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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DR. SWINDALL CAUGHT.

The learned Dr. at last finds occasion to air his Greek. I knew it was bound to come. Ana-baptism he says, "is of Greek derivation, thus: *ana* up, or again, and *baptisma*, baptism." Is it possible that a Baptist D. D., will make a Greek preposition have two meanings? How can it mean *up* and *again* both? And by the way, Doctor S., where did you learn that *ana* means again? Liddel and Scott do not say so. And do you presume to give a meaning to a Greek word which is not given by Liddel and Scott! O how presumptuous you are to run against all the scholars and universities of the world! And he must tell us that Pedo-baptist is also from the Greek, "composed of *pais*, a child, and *baptisma*." Glad to know that baptist is from *baptisma*. I had thought it was from *baptistes* and would never have known better, if the good Dr. had not told us.

Speaking of the antipedo-baptists of the sixteenth century I said, "all the world called them Ana-baptists." Dr. S. denies this. All the proof he gives is from Armitage who admits that even "their most friendly historians call them Ana-baptist." That agrees with what I said; but Armitage adds, "yet many of their candid opponents speak of them as Baptists." That is, in this century. I was speaking of the world when they flourished, the sixteenth century. And of modern writers I think not half a dozen ever call them Baptists.

I said they never called themselves Baptists. The Dr. denies this, but has no proof whatever. He shows that the English Baptists of the 17th century objected to being called Ana baptists. But I was not talking about them. There is no evidence on earth that these 16th century Ana baptists ever called themselves Baptists. If there is, Dr. S. has not found it.

He objects to my statement that Conrad Grebel *seems* to have started the sect. But he does not mention the name of any one before him, and I defy him to do so.

He objects that I place their rise in the time of Luther after 1520. Yet he quotes Armitage as placing it between 1520 and 1570! He says that Mosheim speaking of Ana-baptists states that, "Before the rise of Luther and Calvin *they* lay concealed in almost all the countries of Europe." Mosheim does *not* say this. Dr. Swindall, are you not ashamed? And then he goes on "Bro. Riggin knows so much more about the Baptists than this great historian." Will you have the grace to acknowledge, that you have either willfully or inadverdently misrepresented this great historian?

I fear not; for in the next paper you repeat it thus: "In the previous number, we have in evidence from the great Lutheran Church Historian—a bitter enemy of Baptists—that before the rise of Luther—in 1520—and Calvin—in 1523—Bro. Riggin's starting point—the Baptists lay concealed in almost all the countries of Europe." No, Dr. Swindall, the "great Lutheran Church Historian" does not say so. Nor was he a bitter enemy of the Baptists, nor an enemy at all. I think Dr. Mosheim was a Christian, and a Christian is the enemy of no one, much less of a whole class of Christians. When a man has hatred in his heart he imagines that those he hates, hate him in return. I do not believe there are many Baptists who regard all other Christian people as their enemies. I rejoice to believe that this spirit of hatred, though very noisy among them, is confined to a very few.

Again Dr. Swindall says: "Finally, Zwingle, who died in 1531, said of the Baptists, that they had troubled the Church—that is Catholic—for 1300 years." Zwingle never said any thing of the sort. If a case can be sustained by no better methods than this, it had better be abandoned. Such things react most damagingly.

The Doctor is much exercised about the baptism of Grebel. I will give him a little more on the subject. Dr. Barnas Sears, President of Brown University, the foremost Baptist institution in the land, says as approvingly quoted by Dr. Graves—Debate with Ditzler, p. 892., "The first re-baptism by the Ana-baptists of this period did not take place in Germany but in Switzerland; was not preformed by the disciples of Luther, but by those of Zwingle; and not in the year 1521, but in 1524. Conrad Grebel in a secret assembly in Zurich baptized George Blaurock in the spring of 1524. The original account runs substantially thus: 'Blaurock arose in the assembly and in an ecstatic state threw himself prostrate upon the floor. When he came out of that state, he said it was the will of God [as revealed to him] that they should, without delay, be rebaptized; whereupon he fell upon his knees and was baptized by Grebel. Then he in turn baptized the rest.' This is the first definite account we have of re-baptism by this sect." Now here the statement made is by the best Baptist authority, and repeated that this was the first instance of rebaptism by this sect. What sect? The Ana baptists; by which he means and I mean the anti-pedobaptist Ana baptists. This agrees with what I gave very briefly from Armitage and Benedict. But Dr. S. goes on "Bro. Riggin we see has entirely misrepresented these men and their colleagues by saying that they originated the great Baptist denomination by pouring!" Can you see the point, reader? I cannot. I did not say they originated the Baptist denomination, but the Ana-baptists. Here Dr. S. treats me as he treats Mosheim and Zwingle. In his No. 9, he was mad, because I said they were not Baptists; in No. 10, he says falsely that I speak of them as Baptists and gets mad about that.

He says he is going to do still more in No. 11. I don't know what attitude he is going to strike. He is on his head now.

J. H. RIGGIN.

P. S.—Since writing the above I have received Dr. Swindall's No. 11, and with feelings of amusement mingled with dismay, I find that he is still standing on his head, and jumping up and down. I fear he will beat his brains out. Hear him. "It is now gravely stated by Bro. Riggin, that the Baptist denomination originated with the Munster riot in Germany about 1525." I did not say so, nor anything like it. I made no mention of the Munster riot, nor did I find any Baptists prior to 1608. If any one can find any such statment in my book, the Doctor's brains may be saved. Otherwise they can be secured only by thickness of skull. Maybe that lofty top of his head is all bone.

J. H. R.

THE SUPPORT OF THE MINISTRY, NO. 6.

Giving a Means of Grace.

The Bible teaches this, I have but little confidence in human experience, if nothing is found in the Bible to corroborate it. In this matter the Bible, and experience harmonize, hence there is no risk in making the statement—Giving is a means of grace.

One prerequisite, it must be done *cheerfully*. It is the cheerful giver that God loves. Our contributions, if they receive the approbation of our Heavenly Father, must not be made grudgingly. God wants no such gifts. It is an insult to Him to give otherwise than cheefully.

The machinery of the church can, and must be run on free and cheerful givings. Give and it shall be given, is a Bible maxim.

The following scriptures indicate to us the duty of and the grace in giving. "Honor the Lord with thy substance, and with the first fruits of all thine increase; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." "Cast thy bread upon the waters, for thou shalt find it after many days." "Give," now let the reader stop and ask why? and then listen to the following answer: "And it shall be given unto you, good measure, pressed down, and shaken together, shall men give into your bosom." Luke 6-38. "And he which soweth bountifully shall reap bountifully." 2 Cor. 9, 6. If we would reap bountiful harvest we must sow plenty of seed. "The liberal soul shall be made fat, and he that watereth shall be watered also himself." Pro. 9, 25. Jesus said: "It is more blessed to give than to receive." Acts 20, 25. No truer statement was ever made than this. Paul writes to Timothy to "charge them that are rich in this world." Not to "trust in uncertain riches," but "that they do good, that they be rich in good works, ready to distribute, willing to communicate, laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." 1 Tim. 6, 18-19. Jesus teaches us that the smallest gift, the giving a cup of water in the proper spirit, and from the proper motive, shall not lose its reward. Have the Scriptures, ever been tried, and tested? Yes, a thousand times by Bible characters and others—a few of which we give. The poverty stricken widow of Zarephath took care of the prophet of the Lord for near three years, and her "barrel of meal wasted not, neither did the cruse of oil fail." And when her son, her only son, died he was raised by the prophet. The poor widow who "of her penury cast into the treasury of the Lord all her living, received the approbation of the Saviour more than all the rest. He said she had "cast in more than they all." The woman who anointed the Saviour's head with a box of ointment of spikenard immortalized her name, received the approbation of the Saviour, and the story is to be told as a memorial of her, "where ever the gospel is preached." Cornelius' prayers, and alms went "up as a memorial before God," and were so precious in his sight, that He sent an angel to give him instructions, which resulted in the salvation of his house. When Zacheus said to the Lord "the half of my goods I give to the poor, and if I have taken anything from any man by false accusation, I restore him fourfold," "Jesus said unto him this day is salvation come to this house." The good Samaritan found a stranger, an enemy, in very great need of help—bound up his wounds, conveyed him to an inn, untied his purse string, paid his fare, made arrangements for him to be cared for until he was well, and thereby immortalized his name as a model neighbor. How many preachers have received, especially from the poor, when they felt like they had rather give than receive, but they must take it or deprive the donor of a blessing. I once saw a poor widow living in very humble circumstances go to her trunk and get one nickle and one five cent piece, all the money she had in the world, and offer to her pastor, and when he refused to receive it, saying he had rather give to her, she said: "You must take it, only a small amount, but it is all I have, I must give something," the tears ran down her cheeks, as she said, "it is not much but all I can do." I thought of the widow's mite. The last cent she had in the world. It was received, but who could use such a consecrated gift, small as it was for his own benefit? That money went into the missionary box. If the whole church was as devoted as that woman, and would consecrate its money like she did, the world would soon be taken for Christ.

MORO.

FROM TEXAS.

DEAR BROTHER BENNETT:—I write this for the information of brethren who are interested in my welfare. I have been here almost four months and of course can't tell yet whether this climate will prove of any material benefit to me. I believe I have improved in general health since I came to this country. I suppose the winter here will decide the question for me. I am pleased with the country, and have met a great many kind people here.

I believe Methodists and camp-meetings are just the same here as in Arkansas. The work is moving on. The preachers are a noble, consecrated band of men. The pastor on this (Middleton) Circuit is a pious, good man. The P. E., Bro. Deets, is an Arkansian, and I am told is a fine preacher. He was formerly a Presbyterian.

I learn the preachers are rather poorly paid as a general thing.

This Conference has still one of the pioneers, whom the preachers delight to honor. That man is Andrew Jackson Potter. He has gone before and laid out the missions for his younger brethren to follow. He has always asked to be kept on the border, for which he seemed by nature, and for habits of life eminently qualified. It is to this fact more than any other, that we trace the origin of his title, "The fighting Parson." Being possessed of a bold, fearless and resolute disposition, his career as a Methodist Itinerant has been—like that of "Old Hickory" after whom it seems he was named—one of the boldest and most striking records in the history of Methodism. Many amusing and yet thrilling anecdotes and adventures are related of him, while traveling over the "Western Wilds" of Texas.

It is said of him, that once upon a time while arguing with a "saloon man" on the "whisky question," he was frequently interupted by a drunken stage driver, who was trying to join in the argument on the whisky side; but Potter paid no attention to the stage driver, who thereupon became incensed and said that the saloon men were better men than Methodist preachers; whereupon Potter knocked him down and would have jumped on him had he not been prevented from so doing. Afterward on being asked about it, he remarked, "for twenty-five years I have wandered over these wilds, slept on the ground, endured hardships, faced dangers, to preach the Gospel to sinners, and when a man tells me that a saloon man is better man than I am, I'll hit him." On going to Conference the preachers out of sport—were examining his arm, when he dryly remarked that he was going to try to get that arm in the Church. But I am told that he regrets his fighting qualities, at one time prefering charges against himself in Conference. But the Conference refused to consider the case.

Well, Bro. Bennett, I suppose it is not necessary to write my feeling on being informed that I must leave my work and go to far off "West Texas." Those who love the work of the Lord, and have had a similar experience, know something of its severity. Those who have not had a similar experience, have only to experience it, to realize that a full impression of its force cannot be conveyed by letter. But dear Brother, one consoling thing is the assurance, that the prayers of the brethren are following me. It is hard to be away from the brethren. In this warfare there are attachments formed, while we are engaged side by side, fighting the battles of the Lord, that are akin to the ties existing in the family circle. The warfare with me has so far been of short duration, I having been disabled in its beginning. But during this short period of time, I have learned two things more fully than ever before. One is, "I love the brethren," another is I have learned that Jesus' "yoke is easy, and his burden is light." His is a delightful service. I love the "Songs of Zion," the prayers, tears and exhortations of God's people. I love to hear the shout of victory and the cry of the wounded, knowing that, that cry is but the precursor of a life of holiness and usefulness. I love to sit under, and feel the blows of the Lord's workmen and especially of God's master workmen, when we go up to Conference, under whose sturdy blows we are brought to retrospection, to repentance, to weeping and then to rejoicing. I may never hear them again at the Arkansas Annual Conference. I may never again with you hear the eloquent, earnest Bishop Galloway. But I live in hope of one day, after the veil has fallen behind the last of you—joining in the Conference song.

"All hail the power of Jesus name,
Let angels prostrate fall;
Bring forth the royal diadem,
And crown him Lord of all."

J. B. WILLIAMS.

Weesatche, Tex. Sept. 22, '88.

MINISTERIAL ANNIVERSARY.

If you have the space this Superannuate will say a word on this his thirty-sixth ministerial anniversary. Today (Sept. 22) thirty-six years ago, I passed my examination before the Quarterly Conference La Grange, Ala., Rev. W. D. F. Saurie, P. E., and was licensed to preach.

I think I can say in all truth, that preaching Jesus and the resurrection has been, from that day to this the ruling passion of my soul. O what an unspeakable privilege mine has been—to preach "the unsearchable riches of Christ," the glorious gospel of the blessed God!" I review the labors of my itinerant life with a grateful joy, and treasured indeed are the memories that well up from these best years of my life. I see a great many very decided improvements in Methodism now, and note with true thanks giving to God, that surviving revolutions and commotions that have shaken the world, she still goes forward "holding forth the word of life," and on sea and land she is leading the van in the grandest and most God-like work that ever engaged human or angelic thought—the salvation of souls. True church, child of providence, or what not, she is an acknowledged power in the conquest of the world to Jesus. Verily we are not ashamed our mother.

Here I am at Arkadelphia, which was my pastoral charge for the years 1866-67. When I reached this place Nov. 1865, the sad effects of the war, then but recently closed, were visible on all sides. No parsonage there, except our own "hired house" thirty miles away, no rail roads nor iron bridges; but our work was before us, and to it with much prayer we addressed ourselves, leaving results to the Master. The Neelys, Hearns, Palmers, Crouchs, Harts, Carters, McDaniels and others came nobly to our help. Ah that Friday morning class! its memory lingers as a very benediction with us today. It rejoices my my heart now to see this really elegant parsonage, yea two of them, a fine church and a wellsustained and beloved pastor.

Mine host and hostess are my old parishoners—Jno. A. Spencer and good wife. Of course our brief stay was pleasant, and we leave with a grateful heart for wholesouled kindness and hospitality. We can and do most cordially commend the traveling public to the "Spencer House."

27. "Our hearts were full today, Bro. Bennett, as we committed a lovely and dearly beloved daughter to the care of one of Saline county's good young men—Joseph B. Scott. The blessing of God be with you my dear child, and make you as faithful a helpmeet to your husband as you have been an affectionate and dutiful daughter to your parents.

J. E. CALDWELL.

Tulip Ark.

"THE CHURCH" AGAIN.

TO THE EDITOR:—Your correspondent, Bro. E. N. Watson of Nashville, Ark., of 8th of Sept., in writing on the Church, says, he waited several weeks expecting me to reply to Bro. Jewell's article of July 16, which was a reply to me on same subject. And I have no doubt many others think I ought not to have suffered the examination of the subject to stop there. I had serious doubts myself whether I could, in justice to your readers, suffer the matter to stop there. With many it might be taken for silent consent or acquiescence on my part. And then again, the more intelligent and thoughtful readers would be likely to see but little in Bro. Jewell's last article but a repetition of former contradictions. I want to do right, and while I will treat Bro. Jewell with as much courtesy as I would you, it is his printing in your paper, and not the man, I am dealing with. I thank Bro. Watson for reminding me, as well as for his remarks on the subject.

"*The Christian Church was organized, founded and came into existence since the advent of Christ.*" This is Bro. Jewell's fundamental thesis. And notwithstanding its repeated refutations, his own virtual denials of it in roundabout ways, and without a word of proof in support of it, it still stands as a solemn declaration in our Church! It is the essence of Romanism, and of all high churchism. It substitutes the Church instead of the Christ as the agent of our salvation. It makes the Church the cause instead of the effect of personal religion. Christ says come to me and be saved; this doctrine says, come to the Church and be saved. The natural laws of sympathy and association cause men of the same sympathies to associate; this doctrine brings men together in order to create the sympathies. This papal blunder says the Church makes religion; whereas it is the religion that makes the Church. Apply to it any rules of either nature or ethics, and it is wrong end foremost.

But I oppose it not upon mere philosophical or logical grounds, but because of the great practical ruin it brings into the circle of religious influence. The inducement it holds out to outsiders to come in, is merely social. It asks him to join a Social Circle for social reasons,—Christianity asks him to join Christ for religious reasons. The intelligent outsider is not able to see that the Church has any salvation to give him.

But I oppose it again because it is square in the teeth of both the declarations and the silence of Scripture everywhere. Nothing in the Old Testament calls for it,—nothing in the New tolerates it. Matt. 16, 18 is square against any new church doctrine. Properly read, it continues the then existing Church in perpetuity. To "build," in that and similar places, means to build up, or to edify. Build and edify are originally the same word. So a building is an edifice. A man builds, or builds up—according to English idiom—his health or his business, or reputation without making new ones. So Christ said, "I will build my Church;" and He is doing it.

A new Church supposes the abolishment of the old one, which supposes the excommunication of about six millions of church members, including the Apostles, without notice and without reason; most of them living in other countries, had never heard of Christ, and could not have heard of their expulsion until years after! Who received the Apostles into the new Church? A new church would have been one of the most important, exciting and revolutionary transactions that ever occurred in the history of religion; and yet these New Testament writers, every one of them were turned out of the old church and received into the new, and in all their writings about the church and nothing else, not the slightest allusion to it!

But what shall I say of an argument which declares that the church of God is one and continuous, *and also* that the church was *organized, founded* and *came into existence* since the advent of Christ? Well, that is a simple contradiction; both cannot be believed.

But there is mitigation in Bro. Jewell's offence, and he shall have the full benefit of it. And to this I ask the attention of my younger brethren. As to two churches, one Jewish and the other Christian, that is out of the question and purely fabulous, and worse than all that, it is the father of vast amounts of practical mischief. But this should be understood: For more than twelve hundred years every teaching of the church was based on this "new church" doctrine. It was as fundamental and axiomatic as the coming of Christ. To doubt it was a heresy as high as the highest, for it dethroned popery. When the Reformation opened on the church attention was naturally directed to the things of immediate practical concern. Present corruption furnished ample material for the greatest struggle of the modern world. The reformers did not make an issue about the church itself, but about official abuses in the church. They did not raise ecclesiastical so much as moral and religious questions. The official authority of the pope was not denied: it was his immoral and unscriptural usurpations that the reformer hurled back in his face. Matters more remote did not enter into the discussion. Centuries passed before this new church doctrine attracted much notice.

Meanwhile a perverted meaning of "Dispensation" and the "New Church" and "New Religion" were among the most prominent shibboleths of the church both in and out of the Reformation. And, let it be suggested—the shibboleths of the church do as much, perhaps more, in formulating its doctrines than its didactic lessons. Mr. Wesley's writings and ministry—not by any means in form but in fact, first directed the attention of a few thinking men to the structural character of the church, though he himself never searched carefully into the true character of these ruling watchwords. So they continued, and continued to influence, and often to control the views of hasty or superficial thinkers, yea, and many of our best church writers too. Mr. Watson, for instance, when writing about "the church," is very clear and emphatic in denying the new-church and new-religion doctrine, but when writing about other things, he alludes to them in a way that clearly implies their verity. And so of hundreds of other church writers in this present century. I have now before me several hundred quotations from over two hundred front-shelf authors, some of whom are still living, from which a hasty reader would infer these errors, and in many instances they are plainly stated. So, Brother Jewell is not the only one involved in these contradictions; but he is the only one, so far as I know, to persist in them after their being plainly pointed out.

But in the last thirty or forty years this subject has been sufficiently ventillated in our church, at least, to be understood by reading men. It is commended by both its simplicity and importance.

R. ABBEY.

FOR AND AGAINST LICENSE.

BENTON COUNTY.

DEAR BRO. BENNETT:—Benton County voted

For License, 2311. Against, 1760.
Majority for, 551. A loss of 546 from last election.

Reasons—no temperance work done of consequence—county papers neutral or unfavorable—Revenue from license and Distileries in the county.

These combined rolled us back to the vote of years gone by.

JNO. W. CLAYTON.

To be at work, to turn the currents of the things about us at our will, to make our existence a positive element, even though it be no bigger than a grain of sand, in this great system where we live—that is a new joy of which the idle man knows no more than the mole knows of the sunshine, or the serpent of the eagle's triumphant flight into the upper air. The man who knows indeed what it is to act, to work, cries out, "This, this alone, is to live!"—[PHILLIPS BROOKS.

ARKANSAS METHODIST.

SATURDAY, OCTOBER 6, 1888.

EARLY METHODIST HISTORY.

NO. 4.

BY REV. ANDREW HUNTER, D. D.

The solemn review which Mr. Wesley took of the state of his religious experience, both on his voyage home and soon after his landing in England, deserves to be particularly noticed, both for general instruction, and because it stands in immediate connection with a point which has especially perplexed those, who have attributed his charges against himself as to the deficiency of his Christianity at this period, to a strange fanatical fancy. By the most infallible proofs he tells us (that of his feelings) he was convinced of his having "no such faith in Christ" as prevented his heart from being troubled; and he earnestly prays to be "saved by such a faith as implies peace in life and death." "I went to America to convert the Indians; but O who shall convert me! Who is he that will deliver me from this evil heart of unbelief? I have a fair Summer religion; I can talk well, nay, and believe myself, while no danger is present; but let death look me in the face and my spirit is troubled; nor can I say 'to die is gain.'" He thought, therefore, that a faith was attainable which should deliver him entirely from guilty dread and fill him with peace; but of this faith itself his notions were still confused. "And now," says he, "it is upwards of two years since I left my native land in order to teach the Georgia Indians the nature of Christianity; but what have I learned myself in the meantime? Why—what I least expected—that I who went to America to convert others was never converted myself. I am not mad, though I thus speak, but speak the words of truth and soberness; if haply some of those who still dream may awake and see that as I am, so are they. This then have I learned in the ends of the earth, that I am 'fallen short of the glory of God,' that my whole heart is altogether corrupt and abominable, and consequently my whole life (seeing it cannot be 'an evil tree' should 'bring forth good fruit,' that my own works, my own sufferings, my own righteousness, are so far from reconciling me to an offended God—so far from making an atonement for the least of those sins, which 'are more in number than the hairs of my head'—that the most specious of them need an atonement; that having the sentence of death in my heart and having nothing in or of myself to plead, I have no hope but in Jesus; I have no hope, but that if I seek I shall find THE CHRIST and be found in him not having my own righteousness, but that which is through the faith of Christ, the righteousness which is of God by faith."

A spirit thus breathing after God and anxious to be taught "the way of God more perfectly" could not be left in its darkness and solicitude. A few days after his arrival in London, he met Peter Bohler, a minister of the Moravian Church. This was on Feb. 7th which he marks as "a day much to be remembered," because the conversation he had with Bohler on the subject of saving faith, first opened his mind to true views on that point, notwithstanding the objections with which he assaulted the statements of the Moravian teacher, and which caused Bohler more than once to exclaim, "my brother, that philosophy of yours must be purged away." At Oxford whither he had gone to visit his brother Charles who was sick, he again met with his Moravian friend, by whom he says, "in the hand of the great God I was clearly convinced of unbelief, of want of faith whereby alone we are saved *with the full* Christian salvation. He was convinced that his faith had been too much separated from an evangelical view of the promises of a free justification, or pardon of sin, through the atonement and mediation of Christ alone, which was the reason why he had been held in continual bondage and fear. In a few days he met Peter Bohler again, "who now," he says, "amazed me more and more by the account he gave of the fruits of living faith, the holiness and happiness, which he affirmed to attend it."

Some of his objections to Bohler's statements on instaneous conversion were also removed by a diligent examination of the Scriptures. "Here ended my disputing." He says, "I could now only cry out, Lord, help my unbelief." Now Mr. Wesley and a few others—for their religious improvment—formed themselves into a religious society which met in Fetterlane; but though they thus assembled with the Moravians, they remained members of the Church of England and afterwards when some of the Moravian teachers introduced new doctrines, Mr. Wesley and his friends separated from them and formed their distinct community, which has since been known as "*The Methodist Society.*" "In a very unsettled state of mind," he says, "I continued till May 24th, 1738," and then gives the following account of his conscious acceptance with God. "I think it was about five this morning I opened my Testament on these words, 'There are given unto us exceeding great and precious promises, that by these ye might be partakers of the Divine nature.' Just as I went out I opened it again on these words, 'Thou art not far from the Kingdom of God.' In the afternoon I was asked to go to St. Paul's Church. The anthem was 'Out of the deep have—I cried unto thee, O Lord; O Lord hear my voice,' &c. In the evening I went to Aldergate street where one was reading Luther's preface to the epistle to the Romans. About a quarter before nine, while he was describing the change which God works in the heart through faith in Christ, I felt *my heart strangely warmed.* I felt I did trust Christ alone for salvation; and *an assurance was given me,* that he had taken away my sins, even mine, and saved me from the law of sin and death." If we will but consider that one hundred and fifty years ago the doctrine of assurance had been lost sight of, and that with the exception of the Moravians no Church preached it, it will give us some light with regard to Wesley's mental conflicts. Charles Wesley three days before John had obtained the same assurance.

Bryant, Sept. 5, '88.

DEPRAVITY.

BY REV. SIDNEY H. BABCOCK.

THIRD ARTICLE.

The teaching of Methodism on this subject is as far removed from Augustinianism on the one hand as Pelagianism on the other. With Pelagius we believe in the freedom of the will, and with Augustine, in the corruption of our nature; but we affirm as against Pelagius that we need the grace of the spirit to help us to turn and do good works, and deny as against Augustine, that this grace is with held from all except the *elect.*

There may be loose writing and preaching on this great subject, tending, in some cases to smooth its rugged features, and, in others to so disturd the Scriptural view as to leave out of sight that grace "which bringeth salvation," and "which hath appeared unto all men." But there can be no just view of the great scheme of recovering mercy apart from an adequate conception of the extent and hopelessness of our ruin out of Christ. If men are not lost, why seek to find them? If not in danger, why interpose for their rescue? If not dead in tresspasses and in sins, what need of the life-giving energies of the Holy Ghost to make them new creatures in Christ Jesus? "The depraved condition of man is the starting point of Christian doctrine. Christ was given to be a Saviour, and the very word salvation contemplates a lost condition. So deeply is this true that the view a man takes of this fact will shape his whole theology. Wrong thinking here vitiates the entire creed. No one doctrine is more vitally related to the whole Christian theology than this. Heresy at this point loosens the whole fabric—disorganizes the system." (Marvin).

There is a singular unanimity of sentiment in this subject among our standard writers, from Wesley to Summers. "And in Adam all died, all human kind, all the children of men who were there in Adam's loins. The natural consequence of this is, that every one descended from him comes into the world spiritually dead, dead to God, wholly dead in sin, entirely void of the life of God, void of the image of God, of all that righteousness and holiness in which Adam was created." (Wesley.) "The depravity of our race is thus shown to be inherent, wrought into the very warf and woof of our nature; hence, it is well called natural depravity, universal, extending all over the world, to all succeeding generations, embracing all the powers of our nature comprehending every thought, word and action except as antagonized by divine grace; and hereditary as it is Original or Birth sin;—that which we bring with us into the world—a fearful patrimony, a sad inheritance." A thorough acquaintance with this doctrine and a firm persuasion of its truth prepares the way for a hearty and grateful reception of the atonement of Christ, by which we may be recovered from the ruins of the fall and

"Be restored to our unsinning state,
To love's sweet paradise." (Summers.)

The Scriptures by explicit statement and just implications teach the doctrine so clearly, that we have no room to doubt. Jewish history is a record of God's contest against sin. Jewish altars smoke with sacrifices for sin. Jewish prophets denounce it in burning words. Many of the psalms are but wails of confession. Sin brought our Saviour from the skies and nailed him to the cross. No one can understand the purpose of the incarnation and sacrifices of Christ, or the philosophy of New Testament teaching, unless he considers both the one and the other in the light of this the awful truth, that men are ruined by the fall and are in peril of eternal damnation. Do we grasp fully the emport of the words and phrases used to describe our fallen state? The carnal mind, the natural man—the flesh—aliens from God—enemies of God, the old man, children of wrath, servants of sin, children of the devil, condemned already, asleep, lost, dead, dead in trespasses and sin, all these and many others go to show how very far gone we are from original righteousness. We cannot weigh too well the following searching words of Drummond who allows adequate weight to the metopher in the Pauline phrase, "To be carnal minded is death;" or in this, "The wages of sin is death." Or what theology has translated into the language of human life the terrible, practical import of "dead in trespasses and in sin." To seek to make these phrases once more real and burning; to clothe time worn formulæ with truth, to put the deepest ethical meaning into the gravest symbol of nature and fill up with its full consequence the darkest threat of Revelation—these are the objects before us.—In view of our ruined condition, how great is the mission of the Son of God; how loving and cheerful his words: "I am come to seek and save that which was lost." "I am the way and the truth and the life." "He that hath the Son hath life, but he that hath not the Son shall not see life, but the wrath of God abideth in him." "I am come that ye might have life and that ye might have it more abundantly."

God grant that many may be made to feel "O wretched man that I am," and to inquire "who shall deliver me from the body of this death," and to exclaim "I thank God through Jesus Christ my Lord."

DR. SUMMERS ON HOLINESS.

Dr. Boland says his book is in accord with Dr. Summers Systematic Theology. If so, Dr. Summers also changed his views, in his old age. While editor of the old Southern Christian Advocate he wrote a little book on "Holiness." It was first published in the Advocate and then in book form. Strange if Dr. Summers had changed his views he would have allowed his book still to be issued by the Publishing House at Nashville, up to the time of his death. If you will allow me to quote a passage, I shall be much gratified. It is appropriate to the pending discussion and ought to settle the question.

"But the holiness which is them realized *i. e.* in regeneration—" is proportioned to our faith. If it be possible before regeneration to discover all the depravity of our nature, in its diversified features and operations—if we are made thoroughly sensible of its presence, and are so much concerned for its removal as we are for the pardon of our guilt and the repeal of our condemnation—if, in addition, we have a faith proportionable to such repentance, a faith which is not embarrassed by any doubt, but which covers over the vast extent of the broad commandment and the gracious promise of entire sanctification—we know of no reason in the Divine economy to prevent the fulfillment of that promise so that we may be perfectly sanctified in the very moment we are justified. Our faith being free from doubt, our hope would be unmixed with despondency, and our love would be unadulterated with any of the earthly, sensual, or devilish elements, the removal of which is the work of sanctifying grace. We should, indeed still have to exercise our senses to decern both good and evil—to avoid the latter and practice the former, in order to acquire a confirmed habit of holiness—to grow in grace and in the knowledge of our Lord and Savior Jesus Christ—a progression in piety which constitutes the positive perfection of our moral nature.

But self knowledge so thorough, and faith so strong and extensive, securing sanctifying grace so pervading, powerful, perfect are seldom if ever realized before we are justified and born again. There are few babes in Christ who are not measurably 'carnal' in consequence of the weakness of their faith and the defectiveness of their knowledge 1 Cor. III.,—few who are not lacking in their faith, so that while they can say "Lord I believe," which is, indeed, a good profession, warranting their claims to a final relation to God. They have to append the prayer "Help thou my unbelief" which is an unquestionable acknowledgement of imperfection, even in respect of negative holiness. When there is unbelief or doubt, there must be fear, and 'he that feareth is not made perfect in love.'

Now as we are all the children of God by faith in Christ Jesus, so all the advances which we make in holiness are made under the influence of faith; and when that faith covers over the broad extent of our necessities, and the promises of sanctifying grace, then are we clean from all sin, and our hearts are filled with perfect love. Until this takes place there is more or less of the inherent inherited depravity of our nature lurking about our hearts and seeking development in our lives. This in indwelling sin: it exists as a reigning and cherished principle in the heart of the unregenerate and impenitent sinner, and is the fruitful source of all his transgressions; it exists as a reigning and destested principle in the heart of the unregenerate, but repentant sinner, who exclaims, "O wretched man that I am, who shall deliver me from the body of this death?"—but when it exists in the heart of the regenerate, it is a hated and subdued principle, which by gradual mortification, or by an instant and powerful exercise of faith is entirely destroyed. When this is done, we possess nothing of the inherent depravity of our nature, except a susceptibility to external influences by which it may be brought back again into the soul; for the perfection of our primogenitors in paridise, or of the angels in Heaven, is not attainable in this life, much less that impeccability, or inamissibleness of grace which some imagine.

That there is an evil principle which may exist in the heart independently of volition or action; and that this evil may be denominated "sin" we learn from St. Paul. If it be objected that sin is the transgression of the law, and transgression implies volition, the answer is easy. John says, sin is *anomina,* which means not only transgression of the law, but disconformity with the law; and this may consist either in nature or action. If any refuse to call this disconformity *sin,* confining this term to voluntary transgression, we think the apostle was of a different mind; but shall enter into no controversy about it, as that would be a useless war of words. How that principle can exist in the regenerate—independent as it is of volition and action—we can no more tell, than we can tell how it dwells in the heart of the unregenerate, reigning there without any interregnum, even during the suspension of voluntary thought and action,—or how it has been propagated from our first parents, or how it was first engrafted upon their own nature. The fact, however, is certain; being amply attested by observation, philosophy, scripture and experience."

He then tells us how we may be delivered from this depravity, and how we may retain the blessing of perfect love.

This work is published by our House in Nashville, and is thoroughly Wesleyan in its tone. It would be of great help, to all persons that want light on this momentous question.

Des Arc, Ark. D. T. HOLMES.

APPEAL TO WORKS OF WESLEY.

MR. EDITOR:—Brother Boswell in reply to a paper by Dr. Boland, published in your paper, quotes Dr. Rush in the Nashville Advocate as follows: "He knows that 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." Bro. Boswell then asks "How will Dr. Boland rospond to this?" I am sure Dr. Boland and Bro. Boswell, will willingly hear Mr. John Wesley upon that point. I quote from Mr. Wesley's Works in 14 Vols., English edition: "Little children, let no man deceive you, as many will endeavor so to do, to presuade you that you may be unrighteous that you may commit sin, and yet be children of God." "Whosoever is born of God doth not commit sin, for his seed remaineth in him, and he can not sin, because he is born of God." Vol. 5th, page 214. "An immediate and constant fruit of this faith, whereby we are born of God, a fruit that can not be separated from it—no, not for an hour, is power over sin; power over outward sin of every kind; over every evil word and work, for wheresoever the blood of Christ is thus applied it purgeth the conscience from dead works; and over inward sin, for it purifieth the heart from every unholy desire and temper." Vol. 5th, page 215. In the minutes of May 1747, Vol. 8th, page 219, we read an answer to the following question: "Is every man as soon as he believes a new creature, sanctified, pure in heart? Does Christ dwell within, and is he a temple of the Holly Ghost?" Ans. "All these things may be affirmed of every believer, in a true sense. Let us not therefore, contradict those who maintain it." In a letter to Mr. Maxfield, Bell, Owen, and other second blessing brethren, Mr. Wesley says, "I dislike your directly or indirectly, saying a justified person is not born of God, is not a new creature, has not a clean heart, is not sanctified, not a temple of the Holy Ghost." "I dislike something which has the appearance of pride, of over-valuing yourselves, and under-valuing others, particularly the preachers." Your speaking of yourselves as though you were the only men who knew the gospel."

"I dislike something that has the appearance of enthusiasm, overvaluing feeling and inward impression, mistaking the mere work of imagination for the Spirit." Vol. 111, page 119. And yet Bro. Boswell depends, as he himself says, on his experience, for a knowledge of the second blessing—what he has felt. There is but one infallible witness to a state of salvation "The Spirit itself" and He bears witness to one single blessed state of grace—"we are the children of God"—"The sons of God." Christian experience is Scriptual, so also is holiness, but to look to feeling, impressions may be, mistaking the mere work of imagination for the voice of the Spirit. If the second blessing has no witness of its Divine source but experience, it is unscriptural; for to depend upon experience is the very next thing to dependence on self.

CHAS. E. LAMB,

Texarkana, Texas.

IN MEMORIAM.

Mrs. Lucy Jones McSwain, second daughter of Col. N. K. and Lucy A. Jones, was born in Dallas, now Clark Co., Ark., Nov. 20, 1854. Her mother died when she was only six weeks old and she with her little sister was tenderly reared by their aunt, Mrs. Kimbrough Jones, who still lives at the advanced age of 83 years. After her father's death, which occured in 1882, at Washington, Ark., where he had lived for several years with his daughters, she made her home in Little Rock, and was married there March 16, 1887, to the Rev. C. D. McSwain, of the Little Rock Conference—her uncle, Dr. A. R. Winfield, officiating.

Into her new life and work Mrs. McSwain threw all the energy of her nature and all the fervor of a truly pious heart. Converted when a girl just budding into womanhood, she never for a moment lost the first warm zeal of a newly-awakened soul, and was a devoted help-mate and invaluable assistant to her husband in his noble work.

Nurtured in the M. E. Church, South, her love and reverence for its institutions grew and strengthened with each passing year, and with a cheerful unfaltering spirit she looked forward to the trials and responsibilities that naturally fall to the lot of those, who have pledged their lives to the support of its itinerancy. No one was ever associated with her, even for a short time, without feeling that "the serene silent beauty of a holy life is the most powerful influence in the world, next to the might of the spirit of God."

But when she, with her chosen life-companion, had just entered upon what seemed to promise a long life of usefulness in a congenial sphere, she was suddenly stricken down and after a period of intense suffering the pearly gates oped wide and her ransomed spirit passed through to dwell "Forever with the Lord." When earth's mists were settling around her, she turned to her broken-hearted husband and tried to repeat the words of comfort Jesus spoke to poor grief-stricken Martha, but her faltering lips were unable to perform their duty, and he softly quoted, Jno. 11:34 and 35, "Jesus said unto her, I am the resurrections and the life; he that believeth in me, though he were dead yet shall he live; And whosoever liveth and believeth in me, shall never die. Believest thou this?" She murmured "yes" and calmly fell asleep, Aug. 17th, 1888, leaving her bereaved husband, a little babe nine days old, (who has since followed her,) and an only sister, Mrs. Jennie Grow, of Caldwell, Kansas, a brother, U. S. Senator J. K. Jones, other relatives, and a host of friends to mourn her loss.

But let not your hearts be troubled, that she has so early entered into rest. Life at its greatest length is but a fleeting span, and soon shall dawn that bright to-morrow, when you shall again clasp hands for eternity in

"A home unclouded by a grief, and where
In mansions fair
You'll claim once more your missing ones! no hearts
Are broken there."

MRS. J. C. LITTLEPAGE.

WINFIELD MEMORIAL CHURCH AGAIN.

Ye Methodists of Arkansas, will you distinctly understand, that we are depending upon you especially? Soon we will have exhausted home resources.

Please send your contributions in or notify us, that you will send in thirty days. Now let every Methodist and friend of Dr. Winfield in the State speak out. You all intend to join in building so fitting a monument to the memory of our sainted Winfield, but why delay? We are in great need now. So please come to our relief at once.

What think you of our 10 cent proposition in the Sunday schools? Won't the teachers work this for us in their classes? Follow the example of Sister Crump of Harrison, Arkansas. Her class have all sent in 10 cents each.

Will not the preachers in charge appoint some energetic lady or young man to canvass each family of the church on a dollar proposition? The head of the family can contribute one dollar and send in the name of each member of the family, if he choose and we will enter and preserve their names. Will our brethren of the ministry shape these matters for us?

Salem campmeeting, under unfavorable circumstances, gave us, in cash and subscriptions, seventy-five dollars. They did nobly. May God bless them abundantly.

Fraternally,

A. O. EVANS, Pastor.

Little Rock, Sept, 24.

HORRIBLE STORY.

WICHITA, KAN., Sept. 24.—A baby of farmer William Beattie, who lives on Cimmaron river north of the Territory line, was carried off by an eagle Saturday. Beattie went to work in the morning, leaving in his dug-out his two children, one five years old and a baby aged two months. About noon Beattie returned home and found his girl in tears. She said she had taken baby into the yard, and left it while she went into the house. In a few minutes she heard a cry, and on looking out, saw the baby flying away, as she expressed it. The father knew at once an eagel had visited his home, and summoned his neighbors to the wooded banks of the river, for which the eagel had made. In about an hour, the sound of a shot summoned the searchers together. One of the men had found the eagle, and was engaged deadly conflict with it. He had emptied his gun at the big bird and broken a wing and was using his gun as a club when reinforcements arrived. The eagle fluttered in the bushes, then the father saw his infant's dead body horribly lacerated and part gone.

FROM REV. B. C. MATTHEWS.

BRO. BENNETT:—Allow me to say, through THE METHODIST, to my friends at Springdale and Rogers, that I reached my destination, safe and well, on the afternoon of Wednesday, Aug. 19 inst. I keep *saved* and in good spirit. Mrs. M., Pearl and "Buster" stood the trip remarkably well. My P. O. address for the present is Gibson, Gioson county, Tenn.

Yours in perfect love,

B. C. MATTHEWS.

Gibson, Tenn., Sept. 24.

ARKANSAS METHODIST.

SATURDAY, OCTOBER 6, 1888.

AT CONFERENCE---AN INTERVIEW WITH THE BISHOP.

The work was a trying one Bishop,
On body as well as on brains;
But I, as I never had known it before,
Have learned how the Gospel sustains.
The appointment was dark to me, Bishop,
I heard it, believe me, with tears—
No, not that I "dreaded the labor,"
'Twas only because of my years.
But now every shadow is rifted,
And light flashes down on my eyes,
And I look on the year that is closing,
As a series of steps to the skies.

I've labored through bleakness of winter,
Through spring and through summer and fall,
And preached in the mountains and valleys
Proclaiming the Savior to all. [wisdom,"
I preached not the "the words of men's
But earnestly sought to unfold
The old-fashioned story of Jesus—
I followed the preachers of old.
"Revivals?"—I wish you had seen them—
For souls were converted in throngs;
And, Bishop, we held to the "landmarks"—
The altar and the old fashioned songs.

I've buried some noble ones, Bishop.
They've gone to the Master to dwell,
The fathers and mothers in Zion—
Thank God, our "people die well!"
They passed o'er the highlands of heaven
As calm as the day at its close
Floats o'er the peak of the mountains;
Their spirits with Jesus repose.
But, Bishop, the deepest of sorrow
That ever has stricken my heart
Was a death in the parsonage circle—
Excuse me—I notice you start!
You'll pardon me, please, for this mention,
I know that my language is wild,
However, I cannot prevent it—
I speak of the death of my child.
I wish you had been with her, Bishop;
She talked so of "Jesus" and "love,"
And truly it seemed that the angels
Had come to convey her above.
She suffered her pain like a martyr,
Was patient and calm to the last,
Then, soft as the breath of an angel,
Her spirit to Paradise passed.
We buried her under the willows,
Where the daisies and violets bloom;
But, Bishop, the Spirit was present,
And there, at the little one's tomb,
I felt that a comfort was given
More precious than ever before—
Ah! no one can comfort like Jesus
The heart that is burdened and sore.

You ask of my "salary," Bishop,
It is hardly deserving the name;
'Allowance," the Discipline calls it--
No matter, its nearly the same.
My people have paid me but little—
Indeed they have but little to give;
And now as the year I'm reviewing,
I wonder we managed to live.
We practiced economy always,
And lived in the lowliest way;
And trusted in the God of Elijah,
Who sent us the ravens each day.
And wife, in the trials and sorrows,
God bless her! stood firm at my side,
And said, with a faith Apostolic,
"I know that the Lord will provide."

I've seen a hard time of it, Bishop,
But still there's a word I would say;
I want to go back to the circuit,
My duty is pointing that way—
I'm saving the souls of the people,
My preaching, though humble, is blest;
I'm willing to labor among them,
I'll find in the future my rest.
I'm ready to bear and to suffer
The work and the pain and the cross;
They'll brighten the future before me,
What matters my temporal loss?
And then there's another thought, Bishop:
Though wife, as I said, is so brave,
I think it would very near kill her
To leave our little one's grave!

I've talked a long time to you, Bishop—
I thank you for hearing me through!
I pray that the hand of the Master
May lead in whatever you do!

—Rev. W. E. Evans, in Methodist Advance

HELP NEEDED.

MR. EDITOR:—I desire to say a few things in reference to a Methodist church house we are trying to build in Wynne. We have the frame work up, the siding and roofing on the ground, and everything paid for, except $17.00 due the carpenter. The Presbyterians are also trying to build a "union" church house, and commenced hauling the lumber to the ground a few days ago. It has been clear to my mind from the beginning of the year, that we must have a house of our own, if we expect to do good work here as a church. We are the only church organized in town, and having a regular pastorate. But the leading business men say they can not help us build a house for ourselves. They are giving their support to the union church house. Our church is weak. We have never received a donation from any one in town, amounting to more than ten dollars. We received fifty dollars from Capt. Wynne of Forrest City, for which we feel very grateful. We think we are entitled to a house of our own, and we have special other reasons for building.

Well, we have struggled over the waves, and against the tide so far, and with a little help from abroad, and what we have already promised at home, we can make a creditable landing now will not some good friends to the cause of our holy Religion and our beloved Methodism, help us a little? Dear brethren, if you only knew the experience we have had this year, you would help us build. But you will never know in time. Won't you help us any how? We can not afford to fail. Brother Wallis of St. Francis Mission, only mentioned the facts in the case, to his congregation and sent us $5.00. Can not a circuit or station do as well? Will not some full handed lover of the cause, take this part of the cause upon his own liberal heart, and make us a liberal donation? Please do. Send donations to the undersigned at Wynne, Cross co., Ark., or Rev. M. M. Smith, Jonesboro, Ark. T. J. SETTLE.

Wynne, Ark.

WHAT AM I WORTH?

"How much is he worth?" is a question often asked by men of the world in regard to the business matters of the world; and it is often necessary that such a question should be asked and correctly answered in order to the safe transaction of business. Suppose we apply it to the church matters, and ask, "How much is this or that man or woman worth?" Not how much money or other property do they own, but how much are they themselves worth to the church? By, 1, their example and influence; and, 2, By their activities in church work? It may, and it does sometimes happen that the richest in purse are the poorest in piety, and the poorest in purse the richest in piety, and, of course, the latter is worth the more to the church, and the question is how much is the man worth to the cause of the Master and to his fellow men? What life does he lead, what influence does he exercise?

Christ's earthly career was one continued career of usefulness. None so high, none so low, none so rich, none so poor, but could be recipients of his benefactions freely bestowed. Then the spirit he manifested and the life he led! How pure the one, how blameless the other! He said, "Follow me," and Paul said, "If any man have not the spirit of Christ he is none of his." Then Christ said to the disciples, "Herein is my Father glorified that ye bear much fruit, so shall ye be my disciples." Again, "I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me, ye can do nothing."

Reader, be candid with yourself and ask yourself, what am I worth to the church in moral and spiritual influence? What good examples do I set by the life I lead? Whom do I reprove, exhort, or comfort as occasion offers? How much am I like Christ, and where and what is the fruit I bear? Remember the answer must be given sometime, and better now than later.—[St. L., Christian Advocate.

A FELT WANT.

After three year's experience in camp meetings at Pertle Springs, Missouri during which we used some of the popular song books of the day, I am satisfied that we need a *cheap book of our own*, with Methodist hymns and songs, set to music that will edify.

I have concluded to compile such a book containing about one hundred songs and hymns with music. In order to have a book that will represent our church and meet with the approval of our people, I request all persons who may see this to send me a list of such hymns and songs as they think suitable for such a work, naming the music for each piece. Give me name of book and publishers of same in which such hymns may be found; or which would be better, send me, when convenient, the words and music, or the book containing the same. Indicate any number of favorite pieces from one to one hundred, either new or old. I am especially anxious to have many of the *old tunes* represented.

The one hundred hymns with appropriate music, selected by the largest number of contributors will be the ones we shall aim to use. *Let responses be made at once.*

J. SPENCER.

Warrensburg, Missouri.

THE TREASURY.

For Pastor and People for October is an excellent number, being filled with the richest, freshest and most suggestive sermons and articles on a great variety of subjects, intensely interesting to every preacher and Christian worker. The portrait of Dr. J. G. Mason, of Metuchen, N. J., is the frontispiece, and a capital sermon commemorative of God's goodness to the old Church which he serves, is given the first place. A view of the Church is also given with a biographical sketch of Dr- Mason. Dr. W. M. Taylor's sermon on Christ's Estimate of Christian Works, and Dr. Phillips Brooks' sermon on Christ and the Children will stimulate thought and must prove helpful. The Leading Thoughts of Sermons, by Drs. Whyte, Rowland, Hendrix, Henson and Maclaren, are worthy of those noble men. Dr. Moment gives a closing article on the Song of Solomon. The article by Prof. Austin Phelps, Why I Believe Christianity to be a Revelation from God should be read by every one and every hearer will appreciate Dr. F. G. Clark's article on Preaching with the Eye. The Prayer Meeting Service, Sunday School Lessons, Mission Fields, Light from the Orient are admirably attended to in their several departments. Dr. J. Hall's Good Reasons for Smoking should be read in every household. Helps in Pastoral Work, by Dr. T. Cuyler, and Romanism in the United States will attract deserved attention. Crisp and timely editorials are given—Cut the Taproot, The Puritan Sabbath, Boys and Girls, "Christian Idol." The Moulding of Youths Other departments full.

Yearly $2.50. Clergymen, $2. Single copies, 25 cents.

E. B. TREAT, Publisher,
771 Broadway, New York.

MR. MOODY'S great Bible Conference at Northfield, Massachusetts, assembled twelve hundred Christian workers from all parts of the country, and from England, China, Japan, Turkey, Africa, and other countries beyond the sea. Among these were converted Jews, converted infidels and atheists, and converted heathen. Many of them had been converted under Moody's own ministry. There were at the meeting twenty-one foreign missionaries. J. Hudson Taylor, the director of the China *Inland Mission* was among them, and Mr. Reynolds Radcliffe, who has labored in undenominational missions in various countries, and George Constantine, born in Athens and missionary at Smyrna. The meeting was a grand illustration of that Christian unity which the love of Christ in the heart must always produce when such hearts mingle in the Master's work.—[Pacific Methodist.

FIELD NOTES.

GAINSVILLE C'T.—We are in a grand revival at Gainsville. The Lord is pouring out the Holy Ghost upon us and we are all happy. About 18 conversions, 14 accessions to the church and the interest increasing. Glory to God, Amen. Rejoice with us. God bless you. W. W. ANDERSON.

Gainsville, Sept. 26.

BIG FLAT C'T.—The Lord is still doing great things for us whereof we are glad. Since my last 29 conversions and 27 accessions to the church, which is greatly revived. Just closed at Forest Home with 9 conversions and 14 accessions to the Church, and hope to build a house there to the Lord. Pray for us. K. S. VANZANTT.

Morton, Baxter co. Sept. 21.

STEPHENS C'T.—I have held eight protracted meetings including camp-meeting; results 34 conversions, 60 additions to the church and the church greatly revived. Our Camp-meeting at Magnesia Springs was a grand success. We have secured deed to land on which to build a shed, and have $225 in cash and subscription with which to build it. On last Sabbath we organized a church and opened service in a new church house just built. Our new church house at this place (Stephens) is now being sealed and will be a gem of beauty, when finished. I am glad to be able to inform the friends and brethren. that brother J. J. Jenkins is improving. THE ARKANSAS METHODIST is in great favor with the people. May it live long and make its weekly visits to the homes of the people of Arkansas and elsewhere. Your Brother,

GEO. W. LOGAN.

Stephens, Ark., Sept. 25.

MURFREESBORO C'T.—Our Fourth Quarterly Conference was held at Saline Camp-ground Sept. 8th, and 9th. The members were nearly all present. Finances sadly behind, but all express a hope that we will come out fully by Conference. Our Camp-meeting was a grand success. Every thing went off smoothly; a wave of spiritual power seemed to peraade the encampment—a time of general awakening. Some thing over thirty professed saving faith in Christ and sixteen joined our Church (*more to follow*); seven have joined the Baptist Church. Bro. Godden was with us with wonted spiritual power and preached to the delight and edification of all present. The preaching was of a high order through the entire meeting, but who would doubt this when we tell you that J. J. Tarlton of the Arkansas Conference was on hand and did splendid service for the cause; that J. P. Copeland, a Baptist minister was on hand doing good work and saw 3 of his children converted; that J. A. Baker, the ex-lawyer and excellent circuit preacher from Clark was with us in good preaching trim and labored hard to make the meeting a success; that affable Bro. Davis from Gurdon was on hand and put in telling licks for the cause of Christ; that Bro. F. Moore our new man from Okolona Station and managing editor of the Arkadelphia District Methodist was with us and preached two excellent sermons; and last but by no means least, that Rev. Dr. A. Biggs of the Missouri charge was on hand and though 84 years of age, is a man of wonderfully well preserved powers, which he proved by his sermon delivered at 3 o'clock Sunday p. m. Up to date we have had 70 conversions and 56 accessions to the church. Other interests looking up. B. A. FEW.

BRINKLEY MISSION.—I came to this work Dec. 23rd, and found it in a very bad condition. Not a church house on the work that we could worship in during the winter, and only a membership of about 60 throughout the entire charge, and this being my first year in the ministry, I of course under such unfavorable circumstances, felt my incompetency to do the work required at my hands, but knowing that I could do nothing within myself, I therefore put all trust in Him who is ever ready, and able to strengthen, and who hath said; "lo I am with you always, even unto the end."

I met my first appointment Dec. 25th, promptly, preached to a small congregation, uncomfortably situated, but ready to hear and receive the word of God.

I am sorry to say that some of my app'ts had to go amiss, and that not a very great-deal was done up till the month of June. Not because of negligence or indifference on my part, but the misfortune of sickness. And had it not been for the realization of the promise quoted above, (lo I am with you even unto the end) I feel that I would have fallen by the wayside long hence. For when death entered our home, and plucked from it the bud of the family, the only jewell, our precious little May, and transplanted her in the sunlight of eternal glory, had it not been for this precious promise, and the bright hope that filled my bosom, that in the great resurrection day, little May would come forth with all her beauty, with all her glory, with all her Godliness and that I should see and know her, and reunite never to separate again, but would live with God, and angels and with our blessed Savior, through lasting eternity—poor, weak feeble-minded self, would have fallen into despondency.

But blessed be the name of the great Jehovah, while little May's crib is vacant here, she fills it in the arms of Jesus, and while her presence is not found around our family circle, it is found around the great altar of God, and while her sweet little voice does not fill our ears with cheerfulness, it is filling the ears of the angels in heaven; and while she does not smile on me when I return from my fields of labor, she smiles on the blessed Son of God. And while I look back over this period up to the date above, with sadness and sorrow in my heart, because of the trials, troubles and afflictions, and of such little being done in the cause of my Master; I am glad that I can look from that date up to the present, and thank God for the great work that he hath wrought through such a weak vessel as the writer.

I began my protracted meetings Saturday before the first Sunday in August; held four, continued five weeks. Results 131 conversions, 102 accessions to the church; Christians wonderfully revived, back-sliders reclaimed, and the Christians, converts, and those that were back-slidden, have all opened their hearts to God, their doors to their preachers; their pockets to the support of the ministry and to the building of church-houses for the worship of God.

To God be all the praise, glory and honor for ever.

May God bless the Methodist, till she shall be found in every Methodist family. Yours in Christ,

W. W. HENDRIX.

Brinkley, Ark., Sept. 22.

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QUARTERLY MEETINGS.

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

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

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

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

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

Nashville, Belmont	Oct.	5
Centre Point, Centre Point	do	6- 7
Saline, Bethel	do	13-14
Dallas, Dallas	do	16
Cove, Cove	do	18
Chapel Hill	do	20-21
Prescott	do	27-28
Emmet, Williams church	Nov.	3- 4
Lockesburg, Lockesburgh	do	3- 4
Missouri miss., Holy Springs	do	7
Washington	do	10-11
Hope	do	17-18

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

Harrison circuit	Oct.	6- 7
Berryville circuit	do	13-14
Carrollton circuit	do	27-28
Elixer mission	Nov.	3- 4
Kings River	do	10-11
Eureka Springs station	do	17-18

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

Danville at Spring Creek	Oct.	5- 7
Dardanelle station	do	13-14
Prairie View at Eliz. Hall	do	20-21
Rover at Rover	do	27-28
Gravelly Hill at Gravelly Hill	Nov.	3- 4
Dardanelle cir at F. C.	do	10-11

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

Carlisle	Oct.	6- 7
Hazen	do	6- 7
1st Church	do	13-14
15 & Center	do	13-14
Galloway	do	20-21
Maumelle	do	27-28
Wattensas	Nov.	3- 4
Austin	do	3- 4
Liberty and P. G.	do	10-11
Collegeville	do	17-18
Benton cir	do	17-18
Benton station	do	19

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

Ash Flat circuit	Oct.	6- 7
Viola mission	do	13-14
Mammoth Springs mission	do	20-21
State Line mission	do	27-28
Newbury circuit	Nov.	3- 4
Salem circuit	do	10-11
Bethesda circuit	do	17-18
Mountain View circuit	do	24-25

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

Chester ct. at Chester	Oct.	6- 7
Parthenon miss. at Jasper	do	13-14
Ozark ct. at Fleamanis chapel	do	20-21
Lamar ct. at Beckenridge	do	27-28
Ozark mission	Nov.	3- 4
Dyer ct. at Shiloh	do	10-11
Altus ct	do	17-18

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

Okolona	Oct.	6- 7
Tulip	do	13-14
Malvern circuit	do	20-21
Social Hill	do	24
Hot Springs mission	do	27-28
Malvern station	Nov.	3- 4
Princeton	do	10-11
Arkadelphia	do	13

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

Helena station	Oct.	6- 7
Brinkley and Clarendon	do	10-11
Brinkley mission	do	13-14
Spring Creek cir	do	20-21
Forrest City cir	do	27-28
Forrest City sta	Nov.	3- 4
Cypress Ridge circuit	do	10-11
La Grange cir	do	17-18
Wheatly circuit	do	24-25
Howell circuit	Dec.	1- 2

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

Holly Grove at Holly Grove	Oct.	6- 7
Arkansas City	do	7- 8
Selma at Tyro	do	13-14
Lake Village	do	20-21
Bartholamew at Bethel	do	27-28
Palestine at Pattsville	Nov.	3- 4
Hamburg circuit	do	10-11
Hamburg station	do	11-12
Monticello	do	17-18

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

Oppelo	Oct.	6, 7
Clinton	"	13, 14
Morrilton	"	20, 21
Perryville	"	27, 28
Quitman Station	Nov.	3, 4
Bee Branch	"	6
Quitman Ct	"	10, 11
Mount Vernon	"	17, 18

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

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

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

Mineral Ct. at Frenchman Mtn	Oct.	6, 7
Beebe & W. Point Sta. at Beebe	"	13, 14
Auvergne Station	"	20, 21
Kentucky Valley Ct	"	26
El Paso Ct., at Cypress Valley,	"	27, 28
Weldon Ct., at Tupelo	Nov.	3, 4
Union & Revels Sta., at Union	"	10, 11
Augusta Station	"	17, 18
Jacksonville ct. at Jacksonville	"	24, 25
Searcy Ct. at Gum Spring	Dec.	1, 2

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ARKANSAS METHODIST.

SATURDAY, OCT. 6, 1888.

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

Office, cor. Markham and Scott Sts.

Rev. Z. T. BENNETT, Editor.

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

The vote on license has not yet been reported from all the counties in this State.

The latest reports indicate the early and entire abatement of the yellow fever scourge. Devoutly thankful we should feel, that it began to spread so late in the season.

DENYING the Pall Mall Gazette's assumption, that Mr. Bradlaugh's atheism represented the the democracy of the future, the London Methodist Times says: "Not one of the Labor members of Parliament is an atheist, and the majority of them are active Christian workers." Again, "Mr. Spurgeon alone has every Sunday twice as many hearers as would be found in all the atheist clubs of London put together."

Futher, "the people of England were never so ready for the Gospel and so easily reached as they are to-day."

Methodism in our State is truly and happily demonstrating "Christianity in earnest," in its spiritual power and wonderful success. In many respects the present revival season will be considered the most memorable one in the experience of multitudes of the people. Our Church has been graciously blessed and strengthened. Thousands of sinners have been coverted and hundreds of these have gone to other Churches, chiefly to the Baptist. Methodists and Baptists have each occupied church houses belonging to the other. Preachers of the two Churches have occasionally assisted one another in meetings, while members of both Churches have worshiped and so often rejoiced together in hope of the glory of God, that even sinners have seen how these Christians love. Who would mar the beauty of such joyous scenes? Just listen! The editors of the Arkansas Baptist are persistently and intolerantly abusing Methodism—"outrageous to suppose such an institution can be the Church of Jesus Christ, or any part of it." In the name of religious tolerance and Christian fraternity, let godly men and women cry out, Shame be upon the authors of such an "outrageous" utterance.

WE commend a thoughtful perusal of the following words from the Independent:

If soldiers who have fought the battles of their country, and have in their bodily condition been damaged thereby, are properly pensioned; then why should not the ministers of the Gospel who have served the Church, and in doing so given up the usual opportunities for acquiring property, and who, moreover, are in this country, as a rule, not paid more than enough to keep their souls and bodies together during the period of active service, be adequately provided for by the Church, when they are no longer able to render the service, and when they have no family friends to whom they can look for the supply of their wants? The Church ought to be ashamed to hand them over to the general charities of the world. It can take care of them, and it ought to do so, not stintingly, but on a generous and comfortable scale. There is no want of means in the Church to supply the requisite funds for this purpose. All that is needed is the *temper* of heart that created the first charity fund known to the Church for the relief of the poor and needy in the Church at Jerusalem.

SOME stewards and church members seem to be very indifferent about paying their pastor's salary even at the end of the year. Our people pay their cotton choppers and pickers, their house servants and their farm laborers at the end of each day, or week, or month: but they put off the preacher until the end of the year and then do not pay all they have promised. Is this right? Think about it, brethren; and, as you think, try to put yourself in the preacher's place. They may not say much, but our preachers need all of their salaries. Let every charge pay them in full.—[Raleigh Christian Advocate.

THE LORD WILL PROVIDE.

DURING every day spent in our office we receive and read many letters. Their perusal causes emotions of pleasure and sadness, surprise and regret, alternating in rapid succession. We have before us now a private letter from an excellent preacher. We cannot throw it aside without some remarks; for it excites our admiration and sympathy. In it he says———station has paid very little over $200 for the support of himself, wife and children. He says further, "one thing is certain—there will be no new coat on my back at Conference; but I'll never complain. There's too much of that bread in my life work that the world knows not of, to abandon it. The manna has not ceased to fall every night to be gathered every morning. 'The Lord will provide.' Ravens still live."

As we read these sentences our thoughts were many, quick and varied. His spirit of true loyalty to his Church, of unswerving fidelity in preaching the Gospel of Christ, and of keenly felt self-denial proves beyond all question the heroic character of this preacher. In him we see a beautiful example of sublime trust in God's providence. "Ravens still live." Only $200 for an entire family; how sparingly they must live! His wife and children must be denied many things desired and some really needful for their comfort; and he must attend Conference and go to his next charge without a new coat. All these privations could be borne cheerfully, if he knew his people were unable to support him and his family respectably; but this is not the case. He knows they could do much more for him, and we think they surely will do so before Conference. It would be very hard for us to believe, they would permit their pastor to serve them a whole year, and then withhold from him what they honestly owe him and had religiously promised to pay him. They would not severally deal thus with other men; for they must conscientiously feel, that the laborer is justly worthy of his hire. They have had the services of the farm laborer and the mechanic, the school teacher and the physician, and they cheerfully and honorably recognized and met their obligation in each case. They cannot afford to do less for their pastor. Their obligation to God, their loyalty to their Church, their respectable standing in their Conference and their imperative duty to their deserving pastor, are all involved in this matter. In this case the pastor's claim is not resting upon a purely legal basis, but upon a much higher one—the religious integrity of a Christian congregation. They will not suffer this integrity impeached and dishonored. 'Be patient, brother, and they will pay thee all.' "Ravens still live," but God now employs men and women to minister to His prophets. The sense of manly honor and religious duty has not departed. It may be slumbering, unmindful or forgetful of present demands; but the cry of distress will now touch loving hearts and move willing hands to respond with a joyous delight the ravens never knew.

LONOKE STATION.

Upon an urgent invitation through Rev. A. O. Evans, who agreed to fill our engagement with Rev. E. C. Castleberry in Argenta, we went to Lonoke last Thursday to assist Rev. C. D. McSwain in his meeting then in its third week. Thursday night Rev. Horace Jewell preached to a large and appreciative audience a clear and earnest sermon on the new birth. Twice each day Friday, Saturday and Sunday we were subject to the pastor's direction, and we hope our efforts were helpful. We enjoyed very much the great revival and we were most favorably impressed with both pastor and congregation. Bro. McSwain is doing a great work and is deservedly much beloved by his charge—one of the best we know. Many very young persons there seemed to be devout Christians. The Sunday-school is one of the best we ever saw, and has a model superintendent in Brother I. B. Airheart. The Sunday-school and the singing in the public services constantly reminded us of Beebe station. At this time we withhold a candid comparison. It is known, that we thought the congregational singing at Beebe unexcelled in any charge we have visited. At present we will say at Beebe and Lonoke the congregational singing is the best we know of. We visited the homes of Bros. J. H. Hicks, Airheart, Swaim and Webb, and shall pleasantly remember the kind entertainment at these Christian homes. We are indebted to Mr. J. M. Furr, of Furr & England, liverymen, for a carriage ride over their pretty and growing town.

THE NUMBERS. ONCE MORE.

It is not our desire to use much of our space in controversy with the editors of the Arkansas Baptist, but the cause of truth and Christian fraternity demands the exposure and rebuke of their intolerant course. In their last issue they used about two columns trying to explain and defend their arrogant utterances, especially their false statement about the number of members in their Church in this State. They raised the issue themselves, and in so doing they evidently referred at first to *white* Baptists; for they were urging the patronage of their paper. The colored Baptists of this State have a church paper of their own and they have separate churches and associations for their own race. The white and the colored Baptists are one in doctrines and form of government, but otherwise they are separate and distinct. The members of the Colored M. E. Church in America hold the doctrines and form of government of the M. E. Church, South, from which they were set apart in 1870 into a separate and distinct organization. In this case the "color line" is no more clearly drawn than in the Baptist Church. It is, therefore, disgustingly absurd to hear the editors of the Ark. Baptist prating about our Church not thinking the colored people worth saving or counting, or having so few as to be ashamed to count them. Our Church can point with pardonable pride and much pleasure to our evangelistic work among the colored people.

We readily admit, that the editors of the Arkansas Baptist are not ashamed of *any* counting; but we suppose their readers are ashamed of their false claim and their attempts to explain it, after such *long delay* and repeated demands for the proof or correction. The long and painful silence from April 26 to Sept. 20, was broken thus—read carefully:

"Our statement concerning the *number* of Baptists in this State was made after consulting with two parties whom we regarded as best qualified to know. They may have erred in their estimates, and caused us to err in our statement. It is said our year book fails to give two or three of our associations, and how many churches it fails to give we cannot tell."

It seems the "two parties" or their own second thought told them this explanation would *not* do; so they tried it again Sept. 27, as follows:

"At that time we had been in the State but a short length of time, and having no Year Book we inquired to find out, and was informed correctly, but mistook the aggregate number of the white and colored Baptist, in the State as given in the Year Book, for the number of whites only; and then after this we inquired the number of colored Baptists and through mistake added the two numbers together."

Now they *personally* assume the blame for the mistake instead of putting it upon the unknown "two parties." But why did they wait so long before their confession? We published the following paragraph May 19:

"Some weeks ago the Arkansas Baptist claimed for the Baptist Church in Arkansas a membership of 128,000—78,000 white and 50,000 colored members. The American Baptist Year Book for 1888 gives them in Ark. a total membership of 78,134; 48,537 white members in 42 Associations, *all reported*, and 29,597 colored members in 11 (out of 19) Associations reported. It remains to be seen by what process the Arkansas Baptist will raise 48,537 to 78,000."

In their last issue they claim, that one white association is not given in the Year Book; that it and the eight colored associations and the increase for one year, would raise their number to over 100,000; but they carefully avoid letting their readers know that by this calculation there are more colored than white Baptists in Arkansas. When they give their readers the number of their white members, we will show that by their method of calculation the M. E. Church, South, in this State, has in round numbers about 70,000 white members, not counting baptized infants and "probation sinners." They know we do not count these in our statistics of membership, but they continue to make a false impression to the contrary. As to adult members they would gladly take any received into our Church. In fact, converts from our meetings, with straw still clinging to their clothes, receive a cordial welcome into the Baptist Church.

READ CAREFULLY.

We have about fifty of the pictures, "Christ before Pilate," and about eighty of the Cabinet photographs of Rev. Dr. Winfield. As long as these last, we propose to *give* either one of them to all *new* and *renewing* subscribers, who will send us $1.50 cash *before Oct. 22*. To secure either of these, it is safest to order *at once*. To all *new* and *renewing* subscribers, who send us $1.50 cash during this month, October, we will send *free* of charge, *any two* small books from the following: National Prosperity by Birmingham, The Church by Gregory, The Holy Day by Pickett, Origin of the Baptists by Riggin, and Why I do not Immerse by Pickett.

We make these offers to encourage very early remittances, as we need assistance from all who can renew during this month. We must collect or borrow $1,000 during October to pay bills falling due, part of them October 22. Help us now. In remitting say which of the foregoing premiums you want. Don't neglect this till the time expires.

Now, will our Baptist brother tell us which is the more illiberal, the editor of the *Arkansas Baptist* or the editor of the *Gospel Advocate?* Those who live in glass houses should not throw stones so recklessly. It is hard to be a consistent bigot.—Cumberland Presbyterian.

IN the South Western Methodist Rev. Jas. A. Anderson of Ft. Smith says:

"Arkansas Methodism is a moving, increasing, conquering host, thank God. Behind as we still are in some things, we are moving with an unfaltering tread to the front. Year by year every interest increases in strength. The personnel of our Conferences constantly improves; our membership rapidly increases; our church buildings are better and more numerous; we have more parsonages and better parsonages; our salaries improve, slowly, but they improve; our young preachers now in training are of the best type; and our older preachers were never more consecrated and zealous than they are to-day. We thank God. A great future is ours."

We italicize one sentence in the following quotation:

AND now comes the *Arkansas Baptist*, and claims that Dr. D. D. Swindall has found the Baptist church on the earth prior to A. D. 1500! The editors also affirm that, while they published the *Baptist Gleaner* in Kentucky, they also found said church prior to A. D. 1500! Now, we know said editors did no such thing, for they did not produce a line of history written prior to 1500 that even mentioned the Baptist church. *We proposed to give all their evidence to our readers, if they would allow us space in their paper to criticise said evidence, and they would not do it!* We offer the same proposition to them in their new paper, or to their champion, Dr. D. D. Swindall. The MESSENGER will give column for column to a discussion of Baptist succession, or will give any of these gentlemen one hundred dollars to find a Baptist church prior to A. D. 1500.—Christian Messenger Sept., 19.

THE report of the number of negro Baptists in Virginia is 162,000. Of course, such figures are worthless. The same fifty thousand names are on two or three Church Registers. The negro moves around. He joins early and often. We never heard of a roll being purged of absentees. The Virginia African is a "repeater." The negro is extravagant in arithmetic. Every one somewhat aging is always "nigh unto a hundred years old." The negro Baptists in Richmond number in Church statistics (no children are immersed) more than the adult black population, The ebo sinner and the colored congregations of other Churches are swallowed up, as it were, in the huge census of the soaked and sooty saints. The white folks of like faith and order are put down at 76,833 by Rev. Dr. Burrows. This is nearer the winnowed facts. The record books of that denomination are not so carefully inspected as the Methodist system demands, and hence thousands, "not present for duty," linger unerased. In fact, it was reported that the pastor of a large church couldn't account for two hundred. We think probably the white Methodists do not go beyond these white Baptists more than forty thousand in the State.—[Richmond Christian Advocate.

PERSONAL NOTES.

Bro. G. W. Hornaday of Prescott gave us a short call Monday.

Rev. A. O. Evans is at Hazen assisting Rev. T. D. Scott in a meeting.

Rev. I. A. Vernon writes that his wife is now recovering after a long and dangerous illness.

We learn, that Rev. J. J. Jenkins is improving slowly. We hope cooler weather will be favorable to him.

Rev. G. A. Dannelly has been sick three weeks. Glad to know he is up again. He speaks tenderly of his noble people at Auvergne.

Rev. Dr. A. R. Kennedy has closed his pastorate in this city and removed to Batesville, Ark. We trust his health will improve there, and we congratulate our Presbyterian brethren of Batesville on securing Dr. K.'s services in the pulpit.

The Rev. V. V. Harlan keeps moving among our people in Arkansas on his agency for Central Collegiate Institute, picking up subscriptions and sowing good seed. Speed him in his great work by your prayers and gifts.—Christian Advocate.

Rev. Julien C. Brown, recently transferred from the Missouri to the White River Conference, passed through Nashville Friday on his way to Batesville, Ark. We are glad to see him looking so well and hearty. He has done three years' hard work in St. Joseph, and goes back to his old Conference full of faith and zeal, He loves Arkansas, his adopted home, and the native home of his wife and little daughter, who accompany him. We hope he will have happiness and long life.—Christian Advocate

SPECIAL NOTES.

We have on hand several communications, which will appear later.

Kind readers' please favor us with your renewals as early as you can. We need money.

Bro. J. P. Lowry, the sweet singer of our city, is doing good service in the meeting at Argenta.

Rev. E. M. Pipkin, assisted by Rev. J. M. Talkington, is holding a meeting at Searcy, with good prospects.

Rev. E. C. Castleberry is holding a successful meeting at Argenta; 21 accessions to date, more conversions, and the Church wonderfully revived.

Messrs. Davies & Rayburn, photographers, have placed their card in our paper. We cheerfully commend them to all our readers wanting strictly first-class work.

☞In reply to sundry letters of enquiry, "Ex." authorizes us to say, that "there was no intention in his article of reflecting on the character of any individual or congregation."

Bro. J. W. Harlan, Rose Bud, one of our noblest laymen, sent another list of subscribers (17 in all) and $2 for Winfield Memorial Church from members of Bethesda Sunday school.

We have the name and address of a Christian widow with a little girl of eight years wanting a home in a good family; she has also a grown daughter, who wishes a home in a good family. Apply at our office.

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. tf.

Since the reduction on their cabinet photos Davies & Rayburn are having their hands full; if possible, they are doing better work than at their former prices. Their patrons being convinced of this fact are swarming their place like bees seeking a hive. No use talking, good work will always bring its own reward, and they are deserving the success their push and energy has brought them.—Gazette.

THE WATCHMAN.

RELIGION IN THE ARMY.—The success of the chaplains in their work, depended very largely upon the encouragement they received from the army officers. An irreligious and profane officer could greatly hinder, if not entirely prevent the accomplishment of any good by the chaplain. They had it in their power to place so many obstacles in his way that he could do but little for the spiritual welfare of the men. There were a few of this class whose baneful influence was felt in the entire command. Upon the other hand a religious officer, or one who was friendly to religion, could greatly assist the chaplain by so regulating the duties of the soldiers in camp, that they could have time and opportunity to attend religious services. They could aid the chaplain by affording him perfect access to the men and by their personal example in attending worship in the camp. With but few exceptions the army officers of our department were friendly to religion, and many of them were decidedly religious men. The officers of the regiment of which I was chaplain were all either religious men, or decidedly friendly to religion. They afforded me unlimited access to the soldiers of the command. Our first Col. H. L. Grinsted, of Camden, and Lt. Col. McMillan, of Arkadelphia, gave me the largest opportunities for my work and encouraged the men both by word and example. After the death of Col. Grinsted, at the battle of Jenkin's Ferry, Col. T. D. Thompson of Camden, gave me every facility to prosecute my work. Our brigade Commander, Gen. Tappan, of Helena, was always ready to extend any help that was needful to promote the work of the chaplains.

Gen. Churchhill, of Little Rock, the commander, for a time, of our division was a friend to the chaplains and laid us under many obligations, by his kindness and courtesies. I have had occasion in a former article to speak of the deep interest taken by Gen. Price in the spiritual welfare of the soldiers. I have spoken of these because I was brought more in direct contact with them. There were others who were just as friendly and courteous to religion as these I have mentioned. Many of the subordinate officers were very active as Christian laborers, and by their godly examples had a fine influence upon the men.

Many other chaplains were as fortunate as myself in having such help from their officers. As a large part of the chaplain's work was among the sick of the command, it was in the power of the surgeons to greatly assist them. To the credit of the surgeons of our command, they afforded every possible facility for us to visit the sick under their care. I without disparaging other surgeons, speak of Dr. D. S. Williams, of Arkadelphia, and J. M. Bragg, of Camden, surgeons of our Reg't who were especially attentive to the wishes of the chaplain in visiting the sick. I remember but one instance of rudeness upon the part of a surgeon towards a chaplain in visiting the sick. That occurred in Little Rock in one of the hospitals, and by a young surgeon and was severely condemned by an older and much superior surgeon. There was a general recognition upon the part of the superior officers of the valuable assistance rendered by the chaplains in preserving the morals of the army. The true, earnest and devoted chaplain was held in great esteem by the officers of the army and any indignity that might have been shown the chaplain would have been resented by the officers of the command. Whatever may have been necessary in some other respects to preserve the authority of the officers in the maintenance of discipline; in the attendance upon religious worship there were no distinctions drawn between the officers and the privates. They sat and kneeled side by side in worship. Upon one occasion while the command was camped near a town a certain minister proposed to hold services for the officers of the command. The proposition was rejected with the contempt it deserved. If he had wished to preach to the command as such, he would have been kindly received. The officers felt that the chaplains, who preached to the soldiers were good enough to preach to them. Many of the officers of the army were devoted Christian men, who by their example of correct living won the respect and confidence of the soldiers under their command. Men whose courage was thoroughly tested on many a battle field, and whose devout lives in camp convinced the soldiers that there was nothing in religion to interfere with the duties of a soldier. In the army there were some shining examples of piety, as Robt. E. Lee, Stonewall Jackson and others. I well remember that Gen. Lewis would frequently gather up the men

and take them to one of the churches near by, and then preach to them to the delight of all who heard him. The soldiers of his command would rather hear him than any one else. The old army chaplains have very grateful memories of the courtesies of the officers and soldiers with whom they served. To my old comrades who may see these lines, let me say that the quarter of a century that has passed over us, has sprinkled some of our locks with gray, and planted a few wrinkles in our faces, and our step is not quite so elastic as in former days, but the ties that bind us grows stronger as the years go by. Many of our comrades have struck their tents, and are camping on the other side, and we will join them very soon. When life's warfare is over may you each receive an honorable discharge, and enter into the triumphs of the redeemed.

HORACE JEWELL.

V. M. B.

Vanderbilt Missionary Brotherhood.

Two meetings were held at Vanderbilt University, Sept. 21 and 22, 1888, for the organization of the proposed Vanderbilt Missionary Brotherhood. At these meetings were present Granville Goodloe, of the South Carolina Conference; R. W. Erwin, of the Memphis Conference; W. R. Sims, of the Mississippi Conference; E. K. Denton and J. T. Currey, of the Tennessee Conference; Marvin West, of the North Alabama Conference; E. W. Winfield, of the Little Rock Conference; and Jno. J. Tigert, of the Louisville Conference. These brethren are not all ministers, and it is expected that a large portion of the membership of the brotherhood will be made up of laymen. It was counted a happy omen, however, that in these preliminary meetings, seven annual conferences of our church were represented. On motion of Jno. J. Tigert, Granville Goodloe was called to the chair, and the temporary organization was completed by the election of Jno. J. Tigert as secretary. The following constitution was read in both meetings, carefully considered in both meetings article by article, and unanimously adopted.

Constitution of the

VANDERBILT MISSIONARY BROTHERHOOD.

Art. I. Name and object.

This association shall be known as the Vanderbilt Missionary Brotherhood. Its objects shall be to arouse missionary interest and to diffuse missionary information among its members, and to contribute to the support of representatives of Vanderbilt University in the foreign missionary work.

Art II. Membership.

Sec. 1. All matriculates of Vanderbilt University, whether alumni, ex-students, or present students, shall be eligible to active membership in this association.

Sec. 2. Any member of the Faculties or Board of Trust of Vanderbilt University, and any minister of the gospel or friend of missions shall be eligible to the position of Advisory Patron of the Vanderbilt Missionary Brotherhood.

Art. III. Officers and their Duties.

Sec. 1. The officers shall consist of a President, not more than one Vice-President for each department of the University, a Secretary, and a Treasurer, who shall be chosen by ballot, without nomination, at the annual meeting, by the active members, and shall hold office for one year, or until their successors are elected and installed.

Sec. 2. It shall be the duty of the President to preside in all meetings of the Brotherhood and to exercise such functions as commonly attach to this office. In the absence of the President, a Vice-President shall discharge the duties of his office. The Secretary shall keep minutes of all meetings of the Brotherhood and conduct all its correspondence, except so much as devolves on the Treasurer. The Treasurer shall be the custodian of the funds of the Brotherhood and shall conduct its financial correspondence.

Art. IV. Executive Committee.

The executive Committee shall consist of all officers, five active members, and three Advisory Patrons, any five of whom shall constitute a quorum for the transaction of business. The President of the Brotherhood shall also be President of the Executive Committee. In the absence of the President and all Vice-presidents, the committee shall elect a temporary chairman. The five active members and the three advisory patrons shall be chosen by ballot at the annual meeting. The Committee shall meet on the call of the President or any three members of it.

Art. V. Obligations and Privileges of Members.

Sec. 1. Every active member shall pay to the Treasurer the sum of not less than $5 annually on the first day of January.

Sec. 2. An Advisory Patron shall be constituted by the payment of not less than the annual membership fee. A Life Advisory Patron shall be constituted by the payment of not less than $50.

Sec. 3. All active members shall be entitled to seats and votes in all meetings of the Brotherhood and shall be eligible to all offices. Advisory Patrons shall be entitled to all the privileges of active members, except voting and holding office.

Art. VI. Meetings.

The annual meeting of the Brotherhood shall be held at the Univerity during Commencement week at the call of Executive Committee.

Art. VII. Amendments.

This constitution may be amended by the vote of three-fourths of the members present at an annual meeting, after twenty-four hours' notice of the intended amendment.

Under this Constitution, the following officers were chosen: Granville Goodloe, President; E. J. Prockett, (Academic Department), W. B. Palmore, (Biblical Department), and C. L. Thornburg, (Engineering Department), Vice-Presidents; J. J. Tigert, Secretary; W. R. Sims, Treasurer; E. K. Denton, J. E. Harrison, H. N. McTyeire, Jr., E. W. Winfield and Marvin West, members of the Executive Committee.

The following is an alphabetical list of "charter" members: E. J. Crockett, J. T. Currey, E. K. Denton, J. E. Erwin, R. W. Erwin, G. Goodloe, J. E. Harrison, H. B. Johnson, H. N. McTyeire, Jr., W. B. Palmore, Lewis Powell, J. D. Scott, W. R. Sims, J. Stephan, C. L. Thornburg, J. J. Tigert, Marvin West, E. W. Winfield. Total 18.

All alumni, ex-students, and present students of Vanderbilt University are cordially invited to become members of the Brotherhood at once. Send names to the Secretary or Treasurer at Vanderbilt University. Fees are not due until January 1st, 1889, but any who choose to remit now may do so, as some funds are necessary for contingent expenses.

This publication is made by order of Executive Committee.

JNO. J. TIGERT.
Secretary V. M. B.

REPORT AND GOOD SUGGESTION.

DEAR METHODIST:—Assisted by Bro. Thos. Hearne we held a meeting of 10 days at Bingen, embracing the 2nd and 3rd, Sabbaths in Aug. 16 conversions and 13 accessions. Embracing the 4th Sabbath in Aug. was our "old folks Camp-meeting" at Sweet Home. Assisted by our P. E., J. H. Riggin, Joe Biggs and his father Dr. A. Biggs. About 25 or 30 conversions and 23 accessions. The above mentioned brethren did good work there. Dr. A. Biggs, eighty-six years old, preached Sabbath afternoon as of yore, with clearness, force, and effectiveness. But few men wear with the people as does he. It is referable to his strong native intellect, rare common sense, a well stored mind, pure heart and irreproachable life. No man can command larger audiences in that country, where he has lived, I know not how many years. A short time a ago he thought, as did all of us that he had come down to the "last river." The crossing was easy, Christ whom he had long preached was there. This aged servant's confidence was sweet, and his faith sublime, and when told the crossing was not yet, a little cloud seemed to cross his sun and there was a tinge of disappointment. After all such a man will live forever.

Next comes Nashville. We sent for Dr. Hunter to begin the meeting on Saturday before the 2nd Sabbath in Sept. It was continued until the 4th Sabbath night. Sixteen were added to our membership and the church greatly strengthened. Dr. Hunter remained with us a week, preaching as only *he* can. We sent for him for his age, ripe experience, standing in the church and state. Our church here is young and we felt he could do a work for us no one else could. Nor were we misguided. He has helped to establish Methodism as a permanency She is here to stay and be a blessing to this country. Now, Mr. Editor, may I be permitted to suggest, and then insist, that Dr. Hunter be given such a relation to the Conference as will allow him to go every where, to all people, who may want his presence and blessing. Let us send him out to grace, confirm and be a benediction to "our Zion."

I feel that I would be untrue not to mention in this connection, Dr. Harvey who sustains a supernumerary relation to this charge. No P. C. ever had a more reliable, thoughtful, sympathetic efficent helper, call and he answers, "here am I, send me" and if you send him you have confidence the work will be well done. Last but not least among the agencies for good in this charge is THE ARKANSAS METHODIST. Our people take and love it. Eighty added to the church this year and you have helped. All glory to His name, amen. E. N. WATSON.

Nashville, Ark., Sept. 26.

At this season of the year people can not be too careful about keeping their bowels regular. Bilious and malarial diseases are often brought on by allowing the bowels to become torpid. An occasional dose of St. Patrick's Pills is all that would be required, and might prevent serious sickness.

NORTH ALABAMA.

It is pleasure to note the success and progress of the Church. Souls are being converted by the power of the Holy Ghost, and the Church raised to a higher state of life. The signs indicate that preachers and people are not relying altogether on the "protracted meeting" season to work for God. Certain work produces legitimate results, and we are finding it out. Your paper grows—no mistake—you are growing and the Methodist, is a development of your growth. You are putting up a good paper and deserve support. Our Conference Organ the Alabama Christian Advocate is making gigantic strides towards the front in the family of Advocates under the able management of Rev. W. C. McCoy, D. D. Dr. McCoy is putting up a first-class paper and deserves the support of The Alabama Methodists. He is bold on all moral questions. In all issues we know where to find him; on the side of truth everytime. Rev. Anson West D. D., is writing a history of Methodism in Alabama We expect a treat when the book comes out; for Dr. West is a strong man and a good writer. Wonder some one don't write a history of Methodism in Arkansas. YXOD.

Let no woman think her duties small or trifling who has the care of even one child committed to her. It is a solemn trust. Great evils are to be met and overcome in the future of our land; intemperance, dishonesty and idolatry are to be grappled with. Teach the little children the principles you wish to influence them as men and women. The masses of the future are the children of to-day. Their uplifting should begin now. When the mothers awake to a fulfillment of all their duty, the question as to how to uplift the masses will have ceased to agitate. It will have been quietly, but effectually answered.—[Zion's Herald.

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

The prophetic "perilous times" indicated by St. Paul have these prominent marks among others: "Men shall be lovers of their own selves, covetous, despisers of them that are good, heady, high-minded lovers of God, having a form of godliness, but denying the power thereof." How about those who love church theatricals, fairs and festivals better than revival or religious services, or who see no inconsistency in mixing them together? Are they not in a perilous position, and helping to put the church there?—Christian Standard.

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One trial only will prove to you, that we have not misjudged the great value of this boon to suffering humanity.

Yours sincerely,
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Our readers have all doubtless seen the report which is every little while sent the rounds of the press, to the effect that a considerable proportion of the criminals in our State prisons were once Sunday school scholars. This is just such a sweet morsel as a certain class of papers delight to roll under their inky tongues; but it happens not to be the truth. The warden of the Illinois penitentiary, Major McGlanghey, has made a thorough investigation of his prisoners, and says: "The statement that many criminals were once Sunday school scholars is not at all reliable, and probably very few have really been in the the Sunday schools." Of course a few have been, but very few. On the other hand, we would be delighted to see the press go to some pains to inform the general public as to what percentage of the criminals of the country are graduates from the saloon.—Pittsburgh Christian Advocate.

A CURE FOR DIARRHŒA.—Mr. J. A Burnison, of Colburg, Montgomery Co., Ia., has found out how he can cure any case of Diarrhœa. Two of his children had the disease; for about six weeks he tried four different Patent Medicines without benefit, but he finally got hold of a bottle of Chamberlain's Colic, Cholera and Diarrhœa Remedy, which he says completly cured them, and is confident it will cure any case when the plainly printed directions are followed.

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Camden, Tenn. A. J. ARNOLD.

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Yours truly, J. H. ORR, M. D.

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ARKANSAS METHODIST.

SATURDAY, OCT. 6, 1888.

FAMILY DEPARTMENT.

FOLLOWING JESUS.

Let my path lie through a flow'ry vale,
Or along a rugged mountain trail,
Though I go by a cold dark way,
I know it leads to an endless day,
If I follow Jesus.

I must not gaze on the dangers crossed,
Lest my feet slide and I yet be lost.
I'll follow Christ and dangers shun—
Yes follow Him till victory's won,
O I'll follow Jesus!

I will not sigh for the pleasures past,
Lest some temptation hold me fast;
But onward up Mt. Zion I'll go,
Until my robe's as white as snow.
Yea, I'll follow Jesus!

I must not seek the world's delight,
For I know that it will soon be night,
And I must haste to my home above,
To that Home so sweet! so full of love!
Come, let's follow Jesus!

—ANNA E. NASH.

THE INFLUENCE OF PIOUS MOTHERS.

The young men in a certain Theological Seminary once compared notes to ascertain what proportion of them had pious mothers. They found that out of one hundred and twenty students more than one hundred had been blessed by a mother's prayers and directed by a mother's counsels to the Saviour in early life.

The shaping influence of pious mothers appears strikingly in the fruitful lives of such men as Moses, Samuel, John the Baptist, Matthew, Henry, Wesley, Dr. Edwards, Dr. Dwight, Dr. Doddridge and Payson. "The hand that rocks the cradle rocks the world."

A preacher, lodging at the house of a pious friend, observed the mother teaching her children to pray, and said: "Madam, your instructions may be of far more importance than you are aware of. My mother taught me when a child to say:

"Now I lay me down to sleep,
I pray the Lord my soul to keep,
If I should die before I wake,
I pray the Lord my soul to take;"

and I never close my eyes to sleep without repeating it."

History proves that children are more apt to inherit the intellectual qualities of their mothers than those of their fathers. The towering intellect and ambition of Napoleon came from his ambitious mother. It is said that the mother of Patrick Henry was gifted in conversational powers. So Patrick Henry's wonderful eloquence may be easily accounted for. The mother of Washington was a woman of sterling qualities, which reappeared in her illustrious son. John Quincy Adams exemplified the intelligence and lofty morality of his mother. Here is a powerful argument for female education. Develop and train the minds of those who are to be the future mothers, and their children will be gifted with strong native sense. Fill the land with pious and intelligent mothers, and you may expect intellectual giants and pious men to rule and control state and church.—[Raleigh Christian Advocate.

WHAT THEY BOTH THOUGHT.

It was twenty-five minutes past seven. The buggy was at the door to take him to the train. His hand was on the knob. "Good-by," he called out. There came from somewhere up stairs, through the half-open door, a feminine voice, "Good-by"—then he had gone out into the glad spring air, odorous with the foretokens of coming life, and musical with the songs of the nest-builders. But there was no song in his heart, no spring hope in his life, as he took the reins out of his groom's hand, and spoke to his impatient horse a sharp, "Get on!" And as he rode through the royal avenue that led up to his house, this is what he thought:

"If I had been a guest Martha would have been up and dressed. She would have had a spray of fresh flowers at my plate. She would have sat at the table, and seen that my coffee was good, and my eggs hot, and my toast browned. And I should have had at least a parting shake of the hand, and a hope expressed that I would come again. But I am only her husband!"

And this is what she thought when she put the last touches to her hair before her glass, and tried hard to keep the tears back from her eyes before she went down to see that the family breakfast was ready:

"I wonder if Hugh really cares anything for me any more. When we were first married he never would go off in this way with a careless 'Good-by' tossed upstairs. He would have found time to run up and kiss me good-by, and tell me that he missed me at his breakfast, and ask if I were sick. He is a perfect gentleman to every one but his wife. I believe he is tired of me. Well, well, I mustn't think such things as these. Perhaps he does love me, after all. But—but—it is coming to be hard to believe it."

And so with a heavy heart she went to her work. And the April sun laughed in at the open windows, and the birds chirped cheer to her all day, and the flowers waved their most graceful beckonings to her in vain; all for want of that farewell kiss.

O, husbands and wives, will you never learn that love often dies of slightest wounds; that the husband owes no such thoughtful courtesy to any other person as he owes his wife; that the wife owes no such attentive consideration to any guest as she owes to her husband; that life is made up of little things, and that at oftentimes a little neglect is a harder burden for love to bear than an open and flagrant wrong?—Christian Union.

NOT OFTEN QUOTED.

After having served you between sixty and seventy years, with dim eyes and shaking hands, let me add one word more. I am pained for you who are rich in this world. "Nay; may I not do what I will with my own?" you reply. Here lies your mistake. It is not your own. It can not be unless you are Lord of heaven and earth. Who gave you this addition to your fortune? Do you not know that God intrusted you with that money for his work? "But I must provide for my children." Certainly. But how. By making them rich? Then you will probably ruin them. "What shall I do, then? Lord, speak to their hearts (Who can not see the impassioned old man stretching out his trembling hands to heaven as he thus pleads?), else I speak in vain! Leave them enough to live on, not in idleness, but in honest industry. And if you have no children, upon what principle can you leave a groat behind more than enough to bury you? What does it signify whether you leave ten thousand pounds or ten thousand boots and shoes? Haste, haste! Send all you have before you to the better world!—[JOHN WESLEY.

A PLEA FOR FATHER.

Let every wife and mother fully understand that the road along which the man of business travels is not a macadamized one, nor does it ordinarily lead through pleasant scenes and well springs of delight. On the contrary, it is a rough and rugged path, beset with "wait-a-bit" thorns, and full of pit-falls, which can only be avoided by the watchful care of circumspection. After every day's journey over this worse than rough turnpike road, the wayfarer needs something more than rest; he requires solace, and he deserves it. He is weary of the dull prose of life, and athirst for the poetry. Happy is the husband who can find that solace and that poetry at home. Warm greetings from loving hearts, fond bright eyes, the welcome shouts of children, the many thousand little arrangements for our comfort and enjoyment, that silently tell of thoughtful and expectant love, the gentle ministrations that disencumber us in an old easy seat before we are aware of it: these and like tokens of affection and sympathy constitute the poetry which reconciles us to the prose of life. Think of this, ye wives and daughters of business men! Think of the toils, the anxieties, the mortifications and wear that fathers undergo to secure for you comfortable homes, and then compensate them for their trials by making them happy by their own fireside.—[Reformed Church Messenger.

"THE MORNING COMETH."

Praised be the Lord of the harvest that he is answering the prayer which he enjoined for his laborers

In all our borders the breath of the Spirit of God has been felt upon our souls. The path amid our tasks grows plainer. Doors to blessing and victory are opening like the iron gate before Peter in his midnight walk.

As the mountain peaks catch the first rays of the rising sun and shine like towers of gold while the twilight still fills the valley, so leading men in the churches have given their hundreds of thousands of dollars, a promise of the interest which many others now absorbed with church building and college endowments, will soon express with princely liberality.

Far down in the valley we hear the voices of the marching Sunday schools, training an army of systematic givers, coming forward to influential position at home and missionary toil abroad.

And midway, on the mountain of vision, we listen to the councils of the women planning the recovery of woman throughout the world, and educating the households of faith in the principles of the great cause, and summoning and displaying facts which appeal to all our hearts.

Meantime we are thrilled by voices from the throne of the Triune One, saying, "Go; lo, I am with you alway;" and another: "He shall not fail nor be discouraged till he have set righteousness in the earth, and the isles shall wait for his law:"—and the third, "Wherefore God also hath highly exalted him, and given him a name which is above every name, that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father." A little later we hear, with Isaiah, the seraphs cry again, one to another, "Holy, holy, holy is the Lord of Hosts; the whole earth is full of his glory!"

"Amen: come, Lord Jesus.—[Rev. C. P. Hard.

MARTHA AND MARY.

I cannot choose; I should have liked so much
To sit at Jesus' feet—to feel the touch
Of His kind, gentle hand upon my head,
While drinking in the gracious words He said.

And yet to serve Him—O Divine employ,
To minister and give the Master joy,
To bathe in coolest springs His weary feet,
And wait upon Him when He sat at meat!

Worship or service--which? Ah, that is best
To which He calls me, be it toil or rest--
To labor for Him in life's busy stir,
Or seek His feet a silent worshiper.

So let Him choose for us. We are not strong
To make the choice; perhaps we should go wrong,
Mistaking zeal for service, sinful sloth
For loving worship; and so fail of both.

OUR YOUNG FOLKS.

TABLE MANNERS IN RHYME.

In silence I must take my seat,
And give God thanks before I eat;
Must for my food in patience wait
Till I am asked to hand my plate;
I must not scold, nor whine, nor pout,
Nor move my chair or plate about;
With knife, or fork, or napkin ring,
I must not play--nor must I sing;
I must not speak a useless word,
For children must be seen, not heard:
I must not talk about my food,
Nor fret if I don't think it good:
My mouth with food I must not crowd,
Nor while I'm eating speak aloud;
Must turn my head to cough or sneeze,
And when I ask, say "If you please;"
The table-cloth I must not spoil,
Nor with my food my fingers soil;
Must keep my seat when I have done,
Nor round the table sport or run;
When told to rise then I must put
My chair away with noiseless foot,
And lift my heart to God above
In praise for all his wonderous love.

A SAD STORY.

In Jacksonville, Fla., many people have died of the yellow fever. We copy the following sad story:

"A little boy named Storck is the last of his family here. He was discharged yesterday from the Sand Hills, cured of yellow fever. On reaching home he found all still and desolate and only a pet cat to greet him. On being told that the scourge had taken away his father and mother, brothers and sisters, his lip trembled for a minute, then he bravely held up his head, and, taking his pet in his arms, said: 'Come, Kitty; we are all that's left.' The sight moved many to tears, and the neighbors will see that the little fellow needs for nothing."

A POOR BOY'S NOBLE RESOLUTION.

I know I am poor; but I am not ragged, and I will try to be honest. I can go to the Sunday school, and there I can get many a tract and pretty book; and my teacher says if I can get the knowledge of Christ I shall be richer than many a man who owns thousands of dollars. Yes, I am poor! But I am not near poor enough to sell on Sunday or to go to drinking-saloons.

What if I am poor? My teacher says the blessed Savior was poor. He says the apostles were poor. And he says God loves the poor:

I will sing a little before I work:

He that is down need fear no fall,
He that is poor no pride:
He that is humble ever shall
Have God to be his guide!

Thank ye for that, good John Bunyan; they say you were a poor boy yourself once; no better than a tinker. Very well, you are rich enough now, I dare say.

I don't see, after all, but that I can sing as gayly as if I had a thousand dollars. Money does not lighten people's hearts. There is Mr. Jones; he is very rich, but I never heard him sing a hymn in my life. His cheek is paler than mine, and his arm is thinner; and I am sure he can't sleep sounder than I.

No, I am not poor, either. This fine spring morning I feel quite rich. The fields and flowers are mine. The red clouds yonder, where the sun is going to rise, are mine. All these robins and thrushes and larks are mine. I never was sick in my life. I have bread and water. What could money buy for me more than this?

I thought I was poor, but I am rich.

The birds have no purse or pocket-book; neither have I. They have no pains or aches; neither have I. They have food and drink; so have I. They are cheerful; so am I. They are taken care of by the Lord; so am I.—[Selected.

TO THE JUVENILE CHRISTIAN WORKERS OF ARKANSAS CONFERENCE.

DEAR CHILDREN:—At the close of the third quarter, Sept. 1st, I have summed up the reports from your mite boxes. This shows an increase over both the first and the second quarter. So I still feel like encouraging you to go on with the work. No doubt you will find some disposed to make light of the children's work; but do not mind that. Do just what you can without giving offense. Remember that if you work to help spread the gospel of our blessed Saviour, you will, if faithful, be counted among His jewels, and you will not lose your reward. But let me remind you again, you must keep the love of the Saviour in your hearts, work for Him for what He has done for you, and let your lips and hands be ever ready for his service. I would, if I could urge every little girl and boy to commence and do what they can while young. Be workers in the Lord's vineyard now, and then when you grow older it will not be a task, but a pleasure. Do no think that I mean by this, just your work in our little band of mite collectors in the missionary cause, Nay; but you can every one be a missionary at home. You can, if you will, always find those to whom you may bring kind words and deeds, and thus win the hearts of some to love the Saviour that you profess to love. Always be ready to help in any way, and let it be your aim to make others around you happy.

Now, as to the disposing of our funds, I will repeat again. All in W. M. S. boxes will be sent at the end of the year to the Treasurer, for Miss Lochie Rankin, to use as she thinks best in her new home at Kading; either in completing her house or in helping to defray the expenses of some worthy pupil who is unable to pay. Of funds coming through the Home Mission boxes, one half goes to help to build parsonages in needy places in the Western section and among the wild tribes of Indians, where the preachers who teach and preach to these poor savages have no homes and have a hard life of a real missionary. We certainly ought to be willing to help get homes for these good men and their wives and little children. The other half of this fund will help our parsonages in Arkansas Conferences. Of this fund this year the children of the Fayetteville Distrit have sent in the greater part. A few little girls of Springfield, Morrillton District have done well. One has already won her claim to New Testament and hope it will be for the Bible by Conference time. Now let me urge you to diligence, from this time until the last of November. You can then send to me by your Pastors as they come to Conference. That will close the year's report, and we shall see that you have it in full so that you will know what we have done and be encouraged. May our Father of heavenly mercies bless you all, and give to us all freely His Spirit to guide us in the way of life, that follow in the footsteps of our Saviour who went about in this world only to do good.

Your true friend,

MRS. J. A. PEEBLES.

Springdale, Sept. 1888.

Report of Mite Box gatherings of Juvenile Christian Workers, quarter ending Sept. 1, 1888.

For W. M. S., Walter Blaney, 15 cents; Frank Young, 51; Hugh Patterson, 20; Johnnie Young, 35; May Patterson, 25; Myra Bolton, $2.10; Pearl Matthews, 30; Annie Welch, 10; Mollie Pollock, 50; Mattie Wade, 45; Erin Walker, 35; Bessie Oliver, 10; Dora Jones, 5. Total $5.41.

F. Parsonage Soc., Walter Blaney, 15 cents; Hugh Patterson, 25; Daisy Patterson, 40; Daisy Young, 66; Hattie Williams, 50; Myra Bolton, $1.15; Total $3.11.

MRS. JAS. A. PEEBLES.
Sec. and Treas. for J. C. W.

Springdale, Sept. 1888.

LOOK HERE, FRIEND. Are you Sick?

Do you have pains about the chest and sides, and sometimes in the back? Do you feel dull and sleepy? Does your mouth have a bad taste, especially in the morning? Is there a sort of sticky slime collects about the teeth? Is your appetite poor? Is there a feeling like a heavy load on the stomach, sometimes a faint, all-gone sensation at the pit of the stomach, which food does not satisfy? Are your eyes sunken? Do your hands and feet become cold and feel clammy? Have you a dry cough? Do you expectorate greenish colored matter? Are you hawking and spitting all or part of the time? Do you feel tired all the while? Are you nervous, irritable and gloomy? Do you have evil forebodings? Is there a giddiness, a sort of whirling sensation in the head when rising up suddenly? Do your bowels become costive? Is your skin dry and hot at times? Is your blood thick and stagnant? Are the whites of your eyes tinged with yellow? Is your urine scanty and high colored? Does it deposit a sediment after standing? Do you frequently spit up your food, sometimes with a sour taste and sometimes with a sweet? Is this frequently attended with palpitation of the heart? Has your vision become impaired? Are there spots before the eyes? Is there a feeling of great prostration and weakness? If you suffer from any of these symptoms, send me your name and I will send you, by mail,

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Send your address on postal card to-day, as you may not see this notice again.
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ARKANSAS METHODIST.

SATURDAY, OCT. 6. 1888.

OBITUARIES.

KEITH.—Olin Augustus, infant son of Rev. C. M. Keith and Mary Keith was born at Alexander, Pulaski co., Ark., Aug. 1st, 1886, and died at the parsonage, on the Austin circuit, Lonoke co., Ark., Aug. 20th, at 7:45 A. M., 1888. After the above dates, telling of the beginning and ending of this brief life, the father continues. He was "bright, sprightly, and lovable. One of the best disposed, sweetest spirited, and most affectionate children I have ever known. Everybody was drawn to him and loved him, and he loved every body he met. He was the joy and pride of our hearts, and the sunshine of our home, in an especial manner." Ah! my dear cousin, yours was a sweet baby boy, and he is still yours. "Of such is the Kingdom of God." He cannot come to you, but you may go to him. "The Lord gave—the Lord hath taken away," unto himself your sweet baby boy, but He will keep him for you, and in "that eternal day" you may have him again. He is only transplanted, a sweet, frail, delicate flower, from amid the wild brambles, and poisonous rushes of earth, to the "garden of God," where he will bloom in fadeless beauty, beside the limpid waters of the "river of life" eternally. Lift up your hearts—hope and trust, and wait patiently, and although it be true that "what I do thou knowest not now" it is also equally true that "thou shalt know hereafter." It will all be satisfactory in the "Great day." True, as you say, your "little family has a representation in the Father's house of many mansions." May the family be unbroken at last. To little Olin—"Farewell, but not forever."

L. M. KEITH.

Carlisle, Ark., Sept. 17, 1888.

McGHEE.—Walter McGhee, second son of Wm. and Fannie McGhee died at his home in Philips co. Ark., Aug. 31, 1888, after a lingering illness, at the age of about 16 years. Walter was born in Chickasaw co., Miss., moved with his parents to Philips co. in 1880, since which time the writer has been intimately acquainted with the family. Walter was a bright intelligent boy and beloved by all that knew him for his cheerful disposition. Being of a lively nature he was the life of his home and the joy of his fond parents' hearts. Walter was not a member of the church, but was a seeker of religion and a regular attendant at Sunday-school. He always had perfect lessons and was a general favorite both at every day and Sunday-school. It is so sad, and viewed from a human standpoint seems so hard to be thus sorely bereaved, but he that doeth all things well and tempers the wind to the shorn lamb will sanctify and overrule even so sad a providence to his own glory and for the good of those concerned. The Judge of all the earth will do right. Deeply do we sympathize with the stricken family, but we thank God that their loss is his gain. Walter has only gone on before where he is waiting to welcome you home. He leaves a father and mother and two brothers to mourn their loss. F. E. M.

Whereas in the providence of God one of our dear children has been removed from the Sunday-school and from our midst by death

Therefore be it resolved that in the death of Chloe Holmes we have lost a faithful member of the Sunday-school, one whose young life full of tender sympathies and sweet responsive affection gave promise of future happiness and usefulness. The sweet, tender bud whose real form, beauty and fragrance we had scarcely begun to discern in its unfolding, was suddenly blighted, and it withered and died. She was a sweet intelligent child, and we all know that one of the buds has been picked from the Sunday-school boquet and planted in the beautiful land above.

Resolved, Second, That we cherish her memory and strive to meet her in heaven.

Resolved, Third, That we extend to the bereaved parents and family our heartfelt sympathy and condolence in their sore trial, and give them assurance of our prayers.

Resolved Fourth, That the Secretary be and is hereby instructed to furnish the parents with a copy of these resolutions, also THE ARKANSAS METHODIST a copy for publication.

MRS. KATIE BURNS.
MRS. ELIZA RUNYAN,
MISS TEMPIE ALLGOOD.

Amity, Ark.

WRIGHT. — Mrs. Louiza P. Wright was born in Green co. Ga., Feb. 15, 1825, and died near Benton, Saline co., Ark. Sept. 2, 1888. She was twice married; the first time to Mr. Kimborough; the second to Bro. J. F. Wright of Green co., Ga., whom she has left to mourn her absence. They came to Saline co., Ark. in 1888 and located near Benton where she spent her last liggering days of suffering, and where she fell asleep to await the morning of the resurrection.

Sister Wright became a Christian at about the age of 17 and connected herself with the M. E. Church. At the separation of the church her lot fell with the M. E. Church, South, in which she lived an earnest and faithful Christian. After she came to Ark. she put her membership in the church at Benton where she continued faithful and true until she was called to her home on high.

Life in this world is sometimes a failure, but not so when one has fought the good fight and kept the faith. Sister Wright did not live in vain. In the 45 years of her Christian life she made a record which the weeping husband and grandchildren may cherish and refer to as one worthy of emulation. A. D. JENKINS.

Benton, Ark., Sept. 12, 1888.

RAIFORD.—Died, near Hampton, Calhoun co., Ark., Aug. 27, 1888, little Jewell, infant son of J. W. and C. E. Raiford, aged one year and eight months. Yes, our precious Jewell has been added to our treasures in heaven. He was the only boy we had. After having given up five boys, our hearts were naturally twined around him until it was like tearing asunder our very heart strings to have to give him up. It was our one great wish that we might raise him to be a useful man and that he might some day stand as a mouth piece for Zion, but oh how soon our fondest hopes are blasted and we are made to realize in his death how vain are all our earthly hopes. But by God's grace we can now look up and say, Thy will be done; we are willing to carry the cross while we think of the crown. He was so bright and full of life that he was the love of every one who knew him during his short stay with us. He has fulfilled his little mission on earth and is now another strong tie on the celestial shore drawing us homeward. MAMA.

WILSON.—George Umsted Wilson, born March 15, 1884, and died Aug. 26, 1884, aged 5 months and 11 days.

William Berry Wilson, born Oct. 14, 1885, and died June 25, 1887, aged 1 year, 8 months and 11 days.

John Burley Wilson was born July 18, 1887, died May 19, 1888, aged 10 months and one day.

Thus the ruthless hand of death entered the home of George and S. B. Wilson, parents of the above children, and snatched the three tender buds of immortality from their grasp, and called them as parents to pass under a threefold wave of death and bereavement. Confide in God, dear parents, your children shall rise again. Death has opened an entrance for your little ones into a world where there are no chilling winds, no biting frosts and no scorching suns, but where they shall bloom throughout eternity. Your children cannot come to you, but you can go to them. May the family meet unbroken there. J. S. BROOKE.

BOWEN.—Lula Belle, daughter of Thomas A. and Alice Bowen, was born Jan. 26, 1882, and died Sept. 3, 1888. Lulu was a good child, kind and affectionate, apt to learn, and for a child of her age the most religious I ever have seen—often reminding her father of family worship. This leaves the grief stricken parents childless, having lost three children before Lulu. She was the oldest. The Lord has given and the Lord has taken away. We would say weep not, sorrowing ones, for we cannot say it was the dark shadow of death that carried from your arms the one you loved so well. It was only the voice of Jesus calling her from this world of grief and disappointment to her home in heaven where she has e'er this met her little sister and brothers and with them will be watching and waiting for pa and ma in the sweet by and by. Her pastor. E. M. DAVIS.

ROWLAND. — Rosie Rowland, aged one year, nine months and one day, died Aug. 25, 1888. She was a sweet, promising babe with bright blue eyes and rosy cheeks, and was the joy of her fond parents; but alas! she is no more on earth. Too pure for earth, for of such is the kingdom of heaven. Her gentle sweet voice may still linger in her mother's ear while she is singing with the angels, where she may pluck the embrosial fruit of life's fair tree, and drink from the pure fountain of life's flowing river, where she will wear a white robe and a bright starry crown, and sing the sweet song of Moses and the Lamb.

IRVIN F. HARRIS.

SORRELS.—Mrs. Elizabeth A. Sorrels, wife of S. D. Sorrels and daughter of Daniel K. and Amanda Price, was born April 28, 1832, and died at her home in Scott co, Ark., Sept. 9, 1888; married to her now bereaved husband June 13, 1852; professed faith in Christ and joined the M. E. Church, South, some time in 1851, and to the day of her death lived an exemplary Christian life. No preacher ever had a better home than Bro. and Sister Sorrels'. The weary itinerant always received from her a hearty welcome to share the hospitalities of her pleasant home. But those willing hands that prepared so many good things for us are now sweeping the strings of the golden harp in glory. In the death of Sister Sorrels her husband has lost a companion kind hearted and true, her children an affectionate mother, the church a valuable member, A good woman has gone to her reward in heaven. Like a heroine she stood by the side of her husband and fought against sin for nearly forty years and cheerfully met the stern realities of life and shared the responsibility of training her children for Christ. The power of her influence will be felt in the community in which she lived for years to come. The grave holds her body, heaven her spirit, but we have the fragrance of her pure life. God bless the husband and children who have been bereft of their best earthly friend. T. A. MARTIN.

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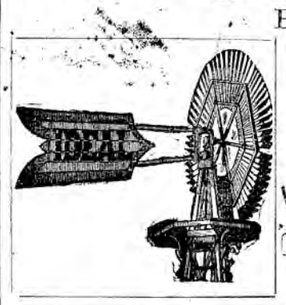

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Operates for Piles or Hemorrhoids Fistula in Ano, Ulcer, Fissure, and all diseases of the Rectum. Guarantees a cure in every case of Piles without pain or hindrance from business. Names of parties cured, furnished at office, corner Main and Second Streets, over Hall & Matthews', Little Rock. Office hours (daily, except Sundays) 9 to 12 a. m., 1 to 4 p. m.

Consultation free. Patients can come from almost any part of the State, receive treatment and return same day.

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Plain and with sets. Styles suitable for engagement and wedding purposes. Catalogues illustrating

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And other goods sent free to any address. [Mention Arkansas Methodist.]

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Bells of Pure Copper and Tin for Churches, Schools, Fire Alarms, Farms, etc. FULLY WARRANTED. Catalogue sent Free.

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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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Special Prices to Churches for Organs.

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Our stock is both large and complete; having a resident buyer in NEW YORK, we are enabled to compete with any market.

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FINE DRY GOODS, NOTIONS,

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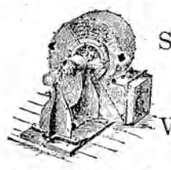
The Sailor Patent Cotton Elevator!

Elevates, Cleans and Dries Seed-Cotton Instantly.



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Cheap, Practical, Labor-Saving, Improving the Staple

And Lessening the Fire Risk.

Write for Catalogue and Particulars to Dudley E. Jones Company, Little Rock, Ark.

THE ARKANSAS VALLEY.

There is no region in Arkansas more beautiful or more productive than that region lying along the Arkansas river between Little Rock and Fort Smith. This valley takes in the very heart of the State dividing it nearly in halves, with the Ozark mountains on the north and the Magazines on the south. The valley between these mountains and on both sides of the Arkansas river varies from eighteen to forty miles, and for productiveness is second to no country in America. The climate is unsurpassed, and church and school facilities good. The following products thrive nowhere better than in Arkansas: CORN, COTTON, WHEAT, OATS, MILLET, CLOVER, BEANS PEAS, TIMOTHY.

As a Fruit Country the Valley is Nowhere Excelled

The Little Rock & Fort Smith Railway have for sale 800,000 acres of choice farming lands. For a small cash payment, any man can buy this land on a credit, in equal annual payments, running six or eight years, at 6 or 8 per cent. interest. It will require but from $25 to $40 to make the first payment on a GOOD HOME. Subsequent payments can easily be made out of the products of the land. For further particulars, pamphlet and maps, address

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THOMAS M. GIBSON, Land Commissioner, Little Rock, Ark

ARKANSAS METHODIST.

SATURDAY, OCTOBER 6, 1888.

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

D. E. Jones Co., German Millet.

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

FIELD NOTES.

BRADFORD MISSION. — Our camp meeting at Bald Knob passed off pleasantly; had good behaviour, and though our people were greatly disappointed in Bro. Jones failing to be with us, as expected, yet we had an interesting meeting. There were some 10 or 12 conversions, and four joined the church, and more to follow. I had but little help; only now and then a preacher would drop in and preach for us once and then desert us. Bro. Hearn treated us better; he preached for us three times in one day, but left us at night. So we had to bear the burden of the labor ourselves, preaching twice a day. But we had secured good mothers in Israel that bestowed much labor on us, and indeed they helped us greatly in prayer and converse—good laborers in the altar. O for more mothers in Israel!

T. RAWLINGS.

LONOKE STATION.—We, on last night, closed our series of meetings with very gratifying results. It has been a meeting of unusual power in reaching many that had been indifferent for many years. We received twenty into the church and have five applicants to receive next Sunday, making twenty-five accessions as the result of the meeting. One feature of the meeting worthy of mention is the fact it was held by the pastor and his congregation without any outside help, up to the middle of the third and last week. We then had valuable assistance from our P. E. and the Editor of THE ARKANSAS METHODIST. I never attended a more happy soul cheering meeting than it was. We have our collections well in hand and the church is prosperous in every department.

C. D. MCSWAIN.

Lonoke, Oct. 1st.

DEAR BROTHER.—We are enjoying a glorious revival on Gravelly Hill circuit; forty or more conversions to date and perhaps fifty accessions since last Conference. The indefatigable G. W. Boyls, the P. E. on the Dist., has been doing and is doing all that man can do to advance the cause of Christ. He is loved by all. The Rev. J. B. Stevenson of Paris, Ark., spent two weeks within the bounds of the circuit, preached at least twenty-three times to the delight of all who heard him, and the houses were invariably packed to running over. Many converted under his ministry. We by the help of God, expect to bring to Conference a better financial report than has ever gone up from the circuit. THE ARKANSAS METHODIST is what it ought to be—a power for good.

Truly yours, JAMES COX, P. C.

Gravelly Hill, Sept. 27.

SULPHUR ROCK C'T.—"The Lord hath done great things for us whereof we are *glad*." "Glory, glory, hallelujah salvation's rolling on." 137 conversions of the Apostolic kind and 107 accessions to our Church. We began the 6th meeting to night at Sulphur Rock—a good orderly congregation; three penitents, and Christians ready and willing to move right out on the line of duty. Pray for this meeting. This is the old home of our growing and popular Jno. H. Dye, D. D. We hope he will be with us during our meeting. We call him John here and like the great old chieftain of Tenn. Methodism (Dr. Jno. B. McFerrin) he, "our John," has never grown away from the love and esteem of his boy and early manhood friends. The Scripture that says, "a prophet is not without honor save in his own country" does not apply in his case. By God's grace we will carry the best report to Conference this Fall ever made from this circuit. I want to round up with a big list for you, class-mate. God bless you in this the best work of your life. Amen. JERNIGAN.

C. C. I.—Dear Bro. Bennett, we must let you know of the grand success which we are having here in our Young Men's Christian Association. We have received about twenty-five new members in the last month, and have the names of several applicants for membership, who will be received at our next business meeting.

Bro. Stonewall Anderson is our worthy president. He seems to go into it with all his soul. The writer, Bros. Joe Ford, Arthur Ramsey, and John McKinnon are its agents. A new comer doesn't see much peace till he agrees to join the Y. M. C. A. This is a grand society for young men to develop their morals. It does a work which seems to be left out by the church. It brings about an inseparable union of hearts in a college life, which no society affords. I consider it a grand factor in the redemption of noble America's sons. We hope not only to see that the name of every young man in College is placed on the roll of Y. M. C. A. books, but that their names be enrolled in the Lamb's Book of Life. Yours, for Y. M. C. A. work, in Christ. ABE HOLLOWAY.

Altus, Sept. 29.

JACKSONPORT STATION.—For three weeks we have been having a meeting here; 12 conversions and 11 accessions to date, and the meeting goes on with increasing interest; congregation gets larger at every appointment. May it go on until there is not a sinner left in Jacksonport.

Sept. 28. W. E. RUTLEDGE.

BARREN FORK.—I closed a splendid revival last Saturday 4 miles north of La Crosse and organized a church with 25 members, and appointed a building committee to build a church house. I think it will be complete by Conference. We have a meeting in progress at Barren Fork 17 mourners at the altar and 5 conversions last night; will report the results at the close of the meeting. I am assisted by Bro. J. J. Alexander. God bless THE ARKANSAS METHODIST,

R. D. MOONE.

LAPILE C'T.—Began at Rhode's Chapel on Lapile circuit last Saturday morning. I am preaching every morning and night to large attentive serious congregations. Several conversions and accessions. Frequently during this good meeting we asked all who desired sanctification to come into the altar. At all said calls the altar was crowded with church members upon their knees seeking that holy blessing. Many have obtained that perfect love that casteth out fear. They are now rejoicing upon the mountain top where the birds sing sweetly and where the sun shines brightly all the time. Last Sabbath morning I preached to a large crowd of dear children. The dear little people behaved so nicely and listened so attentively. At the close of that good service the altar was full of dear little people with tears in their eyes, upon their knees seeking religion. Glorious sight it was! God bless the dear children! The good pastor, Rev. W. A. Freeman and all the dear people have been kind to me. God abundantly bless them all! Bro. Freeman is very popular all over this country. He is indeed a brother beloved. JAMES M. CLINE.

Lapile, Ark., Sept. 26.

RUSSELLVILLE STATION.—BRO. BENNETT:—I send you my first field note from Russellville. Our fourth quarterly meeting is just over. Bro. L. L. Pickett, our evangelist from Texas, was with us and protracted the meeting ten days. There were about 16 conversions and eight accessions, 16 children were baptized and two adults. There were not as many conversions as we fondly hoped there would be, yet the meeting has been a great blessing to the town. If the members of the different churches will but live up to the resolutions and promises made during the meeting, eternity alone will reveal the good that was accomplished. I never saw any one labor more earnestly than did Bro. Pickett. All may not agree with him in the residue theory, yet we are bound to acknowledge that the Bible has but *one standard*—that is holiness of heart and purity of life. Let it come coetaneous with regeneration or subsequently, it has to come if we are Bible Christians. And if you will listen to him ten days and nights, it will be difficult for you to discard the residue theory. I never knew that the Bible was so full of it before. We have just put $330 worth of repairs on our Church, causing it to present a very different appearance inside and out. We are a little behind on our finances, but expect to report all the collections full at Conference. Russellville is a pleasant charge to fill. I say this after three years' labor with this people. God bless them and help them to live up to their duty as Christians.

Russellville, Sept. 28. S. S. KEY.

MARRIED

Sept. 27, 1888, at the residence of the Rev. J. E. Caldwell Tulip, Dallas co., Ark., Mr. J. B. Scott of Saline co., to Miss Sarah E. Caldwell daughter of Rev. J. E. Caldwell, by the Rev. G. W. Matthews. Many friends came in to witness the ceremony and to express their best wishes for Sister Sallie's future happiness in her new home and relation, as also their regret to lose her from our circle in church and community.

At the residence of the bride's mother, on the 26 of Sept. 1888, Mr. Ed Tunstall to Miss Emily Chesnut, both of Salem, Fulton co., Ark., Rev. J. S. Brooke officiating. They start married life with THE ARKANSAS METHODIST.

"IT'S WELL WITH THE CHILD."

REV. Z. T. BENNETT:—Dear Brother, we mourn the loss of our darling baby Elsie. She died Sept. 22, and was laid to rest Sunday the 23rd. The Lord had in His goodness given us two precious little girls, but the youngest is plucked from earth and planted in heaven. Aged 2 years, 2 months and 2 days. Pray for us.

Yours in sorrow,

WM. T. and L. D. READY.

Portia, Ark., Sept. 28.

Cholera Morbus is one of the most painful and dangerous diseases, many deaths result from it each year, usually because it is not properly treated The most severe cases may be cured, by using Chamberlain's Colic, Cholera and Diarrhoea Remedy. It never fails.

CONFERENCES TO BE HELD 1888-89.

BISHOP DUNGAN.

Mexican Border, Del Rio, October 31.
West Texas, Victoria, November 7.
Texas, Huntsville, November 21.
East Texas, Crockett, November 28.
South Georgia, Eastmen, December 12.

BISHOP GALLOWAY.

German Mission, at Houston, Tex., November 7.
Central Mexican Mission at San Luis Potosi, November 21.

BISHOP GRANBERY.

Virginia at Portsmouth, Va., November 7.
North Carolina, Newberne, N. C., November 21.

BISHOP HARGROVE.

North Alabama, at Anniston, Ala., November 14.
Mississippi, at Jackson, November 28.
Alabama, at Mobile, December 12.
Louisiana, at New Orleans, December 19.

BISHOP HENDRIX.

Northwest Texas, at Weatherford, Nov. 14.

BISHOP KEY.

Indian Mission, at White Bead Hill, Oct. 10.
Arkansas, at Fort Smith, Nov. 28.
North Texas, at Denison, Nov. 14.
Little Rock, at Camden, Nov. 21.
White River, at Paragould, Dec. 5.

BISHOP KEENER.

Tennessee, at Fayetteville, Oct. 17.
Memphis, at Paris, Nov. 7.
North Mississippi, at Starkville, Dec. 12.
South Carolina, at Winsboro, Nov. 28.
N. Georgia, at Milledgeville, Dec. 5.

BISHOP MCTYEIRE.

Florida, at Bartow, Dec. 12.

BISHOP WILSON.

China Mission, at Shanghai, Oct. 10.
Baltimore, at Alexandria, March 13.

THE CHURCH

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

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

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

WANTED.

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

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

God sometimes washes the eyes of his children with tears, that they may see, the more clearly to read aright his providence and his commandments. —T. L. Cuyler.

For Rickets, Marasmus, and Wasting Disorders of Children,
Scott's Emulsion of Pure Cod Liver Oil with Hypophosphites is unequaled. The rapidity with which children gain flesh and strength upon it is very wonderful. Read the following: "I have used Scott's Emulsion in cases of Rickets and Marasmus of long standing, and have been more than pleased with the results, as in every case the improvement was marked."—J. M. MAIN, M. D., New York.

Slippery places may fling up the heels of giants, and little temptations may overthrow Christians.

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

Give the boys trades. Only 89 of the 560 convicts received last year into the Eastern Penitentiary, of Pennsylvania, had trades when brought there.

How's This!

We offer One Hundred Dollars Reward for any case of Catarrh that can not be cured by taking Hall's Catarrh cure.

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We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions, and financially able to carry out any obligations made by their firm.

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Walding, Kinnan & Marvin, Wholesale Druggists, Toledo, Ohio.
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Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucus surfaces of the system. Price, 75c. per bottle. Sold by all Druggists.

Remember that we have no more faith at any time than we have in the hour of trial. All that will not bear to be tested is mere carnal confidence. Fair weather faith is no faith.

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

Nature and revelation are alike God's books. Each may have mysteries, but it each there are plain, practical lessons for every day duty.—Tryon Edwards.

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

FULL WEIGHT PURE
DR. PRICE'S CREAM BAKING POWDER
MOST PERFECT MADE

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 Amonia, Lime or Alum. Sold only in cans.

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NEW YORK. CHICAGO. ST LOUIS.

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

The first beginning of a remedy is that some *one* believe a remedy possible. Believe that, if he cannot live by truth, then he can *die* by it. Dost *thou* believe it? Then it is the new era begun.—Carlyle.

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. tf.

A book-keeper who climbed the Vendome Column in Paris recently, declines to try it again until an elevator is put in. He says it was the hardest column to foot up he ever came across.

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 melancholly disposition.

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

BRADFIELD REGULATOR CO. Atlanta, Ga.

"Is there going to be any music at the church festival to-night?" asked Snooks of the pastor. "I do not know," responded that dignitary, who had been many times snubbed by the leader—"I don't know; but the choir will sing!"

All Charges for Freight

Are paid on a GREAT BARGAIN BOX of Soap, containing a large line of presents. In order to secure it send your name and post-office address to j. d. larkin & co., buffalo, n. y., for a trial box of Sweet Home Soap. Here is a letter from a lady who did this and tried the soap for ten days.

Washington, Ill., June 16th, 1888.

J. D. Larkin & Co.: SIRS:—Inclosed please find a P. O. Order for six (6) dollars for one box of Sweet Home Soap which I received about ten days ago. I find it all that I expected and more. It is just splendid and the presents are nice. Hoping you will receive this soon, I am

Very respectfully, MARY E. FANBER.

Thousands of letters like above are on file in the office of the enterprising firm referred to.

First Parson (cheerily)—Yes, I'm off for the mountains; my hay-fever date is next week. When does your attack begin? Second Parson (sadly)—I shan't have the hay fever this year—congregation is too poor.

Smith (with smiling face)—What have you got the blues about?

Jones—Nothing to do. Times are dull.

Smith—Well, now, old fellow, I am glad I struck up with you. You sit right down and write to B. F. Johnson & Co., of Richmond, Va., and they will put you in a way to make money faster than you ever did before. I was out of work, too, but began a little correspondence with them and now I am growing fat and rich. Too busy to talk longer now.

"I have personally no prejudice," says Canon Wilberforce, "against those engaged in the liquor trade; but I am utterly tired of seeing this bright world turned into a jail or a hell in order that the great brewers and distillers may become millionaires and peers."

G. M. Scott, of Okolona, Miss., wrote to Dr. Shallenberger:

"Your Antidote for Malaria is certainly the best things for chills and fever that has ever been sold in the South. I have been selling it for *twelve years*, and know it to be the best medicine I have ever dealt in. It is perfectly harmless, and a sure cure in every case. Sold by Druggists.

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The best and cheapest Farm Wagon Spring on earth for $5.00. Capacity 1500 to 4500 pounds, according to size. Any farmer can put it on. Send postal order and width of bolster inside of standard, over iron. American Bolster Spring Co., 220 N. Commercial St., St. Louis, Mo.

In all the world there is but one 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. Remember this, and write to the J. L. Stephens Co., Lebanon, Ohio.

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No. 0 sin. bug, harness, breast C 1 in. trace, 2½ in. saddle.	$6 50
No. 00 sin. bug. harness, hames 1 in. trace, 2½ in. saddle,	0 00
No. 00 sin. buggy harness, hames 1½ in. trace, 3 in. saddle,	10 25
No. 00 sin. bug. harness, hames 1½ in. trace, 3½ in. saddle,	12 50
No. 25 sin. bug. harness, single trace, 1½ in., 2½ in. saddle,	15 50
Double buggy har. from $15 00 to 25 00	
Wagon harness, from $15 00 to 0 00.	
Ladies saddles from $3 75 to 0 00.	
Mens saddles from $3 50 to 20 00.	

Chains, Blind Bridles, Collars, Whips, etc.

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Gulf Route—Kansas City, Fort Scott and Gulf R. R.

Offers you most pleasant and desirable route to Kansas City and all points East. North and West; to Memphis and all points South.

At Kansas City, connections are made at Union Depot with all through trains for Chicago, St. Louis and the East; to St. Paul, Denver, San Francisco, Portland and the West and Northwest. Via this line, entire train with Free Reclining Chair Car and Pullman Buffet Sleeping Car runs through to Memphis, Tenn.; through coach Kansas City to Bristol via Chatanooga and Knoxville. There is no other direct route from the West to Jacksonville, Pensacola, Nashville, Chattanooga, and all Southern cities.

This route, via Hoxie, is over one hundr miles the shortest line to Little Rock, Springs, and points in Arkansas.

Write for large map and time-tab showing through connections.

Before purchasing your ticket a ticket agent of this company or the undersigned for rates. Special and arrangements for parties and movables going South to locate.

Send for a copy of the Missouri and Kansas Farmer, giving full information relative to the cheap lands of Southwest Missouri. Mailed free.

J. E. LOCKWOOD,
G. P. & T. A. Kansas City.

Little Rock and Memphis RAILROAD.

This Old Reliable and Popular Route with its Double Daily Passenger Service offers to the traveling public the quickest and

MOST DIRECT ROUTE

To the East, South and Southeast. Woodruff Buffet sleeping cars on all night trains between

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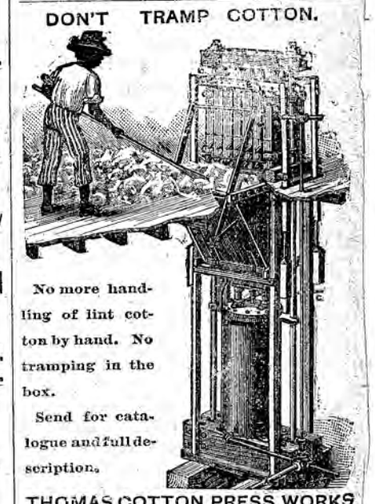

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