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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A PUBLIC CALAMITY.

At one time it was thought that Pulaski county had voted against license. The Arkansas Daily Democrat, it is said, characterized in substance such an issue as a public calamity. This is just a little surprising, coming as it does from a paper that has always upheld and defended the local option laws. Why would it be a public calamity for Pulaski to go dry, and a blessing to Bradley, Cleveland and other counties? Is it because the people of Pulaski are more temperate, and less addicted to drunkenness? It is very difficult for a man living fifty or a hundred miles from Little Rock to understand how local option applied to Hot Springs, Lonoke, Morrilton and other towns, issues in blessings and benedictions, but when applied to Pulaski, it at once becomes a calamity. And not only a calamity but a *public calamity*? But how about the public calamity? There are about forty counties in the State, where there are no licensed saloons—that is, a little more than half of the State is virtually under local option; and yet the Democrat has never been heard to say that it was a public calamity, until it touched Pulaski county—a county with a voting population of less than ten thousand. If numbers have anything to do in determining the extent of a calamity, in the estimation of the Democrat, it would be a very *great calamity*, if the State had voted against license.

What is a calamity? "Any great misfortune, or cause of misery;—generally applied to events or disasters which produce extensive evils." Webster.

Pulaski county has seventy-two saloons. To abolish all these, the Democrat informs us would produce misery and wide spread evil. Then their presence ought to bring prosperity, peace and happiness. Under their humanizing influence, we should expect to find a great industrious, law-abiding people. But when we read Judge Martin's late charge to the grand jury we are forced to the conclusion, that the abolition of the saloons is not the worst calamity that could befall the "City of Roses."

It is said that, "Iowa has no State debt, a school fund of fourteen million dollars, and the smallest rate of illiteracy of any State in the Union." Iowa is a prohibition State. What a calamity!

The Tyler (Texas) Daily Democrat is authority for the statement, that Kansas, with a population of one hundred thousand more than Texas, has only nine hundred convicts in her penitentiary, while Texas has two penitentiaries and three thousand convicts. Kansas has prohibition, while Texas has licensed saloons. What an awful calamity must have overtaken Kansas! Query: Is the decrease of crime in Kansas, as compared to Texas, due to the absence of open saloons, or is it because her citizens are more law-abiding? And yet prohibition has never had a fair chance in Kansas, environed as she is by States that make and sell whisky, within her borders, in violation of law.

I like the Arkansas Democrat, for as a rule, it is manly and courageous in its advocacy of principle. And I believe is generally right. Has the Democrat the courage, and will it do me the kindness to answer this question: Assuming that there is one million of dollars invested in the liquor traffic in Little Rock, which would be the greatest boon to Little Rock and the State, to keep it so invested, with its ever accumulating profits, or abolish the saloons, and invest this immense sum in a cotton factory? The money now invested in the liquor business will not be destroyed; it will simply be diverted to other and more healthy channels; where, instead of being a disturbing element, it will infuse new life and vigor into the great arteries of commerce. As it now is, the whiskey men of Little Rock by plying their nefarious calling (I will not say business) in large degree neutralize the good effects of local option, by sending whiskey into counties where the saloon has been closed. All honor to the true men and women of Pulaski, who made such a calamity possible—under the "Three-mile law" you may conquer. The Lord grant it. E. L. BEARD.

Selma, Ark.

P. S. I did not intend to allude to the ballot box theft, but since writing the above I see a paragraph in the Weekly Arkansas Democrat, of Nov. 1st, that the "Woodruff Vidette is inclined to believe that the stealing of the poll books in Pulaski was due to the vote against license," and adds,—"there is more in this theory than most people think." If this theory be correct, (and there are more people believe it is, than the Democrat *thinks*,) it proves, first that the men engaged in the liquor traffic have no State pride; for by this act they have placed a stigma upon the fair name of the State, that can never be effaced, until the guilty parties are made to expiate their crime by suffering the extreme penalty of the law. And, secondly, they show base ingratitude to their friends; for do they not know, that they live and have their being by the grace of the Democratic party? And do they not know that the Democratic party will be held to a strict account for this outrage on the ballots? Truly may it be said that this crime against a free ballot is a public calamity, fraught with evil beyond computation. Let it be wiped out at any cost. The Democrat gave good advice to the men, who were counted in by virtue of said crime, which they would have done well to heed. In view of the importance of the subject, would it not be well for the General Assembly to enact a law, that, the making away with the ballot in any way would vitiate the election in that particular county? Something ought to be done. It won't do to rely on the present statute, for you must catch the guilty parties before you can apply the law. And we may be assured if the whiskey men had a hand in it, they will put up money enough to shield their tools.

E. L. B.

LETTER FROM MRS SUE F. MOONEY.

MR. EDITOR:—One of the hopeful signs of the times is that our educated Laymen are devoting themselves to the cause of Christian education and to Literature in a more specific sense. For many reasons a qualified Christian Layman is a proper person to be at the head of a Church school. In using the expression Church-school I am reminded, not infrequently, that it is a misnomer, unless applied to Romish schools, or to schools of the Protestant Episcopal Church. In the majority of so-called Methodist schools, all Churches, except in patronage, are better represented than the Methodist. It sometimes happens that in such schools the children of Methodists are won to other Churches by their partiality for some teacher whose influence is used for her own Church.

It was my privilege to be in Kentucky a few weeks ago and to visit Logan Female College, B. K. Taylor President. It was like a draught from the Fountain of Youth to see so many bright, intelligent young ladies—twenty-four of whom were from Arkansas. Your readers in local bounds may be assured of their welfare—which being interpreted means, they *fare well*—as to instruction and in those homely matters of some thing to eat, good fires, and pleasant comfortable rooms.

The new books—well, I do not get through so many as Gilderoy, but I try to keep up. Among those recently published by our House none will more commend itself to the thoughtful than "Can It Be False" by a Layman. It is a learned but popular presentation of the Evidences of Christianity. It has a charm of style seldom found in books pertaining to the Law. And no one but a lawyer could have written it or some one altogether an expert in taking evidence and arguing. The witnesses be they the true or the false instinct with life—and with a personality that charms all the while, and you read with increasing interest, the clear cut beautiful sentences until the last period is rounded. There are passages that would be brilliant from a Metropolitan pulpit and whose marvelous music will not flow from my pen's point. I can hear it, however, and feel it—just as I catch the music that is in the air, when the winds are whist and golden butterflies desport themselves in the summer scene!

The preachers, too, in the midst of much other work find time to write books. Biographies and books of travel are always popular, when even poorly written—if well written they take like campaign songs which no sooner are they heard than they find response. And every one can sing a snatch and with a good will, heartily if they tell the praises of the favorite candidate. Dr. Fitzgerald's Life of Dr. McFerrin is one of the books that every body will desire to read, for nearly every knew and loved Dr. McFerrin, and then it is well written—remarkably well written, even, for Dr. Fitzgerald whose pen touched the Golden Gate and disclosed the wonders of California life to many a charmed circle. Dr. Young's "Celebrities And Less" has been much talked about and written about. The "Less" puzzles me in construction and application—for any character that he has taken a pen to, seems by natural law, or sequence to belong to the first class, Celebrities. I have another book, on my desk, just to hand whose beautiful dedication "To my aged mother and to my beloved wife" impressed me most favorably. It is entitled "Day Dawn Of Christianity. By Rev Thos. M. McConnell, A. M., Author of "A Week with Jesus." It takes up that most interesting of all subjects and periods in Church history, The gospel in the Apostolic ages."

As yet the time for reading it has not come. In fact, my desk, paper, pen and ink-bottle have not found their proper place in the new home. Methodist fashion, they keep moving around, and I shall do no satisfactory work in writing or reading till I get a spot where they can become fixed and "be just so" as Coleridge used to say.

Washington is rather a pretty place with the Sibboleth of the Fadrland. Roman Catholicism is very strong. I made the very natural mistake at first of supposing that the stately bird on one of the Church-steeples was the symbol of Democracy instead of the brazen monument of Peter's denial! Thursday was observed in Commemoration of the Souls of the dead! Graves were visited and prayers were made for the repose of the souls of the sleepers. Friday was All Saints Day—both days a sort of religious holiday. Yesterday, Nov. 6, was a National school-holiday, and the streets resounded with cries of Cleveland and Harrison with many and loud hurrahs for each. To-day an ominous silence obtains nor is the suspicion lacking that some were "too previous" in hurrahing.

The Missouri is an ugly river, with, I am told, a bad temper. It is low now and quiet. These sultry days are the furtherest remove from the melancholy days which the poet tells us are come. The meadows it is true are brown and sere, but the falling leaves are not all dead. From my window I see some trees, that are nearly stripped—but on some of them patches of green that withstand the wind and the frost with touching tenacity, and cling to the trees like Hope in the winter of old age.

Our first Quarterly meeting was held by Dr. Finney last Saturday and Sunday at New Haven, one of the charges of this work. Sundap evening he preached to a full church in Washington. Except from my own pastor I have not heard such preaching in this Conference—where outside the city, Methodist preachers are not as ubiquitous as in "mine old countree." Of priests it may be said as of old "their name is legion." In Missouri there is a large foreign element—some of it so new that they know only the language of the Fatherland. Hence ordinarily Protestant preaching is to them in an unknown tongue. This is the reason why the M. E. Church sends to them a man who can preach and pray and sing in German. It is the only way to reach the old or even the middle aged who love the language of their native land, as they will never love the speech of the stranger. The policy of Rome is to provide church privileges for foreigners in their own tongue. It is a grave question—the old question with change of place and of people, the question of language, law, religion. The history of past struggles is a revelation that may be pondered to profit by the statesman and the churchman. A truly converted German is devout and faithful above many. The multitude are unconverted and infidel sentiment abounds.

MRS. SUE F. MOONEY.

Washington, Mo., Nov. 8.

WEEK OF PRAYER AND SELF-DENIAL.

Our "Woman's Board of Missions" has had prepared a very complete outline of service for this week beginning, Monday the 26th of this month, and including "Thursday, the day of National Thanksgiving." Special intercession for the Holy Spirit to guide and prepare our hearts to honor God and faithfully do His service, is the leading thought for the first day. Then we are requested to pray for *all* Missionaries, and specially and earnestly for those who are our representatives in the different foreign fields. Wednesday is to be devoted to prayer for China, that land of benighted millions, with only a few faithful ones to tell of Jesus the Light, that lighteth the whole world. By name, we are to supplicate for these brave Christian women. Let us try to place each one in her own individual work, and in spirit be with her there, on that day. It will strengthen us, thus to acquaint ourselves with them, before our God, in whose service we are so highly favored, as to take an humble place. Thursday, we come Westward, and remember Laredo and Saltillo. Friday, we ask God's tenderest blessing on our work in Brazil—beautiful work for girls, and where two noble daughters of our beloved Bishops, are engaged, with other faithful women of our Church. Saturday we come home, and beseech our heavenly Father to bless our Indian Mission. There, another Bishop's daughter, with other women, moved of God, are praying and working, that we may not longer have heathen in our midst. Dear Sisters, pray earnestly and specially for these devoted ones, and as you pray, bring your thank offerings, and make *profitable self-denial*. Members who cannot meet with Auxiliaries in these hours of service, are earnestly urged to observe them in the quiet of their homes. Pastors are confidently requested to bring these things before the women of the Church, and the second day of Dec. to make special prayer for Woman's Missionary Work, in all their congregations. Sum the subjects prayed for during the week, and give opportunity for renewed offerings from all the people. To these services our brothers may add, as their surroundings may demand, and may the blessed Spirit move them to help these women, that the Week of Prayer, may be a service acceptable to God. Dear Sisters, let the gratitude of our hearts for "all His benefits," be the measure of our praise and thank offerings. Gratefully remembering His grace toward us, let us keep ever pressing forward, praying ever, and rejoicing in all things, knowing of a truth, that God is bringing all the nations to know of the blessed One, and moving upon the uttermost parts of the earth, to stretch out their hands for Salvation in Jesus' name.

Yours in full faith,

LOU A. HOTCHKISS.

CLOSING THE FOURTH PASTORAL YEAR.

"Staying Qualities."

It is drawing toward the close of the Conference year, the fourth year of a continuous pastoral term with the writer. Four years is a long time for an itinerant preacher to stay at one place, in charge of the same circuit or station. Bishop McTyeire said in the cabinet once, he thought it well to develop the "staying qualities" of the preachers and have them remain to the end of the pastoral limit. I don't know, but the Bishop is wise. Transferred, the idea of staying qualities in a preacher, would imply good bottom in a horse. Take a horse that has bottom for but one mile, and spur him over a four-mile heat, and the result is unsatisfactory to the patrons of the "speed ring," or if the horse have four-mile bottom and the track be heavy and the pulling hard, he may be "badly blowed" and have no bottom left in him at the end of his course. Don't misunderstand me. I have no use for the "speed ring" only for the sake of illustration, and the illustration as designed is intended as an interrogation point to the policy of continuing a preacher in the same appointment for four years whether or no—it may be unsatisfactory to the people, or to the preacher. Some things grow out of this long pastoral term. The preacher forms an attachment for the "manse." His likes take root amid the surroundings. Parsonage and grounds have a friendly, home-like seeming. He has planted a tree or a flower and it grows apace with promise. The garden has been the scene of horticultural labors. For four vernal seasons, he has watched the springing corn, green peas, snaps and potatoes. Little feet have trod its furrows, and little hands have helped to work its beds. The ground is there, the yield has been moderate, and the toil somewhat; yet I like this garden for its associations, and for its tribute to the table.

The vegetable garden types the preacher's field and toil in another direction. He has been working for the Church, cultivating Emanuel's grounds, the garden of the Lord. What a privilege! What responsibility! Who is sufficient? Four successive seasons have come and gone the while. He has gone forth with with weeping, bearing precious seed; and he has come again with rejoicing, bringing his sheaves with him. Sympathizing brethren and sisters have helped him, and with "the corn reapers" he has sung and shouted "the harvest time." Hallowed memories, some sad and some glad, linger about the scene of four years' pastoral work. I like the place and people, have learned their ways even to the waywardness of some, and can preach better to them than to any other people. Going to a new appointment, I must needs learn the people, their wants, their ways and how to preach to them.

Returning to the vegetable garden. The gate drags on its hinges and needs to be braced up; a loose paling needs to be nailed on, a rotten post removed and a leaning panel to be straightened. Some sweeping and dusting should be done, and things left in trim generally. But truth to tell, I will hardly be able to get through with it all. The successor of this staying pastor will likely find some of these needed to begin on when he comes. So, of the Church, the garden of the Lord. Even at the end of four years, many things need to be looked after, in order that everything shall be left in good condition. Some strengthening of the stakes, some useless ones taken out, some scrubbing and dusting needed. But as of the other garden, so I fear of this also; some things needed to be done by the out-going pastor—may be left for the new preacher to try his hand on. Now, if the staying pastor had gone out, and a new one come in, one year, two years ago, would there have been better horticultural condition and results? I don't know. But the Bishop is wise. The pastor staying four years, looks back along a checkered way. Difficult places, short comings and clouds. But there are pleasant places, sunshine and happy seasons. Earnest workers have helped him; strong ties of friendship and Christian fellowship have been formed, never to be broken. Leaving now, he would look back only upon the bright spots and pleasant places, and thanking God he would take courage and go on his way rejoicing.

T. C. WIER.

Sardis, Miss., Nov. 10.

FROM TEXAS.

DEAR BRO. BENNETT:—The last two or three weeks before Conference is always a busy, bustling time at the home of an itinerant Methodist preacher, and more so especially when he has served people two or three years and expects the great "Iron Wheel" will revolve and throw him no telling where; such is the dilemma of this scribe and family just now. As to how these moves are to be accomplished under existing circumstances is locked up in the mind of the Infinite, and yet it is wonderful how quickly our itinerant preachers can move and adjust themselves to their new surroundings. The extremely late cotton crops will very seriously affect the finances of our entire Conference. Besides financial depression we are just on the eve of our State and National elections. "The Lord God omnipotent reigneth." I'm glad it is so. How I long to see the day when His kingdom shall break all other kingdoms in pieces. Dear Lord, hasten the time. Our Church and ministry as a rule have stood firm. And notwithstanding the diversified drawbacks peculiar to this peculiar state of affairs, the gospel is being preached in power and demonstration of the Spirit; souls are being converted, saints are dying in the glorious triumphs of our holy religion. As to how the "present distress" is to be overcome God knows. Yet while there is a considerable pressure just now, to my mind the cloud has a "silver lining;" next year will be a better year for preachers and people than the present. The cribs are full of corn and oats; the cellars are full of potatoes; large hay ricks are seen in every direction; a great deal of wheat is being sown. Mr. Editor, we all need more money than we have, but above all things we need more faith in God. O for a consecrated Church and ministry. A few more days and we meet at Weatherford to compare reports and receive our appointments. After that time if not too badly bruised by the jolts and jars, you may hear from me again. Hopefully,

F. M. WINBURN.

Irene, Texas, Nov. 1.

THAT $1000 PROPOSITION.

LONOKE, Ark., Nov. 8, 1888.

DEAR BRO. BENNETT.—Let me through the kindness of your columns ask Mr. Kennedy two questions and then I will give him a reply to his inquiry.

1. What does he mean by his word in first paragraph—*deliberate*?

2. What does he mean by the use of this language in paragraph (2):—"Assured that the reputation for veracity of neither Dr. Hemphill nor myself needs any defense with the readers of THE ARKANSAS METHODIST."

I await his own interpretation of his language before commenting. In closing his article Mr Kennedy asks: *Will Mr. Forbes furnish his note properly drawn and secured?* To which I reply *emphatically Yes*. I offered to do this long since, and now as soon as I have information that the "*court*" is formed I will give my *note secured*.

Yours, W. A. FORBES.

DR. KENNEDY'S REPLY.

DEAR BRO. BENNETT:—Replying to the above, an advance copy of which has just reached me—

1. Webster defines "*deliberate*," as meaning, circumspect, slow." I used the word in the latter sense.

2. In his recent letter published in THE METHODIST, Mr. Forbes used this language: "One story is good till another is told." This seemed to imply that there was conflict of statement somewhere. I simply expressed a willingness to leave that question with the readers of THE METHODIST, so far as my friend Dr. Hemphill and myself were concerned.

Truly and fraternally yours,

A. R. KENNEDY.

Batesville, Ark., Nov. 10.

"NATIONAL SALVATION."

The new book with this title by Rev. T. M. C. Birmingham of the Arkansas Conference, is receiving some very favorable notices. We give below a letter from Judge H. C. Caldwell of the U. S. Court for the Eastern District of Arkansas:

Rev. T. M. C. Birmingham,

Altus:

MY DEAR SIR:—Please accept my thanks for a copy of your admirable book "*National Salvation*," every word of which I have read with pleasure and profit.

Very naturally your article on "The Ordinance of Justice" attracted my attention. As to the fact that there are grave defects in our system for the administration of justice I agree with you, and in the main I agree with you as to what those defects are. But I think you put too much blame on the jury and make them responsible for what often is really the short-coming of the court. I cannot agree in placing the blame or any part of it on the jury. The jury in my opinion is the best part of our judicial machinery, but the absurd requirement of *unanimity* in the verdict ought to be abolished. I have prepared two papers, one to be read at the dedication of the court-house in Malvern next Feb., and the other will be published in the American Law Review. The first points out defects in the administration of justice and locates the responsibility mainly on the courts and the lawyers—you see our ideas are in many respects very much alike—; the other paper is a defense of the trial by jury and an assault on the unanimity rule. Will send you copies of both when published.

Yours truly,

HENRY C. CALDWELL.

Conference Notice.

The class of the First year in the Arkansas Conference will please meet the committee in First Church, M. E. Church, South, in the city of Ft. Smith, at 9 o'clock a. m. Nov. 27. Brethren, let us all meet at 9 o'clock sharp, and get through with the examination by Tuesday night.

P. B. HOPKINS, Sec'y.,
of Committee.

ARKANSAS METHODIST.

SATURDAY, NOVEMBER 17, 1888.

METHODIST CENTENNIAL SONG.

On the mountains of vision what a glory we behold!
A hundred years of victory are ringing earth with gold.
And the glorious time is coming which the prophets long foretold—
The truth is marching on.

CHORUS.

Glory, glory, hallelujah!
Glory, glory, hallelujah!
Glory, glory, hallelujah!
The truth is marching on.

For the glory of the Master, We have taught beyond the sea,
And proclaimed the great salvation which delivers you and me,
And a million voices shout it, Redemption's full and free."
Salvation's rolling on. [Chorus.

From the cabin on the prairie, from the vaulted city dome,
From the lakes and from the ocean where our sailor brothers roam,
We can hear the glad rejoicing, like a happy harvest home,
Salvation's rolling on. [Chorus.

A hundred years of marching, and a hundred years of song,
The Conqueror advances and the time will not be long,
When He shall claim the nations and overthrow the wrong,
Our God is marching on. [Chorus.

And when the war is over, with the saints forevermore,
On the blissful heights of glory we will shout the battle o'er,
And in the glorious city we'll join the Conqueror,
Forever marching on.

Glory, glory, hallelujah!
Glory, glory, hallelujah!
Glory, glory, hallelujah!
Our God is marching on.

EARLY METHODIST HISTORY.
NO. 10.

BY REV. ANDREW HUNTER, D. D.

GEO. WHITEFIELD.

George Whitefield crossed the Atlantic seven times and preached at large throughout its towns and cities. The Orphan House founded in 1740 soon entailed upon him a great pecuniary responsibility and care, which caused him much trouble. He did not give up but endeavored to raise sufficient funds in America and Britain in order that he might carry out his benevolent plan. Ere he closed his first tour in America he thus reviewed his work: "Stop O my soul and look back with gratitude on what the Lord hath done for thee during this excursion. It is now I think the seventy-fifth day since I arrived at Rhode Island. My body was then weak; but the Lord has renewed my strength. I have been enabled to preach, I think a hundred and seventy-five times in public besides exhorting frequently in private. I have traveled upward of eight hundred miles, and gotten upward of $3,500 in money &c., for the Georgia Orphans."

Dr. Franklin was one of Whitefield's constant hearers in Philadelphia. Though cold to evangelical religion, and a doubter of its essential doctrines, his heart was moved by the evangelists oratory. "I did not," says the philosopher, "approve of the orphan house at Savannah. Georgia was destitute of material and workmen, and it was proposed to send them from Phila. at a great expense. I thought it would have been far better to have built the house at Phila. and brought the children to it. This I advised, but he was resolute in his first project, rejected my council and I therefore refused to contribute. I happened soon after to attend one of his sermons, in the course of which I perceived he intended to finish with a collection, and silently resolved he should get nothing from me. I had in my pocket a handful of copper money, three or four silver dollars and five Spanish Pistoles in gold. As he proceeded I began to soften, and I concluded to give the copper; another stroke of his oratory made me ashamed of that and determined me to give the silver and he finished so admirably that I emptied my pocket into the collectors dish, gold and all. At this sermon," continues Franklin, "there was one of our club who being of my sentiments respecting the building in Georgia, and suspecting a collection might be intended, had by precaution emptied his pockets before he came from home. Towards the conclusion of the discourse, however, he felt a strong inclination to give, and applied to a neighbor who stood near him, to lend him some money for that pupose. The request was fortunately made to perhaps the only man in the company who had the firmness not to be affected by the preacher. His answer was 'At any other time I would lend thee freely, but not now for thee seems to me to be out of thy senses.'"

Whitefield's last voyage to America, from which he never returned, was made 1770. He was gratified to behold the success of the Colony in Georgia and of the institution which he had founded and which was now organized and free from debt. Thirty-two years had elapsed since he laid the foundation, during which period many orphans had been fed, clothed and taught. It did not long survive his death. (It was destroyed by fire.)

His imperating habits were as strong on this occasion as in his earlier days and he accepted invitations from all parts of the country. His Calvinism gave him access to the Congregationalists and the Presbyterians in New England. He preached twice every Sabbath and three or four times every week. He had plans prepared for returning to Georgia in the autumn and to England in the winter. But his day was fast drawing to a close. On the twenty-ninth of September he rode from Portsmouth to Exeter (fifteen miles) in the morning and preached to a very great multitude in the fields. Before he started to this appointment, Mr. Clarkson observing him more uneasy than usual said to him, "Sir you are more fit to go to bed than to preach.' To which Mr. W. answered 'True Sir,' but turning aside he clasped his hands together and looking up said, 'Lord Jesus I am weary *in* thy work, but not *of* thy work. If I have not yet finished my course let me go and speak for thee once more in the fields, seal the truth, and come home and die.' His last sermon was from 2 Cor. 13:5. In the evening he went to rest, and slept till two, when he awoke panting for breath. After a little he slept again, but awoke at a quarter past four with a feeling of suffocation. He got up and went to the window for air, and said to his servant, "I am dying." The doctor upon arrival confirmed his own view and at six o'clock his seraphic spirit went to glory. This occurred on the thirteenth of Sept. 1770, in the fifty-sixth year of his age, and the thirty-fourth of his ministry. The tidings of his death sent a shock through the Christian world. Great was the lamentation over him. He was buried in the Presbyterian Church, Newburyport where he died. The funeral was attended by several thousands, among whom were many ministers. Several of the latter gave an account of their awakening by his words. "When the corpse was placed at the foot of the pulpit close to the vault prepared to receive it the Rev. Daniel Rogers made a very affecting prayer, and openly confessed that under God he owed his conversion to that dear man of God whose precious remains now lay before them. Then he cried out, 'O my father, my father!' then stopped and wept as though his heart would break, and the people weeping all through the place. Then he recovered and finished his prayer, and sat down and wept. They might well weep for the Church of God has never seen his like again. Though he founded no sect, and wrote no book his influence and example remain as strong as ever in their unparalleled character. Toplady wrote of him as follows. "I will not be saying too much if I term him the Apostle of the English empire; in point of zeal for God, a long course of indefatigable and incessant labors, unparalleled disinterestedness, and astonishingly extensive usefulness. If the absolute command and absolute command over the passions of immense audiences be the mark of a consummate orator, he was the greatest of the age. If the strongest good sense, the most generous expansions of heart, the most artless but captivating affability, the most literal exemption from bigotry, the purest and most transpicous integrity, the highest cheerfulness, and promptest wit, enter into the composition of social excellence, he was one of the best companions in the world. If to be steadfast, immovable, always abounding in the work of the Lord; if a union of the most brilliant, with the most solid ministerial gifts ballasted by a deep and humbling experience of grace, and crowned with the most extended success in the conversion of sinners and edification of saints, be signatures of a commission from heaven, George Whitefield cannot but stand highest on the modern list of Christian ministers.

England he says has had the honor of producing the greatest men in almost every walk of useful knowledge. At the head of these are Archbishop Bradwardin, the prince of divines; Milton, the prince of poets; Newton, the prince of philosophers; Whitefield, the prince of preachers." So wrote Toplady of men of the last century. He might have said Charles Wesley the prince of hymn writers and John Wesley the prince of ecclesiastical statesmen.

The Rev. James Hamilton thus speaks of Whitefield as a preacher. "He was the prince of English preachers. Many have surpassed him as sermon-makers, but none have approached him as a pulpit orator. Many have outshone him in the clearness of their logic, the grandeur of their conceptions, and the sparkling beauty of single sentences; but in this power of darting the Gospel direct into conscience he eclipsed them all." His piety was sincere, fervent and constant. His whole soul was laid on the altar, and it was entirely consumed by the sacrificial fire of the love of Jesus. He lived in the sunshine of that love and rejoiced in it as his own with a "joy unspeakable and full of glory." Prayer was a delightful exercise with him. He went often within the vail and dwelt upon the mount with God. By this exercise he Baptized all his efforts of mind and life. His natural gifts were high—such as few have received—but they were skillfully cultivated. His was not the breadth of intellect, or the power of reason, or subtility of analysis, but he had the sparkling fancy and the tongue of eloquence. These he not merely gave to the Lord, but he used to the best advantage, in the service of his beloved master. His manner was carefully studied, and applied with powerful effect in his bursts of oratory. Nature outshone all his art, for his art was to display nature. Hence his tone of voice, gestures of his body, and grace of expression all gave effect to his embassy. He sought a solemn effect by means of these. Every accent of his voice spoke to the ear; every feature of his face, every motion of his hands, every gesture spoke to the eye" says Dr. Gillies. Hence his personifications assumed the vividness of reality. Dr. James Hamelton says, "His thoughts were posessions, and his feelings were transformations; and if he spoke because he felt, his hearers understood because they saw. His "Hark! Hark!" recalled 'Gethsemane with its faltering moon' and depicted Calvary with all its attributes of wrath and woe. When he cried, "Stop Gabriel stop ere you enter the sacred portals, and yet carry with you the news of one sinner converted to God." The auditors almost fancied that they heard the rustle of the archangels wing. Hume himself was nearly convinced as he heard that burst of passionate concern for souls. When he assumed the character of the judge, and said, with his eyes full of tears "I am now going to put on my condemning cap, sinner, I MUST do it! I must pronounce sentence!" Men feared as if they listened to the "Depart ye cursed," from the lips of the King of Kings. When he wept for them, who of all his hearers could refrain from tears. All this in him was natural and it was acted from the heart. "No man' says Mr. Philip "ever lived nearer to God or approached nearer perfection in oratory. He was too devotional to be cooled by rules, too natural to be spoiled by art and too much in earnest to win souls to neglect system. He "sought out acceptable tones, gestures and looks, as well as acceptable words. Every time he repeated a sermon he did so with increased effect. He studied to gain this advantage from it, and did not fail." He preached as many as eighteen thousand sermons in a ministry of thirty four years or five hundred a year. He preached his greatest sermons at 6 o'clock in the morning and he did so four times a week.

His letters were very numerous, often minute, and displayed a tender concern for his converts and his friends all over the land. "Like the bulletins of a general" says Mr. Philip "they were chiefly written on the field of battle, and thus came to his friends associated and enshrined with his victories. No matter, therefore, what they are as epistolary writing, they came from the conquering hero of the day, to those who were praying for and expecting him to go on from conquering to conquer. The man is to be pitied who can criticize them, and so is he who can read them without being refreshed by them; "for they are only surpassed by Lukes Acts of the Apostles." These as well as his whole habits; he subordinated to the one grand aim of his life; the saving of souls. His maxim was "to preach as Apelles painted, for eternity."

He seldom indulged in egotism when he preached, and if he did, it was with the greatest modesty. (This is a virtue evangelists at large have need of.) He never went into details, and even when he did "in the first sketch of his life he carefully pruned in a subsequent edition." His influence upon the Church of Christ, and the world where he moved, was as remarkable as that of Apostles, reformers, or missionaries. He allowed no party spirit to circumscribe his affections, no opposition to restrain his labors, no selfishness to divert his philanthropy, no failure to damp his courage, no weakness to enfeeble his strength, and no weariness to repress his ardor.

While the trustees of Whitefield's Tabernacle in London were arranging for the funeral sermon his chief executor came forward and informed them that he had many times said to Mr. Whitefield, "If you should die abroad whom shall we get to preach your funeral sermon? Must it be your old friend the Rev. John Wesley? And his answer constantly was "He is the man." The readers of Wesley's published sermons will find this one among the rest.

Whitefield did not organize his converts as the Wesley brothers did, the consequence is that to day there are but few Methodists who claim him as their spiritual father and founder. His thousands of converts went to the Wesleyans and to other Churches. While on the other hand Wesley organized societies and divided them into classes under competent leaders and Methodism in a compact form stands out before the world a unit in doctrine, and in Church polity almost the same. And her songs and her sermons like Britains drum-beat are heard around the world.

Bryant, Ark.

ORIGIN OF INFANT BAPTISM.
NO. 5.

A. D. 1370. "But we hold that to be without doubt, that infants that are rightly baptized with water, are baptized with the third baptism [with the Holy Spirit] when as they have baptismal grace." John Wickliffe.—Wall, p. 464.

A. D. 1268. "They say that a man is then truly for the first time baptized, when he is brought into their heresy. But some say that baptism does not profit little children because they are never able actually to believe."—David of Augsburg.—Armitage, p. 303.

A. D. 1254. "The Ordibrarians say that Christ was a sinner till he became of their sect. They say baptism does no good to infants unless they are perfected in that sect." —Reinerius.—Wall, p. 489.

A. D. 1225. "One argument of their error is that baptism does not profit little children to their salvation, who have neither the motive nor the act of faith." —Stephen of Borbone. —Armitage, p. 303.

A. D. 1171. "We believe also, that no one is saved unless he is baptized, and that infants are saved by baptism." Confession of Albigenses.—Sam. on Bapt., p. 42.

A. D. 1178. "They [Albigenses] also affirmed, that infants or adults who are baptized by our baptism are saved and that none can be saved without the same baptism." Hovoden. —Summers on Bapt., p. 43.

A. D. 1147. "The people are without priests; the infants of Christians are hindered from the life of Christ, the grace of baptism being denied them." St. Bernard.—Wall, p. 455.

A. D. 1115. "Infants, indeed, since by reason of their age they cannot have faith nor the conversion of the heart to God, consequently can have no salvation if they die without baptism." —St. Bernard.—Wall, p. 455.

A. D. 1050. "There is a report come out of France. . . that these two do disannul lawful marriages, and as far as in them lies, overthrow the baptism of infants."—Deodwinus, Bishop of Liege.—Wall, p. 478.

A. D. 1025. "Water baptism is of no use or necessity to any one, infant or adult." Disciples of Gundulphus. —Wall, p. 495.

A. D. 950. "Let every infant be baptized within nine days." —Northumbrian Law.—Armitage, p. 246.

A. D. 870. "I have a village in your diocese, and you excommunicated them; and I have an account of how many infants died without baptism, and men without the communion." —Hincmarus.—Wall, p. 476.

Thus has the chain been traced five hundred years further into the past, and no sign is found as yet of approaching the beginning. No man intimates that he knows or guesses when it did begin. It is evident that infant baptism has prevailed continuously for the last thousand years, and manifestly during the whole period was never less prevalent in all Christendom than it is to-day. The last extract gives no hint that we are nearer its origin than did the one which closed the last article; and in our next we must resume the chain and follow it yet further that we may find the beginning.

Infant baptism was universally prevalent in the year 870. It was so, most probably during the whole period covered by this number. This is a matter however of some question. I have given some extracts which convey the impression that there were some who opposed it. Many historians are inclined to the belief that from 1110 to 1260, a period of 150 years, there were several men and perhaps societies who denied infant baptism. Peter Bruis, Henry of Lausanne, and others who were preachers of no little influence were accused of rejecting infant baptism. They were accused also by the same parties of many strange and abominable things. Those writers who make the charge disclaim any personal knowledge as to the truth of what they say; and they usually give it as a rumor. We have no writings left us by any man of that age who confessed himself opposed to baptizing children. Some who were accused denied it. Some sects—as the Albigenses or Boni Homines—being so accused, disclaimed such opinion in their synods, and before representatives of the Church and the State who inquired into their faith.

It is said that the Paulicians opposed water baptism altogether. Communities of these driven out of the East or transported settled in Italy and France. When their peculiar views became known, they were spoken of as speaking againt the baptism of children, because no other baptism was practiced. They neglected and derided infant baptism, because they neglected and derided water baptism altogether. Again, it had become a dominant view in theology, that baptism was essential to salvation, that children dying without it were lost, that salvation—grace depended upon the sacraments of the Church. It is certain that Peter Bruis and Henry had clearer views of the gospel. They taught that the Lord's Supper, and baptism did not save men, that men could receive these and not be saved at all, and that they might be saved without partaking of them. Hence they were accused of saying that the eucharist and baptism did not save, did no good, were useless, had best be neglected. But when the accusers spoke of baptism they said "baptizing children," because they had never seen any body else baptized. This was in the Dark Ages. There were few books, little reading, no newspapers, no printing presses, no railroads. News went from lip to lip over the land. Every saying was distorted before it reached the men who wrote the few and uncertain annals of the times. After the most careful investigation I am able to give the subject, I think it doubtful whether Peter Bruis or Henry opposed infant baptism. There is certainly no proof of it.

Be that as it may; if there was any objection it disappeared within one hundred and fifty years.

Our next era of 500 years will lie mostly on the other side of the Dark Ages; where records are more abundant.

J. H. RIGGIN.

BROTHER MILLAR'S PROPOSITION.

The Need of the Hour.

DEAR BRO. BENNETT:—THE METHODIST of Oct. 20, contained an article from Bro. Millar, president of our C. C. I., located at Altus, in which he presents the pressing need of the infant College of an endowment fund, and suggests a plan by which $70,000 might be raised for the school, and argues the case. The case being stated, the arguments made, he calls on me to exhort. In this he shows his inacquaintance with this preacher's gifts, for in all my ministerial life I have never developed the talent of exhortation.

President Millar says, "All agree that higher education must keep pace with material prosperity and that this education must be under Church auspices or lack religious tone." I would emphasize the latter clause in this statement. How true is it that education in State schools "lacks religious tone." How true is it, also, that religion is an essential part of any correct system of education. This is apparent to any thoughtful person from the simple consideration that religion is the only basis of morality. Are our people alive to the momentous truth just stated, viz: "That religion is an essential part of any correct system of education?" I fear they are not. I fear it, because of the great tardiness with which they respond to the urgent calls for help to build up an institution, whose object is to advance Christian learning. The Church has had an earnest, active and efficient man in the field for three years, who has devoted his entire time and energies both of mind and body to this great and all important work of the Church, traveling all over our growing and enterprising State, presenting the claims of Christian education and especially the C. C. I. from the pulpit and the platform to the general consideration of the people; and yet, I doubt if he has collected an average of over fifteen cents per member of our entire membership. Wherefore this tardiness? Is it because the subject is not of sufficient importance to command the support of our people? Nay, verily. Is it not really, because the people have not truly learned that religious instruction is an essetial element in true learning; that religion is the only basis of morality? The free school system largely ignores, or at least neglects, moral training, and the influence of this defective method, in view of our natural tendency to evil together with our selfishness, has taken such root in us, that we do not realize in its depth and importance the great need of religious training concomitant with literary culture. I fear that many parents will have the experience of a Texas father before the Church schools will receive the pecuniary consideration that their importance demands. That Texas father had his son at the South-western University under that great and good man—that prince in the school-room—Dr. Mood. The State University opened in thirty miles of South-western, offering free tuition. This father, having an eye to the pecuniary side, took his son from under the religious influence of godly men that were the equal in literary training to the State University professors and placed him in the Texas University. In a short time the secretary wrote to the father to take his son away, for he was drinking to drunkenness. The father, greatly mortified and distressed, hurried to Austin, and demanded of the faculty why his son's moral habits had not been looked after. The faculty coolly replied, that they had nothing to do with the students except to instruct them in their literary studies. The father did the wise thing—took his son back to Dr. Mood—placing him in a Church school, where under Christian influences, his son could pursue the Collegiate curriculum free from the vices that beset the youth in schools divorced from morality and religion.

The paramount importance of religious training is no chimera of my imagination. The thoughtful—those of comprehensive views—entertain similar opinions. Indeed, the subject is being discussed by some of the great thinkers of our land. W. H. Wynn, Ph. D., Dean of Midland College Atchison, Kansas, in an article in the Feb. issue of the Homiletic Review, after speaking of the researches in scientific fields, says that the sciences have settled the question of the universality of religion, and demonstrated also that, instead of being simply co-ordinate with the other faculties in the constitution of human nature, it (religion) stands back of them all, and pushes them forward by a kind of divine incitement to higher and better things. It stimulates the intellect. It braces the will. It makes moral heroism possible. It sets up order in the world. * * *

Now, if such be the teaching of science—to wit, that religion is universal, and the deepest and strongest propulsive energy of the human soul—it become a question of the gravest importance as to whether it can be safely omitted, or even slighted, in the regime of our public schools. Abstractly religious instruction is fundamental to all other instruction, and if no provision is made for it in the schools, the inevitable product of a training purely intellectual when it comes to be thrown upon the world with a *consciousless* habit, will be a generation of skilled adepts in schemes of selfishness and greed. There is no risk in saying that purely intellectual training, the most thorough and efficient in the world, is as likely to bring forth a progeny of villains as a race of upright and order-loving citizens, excepting perhaps, that a general refining influence is to be credited always to intelligence as against the coarseness and brutality which ignorance implies."

Let parents who are interested in the future welfare of their children and the State ponder seriously the plain and earnest words of Dr. Wynn, and be very careful about the character of instruction your children receive from the *example* and lectures of their preceptors. Generations back when the Church and State were separated the schools went with the State and to this day, if our youth receive a *complete* education they have of necessity to go to the Church schools to get it.

I will not further tax your space, but will reserve for another article other thoughts on this vital question. The reader will please keep in mind the text—the aid of the C. C. I.

Dover, Nov. 5. J. S. CLOWER.

A Statement by Counties of the Vote in Arkansas For and Against License from 1882 to 1888 inclusive.

Prepared by J. L. PALMER.

COUNTIES.	1882 For	1882 Against	1884 For	1884 Against	1886 For	1886 Against	1888 For	1888 Against
Arkansas	593	122	1247	349	694	593	629	808
Ashley,	401	728	450	873	337	1535	402	1418
Baxter,	498	312	751	275	696	451	634	588
Benton,	1750	1301	2187	1473	1913	1908	2311	1760
Boone,	1252	617	1657	625	1197	805	980	906
Bradley,	429	350	585	365	503	314	418	525
Calhoun,	411	209	457	276	385	241	518	304
Carroll,	948	485	1665	424	860	1094	1572	947
Chicot,	1178	253	561	111	794	151	1386	411
Clark,	1413	1123	1733	1179	1104	1098	1632	1254
Clay,	671	206	809	309	757	588	1181	452
Cleburne,			175	144	462	346	593	388
Cleveland, (Dorser)	640	372	765	620	496	102	451	1129
Columbia,	248	253	726	1416	633	1515	736	1591
Conway,	1455	1243	1876	534	2379	799	1754	1020
Craighead,	779	522	1161	408	685	1116	967	1004
Crawford,	1527	1189	2571	603	2520	1061	1331	1537
Crittenden,	1098	190	163	36	348	28	1313	467
Cross,	634	176	876	175	440	563	1055	354
Dallas,	585	385	422	418	274	434	318	694
Desha,	901	177	1225	35	1220	271	1163	195
Drew,	1450	470	1556	525	1473	603	1634	747
Faulkner,	1817	647	1829	913	1591	1194	1454	1452
Franklin,	1197	1502	1458	1475	1268	1887	1298	1804
Fulton,	473	356	759	381	511	489	665	628
Garland,	1882	401		3	1275	1232	2062	759
Grant,	480	483	580	454	383	534	346	667
Green,	612	546	997	687	711	1004	1070	1036
Hempstead,	2390	489	2657	555	2035	1539	2656	1308
Hot Springs,	891	278	1093	229	819	502	945	590
Howard,	658	370	601	390	530	573	1358	553
Independence,	1559	1396	1805	1214	1313	1645	2114	1721
Izard,	796	557	1253	393	724	738	732	1084
Jackson,	1402	688	1557	508	1819	858	1663	1032
Jefferson,	3626	279	3300	183	4089	624	4780	252
Johnson,	1069	1379	1119	1251	881	1640	1171	1381
LaFayette,	703	154	3309	183	240	147	759	205
Lawrence,	773	474	1092	567	1027	911	1203	965
Lee,	1581	795	1885	581	1485	854	2537	1012
Lincoln,	1177	419	1264	465	1080	450	1443	520
Little River,	357	146	434	485	284	417	247	1031
Logan,	1143	1821	1460	1720	1383	1843	1500	1756
Lonoke,	1786	515	1308	554	1387	1047	1583	1250
Madison,	792	935	1079	973	964	1120	1335	1198
Marion,	370	565	656	694	473	607	580	710
Miller,	1311	238	1974	174	826	650	2021	474
Mississippi,	973	653	1079	370	692	657	1104	634
Monroe,	934	683	199	299	954	905	960	1418
Montgomery,	559	300	504	416	700	294	833	350
Nevada,	1464	430	1343	853	1008	1204	1261	1117
Newton,	794	216	996	235	636	556	819	458
Ouachita,	1147	382	1666	471	1504	709	1839	665
Perry,	574	117	565	230	641	174	544	235
Phillips,	2132	1208	2055	565	2492	524	2756	662
Pike,	589	159	384	142	611	416	844	457
Poinsett,	342	99	323	72	424	176	364	396
Polk,	656	316	545	466	571	331	606	427
Pope,	821	1582	1341	1620	1167	1801	1289	1639
Prairie,	1118	448	1306	377	1286	510	1153	567
Pulaski,	5329	1341	2723	805	6025	1864	3218	1380
Randolph,	1030	529	1406	426	1005	881	1328	702
Saline,	1025	546	966	682	607	899	624	819
Scott,	867	484	1134	637	921	688	1227	670
Searcy,	522	319	1152	242	365	570	652	555
Sebastian,	2052	1406	2713	1192	2224	1363	2780	1927
Sevier,	573	372	563	298	680	449	834	508
Sharp,	584	420	917	427	705	619	795	673
St. Francis,	458	514	763	659	742	875	707	1426
Stone,	429	354	520	366	467	383	448	530
Union.	619	473	1556	877	793	1401	668	1201
Van Buren,	1174	467	754	291	656	308	517	636
Washington,	1264	1318	1960	1757	1160	1866	2196	2477
White,	1914	1388	1785	1552	1093	1837	1543	1728
Woodruff,	695	1300	1088	1020	1141	1061	1220	1150
Yell,	1403	1145	1721	814	1441	801	1715	741

Total vote cast in 1882, 148,483; for license 79,246, against 45,187.
Total vote cast in 1884, 135,608; for license 91,242, against 44,366.
Total vote cast in 1886, 141,716; for license 79,456, against 62,260.
Total vote cast in 1888, 162,379; for license 94,344, against 68,035.

CURRENT OPINION.

To live is not merely to exist. Not all who walk and breathe are living men. Thousands of them are as effectually dead as if they had been underground for a generation. Nor are they all dead who are in their graves. A Presbyterian clergyman in Boston said the other day that although John Calvin and John Knox slept, the one in an unknown grave and the other with no monument save his initials carved on a slab in St. Giles, yet they are the livest men in Britain to-day. So there are men now living concerning each of whom it will be said a thousand years hence, "he being dead yet speaketh."—N. Y. Christian Advocate.

Late Improvements in Printing

Have greatly reduced the cost of books, and we now offer our readers the benefit of this reduction. Read our offer of the 3 Model books in this issue, and don't fail to take advantage of the WONDERFUL BARGAINS offered.

The condition of the Protestant Episcopal Church in the State of Arkansas is one that demands the most serious consideration at the hands of good churchmen.

The Diocese of Arkansas is the feeblest in this country. Our church is weaker in Arkansas, in ratio to the population, than it is amongst any English speaking people in the world. In a population of about one million we have sixteen clergymen (two of them only nominally connected with the Diocese), and about sixteen hundred communicants.—Arkansas Churchman.

The great body of the laboring people—the bone and sinew of the country, and who are largely in the majority—are satisfied with God's law as regards the Sabbath. No class of people have more respect for it, or keep it more ... would not only have it recognized by the State, but would gladly see it more fully protected, for they know that protection of the Lord's-day means protection to them. We have an indication of this fact clearly shown in the action of the Brotherhood of Locomotive Engineers at their recent meeting in Richmond, Va. Instead of violating the day in rioting and drunkenness, and visiting places of amusement, or otherwise desecrating the day, they went in a body to the Lord's house, and quietly heard the gospel preached by Dr. Hoge; and they unanimously indorsed a petition to the United States Congress to forbid all work in the mail and military service, in interstate commerce, the District of Columbia, and the Territories, except works of real necessity and mercy.—Nashville Christian Advocate.

TO BE SUCCESSFUL

You must be informed. This is an educational age. We offer 2,000 pages of valuable information together with this paper one year, for only $2. Read our offer of the 3 Model books on page 3.

What is called the Baptist Congress will soon meet in Richmond Va., and in advance a correspondent of the *Herald* tells what it is. He says: "The Congress is a meeting for public discussion, by Baptists, of matters about which we hold different opinions. These matters may be either doctrinal or practical." He also calls it a "talkee-talkee," and "unlike the usual gatherings of Baptists." It represents no Church, no society, offers no "chance to vote," denies free speech to no crank or bore who wishes to get the public ear. In a word, "the Congress means to provide, so to speak, a safety-valve for ebullient inquiry, and a stimulus for stagnant self-conte[illegible]"—Nashville Christian Advo[illegible]

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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 disperse miasma. 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.

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

Yours sincerely,
DR. ABLE MEDICINE CO.

CONFERENCES TO BE HELD 1888-89.

BISHOP DUNGAN.

Texas, Huntsville, November 21.
East Texas, Crockett, November 28.
South Georgia, Eastmen, December 12

BISHOP GALLOWAY.

Central Mexican Mission at San Luis Potosi, November 21.

BISHOP GRANBERY.

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.

North Mississippi, at Starkville, Dec. 12.
South Carolina, at Winsboro, Nov. 28.
N. Georgia, at Milledgeville, Dec. 5.

BISHOP MCTYEIRE.

Florida, at Barlow, Dec. 12.

BISHOP WILSON.

Baltimore, at Alexandria, March 13.

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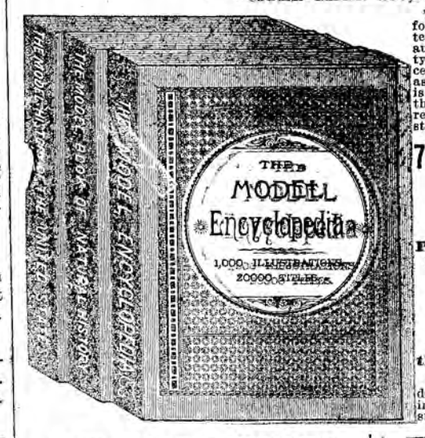

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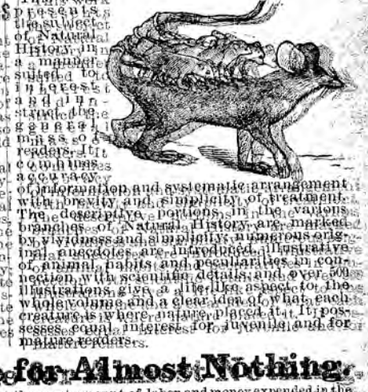

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ARKANSAS METHODIST.

SATURDAY, NOV. 17, 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 Little Rock Conference meets at Camden, Wednesday, Nov. 21, Bishop Joseph S. Key to preside.

Pan-Electric telephone instruments to the value of $15,000 were burned in this city last Monday by the agent of the Bell telephone company.

Rev. Dr. W. W. Moore in the Christian Observer, in urging the cause of Christian education by the Presbyterian Church, says "there are more than five hundred vacant churches in our Assembly."

The South-Western Methodist has been removed from St. Louis to Kansas City and a joint stock company incorporated there for its publication- Dr. J. E. Godbey is one of the company and continues in editorial charge.

Mayor Archibald of Jacksonville, Fla., recently said, "yellow fever strikes persons of alcoholic habits fatally," and "it is a frequent remark on the Jacksonville streets that yellow fever is the best temperance lecture the city ever had."

Baptists, Episcopalians, Methodists, Presbyterians and others in the lower part of New York have formed a "Sunday school Union" with the chief object of preventing children "trading in Sunday-schools" on the approach of proposed festivals and excursions.

Kind readers, do you wish your present pastor returned another year, or are you hoping to get one of greater ability? In either case, hear willingly and then wisely adopt this private suggestion—Pay your pastor what you promised him this year. His welfare, the reputation of your charge and common justice demand this at your hands.

From State Sup't Wood E. Thompson we learn the scholastic population in Arkansas for 1888 is 388,129; number of pupils enrolled in Public schools, 202,754; amouut of State tax $287,714.10; total amount of revenuê, including district special tax, $1,683,909.99; making a little over $8 revenue for every pupil enrolled in our Public schools. Sickness in his family prevented Prof. Thompson from furnishing this information last week. We give it now as a text for future use.

Kind readers we would be very glad to change the dates of all your *paid-up* subscriptions to *1889*. Please *renew now*. Remit directly to us, or hand the money to your pastor to pay over to us at the meeting of your Annual Conference. We need it to pay for expenses already incurred. To very many we have been sending the paper on a credit, requiring of us a constant outlay of cash to pay weekly expense bills. Money is beginning to circulate freely. Pay up and renew, and thus help us to accomplish our purposes with this paper. We need your prompt responses to this call.

Brother, we have kind and encouraging words for you. You are now experiencing very bitter regrets, because in the heat of recent and intense political excitement you were guilty of conduct and language unbecoming a professed Christian, or even a thoughtful gentleman. On your account many devout Christians are painfully sad but not angry. They do not despise you for your fault, but would lovingly and meekly restore you to the confidence and fellowship of your brethren. Do not turn away from them, and we beseech you not to remain away from the services of the sanctuary. Turning away from the Church in your remorseful shame would be like going from Jerusalem *down* to Jericho; you will fall among spiritual thieves and robbers, who will render you both helpless and destitute, and then rejoice over your downfall. To Christ confess your sins and ask forgiveness; we have in Him an Advocate with the Father. To your brethren promise amendment, and let your deportment show hearty appreciation of their fraternal affection and concern for you. Again, we entreat you come back to the Church and its helpful services, and may you henceforth walk worthy of your high calling, constantly mindfull of your own weakness without the guidance and aid of the Holy Spirit.

THE ELECTION.

The smoke of the exciting political conflict through which our nation has just passed, has not yet cleared away sufficiently to report the full and exact vote cast for each party. The Republicans have regained the control of the national government, and Gen. Harrison is to be the next President of the United States. He has the reputation of being a scholarly Christian gentleman and a statesman of eminent ability, against whose personal and official character no serious charge has been sustained or even made. If he shall call to his counsel and aid the best and wisest men of his party, and raise his administration of this great government above the considerations of partizan gain and selfish aggrandizement to the lofty standard of just and wise statesmanship, he will receive the approval of all patriotic citizens regardless of their party affiliation. Let us hope this shall be the character of his administration, and that it may be an era of peace,good-will and prosperity in our national history,

In this election the chief issue between the two great parties was clearly defined, party lines were closely drawn, and the result indicates by the electoral vote, at least, that our nation now favors a protective tariff rather than tariff for revenue only, with incidental protection. Four years hence on the same issue the result may possibly be different in the election of President and Representatives in Congress, but the almost certain admission of three or four Territories will give the Republicans control of the U. S. Senate by a very large majority. Under all the circumstances the Democratic party can scarcely hope to secure entire control of our national government during the present generation.

But in our candid opinion the tariff issue alone did not determine fully the result of this election. The campaign four years ago had its Burchard alliteration, "Rum,Romanism and Rebellion," which may have turned to Cleveland a larger vote than his small majority in the State of New York. This campaign had its "Murchison letter," to which Lord Sackville West, the British Minister at Washington, unfortunately and indiscreetly replied, causing his own removal, and possibly turning enough votes in New York and Indiana to insure Republican victory. Referring to the possible effect of this letter the Pittsburgh Christian Advocate says:

"Now this reveals the fact that there is a large voting element of foreign origin, sufficient to decide a Presidential election, which is so unsettled in its political convictions and so open to appeals to mere prejudice that it can be turned in an hour when the wind blows the other direction. Point your finger at the Catholic Church and it flies from you; shake your fist at the English government, and it will rush to your side. And the party which plays on its prejudices last before the ballots are cast, secures its support and wins the day. Hence the politicians watch this element from the opening of the canvass until its close. They bid for it in all possible ways, and seek to outwit each other in the game. This is a serious and dangerous state of affairs. It removes our politics from the domain of thoughtful discussion and intelligent voting, and makes it a game of trickery and an appeal to passion and prejudice. So it has been, and so, we fear, it is likely to be."

A WORTHY MOVEMENT.

In its last issue the Southern Christian Advocate says:

"Rev. C. I. Van Deventer has been appointed by Bishop Hendrix, at the request of the Missouri Conference, agent to raise a fund of $25,000 for the benefit of the superannuated preachers of that Conference. We are glad to chronicle any movement which looks to the better care of our worn out preachers and the widows and orphans of deceased preachers. The conscience of the Church ought not to be satisfied with the pittance that is annually doled out to the 'claimants' on the Conference fund."

We endorse heartily and fully the last two sentences in this quotation. These claimants are worthy of better provision than has been generally made for them. The Church can make better provision for them, and we are very confidently expecting early and desired improvement along this line. This improvement will accrue to the good of our Church in developing the grace of liberality, and notably in securing a ministry more consecrated to their work, by removing the necessity of former and often distressing secular care. Our people are more and more recognizing the importance of having the full time and entire service of their pastors; but they can not possibly regret more keenly than their pastors the real or apparent necessity of secular employment to supplement their ministerial support. Both people and pastors desire to remove the evils of a secularized ministry, and to promote to the largest possible extent the efficiency of the pastorate devoted wholly to the service of the Church.

Great improvement in this direction can be made and in our opinion will be made. Next to the present support of effective pastors must come suitable provision for our worn-out preachers. This fact is recognized by the action of the Missouri and other Conferences, looking to endowment funds for these claimants. We understand the income from such endowments is intended to supplement the apportionment from the regular collections, which are inadequate every year, and less some years than others. We shall note with interest the success attending efforts to raise the endowments. And in the meantime we feel an increasing desire to see this paper made a source of very helpful pecuniary aid to the claimants in its patronizing Conferences. We entertain *no* doubt that it *can* be done, if our preachers and people will give that strong, hearty and general support which we have reason to expect. We feel confident our patrons can help us push our circulation to 12,500; and equally as confident, that with a paid-up circulation of 12,000, our donation (one-half of our *net* income) to our Conference claimants will be equal to the income from an endowment of $25,000. In this case no Methodist is asked for a dollar as a *donation*, but to subscribe and *pay* for the paper and to induce others to do likewise.

OUR LIBEL LAWS.

The Arkansas Democrat has several times shown clearly, to our mind, that there should be a radical change in the law of libel, as it relates to newspapers. Referring to the N. Y. Herald's arguments in favor of such change, the Democrat says:

The remedy which the Herald proposes is simple, easy of appilcation and right in itself. "Abolish the civil feature," it says, "and make a criminal, law that will reach the actual criminal the libeler himself, and deal with him severely. Under such a law the injustice and abuses that now flourish will disappear, malicious libeling will be punished as it deserves to be, without interfering with the functions of reputable journalism, and better protection will be guaranteed to both press and people." This strikes directly at the root of the matter by proposing a reform which stands upon right and justice. The theory, and the correct one, is that libel is a crime to be punished just as other crimes are. The libeler is a criminal just as the murderer and the horse thief are and is to be treated as such.

Another needed amendment to our libel laws is embodied in a report adopted by the National Editorial Association at its last meeting. This report recommends the following short statute: "Be it enacted, etc. Sec. 1. Where alleged libelious, publications are made, malice shall not be presumed unless a retraction or apology is refused to be made, or unless the circumstances surrounding the publication, and the refusal to retract or apologize conclusively prove malice." This simply places the newspaper proprietor on an equality with any other man charged with crime. It gives him an equal chance with the forger or the horse thief, and it seems only reasonable that he should be entitled to as much consideration. By every rule of reason and of right the law ought to take into consideration the question of malice, and all other facts connected with the case. By every principle of justice, the rule which now—obtains presumption of malice—should be abolished. And in every case where damages are awarded it should be made perfectly clear that malice actuated the utterer of the libel. While the severest punishment should be inflicted on the journalist who wantonly and maliciously utters a libel, the law should certainly make a wide distinction between the real criminal and the one who is only technically guilty of the offense.

PRESENT TIMES ARE BETTER.

The Raleigh Christian Advocate published from Rev. Dr. John E. Edwards a long article in which he suitably reproved the habit of grumbling, fault-finding, etc, which some unhappily cultivate far more than they do the grace of liberality and helpfulness, and then said:

How much better it is to be cheerful and bright, and to keep abreast with the advances that are going on around us? I can remember when there was not a house of worship in all the land, that had a stove or fire place, and but few that were ceiled or plastered. Within the period of my personal recollection, if an organ had been brought into a Methodist Church the good old sisters in their plain bonnets, and pious old brothers in their round-breasted coats would have cleared the house and run, as if "old Nick" himself had been at their heels. Even fifty-five or sixty years ago a Methodist preacher scarcely received enough, in a pecuniary way to keep him in decent apparel; or when traveling to pay for a night's lodging. The church seemed to act on the principle, as some one has facetiously said: "If the Lord will keep the preachers pious we will keep them poor." I have seen it all, and yet I rejoice, as over great spoils, to see our elegant houses of religious worship; to see our preachers and their families in comfortable parsonages, to hear the singing of good choirs with the organ accompaniment, and the whole congregation joining in full chorus till the rafters shake. I love to plead for the cause of Missions and to contribute to its funds. The old times were good, *for the times*, but the present times are better. The way to be happy and useful, is not to grumble and complain, but to look ahead, and rejoice in the good times coming. We live in the age that the "Kings and prophets," of the olden time desired to see; "but died without the sight." The world, bad as it is confessedly, is all the time on the advance, and is getting better and still better. In my opinion it will take a long time to convert the world to Jesus Christ; but I believe it will be done. I am sick and tired of the silly talk, and idle preaching of the pre-millennial adventists who are just now expecting the second advent of Jesus Christ."

MISSIONS, POLITICS AND ELSE.

In the recent Baptist State Convention there was a very animated discussion over the report of the special committee appointed to investigate the management of the State Missions for the past year. We quote from the Arkansas Baptist, giving two sections of the report which were rejected, and some "remarks" following:

4. We think from the evidence we had before us that our Financial Secretary (Bro. M. D. Early) failed to fill the full time of 52 weeks' labor, and the Board erred in allowing his salary in full. Specific charges before the committee were to the effect that he devoted three weeks' time to politics, and two weeks to the Southern Baptist Convention and Baptist anniversaries; and one week to the annual meeting of the Knights of Pythias. We recommend that the one week devoted to the Southern Baptist Convention be allowed him, and his salary allowed for 48 weeks'labor. 5. We think the salary allowed the Financial Secretary has been too much in comparison with the work done and the money raised. We find the money actually turned over by the Secretary to be $1462.65, while his salary and expense account allowed him amount to $1320.00, leaving a net balance to his credit of only $142.65 for the remaining fourteen missionaries of the Board. We think such results must inevitably destroy our mission work.

"Bro. Early said the charges specified in that report were false, no difference who made them, and he would demand the committee to name the man that went before the committee and gave such testimony. He said his wife and daughters and his good name were all he had in this world, and he would not submit to any effort to cast reflection on either. * * * On being asked to tell his experience in politics he proceeded to enumerate with increasing emphasis and feeling his romantic trip to Hoxie, and into the mountains of Arkansas, and how new relays of horses and drivers were furnished for the trip, and after he had "crelled" the delegates to the Democratic Convention he returned to Little Rock in time for the opening of the Convention with the delegation that was appointed to give their ballot to J. P. Eagle. When he reached this point a considerable outburst of applause greeted the speaker, while many were in tears. One brother facetiously said to us he did not know whether he was crying over politics or religion.

Bro. Eagle said if the loss of time was all that the committee objected to, that he was ready to pay for that himself, for Bro. Early was his friend, and did this service for him, and he was able and willing to pay him for it, if the Convention said so."

Ahem!

REV. BLUFORD M. FARRIS.

Rev. A. T. Goodloe of Tenn. contributes to the Christian Observer a sketch of the army life of Rev. Bluford M. Farris, who died in September last, while filling the pastorate of the Presbyterian Church in Searcy, Ark. We quote one paragraph:

"He was a young man when he enlisted in the army, "for the war," and just beginning his preparation for the ministry in the Presbyterian Church. He was strikingly modest, humble and unassuming, having no knowledge of his own eminent worth. He was well balanced, steady and constant in his religious character and life, full of zeal and the Holy Ghost. He abounded in good works, and had his heart set on maintaining divine worship among the soldiers, and winning his unconverted comrades to Christ. For a long time we were without a chaplain, and very often without a preacher of any kind, but day after day, when the situation of the army would allow it, he would have us assemble for religious services, whether in camp or in the trenches; it was an every-day business. He never faltered in his high purposes, nor evaded any responsibilities whatever. An every day Christian for every day work, and for the "long pull" the world over—such a Christian was my noble friend and yoke-fellow in the Lord, and comrade in arms for our country's cause. He a Presbytetian, and I a Methodist layman, we met at the cross of our common Master, and only knew each other as brethren in Christ Jesus. Our hearts were blended together in fraternal love, tender and enduring, which death itself cannot sever. Farris, we will love on throughout eternity!"

JUST AS WE EXPECTED.

A dispatch from San Francisco last week gave an extract written to the Chinese *Times* by a Peking official, as follows:

"If the obnoxious American bill should be carried into effect, there will be no other course open for China consistent with her dignity as a nation than to adopt retaliatory measures by prohibiting Americans from coming to China. . . This will have to be done in order to show that the Chinese can do something, and if this will have no effect in bringing the United States Government to reason and fairness then it will be a question for China to consider whether it is not time for her to cancel her treaties made with that country, to recall her subjects from there, to expel all the United States citizens from this country, and to cease all relations and intercourse —diplomatic and commercial —with that country."

If China should adopt the retaliatory measure foreshadowed in the above extract, we fear it will result in appalling disaster to all missionary interests in that country. We had hoped while the Chinese Exclusion Bill was pending in Congress that for the sake of the hundreds of millions of the heathen in that empire that some influence from the Churches of America would have been exerted on Congress to adopt a less severe measure. May God, in His mercy, avert the sad results of a too hasty rush through Congress of the Chinese Exclusion Bill. After all the noble toil and heroic self-denial and treasure expended on China, must her door now be closed against the missionaries of the Cross? May God interpose to prevent it.—Richmond Christian Advocate.

REDUCED R. R. FARE.

Up to the hour of going to press we have received no message from Bro. J. R. Moore about reduced rail-road fare for members and visitors attending the Little Rock Conference at Camden; but we presume arrangements will be perfected in due time for return over any line of the Mo. Pacific R'y. ☞ When you purchase your ticket, take a receipt for the fare paid, that you may buy a return ticket at one-third fare.

HELPING FUND.

If the friends of this paper will contribute the money, we will use it, sending the paper at *half* price to very poor and worthy persons unable to pay for any paper. We will publish the names of any disposed to contribute to this Helping Fund, keeping a record of all money received and of *half* price subscriptions paid out of this fund. Many of our benevolent readers can cheer the hearts of many, who would gladly read this paper every week. Shall this paper have a Helping Fund for this purpose?

Durham, N. C., paid Rev. Sam Jones nearly $2,000 in cash for his work there, paid his leader of the singing about $100, and gave about $400 for Rev. Sam Jones' orphanage, besides paying $400 for the expenses of the meeting. Durham knows how to do handsome things and does them.—[Raleigh Christian Advocate.

An outlay of $2,500 for a meeting of two weeks' duration indicates clearly the popularity of the noted evangelist in Durham as well as the liberality of its citizens on this occasion; but we would like to know how liberally Durham contributes to the support of its regular Methodist pastors—"how handsome things" it does for them for a whole year's work. We have no disposition to disparage in the least the great work being done by Rev. Sam Jones, nor do we question his piety or the purity of his motives in his evangelistic labors; but we do fear the M. E. Church, South, may yet regret that it ever had a Sam. P. Jones. His unprecedented career has done more to encourage professional evangelism in the South than any dozen other men in the same time. As yet we sadly fear our Church will in the end lose more than it will gain from modern evangelism. We esteem our itinerant pastorate far superior to any other means for leading men to Christ, and establishing them in the belief of the Gospel and the consistent practice of its precepts. And we hope our Church will soon awake to the full realization of the situation and wisely avert dangers ahead.

According to published report from Chicago detectives the anarchists are thoroughly organized for another uprising at a date already agreed upon. Inspector Bonfield said to the Times

"We have positive evidence of the organization, officers, plans, committees, etc. The central point is in London, with Paris as the next; then Brussels, New York, Philadelphia, Chicago and San Francisco. All the principal countries have vice-presidents, the United States having two—Chicago one and New York one. On the strength of their numbers they rank France first, Germany second, the British Isles third, etc., with the United States and Mexico last. In America the central headquarters are in New York. So far they have agreed on the one hundredth anniversary of the fall of the Bastile as the day for concerted uprising. I do not think the people can take it any too much in earnest. They may have to change it, but they will certainly make an effort. It must come; that is inevitable."

Gov. Simon P. Hughes proclaims briefly as follows: That the people of the commonwealth of Arkansas may, as a people and individually, thank God for his countless blessings and mercies to them; for exemption from epidemics, from approximation to general want or to famine; for the fruitful season with which the land has been blessed, and abundant harvests that have rewarded the labors of the husbandman, and for the general prosperity that has been enjoyed in all avocations and lines of business and commerce; and for the general growth of the country and for the health and happiness of the people; Thursday, the 29th day of November, 1888, is hereby appointed for thanksgiving throughout the State of Arkansas.

PERSONAL NOTES.

Mrs. W. B. Clark of Beebe gave us short but pleasant call Tuesday.

Rev. J. M. Cline gave us a call last Friday en route to his home in Benton.

Last Friday we had a pleasant visit from Bro. M. B. Lefler of Van Buren county.

Bro. W. H. Harrison and wife and "Mama" Caradine of Beebe left this week to visit relatives in Miss.

Rev. V. V. Harlan gave us a hurried call Tuesday. He is still faithfully and successfully pushing the claims of C. C. I.

Conductor W. P. McNally of the St. L., I.-M. & S. Ry knows many of our preachers, and they always find him gentlemanly and courteous to all.

Among our callers last week we were glad to see our brother and partner A. Emonson, who has been in North Carolina for several months.

We had the pleasure of meeting Rev. Benoni Harris and wife in this city last Wednesday. Bro. Harris is one of the venerable Methodist itinerants of Arkansas.

Mrs. Lydia M. Chase, president of the W. C. T. U. in Arkansas, gave us a pleasant call Tuesday. She is in good health, earnest, hopeful and diligent.

Mr. Willard L. Ames, representing the Graham Paper Co., St. Louis, gave us a pleasant call last Thursday. We buy all our paper from the Graham Paper Co.

We had Saturday a very pleasaht call from Bro. J. H. Hicks, one of our noble laymen at Lonoke; and had, also, last week the pleasure of meeting Dr. R. N. Ross, one of the pillars of our Church in Lonoke.

From Rev. Jas. A. Anderson's "Notes from Arkansas" in the S.-W. Methodist, we quote: "White River comes last. They have been successful this year. They received a valuable transfer in their former member, Rev. J. C. Brown. They lose for pastoral work one of their best men, Rev. F. A. Jeffett, who drops into the agency of Galloway Female College. As Jeffett will see many of your readers, suffer us to introduce him, that they may the better know how to receive him. Small of statue, keen-visaged, sharp blue eyes, florid complexion, light hair, a genuine sanguine temperament. To put the matter in plain, straight English, when he attacks you for a subscription, gentle reader, you had just better give it to him at once. Ten boards of trustees could hardly have made a better selection. Galloway Female College is a necessity, and must be made to succeed."

SPECIAL NOTES.

Our Trial Trip offer expired some time ago.

H. H. Ridings sends a new name with cash and gets Preacher's Wife.

J. J. McLun sends $1.50 for a new sub. and gets "Uncle Bob's Letters."

Rev. A. H. Williams sends $1.50 for a new name and gets Preacher's Wife, as a premium.

D. M. Green sends two new names with $3 and secures Bishop Pierce's Sermons and Addresses.

We call attention to the advertisement of Superior Stoves and Ranges, Gittings & Porter, Sole Agents.

L. L. Seawel sends $3 and two new names, and gets Preacher's Text Book and Christian Secret of a Happy Life, as premiums.

Read and preserve the Conference notices in which you are directly interested. We can not keep such notices standing.

We have for sale, *cheap* for cash, two good and new organs. For particulars, address Bennett & Emonson, Little Rock, Ark.

Mrs. Mat E. Foreman sends $2.25 to pay for 3 Trial Trip subs. previously sent in and a new yearly sub., and gets Preacher's Wife, as a premium.

Tuesday we sent off orders for the "3 Great Books" for about fifty persons. They will get this paper a whole year and the three books for only $2 cash.

We respectfully invite all our subscribers obtained on the Trial Trip offer to renew as their time expires. Send us $2 for the paper a whole year and the "3 Great Books."

Rev. J. R. Cason informs us, that the good people on his charge (Washington C't) have raised about $100 towards buying him another horse. It will be remembered his horse was accidentally killed Oct. 13.

For one new subscriber at $1.50, we will send as a premium one copy each of Origin of The Baptists by Rev. J. H. Riggin, Holy Day by Rev. L. L. Pickett, and National Salvation, the new book by Rev. T. M. C. Birmingham.

Rev. Thomas Whitaker, DeView, Ark., writes the sad intelligence of the death of Rev. R. A. Jackson, Nov. 8th. Bro. Jackson left a wife, two little babies, mother and other relatives to mourn their loss. His obituary will appear soon.

We invite the special attention of our readers to the advertisement of the "Holiday Excursion" from all Arkansas points to Tenn., Ga., Va., and the Carolinas. Write to B. F. Neville, Traveling Passenger Agent, Little Rock, Ark.

A highly esteemed lady friend in Searcy, Ark., promptly and kindly ordered our paper sent one year to the aged preacher in Tenn., referred to in our last issue. Let others imitate her noble example and contribute to our Helping Fund.

Rev. A. H. Williams reports excellent service rendered by Rev. Harry May at Perryville. There were 10 accessions to our Church and at the close of the meeting the sum of $100 was provided to assist in paying for a parsonage at Perryville.

Our offers of Premium Books in Lists 1, 2 and 3 to *present* subscribers for getting *new* ones, are extended a few weeks longer, though not in this issue. We extend these very liberal offers because farmers are several weeks later than usual marketing their cotton.

A Private Suggestion. In many pastoral charges a club of ten new subscribers could be easily secured for this paper. Now our suggestion is, that some good brethren or sisters take the matter in hand, raise the club of ten subscribers, and secure our special premium, the New and Complete Commentary, 4 volumes, as a valuable present for their pastor. We shall be glad to report any charge making this present.

We have our eldest daughter in the Nashville College for Young Ladies. We have not the pleasure of a personal acquaintance with its President Rev. Dr. Geo. W. F. Price, but his correspondence has given us an exalted opinion of him, as the president of such an institution. In one letter referring to the care of his wife and himself, he says "could you realize the tender solicitude, the matronly oversight, the agonizing prayerfullness with which our days and nights are filled up, the elaborate and unremitting attempts we hourly make to preserve the health of the girls in our household," &c.

FREE TO JAN. 1, 1889.

To *new* subscribers at $1.50 cash we will send this paper from the date the money is received to Jan. 1, 1890, thus *giving* the paper the balance of this year to new subscribers. The same offer is extended to all *new* subscribers, sending us $2 for the paper and the three "Model Books," advertised on third page. We respectfully invite all our pastors and other readers to mention this offer to their friends, who are not now taking this paper.

COMPANION PICTURES.

Many of our readers would not hesitate to pay an agent one dollar cash for the two attractive pictures, "Christ before Pilate" and "Christ on Calvary." We will send these two pictures carefully tubed and postage paid to any subscriber, who will send us $3 for back dues and renewal, or for renewal and a new subscription. This is a splendid offer to persons wanting these large and attractive pictures in their homes.

WANTED---NAMES, NAMES!

There are many hundreds of Methodists, especially in Ark., who would probably subscribe for this paper after reading several sample copies of it. We are willing to send them the sample copies, if we can get their names and post-offices. We respectfully invite all our pastors to furnish us *at once* the proper address of their members, to whom it would be well for us to mail sample copies. Brethren, please send the names *without delay*, that we may send samples of our next issue.

HOLIDAY EXCURSION.

On December 21st, 22nd and 23rd, the Nashville, Chattanooga and St. Louis Railway, (McKenzie Route), will run a grand holiday excursion from all Arkansas points to Tennessee, Georgia, Virginia and the Carolinas. One fare for the round trip. Tickets good to return in thirty days from date of sale. Remember that the McKenzie Route is the only line connecting at Chattanooga with the Western and Atlantic Railway; also running through coaches via Chattanooga over the above line into the Union Depot at Atlanta. For other information' call on or write to

B. F. Neville.
Passenger Agent, Little Rock,
Office 204 West Markham St.

5 t.

The dry cold weather of the early winter months is productive of a great deal of croup among children. Mothers should be on the lookout for it, and be prepared to arrest it as soon as the first symptoms appear. True croup never comes without a warning; a day or two before the attack the child will become hoarse, and that symptom is soon followed by a peculiar, rough cough. If Chamberlain's Cough Remedy is given as soon as this hoarseness or cough appears, all danger and anxiety may be avoided; it has never failed, even in the most severe cases. There is no danger in giving the Remedy for it contains no injurious substance.

SPECIAL CLUBBING RATES.

We have arranged to club the St. Louis Christian Advocate and The Arkansas Methodist on very favorable terms to persons wanting both papers. To any person not now taking either of them, we will send *both* papers one year for $2.50 cash, the credit price of the St. Louis Christian Advocate. Persons now taking one of them may renew for it one year and get the other paper one year for $3 cash, and persons now taking both of them may renew for both one year for $3. To many persons this arrangement will afford a very acceptable reduction. Note carefully the conditions of the three offers, and send orders with the cash to Bennett & Emonson, Little Rock, Ark. The St. Louis Christian Advocate is too well and favorably known throughout Southern Methodism to need any commemdation from us.

CURRENT OPINION.

That the Church in this country has a work to do which is continually growing in breadth and importance is indicated by the fact stated in an exchange, that it requires the Bible in *twenty-nine different languages* to supply the inhabitants of Pennsylvania with the word of God.—N. O. Christian Advocate.

Report says that China is threatening to retaliate on the United States for the Chinese Exclusion bill. And why not? If Chinamen are not to be allowed the freedom of this country, as other foreigners are, why may not China drive out all Americans, and shut the door on them? Who could blame her? No class of people would feel so keenly an act like this as the Christian churches, which have their missions in that country in successful operation under the management of foreign missionaries. But we hope China will will be more Christian than the United States in this respect.—Pittsburgh Christian Advocate.

There are 61 Baptist Churches in the City of New York. The *Religious Herald* gives the following report: "The net aggregate gain for the twelve months of these 61 Baptist Churches in the greatest city on this continent is 490. One of the richest of them, with *six hundred and ninety-three members*, reports a net gain of *one* for the whole year; another great Church, with, 424 members, reports a net gain of *three;* another Church, with 193 members, reports a net gain of *one;* five other Churches report a net gain of one member each; while another, of 511 members, reports a *net loss* of 23. Will the two Baptist weeklies of this city do us the kindness to explain why so few people are added to these New York Baptist Churches?"—Nashville Christian Adovcate.

A minister of Baltimore computes on the basis given in the Apocalypse that heaven contains 5,759,750,000,000 rooms, each one being nineteen by sixteen feet in dimension. One of our early Methodist ministers preached a sermon on the subject in which he stated that every saint would have better accommodations than are given in the best rooms of a first-class hotel. Orson Pratt, the great Mormon, computed the room in acres, told the people of Salt Lake City to be faithful in agriculture, for they would get the benefit of it in the New Jerusalem. Such misuses of figures of speech were common in olden times, but to find any person at present using them otherwise than to obtain from them the fundamental ideas of grandure, glory, and reward is surprising.—N. Y. Christian Advocate.

NOTICE.

The Class of the First year, White River Conference, will please meet me at the Methodist Church in Paragould on Tuesday Dec. 4, 1888.

W. W. Anderson,
Chairman Committee.

WANTED.—A young lady of experience and graduate, desires a situation to teach a private or public school. Qualification consists of English language, French and Latin. Will furnish certificate and good references. Address, Miss P., Cold Water, Miss.

Dedication at Rock Springs.

Rev. J. F. Carr, of Pine Bluff Station, will preach the sermon and dedicate our new church at Rock Springs, Mt. Pleasant C't, the first Sabbath in Dec. at 11 o'clock, a. m. All former pastors cordially invited to be present.

J. A. Sage, P. C.

Barkada, Nov. 9.

Arkansas Conference.

Class and committee of the Second year will meet at Central Methodist Church, Fort Smith, Ark., Tuesday the 27th inst. at 9 o'clock.

J. L. Massey.

Fort Smith, Nov. 12.

To the deaf.—A Person cured of Deafness and noises in the head of 23 years' standing by a simple remedy, will send a description of it free to any Person who applies to Nicholson, 177 McDougall St., New York. tf.

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Alexander, Pulaski County, Ark

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

The most delicate, the most sensible of all pleasures consists in promoting the pleasures of others.—La Bruyere.

A man who has practiced medicine for 40 years, ought to know salt from sugar; read what he says:

Toledo, O., Jan. 10, 1887.

Messrs. F. J. Cheney & Co.—Gentlemen:—I have been in the general practice of medicine for most 40 years, and would say that in all my practice and experience, have never seen a preparation that I could prescribe with as much confidence of success as I can Hall's Catarrh Cure, manufactured by you. Have prescribed it a great many times and its effect is wonderful, and would say in conclusion that I have yet to find a case of Catarrh that it would not cure, if they would take it according to directions.

Yours Truly,
L. L. GORSUCH, M. D.,
Office, 215 Summit St.

We will give $100 for any case of Catarrh that can not be cured with Hall's Catarrh Cure. Taken internally.
F. J. CHENEY & CO., Props., Toledo, O.
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Prayer an answer will obtain,
Though the Lord awhile delay;
None shall seek His name in vain,
None be empty sent away.

WANTED—Energetic teachers, clergymen and reliable agents to procure members for the National Library association. The business is pleasant and profitable; agents make from $25 to $50 per week. Address with references. National Library Association, 103 State Street, Chicago, Ill. tf.

Chamberlain's Eye and Skin Ointment is unequalled for old chronic sores. Many cases have been permanently cured by it.

The reward of one duty done is the power to fulfill another.—George Eliot.

Many persons contract severe colds during the early winter months and permit them to hang on persistently all winter; weakening the lungs and paving the way for catarrh, chronic bronchites, or consumption. No one can afford to neglect a cold. A single bottle of Chamberlain's Cough Remedy will cure the most severe cold, and costs but 50 cts.

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$500 IN PRIZES.

We will give to the FIRST 100 PERSONS telling us the longest verse in the Bible, before January 1st, the following valuable prizes: To the first person giving the correct answer, $100; to the second, $75; to the third, $50; to the fourth, A Solid Gold Hunting Case Watch; to the fifth, A Beautiful Diamond Ring; to each of the next 25, A Solid Silver Watch; and to each of the next 70, a Beautiful Solid Gold Ring, set with a genuine Diamond. With your answer send 25 cts. (stamps, postal note, or silver), to help cover expense of this advertisement, postage, &c., and we will send you our Illustrated 16 Page Monthly for six months, and our new Illustrated Catalogue of Watches, Diamonds, &c. Our Illustrated Monthly will announce the result of the contest, with the names and addresses of the winners.

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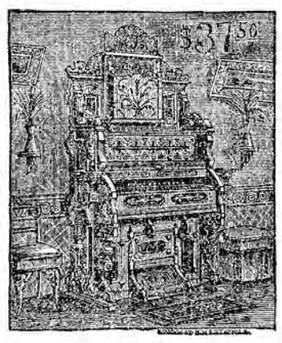

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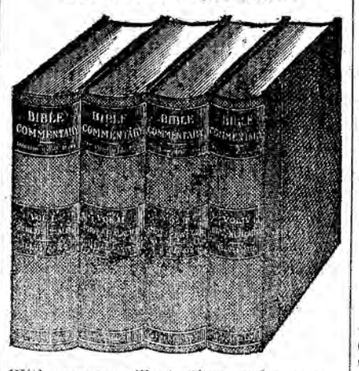

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ARKANSAS METHODIST

SATURDAY, NOVEMBER 17, 1888.

FAMILY DEPARTMENT.

TEMPTATIONS.

JEAN PAUL.

1. The petition in the Lord's prayer: "Lead us not into temptation," may well be paraphrased with: "When temptations 'round us gather, grant deliverance!" God can not, does not, endanger the spiritual life of his children. Wisely and lovingly training us for heaven, he tempts us as young mother tempts her first born babe to walk—both arms form protection right and left.

2. Sometimes Christians feel depressed, foolishly fearing that they are not guiltless when temptations beset their pathway. Satan attacks us on his own motion. We are not responsible for his actions. Notwithstanding direct temptations, sin does not attach to us until we consciously acquiesce to the overtures of the tempter, consent to his propositions.

3. When the world and the flesh are represented as tempting the Christian, it must be understood that Satan employs them as agencies, as tools, to accomplish his designs. *Spera*—hope! these agencies whisper when presenting some villainous course for us to puruse. It will lead to happiness. Soon after the Christian consented to the proposition, submerging him with guilt, shame and disgrace, they add a prefix to *spera*, and yell with devilish gusto, *despera*—despair!

4. Temptations are not an unmitigated evil. What would we know of victory it it were not for the fierce encounter? Some trees may be uprooted by tossing winds, others are benefited thereby. The motion to and fro enables the roots to acquire a firmer hold. More, do not temptations demomstrate that we are on the Lord's side, and hence foeman worthy of Satan's steel? It is only those who have attained to the elevation of the Rock of Ages whom Satan seeks to drag down to the mire of sin and misery. He is unconcerned about the unconverted.

5. To flee from temptations is not practicable, In the cloister and market place Satan is equally powerful. We can put Satan to flight by manful resistance. Thus our Savior resisted successfully when repeatedly tempted. With the shield of faith we shall be able to quench all fiery darts of the wicked. Indeed.

"Satan trembles when he sees,
The humblest sinner on his knees."

Our Master enjoins: "Watch and pray, lest ye enter into temptations—i. e. lest ye yield to Satanic propositions.

NEW ORLEANS, LA.

—Texas Christian Advocate.

WHERE TO FIND HEAVEN.

There was a Methodist preacher who preached one day on heaven. The next morning he was going down town and he met one of his old wealthy members. This old fellow met the preacher, and he said: "Pastor, you preached a good sermon about heaven. You told me all about heaven, but you never told me where heaven is."

"Ah," said the pastor, "I am glad of the opportunity this morning. I have just come from the hill-top yonder. In that cottage there is a member of your church. She is sick in bed with fever; her two little children are sick in the other bed, and she has not got a bit of coal or a stick of wood, or flour, or sugar, or any bread. If you will go down town and buy fifty dollars' worth of things, nice provisions, and send them up to her, and then go up there and say, 'My sister, I have brought you these nice provisions in the name of our Lord and Savior,' you ask for a Bible, and you read the 23d Psalm, and you then get down on your knees and pray,—if you don't see heaven before you get all through, I'll pay the bill."

The next morning he said, "Pastor, I saw heaven, and I spent fifteen minutes in heaven as certainly as you are listening."—Presbyterian.

BITTER WORDS.

A single bitter word may disquiet an entire family for a whole day. One surely glance casts a gloom over the household, while a smile, like a gleam of sunshine, may light up the darkest and weariest hours. Like unexpected flowers which spring up long our path, full of freshness, fragrance and beauty, so kind words and gentle acts and sweet dispositions make glad the sacred spot called home. No matter how humble the abode, if it be sweetened with kindness and smiles, the heart will turn lovingly toward it from all the tumults of the world, and home, if it be ever so homely, will be the dearest spot beneath the circuit of the sun.—Evangelical Messenger.

A GOOD EXPERIENCE.

Christians might avoid much trouble and inconvenience if they would only believe what they profess, that God is able to make them happy without any thing else. They imagine that if such a dear friend were to die, or such and such blessings were to be removed, they would be miserable; whereas God can make them a thousand times happier without them. To mention my own case, God has been depriving me of blessing after another; but as every one was removed, He has come in and filled up its place; and now, when I am cripple, and not able to move, I am happier than I ever was in my life before, or ever expect to be; and if I had believed this twenty years ago, I might have been spared much anxiety.—Payson.

SORROW NOT AN ACCIDENT.

Sorrow is not an accident, occurring now and then; it is the very woof which is woven into the warp of life. God has created the nerves to agonize and the heart to bleed, and before a man dies almost every nerve has thrilled with pain, and every affection has been wounded. The account of our life which represents it as probation is inadequate; so is that which regards it chiefly as a system of rewards and punishments. The truest account of this mysterious existence seems to be that it is intended for the development of the soul's life, for which sorrow is indispensable.

Every son of man who would attain the true end of his being, must be baptized with fire. It is the law of our humanity, as that of Christ, that we must be perfect through suffering. And he who has not discerned the divine sacredness of sorrow, and the profound meaning which is concealed in pain, has yet to learn what life is. The cross, manifested as the necessity of the highest life, alone interprets it. —F. W. ROBERTSON.

ELEMENTS OF SUCCESS.

One other contributing element is obedience to the word of God. The Scriptures are a lamp to the path, and they light the way to the highest success. It was not without good reason that the Jewish law required the king to make a copy of the law, which should be with him, and which he was to read all the days of his life (Deut. xvii: 18–20) if he would be prosperous; nor was it a meaningless injunction to to Joshua that, in his leadership of Israel, the book of the law should not depart out of his mouth, but that he should meditate therein day and night. For then would he make his way prosperous and be able to rule with wisdom (Josh. i: 8). If national or individual experience has any testimony at all, it is that only as the principles of the Scriptures have been made the basis of conduct has any real and lasting success been gained. The philosophy is not far to seek. Obedience to the divine word always insures that temper of mind and heart which qualifies for success. Even in the least promising departments of human employment is this true. Before the Sepoy rebellion it was officially reported to the government in England that Gen. Havelock's corps of the Indian army had prayers every morning and evening, and that the general himself preached to them on the Lord's day. "But," says the report, "no troops in India are as well drilled, equipped, or efficient. Havelock never blunders, and his men are never drunk. When trouble arises, the cry is: 'Bring out Havelock's saints!'" If an outbreak should arise they will be the main reliance of the government." Subsequent events proved the truth of the judgement.—Northwestern Advocate.

ST. JAMES RELIGION.

Read St. James again; it will do you good. The brief epistle is a summary of sound, sturdy, living Christianity. There is no sneer at faith in the sharp challenge of an intellectual opinion, which being unharnessed with moral conviction has no power to move the hands of a man or shut his lips from gossip or wrath. This St. James religion makes a man work; restrains him from selfish living, and makes his experience precious to his neighbors. They like to get a glimpse at the fires which run this human engine. We have heard of men whose "experience" could not be eloquently told within twenty miles of home. We have known of men whose wives blushed when they heard the strange story in meeting—nothing in domestic life had suggested this blazing fire of devotion.

We are not criticising; we are enforcing a lesson. An ounce of St. James religion is worth a ton of spasms and eloquence and—dolessness. The ounce works like a leven in meal and transforms the man and his fellows; the ton is only material for a brush. The effectual and fervent prayer of a righteous man availeth much. But note that "righteous man;" as if St. James foreknew some shifty dead-faith people who are not righteous though they are fervent and in a sense effectual. The truth is, that there is never any question of the piety of a man who acts as St. James writes: If he keeps the whole law, is without respect of persons, suffers patiently, keeps the peace of the church, commits no one of the sins of the lip, and in one word is "righteous," while actively merciful and faithful—keeping himself unspotted from the world—nobody will question the genuineness of his faith.—Zion's Herald.

OUR YOUNG FOLKS.

THE ENGLISH LANGUAGE.

A pretty deer is deer to me,
A hare with downy hair;
I love a hart with all my heart,
But hardly bear the bear.
'Tis plain that no one takes the plane
To have a pair of pairs;
A rake, though, often takes a rake
To tear away the tares,
All rays raise rhyme, time razes all;
And, though the whole, hole wears.
A wit in writing "right" may write
It "write" and still be wrong—
For "write" and "rite" are neither "right,"
And don't to write belong.
Beer often brings a bier to man,
Coughing a coffin brings,
And too much ale will make us ail,
As well as other things.
The person lies who says he lies
When he is but reclining;
And, when consumptive folks decline.
They all decline declining.
A quail don't quail before a storm—
A bough will bow before it;
We cannot rein the rain at all—
No earthly powers reign o'er it.
The dyer dyes awhile, then dies;
To dye he's always trying,
Until upon his dying-bed
He thinks no more of dyeing.
A son of Mars mars many a sun;
All deys must have their days.
And every knight should pray each night
To Him who weighs his ways.
'Tis meet that man should mete our meat
To feed misfortune's son;
The fair should fare on love alone,
Else one cannot be won.
A lass, alas; is something false:
Of faults a maid is made;
Her waist is but a barren waste—
Though stayed she is not staid.
The spring spring forth in spring and shoots
Shoots forward one and all;
Though summer kills the flower; it leaves
The leaves to fall in fall.
I would a story here commence,
But you might find it stale;
So let's suppose that we have reached
The tail end of our tale.

Selected.

IS IT RIGHT TO PLAY CARDS?

Is there any harm in a game of whist or eucher? "Well, I know good men who play whist and eucher, and other styles of game without any wager. I had a friend who played cards with his wife and children, and then at the close, said, "Come, now, let us have prayers." I will not judge other men's consciences, but I tell you that cards are in my mind so associated with the temporal and eternal damnation of splendid young men, that I should no sooner say to my family, "Come, let us have a game of cards," than I would go into a menagerie, and say, "Come, let us have a game of rattlesnakes," or into a cemetery, and sitting down to a marble slab, say to the grave-diggers, "Come, let us have a game of skulls."

Conscientious young ladies are silently saying to me while I speak, "Do you think card-playing will do us any harm?" Perhaps not, but how will you feel in the great day of eternity, when we are asked to give an account of our influence, if some man will say to you, "I was introduced to games of chance in the year 1888, in Brooklyn, at your house, and I went on from that sport to something more exciting, and went on down till I lost my business, and lost my morals, and lost my soul; and these chains that you see on my wrists and feet are the chains of a gamester's doom, and I am on my way to a gambler's hell?" Honey at the start, and eternal catastrophe at the last!—TALMAGE.

POISONOUS CIGARETTES.

Cigarette smoking is now a fashionable habit, and one which is increasing at an alarming rate among half-grown boys, and it is the opinion of well-known physicians that if this habit is not checked additions to our asylums will be in order.

A physician, satisfied that there was death in that form of tobacco, had a cigarette analyzed. The result was a startling one. The tobacco was found to be strongly impregnated with opium, while the wrapper, which was warranted to be rice paper, was proven to be the most ordinary quality of paper whitened with arsenic, the two poisons combined being present in sufficient quantities to create in the smoker a habit of using opium without his being aware of it and which craving can only be satisfied by an incessant consumption of cigarettes.—Franklyn Repository.

ONE BOY'S EXAMPLE.

John Angell James, the famous Birmingham minister, said in one of his lectures: "If I have a right to consider myself a Christian, if I have attained to any usefulness in the Church of Christ, I owe it in the way of instrumentality to the sight of a companion who slept in the same room with me. He bent his knees every night in prayer, and that roused my slumbering conscience, and sent an arrow to my heart. For although I had been religiously educated, I had neglected prayer, and cast off the fear of God. My conversion followed, and my preparation for the work of the ministry. Nearly half a century has rolled away since then, but that little chamber and that praying youth are still present to my imagination, and will never be forgotten, even amid the splendors of heaven and through the ages of eternity.—Christian Observer.

A CHILD'S PRAYER.

One morning as I sat at my table reading, my little boy, eight years old, and baby four years old, drew their chairs up to the table opposite where I was sitting, and began singing, "Jesus loves me." My attention was drawn to them by the oldest, saying, "Mama is not going to pray, let us pray," and down they went; and this is the little prayer:

Oh, Lord! we are just little children, me and Howard, we are by ourselves; all have left us and gone to school, but we have hearts and can feel just as good as big folks, and, I expect, more; don't you, oh Lord? Bless me and Howard for Christ's sake. Amen.

He was lonely, and the song and prayer were so earnest. As they went out to play, so happy, I felt that children often feel their grief as hard to be borne as we older persons, and exercise more faith in the Saviour as a help in trouble.—Christian Observer.

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ARKANSAS METHODIST.

SATURDAY, NOV. 17, 1888.

OBITUARIES.

WATSON.—Charles Eugene Watson, son of J. B. and Anna Watson was born Feb. 5, 1887, and departed this life July 13, 1888. He was a great sufferer, the idol of his parents. Having lost four others they are sorrow stricken. While they are sorrowing here, he has gone home to Jesus, who said, "suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." So our loss is his eternal gain. We do not mourn as those who have no hope, but we hope to meet on the sunny banks of sweet deliverance. F. L. FOSTER.

Alexander, Ark.

BRUCE.—Mrs. Rachel A. Bruce (nee Harrison), daughter of J. B. and Elizabeth Harrison was born in Marion county, Ala., Aug 28, 1836; professed religion and joined the M. E. Church, South, in her sixteenth year, in which she lived a consistent member up to the time of her death, June 12, 1888. She was twice married. Her first husband was Martin T. Hogland. She was married to C. E. Bruce May 14, 1876. The death of sister Bruce has left a sad vacancy. Her gries stricken husband, own and step children feel that their loss is inseperable. The church will sadly miss her. As an example of loyalty to the interests of the church the last appointment she attended before her death she handed the writer $1 as result of self-denial week. Having religiously discharged the duties of life, her end was peace. Her last words were, "all is well." Look up husband, children. Your loss is her eternal gain. God grant you a meeting in heaven.

JOHN R. CASON.

FORD.—Ausey Caswell and Mary Isabell, twin son and daughter of Joseph and E. P. Ford were born May 7, 1888; Ausey departed this life Sept. 21, 1888, and his sister Mary followed Oct. 14, 1888. They were the joy of their parents while here, but their stay was short, before they were called away to swell the number of the blessed. Weep not for your darling babes, bereaved ones; remember the blessed Savior said, "Suffer little children to come unto me." May God bless you and direct your steps and enable you to pass over and strike hands on the sunny banks of sweet deliverance with your little pearls.

A FRIEND.

REDDEN.—Mahala Redden (nee Cobler), was born in Knox co, Ohio, Aug. 20, 1829; removed to White co., Indiana in early childhood; was happily converted at the early age of 12 years and united with the M. E. Church. She was united in holy wedlock to her now sorely bereaved husband, Thos. W. Redden in 1850. With her husband and family she came to Lonoke co., Ark. in 1880, and soon after united with the M. E. Church, South, in which communion she walked blameless to the end of her life, which sad event occured Sept. 15, 1888. She leaves a broken hearted husband and a large family of children and grandchildren to mourn their loss—a loss which is irreparable in this world, for "what is home without a mother!" She was was a devoted wife, an affectionate mother and grand-mother, a generous and kind neighbor, a good woman. One who knew her well and had lived close neighbor to her for years, said to the writer of this humble tribute, in substance: "I never knew just such a woman. Always cheerful and kind. I never knew her the least out of humor in any way for the four years that I have lived by her." Such might truthfully have been the verdict of all who knew her. She talked freely of her approaching end and feared no evil. The night before she died she called all her family and friends, who were present, around her bed, and gave to them her parting charge and admonition, and exhorted them to live to meet her in heaven; then bade them farewell and lingered till about 11 o'clock next morning—remaining rational until the very last—then "fell asleep in Jesus."

"Lo! the prisoner is released,
Lightened of her fleshly load.
Where the weary are at rest,
She is gathered unto God."

C. M. KEITH.

Cabot, Ark.

GOODWIN.—A good man has fallen. Sanford E. Goodwin was born in N. C. July 18, 1810, moved to Ark. in 1844, and died at his home in Phillips co., Ark., Aug. 14, 1888. He was twice happily married, the second time to Miss Penelope Cail, May 17, 1859. The result of this union was seven children, three of whom live to mourn the loss of a devoted, affectionate father. Bro. Goodwin was a consciencious Christian devoted to his Church, having been coverted while a young man and joined the Methodist Church. He identified himself with the M. E. Church, South, after 1844, living a consistant, zealous, faithful member of the same till the day of his death. He was an official member of the Church for many years, and while he was plain and unassuming, he was consecrated and ever ready and willing to work for the best interest of the Church. He had the confidence and esteem of all who knew him; was regarded as the chief pillar of the membership at Goodwin's Chapel. His house was the home of the Methodist preacher; the door was never closed against the poor and needy; no beggar ever left his door hungry or penniless—in fact, his generous, liberal, sympathetic nature worked his financial ruin. He was very feeble and suffered much pain for months before his death, but bore it all patiently and with sweet, loving submision to the Divine will. His constant theme in conversation was religion, the goodness of God, and his hope of heaven. What more can I say? A true and tried soldier of the cross, a faithful obedient child of God, a devoted husband, an affectionate parent, a kind neighbor, a good citizen, has lived—a glory to God, an honor and blessing to his day and generation,—died happy in the triumphs of a living faith and gone home to Heaven.

KNIGHT.—Jerome, son of Charlie and Elizabeth Knight, was born Nov. 15, 1886, and died after a severe and lingering illness, July 24, 1888. Thus runs the outline of the brief history of a sweet little life which was given to brighten the earthly home for a little while, and then taken away to sadden it for all time; but taken to heaven to make it brighter and happier forever. A frail and tender flower blooming sweetly for a few days, to be plucked by the loving hand, of the tender Shepherd of the little lambs, and transplanted in the elysium fields of that "city which hath foundations, whose Maker and Builder is God," there to bloom with fadeless, youthful splender forever. Cheer up sorrowing ones, and let faith have full sweep and behold the little prattler in the loving Savicur's arms, beckoning you on to eternal life, and reunion forever. "Suffer the little children, and forbid them not, to come unto me for of such is the kingdom of heaven."

Cabot, Ark. C. M. KEITH.

COCHRAN.— Lavicy Amelia Cochran, (nee Edwards) was born near Greensboro, Choctaw co., Miss., Sept. 23, 1838; was married to Thos. A. Cochran Jan. 16, 1856. In the same year she and her husband were converted and joined the M. E. Church, South. She died at her home, Booneville, Ark., Oct. 16, 1888, leaving a husband and six children, two of whom are married, to mourn their loss. Her sister, Mrs. Sallie Williams, died at the same house one week previously, Oct. 9th, On account of Sister Cochran's extreme illness the knowledge of her sister's death was studiously kept from her; but by some means she found it out, and calmly told her physician so before her death. How she found it out no one knows. It is altogether improbable, owing to the peculiar circumstances existing, that any one told her of it. And, indeed, upon inquiry it could not be found that any one told her. Perhaps she looked across the chilly waters and saw "Aunt Sallie" waiting for her on the other shore. Who knows? When a soul is standing on the very brink of Jordan and looking across the narrow stream, who can deceive it about who is on the other side? They have now met beyond the river to dwell forever in the "city which hath foundations, whose maker and builder is God." And the strong ties of love that bound their souls together here are now secured from being severed any more.

Sister Cochran's life was morally beautiful. She was modest, gentle, kind, loving, consistently religious, a devoted mother and affectionate wife. It was a great loss to that home for her to be taken away, but with thankful hearts for her long and useful life, the sorrowing husband and children are resigned to this dispensation of His providence, who is

"Too wise to err, too good to be unkind."

Sister Cochran called her children to her bedside before her death and told them all to meet her in heaven. One of them, a young man, is unconverted and she asked him to promise not to quit seeking religion till he was converted, which promise he made. May the Lord bless him, "and that right early." The sympathies of this community are extended to the bereaved family and the prayers of many ascend to the God of all consolation in their behalf.

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MORRILLTON DISTRICT—4th ROUND.

Geo. W. Hill, P. E.

Mount Vernon	"	17, 18

MONTICELLO DIST.—4TH ROUND.

H. D. McKinnon, P. E.

Monticello	do	17-18

JONESBORO DIST.—FOURTH ROUND

M. M. Smith, P. E.

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.

Hope	do	17-18

HARRISON DIST.—FOURTH ROUND

P. B. Summers, P. E,

Eureka Springs station	do	17-18

LITTLE ROCK DIST. FOURTH ROUND,

Horace Jewell, P. E.

Collegeville	do	17-18
Benton cir	do	17-18
Benton station	do	19

BATESVILLE DIST.—FOURTH ROUND.

Henry T. Gregory, P. E.

Bethesda circuit	do	17-18
Mountain View circuit	do	24-25

HELENA DISTRICT—FOURTH ROUND.

Frank Ritter, P. E.

La Grange cir	do	17-18
Wheatly circuit	do	24-25
Howell circuit	Dec.	1- 2

SEARCY DISTRICT—FOURTH ROUND.

J. M. Talkington, P. E.

Augusta Station	"	17, 18
Jacksonville ct. at Jacksonville	"	24, 25
Searcy Ct. at Gum Spring	Dec.	1, 2

FORT SMITH DISTRICT—4TH ROUND

Sidney H. Babcock, P. E.

In Part.

Preach funeral sermon of Sister Sorrells at Center Bluff ..... Nov. 18
Mansfield ct. at Hartford ..... do 20-21
Hackett ct. at Mt. Olive ..... do 24-25

Dear Brethren: The collections on salaries and assessments are behind. The remaining weeks of our Conference year is your opportunity to succeed. Dilligence upon the part of preachers and stewards and liberality upon the part of the people will insure success. Some are working with faith and zeal. Will not all imitate their example? Every dollar on every claim—this is our watchword. Pass it around. "Bring ye all the tithes into the store house" if you want the windows of heaven to open and an over flow of blessing to descend upon our Zion. The Rev. Asbury Taff will hold the 4th Quarterly Meeting for Black Fork Mission, Nov. 3-4.

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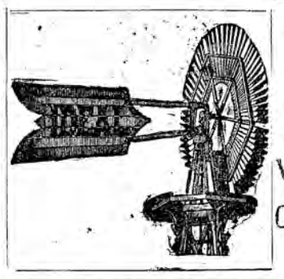

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ARKANSAS METHODIST.

SATURDAY, NOVEMBER 17, 1888.

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

FIELD NOTES

LOCKESBURG C'T.—We have just closed a meeting at Lockesburg of interest and profit. It continued 11 days, conducted by the Rev. Harry May; 25 joined our Church and 5 or 6 the C. P. Church. I think there would have been more conversions and accession but for bad weather. A large part of the Church was revived and blessed. Our people think a great deal of Harry May. We are trying to get ready for Conference. Finances in the country are away behind. The Church at Lockesburg has paid over its assessment. The good people of this town have made up a purse of $22 to buy a suit of clothes for the writer to wear to Conference. God bless them. Among the number of conversions were Atticus, Mattie and Carl, our own dear children. The preacher that is sent to Lockesburg will have a noble people to live and labor with.

J. M. G. DOUGLASS.

Lockesburg, Ark.

OUACHITA C'T.—BRO. BENNETT:—Last week I was called home to see my mother who for some time has been a great sufferer, but not getting the word in time was one day too late, Mother had gone to heaven. I fondly desired to see her again but cannot wish her back on earth to suffer. She was a member of the Methodist Church for 60 years, and often said that she was waiting for the summons. My work is a very pleasant one. I had a revival at nearly all appointments; some fifty conversions, thirty-five accessions, twenty-one adults and ten children baptized; built one church; my collections all paid, and I think the P. C. and P. E. will be paid in full. I have not seen one person that doesn't like THE METHODIST. I have done the best I could for it. Yours in Christian love, W. W. MILLS.

CAROLINA C'T.—My 4th Quarterly Conference has just closed, presided over by Bro. Logan of Stephens. Some thought he looked like a P. E., and acted like one, and we all thought he preached like one. God help us to practice what we heard. My work has improved in many respects. We have had about 50 conversions and 27 accessions to our Church, an increase in family altars, built one new church, purchased a stove for another and raised a debt of $25.00 on another, I don't think we will quite pay for our parsonage, but we have it on sure footing. So the next preacher will have a home. This has been a glorious year with me. While we have had some trouble in the Church, thank God we have had some fine meetings. My year's work will soon come to an end. Brethren, pray that we all may be sent where we can best glorify God, but happy is the man that serves this people. Your Brother,

Rosston, Nov. 5. R. J. RAIFORD.

CALAMINE C'T.—There has been but little said this year in regard to Calamine c't., therefore, I am going to say to THE ARKANSAS METHODIST it is a good c't. Papa has been well cared for this year—he and his family; we have a nice place to live, a healthy location, and plenty of nice things to eat. I will just say as this Conference year is nearing its end we would regret very much to leave the good people of Calamine, but if Papa was to receive some other work Mama and I will go with him. If it is our good luck to come back to Calamine c't we will not object. The people are going to work now to build a parsonage and finish the Church at Calamine; they have a nice church commenced here and now we are going to try to finish it. I will say to the preachers of the White River Conf., if Calamine should be your work for 1889 don't come with a heavy heart like you had lost your best friend, but come with your face all aglow, and you will never regret it. With these brief remarks I will say no more, but would ask the prayers of the Conference to bless Papa and Mama and myself.

FANNIE REGISTER.

Calamine, Oct. 30.

ARBUCKLE ISLAND.—It is with a pleasure better felt than expressed that I attempt to chronicle the success with which the Lord has crowned and blessed my labors in what was known last spring as the most benighted corner of the Fort Smith District. On the 16 of last April it was the pleasure of our Presiding Elder Rev. S. H. Babcock, to assign me as a gospel vineyard a portion of territory on Ark., River known as Arbuckle Island. Notwithstanding the hard name my field has previously borne and the many disadvantages under which we have had to labor, viz., no church and an almost entirely unchristianized people with the goodness of God we have received 50 members into the Church this year; 15 by baptism (3 of whom at their request were baptized by immersion) and 35 by experience. We have organized one zealously working prayer-meeting class. We have secured deeds for two lots on which to build churches and we hope to be able very soon to build, yet our people are very much pressed financially owing to the shortness of crops, which too tends to deprive many a family of your excellent paper, which I consider a household necessity. I have secured several subscribers for THE ARKANSAS METHODIST with the last three or four months and will continue to do what I can to circulate the paper, which I consider of so vast importance not only to the Methodist Church but to every one by whom it is read. I would to God a copy might find its way into every Methodist family in the world.

Yours in Christ,

J. W. FINKERTON, L. P.

Biswell Springs, Oct. 31.

MAGAZINE C'T.—The Magazine circuit to which I was assigned by the Bishop at the meeting of our last Conference is a new and quite a small work, there being at the time only four appointments, and all of them being weak but one. It is true that there was indefinite room for expansion in the way of unoccupied territory near by. Much of the time of the preacher has been employed during the year in the endeavor to occupy this neglected territory. Several protracted meetings have been held recently with encouraging prospects, though the visible ingathering has not been so large as I expected. There is reason, however, to believe that the work done will be productive of much good in the near future. In addition to a good large number of backsliders reclaimed we are able to count about 40 converts and the same number of accessions to the Church from the world. Fourteen infants have been baptized. There will be some additional accessions, and it is probable that one or two new societies will be formed thus enlarging the work. The outlook for our Church in this work I regard, as being much more hopeful than it has been for a long time. Finances are behind and it is to be feared that they will remain so to the end of the year. THE ARKANSAS METHODIST is popular and the prospects for it is good throughout this country. Hope to bring you some money and possibly some subs. also to Conference. Wishing you and THE METHODIST unbounded success, I am Truly, F. M. MOORE.

Booneville, Nov. 7.

BARTHOLOMEW C'T.—We have enjoyed some very pleasant times this year among the people of Bartholomew circuit. When I was appointed to this charge last Conference, I thought it would be a dreadful work, as it had been called the "Touch-stone circuit." I had previously heard it said, that "if a preacher can go to Bartholomew circuit, and swim bayous and sloughs, travel through mud, endure the buffalo gnats and musquitoes, participate in the melodious music made by the charming frogs, survive the chills and fever, without drinking whisky, backsliding or locating, and faithfully perform all the duties of a circuit preacher, he should be initiated into the itinerancy." You may imagine my feelings with all this bugabo before me, and knowing too, that the preachers who had been appointed here last year, had "skipped out," leaving the circuit without a preacher, and a stigma on the cause. But I am glad to state that this has been a very pleasant year to me, and I think we have some of the most appreciated people here I ever served. Many of them will be precious to my memory as long as memory shall serve in that capacity. The good people and good things on this circuit over balance the bad things. While we have been compelled to use the pruning knife considerably this year, and while several have died and gone to their reward in heaven, and quite a number have moved away, the circuit is in very good condition. While some of our protracted meetings have been a little cold and dull, others have been attended with great power from God's presence. About 40 have been converted, and about 60 have been added to the Church. Finances are some what behind owing to the shortage in crops, and lateness in gathering. Our Annual Conference will convene rather too soon for this swamp country to meet the financial demands. We are glad to note that THE ARKANSAS METHODIST is rapidly improving.

Yours truly, O. H. KEADLE.

Snyder, Ark.

White River Conference.

The Iron Mountain Railroad will give reduced rates of one and one third fare to delegates to Annual Conference on the certificate plan. The K. C. & Memphis road declines to make any reduction. The Paramore road will be attended to by Bro. J. C. Ritter. I do not know what arrangements will be made on it.

GEO. THORNBURGH, Sec'y.

NOTICE.

The class of the Fourth Year will please meet the committee at the Methodist Church at Paragould, Tuesday, Dec. 4, 9 o'clock, a. m.

WM. T. READY.

Second Call.

Will Presiding Elders please send me names of lay delegates and all others who will attend Conference from their respective Districts. Let all ladies who will attend Missionary Society send us their names. We cannot be responsible for entertainment of any one not a member of Conference, whose name is not given us.

JAS. A. ANDERSON.

Ft. Smith, Ark.

MARRIED

Nov. 8, at the residence of the bride's father, Mr. John Ranch, by the Rev. Wade Preston, Mr. Geo. Guyer to Miss Lizzie Ranch, all of Pulaski co., Ark.

At the residence of I. W. Wingfield near the Choctaw line in Sevier co., Ark., Oct. 21, 1888, by H. H. Ridings, John L. McKinley of Chapel Hill to Miss L. C. Williams of the Choctaw nation. They start life right by subscribing for THE METHODIST.

At the residence of the bride's father Oct. 31, 1888, by Rev. D. W. Reid, Mr. J. F. Franks and Miss Nancy Hargus.

At the residence of the bride's father, Nov. 7, 1888, by Rev. D. W. Reid, Mr. David Scot and Miss Alise Franks.

At Booneville, Ark., Nov. 1, 1888, by Rev. F. M. Moore, Mr. C. A. Billingsly of Fort Smith, Ark., to Mrs. Lou L. Warren of Booneville.

At the residence of the bride's parents, in Howard county, Ark., Nov. 8, 1888, by Rev. J. R. Sanders, Mr. S. C. Sharp and Miss Fannie Gallaher.

At same time and place, by Rev. J. R. Sanders, Mr. R. A. Floyd and Miss Mattie Gallaher.

At the Residence of the bride's mother, in Okolona, by the Rev. F. Moore, Mr. D. J. Hall to Miss Henrietta Osborn. May their pathway be strewn with flowers.

At the residence of the bride's brother-inlaw, Mr. J. D. Cowen Perryville, Ark., by Rev. A. H. Williams, Mr. John E. Lyons and Miss Maggie Windell. Both of Perryville, Ark.

THE WATCHMAN.

MISREPRESENTATIONS.—That the readers of THE METHODIST may have some idea of the misrepresentations of the editors of the Arkansas Baptist, we will give a short extract from that paper. Speaking of the rule for the admission of members into the Methodist Church, they say in the paper of Nov. 1, "According to the rule governing the admission of members into the Methodist Societies it is not necessary for any of them to make a *profession of faith* in Christ in order to membership." By turning to the Discipline, ¶ 97, Ans. 1, we read "when they have given satisfactory assurances of their desire to flee from the wrath to come and to be saved from their sins; and also of the *genuineness of their faith* and of their willingness to keep the rules of the Church." If they did not know "the rule governing the admission of members," they had no moral right to say they did; and if they did know, they were morally bound to state it correctly.

As the close of the Conference year approaches, Methodist preachers and people begin to feel a deep anxiety about the future. This is not inconsistent with the most ardent devotion to the cause of religion and loyalty to the Church. Indifference to the future would argue a want of feeling that belongs to coarse natures. Men sometimes flatter themselves that they have laid all upon the altar of consecration—wife and children—when it is nothing but cruel indifference to their welfare. The highest type of Christian consecration feels most keenly any privation or suffering to which loved ones may be exposed. The privation or suffering to which the man himself may be exposed is a very small matter; any man worthy to be a Methodist preacher can endure that without a murmur. It is when the blow falls upon the devoted wife and the helpless children that it is felt most keenly. For a man to say that he feels no concern what his fate may be, is to proclaim his own heartlessness. The highest consecration is to see and feel all this and then in the spirit of devotion and loyalty place himself in the hands of the Church not as a piece of unfeeling machinery, but as a highly sensitive being capable of the most intense feeling. The sundering of the ties of friendship—the going among strangers—sometimes unsympathizing strangers, the exposure to hardships and the sufferings consequent will severely try the most faithful men. There is another side to the picture; the people look forward with the deepest solicitude to the future. Some will have to give up loved pastors and receive total strangers in their place. It will be a severe trial to their faith and however loyal they may be to the Church they can but feel the deepest anxiety as to who shall take the place of the loved pastor. The more intensely loyal and devoted the Church member is the deeper will be the anxiety for the future of the Church. Not to feel a lively concern would proclaim a criminal indifference to the welfare of the Church. All this is perfectly consistent with loyalty and fidelity to every Christion obligation.

The close of the Conference year is a time for retrospection. We look backward as well as forward. With many of us there is a painful consciousness that we have not done all that we might have done. Even where we have had a degree of success it has not been as great as it ought to have been. Very grave interests have been committed into our hands and any failures upon our part may have made some important cause to suffer. Whatever may have been the results of the work of the year we will soon go up to render an account of our stewardship. Will the Church and above all will the Master say "well done good and faithful servant?" What have been the results of the year? So far as this Watchman has been able to see this has been a year of prosperity to the Church in Arkansas. Judging by what we have read in the field notes to THE METHODIST, and by what we have heard from other sources, and what we have seen there will be an improvement upon the past year. Whether that improvement has been commensurate with our opportunities may be a matter of grave doubt.

While some of the brethren will go up to Conference with reports in full and rejoicing in conscious success; others who have been just as faithful will go up with meager reports and heavy hearts on account of their failures. Such should remember, that the Master will reward not according to our success but according to our fidelity.

Some whose voices cheered us last year will be heard no more; they have passed over the way and are at rest.

Our Connectional interests were never in better condition and the outlook is brighter than ever before.

Our Conference organ has met with unparalleled success and our school prospects are more encouraging than at any time in the history of the State. Let us thank God and take courage. HORACE JEWELL.

Strange But True.

In other issues of this paper may be found large advertisements of a prominent Soap manufacturing firm of Buffalo. The offer is a peculiar one, from the fact that this firm will send one GREAT CHRISTMAS BOX of Soap (household and toilet, enough to last a family one year,) freight charges all paid, on 30 days' trial to any one who will send a postal card with name and shipping address on it.

They also send quite an array of presents to those who buy, for details see advertisement.

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RALEIGH, N. C., Feb. 20, '88.

Dr. A. T. SHALLENBERGER,

Rochester, Pa. DEAR SIR:—I wish to say a word in behalf of your wonderful Chill and Fever Pills. Some months ago a friend, who knew that my wife had been afflicted for months, sent me a package of your pills. I gave them to her and they cured her at once. A neighbor, Mr. Perry, had suffered with chills for more than a year, and had taked Quinine until his hearing was greatly injured. Seeing the cure wrought in my wife's case, he procured a bottle of pills and was speedily restored to perfect health. I feel that this is due to you.

Very truly, REV. J. D. DAVIS.

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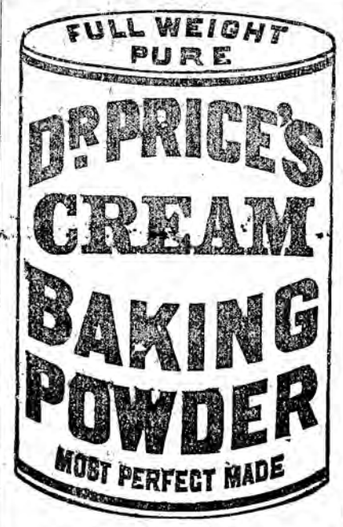

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THE MEMPHIS BRIDGE.

Work on the great railroad bridge which Boston capitalists are building to span the Mississippi river at Memphis, Tenn., has been commenced. The bridge proper is on the cantilever plan, and will consist of a channel span 770 feet in length. This is said to be the longest single span of the kind in the world, and its construction is a difficult piece of engineering. The bridge will also have two spans each 620 feet in length. The bridge will be 34 feet in width, and while only one railroad track will be used at present, the strength of the bridge will be such that two tracks can be laid. The plans already contemplate a wagon road for vehicles. The bridge will be approached from the west over an iron trestle of 5200 feet in length, and an embankment of 1800 feet in length. It will be approached from the east over an iron trestle 1000 feet long, and over an embankment. Arkansas, upon whose territory the western end of the bridge will rest, has especial interest in its construction. It means more and better railroad connection on our eastern border and will be an encouragement to business generally.—Arkansas Gazette.

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with an argument on Infant Baptism and some points against the theory of Baptismal Salvation. Both have received very kind mention from the ministry and the press. Price, 10 cts; 13 for $1.00; 100 for $6.60, by mail. Order of the Arkansas Methodist, Little Rock, Ark., or the author, L. L. Pickett, Daingerfield, Texas.

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