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." TERMS, IN ADVANCE. One Year, $1.50. To Preachers, 1.00.

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REPENTANCE.

BY REV. SIDNEY H. BABCOCK.

Repentance is the first call of God to sinful men. John the Baptist opened his ministry with, "Repent ye for the Kingdom of heaven is at hand." The Savior repeated the imperious call, saying, "Repent and believe gospel." Peter made the opening days of the gospel dispensation ring with, "Repent and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." Paul, standing on the classic summit of Mar's Hill, proclaimed to the fickle and idolatrous Athenians, "The time of this ignorance God winked at, but now commandeth all men everywhere to repent." John's last message to the allen churches of Asia was, "Repent and do the first works."

Repentance describes the troubled and sorrowful experience of the soul during its passage from self and sin to Jesus and holiness. It is ordinarily viewed under three aspects, viz: conviction, contrition and change of mind, followed by amendment of conduct. Ralston, however, eliminates conviction from the idea of Repentance, while Pope makes conviction the very essence of Repentance. Others look upon it as simply a change of mind followed by amendment of life. The tenor of Scripture teaching seems to include the three elements mentioned above. The sinner is first awakened--brought to a due self-knowledge—his conscience lashing him with his guilt and arousing him to his peril. "A broken and contrite spirit" follows conviction. A change of mind, a determination to forsake sin and to bring forth fruits "meet for repentance" is the last movement of the soul before "faith lends its realizing light." All the experiences are produced in the penitent soul by the prevenient grace of the Spirit, "working in us to will and to do of his good pleasure." The following definition of Pope is strong, but seems to limit the Holy Spirit to the use of the law as as an instrument of conviction. "It is the conviction produced by the Holy Spirit's application of the Divine law to the heart; with the effects of their conviction on the life." It is true that, "By the law is the knowledge of sin." Paul declares, "I was alive without the law once, but when the commandment came sin revived and I died." The seventh chapter of Romans makes the law prominent as the instrument of conviction. Inasmuch as "sin is the transgression of the law," it might appear that the most effectual way to arouse and convict sinners would be to enforce the law and its sanctions. But it must be remembered, that sin is not merely the breaking of the Siniatic commands or the precepts of the Sermon on the Mount. Unbelief is sin. "We will not have this man to reign over us," voices the sin of the Jews and the sin of the world. "Ye will not come to me" is the lament and condemnation, which fell from the lips of Jesus. "This is the condemnation that light has come into the world and men love darkness rather than light, because their deeds were evil." "He that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." Evidently unbelief is the great culminating sin. Jesus promised to send the Holy Spirit after his departure and foretells that, "When he is come he will reprove the world of sin and of righteousness and of judgment. Of sin *because ye believe not in me.*" It certainly appears from this passage, that unbelief, a rejected Savior, is the great argument which the Spirit is to use in convincing the world of sin. Our guilt is not merely found in a law broken, but in a Savior rejected. The eloquent Bushnell has said, "The ten commandments, mostly negative, or laws of not doing, are not all together as weighty and broad upon the conscience as Christ's one positive law, 'Do ye unto others as ye would that others should do unto you.' Not even the thunders of Sinai are any match for the silent thunders of Calvary.'" When Paul exclaims, "God forbid that I should glory save in the cross of Jesus Christ," does he not mean to say that the cross includes all and overshadows all? Though "to them who perish it may be foolishness, but unto us who are saved it is the power of God and the wisdom of God."

The arrows which pierced the hearts of the people during the Pentecostal revival were those terrible words of arraignment, which fell from the lips of Peter, charging home upon them that they had killed the Prince of life. The light, above the brightness of noon day seen, which arrested Saul on his way to Damascus, did not influence his destiny like the greater light which flashed upon his conscience when the voice said, "I am Jesus whom thou persecutest." What depths of grief and guilt did these tender but piercing words open in the persecutor's heart. These words hurried him to Damascus to fast and weep and pray until "the scales fell from his eyes." The sight of the dying Jesus was too much for the very men who put Him to death. The centurion exclaimed, "Surely this was the Son of God." "And all the people who came together to that sight beholding the things that were done smote their breasts and returned." It take Sinai and Calvary—the law and the gospel to bring the sinner to a just conception of the enormity of sin—the depth of depravity and the wrath and ruin to which he is exposed.

We cannot overstate the importance of repentance as a necessary preparation for justifying faith and the experiences coetaneous with its exercise. In repentance a man sees in clearer light his ruin and need. He feels with the tremendous power of undoubted and awful conviction the guilt of his sin, and fears the damnation which is its due. The Spirit of God has seized him. He is held for a time in the grasp of Omnipotence. The voice of God speaks through the chambers of his soul, crying "guilty, guilty, guilty!" The light of God illumes his inner self and he sees the awful word *Sin* written on every purpose, desire, passion, thought.

I am a sinner becomes a painful, heart-breaking conviction; Sinai's thunder frightens him, and Calvary's dying Savior seems only to open to his horrified sight the profounder depths of his guilt and to convince his ruined soul of the certainty and eternity of retributive woe. All seems to be dark; but the sinner never had such light before. He thinks himself to be the meanest man in the world; but never until now was he the subject of such heavenly influences. He trembles, as it were, upon the confines of hell; but the open gate of salvation is not far away. He feels that God has forsaken him, and that mercy is clean gone forever; but Jesus is near with listening ear to catch the first heaving sigh of faith, and to him turn agony of conviction into the joy of forgiveness, and the cry of the penitent into the song of the saved.

HERE AND THERE.

MR. EDITOR.—The Conference year is rapidly closing, and it will not be long until we shall all go up to our Annual Conference to report our labors, and receive our appointments for another year. This has been a year of sowing and reaping on the Helena District, and with some of us, sore and sad bereavements, especially with your correspondent. The light and joy of my home went out on the 22nd of last March, when my devoted Christian wife was taken by the Lord of the harvest, from the Church militant to the Church triumphant. Thank God for the victory that she had over death, and for the blessed hope of meeting her again in the saints' everlasting rest.

Many of the brethren will make fine reports of their work at Conference. Truly the Lord has done great things for us whereof we are glad. It was my privilege to assist Rev. W. W. Hendrix, P. C. of Brinkley mission for one week in a glorious revival, which resulted in 58 bright conversions and 46 accessions to our beloved Methodism; the remaining converts I believe joined the Baptists and were counted as genuine fruit. Indeed our Baptist brethren took a very active part in the meeting, and we all rejoiced together in the great work that the Lord was doing for us. Wonder what the editors of the Ark. Baptist will have to say about their Baptist preachers and members here, that have religion enough in their souls to come into a Methodist revival and bid it God-speed with their presence and earnest prayers? At the close of this meeting, at the request of Bro. Umsted, I went to Cotton Plant to assist him in protracted services. There I remained three weeks (during the week,) and preached twice a day. The Lord was with his people here in power, and the old citizens say, that it was the best meeting they ever had in the town. The most prominent men and women of the town were happily converted. The presence of the Holy Spirit was manifest, and at times His power was so great, that Christians shouted aloud the praises of our God. The meeting resulted in 28 coversions and 26 accessions to our Church, the erection of several family altars, a woman's prayer meeting, etc. And all of this great work was brought about through the instrumentality of the Methodist Church, though the editors of the Arkansas Baptist say, "it is outrageous to suppose such an institution can be the Church of Jesus Christ, or any part of it."

By the way, did you notice how A. S. Hall rants and abuses the Methodists at Corning, that kindly threw open the doors of their Church all last year for him to preach in? All because Bro. Anderson, our pastor there, when Hall published a willful falsehood about the Methodists at Corning becoming dissatisfied with their baptism, and demanding immersion at the hands of their pastor, exposed his false statement in THE METHODIST a few weeks ago. Hall does'nt pretend to deny the charge of falsehood, proved on him, but starts out with abusive epithets, and slang phrases, that no gentleman (much less a Christian minister) would use. The poor little fellow is very ignorant, and I suppose he wants to follow the example of the editors of the Ark. Baptist, in fighting and misrepresenting Methodism.

In looking over the Ark. Baptist of 4th inst., I came across an article by John Mays, in which he says that the first preacher was a Missionary Baptist, and by this he means John the Baptist. Now Baptists say that Christ had no Church in the world, until He came in person and organized it; and if that is true, there was no Baptist Church in existence during John the Baptist's day; and John could not have been a Missionary Baptist, when there was no such a Church on earth. But Bro. Mays is like a great many other Baptist writers—writes without thinking. A writer in the Arkansas Baptist last year said, that the blood of the Baptists that had suffered martyrdom, would redden every wave of the ocean, and a prominent Baptist minister at a preachers' meeting at Paragould last Spring, in a doctrinal sermon said that they had shed enough of blood to redden every wave of the Mississippi River, and a prominent member of the legal fraternity, whispered, "Whew! give us a rest!" Several of the writers of the Ark. Baptist as well as its editors, seem to rejoice more over the fact of getting proselytes out of the Methodist Church than the conversion of sinners. Now I know of quite a nice little number of good intelligent Baptists, that have joined the Methodists this year—and that of their own free will. And not a Methodist that I know of has joined the Baptists. And I must say, that during a ministry of 15 years, I have never known a member to leave the Methodist Church and join the Baptists, being in good standing, or any account to the Church, unless it was a woman that had married a Baptist man, for the sake of peace in the family. Last year on a circuit in Jonesboro District, a man left our Church and joined the Baptists, when he was cited to trial, on the charge of habitual drunkenness. The Baptists are welcome to all such. For my part, I prefer to rejoice over the conversion of sinners. And I thank God that the Baptist brethren of this country, feel that they have something else to do, besides abusing and vilifying other denominations, and we are all getting along together like Christians. May this always be the case. S. L. COCHRAN.

Brinkley, Ark.

A CHARMING BOOK.

"Celebrities and Less" by Rev. R. A. Young, D. D., is a charming book for young and old. This book is printed and bound in the beautiful style for which our Publishing House is now so widely known. Your boys and girls, young men and young women, will take to this book like it were "hot cake," and it will be better food for them than cake of any kind, hot or cold. It is just the book for long winter evenings, odd hours and spare moments. Send for it at once. Price one Dollar. GILDEROY.

GILDEROY ON CONFERENCE.

The Conference season has come again and in a short time we will meet to confer, report and to be parceled out again for another year. What a mighty work this is, and how nearly perfect the system by which we carry it on. This system is as nearly perfect as systems get to be in this world. Its inequalities and inharmonies grow out of the inequalities of the preachers and the people and not out of the system itself. It is truly wonderful that there is so little friction, where so many people and so many different kinds of people are concerned. "The Lord reigneth," even in the Conference room and in the cabinet. The Bishop and his advisers will try very hard, in the fear of God, to make things fit. Nine times out of ten they will do the right thing. They are men, only men. They are wise, but not allwise. They want to do right. Nothing will be done by them for contrariness. They have the work at heart. In so far as possible they want to please the people and the preachers. Some charges are hard to satisfy, and some preachers always want what they can not get—what they are not competent to do. The Bishop and his advisers do not purposely "rub the hair the wrong way." The hair of some people turns every way. It is impossible to stroke them at all without "ruffling" things—they are not pleased any way. The better way for the preacher is to take what he gets, in the name of Christ, in the fear and love of God, and, if not good enough, go to work and make it better. The better way for the people is to receive kindly the preacher they get, in the name of Christ and put him on his best mettle and give him a good start. This will go very far towards insuring a year of success. If the preacher is moody, mad, in an ill humor, out of sorts, disappointed, full of grumbling and growling, he will effectually block up his own way, and dull the edge of his own sword. This course is impolitic, to say nothing of its being ugly and highly sinful. It militates against the piety of the preacher himself; and whatever hurts his personal piety hurts the church and retards the work in which he is engaged. If the people get mad, in an ill humor, because they did not get some other man, they can not hide it from the man they do get, and they will be strongly tempted to vent their spleen on an innocent, an unoffending party. I've seen this done in several instances. I've seen the hands of a useful and uniformly successful pastor tied hard and fast in this way, and the work of God tied up for a whole year. It is foolish and highly sinful to do any thing for spite, and particulary so to take vengeance on the wrong man. You did not ask for this man and he did not seek your charge, but in the Providence of God he has been sent to you as a messenger from the Lord. Whatever wrong you do to him, you do to God who sent him. Don't be ugly, don't block the wheels of Zion. God wants you to help and not to hinder his work. Ninety-nine times out of every hundred the Bishop and Presiding Elder, in counsel together, have done the very best for the preacher and the charge that was possible under all the circumstances. I've no doubt but you and I could have done much better, or at least we think so. It happens, however, that you are not Bishop and I am not Presiding Elder. Doubtless it has been a great mistake that our ability to fill these positions has not been recognized long ago; and when we get into these offices we will make mistakes enough, rest assured of that. Nine years' experience has fully convinced me, that I am too ignorant and short sighted to fill the office of Presiding Elder to the entire satisfaction of preachers or people; and, for the matter of that, with satisfaction to myself, either. I had infinitely rather take appointments than to make them, or to advise in making them. In taking such appointments as are made for me—(always far better than I deserve)—I am relieved of all responsibility, only the responsibility of doing, as best I can, such work as is assigned to me. These are some of the contraries and inequalities that mar the harmonious working of a system as nearly, absolutely, perfect as human systems can be. This system has had upon it a fuller measure of the divine approval than any other system of evangelization known among men. God has set his seal upon it in the salvation of millions of souls. It matters not what men say about it—how they criticize it, object to it, find fault with it and ask a "thus saith the Lord" for it, God has approved it, endorsed it, ratified and confirmed it by a copious and long continued baptism of the Holy Ghost upon it. If God approves, what matters it who condemns?

Yours, GILDEROY.

FIFTEEN YEARS AGO AND NOW.

[From The Reporter.]

A letter asking for certain historical information in regard to our missions has required me to make some examination of the old records of the Board. My attention was arrested by the discovery that in the Annual Report for the year 1872–3 the Secretary, in making a general recapitulation of our missions and work, forgot to include our only *foreign* mission—the China mission. Looking back through the report, a short letter, dated Feb. 10, 1873, written by J. W. Lambuth, unaccompanied by comment, is found. In this letter the following sentences occur; coming from the least complaining of missionaries, they mean all that is written: "We have some books and tracts ready for the press, but no funds. The funds received up to the present time have not been sufficient to meet the expenses of the mission by some three months. We have been looking forward to the coming of each mail for relief." Looking through the Treasurer's report, which is a simple copy from his day-book—no account being kept with Conferences on the side of receipts, and no account kept with missions on the side of expenditures, we find that from March, 1872, to the date of this letter, Lambuth had received only $2,089.65 to support the mission. As the present Treasurer became that year a member of the Board, the discovery inclined him to look farther into the work of the Board from 1872 to 1888.

The Annual Report for 1883–4 adds nothing to the China mission, our one foreign mission, but makes mention of the beginning of the work in the City of Mexico.

In 1885, when the writer became Associate Secretary, Dr. McFerrin being Constitutional Secretary, requested him to take charge of all correspondence and secretarial work for China and Mexico. The China mission had at that date only two missionaries, Rev. J. W. Lambuth and Rev. Y. J. Allen, the latter of whom was in the employment of the Chinese government, and received his salary from that source. The Mexican work had Rev. Joel T. Daves in the City of Mexico, with one church; A. H. Sutherland in charge of Mexican Border work of the West Texas Conference. This was the sum total of our foreign missionary undertaking. At the close of the year the Associate Secretary was able to report A. P. Parker added to the China mission. This had been done through the co-operation of E. R. Hendrix, then Treasurer of the Missouri Conference Board of Missions; after much correspondence and concert of effort, the Missouri Conference undertook Brother Parker's support for a time, and China received her first recruit since 1856. A man of great value to the work, strong, devoted, and thoroughly reliable, he has become a most excellent Chinese scholar, the first man on this *roll* in the mission.

This year Brazil was added to the list of our foreign missions. A letter had come from Rev. J. E. Newman, asking that our Church enter that field. After full correspondence, the Rev. J. J. Ransom gave his consent to go without any appropriation for salary. Dr. McFerrin, true to his constitutional conservatism, doubted our ability to undertake this new field. The Secretary and Associate had been now for months in daily contact, and had grown very intimate in all their relations. The Associate got all the facts, found the men ready to go, and kept the matter constantly before his Senior. After days of consultation the Secretary at length consented that he would offer the resolution which gave birth to the Brazil mission. When he did so, however, he required the Associate Secretary and the missionary both to re-affirm their promise previously made, that there should be no salary chargeable to the Board for that year.

The Annual Report for this year mentions for the first time woman's missionary societies. Those mentioned are: Baltimore, Nashville, and Warren, Ark. The Associate Secretary had bestowed much personal effort in Nashville, and gave a good deal of time to correspondence with other points to create this new source of aid to our work. The Secretary, with many men of prominence in the Church, looked upon the movements as full of danger, and for years held back their approval. Later from almost all of them woman's work has come to meet hearty approval and encouragement.

For the first time in the history of the Board the Treasurer's Report for this year shows an attempt to keep accounts with Conferences. For the first time his report is accompanied with the report of an auditing committee. The appropriations to the mission in detail are for the first time given to the Church in this Annual Report.

Figures, better and more concisel, than words, will be able to tell the tale of progress. Appended is a table showing the condition of the work of the Board fifteen years ago and now. The Treasurer confesses great pleasure in the growth which has marked these years of his connection with the Board.

The table shows that fifteen years ago almost all of our work was in the United States; it also shows that the extension of our foreign work has not decreased our work in the United States. The home work is not only more vigorously prosecuted, but much of the work then counted as mission work has now become self-supporting, so that the last figures do not give the full results of this work. Let the reader remember that this does not measure the extent of our home missions; each Conference has its own missions within its own bounds, which exceed those under the care of the Parent Board.

FOREIGN.

	1873.	1888.
Missionaries	2	34
W. B. M. missionaries	...	23
Native preachers	5	80
Members	75	3,786
Churches	2	42
Value of churches	$1,000 00	$38,296 00
Parsonages	1	30
Value of parsonages	3,000 00	33,192 00
Total val church prop.	4,000 00	249,602 00
Collections in missions	....	2,660 57
Col's in whole Church	38,465 32	234,584 00
Pd. foreign miss'aries	2,087 65	131,725 04

Home work (under care of parent board).

	1873.	1888.
Missionaries	147	248
W. B. M. missionaries	...	3
Members	17,957	25,325
Churches	*	231
Value of churches	*	268,332
Parsonages	*	68
Value of parsonages	...	52,000
Total val church prop.	*	507,506 00
Collections in miss	*	7,226 75
Pd. to home missions	$36,577 67	66,126 55

So far as my knowledge extends no other Church in the land has made the same relative progress in in the same time. Our Church has nothing comparable to it in any other fifteen years of our history; no other department of our Church work equals this in comparative growth during these years. It is believed that the story told by these figures will be received with devout thanksgiving by the whole Church.

* No report.

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.

10,500. ADVERTISERS 10,500.

SHOULD bear in mind, that THE ARKANSAS METHODIST has a certified circulation of 10,500—larger than the combined circulation of any other two weekly papers in Arkansas. Make a note of this fact. We solicit advertisements of respectable firms and legitimate businesses; will not contract with others at any price. We have hope of reaching a circulation of 12,500 during this Winter.

ARKANSAS METHODIST.

SATURDAY, OCTOBER 13, 1888.

EARLY METHODIST HISTORY.

NO. 5.

BY REV. ANDREW HUNTER, D. D.

John Wesley received a satisfactory evidence of his acceptance with God on the 24th of May, 1738. Three days before his brother Charles had entered upon the same blessed experience. At this distance of time, it is difficult to understand why they should have been so long in reaching that state of grace. We shall get some light on this subject if we will reflect that spiritual religion had been lost in the Church of England and the same remark is true of the Dissenting bodies of that day. Vital piety had almost wholly disappeared. Instead of Christianity there was Churchanity. And so dead was the Church to everything like vital religion, that a very large class constituting the intelligence of England turned away from the Church as from a dead carcass, and thousands had adopted the principles of the French infidels, which were advocated by Voltaire and others of that day. In the providence of God the Wesleys on that journey to Georgia made the acquaintance of the pious Germans of the Moravian faith, and were led step by step to a consideration of the great Pauline doctrine of Justification by Faith only. In returning to England they met again one of these pious ministers *Peter Bohler*, who instructed them in the "way of the Lord more perfectly." All this time they were servants, not sons of God. Theirs at this time was not a state of heartless formality. It was not a self-deluding Pharisaism, aiming only at external obedience. It was just the reverse of this; they were awakened to a sense of danger, and they aimed at, nay struggled with intense efforts after universal holiness, inward and outward. But this was not a state of salvation; and if, says Mr. Watson, "we find a middle state like this described in the Scriptures—a state in transit from dead formality to living faith and moral deliverance, the question with respect to the truth of their representations as to their former experience, is settled. Such a middle state we see plainly depicted by the Apostle Paul, in the seventh chapter of the Epistles to the Romans. There the mind of the person described "consents to the law that it is good," but finds in it only greater discoveries of his sinfulness and danger; there the efforts, too, is after universal holiness—"to will is present," but the power is wanting; every struggle binds the chain tighter; sighs and groans are extorted, till self-dispair succeeds, and the true Deliverer is seen and trusted in: "O wretched man that I am, who shall deliver me from the body of this death? I thank God through Jesus Christ my Lord." The deliverance, also in the case described by Paul, is marked with the same characters as those exhibited in the conversion of the Wesleys: "There is therefore *now* no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit; for the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death." "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." Wesley's journal gives his experience in this middle state—this transit out of darkness into the clear light of Gospel day. He says, "all the time I was in Savannah, I was thus beating the air. Being ignorant of the righteousness of Christ, which by living faith in him bringeth salvation to every one that believeth, I sought to establish my own rightiousness and so labored in the fire all my days. I was now properly under the law. I knew that the law of God was spiritual; I consented to it that it was good; yea, I delighted in it after the inner man. Yet I was carnal, sold under sin. Every day I was constrained to cry out, what I do I allow not; for what I would, I do not; but what I hate that I do. To will is present with me; but how to perform that which is good I find not. I find a law that when I would do good, evil is present with me; even the law in my members, warring against the law of my mind and still bringing me into captivity to the law of sin."

In this state I was indeed fighting continually but not conquering. Before I had willingly served sin; now it was *un*-willingly; but still I served it. I fell and rose and fell again. Sometimes I was overcome and in heaviness; sometimes I overcome and was in joy. For as in the former state I had foretasts of the terrors of the law so had I in this of the comforts of the Gospel. During this whole struggle between nature and grace which had now continued above ten years, I had many remarkable returns to prayer, especially when I was in trouble: I had many sensible comforts which are indeed, no other than short anticipations of the life of faith. But I was still under the law not under grace—the state most who are called Christians, are content to live and die in. For I was only striving with, not freed from sin; neither had I the witness of the Spirit with my spirit, and indeed could not for I sought it not by faith, but as it were by the works of the law." This extract describes the experience of an awakened sinner to this day. The Wesleys passed out of this state; there was a change and every thing in the account of that change wrought in the two brothers and several of their friends about the same time answers, therefore, to the new Testament; nor was their experience or the doctrine on which it was founded new. The doctrine was as old as the days of Abel when he offered a more excellent sacrifice then Cain and obtained witness that he was righteous." The Moravian statement of justifying faith was that of all the Churches of the Reformation; and through Peter Bohler Mr. Wesley came first to understand the true doctrine of that Church of which he was a clergyman. His mind was never so fully imbued with the letter and spirit of that Article of the Church of England in which said Church has so truly interpreted St. Paul, as when he learned from him almost in the words of the Article itself, that we are justified by faith only and that this is "a most wholesome doctrine." For the joyous change of Mr. Wesley's feelings upon this persuasion of his personal interest in Christ through faith, those persons who like Dr. Southy, have bestowed upon it several philosophic solutions, might have found a better reason, had they either consulted St. Paul, who says, "we joy in God by whom we have received the reconciliation," or their own Church which has emphatically declared, that the doctrine of justification by faith is not only very wholesome, but very full of comfort. This Pauline doctrine was lost—covered up by the rubbish of Papal superstition and in what is called the dark ages of the Church brought to light by Luther, and proclaimed by him fearlessly—lost or nearly so and revived through the instrumentality of the Wesleys and their associates in the last century and its revival has saved England from French infidelity, that like the nightly pestilence was poisoning the very fountains of being in the family, the nation and the Church.

Bryant, Ark.

OUR CONFERENCE CLAIMANTS.

One of the wise and beneficent things done by early Methodism was a provision made to raise money to support her worn out preachers and the widows and orphans of preachers. This feature in our church economy has been the admiration of other churches. The Presbyterians and Baptists not only admire the wisdom and benevolence of our rule and practice, but are making efforts in certain localities to inaugurate the same system. * *

Such is the condition of our Conference claimants that the whole amount due them ought to be paid. A large majority of them have no other resources of temporal support. They are literally pensioners on this bounty. Their wardrobe, smokehouse, shelter, medicine, all must be sustained during a whole year by the money drawn from this Conference bank. It is this or nothing with many of them. They have no cotton or wheat fields to get bread. No stores from which to draw supplies. No money out in loans whose interest can meet their supplies, consequently a failure here means pinching want, suffering for the common necessaries of life, and burdensome embarrassment. In view of this statement, the preachers should put forth their very best efforts to collect the full amount due them. The grounds of appeal to the people in behalf of this fund are many. We may mention only a few of the many: There is the ground of benevolence. Every Christian man is under obligation to help the poor, the needy, the widow, the orphan. God provided that the poor among the Jews should have the privilege of gleaning in the grain fields of their richer brethren. "See what provision the Lord maketh for his poor, commanding that the fuller cups of the richer sort may overflow into their empty dishes."—*Trapp.*

James of Scotland was so kind to the poor that he was called the poor man's king. One of the striking features in the character of Job was his kindness to the poor. "I delivered the poor that cried, and the fatherless." "And caused the widow's heart to sing for joy." Is there any sweeter music than that coming from the widow whose heart has been made to sing with the joy of gratitude? Wm. Jay said: "I remember seeing a female, wrinkled with age and bending with weakness. One hand held a motherless grandchild, the other wiped away her tears with the corner of a wool apron . . . . I said to her, 'Have you lost a friend?' She heaved a melancholy sigh. "The Lord bless her memory." I found that the deceased had allowed her for several years *sixpence per week*. O, my God! is it possible that the appropriation of a sum so inconsiderable may cause a widow's heart to sing for joy, and save the child of the needy!"

It is more than probable that the amount of money given to this fund thrills more hearts of widows and orphans with joy and thankfulness than the same amount given in any other direction. When our few dollars have gone out on this mission, we know that they have gone as a singing pilgrim to make glad the troubled souls of the worthy and grateful.

The preacher can plead for the cause of these claimants upon the ground of *past services*. These preachers have worn out the bloom of youth and the vigor of manhood in serving the church. What a number of sermons they have preached, exhortations delivered, prayers offered in behalf of the people. Through their ministry many souls have been converted, many backsliders reclaimed, many sad hearts comforted. They built churches and parsonages, and engineered church enterprises successfully through difficulties.

Many of the persons who will be called upon to give were baptized when infants by the present superannuates—some of them converted by them, edified by them, married by them—some of you are the children of fathers and mothers who have gone to heaven, and who were converted and prepared for heaven by their ministry. These old preachers plowed the gospel fields with toilsome labors and sowed the seeds with tears, and from their pioneering works we are reaping a golden harvest. They dug deep and worked hard to lay the foundation on which the magnificent temple of Methodism has been reared. They planted the vineyard of Methodism all over the piny plains of the East, all over the undulating hills of the middle country, and dropped the clustering branches over the mountain summits of the West. And this farstretching vineyard, covering the length and breadth of the state, so fruitful now, so fragrant of piety now, and so promising of a grander vintage in the future, was worked with their now withered hands and watered with the tears of their earnest prayers. And now shall they not eat the fruit of their own labors? Shall they not pluck and enjoy the fruit of the vineyard which they helped to plant in its infancy and nursed in its growing period? Who has any better right to enjoy it than they? "Who planteth a vineyard, and eateth not the fruit thereof?" Nobody. The right to eat lies in the *fact* of having planted the vineyard.—[Raleigh Christian Advocate.

MR. WESLEY AND THE "SECOND BLESSING"

Mr. Wesley in connection with the origin of Methodism and movements of Christianity in his day, was evidently a chief among theologians and a leader in the realm of religious thought, and withal instrumental personally in the conversion of thousands, and among the first men of his time in scholarship. His native gifts, parental training and advantages everyway were such as to almost insure a high order of life work and success in whatever he undertook. John Wesley would have been great in any age of the world. But while Mr. Wesley was profound as a theologian, great as a Christian and leader in the Church, still it would be unsafe to test the purity of a doctrine or peculiar belief simply by the straight edge of even his opinions. In the Methodist Discipline—5th Article of Faith—it is said, "The holy Scriptures contain all things necessary to salvation. So that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed an our Article of Faith, or that it should be thought requisite or necessary to salvation." And Mr. Wesley indorsed this, ofcourse, as readily as he did his supposed notions in reference to "*Sin in Believers.*" So that the holy Scriptures are the standard of Methodism and not the opinions of Mr. Wesley or of any other good man—only in so far as they may harmonize with Bible teaching. Mr. Wesley's opinions do have and ought to have great weight in the Methodist Church, and among religious people generally, (our Baptist brethren would like much to believe that he was an immersionist,) and if it would be entirely safe to loose from Bible teachings and tack on to the opinions of any man whatsoever, I suppose that Mr. Wesley would be about as safe a guide as Christendom has ever yet produced. But even Mr. Wesley might have been mistaken in some things. As an instance we note his views on "Sin in Believers" (if indeed he did not revise and amend on this previous to his death). Now I would not be understood to contend, that believers never sin; they evidently do, or may do so. But if perchance a Christian should do wrong by "omission or commission," is it attributable to the "remains of sin" or "Sin in Believers," or to force of temptation, or the fact that Satan has sown the "seeds of sin" afresh in the human heart? The best and most holy persons are in some way subjects of temptation, and might do wrong; hence, if a believer should do wrong, it is not of necessity an evidence, that they have never been freed from sin. Adam and Eve had no sin in them, and yet they did sin. Now it is said as in Adam all *died*, even so in Christ shall all be made *alive*." As depravity and wrong doing was a consequence of the fall, so shall purity of heart and consistency of life be a result of regeneration; hence, we are represented as being "*dead* to sin". and raised to "*newness of life*." Some would conclude that the old Adam within us is simply "dazed" in regeneration; but he is represented as being "*dead*," "*crucified*"—not only dead but "*buried*" by baptism into "*death*." So that "being baptized by one spirit into the body of Christ" and "being made *free from sin*," ye have your fruit unto holiness and everlasting life." Rom. 6:22.

Holiness is the best possible type of Christian experience and practice; it is the acme of Christian attainment for this life—"Manhood in Christ Jesus." But in order to the attainment of this, is it needful that *sin* be found in a believer after conversion? No more so than is a defect needed in the "blade" in order to the fullest development or maturity of the "stalk and corn in the ear," or blemish in the infant in order to the most healthful or mature manhood. We do not question the ability of God to make out of a Christian, "born of the spirit," with "sin remaining" a good and pure and perfect Christian; but this is not the natural way of proceeding. If you want a perfect and fruit bearing tree, you must give us a good scion to start on. There is much in the native stock or blood, the original fountain from which the stream is to flow. When God makes a Christian, it is a reflection upon the plan of salvation and the divine being to say, that He does not make him every whit whole. When God makes a Christian, it is called a creation,—"created in Christ Jesus," Eph. 2:10. And when did God create any thing, that was not perfect in kind? It is sin that has blighted and marred the beautiful works of God, and the great object of the plan of salvation is to "destroy the work of the devil," and "make all things new;" "old things pass away, all things become new." By these "great and precious promises we are made to partake of the *divine nature*" and all this before "adding to faith virtue, etc., and "going on to perfection." I suppose there is a difference in the "brightness" of conversions, owing to previous advantages or conditions at the time. In this "one star differeth from another star in glory;" but the work must be considered good in *kind*, if not in *degree*. It is a great thing to have been "born of the Spirit" under favorable conditions; but when God converts persons they are saved, *dead to sin*, and no "stumps of evil" or roots of bitterness, to be dug up or extracted as an after performance, or "residue business" to fit us, of a truth, to be children of God and heirs of Heaven. Having been planted together with Christ, the work is presumed to be properly done; hence, the great business now is to press forward in the divine life—"Grow in grace." I know that Christians are often blessed; they "go from strength to strength," ascend often the heights of a joyful and holy life; "go on to pefection." There is experienced a *second* blessing and *many*, no doubt, to the faithful; but still does this indicate that sin remains, or that God does His work by halves? God who made the holy angels, spoke into existence the flaming sun, and by the word of His power caused the firmament to shine with stars—who made the world and created our first parents in "righteousness and true holiness"—who spoke and it was done—who commanded and it stood fast—that God has power certainly through the merits of Christ and agency of the divine Spirit to pardon and cleanse us from sin as easily at one effort as at two. Paul said, it is true, "O wretched man, etc," but evident reference is made here to the penitent sinner, and not to the sin bound Christian. Again, some were charged with being *carnal*. But having become entangled in strife these evidently were not in good condition religiously and possibly backslidden; and hence, the admonition to "repent and do their first works," would perchance have been applicable to them as to some spoken of in the Book of Revelation. Some of the best people in Christendom believe in the "Second blessing" theory of sanctification and the doctrine of "Sin in believers;" but because Mr. Wesley *may* have believed it, does not of course affect Bible teaching and the belief and experience of millions who look to that standard, which is the "only rule of our faith and practice."

A. H. WILLIAMS.

Perryville, Sept. 20.

FROM GEORGIA.

DEAR BRO. BENNETT:—I send you herewith my year's subscription. I do not know but that I am due you more, and if so notify me please and I will remit. I cannot do without THE METHODIST. I hear familiar voices every time I open its pages. The best part of my ministry was spent in your State and I love you all now as much as ever.

I have been in Emory College for the past eighteen months, but will go back into the work again in Dec. Am now filling out the term of Prof. L. H. Harris at Decatur, he having been elected to a chair in Emory College. The work is pleasant. The town is about five miles below Atlanta and numbers about 1200 inhabitants. We have seven trains to and from Atlanta daily, making it as convenient almost as living in the city. Most of the men here do business in the city. A better people I never served. I dare say as large a per cent of the membership live up to their duty as you will find anywhere in Ga. I will venture the assertion that this church pays more *per capita* than any other in Ga., if indeed not in Southern Methodism, that is, taking into account the wealth of the church. For several years they have paid $13.75 per capita for all purposes. It is due largely to two or three broad guage men among the stewards; they have leavened the whole lump, or to keep the harmony in the illustration—have made the track "standard gauge" and no "*narrow gouge*" can come on the track. Men who work for $50.00 per month support their families and pay $50.00 to the pastor every year. Others who work for $1.50 per day and some for $1.00, pay $30.00 "quarterage" yearly, assessing themselves these amounts. How is that? We want broad gauge men for stewards. Nearly all the children are in the church, and we have the finest Sunday school I ever saw. Every thing goes like clock-work—broad gauge man is superintendent. Prayer meetings are full nearly or quite half as large a number regularly in attendance as are at the Sunday morning services.

This is the home and church of Dr. A. G. Haygood. To appreciate this great man one must know him at home. I have felt awed by his presence, but since I know him better I find in this prince among men a true lively, genial companion. I enjoy myself better nowhere than in his magnificent library with the Dr. in a wrapper, sitting in his easy chair. Such talks! such thoughts, that swell a young preacher's heart under the sound of his voice, making him see and think things he never saw or thought of before! The Dr. can carpenter, paint, build chicken houses and put up wire fence as well as most any other man, and enjoys it like a boy does play. Let me say one more thing about him. No man ever, in this age, took as much abusing and fought back as little as he. History will never record a word of his sent back against his enemies—he pays no attention to them. He does not profess the "second blessing" as any one will know by Dr. Rosser's allusion to him in Review of Nov. 87, but a sweeter spirited man I do not know. I may add this about his style of preaching—he puts feet and hands on his ideas and they walk about; and that he is as sweet spirited as a lamb, but shakes a lion's main at human wrongs.

I have been very much interested by the theological wrestle between Bros. Anderson and Hill, and never saw two school-boys "*tussle*" in a better humor. They seem to have had a "dog-fall" the last time and go off in a good humor. That is good. I have been much exercised on the question lately, while at college, and have settled it finally by studying the "Man" of Galilee. I have read every thing I could get on both sides, but I never settled it until I quit listening to what Wesley, Ralston and other men had to say and took Jesus for it all. Please indulge me a few thoughts in connection with Bro. Hill's position in the last "METHODIST." He will pardon me for saying I think he is wrong about Pentecost's being a "second blessing" work, by which of course he means the work of "entire cleansing" from what was left in the disciples at and in Regeneration. Let us see what Jesus says about it. Read Jno. 13: 10, 11. "And ye are clean (Katharoi) but not all; therefore, he said, ye are not all clean." He refers to their hearts here as appears from the 11th verse. Judas was among them then and his heart was not clean. No man can go over what Jesus says here, no matter what his experience may be judging religion by experience to the exclusion of God's word gave to the world Swedenborgianism. Now read in the same conversation in Jno. 15: 3, "Now ye are clean through the word which I have spoken unto you." Who can doubt they had "cleansed hearts?" Turn now to the 17th chap., 16th verse, "They (Judas gone now) are not of the world, *even as I am* not of the world." (Italics mine). In the sense Christ was not of the world, He declares they were not of the world. No sin here; who dare say there is? But now comes the part I hear but little of, and that Bro. Hill ought to have given prominence to in connection with his 1st proof of the "second blessing" being taught in the N. T. Read 17th verse "Sanctify (*Haggiason*) them through thy truth; thy word is truth." No moral cleansing here, or the next verse ruins the plan of redemption sure; 18th verse, "For their sake I sanctify myself, &c." The same Greek word is used for "sanctify" here as above. This is the only word properly translated sanctify in the N. T., and from it most of the nouns and adjectivesof similar import.

The verb for cleansing is in every case Katharizo—or as Erasmians pronounce it Katharidzo. Our word "cathartic" comes from it. What did Pentecost mean then? Let Jesus answer. Turn to Luke 24: 49, "And behold I send the promise of my Father upon you; but tarry ye in the city of Jerusalem until ye be endued with power from on high." Now read Acts 1: 8, "But ye shall receive power after that the Holy Ghost is come upon you." Jesus teaches that the work on the day of Pentecost was a baptism of power. From these plain facts I learn, that the disciples had been consecrated to work before Pentecost and that Jesus wants them fully or entirely consecrated to a greater work; hence He prays, sanctify or consecrate them through thy truth, or as the Greek could be better rendered, sanctify them *truly*, i. e. entirely. If this verb does not mean to consecrate in the N. T., I do not know where a word appears that teaches what we mean by "consecration." It is the same one used in Exodus 13: 2, when God commanded to "sanctify the first born" to His service. Man's part of this consecration which an experienced Christian can do more thoroughly than one who is young in Christ—is to give himself fully to God. Then God's part is filling with the power of the Holy Ghost. The next thing I learn is, God can't and wont consecrate or sanctify an unclean thing. The disciples were clean, and Christ prays for their sanctification. This is what He does with His Church to day. Read Ephesians 5: 25,26. The King James version is entirely wrong. The Greek reads thus "That he may (or might) sanctify it, having cleansed it, &c." God can't sanctify a man till he is clean, and in this place cleansing precedes sanctification as the aorist participle shows. Speaking of the work at the house of Cornelius, Bro. Hill makes a gross mistake. 1st, where he quotes Acts 11: 15, "The Holy Ghost fell on them as on us at the beginning," and says it is "the same occurrence," as Acts 15: 8, 9, "God gave unto them the Holy Ghost even as He did unto us and put no difference between them and us, purifying their hearts by faith."

The first refers to Cornelius and "all them that heard the word," ("all His house") fearing God as did he, as verse 2 chap. 10, shows. The next quotation Acts 15: 8-9, refers to Pentecost, when Peter opened the door o-the Church to the Gentiles. He is mistaken 2nd, when he makes it a "second blessing" in sense of moral cleansing. This needs no proof in view of what has been said on the same before. I will add this only, that the purifying was spoken of the multitudes on the day of Pentecost and not of the disciples. Moreover, the verb or participle used in Act 15: 9 is katharisas and refers to time, as the aorist participle always does, according to Sidgwick, and ought to read "having cleansed." So that whatever the work was, it was done after the act of cleansing. It should be *haggirzo*, if sanctification was meant; but as cleansing is meant, Katharizo is used.

I do not doubt but that when God fills a heart, fully consecrated to Him, that that heart is enabled to live above the force of temptations that harrass others not fully or as deeply consecrated. But I have no time and you no space for me to speak of the experimental part of this work. Have been betrayed into this lengthy article by forgetting what I was doing. I have never troubled you heretofore. and you will please pardon me this time.

Love to all the dear brethren and many friends. Truly yours,

LUKE G. JOHNSON, Jr.

Decatur, Ga., Oct. 1.

NOTES FROM NORTH ALABAMA.

MR. EDITOR.—It is now nearly nineteen years since the North Alabama Conference was organized. Then a large portion of the territory embraced in our Conference was Missionary ground; and no one thought that the development of the church in the hills and mountains of North Ala. would ever be such as to place our Conference where it now stands alongside many of the old and well organized Conferences in Southern Methodism. Then we had less than thirty thousand members and not quite one hundred traveling preachers; now we have nearly forty-seven thousand members, with one hundred and sixty-two traveling preachers on our Conference roll. Where we then had only Mission charges, we now have some of the best appointments of our Conference; yes even towns and cities with strong churches where we had no population ten and fifteen years ago. The material development of North Ala. for the past ten years is certainly marvelous. New towns and cities have gone up as by magic.

Our Conference convenes this year in the beautiful city of Anniston with a population of more than ten thousand, where ten years ago there was not even a village. In this new city we have one strong church with two other pastoral charges rapidly developing into good appointments. But to tell you all about the many new towns and cities, and the old ones that have taken on new life in the bounds of our Conference would require more of your valuable space than you could allow merely for the information of those interested in the wonderful development of this country. The church is working hard to keep pace with the rapid growth of the country. So wonderful has been the development of our Conference, and the rapid increase of pastoral charges that we have had to form three new Presiding Elders' Districts within the last three years.

The beautiful city of Huntsville is all astir with new life. Many new and elegant houses have gone up this year, while old ones have been repaired and modernized. Our famous Monte Sano is getting to be quite a favorite resort. All who summer there are so delighted with scenery, comforts and accomodations that they are sure to return, if possible, and bring others with them. The church is not neglected; for many repairs and improvements are being made upon our already beautiful and commodious church. Among the many improvements made during the Summer I wish to mention the Huntsville Female College, the pride of Huntsville and of North Ala. Dr. A. B. Jones, the popular and successful President, owing to the increase in patronage was obliged to enlarge the building; so he conceived the idea not only of enlargening, but of renovating and modernizing the old building from bottom to top; which was successfully done in time for the Fall opening at a cost of about $8,000. Now the College building, with electric lights and calls and other modern conveniences, stands upon its lovely site as a thing of beauty and as a monument to the wisdom, energy and untiring devotion of Dr. Jones to the cause of Christian education. Dr. A. B. Jones, to the manner born, an educator and leader, spends his money freely for the school and the comforts of the young ladies. At present there are 223 in attendance, and of this number 94 are boarders, while there are 43 in the senior class. Parents who commit their daughters to the care of Dr. Jones and his estimable lady, may feel assured they will be well cared for, while brain, labor and money will be freely used for their moral and intellectual development.

S. M. HOSMER.

Huntsville, Ala., Sept. 27.

CHRISTIAN WOMANHOOD.

By Rev. W. C. Black, D. D., of the Mississippi Conference. Nashville, Tenn.: Publishing House of the M. E. Church, South. J. D. Barbee, Agent. 1888, 12 mo., pp. 320. Price, $1.

This book is a beautiful specimin of the typographer's art. The print is large and clear. The paper is thick and of nice finish. The cloth binding is tastefully and attractively done. There are not many errors made by the printing, and those that are made are of minor importance.

But what of the book itself? *It will create a stir.* Pens will be sharpened and dipped in gall and wormwoood, and the critics will be in their glory. The distinguished author will be roundly answered and his book severely condemned by some; others will simply shrug their shoulders, and shake their heads; and others will say, "Black is a clever fellow, but he missed it this time." *But the book will live.* A second edition will be called for and a third. It will be enlarged and improved and its argument strengthened. It will be followed by other books on the same line or in opposition to it.

But what is the book about? "Christian womanhood"—woman's true place in the church and in the world. It is iconoclastic, but it is Scriptural. It brushes away the errors and superstitions of centuries, yea, of millenniums, and moves Christian woman forward and upward to her true place at man's side—his equal in all respects, mentally and morally. Only at the point of suffrage does he draw the line, and then does he draw it broadly and plainly. But the argument for woman's advancement to official position in the church is forcible and by many will be regarded as unanswerable. In my own mind there is no answer to his argument in behalf of woman's right to the diaconate *in its fullest scope.* He very effectually brushes away the arguments, which have been built upon 1 Cor. xiv, 34, 35, and by which the mouths of sensible, gifted women have been shut, and they themselves compelled to sit at the feet of men intellectually far inferior to themselves. simply because their inferiors were of the masculine gender—lords of creation!

Dr Black's historical argument is very strong and very lucid. Only here and there is it weakened just a little by an injudicious illustration. Possibly I should say marred instead of weakened, for the argument is very strong and its force is really not lessened by the defects. While he has the courage of his convictions, he is temperate, very temperate, in his references to those who may differ in opinion with him.

On the whole the book is a most readable one and doubtless will be found quite salable.

Let the readers of THE ARKANSAS METHODIST get the book and read it and profit by its well printed and thoughtful pages.

T. L. MELLEN.

Wesson, Miss., Sept. 26.

TENNESSEE CORRESPONDENCE.

Some weeks ago a call was made for a meeting of the ministers of Nashville to consider the general violation of the Sunday Laws of the State and city. An able memorial to the citizens of the Christian communities of the city was prepared by leading ministers and laymen, giving the law of the State and city regarding Sunday and the general disregard of the same by saloons, stores, shops and stands, so that Sunday with the vitious classes seems to be the worst day of the week, as well as the day of reckless excursions. The memorial concludes with a petition that all the laws of the State protecting the Sabbath be justly and strictly enforced in the city. Not pleading for new and better laws, but only asking the enforcement of existing laws.

The circuit judge in his recent charge, ordered an entry by the clerk, that all liquor dealers selling on Sunday would receive the extreme penalty, $50 fine and one month in jail. For some time, several years, the saloon keepers have been risking the results of Sunday selling and have generally escaped conviction or only paid light fines, until Monday's police court generally showed Sunday was the day for drinking and carousing. The papers report after the order of the judge, the saloon keepers met and decided not to sell on Sunday. The leading daily on the next Monday reported the most orderly, quiet and sober Sunday seen in Nashville for years. Yesterday was the Sunday appointed for sermons on Sunday observance. To-day's American contains sketches of sermons on the subject by the pastors of the 1st Baptist and Methodist Churches—and at the Preachers' meeting more than twenty sermons were reported preached on Sabbath observance by city preachers, black and white. The memorial had been signed by from five to ten thousand of the best citizens of Nashville. I think the move will result in a much better observance of the day in the future than in the past. Of course one or more preachers do not take hold heartily of the measure; but I think so general and earnest an effort will result well. Our laws are not rigid or puritanical. Biblical law instituted in the beginning and enjoined through all dispensations to the Apostolic is far better than European customs of desecrating the Lord's day. If preachers cannot prudently declare against Sabbath desecration and in favor of enforcing law protecting the people in a proper observance of the day of rest and worship, I would like to know just what privileges are accorded to the pulpit.

I think I have read all the sketches in Celebrities and Less, issued from our Publishing House ten days ago. I secured a copy on the first day of its issue, and read the same day brief biographies of Spurgeon, Parker, Hall and Clayton, Evangelical Dissenters and princes in the European pulpit; also Americans of note, such as Rev. Drs. McAnally and McFerrm, Gov. Trusten Polk and Major Wright, Western lawyers of eminence and true Southern Methodists. These eight are among the "Celebrities." But the Less celebrated were true and tried men, and all of those I once knew are worthy and deserving of the place given to their characters in the pages of the book. For more than thirty years I have taken a hearty interest in the pen productions of Rev. R. A. Young, D. D. I note more on two pages in the sketch of Rev. Thomas Harrison the boy preacher than he said in twice the space in his earlier years. I like that. One dollar sent to the Agent of our Southern Methodist Publishing House by mail will secure the beautiful book. I have never seen neater binding at the price in the South.

The Vanderbilt University opens under the most favorable auspices. Regardless of the yellow fever sensation throughout the South, the attendance from the stricken States is good. I was glad to greet again the Rev. Edwin Winfield from Little Rock. The brief notice from Dr. Smith, Prof. of Greek in the Vanderbilt, which I clip is a deserved tribute of the best training school I know anything about.

S. M. CHERRY.

Near Vanderbilt University, Oct. 1.

THE WEBB SCHOOL.

To the Editor of the American:—A college professor could not look upon a more cheering spectacle than the 200 pupils of the famous Webb School at Bellbuckle. I have never looked into the faces of a finer body of boys, and the few girls who avail themselves of the privileges offered by the school hold their own with the boys. This is, as is well known, a preparatory school for college. One hundred and eighty of the pupils study Latin, fifty Greek—a large number, considering the fact that Greek is studied only in the junior and senior classes—and all study, of course, English branches and mathematics. Various other branches are taught.

The teachers are unanimous in the opinion that this is the finest set of boys that ever entered the school, and I bear glad and hearty testimoney to the excellence of the instruction, the thoroughness of the discipline, and the constant progress in all good directions.

CHAS. FORSTER SMITH.

Sept. 28, 1888.

A QUESTION.

MR. EDITOR:—If the advocates of the "second blessing theory" will turn to Gal. 5 chap.. 22 and 23 verses, they will find this language: "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance; against such there is no law."

Query: Do not all regenerated persons possess these graces?—Will they please tell us what other Christian graces are added, when we are sanctified?

W. O. L.

Columbus, Ky.

FIELD NOTES.

DOVER CIRCUIT.—Since my last "field note" the Gravel Hill campmeeting and the Pisgah Chapel meeting have come and gone. The first embraced Sept. 7 to 13. There were present and assisting Bros. Boyls, Pickett, Harlan, Long, McAnally and Davis, with the local ministry of circuit. The meeting was well attended. Results: a very great, deep revival among the church-members. From what I could learn there seemed to be a deeper work of grace, more determination to attain unto perfect love than was ever manifested here before. Also, there were ten or more conversions; besides these several backslidden churchmembers went to the altar as penitent seekers and were converted and I think are now able to do as our Lord commanded Peter: "Strengthen the brethren." Five accessions to our church. Bro Harlan presented the claims of our school at Altus, and of course my people sent him away glad. His collection amounted to $108.25. Besides this he collected some former subscriptions. Bro. Pickett did the most of the preaching. He will long be remembered as a faithful, earnest, fearless, consecrated minister of the unsearchable riches of Christ. All the preachers, both itinerant and local were consecrated to the work, as were also many of the laymembers. No layman was more untiring in labors than Bro. W. S. Sibley, member elect to the next General Assembly. He was elected two years ago also. I mention him because too frequently our lawmakers do not highly regard the perfect law of liberty, at least in their inner lives.

The other meeting was away up on Boston mountain, 20 miles north from Dover. A new country in which Methodist preaching has been unknown until last May. I heard of their need of preaching in April, and at once I sent an appointment for May, and got Bro. Sam Burns, L. P., to go with me, and leave a monthly appointment, and I did the same. Well last Thursday morning I started to Freeman Springs to preach there at night, thence to Pisgah Chapel. Rain interfering we never held service till Saturday at 11 a. m. Sunday dinner was served on the ground and three services were held; the 3 o'clock service was a children's meeting addressed by several. A good man and his excellent wife, not owning any wagon and but one horse, brought dinner in a large box, the wife riding with the box of provisions in her lap and the husband walking, carrying the baby. They live near four miles from the preaching place. On Sunday I planted the standard of Christ and organized a Methodist Church with six members and baptized six children. Bros. Sam. Burns, L. P., and John Gooch, Baptist, each preached once. Bro. B. was only with me Sunday, but Bro. G. was there all the time giving me valuable assistance. The meeting was a success; the professors both Baptist and Methodist, were greatly revived. One conversion. I left them a steward and a classleader with an appointment for prayermeeting next Sunday. I mentioned Baptist members. There is no church organized convenient to them. Bro. John Gooch announced, that he would organize one there next month. When I left home my buggy was *crowded* full of potatoes, both Irish and sweet, snap beans, fresh pork and cabbage. I am going back; don't you believe it?

The C. Presbyterians, under the leadership of Bro. McClung, are conducting an interesting and profitable meeting in Dover. Pray for me in my work. God be praised for His goodness. Fraternally

J. S. CLOWER, P. C.

P. S.—Our P. E. looked a little seedy at my Campmeeting and I whispered in the ears of two good Christian girls something, and at once they went to work. On Monday of the meeting they went to Russellville. They brought back with them a $22. suit for him.

J. S. C.

EL DORADO.—At Bethel church 5 miles from El Dorado I have been preaching every morning and night during the past six days to large serious attentive congregations. God has been with us all the time. O what a gracious meeting this is! "God is doing great things for us, whereof we are glad!" Glory to His holy name! Many of the dear brethren and sisters have found that perfect love which casteth out fear. O may all our preachers and people become sanctified! The dear little people here are so attentive at church, and behave so nicely. Many of them are seeking the good Saviour. God bless the dear children! All good people please pray for me. Pastor Gold and the dear people here are very kind to me. I love them dearly. God bless them all!

JAMES M. CLINE.

El Dorado, Ark., Oct. 4th, 1888.

FOR HEADACHE
Use Horsford's Acid Phosphate.
Dr. I. R. SANFORD, Sheffield, Mass., says: "Most excellent in derangements of the nervous system, such as headache and sleeplessness."

QUARTERLY MEETINGS.

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

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.

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.

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.

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.

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.

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.

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

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

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.

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.

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.

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.

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.

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.

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 Springs	Dec.	1, 2

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In presenting "Dr. Able's Tanamaw" to the American people, we do so with the proud satisfaction of knowing that it is the *best and only chill and fever specific and malarial antidote known to an English speaking people.* It is as sure to eliminate the malarial poison from the system in 24 hours, as sunshine will dispel miasma. And in calling your attention to Dr. Able's great Tanamaw we really feel that we must give you a better remedy for Chills, Fever and all Malarial diseases than you ever had, to entitle it to a place we are confident it will take, and retain, in every household in our land.

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PULLMAN BUFFET SLEEPING CARS
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Through Sleeping Cars
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ARKANSAS METHODIST.

SATURDAY, OCT. 13, 1888.

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

Office, cor. Markham and Scott Sts.

Rev. Z. T. BENNETT, Editor.

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

THE yellow fever continues in Jacksonville, Fla., and to some extent in Decatur, Ala.

WE invite particular attention to our very liberal offers of premium books for new subscribers.

BROTHER, see that your Church registers are carefully revised and your statistics all ready before you "finish up your last round."

BROTHER, if there be in your charge a Methodist home without a Methodist paper, and you do not try to place one there, you will fall short of your duty to that family. In this you can succeed, when others would fail; then do not neglect them at this point.

WE have had an able and dignified discussion of sanctification. A longer discussion may not throw any additional light into the controversy; at any rate, we desire to use our space, till after the sessions of the Annual Conferences, for other matter. We hope this will be satisfactory to all.

READ carefully "Fifteen Years Ago and Now," on our first page, and learn much about our progress in the cause of Missions. The writer says: "So far as my knowledge extends no other Church in the land has made the same relative progress in the same time;" and, again, "no other department of our Church work equals this incomparative growth during these years."

How many of us remember that "last Sunday before Conference." We had an important appointment. The day came and we were there and the rain too; but the people were at home, and we failed to get the balance on the collections. Don't wait for the 'last Sunday' except to preach your "farewell sermon"; then if the people are not there to hear it (and shed tears), the disappointment will be less annoying afterwards.

IF our paper could be placed in every family represented by accessions to our Church in Arkansas this year, it would help our paper greatly, and might prove a far greater religious benefit to such families. Brother, try to place one religious paper in all such families before Conference. It may be easier for *you* to do this than it would be for your successor. Besides as you have been instrumental in leading such persons into our Church, it is both proper and right, that you should also place in their hands your Conference Church paper. Do this wherever possible.

WE commend these timely words from the Wesleyan Christian Advocate:

"A Christian who is not concerned for the support of the superannuated preachers and the widows and orphans of deceased preachers ought, if known, to have his name stricken from the church roll; or else he is so ignorant of his own church obligations that he ought to subscribe immediately for his church paper, and read it regularly every week, or get some one to read it for him, and expound its teachings. The time is now upon us for taking the collections for these claimants, and their claims should be recognized by every member of the Church."

REV. DR. W. F. WHITLOCK in the Western Advocate says:

"Joseph Cook is credited with a remark that one of the supreme proofs of the soundness of a theology is, that it is preachable, and that Methodism has a theology that can be preached. It is also said that when asked what Arminianism is, he replied: "It is what Methodists believe, and what Presbyterians preach." So long as the Church will proclaim the doctrines of man's free agency and accountability, universal redemption, the new birth, the witness of the Spirit, and the Fatherhood of God, the world will hear and believe. The thought of God, Christ, life, responsibility, judgment, eternity—wonderful and sublime truths—will always impress men. These truths are the subject matter of the gospel; and it is the glory of Methodism that it has always sought to preach the gospel—not science, not philosophy, not literature, not esthetics, but the gospel in all its solemn and sublime realities."

SPECIALLY TO PASTORS.

☞ We urgently request all pastors to collect for us on back dues and renewals to this paper. Now, brother, if we *may not* depend on *you* to do this for us *before* your Conference meets, kindly advise us *at once*, and suggest a suitable agent in your charge. Write us at once the names of the post-offices at which your members receive their mail, and we will promptly send you our subscription lists at those offices. For your service, which will be a *convenience* to many of our subscribers, we will pay you suitable compensation. Please, dear brother, give this important business ☞ immediate attention. ☜

"CLEAR THE DECKS."

The assessments made for different purposes by our Annual Conferences represent the minimum amounts necessary to meet the imperative demands upon our Church. When the collections are less than the assessments, our Church must fail to meet some of her sacred obligations, and must suffer loss in some of her enterprises. Bearing these facts in their minds and upon their hearts, the watchword and aim of all our pastors and members should be to "clear the decks"—to send up full collections to meet every assessment. Neither pastors nor members can afford to be indifferent or illiberal; the obligation, honor and success of our Church are involved; and she appeals to her pastors and members for the cheerful and faithful performance of their duty. In many cases timely, earnest and persistent efforts may be necessary to raise the assessments; but there should be no failure, when it can possibly be avoided. The obligation rests alike upon the paster and his members, and with him they ought to feel a like concern for full collections. Aside from the obligation itself and the means of grace to them in meeting it, their ready and hearty liberality establishes their reputation as loyal Methodists and benevolent Christians.

Our Church in this State has been making improvement in the general collections, and we sincerely trust these will be larger this year than ever before. The demands are greater and so is our ability. According to the crop reports our State and Tennessee are highly favored this year. Religiously we have enjoyed a long season of revival power. Thousands have been converted and added to our Church. Further, the sweet experience of deeper consecration enjoyed by thousands, will show itself in liberal beneficence. We are hopeful, therefore, that our people in every charge will aim to "clear the decks."

For the information of our readers we give the assessments made by the three Conferences in this State, as follows: In the Arkansas Conference, for F. Missions, $4,500; D. Missions, $2,500; Conference Claimants, $1,850; Bishops' Fund, $555; Church Extension, $1,925; total, $11,330. In the Little Rock Conference, for F. Missions, $6,600; D. Missions, $4,000; Church Extension, $2,075; Bishops' Fund, $600; Conference Claimants, (eight per cent of salaries assessed for pastors) about $3,225; total, $16,500. In the White River Conference, for F. Missions, $3,500; D. Missions, $1,485; Church Extension, $775; Bishops' Fund, $555; Conference Claimants, $1,600; total, $7,915. Total in the three Conferences, $35,745. We think our membership in this State is now, in round numbers, about 70,000; hence, an average of 50 cts per member will be necessary to meet the assessments named above. "Clear the decks." Let this be our aim.

OUR CONFERENCE CLAIMANTS.

We publish on our second page a copied editorial on our Conference claimants, and we respectfully and earnestly invite all our readers to give it a careful, thoughtful perusal. Both the duty and the interest of our Church are involved in the provision we make for our worthy and dependent Conference claimants. Their necessities and the services received by the Church, as well as the spirit of Christian benevolence, appeal to us, as a Church, to make just and generous provision for them. In this our duty is plain and the demand is imperative. Besides our Church must endeavor to preserve and maintain her ministry as free as possible from secular care and entanglements. Upon this depends largely and necessarily the efficiency of her ministers, and according to the measure of their efficiency will be the spirituality, growth and success of our Church. In every charge the members prefer, that their pastor shall be a man of one work, that they may have the full benefit of his entire time and services. They may tolerate but they will not approve his engagement in secular work, unless real or apparent necessity clearly requires it. This is a fact well known. Now as the allowance for our pastors is rarely greater but more frequently less than a necessary and *present* support, the duty of our church to provide for her worn-out preachers and the widows and orphans of her deceased preachers, is manifestly as clear and imperative as the duty to support them while in active service. In a settled pastorate the case is widely different; for there the worn-out preacher may have claims upon one community greater than upon another. Under our system our Conference claimants are properly the care of the entire Church in the bounds of each Conference rather than of the particular community in which they live. Our pastors are sent, not called; their field of operation is assigned to them, not chosen by them. They are subject to service in every part of their Conference, and every part of it must share the just and reasonable care of providing for them. Then our method of calling upon every congregation to contribute to the relief of our claimants in each Conference, is in the natural order of things proper and equitable.

We anticipate the criticism that we are disposed to magnify the importance of this regular collection. We would *not* do this at the expense of the other collections; but we confess, that we have ever felt a tender, deep and constant regard for our deserving claimants, and it has grown upon us, as our observation has enlarged. It was this which led the writer to propose that one-half of the *net* income from our paper should be donated to the claimants in our patronizing Conferences. And he is happy in the brightening hope, that our Church will give this paper such a hearty and liberal support as to make it each year a glad helper to worthy claimants, whom our Church can not and will not ignore.

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.

THE BLIND INSTITUTE.

The State Blind Institute opened last week under encouraging auspices—Rev. Dr. John H. Dye, Sup't, assisted by a carefully selected corps of officers and teachers. The opening sermon was preached in the chapel of the Institute last Sunday at 3 p.m. by Rev. Dr. Rob't H. Reed, pastor of the Congregational Church in this city, and we have heard very complimentary reference to his discourse. In the Blind Institute our State may justly feel very great and increasing pride—so all visitors to the Institute must be impressed before leaving it.

OUR PAPER.---12,500.

We ask with confidence the kind and approving attention of all our readers—traveling and local preachers, godly laymen and devout women, in this State especially. We know that you share with us common yet peculiar pleasure in the success of our paper, as this success has been achieved through your cordial patronage. We could say much about the history of this paper; for it has a very remarkable one. Once completely burned out, except its books; once burdened with debt to pay damages never intended by its editor; by death twice bereft of its editors; but through all these trials and losses, the paper has lived and grown in circulation, favor and power. Its vitality and growth attest the loyalty and appreciation of its patrons, and clearly demonstrate the demand for its existence. Without such actual demand and real merit besides, it would have been numbered with the things of the past; but it is here still—living, working, *growing*, with a brighter future than ever before.

And further, it occupies an enviable position in the large family of papers published by authority of the M. E Church, South. It grows steadily outside of the State as well as in our own borders, and is now excelled by very few of our Church papers in point of circulation. Many of our best writers are regular contributors to its columns, and in its reports from the "field" it is not surpassed by any paper in Southern Methodism. In the quality of material, mechanical execution, quantity and quality of matter, it compares favorably with the best. And while it is the *cheapest* Conference organ published, it offers to *donate* one-half of its *net* income to the Conference claimants in its patronizing Conferences. With a paid-up circulation of 12,000, this donation will be equal to the income from an endowment of $25,000 or more. Its editorial management is under the supervision of our patronizing Conferences, but they are not asked to give any subsidy or to assume any liability whatever.

Our appeal is to *all* our readers to *help* us secure the desired and necessary circulation in order to sustain our paper at its present *low* price, to accomplish purposes of improvement, and to carry out benevolent promises. Since Feb. 1 our *net* gain in circulation has been over 2,000; our regular issue now is 10,500; and now we set our mark at 12,500 by Feb. 1, '89. If our readers will cordially help us, we can reach 12,500 by the date named. We earnestly solicit and confidently expect their hearty support to achieve our aim, which would be a credit to Methodism and a blessing to the membership in our borders. The season has come for effective work. May new subscriptions and renewals come in faster than ever before in the history of our paper. Let all our readers say Amen, and let all work to place THE ARKANSAS METHODIST in homes it does not visit.

BISHOP HENDRIX at the Missouri Conference said to the class before their reception:

"In regard to sanctification the essential thing is not the theory of a second blessing or a third blessing, but practical godliness. Going on to perfection expresses the aspiration which should constantly inspire the life of the preacher—longing for more perfect knowledge and deeper experiences of God's truth. a sanctified life must needs be devout and reverent. Sanctified hearts are free from envy and worldly ambitions, and sanctified lips are free from slang and coarseness of speech in the pulpit and out of it."

REV. G. G. SMITH of Ga., writing to the Raleigh Christian Advocate from the city of New York, says:

"This great atmosphere of humanity oppresses me. 2,500,000 in sight of my eye, from one church steeple, and what is to be done? A million of them are Roman Catholics in name. A million of them nearly heathens, brought up without God, or giving God up—they live without God and hope in the world. China, India, Africa—all Europe are here and in force. I saw the other day just landed a Turk with his red fez and his long robe—and Italian women dressed as they were dressed in Naples march along the streets with great bundles on their heads. The power is held by the Irish. The money is controlled by the New Englander. The shipping is managed by the Englishman and the Germans are coining money from the vices of the people."

PERSONAL NOTES.

Rev. Geo. W. Logan writes Oct. 8, that Rev. J. J. Jenkins is improving slowly.

Mr. John Caradine, one of Beebe's best citizens, gave us a pleasant call Monday.

Rev. John G. Jones died in great peace at Hazelhurst, Miss., Oct. 1. "A great man and prince has fallen in Israel."

Rev. Dr. James Mackey, greatly beloved for many years in this State, makes in the Texas Advocate a good report of the (his) Georgetown District. We are always glad to hear from our dear brother.

Miss Effie Douthat of West Point, accompanied by Miss Katie House of this city, gave us a very pleasant call on Thursday.

Since our last issue Bro. C. R. McPherson of Mineral, one of our best laymen, visited our office and contributed to our aid.

SPECIAL NOTES.

Rev. Joe Jones is preaching at Searcy this week.

Christian Womanhood—see list No. 2 of premium books.

The Arkansas Holiness Association meets at Ozark, Oct. 22.

We rejoice with Bro. H. H. Watson at Magnolia. Read Field Note.

We call attention to Rev. Dr. Withers' endorsement of Rev. T. M. C. Birmingham's new book, National Salvation.

The Preacher's Wife, a charming book of 359 pages, former price $1.50, *worth* $1, is offered for one *new* subscriber at $1.50.

Our paper is now issued in a much better and far more satisfactory manner, the press-work being done by the Press Printing Co.

Read our Field Notes on pages 3 and 8, and with grateful hearts praise the Lord for this season of gracious visitation and revival power.

"Prayer at the End of the Furrow," by Fannie L. Armstrong, Dallas, Texas, will appear in our next issue and be appreciated by Christian mothers.

Be sure to read our offers of premium books. Here is an opportunity for every subscriber to get a valuable book for a little effort in behalf of this paper.

We rejoice with Bros. Castleberry, Keith, Jernigan, Rutledge,—with all the brethren in their gracious revivals. To many of them this will be a memorable year.

Life of McFerrin, Celebrities and Less, Problem of Methodism, Christian Womanhood and other good books are offered to our subscribers in List No. 2.

We tender sincere condolence to Prof. O. F. Russell and wife of this city in the death of their little daughter Bessie D., last Sabbath. "It is well with the child."

We hope to give our readers soon Rev. J. H. Riggin's articles on Infant Baptism. He was not expecting to begin them in September, as we understood and announced.

Rev. J. H. Riggin's little book, Origin of Baptists, is having ready sale now. Orders are coming in from many States. Send 10 cts. to our office for a copy of the book.

Rev. Frank Ritter advises us of much sickness in his family this season, and says: "The Helena District has suffered some, because of our sickness, but it will show a good report at Conference I think."

The Daily Progress is the name of a daily Republican paper recently started in this city by the Progress Co. Our old friend W. A. Webber is at the head of the enterprise. We wish him financial success.

Wanted—1,000 of our present subscribers to send us 1,000 *new* subscribers before Nov. 20. Read our lists of premium books. This paper never made such liberal offers before, and may never make them again after Nov. 20.

Read the "ad" of Parker Furniture Co. and try them on their offers.

In a private letter, Rev. J. H. Riggin says: "Your columns are well filled now. I am proud of our paper. It compares favorably with any body's paper. The papers of Anderson and Hill are not excelled by any of the many in the many papers on that subject."

We invite the attention of our readers to the advertisement of M. M. Cohn & Co. When you come to this city or write for goods, give them a trial. They carry first-class goods all the time and are honorable in their dealings.

Referring to the appeal of Rev. T. J. Settle for help to finish our new church at Wynne, Rev. M. M. Smith, P. E. of the Jonesboro District, says: "If the Methodists of Ark., especially of the White River Conference, knew the importance of a house of worship at that place, and the difficulties in the way of building, the money would be forthcoming."

Last Thursday night the large store occupied by the J. P. Quinn Dry Goods Co., was completely destroyed by fire and nearly their entire stock. The stocks owned by Messrs. Samuels and Katzentine were also nearly destroyed. The loss in buildings and goods is estimated at over $150,000; insurance about $100,000. Many clerks were thrown out of employment. Cause of fire unknown.

BOOKS! PREMIUM BOOKS!!

To all subscribers (paid up to January next) we now make extraordinary offers of premium books for *new* subscribers to this paper. Read carefully each offer below.

LIST NO. 1.

For one *new* subscriber at $1.50, we will send by mail any one of the books in List No. 1.

Preacher's Wife, 359 pages, Redford,	1.00
California Sketches, Fitzgerald,	.75
Fruits and Flowers of our Eden Home, Collins,	.75
Apostolic Succession, R. Abbey,	.60
Bible Expositor, 320 pages,	.60
Manual of Discipline, McTyeire,	.60
Golden Censer, Muslin, 288 p.,	.60
Miscellanies, Bishop Andrew,	.75
Preacher's Manual,	.60
Preacher's Text-Book,	.75
Tongue of Fire, Arthur,	.60
Uncle Bob's Letters to Children,	.75

LIST NO. 2.

For *35 cts cash and* one *new* subscriber at $1.50, we will send by mail any one of the books in List No. 2.

Life of McFerrin, Fitzgerald,	$1.00
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Conflict of Centuries, Miller,	1.00
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For two *new* subscribers at $1.50 each, we will send by mail any one of the books in List No. 3.

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High-Churchman Disarmed, Harrison,	1.50
Ecclesiastical Constitution, Abbey,	1.50
Ecce Ecclesia, Abbey,	1.50

☞ These offers are good from Oct. 15 to Nov. 20; possibly we may then extend the time, but we do not bind ourselves longer than Nov. 20.

☞ Persons applying for these premiums must have their own subscription paid to January next or longer.

☞ For the cash price annexed we will mail any book in the foregoing lists.

THE WATCHMAN.

TOO MUCH TEMPER.—In the last number of the Arkansas Baptist Dr. Swindall employs this language: "Elder Riggin's *little, low down, pitiful, malicious and wicked* charge." Italics his. It reminds us of a deaf man who was at a discussion between Mr. A. and Mr. B. He said that B. had the best of the argument, because A. became angry. Dr. Swindall has grown furious and coarse, while Riggin is as quiet and courteous as the Christian gentleman which he is. Dr. S. writhes in the firm grasp of his opponent.

BRO. HILL'S ARGUMENTS.—It is not my purpose to enter into the discussion of the doctrine of Sanctification as taught by Bros. Hill and Anderson. Perhaps we have had a sufficiency of this. There is one passage in Bro. Hill's closing article that I greatly regret to see; especially in a writer on the subject of holiness. He says of his article: "The empirical and Scriptural arguments as given will convince candid, truth seeking minds not blinded by prejudice and the fear of the imputation of fanaticism. Those who are thus blinded constitute a packed jury be-

fore whom it would be foolish to argue a case." Is it not rather too severe a charge to bring against those, who cannot see the subject as Bro Hill does, to say of them, that they are not "candid and truth seeking?" Does it not have a little the appearance of a lack of charity to say of a brother, that he is prevented *by fear* from yielding to his arguments? Knowing Bro. Hill as I do, I cannot think he has such an estimate of his ability as the paragraph would indicate. There are some of us who cannot see these things as Brother Hill does; and while we admire Bro. Hill as a strong, forcible writer and usually very clear and noted for his courtesy, we fail to be convinced by his arguments. We know we are candid and love the truth and have not a particle of prejudice against the doctrine, and know we are not prevented by fear from embracing Bro. Hill's views. We believe Bro. Hill is perfectly candid and sincere in his views. Will he not have as much charity for us, and think we are sincere though mistaken? Bro. Hill wrote that paragraph in haste and did not fully weigh its meaning.

HERESY.—Some few weeks ago I heard of a case of church discipline of such an extraordinary character, that it deserves to be more widely known. In the county of Lonoke there lives a Baptist minister, or rather who was one, of intelligence and acknowledged piety, who was expelled from the Baptist Church for the offense of teaching the doctrine of Christian perfection. It appears that the brother had no special theory to present. He simply taught that it was the privilege of the Christian by the grace of God to live free from the commission of actual sin. For this and this alone he was charged with heresy and expelled from the Baptist Church. I suppose that this is the first time in the history of the Church, that a man was expelled from the Church for trying to live a higher and more fully consecrated Christian life. Would it not be in order to ask just how much sin a man must commit to be a consistent member of that Church? They would expel a man for a gross crime and yet he must sin a little. Just how much is the question. What a contrast the Methodist Church presents in the freedom given its ministers and members in belief and teaching! Different views and theories are held with the largest charity for each other. The closest friends between whom the most ardent friendship exists, differ upon many questions of mere theory and yet agree upon all essential questions.

HORACE JEWELL.

NATIONAL SALVATION

by Rev. T. M. C. Birmingham is a small volume now presented to the public. Let no one imagine one's self too learned to be instructed and edified by this little book. One must read for years and thresh out whole libraries of literary straw to get the pure grain the author has given us in this little book. Not only preachers and laymen, but statesmen and senators may read with profit. A preacher can find the frame work of several valuable sermons here, that would be fresh, relishable. "Figures wont lie." Well, if they do not, Protestant Christianity is the world's greatest blessing. Read the book and Bro. Birmingham will tell you why. The trend of literature of this day is to meet scepticism in the fields of its own choosing. Bro. Birmingham is a worthy champion of our cause.

H. R. WITHERS.

Hot Springs, Oct. 1.

Church Dedication.

The M. E. Church, South, at Portia, Ark., will be dedicated Nov. 4, 1888, by Rev. Z. T. Bennett, editor of THE ARKANSAS METHODIST. We desire a good attendance from each church on the circuit, and extend a cordial invitation to neighboring towns and communities. WM. T. READY, P. C.

De Ann and Prescott.

The Editor of this paper will dedicate our new church at DeAnn in Hempstead county, Sunday at 11 a.m., Oct. 14, and will preach in Prescott at night of same day.

Will pay one Tenth.

I want to say amen to your paper through and through,—especially do I endorse the writing on the "Support of the Ministry." I have read a good many books and papers on that subject and have decided that one tenth is as little as the Lord could reasonably require of His people. I never expect to pay any less than one tenth. Last year I paid more than one tenth. I only received $135 and gave $30 to the missionary cause. This year I expect to pay $30 again and I will get about $300 which will be one tenth. If I only get $100 for preaching next year I will pay $10 to the Lord; I had rather risk getting along on ninety than a hundred. If I am a perfect servant of God's, I'll be sure to live. Yours for perfection, J. H. CALLOWAY.

Redfield, Oct. 4.

ELD. W. P. CHAPMAN AGAIN.

MR. EDITOR:—Allow me space to answer an apology made by Bro. W. P. Chapman to his brethren, for not answering my article, which appeared in THE METHODIST some time ago, which was in reply to one he had published in the Southern Baptist Record.

1st. He says, "It is so bitter and un-Christian-like and so destitute of common respect, that I am not willing to ask our editors to publish the reply it deserves."

I wish to say that if the pill was bitter he furnished the material to make it of, and he ought to swallow it and not be growling about it. If I said or did anything that is unchristian-like or untrue, and he will point it out, I will take it back and apologize for it like a man. But until he points out the place where I misrepresented him, or his article, I have nothing to take back or modify. I think I could give a better reason why he did not answer than he gave, but will let the people decide that point. With regard to asking his editors to publish the reply it deserved, I expect he was like the fellow at the hotel; when the proprietor wanted him to settle his bill, he asked him "if he could change a hundred dollar bill," and on being answered in the affirmative, he said "if a fellow had one." I expect that is the way with regard to the article.

2. He further says, "Bro. Miller is very much disturbed and says many hard things. He takes it very hard that Baptists will not admit the traditions of men for Gospel teaching. But I am like Jake Collins of Texas, who says much as you may talk of the reformation, no man can improve on the plan of salvation presented by John the Baptist, Paul and John Bunyan."

I wish to say in reply, as Paul said to Festus "I am not mad" (or excited) "most noble Festus, but speak forth the words of truth and soberness." I reckon he is like the drunken fellow I heard of, that thought everybody but himself was drunk, and he was the only drunk man in the crowd.

As to me "taking it hard that Baptists will not take the traditions of men for Gospel teaching," I have to say, that that is an assertion withou any foundation of truth whatever, as I have never *preached, talked or desired* any one to take the tradition of men for Gospel teaching. We take the Bible for the man of our counsel, and will let Bro. Chapman have Jake Collins and John Bunyan, if he wants them.

3. He says further, "I can't help a few of his members, coming to the Church of Christ and being baptized into the fellowship of the Gospel. The light is shining and men and women are seeing how they are being deceived in this matter." Well, I am willing to show list with him, and I am confident I can show more and better Baptists, that I have received than he can Methodists he has received. I have received some good Baptists and if he has received any Methodists, that were worth anything to our Church I have failed to hear of it. So it seems the light is shining the wrong way for his Church, but they are coming into the Church of Christ all the same, when they join the Methodists. You remember that about two years ago four Baptist preachers joined the Methodists in Missouri, two of them I believe joined the Conference as traveling preachers, the others as local, and only recently Rev. Dr. Dowling of Ohio, quit close communionism and withdrew from the Baptist Church.

"*The light is shining and men and women see how they are being deceived.*"

4. He says, "I think Dr. John A. Broadus was about right, when he was speaking of denominations and preachers of the "smaller fry." He tells us "that they are most successfully met when they are most severely let alone."

But, Mr. Editor, I reckon Dr. Broadus was not talking about us, for you know according to their own statement the Methodists are the largest "fry" of all the fries. We are the largest in three, and I trust in four essential elements, *1. Numbers. 2. Wealth, 3. Education, and I trust, 4. Piety.*

We want more grace and less water. But if he would let us alone, as Dr. Broadus advised, he would get along better.

I like the Baptist people. I do not like their doctrine, but I like the people and trust I have a great many good Baptist friends and have always gotten on peaceably with both preachers and people, until he challenged me to debate; and no man can come up and say he ever heard me say any thing hard about them in the pulpit or elsewhere. So if there is any harm done he can claim the credit; for at the time he challenged me, I was moving on as usual, attending to my own affairs, preaching Bible doctrine of course, and when I received the challenge, it was like a thunder clap without a cloud.

I accepted the challenge confining him to the King James translation of the Bible, but he would not accept it; so the matter rested for about two years, when he wrote up an explanation which called for my reply. Then his apology for not answering, and hence this article. And now in conclusion I want to ask a few more questions: 1st, If the Baptists have been in existence since the days of Christ or John the Baptist, say 1888 years and the Methodists only about 150 years, why is it that the Methodists have about one million more members than the Baptists now, and at the same time the Methodists, in spite of what Bro. Chapman can do, joining the Baptists all the while *and men and women seeing the light*.

Christ said "upon this rock I will build my Church and the gates of hell shall not prevail against it." Math. 16: 18.

2nd, And if they are the only true Church, why is it that out of 3,506,719 Baptists in the world over 3,000,000 of them are in North America, and nearly 3,000,000 in the United States of America and 2,238,388 in the Southern States of America?

It is estimated that something over two thirds of the Baptists of the world are in the Southern States. Why is that? Will you let me guess? *I expect it's because the water is warm down here.* But let them guess, and then if they miss, you tell them.

3rd, If a regular line of succession of ordained Baptist preachers from the Apostles is necessary, what will they do about cases like that of Dr. Dowling? *A great many links are broken out I expect.*

4th, Is their baptism adapted to all climates and conditions of the human family? I say no. A. D. MILLER.

Cato, Miss., Sept. 26.

N. C. Y. L.

The NASHVILLE (TENNESSEE) COLLEGE FOR YOUNG LADIES continues to grow and to expand. Although the new year is but three weeks old there have already been 234 pupils enrolled, with 97 boarders, representing 11 States. Correspondence indicates a continued increase of patronage *The opening of the new building will give places for 25 more boarders.* Favorable rates for the next four months will be given to early applicants.

REV. GEO. W. F. PRICE, D. D.
President.

PROHIBITION.

Parties wanting Fisk and Brooks tickets in the State of Arkansas, will *please write me at once*, giving post office address and the number wanted. We desire that all good citizens, who want to file a *voter's protest* against the "personal liberty" plank of the Republican party, and the anti-sumptuary plank of the Democratic party—both of which are held out as bids for the whisky votes of the country—*shall have a clean straight prohibition ticket.*

We are at considerable expense in organizing and for literature and tickets. Those who can, please send us small contributions to cover these expenses. J. C. FRAKER,

Sec'y., Executive Committee Prohibition Party.

Eureka Springs, Ark. Oct. 1, 1888.
Oct. 3, 3t.

Only One Cent.

Readers of the ARKANSAS METHODIST have undoubtedly seen the large advertisement of a prominent Soap manufacturing firm which appeared in our Aug. 18 issue. A good many will wonder how any one in this grasping age is willing to give so much for so little money.

"How do you like your bargain," was asked of a well-known lawyer a few days ago.

"Like it? Why, man, how can I help but like it. The laundress says 'Sweet Home' is the best soap she has ever used. Think of it. Enough soap to last a year, toilet soap enough to start a drug-store, and presents for the lady of the house, seven children, two servant girls and the hired man;" and he passed down the street whistling "Sweet Home."

It will cost only a cent for a postal card to send your name and address to j. d. larkin & co., buffalo, n. y. The GREAT CHRISTMAS BOX will then be delivered at your door, and if in thirty days, you are not pleased with the goods in every way, you need not feel under any obligation to keep the case, but it will be called for and taken away free of all expense to you.

Brown: "You don't look well lately Robinson." Robinson: "No; I can't sleep at night on account of lung trouble." Brown: "Nonsense; your lungs are all right." Robinson: "Yes, mine are; the trouble is with the baby.'s"

We value everything in this world by comparison. Water and air have no *intrinsic* value, and yet Jay Gould, if famishing in the desert, would give all his wealth for a pint of the former, and think it *cheap*; hence, life and health are the standard of all values. If your system is full of Malaria you will be very miserable; a few doses of Shallenberger's Antidote will make you well and happy. Is one dollar a high price to pay?

Judge no one by his relations, whatever criticisms you pass upon his companions. Relations, like features, are thrust upon us; companions, like clothes, are more or less our own selection.—Kate Field.

Catarrh Cured.

A clergyman, after years of suffering from that loathsome disease, Catarrh, and vainly trying every known remedy, at last found a recipe which completely cured and saved him from death. Any sufferer from this dreadful disease sending a self addressed stamped envelope to Prof. J. A. Lawrence, 88 Warren St., New York City, will receive the recipe free of charge.

c.o.w tf.

It may be that God sends the floods to take from us that which we have withheld from him. If we have robbed God in tithes and offerings, he will take it from us by some means. It may be by floods, fires, or fevers.—Raleigh Christian Advocate.

Young men who need business experience, and at the same time to increase their cash on hand, will find it greatly to their interest to confer with B. F. Johnson & Co., Richmond, Va.

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.

By two wings a man is lifted up from the earthly; namely, by simplicity and purity. Simplicity ought to be in our intention; purity in our affections. Simplicity doth tend toward God; purity doth apprehend and taste him.

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.

"He that is born but once dies twice. He that is born twice, shall never die."

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.

We think of parting; let us think of meeting. We think of going away; let us think of arriving. And as the voice of death whispers, "You must go from earth," let us hear the voice of Christ saying, "You are but coming to me."

MARRIED

Sept. 27th, 1888, at the residence of the bride's father, Mr. T. J. Mendenhall to Miss Josie Logan, daughter of Rev. G. W. Logan of the Little Rock Conference. J. R. Moore officiating.

Arkansas Conference Society.

The Annual Meeting of the Woman's Missionary Society, Arkansas Conference will be held in Ft. Smith, Arkansas, November 28-29.

All Auxiliaries are urgently requested to send delegates and full reports. Each Auxiliary will please raise the amount of *two dollars* for Harrell Institute, outside of the regular dues, and forward the same to our Conference Treasurer, Mrs. T. K. May, Clarksville, specifying for what purpose. Please attend to this by Nov. 1st.

MRS O. H. TUCKER, Pres.
MRS. J. B. CRUMP, Rec. Sec'ry.

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ROYAL BAKING POWDER CO., 106 Wall St., New York.

PREMIUM BOOKS! See 4th Page.

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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ARKANSAS CITY, ARK., OCTOBER 15th, 1888.

New and extensive cotton and merchandise warehouses, of the most modern style, will be completed and opened at the same time.

These improvements are located immediately on the line of the Iron Mountain Division of Missouri Pacific Railway and on the bank of the Mississippi River. At our river landing, there is always ten feet of water at the lowest stage.

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Single copies, ten cents. One dozen copies, one dollar. One hundred copies, seven dollars and fifty cents. Address orders to J. H. Riggin, Mineral Springs, Ark., or to The Arkansas Methodist, Little Rock.

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120 1-2 Main St. LITTLE ROCK, ARK.

ARKANSAS METHODIST.

SATURDAY, OCTOBER 13, 1888.

FAMILY DEPARTMENT.

TOTAL ABSTAINERS.

From examples given in the Raleigh Christian Advocate the following are selected:

CASE OF GENERAL R. E. LEE.

General Lee was a full-orbed Christian gentleman as well as a great commander. He was in his private virtues an illustrious example to our young men. Especially so in his habits of abstaining from strong drink. The following little story shows the abstinence of General Lee. Just as he was starting to the Mexican war a lady of Virginia gave him a bottle of fine old whisky, stating that he would no doubt need it, and would not be able to find any in that country. The General said, years afterwards, in reference to this bottle: "I carried that bottle all through the war without having had the slightest occasion to use it, and on my return home I sent it back to my good friend that she might be convinced that I could get on without liquor." On another occasion the General invited some friends to drink with him. The demijohn was brought out, the glasses were filled—not with old "Cognac" or "Bourbon"—but with *fresh buttermilk* which a lady, knowing his taste, had sent him.

WILSON ON TEMPERANCE.

After Mr. Wilson's first election to the United States Senate he gave his friends a dinner at a noted Boston hotel. The table was set with not one wine glass upon it.

"Where are the glasses?" asked several of the guests, loud enough to remind their host that they did not like sitting down to wineless dinner.

"Gentlemen," said Mr. Wilson, rising and speaking with a great deal of feeling, "you know my friendship for you and my obligations to you. Great as they are, they are not great enough to make me forget 'the rock whence I was hewn and the pit whence I was dug.' Some of you know how the curse of intemperance overshadowed my youth. That I might escape I fled from my early surroundings. For what I am, I am indebted, under God, to my temperance vow and my adherence to it. Call for what you want to eat, and, if this hotel can provide it, it shall be forthcoming; but wines and liquors cannot come to this table with my consent, because I will not spread in the paths of another the snare from which I escaped."

Three rousing cheers showed the brave Senator that men admire the man who has the courage of his convictions.

INFLUENCE OF MOTHERS.

O mother of America! ye who sometimes feel that you sphere is circumscribed and your opportunities for good limited because the scene of your most protracted efforts is bounded by the four nursery walls, if you could only feel that you are guiding, instructing and educating the future statesmen, judges, ministers, politicians and merchants of this vast republic, would any hint of being circumscribed, bounded, or hampered as to splendid opportunities for good enter into the grand consideration? Yet that is just what you are doing. Your son is going to become a conscientious voter, an honest business man, a Christian citizen, very much as you influence him. Your daughter will become in time very much such a mother to her children in turn as you are to her. Mrs. Stowe likes to speak of a mother as a queen, and talks of "the crowning glory of motherhood." Why? She grasps with her strong mind the mighty power of women in teaching and uplifting the man-child she has given the world; in uplifting and guiding, with all womanly, motherly counsel, the embryo woman soon to act her part as one of the daughters of America. The masses are made up of individuals; hence their training and culture, their true uplifting, depends chiefly on the start they have in life.—[Zion's Herald.

THINK OF IT.

Think of a hell to shun with all its torments and eternal miseries, where the worm dieth not and the fire is not quenched, where there is weeping and wailing and gnashing of teeth, and then ask yourself whether you have a reasonable hope based on the Word of God of escaping such a place.

Think of a heaven to gain, where there are pleasures forever; where all is harmony and bliss; where the infinite God reigns; where there is no suffering, pain or death; and then ask yourself whether you have a reasonable hope founded on the Scriptures of going to such a place. Remember that without holiness you can never see the Lord. One sin-stain upon the soul will separate it from God and debar you from heaven.

Think of a Savior who will bring pardon and peace to your soul, who died to sanctify you, whose blood cleanses from all sin; and then ask yourself whether you have any excuse for dying unprepared. Think of the Word of God, the strivings of the Spirit, the sufferings of Jesus, the exhortations, the frequent warnings, the mother's prayers.

Think now while you are in health of body and have the right use of your faculties. Think, pray and act; then pray, think and act.—Pentecost.

FATHER TIME.

Consider the kindness and helpfulness of Time. We speak of him as the destroyer, and picture him with his scythe sweeping away all that man would preserve. But, on the other hand, what a healer and restorer is Time! As we grow older, we see nothing more plainly than that wounds of the spirit, which to youthful eyes appear incurable, are most gently soothed and made whole by the passing years. Under the old scars flows again the calm, healthful tide of life. Nowhere more plainly than here is it seen how much better God's ways are than man's thoughts. Under a great loss the heart impetuously cries that it can never be happy again, perhaps in its desperation says that it wishes never to be comforted. But, though angels do not fly down to open the grave and restore the loss, the days and months come as angels with healing in their wings. Under their touch aching regret passes into tender memory; into hands that were empty new joys are softly pressed; and the heart, that was like a tree stripped of its leaves, and beaten by winter's tempests, is clothed again with the green of spring.—Selected.

FOR WHOM?

But every man who loves to make money—and no man makes it that does not love to do it—must answer this question: "For whom are you trying to make money, for yourself or the Lord?" If he answers, "For myself," then he will not only love the making of the money itself, and he and his money will perish together; but if he answers, "For the Lord," then when the Lord comes and demands his own with usury, he shall have the plaudit, "Well done," and be honored in the presence of the King's friends. Rev. Wm. J. Parks, a few days before he died, sitting in his invalid chair, and talking to some of friends, said, as he looked down at his hands, which still bore the marks of hard work, "These hands have done some work, and are now compelled to rest; but it gives me satisfaction to know they have not been worn out serving me, but in serving the Lord."—[Wesleyan Advocate.

JOHN WESLEY'S DREAM.

Let me remind you here of John Wesley's memorable dream. You remember that he thought he was standing at the very gate of heaven, and he asked, thinking first of the denomination he loved above all others; "Are there any Methodists here?" And over the battlements came the answer. "No." "Are there, then, any Presbyterians there?" was the next inquiry. But the same voice replied, "No." And thus he asked of Episcopalians and Baptists and all with similar responses. But at last he desparingly inquired: "Who then are there?" And the answer came back full of melody and love, "Christians," and the gates opened and there was no strife nor discord, nor antagonism there, but all was unity and peace and joy.

"THE CHRISTIANS VITAL BREATH."

The Bible direction to "pray without ceasing," and to continue "instant in prayer" means that prayer should be one of the fixed and permanent habits of one's life. We can not at all times be formally engaged in prayer; and yet we can make prayer a habit, actually pray at short intervals, and always have the spirit of prayer. He who does this will keep up an acquaintance between his soul and God, and will find the acquaintance one of increasing spiritual profit and comfort to himself. He who omits it will be greatly the loser, and if he continues the omission, will be sure in the end to lose his soul.—New York Independent.

SUNDAY SCHOOL FUND.

To the members of the Arkansas Conference.

DEAR BRETHREN:—Attention is called to the importance of careful and thorough investigation of the needs of Sunday schools in your charges. Please be prepared to furnish the Conference Sunday School Board with such information as will enable them to make a wise distribution of the fund in their hands. If any school in your charge needs assistance, be ready with your application at the forth-coming session of the Conference.

Three preachers have reported their Children's Day fund this year.

T. J. REYNOLDS,
Bentonville, Oct. 1. Sec. & Treas.

OUR YOUNG FOLKS.

LOOK AHEAD.

We can never be too careful
What the seed our hands shall sow;
Love from love is sure to ripen,
Hate from hate is sure to grow.

Seed of good or ill we scatter
Heedlessly along our way,
But a glad or grievous fruitage
Waits us at the harvest day.

MOTHER'S TURN.

"It is mother's turn to be taken care of now." The speaker was a winsome young girl, whose bright eyes, fresh color, and eager looks told of light-hearted happiness. Just out of school, she had the air of culture, which is an added attraction to a blithe young face. It was mother's turn now. Did she know how my heart went out to her for her unselfish words?

Too many mothers, in their love for their daughters, entirely overlooked the idea that they themselves need recreation. They do without all the easy, pretty, and charming things, and say nothing about it, and the daughters do not think there is any self-denial involved.

Jennie gets the new dress, and mother wears the old one, turned upside down and wrong side out. Lucy goes to the country and mother stays at home and keeps house. Emily is tired of study, and must lie down in the afternoon; but mother, though her back aches, has no time for such indulgence.

Girls, take good care of your mothers. Coax them to let you relieve them of some of the harder duties which, for years, they have patiently borne.—Presbyterian.

CHRISTIAN CONDUCT.

Oftentimes a young Christian may be puzzled about how he should act as a Christian. I have this much to say—one who is very anxious to do God's will and is prayerful and reads his Bible daily, is not much troubled by this question. We must take it for granted that everybody who is a Christian wants to do the will of Christ.

The New Testament furnishes general rules for Christian conduct. The whole law is, love to God and love to man. This comprehends everything. We give some rules founded on the Scriptures:

Do nothing if you doubt its being right: "Whatsoever is not of faith is sin."

2. If there is something you want to do which would do you no harm, but might lead a weaker brother into wrong, dare not do it. "Wherefore, if meat maketh my brother to offend, I will eat no flesh while the world standeth."

3. Do not place yourself in a false position. "Abstain from all appearance of evil."

4. Do nothing in thought, word, or deed, on which you cannot ask God's blessing. "Whatsoever you do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him."—S. S. Baptist.

BE COURTEOUS, BOYS.

"I treat him as well as he treats me," said Hal.

His mother had just reproached him because he did not attempt to amuse or entertain a boy friend who had gone home.

"I often go in there, and he doesn't notice me," said Hal again.

"Do you enjoy that?"

"O, I don't mind! I don't stay long."

"I should call myself a very selfish person if friends came to see me, and I should pay no attention to them."

"Well, that's different; you're grown up."

"Then you really think that politeness and courtesy are not needed among boys?"

Hal, thus pressed, said he didn't exactly mean that; but his father, who had listened, now spoke:

"A boy or man who measures his treatment of others by their treatment of him, has no character of his own. He will never be kind, or generous, or Christian. If he is ever to be a gentleman, he will be so in spite of the boorishness of others. If he is to be noble, no other's boy's meanness will change his nature." And very earnestly the father added: "Remember this, my boy: You lower your own self every time you are guilty of an unworthy action because some one else is. Be true to your best self and no boy can drag you down."

TO GIRLS.

Be cheerful, but not gigglers; serious, but not dull; be communicative, but not forward; be kind, but not servile. Beware of silly, thoughtless speeches; although you may forget them, others will not. Remember God's eye is in every company.

Beware of levity and familiarity with young men; a modest reserve, without affectation, is the only safe path. Court and encourage conversation with those who are truly serious and conversable; do not go into valuable company without endeavoring to improve by the intercourse permitted to you.

Nothing is more unbecoming, when one part of a company in engaged in profitable conversation, than giggling and talking comparative nonsense to each other.—Leigh Richmond.

WISE AND OTHERWISE.

There is no death. The stars go down
To shine upon some fairer shore,
And bright in heaven's jeweled crown
They shine for evermore.

—James L. McCrary

Why is a tight shoe like a fine summer? Because it makes the corn grow.

If you would be wealthy, get upon a mule. You will soon find you are better off.

"Mr. Cingston," said the little boy who had been watching the visitor for some time with a puzzled look, "mamma says you're tongue tied. Won't you show me the knot!"

"Papa," said Harry, "who was George Washington?"

"George Washington was the father of his country, my boy."

"Well, who's this Uncle Sam they talk about? Was he Washington's brother?"

"What would you say, Bobby," remarked the minister who was dining with the family, if I should ask your mamma to let you have another piece of pie?" "I would say, 'Amen,'" replied Bobby, devoutly.

A wild-looking fellow from the country came into the barracks one day where an officer was quartered, and said he wanted to 'list.

"Why do you want to enlist, Pat?" asked the sergeant.

"Oh, faith, I left my *father's* house this mornin', bekase I found he was only my uncle, and I'd stay no longer."

Young Tommy is a very talkative boy. The other day his uncle promised him ten cents if he would go an hour without speaking a word.

Tommy wanted the dime very badly, and set out bravely to keep perfectly still from five o'clock until six o'clock.

He watched the clock very uneasily and eagerly, however. By and by the hands pointed to half-past five. Tommy looked up and exclaimed at the top of his voice: "Well, half of the time's gone, any way!"

A teacher who had asked a girl to purchase a grammar received the following note from the girl's mother: "I do not desire that Mattie should ingage in grammer as I prefer her to ingage in more yousful studies, and can learn her to speak and write proper myself. I have went through two Grammers and cant say as they did me no good—I prefer Mattie to ingage in german and drawing and vokal music on the pianno."

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ARKANSAS METHODIST.

SATURDAY, OCT. 13. 1888.

OBITUARIES.

DEES.—Edward Bernard, infant son of James A. and Mollie T. Dees, died Aug. 8, 1888.

"One by one the leaves are falling,
Fading, falling day by day,
And in silence Heaven is calling
One by one our lambs away."

May the bereaved parents hear the voice of the Good Shepherd in this dispensation of an all-wise Providence and follow the Master until they are called to join their darling Eddie in the Paradise of God.

E. C. CASTLEBERRY.

WILLIAMS.—Little Cleo. Franklin, baby son of Ewins and Julia Williams, was born August 12, 1886 and died near Franklin, Arkansas, June 23, 1888. Another beautiful flower of sweetest fragrance has been plucked from earth's stormy paths to be transfered to the beautiful home in Paradise above, where innocency and beauty rejoice forever in the presence and companionship of Him, who says suffer little children to come unto me and forbid them not; for of such is the kingdom of God. Little Cleo. was a precious jewel to the loving parents and it was hard to say "thy will be done," but His will is best, for He wills the purest and highest happiness of both parents and child. AUNT.

TATUM.—Frederick M., infant son of Franklin M. and Mary O. Tatum, was born Dec. 31, 1887, and died August 22, 1888. Fredie "is not dead but sleepeth." The spirit of this bright little babe has gone to the home of the blessed. Our hearts almost break, when we are bereft of one so bright, one so promising—as dear little Fredie, but heaven is all the more desirable, and the babe has escaped the ills of earth. Loving parents, weep not, that you may have him back; follow after him. Heaven is worth more to you now than ever. Fredie has joined his little brother up in the Paradise of God, and they are happy with angels' company. "Let us meet each other there."

W. A. FREEMAN.

HARRIS.—Andrew Jewel, infant son of M. A. and M. V. Harris, of Brayant, Ark., was born Aug. 18, 1887, and died Sept. 11, 1888. Jewel was a precious child, and though permitted to make but a brief stay on earth, he had become the charm of the family circle, and the affections of father and mother, and little sister Ida, were closely entwined around him. The dear parents submissively resigned themselves to the sad trial, and bore it with true christian fortitude. Yet it was very hard to part from their precious Jewel. Dear father and mother and little sister Ida, do not weep, your loved one is with Jesus, and you will meet in the home of the pure and the good, where there is "no more death."

WADE PRESTON.

Bryant, Ark., Sept. 20.

WATKINS.—Katie Watkins, infant daughter of John and Queen Watkins, was born Sept. 6, 1887, and died Aug. 21, 1888. The little flower was too sweet for earth. An angel hath plucked it away to bloom in a fairer field than this. Let the disconsolate parents be of good comfort and bow submissively to the will of Him, who hath kissed their little angel away from earth. It cannot come back to them, but living godly lives they can go to it. How comforting is this:

"Sleep on in thy beauty
Thou sweet angel child,
By sorrow unblighted
By sin undefiled.
Like the dove to the ark,
Thou hast flown to thy rest,
From the wild sea of strife,
To the home of the blest."

Berryville, Ark. D. C. ROSS.

BAIRD.—Mrs. Laura Baird, wife of J. P. Baird, was born in White co., Ark., Sept. 4, 1860, and died in Sharp co., August 26, 1888. She was the daughter of Rev. E. T. Church, who is an earnest faithful Local Preacher in our Church. Laura was baptized in early childhood, by Rev. Calvin Floyd and joined the M. E. Church, South, when twelve years old. I have known her the greater part of her Christian life and have every reason to believe that her's was an examplary Christian life. She was conscious of death's approach and met the dark winged messenger like a true soldier of the cross, and left the evidence behind that all was well. She leaves an affectionate husband and three children, a father and mother and five sisters to mourn her loss. Let us look up hopefully, "not lost but gone before." Lost only as the stars of morning that have faded into the light of a brighter day; when the earth is dark then the heavens are bright, so in the night of sorrow it settles down upon us like a lovely twilight at the graves of our friend. Like the dew that is absorbed from the flowers they will not return to us, but like the flowers themselves we will die, yet only to bloom again in Paradise. Look up dear friends and may our God sustain you in this hour of trial. O how we all will miss her, her husband most of all. They had a pleasant home, all neatly arranged and such a resting place for the itinerant preacher, but the light of that home has gone out. Her husband and children shall rise up and call her blessed. We shall meet again. Amen. T. B. WILLIAMSON.

CHEEK.—Johnie Cheek, infant son of Eva and John Cheek, was born near Quitman, Cleburne Co., Ark., April 17, 1888, and departed this life Sept. 2, 1888. Little Johnie was a lovely baby only loaned to his mother and friends a short while. His father never saw him, having been in Texas for six months. Oh how it did grieve his mother, because his papa could never look on the face of little Johnie in this world, but alas! Dear friends we can meet them in a better world than this. You have two shining pearls in the world above. A. FRIEND.

ROBERTS—Bro. J. N. Roberts of the city of Little Rock, after a severe illness of some months died June 10th, 1888, leaving a number of motherless children to mourn the loss of a truly devoted father.

Bro. Roberts made a profession of religion some twelve years ago, and joined the Spring Street M. E. Church, South (now Fifteenth and Center), in which he lived till his death. In his last days he spoke with much assurance of his heavenly reward. A good man is gone, but his constancy in the church and fidelity to God will linger as a benediction upon us all. May his mantle fall upon his son and may all the children follow in his foot steps and be saved in heaven.

Dear children make God your Father for he has promised to be the Father of the fatherless. In deep sympathy. A. O. EVANS, Pastor.

CLARK.—Bro. Joseph E. Clark was born near Jonesboro, Ark., Oct. 31, 1869; died Sept. 16, 1888. Our young brother was a precious young man, was converted about three years ago under the ministry of Bro. Taylor and received into the church by him; was one of our best members though very young. No one wielded a better influence for good in the Methodist Church where he belonged. Our young brother like many others was not very demonstrative in his religion, but was full of good principles and his example was worthy of imitation. He was one of the best listeners I ever preached to. Our young friend had a bright future here financially, having learned a good trade, that would have given him a comfortable living—but how short his life. Our ascended friend and brother was the promising son of one of our local preachers on Jonesboro circuit, the Rev. Joe Clark near Jonesboro. He leaves also a heart-broken mother, brothers and sisters, as well as many friends to mourn his early and unexpected death. May God give sustaining grace to the bereaved family and may they make one unbroken family in heaven.

J. F. ARMSTRONG.

CHADDICK. — Rev. Charles Chaddick was born in Tenn., May 13, 1820; was converted and joined the Methodist Church in 1837; was married in 1841; licensed to preach in 1845; moved to Arkansas in 1848 where he lived and labored until August 14, 1888, where he quietly and triumphantly passed over the river to enjoy the reward of the faithful. Bro. Chaddick was a great sufferer for more than two years before his death, from that worst of afflictions, cancer, by which two-thirds of his face was literally destroyed. As a Local preacher, Bro. Chaddick was above ordinary and was loved and honored by all who knew him—a safe counselor, a faithful friend to every interest of the Church. As a friend and neighbor he was kind and accomodating. He will be missed and his life held in affectionate remembrance by all who sustained intimate relations to him. He was a man of strong religious convictions; his works expressed his faith in the Christian religion, for his conduct was at all times consistent with his profession. A few weeks before his death I was talking with him about his suffering. Said he, "You think you could not endure what I am now enduring? I thought, when this cancer first started that I could not endure any more, but I have found that as the suffering increased so did the grace of my Lord; his grace was my sufficiency then it is my strength now. Doctors and medicines have failed, friends have grown weary, but the Lord seems to be drawing nearer every day.

"Servant of God, well done;
Rest from thy loved employ;
The battle fought, the vict'ry won,
Enter the Master's joy."

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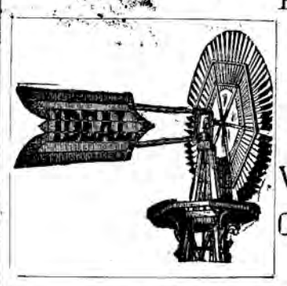

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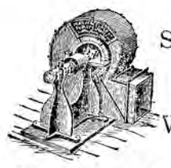

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ARKANSAS METHODIST.

SATURDAY, OCTOBER 13, 1888.

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D. E. Jones Co., Lumber for Sale.

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.

GOSHEN C'T.—We have had another great victory on Goshen C't. Held a Camp-meeting at Mecedonia Camp-ground from Friday night Sept. 18th to Friday night following. Results, 14 professions, 4 accessions, the Church greatly revived. Collection for Foreign Missions $12.00. Several heads of families pledged themselves to erect the family altar. A grand and glorious meeting. To God be all the glory. Very truly,

Goshen, Oct. 4. J. H. STURDY.

CENTRE POINT C'T.—Our protracted meeting closed at Shiloh last night, lasting four days and nights. Result was 16 conversions and 17 accessions; baptized 6 infants, and received 3 new subscribers for THE METHODIST. My fourth quarterly meeting will take place here next Saturday and Sunday. Have the following totals for the year to date to report: Total number of adults baptized, 42; total number received by letter 27; total number received by profession (baptized in infancy) 24; grand total 93; total number infants baptized 33. Two more meetings to hold. Pray for us.

Yours, etc., JOHN R. SANDERS.

Oct. 3, 1888.

MOUNTAIN HOME C'T.—I have held some protracted meetings on the Mountain Home circuit, which resulted in much good. The Church has been greatly revived, many penitents have been at the altar of prayer, and some conversions, but not as many as we did want to see; some accessions and others will join the Church yet before Conference. We are now holding a meeting at Mountain Home, and we are praying for great good to be done here. Our town needs a gracious outpouring of the Holy Spirit. We are looking after the interest of THE ARKANSAS METHODIST, and will do the best for it that we can. Pray for us. I am as ever your Bro. in Christ,

Oct. 6. J. E. DUNAWAY.

DEVIEW C'T.—Our protracted meetings are closed, and I feel like singing, "Praise God from whom all blessings flow;" for He has kept His promise, "Lo I am with you always." We have had about 80 conversions and the Church members revived at some of the appointments. We have had about 70 additions to our Church this year. We will report a new Church worth about $3,000. We held service in it last Sabbath. Our Conference collections will be full, if not overflowing, besides an offering of $42. Self-denial fund. Tell Bro. Jernigan, "Our God is marching on,—Glory, glory hallelujah." Yours, THOS. WHITAKER.

DeView, Oct. 5.

HACKETT CITY C'T.—I want to tell you that the good Lord is reviving His work graciously on the Hackett City circuit under the faithful ministry of Rev. G. W. Deshazo, Pastor. He has a glorious meeting now at Excelsior. I was with him last Sunday and again last night. Had ten conversions last night, and quite a number of mourners at the altar. The fact is, the whole community seems religiously inclined. The work will continue through next week, if the interest is kept up. Bro. Deshazo is doing a noble work on Hackett City circuit. May the good work go on until all the people shall praise the Lord. Your Bro. in Christ,

W. R. GARDNER.

Greenwood, Oct. 6.

KINGSTON MISSION.—The Lord is blessing us in our efforts this year, Camp-meeting just closed with 4 conversions, one addition and more to follow. The church gloriously revived, 33 professions this year 7 additions 2 infants baptized. Preachers salary ahead of last year. Domestic Missions and Bishop's fund collected, some on Conf. claimants, 70 dollars paid on Parsonage. Have sold over 40 dollars worth of books for our Publishing House. God bless you in your labors, I love THE ARKANSAS METHODIST.

PIERCE MERRILL.

Kingston, Oct. 4th.

WILEY'S COVE C'T.—Our meeting at Marshall was a success; 20 conversions and 13 accessions, others to join. I have just closed a meeting at Bethel, which resulted in 8 professions. Two of these were old men. Wm Treadwell, who is 70 years old has been wicked all of his life; but through the instrumentality of his daughter, who was converted the last night of our Camp-meeting, he was led to Christ, in whom he believed and for whom he now loves to work. The Church is full of spiritual life and I am expecting to leave it so for the next preacher. To God be all the glory. J. M. CANTRELL.

Wiley's Cove, Ark.

MAGNOLIA STATION.—We have just closed our meeting of fourteen days—the most *wonderful* meeting I have ever seen. Our Church has been in bad condition for some time past, but all are at work now. The Baptists all united with us in the meeting, and did good work. Twenty-three joined our Church last Sunday, and more to follow. Some will join other Churches. Rev. R. R. Moore of Fordyce came and helped us two days, doing good work. I think the Magnolia Station is in good trim now. We have just completed our parsonage costing us $1,500 and have made some good repairs on our Church building. All the claims will come up at Conference. Our much beloved P. E., J. J. Jenkins is improving slowly. H. H. WATSON.

PALESTINE C'T.—We have had no very wide spread revivals so called, but I trust some seed have been sown. I have held only four protracted meetings; visible results, some 20 professions of faith and 8 accessions to our Church. This, Bradley co., went "dry." We hope to hold two more protracted meetings and are praying for a powerful work of the spirit. We need and must have a work that will bring men and women and little boys and girls to Christ, and help them to consecrate themselves with all they possess to His service. If only the money and labor expended for tobacco by members of this circuit were given into the Lord's treasury, all our claims would be brim full and running over. O when shall the Church rise in her majesty and move resolutely, with her men, women and children and *God's money* upon the armies of this world? For four years I have not dared to contribute less than one tenth of my gross income, and thank God though in that time my income has been less than $800, I have lived and am nearer out of debt after having paid about $200 to the Church and bought about $75 worth of books. Your Bro. in Christ, J. W. F. SCOTT.

HAMPTON C'T.—I have just finished my protracted meetings. We have held seven meetings—some of them *very* good, others tolerably good. Bro. J. B. Thomas assisted me part of the time in two of them to the edification of the people, and Bro. R. R. Moore preached three very fine sermons for us. The people will join me in saying many thanks brethren, come again. In the seven meetings we have had 40 or more conversions and 47 accessions to the Church, and I think we will get a few more. I have nearly two rounds to make yet before Conference. In that time I hope to correct all books and finish gathering in the collections so as to have all clear when we report at Conference. The greater part of the general claims has been paid in, we feel sure it will all be paid. While there are some good things, yet there are some that we regret very much, and one thing the losing of so many of our good members. They are moving to other localities, some are going to Texas and some to other parts of this State; among whom is our efficient stewards—Judge W. J. Bunn, with his noble hearted family will move to Fordyce in about two weeks, we all regret very much to give them up, but we hope our loss will be their gain. Our county went for license by a large majority, but we went to work with a petition to keep whiskey away from here (Hampton) and we got an overwhelming majority, and our judge acted on it, so we will not have whisky here for two years at least; but there is a wine shop here. Oh how anxious we are for the next General Assembly to amend that law that we may stop that too. Yours in love,

C. L. ADAMS,

Hampton, Oct. 2. Pastor.

AUSTIN C'T.—We closed last night a very successful meeting at Mt. Pleasant on this work, A very thorough revival in the church. Several heads of families pledged the erection of family altars, and several good sisters whose husbands would not muster courage enough to enter into such a pledge, pledged themselves to help their husbands to take up the discharge of that important duty. One good Baptist brother entered into the pledge and then procured "Aid and Guide" from me to help him in the performance of the duty. We had some 12 or 15 conversions, some reclaimations and 14 accessions to the membership. One old man 77 years old, who had been long backslidden and out of the Church, was happily restored. The entire community was stirred and aroused, and only eternity will reveal the good done. Praise the Lord? Also, we held the week before a grand good meeting at Old Austin. Fine revival in the Church, two or three conversions, one accession, and the entire community deeply impressed for good. May God yet give abundently the increase. God bless these good people—all of them—on the Austin circuit. A better people are not to be found in Arkansas. One more meeting to hold. May God help and bless! Have been efficiently assisted in these meetings by Revs. H. M. Cryer and B. F. Scott of the traveling ministry. Expect them to help me next week.

Fraternally, C. M. KEITH.

Cabot, Oct. 5.

SULPHUR ROCK C'T.—Don't think me fond of getting into the paper, but the news is too good to keep; 158 conversions, 125 accessions, with more of each to follow. This is the 2nd week of our meeting at Sulphur Rock; 3 conversions last night, over 30 at the mercy seat. Tell Dye it looks like the memorable days of '77; he'll know. Register and Taylor rendered good service last week; we look for Bro. Taylor back to-day. The verdict in the mind of the public is that he eclipses every thing that's ever been to Sulphur Rock, in preaching. He is a power and should be on a District. One sinner said, "if we had preachers all over the world like Taylor, hell would be to rent at the *lowest* bidder." "Clear the decks" was the call made by Bro. W. D. Bryant, at Lee's Chapel yesterday. Amen. I left my meeting here in the hands of my aged father and H. T. Gibson, P. C.; went to Lee's Chapel and received 7 into the Church. Glory, glory, hallelujah. Amen and amen. JERNIGAN.

Sulphur Rock, Oct. 8.

JACKSONPORT STATION.—For four weeks we have been running a revival meeting in Jacksonport. We have had a good meeting; 18 conversions and 18 accessions to our Church. I rejoice over the fact that so many have been saved and added to the Church; yet my heart is almost made to bleed, when I think of the many earnest efforts that have been made to save the men of this town and so few have been saved. Of the number, who joined the Church four were men from twenty-seven to forty years, the rest were ladies from thirteen to forty years. We have but few male members in our Church here, yet we have as good a class of men as can be found in any town in Arkansas. While they are not religious they seem to love the Church and rejoice over the success of the work, and this only makes us more anxious about their souls. It is hard to see any one lost eternally, but to see good men, men who love the Church and give largely of their means to support the Church, going to ruin, causes a wonderful aching in the heart of this scribe. But while I feel sad from the fact that these men are not religious, I am happy, more so I believe than I ever was before. W. E. RUTLEDGE.

Jacksonport, Oct. 8.

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.

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