean" (after I "speak to you the second time," "go in peace; thy faith hath made thee whole," (in part). "Repent and be converted, that your sins—blotted out," (that is, nearly so). "The blood of Jesus 'Christ cleanseth from all sin' (but a little that 'remains' in every 'believer')." ALEX. MATHES.

Rogers, Ark.
P. S.—Just closed my 1st protracted meeting which was held at Mt. Hebron, resulting in a revival of the Church, the conviction of sinners, 9 conversions and 3 accessions and seed sown by Bros. Clayton, Drs. Summers, Green (Baptist) and Peebles, also Bros. Rice and Mason, which we believe and hope will tell well for the future destiny of many.
A. M., P. C.

MUSTANG LINIMENT

MEXICAN MUSTANG LINIMENT cures SPRAINS, BRUISES AND SPRAINS IN HORSES AND MULES.

MAUMELLE C.T.—EDITOR METHODIST: I wish to say that Maumelle Circuit is on rising ground. It has been very nearly 11 years since I joined the Little Rock Conference and during that time I have met with a great many good people. On the most of the circuits that I have traveled I have been received cordially and treated kindly but of all the people I ever served I serve this year. There are a great many I think, as grand men, women, boys and girls, in the bounds of my circuit as breathe the breath of life. They have not let me suffer for anything as yet and I don't think they will. We are far behind in finances yet, but there will be a wonderful improvement on that line this year. The Lord has been with us in sin-killing and soul-saving power. The first Sunday in August we held a meeting at Oak Hill and closed on Tuesday night 16 or 17 conversions and 11 conversions on Sunday night. I was assisted by R. G. Rowling, L. P.; had two good sermons by Bro. Lemmon, C. P., preacher and one by Bro. Williams, Baptist preacher. At Wesley's chapel, I was assisted by Rev. J. C. Huddleson, from Hot Springs. He is a grandson and a grand preacher; also by Bro. McCrary L. P.; upwards of 20 conversions. Also at Walnut Grove we had a gracious meeting. Our camp-meeting was a grand success. Our much beloved P. E., Rev. Horace Jewell, did some of the best preaching that he ever did in his life; between 20 and 30 conversions. There have been up to date about 65 conversions and about 50 accessions. Bros. John Rowling and R. E. Rowling, Local Preachers, have been good to me and have helped me faithfully. There is a great deal more that I would like to say, but I forbear. Avilla, Sept. 13. E. GARRETT.

OUR YOUNG FOLKS.

Last Thursday morning we mailed in Beebe "copy" for Our Young Folks column, but it failed to reach our office till Monday morning after our inside pages were "made up." We give two letters in answer to the puzzle; are they right? Miss Mary Caruth of Washington, Ark., makes the answer 97—surely as she says, a very large class! Our young readers will thank Uncle Hervey for his letter, and be glad to hear from him often.

ANSWER TO BIBLE PUZZLE.

I send answer to the puzzle in Methodist of this week.
Jacob had twelve sons.
Israelites compassed Jerico 7 times.
Boaz gave Ruth six measures barley.
Haman had ten sons.
Seven clear beasts went into the Ark.
Fifty men went to seek Elijah, &c.
Joseph was thirty years old when he stood before Pharaoh.
Five stones in David's bag when he slew Goliath.
Bethany was fifteen furlongs from Jerusalem.
Four anchors were cast when Paul was shipwrecked.
Eight persons were saved in the Ark.
Answer 7; EULA LACKIE.
Marianna, Ark., Sept. 8.

The solution to the puzzle in THE ARKANSAS METHODIST of the 8th Sept. as I have solved it.
Jacob had twelve sons.
The Israelites compassed Jerico seven times.
Boaz gave Ruth six measures barley.
Haman had ten sons.
Seven of each kind of clean beasts went into the Ark.
Fifty men went out to seek Elijah.
Joseph was thirty years old when he stood before Pharaoh.
David had five stones in his bag when he slew Goliath.
Bethany was fifteen furlongs from Jerusalem.
There were four anchors cast out in time of Paul's shipwreck.
There were eight persons saved in the Ark.
ANS.—Number of boys class seven.

Letter from Uncle Hervey

Dear Children: I have not written to you in a long time; but I have such good news for you now, I know you will be glad to hear it. Well, I have been teaching in day school and Sabbath school and preaching occasionally to some very nice children in and about our town, and many of them have learned much, and several have been converted. To-day two little girls wrote me a little letter each, and told me about having given themselves to Jesus. They are really happy girls. I could see it in their faces and in their lives before they told me. We have had many a pleasant hour together and I hope much good seed has been sown in many a true young heart. Oh! what a sweet charm to the life of a child is the new heart and a holy life. I know our Father in heaven is well pleased to see so many little ones coming into his kingdom: and Jesus says: "Let them come." Dear children will you not all come soon? Your loving
UNCLE HERVEY.

YOUNG PEOPLE'S METHODIST ALLIANCE

Are being organized in many parts of the United States. The Alliance is meeting with great favor wherever in-

MUSTANG LINIMENT

MEXICAN MUSTANG LINIMENT, for Man and BEAST. Greatest Curative discovery ever made.

duced, and especially in regard to its Training School. A large number of young Christians are anxious to learn how to do Christian work. Training schools have been held recently in California and Michigan. That the matter may be more fully understood and plans of work discussed, a convention of the Alliance has been called for September 26-28, to be held in the First Methodist Church, Chicago, Ill., at which time the following subjects will be discussed: How to handle the "Sword of the Spirit;" How to Organize Local and District Alliances; Bishop Asbury and Early Methodism; Church and District Training-schools; Bible Idea of Sanctification and Consecration; What Amusements are Legitimate for Alliance Members; Our Pledge; Methodist Discipline, etc.

Among the speakers expected are the following: Dr. John Williamson, Rev. Geo. L. Cole, Bishop Walden, President Fisk, Dr. Gilbert, Pres. Henry S. Date, Rev. R. L. Bland, Chaplain Mc Cabe, Mrs. Lucy Rider Meyer, and many others.

Hotel accommodations on the European plan from 75 cents to \$1.25 per day, and on the American plan from \$1.50 to \$3.00. Rates on nearly all the railroads reduced to 1-1-3 fare. Every Methodist Church is requested to send a delegate, and organized Alliances from two to four delegates. It is hoped that at least every district in the United States and Canada will be represented. Delegates will please bring their Bibles and hymn-books. For particulars, address Frank McClung, 100 Washington Street, Chicago. Care S. A. Kean & Co.

ARKANSAS HOLINESS ASSOCIATION.

The fall session of the Arkansas Holiness Association will be held at Ozark, Oct. 22-28.

Rev. W. B. Godbey, A. M., Evangelist from Kentucky, will be present and commence the meeting Saturday, Oct. 20.

All those who are truly interested in the spread of the Wesleyan doctrine and experience of holiness and favor the work of the Association are requested to pray daily for the baptism of the Holy Ghost upon our meeting and to observe Oct. 5th, 12th, and 19th as days of fasting and prayer for this object.

We would be glad to have the names and post-offices of all who have conscientiously entered upon the experience of entire sanctification and of all who are earnestly seeking it as a definite experience, clearly testified to by the Holy Spirit sent to George W. Hill, Morrilton, Ark.

Those intending to be present at the session of the Association Oct. 22-28, will please inform Rev. F. S. H. Johnston, Ozark, Ark., in due time.

GEORGE W. HILL, Pres.,
D. T. HOLMES, Sec'y.

The Old Testament Student

Enters upon a new volume with the September number. Some new and striking features in its attractive table of contents call for special mention.

A "New Testament Supplement" contains the first four of a series of forty Inductive Studies on the Life and Times of the Christ based on the Book of Mark. They will attract the attention of all Bible students, covering as they do the Sunday School Lessons of the coming year. These studies are broad in scope, clear in method, stimulating in treatment, adapted to all who desire to study. Henceforth not only the se who wish to keep up with O. T. investigation but also all who are interested in the New Testament will find this periodical suited to their needs. We predict for this series of studies wide popularity.

The other departments, editorial notes, book-reviews, current O. T. literature, etc., afford helpful information. The subscription price of this increasingly valuable journal has been placed at \$1.50 a year (ten numbers). THE OLD TESTAMENT STUDENT, New Haven, Ct., William R. Harper, Editor.

MARRIED

At the residence of Mr. John Sears, Sunday Sept. 2, 1888, Mr. W. Sears to Miss E. Davis both of Fulton co., Ark., Rev. J. S. Brooke officiating.

At the residence of the bride's father, W. L. Whitworth at Blansett, Mr. M. S. Garner of Greenworth, Ark., to Miss Sallie Whitworth, on the 9th of Sept. 1888, by Rev. J. L. Hayes.

At the residence of the bride's sister in Little Rock, Ark., on Sept. 19, 1888, Mr. S. H. Noble of Monticello, Ark., and Miss Emma Johnson of this city. Rev. O. P. Noble officiating. Our congratulations and best wishes are tendered this happy couple.

Enquiry for a Brother.

I have not heard from my brother F. S. Atterbery in about twelve years. He then lived near Ironton, Mo., and had lived there for several years. We kept up regular correspondence until the time named above, and he quit writing. I do not know what has become of him. Any information of him through the columns of THE ARKANSAS METHODIST or to the undersigned will be thankfully received.

T. B. ATTERBERY.
Harbour, Calhoun county, Ark., Sept. 10, '88.
St. Louis Advocate please copy.

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

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MEXICAN MUSTANG LINIMENT, for Rheumatism, Lumbago, Sciatica, Lame Back, Stiff Joints.



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

PRICE BAKING POWDER CO.
NEW YORK. CHICAGO. ST. LOUIS.

LACONICS.

It is a good thing to have a conscience, void of offense toward God and man.

It is pleasant to live and be at peace with all men, when you can. If we seek to know ourselves better than we do, we would avoid many pit-falls along our pathway.

Our hasty tempers and untrained tongues very often get us into trouble.

It is a very old and a very true Latin proverb, "Make haste slowly." Though begets thought, act begets act, words lead to words.

We should be very careful to guard our thoughts, acts and words.

Words are often very sharp and fearfully barbed. They make wounds that time never heals.

As a man thinks, so he acts toward his fellow man.

Honesty is not a policy; it is an eternal principle of right.

We should be honest with ourselves, our fellow man, and with God.

Fortify well the weak places in your character. There the heaviest assaults will be made.

Pluck the flower that blooms along your pathway, and see in it "the hand of God."

Quench your thirst with water, "sparkling and bright, rippling o'er golden sands," and thank God for its purity.

Self-abnegation is a very good corrective for our pride and wonderful self-conceit.

Think not what "might have been," but with humble trust make the future grand in your own life and experience, in the accomplishment of good.

Yesterday is in the past. We have to do with the present and future.

Very many people subject themselves to social criticism.

He who knows most about the Bible makes a far better citizen than than he who scoffs at its teachings.

Christianity always makes men better in every relation of life. Atheism never did and never will.

LENOX, JR.

FOR AND AGAINST LICENSE.

PRAIRIE COUNTY.
Prairie County went in favor of License by a majority of 584. This is an increase over last election. There is a growing sentiment in the county in favor of prohibition. Yours,
Hazen, Sept. 15. T. D. SCOTT.

VAN BUREN COUNTY.
BRO. BENNETT.—Sir: This county voted down license by a majority of 119. Small but good. Every thing quiet. We need more religion in this county. Pray for us.
Yours Truly, JOHN K. HATCHETT.
Clinton, Sept. 8.

WASHINGTON COUNTY.

MR. EDITOR:—The grand old county of Washington gave out of 5416 votes 2,477 against license, 2196 for license, with 743 silent on that subject; making a majority against license of 281. Our prosperous town of Springdale gave 86 for and 225 against out of 351 votes. There never was a whiskey shop here and there is not likely to be. Blind tigers soon get their eyes opened.
H. M. GRANAIDE.

"Problem of Methodism:

Being a Review of the Residue Theory of Regeneration and the Second Change Theory of Sanctification; and the Philosophy of Christian Perfection. By the Rev. J. M. Boland, A. M. Price \$1. This book of 331 pages, printed in good style, is now attracting much attention. We will mail one copy free to any one sending us \$3.00 cash for two new subscribers one year.

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