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.

VOL. VII. LITTLE ROCK, ARKANSAS, SATURDAY, DECEMBER 1, 1888. NO. 32.

LITTLE ROCK CONFERENCE.

FIRST DAY.

The thirty-fifth session of the Little Rock Conference convened in Camden, Nov. 21st. Bishop Key presiding, J. R. Moore, Secretary.

Most of the members of the Conference were present. The usual committees were elected, and the Conference proceeded to business. Various communications were read and appropriately referred.

The names of the Presiding Elders H. Jewell, T. H. Ware, C. C. Godden, J. H. Riggin and H. D. McKinnon were called, they reported their Districts and their characters passed.

W. J. Scott, J. H. Blakely, J. E. Caldwell, A. Avery, R. H. Sanders, A. W. Simmons, B. Watson and A. B. Winfield, were referred to the Committee on Conference Relations for the superannuated relation, and H. Townsend and Joseph Turrentine for the supernumary place.

During the consideration of this question Rev. B. Watson arose trembling with age, infirmity and emotion and spoke of his labor and efforts to preach. He said in his preaching now his theme was CHRIST, and spoke in glowing terms of his anticipation of heaven. Bro. Winfield said the brethren had laid him on the shelf but they could not prevent his working. They had left him one thing—his license. He would keep that and work on till called to rest.

J. M. Cline sought the appointment of Sunday School Agent which was referred to Sunday School Board.

A collection of $75.50 was taken for Rev. J. J. Jenkins' relief.

The examinations of J. W. Cline, B. F. Scott, J. M. Pinnell, J. L. Johnston, R. J. Raiford, G. W. Rice and B. A. Few, were approved, their characters passed and they advanced to the class of the second year.

C. L. Adams and C. B. Brinkley were elected to Deacon's orders. J. H. Guffey was discontinued at his own request.

S. A. Hill, J. A. Sage, W. C. Adams, R. W. McKay and T. D. Scott's examinations were approved, their characters passed and they were advanced to the class of fourth year.

Rev. W. C. Dunlap of Paine Institute, H. N. McTyeire Jr. and V. V. Harlan, Agent for Central Collegiate Institute were the visitors.

SECOND DAY.

Conference was opened with divine service by Dr. Hunter.

Papers from President Millar and the Vanderbilt University were appropriately referred.

A resolution to make the widow and children of our late Bro. J. P. Holmes a claimant on the Conference Fund was referred to the Joint Board of Finance.

Bro. Dunlap was announced to preach at 3, and Bishop Key at night.

A committee of investigation of the charges against N. E. Bragg was ordered and J. F. Carr, Z. T. McCann, and G. W. Matthews were appointed.

The examinations of R. R. Moore, J A. Baker, J. H. Calloway, W. A. Freeman, J. Y. Christmas, W. W. Mills, J. W. F. Scott, W. R. Harrison, and J. T. Rascoe, were approved, and their characters passed.

L. W. House was located at his request.

A. West and J. W. Berry were absent but their characters passed, and they were retained in the same class.

J. A. Baker, W. A. Freeman, J. Y. Christmas, W. W. Mills and J. T. Rascoe were elected elders.

J L McKinley, J J Menifee, H J Hooer, G S Turrentine, R A Pressson, E S Patterson, R J Raiford and T J Shaddock were elected Deacons.

F J Shaw and R R Moore were elected elders.

J J Jenkins and R C Atchley were referred to Committee on Conference relations for the superannuated relation.

The characters of W G Miller, A O Evans, A D Jenkins, J C Rhodes, E Garrett and A Hunter were passed.

Dr Hunter said that the state of his health and his age would not permit him to go *anywhere* and he thought it best to retire and asked to be referred to committee on Conference relations. A scene ensued that beggars description. Bro Dunlap sang The Way Worn Traveler and the members of the Conference crowded around the veteran of fifty-two years service and hand shakings, tears and general rejoicing were freely indulged.

The Editor of THE ARKANSAS METHODIST addressed the Conference in the interest of the paper.

Rev W C Dunlap presented the claims of Paine Institute and took a collection amounting to $154.50.

THIRD DAY.

Rev D T Holmes led in the devotional exercises.

Flavius J Shaw, Kavanaugh W Dodson, Charles W Drake, Franklin Moore, Wm F Evans, James B Williams, Geo S Turrentine and Edward Rushing were admitted on trial.

The orders of La Fayette Perry and T A Grubbs were recognized.

Z T Bennett was announced to preach at 3 P M, and a Church Extension Anniversary to be held at night with Drs Miller and Withers as speakers.

C C Godden gave notice that Geo W Carter, a local preacher on the Clark Circuit Arkadelphia District, having been expelled, he demanded his credentials, and that Mr Carter stated they had been lost or mislaid.

Permission was given the P E of Camden District to employ R T Riley as supply.

The credentials of C C McCrary were restored on the recommendation of Maumelle circuit quarterly conference.

C B Brinkley, R R Moore and C L Adams were admitted into full connection after a most immpressive charge from the Bishop. The congratulations were numerous and hearty.

Chancellor Garland of Vanderbilt University made a great speech which provoked the most hearty encomiums.

President Millar of Central Collegiate Institute and Rev F A Jeffett Agent of Galloway Female College were introduced and the Conference adjourned.

FOURTH DAY.

The devotional exercises were led by Rev. J. H. Gold.

A resolution by Dr. Brown was passed, requiring the preachers to remit all collections of Foreign and Domestic Missionary money direct to A. D. Jenkins, Conference Treasurer, and he was directed to make acknowledgment through the columns of THE ARKANSAS METHODIST.

J. B. Suttler of Little Rock was elected Assistant Treasurer of the Board of Missions by the Board and confirmed by the Conference.

J. H. Ware, S. M. McGehee and J. W. Brown were appointed a committee to devise and report a plan for publishing the Conference Minutes.

Geo. S. Sexton's examination was approved, his character passed, and he advanced.

J. W. Berry and J. W. Whaley were elected elders.

The Committee appointed to investigate the complaints against N. E. Bragg reported and recommended that the case be referred to the P. E. of the Pine Bluff District which was done.

The characters of C. M. Keith, C. D. McSwain, D. T. Holmes, and L. M. Keith passed, and the last named was referred to the Committee on Conference Relations for the supernumerary relation.

The characters of J. F. Carr, J. R. Sherwood, Jno. McLauchlan, M. B. Hill, S. N. Burns, W. J. Davis, C. A. Bayliss, H. R. Withers, W. A. Steel, J. S. Nicholson, S. C. Stone, R. C. Atchley and A. Turrentine passed.

The Bishop announced the transfer to this Conference of E. N. Evans and D. D. Warlick.

V. V. Harlan, Agent of Central Collegiate Institute, read his report.

S. C. Stone read, and the Conference adopted Report No. 2. of the committee on Conference Relations.

Rev. E. M. Monroe, pastor of Presbyterian Church, Camden, was introduced.

C. A. Bayliss read Report of Committee on District Conference Journals. It was adopted.

Committee on public worship reported Missionary Anniversary at 3 P. M. at which V. V. Harlan and W. G. Miller were to speak, and an educational mass meeting addressed by H. Jewel and Bishop Key.

Mrs. Chase of the W. C. T. U. addressed the Conference.

The Board of Education through J. R. Cason made report, which was discussed and adopted.

The Joint Board of Finance read their report of appropriations which was adopted.

The Board reported a very gratifying increase in the collection.

The Conference adjourned with the benediction by the Bishop.

MONDAY'S SESSION.

Bro. Godden led in divine service.

Pine Bluff, after a spirited contest was chosen as the place of the next Session of the Conference.

The characters of the elders in Washington, Camden, and Monticello, Districts passed.

The following report of a Committee raised to devise a plan for publishing minutes was adopted.

First. That J. R. Moore be appointed Editor of Minutes.

Second. That we collect $150. now to defray the expense of publication of the Minutes of this Session.

Third. That $200. be apportioned by the Joint Board among the several Districts upon the pro rata basis of the Bishop's Fund for collection during the next Conference year.

T. H. WARE.
J. W. BROWN. } Com.
S. M. MCGEHEE.

R. W. McKay was appointed to collect the amount called for.

Reports one, two and three of Committee on Books and Periodicals were adopted.

THE ARKANSAS METHODIST received such a hearty endorsement, that if Conference Resolutions mean anything it will certainly obtain the coveted 12,000.

District Papers received a wound from which they will not likely recover.

The debate on District papers was the most spirited of the session, and when the mind of the Conference was known, there was a general spirit of acquiescence.

AFTERNOON SESSION.

The Joint Boards of Finance, Board of Church Extension, Statistical Secretary, Sunday School Board from which the following items are obtained:

Local Preachers 176, white members 25,100, 772 Infants baptized, 1437 Adults baptized, 335 Sunday Schools, 1878 teachers, 14291 Scholars, 303 1-2 Churches, valued at $229,392. 53 parsonages, value $51,855. Collected on Conference Fund $3026.50, for Domestic Missions $2743.45, Foreign $5833.49, Church Extension $1625.

President Millar presented the interests of Central Collegiate Institute.

A. Hunter, L. M. Keith, and J. M. Cline were placed upon the Supernumerary list.

The report of the Committee on Temperance was adopted.

NIGHT SESSION.

Dr. W. H. Browning and H. Townsend were granted a supernumerary relation. A West was located at his own request.

Dr. Browning was selected to present a petition to the Legislture upon the Temperance question.

A very hearty vote of thanks was tendered Camden for hospitality, to the Missouri Pacific Railway Co. and the different churches of Camden, for courtesies.

The Bishop announced, and the Conference sang, a hymn, Dr. W. G. Miller led in prayer, and the Bishop read

THE APPOINTMENTS.

LITTLE ROCK DISTRICT.

E. N. Watson, P. E.

L. R. 1st Church—W. G. Miller.
L. R. 15th and Center—A. O. Evans.
L. R. City Mission—W. A. Steel.
Benton station—A. D. Jenkins.
Benton circuit—T. G. Galloway.
Collegeville ct.—J. C. Rhodes, J. M. Cline sup.
Maumelle circuit—E. Garrett.
Galloway ct.—W. Preston, A. Hunter sup.
Lonoke station—C. D. McSwain.
Austin circuit—C. M. Keith.
Des Arc and Hickory Plains—D. T. Holmes.
Wattensas circuit—To be sup.
Hazen and DeVall's Bluff—J. W. F. Scott.
Carlisle circuit—J. M. D. Sturgis.
England circuit—K. W. Dodson.

PINE BLUFF DISTRICT.

T. H. Ware P. E.

Pine Bluff sta.—Horace Jewell, W. H. Browning sup.
Pine Bluff City Miss.—C. B. Brirkley.
Sheridan circuit—J. S. Nicholson.
Toledo circuit—R. W. McKay.
New Edenburg—To be sup. L. D. Worsham.
Lehi circuit—Z. T. McCann.
Auburn ct.—F. J. Shaw.
DeWitt circuit—G. W. Rice.
Stuttgart circuit—J. Y. Christmas.
White River—J. W. Berry.
Red River—To be sup.
Pastoria—W. J. Rogers.
Redfield—To be sup. E. M. Alford.

ARKADELPHIA DISTRICT.

J. R. Moore, P. E.

Arkadelphia sta.—Jno. McLauchlan.
Okolona circuit—F. Moore
Clark circuit—W. J. Davis.
Amity circuit—S. N. Burns.
Gurdon and Bierne—A. Turrentine.
Terre Noir—To be sup. R. W. Walker.
Crystal Springs—To be sup. by H. M. Harris.
Mt. Ida—B. A. Few.
Hot Springs station—C. C. Godden.
Hot Springs Miss. W. A. Freeman.
Hot Springs circuit—C. A. Bayliss.
Malvern station—S. C. Stone.
Lono circuit—G. W. Matthews.
Social Hill circuit—J. L. Johnston.
Tulip—W. R. Harrison.
Princeton—J. A. Baker.
Murfreesboro—Chas. W. Drake.

WASHINGTON DISTRICT.

J. H. Riggin, P. E.

Washington circuit—J. H. Gold.
Wallaceburg circuit—E. L. Beard.
Emmett circuit—J. D. Whiteside.
Prescott sta.—J. R. Cason.
Hope sta.—H. W. Brooks.
Fulton circuit—B. G. Johnson.
Nashville circuit—to be sup.
Center Point circuit—J. A. Biggs.
Richmond and Rocky Comfort—W. C. Adams.
Chapel Hill—to be sup.
Lockesburg—J. M. G. Douglass.
Saline circuit—J. R. Sherwood.
Cove—To be sup. A. P. Alexander.
Dallas—D. D. Warlick.
Missouri Mission—Edward Rushing.
Little River Mission—To be supplied.
Peytonville Mission—J. W. Cline.

CAMDEN DISTRICT.

H. H. Watson, P. E.

Camden sta.—J. F. Carr.
Camden circuit—J. T. Rascoe.
Ouachita circuit—W. W. Mills.
Carolina circuit—W. F. Evans.
Texarkana circuit—G. S. Sexton.
Bright Star miss.—To be sup.
Magnolia sta.—J. R. Harvey.
Stephens circuit—G. W. Logan.
Atlanta circuit—G. S. Turrentine, J. Turrentine sup.
El Dorado circuit—R. M. Traylor.
Lapile circuit—J. B. Thomas.
Hampton circuit—C. L. Adams.
Fordyce sta.—R. R. Moore.
Bearden Mission—To be sup. by R. T. Riley.
Buckner circuit—R. J. Raiford.

MONTICELLO DISTRICT.

H. D. McKinnon, P. E.

Monticello sta.—E. N. Evans.
Mt. Pleasant circuit—J. A. Sage.
Selma ct—To be sup. by A. S. Scott.
Holly Grove circuit—J. M. Pinnell.
Arkansas City—L. B. Hawley.
Lake Village—T. D. Scott.
Lacey circuit—S. A. Hill.
Hamburg sta—H. R. Withers, S. M. Keith sup.
Hamburg circuit—B. F. Scott.
Bartholomew circuit—O. H. Keadle.
Palestine circuit—J. B. Williams.
Warran—J. R. Sanders.
Transferred: J. H. Callaway to Louisiana Conf.
W. J. Stone to Arkansas Conf.
M. B. Hill to China Mission Conf.

BOOKS AND PERIODICALS.

REPORT NO. 1.

The report of Rev. J. D. Barbee, Agent, brings the glad intelligence, that our Publishing House is out of debt and is now ready to declare a dividend to the claimants specified in the sixth restrictive rule of our Discipline.

This fact calls for gratitude to Almighty God and due appreciation of the efforts put forth by those faithful men, who under Him have been the instruments in His hands in the accomplishment of this great and long prayed for end.

And while the Church has had some struggle to save the Publishing House, thank God it is saved, and now while there is an effort to flood the land with a trashy and poisonous literature the House is ready to help the Church, and this can only be done by a larger sale and circulation of its publications which for cheapness and real worth are second to none in all the land.

We are glad to note, that the House is not only out of debt as above stated, but its volume of business is constantly increasing and the style and quality of its literature is constantly improving.

Summers' Systematic Theology should be in the hands of all our preachers. Those late and newly arranged libraries should be in all our Sunday schools and the Nashville Christian Advocate should be in all our homes.

And to those who desire a heavier type of literature than is found in our religious weeklies we heartily recommend the Quarterly Review (edited by Dr. W. P. Harrison, the Book Editor) and sent out by the Agent.

We offer the following resolutions:

Resolved, 1st, That Little Rock Conference hereby assures Dr. J. D. Barbee, Agent of the Publishing House, that he has our sympathy and shall have our hearty co-operation in his effort to increase the efficiency, and enlarge the usefulness of this great connectional institution.

2, That we will endeavor to increase the circulation of the Nashville Christian Advocate within our bounds.

3, Look to the supplying of all our Sunday schools with our Periodical Literature, and

4, Call the attention of our Sunday schools to these newly arranged and improved Libraries on sale at the Publishing House.

E. N. WATSON,
Chairman.

REPORT NO. 2.

Your committee with singular unanimity highly indorsed the editorial management of THE ARKANSAS METHODIST by the present editor, and note with real pleasure its marked improvement in editorials, selections, correspondence and mechanical execution. And we recognize in it a protent factor for the better education of our people in Methodistic usage and life. And as Methodism has been too frequently, from certain sources, ungenerously maligned, it comes in as a helpful conservator.

With this abiding conviction, we would heartily recommend its continuance as our Conference organ, and commend it to a generous and appreciative Christian public; more especially to our Methodist people, since the unprecedented generous offer coming to us from the joint owners of the paper (Bros. Bennett & Emonson) viz.: To donate annually one-half of the net income from the publication of the paper to the Conference claimants of the patronizing Conferences, and we hereby express our grateful appreciation of their liberal offer and pledge our efforts to increase the circulation till it reaches the desired 12,000.

Furthermore, we feel that we should advise our people of the purposed enterprise to invest the other one-half of the net income upon additions to their office and improvements upon the paper.

We would recommend the passage of the following resolutions:

1st, That we endorse the editorial management and adopt THE ARKANSAS METHODIST as our Conference organ for the ensuing Conference year.

2nd, That we will continue to act as agents and make diligent, prayerful efforts to circulate it among our people.

3rd, That we elect as the committee to act in conjunction with similar committees from the other patronizing Conferences the following named brethren, A. Hunter, D. D., H. Jewell and E. N. Watson.

E. N. WATSON, Chairman.

REPORT OF BOARD OF EDUCATION.

To the Bishop and members of the Little Rock Annual Conference:

Your Board of Education has carefully considered the various educational interests of the church as outlined in the following preamble:

VANDERBILT UNIVERSITY.

We were pleased to have the venerable Chanceller, Dr. Garland, with us and were delighted with his excellent address, and glad to learn through him of the continued prosperity of this institution of learning.

CENTRAL COLLEGIATE INSTITUTE.

Bro. A. C. Millar of Central Collegiate Institute submitted to the Board a full statement in reference to the condition of the school, in which we were gratified to learn there has been an increase in attendance, grade of scholarship and character of pupils.

GALLOWAY FEMALE COLLEGE.

The Board appreciates the opportunity, presented by the magnificent gift of the citizens of Searcy, of taking Galloway Female College under our fostering care, when, that which has already been projected towards the establishing of the school, secured the hearty support of the three Conferences within the State.

We have assurance of here a Female College commensurate with our demands.

PAINE INSTITUTE.

We were glad to have the Commissioner of the Paine Institute, Dr. W. C. Dunlap with us. The nature of his work appeals to our warmest sympathies.

We find that the Board of Commissioners appointed by the three Annual Conference recommend correlation of all our schools, but we cannot accomplish this when they are independently enterprised. In order to do this, all the school interests of the Conference should be under the supervision of the Board of Education. We think that in the matter of District schools none should be established without the advice and consent of the Board of Education.

1. Resolved, The Board of Trust, Curriculum and territory to be occupied by the school should be elected by the Board of Education, so as to avoid local disadvantages, its grades uniformally decided, and territory sufficient to support it retained.

2. Resolved, That we rejoice in the continued prosperity of Vanderbilt University and pledge our efforts to increase attendance upon the theological and other departments.

3. Resolved, That we endorse the election of J. W. Brown to represent this Conference on its Board of Trust.

Resolved, That we recommend the approval of the action of the Board of Trust at its last Annual meeting in reference to the perpetuity:—

Provided, that the charter of the University be so amended that before a party nominated by the Board of Trust shall be authorized to act, his nomination shall be confirmed by the Conference within whose limits he lives:—

Provided, also that this amendment to the Charter shall effect the Ex-officio members of the Board.

Resolved, That we heartily endorse the Faculty of Central Collegiate Institute elected by the Board of Trust and recommend them as competent and faithful instructors, and we will urge our people to the support of this excellent institution.

Resolved, That we commend the energy and rejoice in the success of its Financial Agent, Rev. V. V. Harlan and recommend that he be continued as Agent.

Resolved, That Rev. J. H. Riggin be elected the successor of Dr. Andrew Hunter on its Board of Trust.

Resolved, That we appreciate the liberal donation of the citizens of Searcy to the White River Little Rock and Arkansas Conferences for the establishing of a College in their town.

Resolved, That we approve the action of the Educational Commission in accepting the offer's locating the school and in designating it the "Galloway Female College."

Resolved, That we confirm the actions of the Board of Trust from our Conference as named in the articles of incorporation.

Resolved, That we endorse subsequent actions of said Board of Trust.

Resolved, That we recommend the appointment of F. A. Jeffett, Financial Agent of the College and welcome him to the field within our Conference bounds.

Resolved, That the plan of perpetuating the Board of Trustees shall be the elections of one clerical and one lay member annually for a term of three years. To get the plan in operation we elect for one year C. C. Godden and H. A. Butler; for two years S. C. Stone and W. K. Ramsey; for three years H. Jewell and A. E. Harris.

Resolved, That this Conference express its approval of the action of the General Conference in providing training school for the Colored M. E. Church in America.

Resolved, That we declare our readiness to bear our part as a Conference in this worthy movement.

Resolved, That all our schools interest be placed under the general supervision of the Board of Education, provided their action shall be subject to the ratification of the following annual Conferences.

Resolved, That we will raise the sum of $400 to pay tuition of beneficiaries of Central Collegiate Institute. Respectfully submitted.

H. W. BROOKS, President Board.
J. R. CASON, Secretary.

In a note to the Nashville Christian Advocate, Rev. Dr. R. H. Mahon, the secretary, says of the Memphis Conference: "The session was most harmonious. Over two thousand had been converted during the year. Increase in membership 2,613. The amounts contributedd uring the year for the support of the ministry and for all Connectional objects exceed any previous year."

The statistics are as follows: Number of local preachers, 220; white members, 44,958; colored members, 45; total increase, 2,613. Infants baptized, 844; adults baptized, 2,652 Number of Sunday-schools, 435; Sunday-school teachers, 3,155, Sunday-school scholars, 26,238. Collected for superanuated preachers, etc., $3265.89. Collected for Foreign Missions, $2,124.25. Number of churches, 446; value of churches, $593,771. Number of parsonages, 56; value of parsonages, $63,682.50. Number of schools, 9; number of scholars 883. Value of school property, $75,500. Raised for Education, $3,313.75.

☞ Send us the names of persons, who would appreciate sample copies of THE ARKANSAS METHODIST and probably become subscribers.

ARKANSAS METHODIST.

SATURDAY, DECEMBER 1, 1888.

EARLY METHODIST HISTORY.
NO. 12.

BY REV. ANDREW HUNTER, D. D.

CHARLES WESLEY.

The history of the Wesleys is intimately connected with the Colony of Georgia. The name was given to it in compliment to George the Second under whose auspices it was commenced. The management of the colony was vested in Trustees, who were required to report annually to the "Lord High Chancellor of England and the Lord Chief Justice of the Court of Common Pleas." James Oglethorpe, a military man who was afterward raised to the rank of general was made the governor. Charles Wesley was the governor's private secretary. At that time liberty of conscience was denied protestants in many parts of Europe, and the object of the projectors of the colonization scheme was in part to furnish an asylum to those who were persecuted for conscience, sake. The trustees having made their arrangements, invited all classes of people to whom emigration was desirable to avail themselves of the advantages which this new colony afforded. The unemployed poor, bankrupts, and such other persons as were in circumstances of hopeless embarrassment were offered a free passage; and Mr. Oglethorpe, who was to conduct the first company, superintend the formation of the settlement, and be its future governor, was spoken of with almost unexampled kindness and generosity. On the first day of February, 1733, Mr. O. arrived at Georgia with the first company of settlers, consisting of forty families making upward of one hundred persons; all of whom were brought over and supported at the public expense. After remaining in Georgia about fifteen months, Gov. Oglethorpe returned to England; and the report of success which he gave, served greatly to increase the popularity of the undertaking. While the governor was making his arrangements for conducting a second company of emigrants, application was made to some of the Oxford Methodists to settle in the colony as clergymen. Mr. John Wesley was especially requested to undertake a mission to the Indians in the vicinity of the colony. Mr. Oglethorpe well knew the sterling worth of the Wesleys, having long been a personal friend of the family. Mr. John Wesley consented to go; and it was finally arranged that Charles should accompany him as Secretary to the Governor. Up to this time Charles had declined entering holy orders; but he was now ordained, that he might be able to officiate as a clergyman in the colony, where the spiritual interests of the people had been unavoidably neglected. On the 14th of Oct. this second installment of colonists sailed from England. The ship contained one hundred and twenty-four persons, men, women and children including the Governor, and twenty-six Germans, members of the Moravian Church, with David Nitschman their Bishop. The meeting of the Wesleys with this primitive evangelist and the pious refugees that accompanied him, appeared to be casual; but it was, in fact, one of the providential arrangements from which the most momentous consequences arise. It was from a learned member of the Moravian Church that the two brothers were subsequently taught the all-important doctrine of present salvation from sin by faith in the Lord Jesus; a doctrine to which all their public usefulness is to be distinctly traced; but of which, as yet they had no just conception. Their intercourse with David Nitschman and his flock who accompanied them to Georgia, prepared them for the enlightened instructions of Peter Bohler, which they gratefully received on their return to England.

The vessel arrived in the Savannah river 5th Feb., 1736, and on the following day the passengers landed upon a small uninhabited island; thence to Savannah. Early in March the brothers separated, Charles removing to Fredrica in the island of St. Simon, where he was to have the spiritual charge of the people, and where the governor to whom he was secretary, had fixed his residence.

Few men sustaining the clerical office have ever applied themselves with greater assiduity and diligence to the discharge of their duties than Charles Wesley at this period of his life, or with more fixed purpose to promote the spiritual good of the people. Notwithstanding all this application to religion, Charles' mission to Fredrica like that of his brother at Savannah was in the main a failure; and his life there was little more than one continued course of vexation and sorrow. Some duties connected with his secretaryship called him to Savannah and from there he was sent with dispatches to England to the trustees of the colony. The voyage was made by the way of Boston from Charleston. On the third of Dec. 1736, he landed in England, having encountered heavy storms on the way. As soon as he had left the shattered vessel and had set foot on British soil, he kneeled down and offered thanks to God for his preservation by land and water, in pain and sickness.

It was at this time that Peter Bohler visited London on his way to Georgia. He was a young man of deep and enlightened piety, of sound learning, having been educated at the University of Jend from which he was called to undertake this mission. He did not understand English and had put himself under the care of Charles Wesley to learn the language and this brought him into the most intimate relation with his Moravian brother. John Wesley had just returned to England and was accompanied by the pious German to Oxford and wherever he went he was a blessing to the people. An Extract from J. Wesley's journal says, "Peter Bohler left London in order to embark for Carolina. O what a work hath God begun in England! Such a one as shall never come to an end till heaven and earth pass away." This declaration seems to be little less than prophetic; and considering the circumstances of the case, is very remarkable. Perhaps all the persons that were directly influenced by Bohler's instructions scarcely amounted to fifty. His usefulness at this time consisted chiefly in preparing instruments for carrying on the work; and yet two principal instruments had not obtained the salvation which they sought and which they were destined to preach.

Charles therefore goes on to say, "For some days following I felt a faint longing for faith, and could pray for nothing else. My desires were quickened by a letter from Mr. Edmonds, seeking Christ as in an agony." God sent Mr. Bray to me, a poor mechanic, who knows nothing but Christ; yet knowing knows and descerns all things."

Sunday, May the 21st was Charles Wesley's pentecost; for years he had sought justification by the deeds of the law. Now he trusted in Christ alone, and being justified by faith had peace with God. Three days after John received the same blessing a concious "assurance was given unto me that he had taken away *my* sins even *mine* and saved *me* from the law of sin and death."

Charles was not present at the meeting where his brother entered into the glorious liberty of the sons of God. He was confined to his room, and had spent the whole day in a most devout and pious manner. "At eight o'clock," says he, "I prayed by myself for love, with some feeling, and assurance of feeling more. Towards ten my brother was brought in triumph by a troop of our friends, and declared, 'I believe!' We sang the hymn with great joy, and we parted with prayer. At midnight I gave myself up to Christ assured I was safe sleeping or waking. For the long space of ten years had Charles been laboring after holiness, without attaining to it; and for the longer space of twelve years had John been engaged in the same pursuit and with the same want of success. They were still in the state which is described in the seventh chapter of Romans. They were "carnal, sold under sin." Their struggles to get free from it were powerless and unavailing; so that after a thousand resolutions and efforts, they could only lament in the bitterness of disappointed hope. "O wretched man that I am, who shall deliver me from this body of death?" Now they were translated from the legal to the evangelical state; and could testify with the apostle, "Being justified by faith, we have peace with God through our Lord Jesus Christ; by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God." The law of the spirit of life in Christ Jesus hath made me free from the law of sin and death." "Ye have not received spirit of bondage again unto fear; but ye have received the spirit of adoption whereby we cry Abba, Father." "The spirit itself beareth witness with our spirit that we are the children of God," Their friend Rev. John Gambold, one of their Oxford companions received the truth at the same time, and through the same instrumentality. Like them he had long been wandering wearying himself for very vanity; and on emerging into light he denominated the evangelical method of justification by faith, "the sinner's short way to God."

At the time these brothers obtained a concious assurance of their acceptance with God by faith in Christ, there were only four clergymen in the whole Church of England. Mr. Whitefield before his death knew of more than four hundred who professed and preached a spiritual Christianity—the new birth, a new creation as the privilege of every child of God. The Wesleys and Whitefield were ridiculed and persecuted, and the church doors were closed against them, but they did not desist. They preached in the market place in the streets. They preached to the rabble in Moorfields, in the vicinity of London, to the colliers of Kingswood and everywhere God owned the message by giving them seals to the ministry. The Wesleys and Whitefield like flaming comets swept the moral heavens, and the people that sat in darkness saw a great light, and the evangelical poet of Methodism had them all singing:

"See how great a flame aspires,
Kindled by the spark of grace;
Jesus love the nation fires,
Sets the Kingdoms in a blaze." &c.

ORIGIN OF INFANT BAPTISM.
NO. 7.

Since we are so near the apostolic age it behooves us now to handle the links of the chain carefully. Surely it has a beginning somewhere, and as we are so near it there ought to be some hints of its origin and of its originators. We have indeed found it stated that it was handed down by our Lord and his apostles. But possibly this may be a mistake, and if so we will soon find some hint or definite statement giving some other origin for it. Let us look with all care. I will begin this list with one more from the fifth century.

A. D. 412. "Whereas your excellency wrote to me, desiring to know for what reason infants that have no sin are baptized. I have thought it needful to give you my answer. Some say it is that they may wash off that pollution which is transmitted on human nature by the transgression of Adam. I also do believe that that is done; but not that only, (for that were not so great a matter,) but that a great many other graces far transcending our nature are thereby given."—Isidoms Pelusiota.—Wall, p. 147.

A. D. 380. "For this cause we baptize infants also, though they are not defiled with sin; that there may be superadded to them saintship, righteousness, adoption, inheritance, a brotherhood with Christ, and to be made members of him." Chrysostom.—Wall, p. 145.

A. D. 400. "Tell me, to begin with, who there is that comes to baptism free from sin, with the single exception of Him who came to be baptized, not that his iniquity should be purged away, but that an example of humility might be given us? Do you not hear the words of Scripture saying, "No one is clean from sin in Thy sight, not even the infant whose life is but of a single day upon the earth.'? From whence else is it that one hastens even with infants to receive remission of their sins?" --St. Augustine, Answer to Petillian. Book 2, Ch. 102.

A. D. 420. "For from the infant newly born to the old man bent with age, as there is none shut out from baptism, so there is none who in baptism does not die to sin. But infants die only to original sin; those who are older die also to all the sins which their evil lives have added to the sin which they brought with them." "However, even in that one sin which 'by one man entered into the world, and so passed upon all men,' and on account of which infants are baptized, a number of distinct sins may be observed, if it be analyzed as it were into its several elements." "Know ye not that so many of us as were baptized into Jesus Christ were baptized into His death?' If, then, the fact that we were baptized into the death of Christ proves that we are dead to sin; it follows that even infants who are baptized into Christ die to sin, being baptized into His death; for there is no exception made." St. Augustine, Enchiridion, Chapters 43, 45, 52.

A. D. 408. "Therefore an infant, although he is not yet a believer in the sense of having that faith which includes the consenting will of those who exercise it, nevertheless becomes a faithful [fidel] through the sacrament of that faith." St. Augustine, Letter to Boniface.

A. D. 380. "But our circumcision, I mean the grace of baptism, gives cure without pain, and procures to us a thousand benefits, and fills us with the grace of the Spirit: and it has no determinate time as that had; but one that is in the very beginning of his age, or one that is in the middle of it, or one that is in his old age, may receive this circumcision made without hands." —Chrysostom.—Wall, p. 143.

A. D. 374. " 'For unless any person be born again of water and of the Holy Spirit, he cannot enter into the kingdom of God.' You see he excepts no person, not an infant, not one who is hindered by any unavoidable accident.'' —Ambrose.—Wall, p. 140.

A. D. 360. "Hast thou an infant child? Let not wickedness have advantage of time; let him be sanctified from his infancy; let him be dedicated from his cradle to the Spirit. Thou as a faint hearted mother and of little faith art afraid to give him the seal because of the weakness of nature." —Gregory Nazianzen.—Wall, p. 107.

A. D. 360. "As many of you as have been baptized into Christ have put on Christ. Oh what a garment is this, that is always one and is never renewed, that decently fits all ages and all shapes. It is neither too big for infants nor too little for men, and without any alteration fits women." —Optatus Milevitanus.—Wall, p. 101.

A. D. 305. "If any go over from the Catholic Church to any heresy, and do return again to the church; it is resolved that penance be denied to such a one; because he acknowledges his fault. Let him be in a state of penance ten years, and after ten years he ought to be admitted to the communion. But if they were infants when they were carried over, inasmuch as it was not by their own fault that they sinned, they ought to be admitted presently." —Canons Council of Eliberis.—Wall, p. 92.

We have carefully traced the baptism of infants through another century. We have reached a point within two hundred years of the apostles. None of these extracts convey the slightest intimation that infant baptism is a new thing. No one opposes it. No one suspects it. No one defends it, or attempts to establish it. There is manifestly no controversy about it, for or against. On the contrary as a well known and established institution of the Church, it is used as a position to argue from and establish the doctrines which these fathers maintain and labor to vindicate and fortify. There is no question any where about baptizing infants than there is about baptizing adults. Indeed, it seems never to have entered the mind of any one that baptism has any thing to do with age. Such a phrase as "infant baptism" was not used then, nor for a thousand years afterward. And that because the idea of classifying baptism by age had not yet entered into the thought of man. The origin is not yet.

J. H. RIGGIN,

LETTER FROM TEXAS.

BRO. BENNETT:—It has been my privlege to attend the session of the West Texas Conference which was held at Victoria, Tex., Nov. 7. It is needless to say I enjoyed it, for I suppose the Methodist Itinerant would be hard to find who does not enjoy a Methodist Annual Conference.

Bishop Duncan presided to the satisfaction of all. He is a good presiding officer. He looks closely into all the work of the church, and any neglect upon the part of either preacher, or people, calls forth a little speech from him, which indicates an insight into such matters, that is perfectly surprising. I have never seen it equaled. He is brimful of *wit* and that not unmixed with cutting sarcasm when necessity requires. So that while you smile or laugh at the display of wit, you will perceive at times, that he is wielding a two edged sword, laying bare even the intents of the delinquent—that is the wilfully delinquent.—His sermon on Sunday was a model. You lose sight of the Preacher, and the Bishop in the grand and burning thoughts produced. Especially when dealing with God's exceeding great and precious promises to us.

The Conf. was a harmonious one. The glorious principle of brotherly love reigned supreme among its members. So much so that a good member of the Episcopal Church in conversation with one the Bro. remarked—"Of course we are *the* church, but the Methodist are doing the work." He said that while listening to the reports of the bro. he was forcibly reminded of the "Fishermen" of Gallilee.

The cause in the West Tex. Conf. is moving to the front. The stakes are being driven down deep. We are in this country to stay. The prospects are flattering. While there was only a net gain in membership of 632, yet the Conf. paid 100 cents on the dollar on their Domestic Mission assesment, with a small surplus in the Treasury. The assesment for Foreign was not paid in full, but the deficit was small. The preachers in some instances were poorly paid, but the prospects for better salaries are good. The Conf. is composed of a noble, consecrated band of men, some of whom endured privations and overcame difficulties unsurpassed by those endured by the early pioneers of Methodism in this country.

There is Bro. A. J. Potter, whose district was eight hundred miles long. He says, in filling his appointments and doing all the work of the church, he traveled during the year 3300 miles. Sometimes sleeping in the houses of his people; sometimes in dugouts and again on the ground. He is doing a work which, perhaps no other man in the Conf. can. He regrets the fact that the "frontier" will soon be no more. He is of medium height, weighes about 140 lbs., has a keen eye, a Roman nose, and a fierce mustache, but above all a kindly bearing. So that while you are conversing with him, you would not conclude that you were talking to the "Fighting Parson." Bro. L. G. Watkins, one of Bro. Potter's preachers,—traveled 700 miles on horseback to get to his work, which was White Oaks Mission in New Mexico, sold his horse, walked his circuit, built two churches, was assessed $150 as salary, received not one cent from same source; but received aid from the "Mission Board." He was taken sick, and was reported dead, notice of which appeared in the Advocate, but it was found to be a mistake; as he appeared at Conf., read his report and was appointed to another work.

The preachers were changed in a great many instances, some of which no doubt were painful; as some of the preachers were moved long distances, but they received them, I trust as *all true* itinerants receive them. But one lamentable feature is the fact that there were but two places that invited the Conf. to hold her next session in their midst; and these invitations were complained of as being not very hearty. I fear the time will come too soon when we will have to board at our Annual Conferences as well as at the General Conf. And then will occur the necessity for a *delegated* Annual Conf. But let me be mistaken. Your fraternally,

J. B. WILLIAMS.

Weesatche, Tex., Nov. 13, 1888.

NORTH TEXAS CONFERENCE APPOINTMENTS.

DALLAS DISTRICT.

T. R. Pierce, P. E.
Dallas sta.—First church, J. R. Allen; Floyd street church, D. F. Fuller.
Trinity and Oak Lawn—D. P. Brown; Dallas city mission, W. H. Hughes, who is also the financial agent of the North Texas female college.
Cochran and Caruth—C. J. McWhirter.
Plano circuit—D. J. Martin.
McKinney sta.—J. A. Stafford.
Honey Creek cir.—B. H. Bounds.
Bethel cir.—J. W. Blackburn.
Farmer's Branch cir.—J. B. Minnis.
Grapevine cir.—W. H. Stephenson.
Smithville cir.—T. J. Minnis.
Merritt cir.—L. L. Naugle.
Lewisville cir.—O. S. Thomas.
North Fort Worth—W. P. Wilson; J. H. McLean, vice regent of the Southwestern University; W. F. Clark, Sunday school evangelist.

TERRELL DISTRICT.

W. L. Clifton, P. E.
Terrell station—O. P. Thomas.
Wills Point sta.—W. W. Graham.
Kaufman sta.—A. F. Hendrix.
Farmersville sta.—J. S. Ashburn.
Forney cir.—H. P. Shreder.
Floyd cir.—E. B. Thompson.
Allen cir.—J. M. McKee.
Mesquite cir.—F. C. Mayberry.
Roberts miss.—W. M. Taylor, supply.
McLundon cir.—James McDougal.
Kemp circuit—J. H. White.
Rockwall and Duck Creek cir.—R. N. Brown.
Poetry circuit—H. E. Smith.
Nevada circuit—P. L. Smith.

SULPHUR SPRINGS DISTRICT.

George T. Nichols, P. E.
Sulphur Springs sta.—W. M. Shelton.
Sulphur Springs circuit—W. A. Stuckey, supply.
Greenville station—J. W. Hill.
Kingston cir.—J. T. Stanley.
Cooper cir.—B. T. Hays.
Leonard cir.—R. S. Gossline.
Lone Oak cir.—W. A. Coppege.
Campbell cir.—Z. Parker.
Black Jack Grove cir.—A. W. Gibson.
Leesburg cir.—P. R. Eaglebarger.
Quitman cir.—J. M. Sweeton, supply.
Winnsboro sta.—S. W. Jones.
Riley Springs cir.—W. T. Ayers.
Emory mission—C. J. Sherwood, J. W. Akinson, president Central college.
Sulphur Springs; T. E. Sherwood, agent of the college.

JEFFERSON DISTRICT.

C. B. Fadger, P. E.
Jefferson sta.—F. A. Rosser.
Kelleyville cir.—W. M. Crowsen.
Coffeeville cir.—Julius Woodson.
Gilmer cir.—W. J Bludworth.
Mount Pleasant circuit—W. A. Edwards.
Daingerfield cir.—J. D. Whitehead.
Atlanta cir.—J. E. Walker.
Texarkana cir.—R. M. Powers.
Texarkana miss.—G. C. Hardy.
Queen City cir.—J. B. Adair.
Kildare cir.—J. D. Hudgins.
Pittsburg sta.—J. A. Wyatt.

PARIS DISTRICT.

J. C. Weaver, P. E.
Paris station—J. R. Wages.
Lamar avenue, Paris—S. R. Hay.
Emberson cir.—T. F. Palmer.
Ambia miss.—T. L. Blaylock, supply.
Blossom Prairie station—E. C. De Jarnet.
Blossom Prairie cir.—C. M. Harless.
Milton circuit—W. H. Brown.
Rosalie cir.—J. P. Gober.
Woodland cir.—I. M. Woodward.
Clarksville sta.—T. J. Milam.
Clarksville miss.—C. H. Peel.
Aurora circuit—C. L. Ballard.
Dalby Springs cir.—James R. Jones.
Boston cir.—J. C. Moore, supply.

BONHAM DISTRICT.

J. M. Binkley, P. E.
Bonham sta.—E. W. Alderson.
Bonham cir.—Wm. Hay.
Fannin cir.—J. B. Whittenberg.
Gober cir.—H. R. Agee.
Dodd cir.—C. C. Davis.
Honey Grove sta.—C. O. Jones.
Honey Grove cir.—R. R. Nelson.
Ladonia sta.—C. M. Riggin.
Commerce cir.—W. W. Horner.
Ben Franklin cir.—E. G. Roberts.
Brookston cir.—W. H. LeFebre.
Maxey mission—E. L. Boyd.
Stevensville cir.—A. C. Benson.
Wolfe City and Mount Carmel cir.—S. W. Rogers.

SHERMAN DISTRICT.

W. D. Mountcastle, P. E.
Sherman sta.—P. C. Archer.
Sherman cir.—T. L. Miller.
Bells and Savoy cir.—J. F. Alderson.
Van Alstyne sta.—J. E. Vinson.
Denison sta.—C. E. Lamb.
Denison cir.—W. F. Hodnett.
Pottsboro and Preston—W. M. Leatherwood.
Gordonsville cir.—S. L. Ball.
Pilot Point sta.—A. T. Crawford.
Whitesboro sta.—T. E. Sherwood and E. M. Clark.
Whitewright and Marvin circuit.—S. A. Ashburne.
Pilot Grove circuit—T. B. Lane.
Collinsville cir.—H. B. Webster.
Howe cir.—T. M. Sherwood.

GAINESVILLE DISTRICT.

M. C. Blackburn, P. E.
Gainesville sta.—M. H. Neeley.
East Gainesville—S. Crutchfield.
Gainesville cir.—T. F. Robinson.
Mountain Springs cir.—S. W. Miller.
Dexter cir.—J. B. Smith.
Marysville cir.—S. Nelson.
Rosston cir.—H. C. Rogers.
Decatur station—A. J. Worley.
Decatur circuit.—M. M. Dunn.
Bolivar cir.—W. F. Easterling.
Aurora miss.—S. S. Cobb, supply.
Denton sta.—J. H. Reynolds.
Denton cir.—A. C. McDougald.
Aubrey cir.—H. J. Settle.

MONTAGUE DISTRICT.

W. S. May, P. E.
Montague and Belcher cir.—S. C. Riddle.
Henrietta and Wichita Falls—J. L. Pierce.
Alvord cir.—E. S. Williams.
Bowie and Bellvue cir.—F. O. Miller.
Post Oak cir.—C. C. Williams.
Chico cir.—B. T. James, supply.
Sunset and Crafton circuit—M. W. Shearer.
St. Joe cir.—E. D. Cameron, supply.
Burlington cir.—T. A. C. Durr.
Denton Creek miss.—Harrison.
Bethel cir.—J. L. Yelton, supply.

Rev. E. N. Evans was transferred to the Arkansas Conference.

The Conference just closed at Denison was fraught with harmony and good feeling.

The Conference adjourned to meet at Greenville next year.

There is nothing equal to preaching the positive side of the gospel. People generally do not need to be told the objections to religion, even if you go ahead and refute such objections. The advice to the old professor to the divinity class is still good: "Young gentlemen, never raise the devil unless you can lay him." But many a preacher raises him and then the devil is more than a match for the preacher, and finds *himself* "laid," and some poor soul filled with doubt. We prefer to preach and to hear a positive gospel.—N. O. Christian Advocate.

ARKANSAS METHODIST.

SATURDAY, DEC. 1, 1888.

MEMOIR.

Mrs. Eliza D. wife of Barham F. Bobo and daughter of John and Nancy E. Boyce, was born in Laurens county, South Carolina, Mach 27, 1838 and died at her home in Panola County, Mississippi, January 25, 1888.

Her mother's maiden name was Dillard. Her grand fathers, both Dillard and Boyce, were historic characters of the revolutionary war, and soldiers more reliable, loyal and true never carried arms in defence of liberty and the right. So that what ever of nobility by lineage may be the heritage of American citizenship, opening the avenues to the highest social life and privileges enjoyable under the constitutional guarantees under which we live, were instilled into her very blood, and by the master hand of the great architect woven into the constituent elements of the mental and physical nature, and projected upon a high plain her strongly drawn lines of individuality, and clear cut and admirable moral characteristics.

She received her literary training at "Lime Stone Springs Seminary," Spartingburg District South Carolina, from which Institution she received her certificate of graduation in the Summer of 1855. On the 25 day of October of the same year she was happily married to Capt. Bobo, now, so sadly afflicted.

After their marriage the young couple, with hopes and prospects of a future never brighter, and surroundings never more pleasant and happy, moved to, and settled in Panola County, Mississippi, where up to her death they made their permanent home, surrounded by loved ones and friends who deeply mourn her seemingly untimely death.

There were no children born unto them, hence they adopted a son and daughter upon whom was bestowed much of the wealth of her great heart, and to whom she become an affectionately tender mother, who, having prior to her death grown to woman and manhood, are sorely grieved at the irreparable loss of one loved as a dutiful son and a tenderly and affectionately confiding daughter should love.

To the casual observer she may have lacked some of the outward evidences of an inward grace. But it was no fault of hers. Her manner was independent, her bearing proud, her poise and carriage graceful, but in all, and everywhere *natural*.

A child of earthly fortune, with almost every desire met and every wish gratified, having under the regime of antibedlum taste culture and plenty been reared and educated, her habits formed, her opinions molded, her destiny shaped, the unpretentious woman of dignity and grace of scholastic and social (not modern) training, ever holding her God in profoundest reverence—her Savior in affectionate relationship; constituted her a splendid type of a Southern Christian woman; as sensitive to the most delicate touches of the purest and highest refinement as is the human eye to the morning light. By nature strong, by culture refined, by grace regenerated, adopted and consecrated. The verdict of the casual observer though favorable would do great injustice to her many virtues. To have known intimately the subject of this memoir is an ever treasured privilege, a heavenly benediction. As a Christian she was unpretentious, laying no claim to a high place in the Church, shrinking involuntarily from publicity, unostentatiously meeting grave responsibilities. In a quiet way she did good: visiting the sick, feeding the hungry, clothing the naked and in many ways manifested the depth and warmth of the Christian life within.

To the itinerant minister she was a never failing friend. This writer could well adopt the following language: "When I was a stranger she took me in, when I was naked she clothed me, when I was thirsty she gave me drink, when I was hungry she fed me, when I was sick she visited me. And may her Lord not have said unto her: "In as much as ye have done it unto one of the least of these my brethren ye have done it unto me." "Inherit the kingdom prepared for *you*." "To know her was to love her and he who knew her best loved her most." The impression made by spending a day in her society was removed by an occasional visit, which being often repeated wrought still another change, and every change made upon you by her inward life, placed her in the mind and heart of the observer upon a higher plain of Christian excellence, so that to know her in that intimate relationship—"as *one of the family*," placed you in the enobling radiation and living warmth of the blended graces of a life in harmony with the principles projected by Him who "spoke as never man spoke."

Her many friends were drawn from all the walks of life. It is not an uncommon thing to see one adopted to a particular sphere and even attain unto favoritism in that sphere, but remarkably seldom is it seen, that one draws the admiration and love of all classes and colors, from the lowest to the highest. Born in the highest social circle, an heir to fortune, receiving a thorough collegiate training; the embibing of the sweet spirit of the blessed master, alone, accounts for her manifested solicitude, and abiding interest, in the poor and for the lowly; the kindly feeling and confidence she enjoyed of all grades and classes. Never-to-be-forgotten was that most deeply drawn expression and ever living tribute of love and honor, which manifested itself, as the whole community, white and black, conjointly, crowded with bowed heads, sorrowing hearts and tearful eyes the cold day of her burial, while the Northern blasts swept the icy shroud of a frozen earth, to catch if but a glimpse of the pale face of their dead but loved benefactress.

Her religious life consisted not in external show nor proclaimed pretensions. She sought opportunity to do good. She cheered the dispirited and had a kind word for the oppressed. She was a friend to the friendless and saw good in her race when others were skeptical. Into the hovels of the poor and homes of distress she went, bearing not kind words alone, but tangible evidences of her generous Christian liberality. In her bounty all grades of the needy shared, and from her table all classes were fed. Her splendid steeds were trained to the country road and by paths that led to the homes of suffering and want. As an angel of mercy she went abroad doing good, her left hand not knowing what her right hand did.

She was a marked specimen of a Southern type peculiar to circumstances that existed before the war. They are rapidly passing away, soon to live only in history and the home of the blessed. The profound sorrow that fills our hearts when we think of earth poverty at their going is relieved only in the contemplation of the additional wealth of the sky. To the best friend of my early manhood, to the woman into whose veins the pure blood of noble warmth had been so generously diffused-adieu. Not perfect—"none is perfect"—but a thousand virtues to a single fault. Embalmed in lifes purest waters. Our hearts shall be her monument—more enduring than marble, at the mention of which the everlasting thought incomparable granite would blush, as it keeps its silent watch over her precious dust. "She being dead yet speaketh," and our hearts replying, all say, we shall meet again.

S. C. STONE.

PERSONAL EXAMINATION.

Am I appointed "an overseer of the flock of Christ," a watchman upon the walls of Zion," a "shepherd to look after the lambs of Christ's fold," a "minister to teach them the way of life and salvation;" and have I consented before God's altar "to be faithful to the trust committed to my care," and "warn the people" of any danger that might assail the church; and then have I seen the enemy of souls enter the fold and lead away the lambs to the dance, the card table, the theatre; nay, the older sheep devoured by the world, the flesh, and the devil, and never once raised my voice or gave the alarm! Can I excuse myself in the day of judgment of the blood of these souls? Have I met the obligations I voluntarily assumed in my ordination vows?

Mr. Editor, these are solemn questions that we all would do well to ask ourselves repeatedly in these days of worldly-mindedness, and of lax church discipline. Can we with hands upon our hearts say, "I am clear of the blood of all men."

When I remember that I am responsible for the kind of food placed before the flock over which I have been appointed, for the time being, and when I see poison about to be administered, or mingled with the food upon which they are feeding, and fail to raise the warning voice, am I not guilty of their death? What a terrible responsibility will then rest upon my soul in the event that I fail in the discharge of my duty!

Again, have I not in my ordination vows promised to "keep our rules, and not to mend them? And do not these rules require me to "warn the unruly," those who fail to keep our rules, or violate the same? And if these personal appeals fail, am I not required to apply other and more stringent remedies? Am I then guiltless, if I have failed to use these means, and thus suffered the Church of God to be evil spoken of, and sinners to be turned away from the gates of Zion?

ONE OF THEM.

CENTRAL COLLEGIATE INSTITUTE.

EDITOR THE METHODIST:—I take this opportunity to express to you my high appreciation of the valuable paper which you are giving us, and to say to your readers that Central Collegiate Institute is an institution of which Arkansas Methodists should be proud. Present indications warrant us in saying that we expect the most successful year's work, that has ever been done here. The students are certainly studying manfully, and the teachers sometimes tell them that they are doing well. Our teachers, by the unwavering performance of their duties, have won and maintained the admiration of every earnest student. Would that all the Methodists in the bounds of the three Conferences knew what a noble faculty we have. Did they but know this, we should expect to see at least four hundred students in regular attendance. As students, we entertain hopes of a bright future for the C. C. I. With such a man as President Millar, one who seems born to rule, one whose daily life shows him to be guided by the unerring Spirit, as president of the school, we feel sure that the blessings of God will be on the institution. With THE ARKANSAS METHODIST as a State organ, and C. C. I. at which to educate our young people, why not expect the Lord to do great and glorious works in our State? Success to THE METHODIST.

Respectfully. STUDENT.

THE MODEL ENCYCLOPEDIA, a book of 700 pages, the MODEL BOOK OF NATURAL HISTORY, containing 620 pages, and the MODEL HISTORY OF THE UNITED STATES, containing 600 pages, and this paper one year, all for $2. See the offer on page 3.

BOOKS FOR WINTER READING.

This the busy season of the year. Crops are to be gathered and wood and coal to be laid in for the winter. While doing this let us not forget to lay in a supply of good books for the long winter evenings. If you have not already mapped out a course of reading allow me to call your attention to the Chautauqua Literary and Scientific Course. The following are the studies for 1888-89: An Outline History of Greece—J. H. Vincent, D.D., LL.D., and J. R. Joy. Preparatory Greek Course in English—W. C. Wilkinson, D.D. Greek college course in English. W. C. Wilkerson D. D. Popular Zoology—J. Dorman Steele. Chemistry—J. H. Appleton, A. M. of Brown University. The Character of Jesus—Horace Bushnell. The Modern Church in Europe—J. F. Hurst, D.D., LL. D.

Readings in the Chautauquan. A series of papers on the following subjects. 1. The position of Greece in the History of Civilation. 2. Greek Biography. 3. Modern Greece. 4. Greek Art. 5. Greek Archæology. 6. Physical Training Among the Greeks. Position of Women among the Greeks. 8. Zoology. The Circle of the Sciences. 10. Social and Economic Effects of Inventions. 11. Questions of the Times 12. Great Philanthropies. 13. Sunday Readings.

The Chautauquan is a monthly magazine published by Dr. L. L. Flood, Meadville, Pa. The cost of books, magazine and membership fee for this year is only $7.50. Over one hundred thousand persons are reading this course. I recommend it to every reader of this paper. Order the books and begin reading at once. Get some friends to join you and organize a circle. Circles have been formed all over this country and the people are delighted. There is inspiration in the thought that there are thousands of persons reading the same books and thinking upon the same subjects. Join this grand army of readers. For circulars and membership blanks address at Murfreesboro, Tenn.

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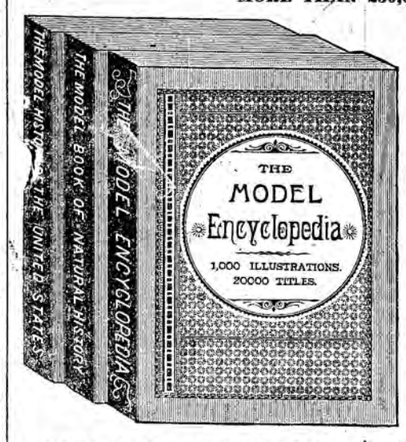

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ARKANSAS METHODIST.

SATURDAY, DEC. 1, 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 White River Conference will meet at Paragould, Ark., Dec. 5, Bishop Joseph S. Key presiding.

Our next New Year's day will be marked by a solar eclipse, total in the north-west, and continuing longest in California.

The Virginia Conference contributed for Foreign Missions $16,752; for Domestic Missions, $9,886.49; for Conference claimants, $8,434.51; for Church Extension, $3,418.56.

The Monteaglean and the Southern Evangelist have been united, Rev. Rufus J. Clark retiring, and Rev. Dr. D. C. Kelley becoming managing editor. The consolidated paper will be called The Evangelist, and Dr. Kelley's facile pen will make it scintillate with gems of thought.

We see it stated that Emory College has already twenty-seven and soon expects eight more students, supported by the Educational Loan Fund Association of Georgia. Truly Georgians are becoming fully alive to the importance of Christian education, and upon this we congratulate the State, Church and Emory College.

We have received a copy of the "Pastor's Record, Church Letters and Church Ritual," arranged and published by Rev. A. D. Jenkins of the Little Rock Conference. It is gotten out in good style and is sold at a reasonably low price; cloth binding 75 cts., morocco 85 cts. by mail. We commend it to all of our pastors.

Galloway Female College will have the hearty endorsement and liberal aid of our people in Arkansas. At Camden last Saturday night citizens and the members of the Little Rock Conference subscribed $2,200. The Arkansas and White River Conferences will fall into line, and ere long will be seen clear proof of the commendable enterprise and liberality of our people in the cause of Christian education. So we write; for so we most confidently believe.

In its full reports of the proceedings of the Little Rock Conference the Daily Gazette of this city merits the thanks of its numerous readers. It showed similar and commendable enterprise during the recent session of the Arkansas Synod of the Presbyterian Church. It affords us pleasure to make this note of well earned commendation, and we feel assured this special enterprise of the Gazette will be remunerative in the end.

THE LITTLE ROCK CONFERENCE

Desiring to represent this paper at the session of the Little Rock Conference, we left this city last Tuesday morning for Camden, and at different points along the route, especially at Gurdon, we greeted many brethren on their way to Conference. We arrived in Camden in time to be assigned homes and get suppers before the Church services at 7 p. m. Wednesday at 9 a. m. the Conference was opened by Bishop Joseph S. Key, and the organization was completed more quickly than we ever witnessed before at any Conference. The roll was called by Rev. J. R. Moore, Sec'y of the last session, whereupon he was promptly and unanimously re-elected, and the assistants and Statistical secretary named by him were at once elected; then the regular committees nominated by the Presiding Elders were announced and by vote elected, and the Conference was declared ready for business. We direct attention to the Minute proceedings kindly and carefully prepared for this paper by Bro. J. R. Moore, who by the way is one of the most efficient secretaries we ever saw; with the aid of Bro. Steele and Harrison he kept every thing up and in place all the time.

As known by most of our readers the Little Rock is the strongest of the three Conferences in this State, and upon the whole it is composed of as efficient, consecrated preachers and noble laymen as are to be found in any State. It has some preachers of marked ability; they would rank high in any Conference. In its young members the Church has fair promise of ministers, who will serve her with consecrated fidelity and efficiency in harmony with the lives and labors of her illustrious servants, who have already crossed the river, or who are peacefully awaiting the summons to lay their armor by. The Lord bless these younger preachers, and by His Spirit prepare them for the largest usefulness and richest experience possible in His service.

The attendance of preachers was large; they were generally in splendid health, and most of them seemed both grateful and happy because of their successful labors during the past year. For tasteful neatness in appearance and genuine cheerfulness of spirit a Methodist Conference exceis any body of men we ever saw, and for unstinted liberality (while their money lasts) they are unsurpassed in the earth. Accustomed to small salaries they become safe financiers, and from their meagre incomes they practice a Christian liberality, which excites and challenges the admiration of the generous and beneficent in all the vocations of life. And itinerant Methodist preachers make an enviable record for their fidelity in meeting their pecuniary obligations; in this they are not excelled by any class of men.

We had the pleasure of hearing sermons by Bros. C. C. Godden, H. W. Brooks, C. B. Brinkley, Dr. Dunlap, Agent for Paine Institute, and Bishop Key. We could fill more than a column with remarks about these sermons, but cannot tell how greatly we enjoyed them, especially the sermon by Bishop Key on Thursday night. It was so simple a child could understand, and yet at times so grand in thought we wondered, admired and rejoiced. O that hour of precious experience to be recalled in memory, when the words have been long, long forgotten! Very much like it was the Bishop's long and most impressive address to the class for admission into full connection. This is referred to elsewhere in this issue, as is also the affecting scene which followed the report and request of that worthily beloved veteran Rev. Dr. Andrew Hunter. His noble life and consecrated ministry of more than fifty years present an inspiring study to younger preachers.

On Thursday we had the privilege of a short talk before the Conference in behalf of THE ARKANSAS METHODIST, and before and after this we were kept very busy making settlements with our preachers. Their practical aid and very many fraternal words were indeed cheering to their brother and fellow-laborer in the service of the Lord. For reasons we declined a kind invitation to meet with the Committee on Books and Periodicals, and had to leave before their report was made. At this writing we have not learned its report nor the action of the Conference in reference to this paper. We preferred to leave this matter wholly to our brethren and ,at their will and pleasure to work on or retire, feeling that we 'have done what (the best) we could' under the circumstances, and cherishing the wish that ere long all our preachers will esteem this as "*our* paper" and that it may be so managed and edited by whomsoever chosen, as to become a more potent factor in promoting the cause of Christ and the interests of Methodism. But for this aspiration and the hope of helping to this end, we would not have accepted the position of service we now fill and to which we have consecrated time, talent, means and energy as upon the altar of the Lord.

Before closing this, we make grateful mention of genuine hospitality enjoyed in the refined Christian home of Bro. J. M. Agee and family. He and his excellent wife and charming daughter, Miss Ella, a recent graduate from Columbia, Tenn., made their guests, Revs. Joseph Turrentine, G. W. Logan, F. A. Jeffett and this writer feel they were truly favored visitors and had the best of Camden's proverbial hospitality. The Lord bless the parents and dear children of that pleasant home.

LITTLE ROCK CONFERENCE NOTES AND PERSONALS.

H. N. McTyeire, jr., was a competent representative of the Publishing House at the Conference.

The friends of Rev. E. N. Evans will be pleased to learn of his return to his mother Conference.

The familiar face of Moses B. Hill was greatly missed. We feel nearer to China by his going.

Very favorable mention was made of the sermon of Brother Baker. Of our younger members, he is one of the most effective preachers.

Brinkley's sermon was a surprise. It showed him a mastre of assemblies.

How we were thrilled with the deep spiritual thoughts of Bishop Key's sermon on Psalms xxiii. The fountains of the great deep were broken up. It will leave its holy impress upon the whole Conference.

When the name of the venerated Dr. Andrew Hunter was called, he made his report and to the sadness of all he asked to be referred to the committee on Conference relations, as he was not now able to go anywhere he might be sent. The Bishop wisely tock advantage of the occasion to impress upon the Conference the beautiful idea of growing old gracefully. Bro. Godden made a few remarks when the Conference sang the Happy Pilgrim The scene which followed was touching beyond description. It seems that our confidence and love for this man of God knows no bounds.

Bishop Key struck a very popular chord when he said to the brethren: "If you have any difficulties in your case, let me know what they are. Don't hesitate to talk to me. Any body can talk to me."

The sweet spirited Dunlap was with us, pleading for the education the Negroes of the South. He raised over $150, the amount assessed to this Conference, in a short time. Providence certainly has opened this effectual door to us. Let us enter, with the full assurance that God will accomplish His purpose with this race.

We have never witnessed the like of that reception into full connection, when those three young men were received. After the lecture, the Bishop gave them his hand and said "We bid you welcome to sacrifices and hardships—joys and triumphs." The whole Conference as one man rose and gave them the same welcome. We never saw it on this fashion.

What a wonderful man is Dr. Garland, Chancellor of Vanderbilt University. He was among us for the first time. In his address to the Conference he said some strong things. Read this: "One of the brightest gems in the crown of Methodism is that she is a pioneer Church. But she must prepare educated men for her pulpits. The demands for educated men is becoming so strong, that we must supply them or give up the field." "That education did not puffs upa man. It didn't make him strut." It was calculated to correct a wrong impression in the one who struts and in the one who thinks education puff up. "A man who is educated will not go to skeletons, nor repeat sermons he hears, nor preach the same sermon, though he may have twelve different texts." We were impressed probably as much by the plain manner and simple language of this learned man, as by the thoughts. He did not "hang spider's webs on the stars" to show that he was a man of profound and extensive learning.

I want to tell you now sir, that was a splendid speech that you made for THE ARKANSAS METHODIST. We feel that it is *our* paper. We must help you in pushing it to grander success. You have gone far beyond our expectations. I could say more.

The Church Extension Anniversary was addressed by Drs. Miller and Withers. They made strong speeches. Bro. Godden lifted the collection which placed the collections for this year about $200 ahead of last year. This Board is composed of wise and energetic men.

The Missionary Anniversary was held on Saturday afternoon to give place to the Educational Mass meeting. Dr. Brown is pushing the missions in our cities. Wonderful age this, when the frontiers of civilization are found in the cities. The collections for missions are several hundred dollars in advance of last year.

The Educational Mass meeting was addressed by Bros. F. A. Jeffet, agent of Galloway Female College, Horace Jewell and Bishop Key. Jeffett's maiden effort in this business was a splendid introduction to the people. He won hearts and pocket books. Our Female College will move grandly forward by his efforts.

Bro. Jewell and the Bishop were happy in their efforts. Methodists will feel more like educating their children at Methodist schools. The collection amounted to $2,200.

I have been entertained at Col. Thomson's in a princely manner. I will love them all forever. God bless them.

The memorial service Sunday night was an epoch in our history. Dr. A. R. Winfield and Bro. S. H. Parker were the subjects of this delightful but sad service. The Conference adjourned Saturday to meet at the M. E. Church, South, Sunday evening at 7:30, at which time the Bishop opened the memorial session, after singing and prayer led by Dr. Hunter, when the Committee on Memoirs read their report. After an address or eulogy by Rev. H. R. Withers. Bishop Key took the stand and began to exhort after the fashion of a Camp-meeting service. Then he called mourners—and they came too, from all around—men and women, till the altar was nearly full. At intervals the Conference music, you have heard it I suppose? No one knows what singing is, that has not heard a Conference sing. Then the Bishop exhorts again. More singing, and more mourners and more exhorting from the Bishop. O it was grand. The like was never seen by us. There he stood on the pulpit with his clear musical voice singing over that vast audience with the enthusiasm of a Camp-meeting revivalist. Five souls were converted at the altar and some out in the congregation. Then followed praise and hand shaking till the very house was shaken with the power of God. * * *

We clip from the Texas Christian Advocate's notes of the North Texas Conference these two items:

A brother stated that his charge did not contribute to the Church Extension Fund because he gave them information, viz: That a part of the fund would be used to help the church in a certain city. The Bishop (Key) said there was quite a difference between giving bare information and the reason for things. Our people ought to understand why. Information ought to be given in a way to further and not to hinder the policy of the church. When the policy of the church is known, loyalty demands that both preacher and people should conform to it.

When the candidate for admission into full connection was asked if he was in debt he answered that he was to the extent of thirty dollars. Whereupon Bishop Key delivered himself in strong language against preachers entangling themselves with debts. The Conference did not consider the young brother to be in debt so as to embarrass him, but when he had been received a large-hearted layman caused to be put into the Bishop's hand the necessary amount to cancel the debt.

Zion's Herald recently said: "Methodism has no occasion for this pessimistic dirge at the present hour. The accessions to her membership, relatively, were never larger, the life of the church never more Christlike, its generosity for all benevolences never greater. Recall the encouraging and congratulatory address of the Bishops to the last General Conference. The Methodist ministry, as a whole, were never more devout, loyal, and aggressive than to-day, and their burdens are sufficiently heavy without adding to them any imaginary self-chidings or any falsely-drawn, inferential afflictions."

To which Chaplain McCabe added: "Good! I have always observed that the man who fails himself, is apt to grow pessimistic. Men who succeed are optimists. They succeed because they *are* optimists, and they are optimists because they succeed. It is no time to be singing dirges when we have a Gospel that in fifty years can lift a nation out of cannibalism into Christian civilization. Only two got over into the promised land. Three million pessimists died in the wilderness. Caleb and Joshua went over saying, 'We are fully able to go up and possess the land.' They were optimists. There were only two of them, but they were worth more to the church of God than all the three million pessimists whose carcasses fell on the sands of the desert. Let us have the practical, far-seeing, warlike optimism of Caleb and Joshua in the church of to-day! Who'll join the band? I have been a member of it for forty years."

PERSONAL NOTES.

Rev. R. S. Kirkman is doing good service for this paper.

Bros. L. M. Conditt of Tuckerman and W, Henson of Mulberry were among our friendly callers this week.

We regret very much not getting to visit our dear brother Rev. J. J. Jenkins during our short visit at Camden.

We hereby return thanks to Revs. J. R. Moore and H. W. Brooks and Bro. J. J. Baugh for kind services rendered.

Rev. Dr. R. H. Mahon of the Memphis Conference has been returned to Brownsville station. We congratulate pastor and congregation.

Prof. Henry Slatter has returned from his former home, Newport, Ky., and an extended visit East. His card will appear in this or next issue.

Bro. S. P. Welden of Salem, Ark., and Treasurer of Fulton co., gave us a pleasant call Monday. He ordered this paper and the "3 Great Books."

Bishop Key came, saw, and conquered. Both in the chair and pulpit he made a fine impression on the Conference and will be welcome in North Texas when he comes again.—Texas Christian Advocate.

Our very highly esteemed brother Rev. E. A. Tabor and Miss Mamie Lou Randall of Conway were married Nov. 22. We most heartily wish them the largest possible measure of happiness and usefulness.

Mr. J. R. Bettis of the Daily Democrat was last week elected presidedt of the National Editorial Association at its session in San Antonia, Texas—a compliment worthily bestowed. Verily Arkansas is coming to the front.

Rev. J. F. Pike, who has been transferred from the White River Conference and appointed in charge of Pink Hill circuit, Southwest Missouri Conference, began work in his new field last Sunday.—South-Western Methodist.

On Monday Judge T. C. Humphrey of Ft. Smith and Dr. J. W. Sorrels of Scott county were pleasant callers at our office. Judge H. is an old White county friend of ours, and is a past Grand Master of the Masonic fraternity in Ark.

It was a real pleasure to become personally acquainted with Brs. Dr. J, W. Brown, J. M. Agee, Lide Ramsey, Thompson and other laymen at Camden, Bros. Ramsey and Thompson, committee to provide homes won the thanks of their guests.

Monday afternoon our office was honored with a visit from Dr. L. C. Garland, Chancellor of the Vanderbilt University. He is nearly 79 years old, walks without a cane, and has apparently lost none of his superior intellectual strength. A great man—our Church and country are richer by his learning, life and labors.

Rev. V. V. Harlan called Monday afternoon on his return from Camden. He has increased the total subscriptions to Central Collegiate Institute to $31,000. The brethren of the Little Rock Conference treated him nobly and Dr. J. W. Brown, that princely layman of Camden, subscribed $300 more, making over $500 for him.

The Montana Methodist has this of a former member of the White River Conference: Rev. John Moore, our pastor at Deer Lodge, writes us that the new Church is nearing completion and presents quite an improvement on the old one. This is in good season for winter's work, and we congratulate Bro. Moore and his noble helpers.

Monday we had a pleasant visit from that genial Christian gentleman Hon. B. B. Hudgins of Harrison, Ark. To us it is always a genuine pleasure to meet a Christian statesman—one having both the confidence and esteem of his fellow citizens. We learned but not from him, that he will be a candidate for the speakership of the House in the next General Assembly. His ability to fill that honorable position in a creditable manner will not be questioned by those knowing him.

SPECIAL NOTES.

Hon. B. B. Hudgins of Harrison, Ark., pays up, renews and gets the "3 Model Books."

We give on our second page the appointments of the North Texas Conference, copied from the Dallas News. Rev. E. N. Evans was transferred to the Little Rock, not the Arkansas, Conference, as in the list given.

Bro. S. M. Mathes, Lewiston, Idaho, sends $2 for renewal and the "3 Great Books."

Rev. R. S. Kirkman brings 4 new subs. and one renewal at $2 each for this paper 1 yr. and the "3 Great Books."

Bro. Isaac L. Pride, Holly Grove, sends $5 to pay back sub. and one year in advance and for the 3 Model Books."

Rev. Dr. R. H. Mahon of Brownsville, Tenn., sends us $3.50 for a renewing subscriber, who gets the "3 Model Books."

Since our last issue the mails have brought us orders from 54 persons for this paper and the "3 Model Books." See large adv. on third page.

By oversight two weeks ago we failed to state in our special note, that Rev. A. H. Williams had received into the Church 75 members this year.

Bro. L. L. Seawell, Altus, Ark., sends 3 new subscribers with cash and gets as premium Life and Times of David and Sermons and Sketches by Munsey.

Through our preachers at Camden we received orders to send the "3 Model Books" to thirty persons in different parts of the Little Rock Conference.

Rev. E. M. Pipkin of Searcy station writes "we will report everything full at Conference—will make one of the best reports this charge has ever made.

Read our Lists 1, 2 and 3 of Premium Books offered to *present* subscribers for getting *new* ones. We extend the time under these offers till January 1, 1889. Cut out these Lists 1, 2 and 3; they will not appear again soon, if at all.

Rev. Alonzo Monk of Anniston, Ala., in sending a renewal says: "Allow me to congratulate you upon your eminent success of THE ARKANSAS METHODIST. You are certainly making an excellent paper. We hail its arrival with delight at our home."

Drs. Miller and Withers lectured last night on church extension—both grand talkers. If you don't think a preacher can sometimes score a point on the rich man, just get Dr. Withers to tell you the McFiddler way of getting there.—Camden Beacon.

There are probably 1,000 or more of our subscribers wanting the "3 Model Books" advertised on our third page, and we hope they may order *without delay* so as to be sure of getting them. In every case, so far as we have heard, our patrons are highly pleased with these books.

We listened to a genuine old Methodist sermon, Tuesday evening by Rev. C. C. Godden. Although years have passed since we last heard him he had lost none of his old time fire and zeal in the cause of his Master. In fact, his strong fort is in reaching the hearts of the people, and herein lies the strength of the ministry after all.—Camden Beacon.

Bishop Key preached Thursday evening, to a crowded house—in fact the room was literally packed, yet at times one could almost have heard a pin drop to the floor, so attentive was the congregation. The Bishop is a graceful though forcible speaker. His text "The Lord is my shepherd, I shall not want," was handled in a masterly manner, yet the lessons taught in the first verse of this Psalm, were brought out in a manner so plain and comprehensible that a child could understand them. —Camden Beacon.

Our work on this issue has been done very hurriedly. We arrived from Camden Saturday P. M. and leave Tuesday P. M. for Ft. Smith. We hope to give in our next issue other Reports adopted by the Little Rock and full proceedings of the Arkansas Conference. For a few issues Conference matters will be given precedence, and then we shall announce some *inviting attractions* for our readers in 1889. Rest assurred our paper will show decided improvement upon the present year, and may all its friends push its circulation.

REDUCED RAIL-ROAD FARE.

All persons, who travel over any line of the Missouri Pacific Railway Co. to attend the White River Conference at Paragould, Ark., should procure receipts from the agents, where they purchase their tickets, in order to return at one-third fare, *after* their certificates are signed by the Secretary of the Conference. Do not forget this.

ARKANSAS METHODIST

SATURDAY, DECEMBER 1, 1888.

OUTSIDE OF ARKANSAS.

Bro. W. P. Morris, Camden, Tenn. sends us $12 for six *new* subscribers (including his own), who each get the "3 Model Books." Under this remarkable offer many of our friends *outside* of Arkansas can easily get *new* subscribers for this paper. *Two* new subscribers for the paper and the "3 Great Books" count as *one* new subscriber for the paper *alone*, in working for books in our Lists 1, 2 and 3 of Premium Books offered to *present* subscribers for *new* ones. Read these Lists 1, 2 and 3 and cut them out, as we do not expect to publish these lists again soon, if at all; but we extend the time to work for these Premium Books to January 1, 1889, when these offers will be positively withdrawn. Do not forget this and allow the opportunity to slip, if you want any of these Premium Books. And bear in mind, that we continue our offer of the "3 Great Books" *only* so long as we can buy them as we do now. To get these it is *safest* to order now. We send this week orders for these "3 Model Books" to be sent to about 100 persons in this and other States. See the large advertisement on third page.

HE FELL AT HIS POST.

MR. EDITOR:—Dr. Fitzgerald, in his life of Dr. John B. McFerrin, tells us of the triumphant death of the Rev. Thomas Drummond, who died in St. Louis, June 14, 1835, who said among his last words, "Tell my brethren of the Pittsburgh Conference, that I died at my post; and when his brethren of the Pittsburgh Conference heard of his dying message to them, they wept for him as a brother beloved, and Dr. Wm. Hunter, a member of the body, put the dying message of the young preacher into the following lyric, which I think would would be very appropriate for our brethren of the White River Conference to sing at the approaching session of the Conference at Paragould, in the memorial service, that will be held in honor of the Rev's Thomas Vincent and R. P. Harwood of our Conference and Rev. A. R. Winfield, D. D. of the Little Rock Conference. The lyric can be sung to the air of "Sweet Home." I herewith send you a copy for publication in THE ARKANSAS METHODIST, with the request that all our brethren will cut the poem out, and bring it to Conference with them, so that we can all sing it together. God grant that we may all die at our post. S. L. COCHRAN.

Brinkley, Ark. Nov. 23.

HE FELL AT HIS POST.

Away from his home and the friends of his youth
He hasted, the herald of mercy and truth;
For the love of his Lord, and to seek for the lost;
Soon, alas! was his fall—but he died at his post.

The Stranger's eye wept that, in life's brightest bloom,
One gifted so highly should sink to the tomb;
For with ardor he led in the van of the host;
And he fell like a soldier—he died at his post.

He wept not himself that his warfare was done;
The battle was fought and the victory won;
But he whispered of those whom his heart clung to most,
"Tell my brethren, for me, that I died at my post."

He asked not a stone to be sculptured with verse;
He asked not that fame should his merits rehearse;
But he asked as a boon, when he gave up the ghost,
That his brethren might—know that he died at his post.

Victorious his fall, for he rose as he fell,
With Jesus, his Master, in glory to dwell;
He has passed o'er the stream, and has reached the bright coast,
For he fell like a martyr—he died at his post.

And can we the words of his exit forget?
O no! they are fresh in our memory yet,
An example so brilliant shall never be lost,
We will fall in the work—we will die at our post.

OUR FIRST CHURCH, FT. SMITH.

History and Description.

During Bro. J. W. Boswell's first year at Fort Smith the members of Harrell Chapel were compelled to move from their little church in which they had worship for over 30 years. The removal was caused by a rumer that the front wall was unsafe and liable to fall at any time. As many of the members were very uneasy, it was deemed advisable to secure a room elsewhere in which the members could worship unhampered by any feeling of physical fear. The board of trustees leased the hall over Mr. Joseph Adler's store on Garrison avenue and thither the congregation removed. During this year (1884) through the untiring efforts of Bro. Frank Johnson, a lot was purchased on the corner of Seventh and Walnut sts., on which to erect a church building, paying for this $1,700, cash. The parsonage lot was given in part payment at $700, and the balance $1,000, Bro. Johnson quietly secured in cash from the members alone, not one dollar being asked outside of the church. Nothing further was done towards the new church until the first Quarterly Conference in 1886. Bro. T. M. C. Birmingham, P. E., created a building committee with full powers to decide on the style and cost of the building. The committee was composed of Bro. J. T. Miller, chairman; M. McEachin, treasurer; M. T. Dyke, secretary; J. R. Stephens and B. C. Blakley.

The committee at once invited plans from different architects in the west for a building to cost $15,000, when completed and furnished. Numerous plans were received and examined; finally Mr. J. B. Legg of St. Louis received the award of furnishing all neccessary drawings and specifications. The building is designed in the latest modern style of architecture, has a frontage on 7 st. of 50 and depth on Walnut st. of 80 ft.; it is placed back from Seventh street 30 feet to allow for a grass and flower plat.

Upon receipt of the plans, ground was at once broken and work commenced. The stone work extends to the top of the first story, and from the surface of the ground the wall is composed of stone all twelve inches thick. The corner stone was laid in October 1887, by the Masonic fraternity and the address was delivered by Rev. H. R. Withers, D. D., music being furnished by Bro. N. Dyke director and organist and the regular church choir as follows: Mrs. D. Ketchum, Miss Lillie Stephens, Miss Carrie Doyle, Miss L. D. Dellinger, G. M. Gannaway and Mrs. Vorhies, assisted by Mr. and Mrs. John Ayers of the first Baptist Church.

In December the contract for the brick work was let, but on account of bad weather work was not commenced until in March 1888, since which time it has been pushed steadily to completion. The building committee having more than they could well attend in looking after the work and also raising funds, Bro. Anderson appointed a Finance committee composed of Dr. J. H. T. Main, Bros. B. H. Tabor, M. McEachin, Frank Park, to see that funds were raised as needed by the building com., and results show they have done their duty well.

The building com., were ever faithful and watchful that none but first class material and first class workmanship entered into its construction and it can be truly said "it is builded on a rock."

Too much credit can not be given to the ladies of the church for their untiring efforts in raising money to to pay for the windows in the auditorium and vestibule, which alone cost $1,400; and also to the young ladies of the church, who very quietly but industriously raised $110. to pay for the large sun burner that lights the auditorium, and also to the little gleaners who are busily going over the field that the remains of the harvest may yield a handsome pulpit. To Bro. Eachin for his self-sacrifice, being Treasuer of both coms—a great deal of the labor of raising money devolved on him. At no time has money lain idle in the Treasury but has always been received from some source in time to meet every demand, with the exception of $4,000, which was borrowed by note signed by the Building and Finance com., as individuals.

To Bro. Anderson belongs the credit of cheering up the hopes of his congregation in their darkest hour, and encouraging them in their efforts to have the building ready to receive the Annual Conference.

There are two entrances one on 7th St, and one on the rear end on Walnut St, each opening into a vestibule; from these vesibules stairs lead down into the basement, or Lecture and Sunday School room, which will also contain rooms for the Furnace, a kitchen containing a cook stove for festivals, suppers and other entertainments; also a room 20 by 20 for official meetings, etc. The basement is well lighted and ventilated, as it contains 18 large windows. From each vestibule other stairs lead up in the Auditorum. "A magnificent room 50 by 80 feet square and 40 feet to the highest point of the ceiling, without a column or support of any kind to enterfere with the view or the acoustic properties.

The pulpit is placed on the side opposite Walnut st., two steps above the floor, and back of this in recess is placed the organ and choir one step above the pulpit. The pews are placed in a circle radiating from the pulpit, the floor being raised—each pew is three inches higher than the one in front of it. In each end on the side opposite the pulpit are architectural trusses, 35 feet long supporting galleries 16 feet wide. The auditorum and galleries will seat about 800 persons. In each end and one side there is a large window frame 18 feet wide by 25 feet high, each containing 16 openings for glass and on the pulpit side there are 6 more and three in the vestibules. All of these windows are filled with Art glass, made with Bohemian cut jewels, German Roundles, Padoyant and Antique Glass, worked into various designs forming a harmonious and beautiful blending of colors, giving a charming reflection of the labors of the ladies, whose beauty must be seen to be fully realized.

"OBSERVER."

MEMPHIS CONFERENCE.

APPOINTMENTS.

Memphis District.—W. T. Harris, P. E.; Memphis: First Church, Warner Moore; Central, R. W. Erwin; Hernando Street, J. M. Spence; South Memphis and Saffrons Street, W H. Evans; Springdale ct., J. T. Wiggins; Bartlett ct., J. P. Walker; Embury ct., H. B. Owens; Bethlehem ct., A. H. Thomas; Collierville and Germantown, J. W. Knott; La Grange and Moscow, Austin L. Prewett, jr.; Williston ct., J. A. Russell; Macon ct., A. C. Smith; Arlington and Gratitude, J. D. Sullivan; Middleton mis., N. R. Marr. Memphis District High School, M. F. Leake, Principal.

Brownsville District.—W. L. Duckworth, P. E.; Brownsville sta., R. H. Mahon; Brownsville ct., W. D. Jenkins; Alamo and Bell's, J. M. Maxwell; Alamo ct., S. F. Chambers; Denmark ct., G. T. Peeples; Stanton and Mason, W. W. Adams; Braden ct., T. P. Ramsey; Somerville sta., W. A. Freeman; Somerville ct., W. A. Dungan; ——— Wilbur P. Hamilton, R. V. Taylor, Sup.; Dancyville ct., H. J. Turner; Whiteville ct., D. L. Hines, R. Hill, Sup.: Bolivar and Grand Junction, S. L. Jewell; Bolivar mis., W. F. Barrier; Belmont ct., Bedford L. Harris. Wesleyan Female College, John Williams, President.

Jackson District.—A. R. Wilson, P. E.; Jackson: First Church, E. B. Ramsey, A. L. Pritchett, Sup,; East Jackson, J. H. Roberts; West Jackson mis., T. L. Adams; Jackson ct., W. T. C. Young; Spring Creek ct., B. F. Blackmon; Henderson sta., E. B. Graham; Pinson ct., J. A. Moody; Mortezuma ct., Lee Sanders; Medina ct., J. A. Fife; Humboldt sta., N. P. Ramsey; Trenton sts., David Leith; Trenton ct., T. J. Simmons, O. P. Parker, Sup.; Bradford ct., R. L. West; Milan sta., W. T. Locke. Memphis Conference Female Institute, A. W. Jones, President; Lane Institute, T. F. Sanders, President; Agent of American Bible Society in Venezuela, South America, W. M. Patterson.

Dyersburg District.—W. C. Johnson, P. E.; Dyersburg sta., W. F. Hamner; Dyersburg ct., S. H. Williams; Newbern ct., J. S. Renshaw; Wilsonville ct., B. Medlin; Kenton ct., M. M. Taylor, J. C. L. Boehm; Rutherford ct., C. J. Mauldin; Friendship ct., W. J. Naylor; Woodville ct., G. W. Evans; Ripley and Durhamville, G. H. Martin; Ripley ct., W. F. Walker; Henning ct., A. J. Meaders; Covington sta., E. K. Bransford; Covington ct., A. S. Taylor; Mt. Zion and Bethuel, G. K. Brooks; Randolph ct., Josephus Edwards; Tiptonville mis., J. E. Treadwell; Hale's Point mis., to be sup. (by Henry Rogers.

Union City District.—J. H. Evans, P. E.; Union City sta., J. C. Hooks; Hickmam sta., R. M. King; Hickman ct., J. W. Waters, J. W. Oliver; Columbus sta., W. O. Lanier; Tiptonville ct., C. D. Hilliard; Troy ct., W. C. Waters; Sharon ct., R. W. Newsom; Dukedom ct., J. T. C. Collins; Fulton and Water Valley, H. B. Johnson, Jere Moss, Sup.; Fulton ct., T. J. McGill; Gardner ct., R. L. Norman; Martin and Ralston, G. W. Wilson; Harris ct., A. C. Moore, S. Weaver, Sup.; Dresden sta., J. W. Blackard; Salem ct., R. Y. Blackwell; Union City ct., B. C. Matthews.

Paducah District.—W. C. Sellars, P. E.; Paducah: Broadway, J. G. Clark; Third Street, D. M. Evans; Paducah ct., H. B. Terry; Hinkleville ct., C. A. Haskell; Woodville ct., R. H. Pigue; Milburn ct., C. D. Davis. Clinton sta., G. T. Sullivan; Clinton ct., S. B. Love; Moscow ct., F. Bynum; Wingo ct., H. I. Stephens; Mayfield sta., J. M. Scott; Farmington ct., D. A. Ross; Briensburg ct., Wm. Murray; Benton ct., A. N. Sears, J. V. Fly, Sup.; Mayfield ct., W. H. Frost; Wadesboro ct., Van D. Humphrey; Arlington and Bardwell, J. R. Hardin; Missionary to Japan, N. W. Utley.

Paris District.—J. H. Witt, P. E.; Paris sta., W. G. Hefley; McKenzie sta., J. R. Bell; Paris ct., W. B. Matthews; Conyersville ct., J. H. Warmath; Manleyville ct., J. H. Cole; Gleason ct., R. E. Humphrey; Huntingdon and Hollow Rock, W. J. Mecoy; Trezevant ct., B. F. Peeples; Murray ct., C. C. Bell; New Providence ct., R. H. Pigue; ——— R. W. Hood, B. B. Risenhoover, Sup.; Cottage Grove ct., E. B. Plummer; Huntingdon ct., A. J. Wheeler; Lynnville ct., J. G. Burks; Big Sandy ct., W. M. Midgett; McKenzie ct., G. W. Banks, Murray and Benton, W. J. Carlton; Milan ct., P. G. Throgmorton.

Lexington District.—W. A. Cook, P. E.; Lexington and Saltillo, B. A. Hays; Lexington ct., J. H. Cason; J. J. Lessenberry; Mifflin ct., C. A. Coleman; Adamsville ct., J. B. Knight, T. G. Pettigrew; Bethel Springs, to be sup; Shiloh ct., T. N. Wilkes; Camden ct., J. G. Jones, D. M. K. Collins, Sup.; Sugar Tree ct., J. S. Carl; Scott's Hill mis., J. L. Weaver.

Transferred.—E. H. Stewart, C. N. Goulder, to Pacific Conference; A. J. Anderson to Texas Conference; J. H. Johnston, W. T. Goulder, to Montana Conference.

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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

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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.

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.

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D. R. BOYD.

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A book on the proper observance of the Sabbath. 3000 sold in four months. Can't you help circulate it, or are you satisfied with the way the Sabbath is kept? Also,

"WHY I DO NOT IMMERSE,"

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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I am now prepared to furnish Pastors of of the M. E. Church, South, with Pastors' Records, which are arranged as follows: Official Roll, Roll of Church Members, Infants and Adult Baptisms, Members received and dismissed, Marriages, Pastor's Salary, Missionary, Church Extension, Conference and other Collections, General items, Ritual and Twenty-five blank Church Certificates, nicely bound in cloth at 75 cts, and in moroco at 90 cts. If sent by mail, add five cents for postage.
A. D. JENKINS, Benton, Ark.

ARKANSAS METHODIST.

SATURDAY, DECEMBER 1, 1888.

FAMILY DEPARTMENT.

HELPING ONE ANOTHER.

While the Israelites were yet on "the other" or east side of the river Jordan, and before Moses died, the elders of two and a half of the twelve tribes said they would like to stay where they were instead of going over into Canaan. The land in that place was good pasture land, and the men of these two and a half tribes, who were mostly shepherds, had many cattle; so they thought that would be a better place for them than the more hilly country on the west side of the river.

But when they asked Moses if they might stay there, he said the rest of the people would be discouraged if they saw them settled in their homes, while they themselves had yet to fight for theirs. When the elders answered that if he would let them build cities and sheep-folds, and leave their wives and children there, all the soldiers should go over Jordan with their brethren and help them drive out the giants, and when that was done they would come back again to live on east side of Jordan. Moses said if they would do that they could have the land they asked for. So they took it, and we read that when Israel crossed Jordan that 40,000 soldiers from those two and a half tribes went first. They took the position that was the hardest and most dangerous of all, and for seven long years helped their brethren in all their battles.

At last all the fighting was over. The land belonged to Israel, and the tribes of Gad and Reuben and half the tribe of Manasseh had done their share in conquering it. They had kept their promise to Moses honorably, and Joshua told them so. Then he urged them to love God, keep His commandments, and serve Him; then Joshua blessed them and sent them away to their own homes.

I have sometimes seen a little boy or girl look very cross when asked to help mother or brother or sister for a few moments only; but what a dreadful world this would be if every body looked ugly every time he had to help some one else. Why, we can't get through one day even without help from those around us, so for that reason, if no other, whatever we can do for any one else should be done cheerfully and gladly.

Think how these Israelities stayed away from their families and homes seven long years just to help their brethren. They loved God and wanted to do what was right, and that was the reason they were helpful. It is the boys and girls who are God's children that are willing to "help," and do it cheerfully. The Golden Text says: "Bear ye one another's burdens, and so fulfill the law of Christ," and here is a little hymn which says about the same thing in a different way:

"True friends help each other,
Gladly give and take;
Bear with one another,
For Christ Jesus' sake."

—N. Y. Christian Advocate.

"UNTIL SEVENTY TIMES SEVEN."

Forgiveness has been beautifully illustrated by the simile of the sea-worm and the mussel. The sea-worm perforates the mussel's shell, and then the wound is closed up with a pearl. The apostle asked our Lord how often he was required to forgive, and we know the tender, patient answer that fell from the lips that in death prayed for His enemies. Some of us can forgive a real injury more easily than a rudeness, an impertinence. Perhaps we are feeling perplexed about the proper treatment of our Sunday-scholar, who persistently annoys us by disobedience, and makes light of our authority. "That boy ought to be turned out," is is carelessly said by teachers again and again, forgetting that the natures inclined for evil are the very ones for which Satan is striving, and that the child who has made his power already felt will be felt for good or evil in the days to come. "Turning out" is the most serious punishment a young life can know when it really means expulsion; let every thing else be tried first. Have you tried private converse, an earnest letter, the visiting of the home, and knowledge of the surroundings, a change of class, and the like?—and above all, have you tried special prayer? It is not a bad plan, on urgent necessity, to suspend a persistent evil-doer by letter for a short space of tin[illegible] of hope, and cheerful, loving pardon should always be kept in sight. We cannot sympathize with the complaint we heard a superintendent make at a teachers' conference—that a neighboring school had taken in a boy expelled from his without the inquiries which would have brought out the facts. The little fellow is not surely hopeless who, forbidden to enter his former school, presents himself perseveringly amid fresh surroundings.—Sunday Magazine.

ELECT NATIONS.

I believe in the doctrine of elect nations, the Jews, the Greeks, the Romans, England, Germany, America; that these nations have a *role* given them by the God of nations; that God affords them their opportunity to fulfill this *role*, calls them to the kingdom of their own peculiar period, gives them their day of visitation, when he takes the field with them. We sit down coolly and calculate our population in the year of our Lord 1900. What do we care about population—we who took the continent with one hundred and one souls! Whether that population be Christian—that is the question for us, and that will depend upon whether we know the day of our visitation, whether we remember the pit from which, in the Old World, God digged us, and the dominion of the earth's forces—does it not seem to tend to one thing, to give us the leverage by which to move the earth? If we stand in God, we can do it. Are not our gold and silver God's? Are not our sons and daughters God's? By the act of the Pilgrims, is not this continent God's? All that the nations ask is to be fed from the Master's table here. We have only to eat and to distribute. And I say that, with all America's resources and America's possibilities and America's temptations, she is safe only as she takes the world, not upon her shoulders, as Atlas did, but upon her heart, as did her Master; only as she loves it and as God loves it. So that, to Americans, the home missionary problem and the foreign missionary problem are one and the same. The first and great commandment is America; the second, and that which is like unto it, the world by America! God's few are mightier than the world's many. Numbers are often the sousce of weakness. They beget pride, and turn the heart away from God. It is not salt alone that he wants; it is salt which has not lost its savor. It is not Gideon alone which he wants; it is Gideon and the sword of the Lord.—REV. J. E. RANKIN, D. D.

"GETTING TO HEAVEN."

"Oh, if I can only get to heaven, that is all that I care for." Do you really mean what you say? "Yes; nothing less than this will satisfy me, and anything more than this I do not want." Well, if you really mean all this, and continue in the same frame, you will never "get to heaven." You are going to the eternal world, but you are going with your back toward heaven; you are going away from it. "But how is is that I have turned my back on heaven, when I am really looking forward to it, and hoping for it? Have I not just said that I care for nothin else?" That is just what is the matter; you care for nothing else. Your desires are merely selfish. Notice the prominence of the personal prounun. "If *I* get to heaven, that is all *I* care for;" on your own declaration the *I* is the *all*. There is a great deal for a Christian to care for besides self. There is the will of God to be cared for; there is the glory of God to be cared for; there is the truth of God to be cared for; there is the kingdom of God to be cared for; there is the household to be cared for; there is a world lying in sin to be cared for. Every one of these things has its claim on you; on your cares, on your prayers, on your affections, on your fortune, on your time, on your personal service. Render all these dues, and there will be but little left for the *I*. In a truly consecrated heart self occupies but a small place. If one loves his God supremely and his neighbor as himself, he will have a great deal to care for besides his own hopes for the future. It is right indeed to hope for heaven, but it is possible that even this hope may be tainted. If it is a hope merely to escape the penalties of sin, a hope to reach a place where there will be no more trouble, and where there will be an undefined condition which we call happiness, with regard for nothing but the things that have been named, or to sum it all up in a word, if the heaven hoped for is a *self-heaven*, that hope has an unsavory ou[illegible] Index.

How to Save Boys.—Open your blinds by day and light bright fires at night. Illuminate your rooms. Hang pictures upon your walls. Put books and newspapers upon your tables. Have music and entertaining games. Banish demons of dullness and apathy, and bring in mirth and good cheer. Invent occupations for your sons. Stimulate their ambitions in worthy directions. While you make home their delight, fill them with higher purposes than mere pleasure. Whether they shall pass boyhood and enter upon manhood with refined tastes and noble ambitions depends on you. With exertion and right means, a mother may have more control over the destiny of her boys than any other influence whatever.—Appleton's Journal.

BE SURE To read our Wonderful Offer of the 3 Model Book in this issue of our paper. It will save you money.

OUR YOUNG FOLKS.

A WORD ABOUT WORDS.

Ah me! these terrible tongues of ours,
Are we half aware of their mighty powers?
Do we ever trouble our heads at all
Where the jest may strike, or the hint may fall?
The latest chirp of that "little bird,"
The spicy story "you must have heard"—
We jerk them away in our gossip rash,
And somebody's glass, of course, goes *smash!*
What fames have been blasted and broken,
What pestilent sinks been stirred,
By a word in lightness spoken,
By only an idle word?

A sneer—a shrug—a whisper low—
They are poisoned shafts from an ambushed bow!
Shot by the coward, the fool, the knave,
They pierce the mail of the great and brave;
Vain is the buckler of wisdom and pride
To turn the pitiless point aside;
The lip may curl with a careless smile,
But the heart drips blood—drips blood the while.
Ah me! what hearts have been broken,
What rivers of blood been stirred,
By a word in malice spoken,
By only a bitter word?

A kindly word and a tender tone—
To only God is their virtue known!
They can turn a foe to a friend instead;
The heart close-barred with passion and pride
Will fling at their knock its portals wide,
And the hate that blights and the scorn that sears
Will melt in the fountain of childlike tears.
What ice-bound griefs have been broken,
What rivers of love been stirred,
By a word in kindness spoken,
By only a gentle word.

A DOZEN GOOD RULES.

We were struck lately by the orderly behavior of a large family of children, particularly at the table. We spoke of it to their father; and he pointed to a paper pinned to the wall, on which were written some excellent rules. We begged a copy for the benefit of our readers. Here it is:

1. Shut every door after you, and without slamming it.
2. Don't make a practice of shouting, jumping, or running in the house.
3. Never call to persons upstairs or in the next room; if you wish to speak to them, go quietly to where they are.
4. Always speak kindly and politely to everybody, if you would have them do the same to you.
5. When told to do or not to do a thing by either parent, never ask why you should or should not do it.
6. Tell of your own faults and misdoings, not of those of your brothers and sisters.
7. Carefully clean the mud or snow off your boots before entering the house.
8. Be prompt at every meal hour.
9. Never sit down at the table or in the sitting-room with dirty hands and tumbled hair.
10. Never interrupt any conversation, but wait patiently your turn to speak.
11. Never reserve your good manners for company, but be equally polite at home and abroad.
12. Let your first, last and best confidante be your mother.—British Juvenile.

THE GREAT MASTER.

"I am my own master!" cried a young man, proudly, when a friend tried to persuade him from an enterprise which he had on hand; "I am my own master!"

"Did you every consider what a responsible post that is?" asked the friend.

"Responsibility—is it?"

"A master must lay out the work he wants done, and see that it is done right. He should try to secure the best ends by the best means. He must keep on the lookout against obstacles and accidents, and watch that everything goes straight, else he will fail."

"Well!"

"To be master of yourself you have your conscience to keep clear, your heart to cultivate, your temper to govern, your will to direct, and your judgment to instruct. You are master over a hard lot, and if you don't master them they will master you."

"That is so," said the young man.

Now, I could undertake no such thing," said his friend; "I should fail sure if I did. Saul wanted to be his own master, and failed. Herod did. Judas did. No man is fit for it. 'One is my Master, even Christ.' I work under God's direction. When he is Master, all goes right."—DR. BACON.

A refreshing piece of news comes from Chicago. Under a decree of court a widow has recovered damages from the men who are responsible for the ruin of her husband. The husband was a well-known artist whose talents earned him a handsome competency. He began drinking, and after that neglected his family, and finally failed to provide for their support. He went to Colorado a physical mental wreck, and there died. His widow brought suit against the keeper of a saloon and the owners of the building in which it is located. She testified that she had warned the saloon-keeper not to sell liquor to her husband, but he had not heeded the admonition. Further, she alleged that he had induced her husband while the latter was intoxicated to sell or pawn valuable pictures and other articles for almost nothing. She was moved to tears several times during the recital of her sad tale in court. The jury decided, under the dram-shop act, that her claim was a just one, and assessed damages against defendants in the sum of $5,000. This was a righteous verdict, and it will have a wholesome effect on those whose business it is to bring men to ruin and their families to poverty. It is well for poor, unfortunate wives to know that they have a legal remedy against the authors of their woes.—Southern Evangelist.

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ARKANSAS METHODIST.

SATURDAY, DEC. 1, 1888.

OBITUARIES.

HARDIN.—Miss Eliza Hardin is dead. She was the eldest child of David and Juliet L. Hardin. She was born January 28, 1826, and died April 2, 1888. Just as the world was beginning its busy cares on Monday morning, *God* without warning bid her come. To pass a eulogy upon her life or attempt to delineate her character as a true devout woman would only illustrate the poverty of our human language. She was an angel of comfort to the distressed and sad-hearted; she was our loved one. Will we miss her at home? Sooner ask, will the mariner miss his compass? Will the flower miss the dew-drop, or the birds miss the joy spring time brings them? If they can answer nay, then may we also. Her life had been one of care and resignation, and spent for relatives and friends. She was a member of the M. E. Church, South, near forty years. He funeral sermon was preached by her pastor, Rev. R. M. Davis, at her sisters residence, Mrs. A. E. Whitny. We laid beneath the sod with the silent dead till God's voice bids her come forth. In death may we have the victory, in Heaven a home with her.

A. E. HARDIN.

SMITH.—Samuel Burns Smith, infant son of William H. and Leronia Smith, was born in Amity, Clark co., Ark., June 27, 1888, and died the following Sept. 15, three months and eight days old. Death comes to all; but it has peculiar significance and impressiveness when it comes for the first time to a Christian home and removes a member of the family from its sacred retreat to the blessed home of the good on high. So may we all "one by one cross o'er the river," "to greet each other on the happy golden shore."

SAMUEL N. BURNS, Pastor.
Amity, Ark., Nov. 1, 1888.

BLASSINGAME.—Flora Blassingame, daughter of Robert and M. J. Blassingame, was born Dec. 5, 1867, and died at her home in Sebastian co., Ark., Oct. 28, 1888, aged 20 years, 10 months, and 23 days. Having been trained up by Christian parents, she gave her heart to God at the age of 13 years, and from that time until the day of her death she lived an acceptable member of the M. E. Church, South. She was of a lovable disposition, kind hearted and true to her brothers and sisters, and always reverenced and obeyed her aged mother. These did all they could to keep her with them; but the Lord knew best and bade her come up higher and enter into the joy of her Lord; and we bow in humble submission to His will. "The Lord gave and the Lord hath taken away, blessed be the name of the Lord." The Lord comfort and sustain the bereaved, and may his grace supply their necessities.

IRVIN F. HARRIS.

TANNER.—W. W. Tanner was born in Tenn., Jan. 8, 1832. He professed religion in early life and united with the C. P. Church, living an acceptable member, until he was killed by his team runing away and the wagon passing over him, on Oct. 16, 1888. It was my good fortune to be his neighbor for several years, and I can say that he was kind and obliging to the sick; ever ready to minister to those in distress. As a church member he was an exemplary working man, giving liberally of his time and substance to the Master's cause. Our brother will be sadly missed in the Sunday school, prayer-meeting and regular church services, where he was such a willing worker. May God sanctify this bereavement to the good of his family, and bring them all to Heaven, where there will be no more parting.

J. F. ARMLTRONG.

BURCH.—Mrs. Mary J. Burch died at fifteen minutes after 10 o'clock, on Sunday morning, July 22, 1888, at the old homestead, "Burch place." She had been sick for more than two months and at times suffered greatly, but was wonderfully patient and sweetly submissive—no shadow of complaining. Though she loved to live and would have been glad to get well she expressed herself as "ready to live or to die." The qualities of her mind and heart were of a superior order, and these natural graces were improved by culture and refinement. She finished her education at Salem, N. C. She loved music and was fond of flowers. She was ardent in her attachments, was benevolent, sympathetic, unselfish, conscientious and faithful, always attentive to the sick and suffering. She never seemed to grow old, though she lived sixty-nine years, being born May 28, 1819, in Davidson county, N. C. Her parents were Col. E. D. and Mrs. S. M. Austin, Methodists. Reared by Christian parents she early gave her heart to God and joined the M. E. Church. She was married to Rev. Wm. W. Burch, Dec. 27, 1838. To him she was a true and loving wife—an helpmeet indeed until death separated them in 1868. They brought up five daughters, all of whom are members of the Methodist Church. It was at home and among her intimate friends that her virtues were most conspicuous. The family altar was kept up; she did her best to train her children for God. Her children and grandchildren rise up to call her blessed. and to thank God that with homes so far separated (three children living in Arkansas) they were permitted to be present the last few weeks of her life—all were with her except one grandson. She called her children and friends and kissed them good bye, sent messages to absent friends, saying: "Tell them good bye, and to come on to heaven." W. F. QUILLIAN.

Christian Advocate please copy.

BAKER.— Little Mollie Baker died at the home of her Uncle Hardy, at Varnor Station in Lincoln county, on Sept. 29, after a short period of suffering of swamp fever. Little Mollie was born April 15, 1876, in Walker co, Ga. She joined the M. E. C. S., at Morrilton two years ago, and has been a bright, consistent little Christian, letting her Christian light shine wherever she has been. In spiritual things she was far in advance of her years. Her greatest privation was not being able to attend church and Sunday-school; and upon some occasions she showed remarkable interest and judgment in regard to religious duties. She was the golden sunbeam of her home, and like a lovely little flower bestowed her gentle smiles on all around her. As we think of her, we do not regard her as one that is dead, but as one that is alive, and that liveth forevermore; for she died in the faith of her crucified Lord, and will be like him in the resurrection. She was too pure for earth, and the Lord took her. We sympathize with the grief stricken relatives, and yet we rejoice with them in anticipation of meeting her in the blessed beyond. Her pastor,

R. H. POYNTER.

LINDSEY. — Zachariah William Lindsey, infant son of Rev. Zachariah and Alice Lindsey, was born Dec. 29, 1887, and died Oct. 15, 1888, aged 9 months and sixteen days. It was the pleasure of this writer to administer Holy Baptism to innocent Willie the first time he ever saw him, on the 15th of April; and the last time his eyes ever looked upon him was to receive from his hand a piece of money for missionary purposes. Thus his training for usefulness was begun. But He who commanded, "Train up a child in the way it should go," has seen proper in His wisdom to take it to Himself. No more are the lullabies of mother needed; no more the fond caresses and the sweet baby voice saying papa and mamma. But let the heart broken parents look up and listen. After awhile amid the roaring storms and foaming billows of life Willie's voice may be heard again "Papa and mama are coming, with Walter and Roma too.

D. C. ROSS.
Berryville, Ark., Nov. 2, 1888.

CANTREL.—Georgia Elizabeth, youngest child of W. L. and M. A. Cantrel, was born March 7, 1886, and died Aug. 15, 1888.

Another precious child taken from earth's sorrows, and the loving embrace of parental hearts, to the home of the good, in the paradise of God. Truly "of such is the kingdom of heaven." G. W. EVANS.

DUNN.—The subject of this notice, Mrs. Mattie J. Dunn (nee Evans), was born in Dallas county, Ark., Aug. 12, 1848, and died at her home in the same county, Sept. 28, 1888, leaving her husband, three little children and many loving kindred to mourn her departure.

For the past ten years sister Dunn had been in the crucible of suffering which culminated in pulmonary troubles that soon terminated her earthly existence. While it was painful to be present and witness her sufferings, it was yet a benediction to hear her talk of the benefits of her strong faith. The writer visited her just a day or two before her death, and talked with her freely about her decease, which she, as well as all others, knew that the would soon accomplish; and her words were full of comfort to us, as they expressed the strength of her faith and the full assurance of her final salvation.

She had been a devoted Christian from her childhood. Professed religion and joined the M. E. Church, South, under the ministry of Dr. A. Hunter, in Sept., 1863. From the time of her conversion to the day of her death she manifested great concern for the welfare of the church and its chief end—the salvation of souls.

When the messenger came for her she took both her mother's hands into hers and said, "I am most gone. I am nearly there. Farewell my dear precious mother! You have been so good to me. You have never neglected me. You have been a precious good mamma."

She then bade her husband farewell, adding, "You have been so kind to me! You have nursed me like I had been a baby." She thanked him for his kind and loving attention. Afterwards she called her children, Frank, Charlie and Mary, and kissed them good bye, saying, "kiss mama for the last time;" and turning to her sister she said, "Good-bye. Meet me in heaven, and bring the boys with you. The boys to whom she alluded were, doubtless, her three irreligious brothers, whose spiritual condition was the source of the greatest trouble she had as she approached the river. In her last words she thanked her neighbors for their kindness to her, and said, "I did not know that my neighbors loved me so well until my last severe illness."

Dear surviving ones, be faithful unto death, and soon you will meet where parting is no more. Your loss has resulted in the sweet rest of one who knew nothing but suffering here. O Lord, give us the blessed assurance in death that characterized her dying moments!

W. H. HARRISON, Pastor.
Tulip, Ark., Oct. 31, 1888.

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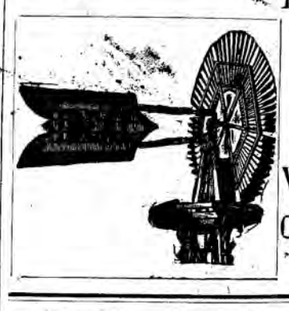

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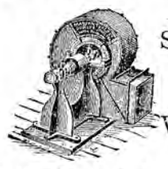

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ARKANSAS METHODIST.

SATURDAY. DECEMBER 1, 1888.

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Although new year is but one fourth gone the Nashville College for Young Ladies now enrolls 282 pupils. The indications point to a larger enrollment than ever in the history of the College. Now is a favorable time to enter the College. New building soon to be occupied is the finest of its kind in the city. Address the President,

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Dec. 1, 2t.

A Pleasant Occasion.

On Nov. 18, 1888, Rev J. D. Rutledge of the White River Conference led the fair and beautiful Miss Eula Scruggs of Blytheville, Ark., to the altar, and they where solemnly united in holy wedlock by Rev. H. T. Blythe. The occasion was a very pleasant one and many friends united in good wishes for the happy couple.

Fraternally, M. M. SMITH.

White River Conference.

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

E. M. PIPKIN, Chairman.

Travel and Adventure

in THE YOUTH'S COMPANION will include, among other articles, "The Bicycle in India and Afghanistan," by Thomas Stevens; "Hunting the Sea Otter," by H. W. Elliott; "Tight Pinches in the Arctic," by Lieut. Schwatka; "The Geologist in the Wilderness," by Prof. Winchell; "Our Floating Camp," by Walter E. Sturgis, and "Digging Out Old America," by F. H. Cushing.

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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.

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.

HELPING FUND.

Since our request for contributions to pay just *half* price for this paper to be sent to worthy persons unable to pay for any paper, we have received responses named below. Bear in mind that 75 cts will pay for the paper to one person, $1.50 to two, $3 to four, $7.50 to ten persons one year, when sent by the Helping Fund. We donate the balance to such deserving persons.

Mrs. ———, Searcy, .75; Mrs. M. Davis, Paducah, Ky., $1.50; Rev. P. B. Hopkins, Prairie Grove, .75.

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.

PREMIUM BOOKS!

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

LIST NO. 1.

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

Preacher's Wife, 359 pages, Redford,	1.00
California Sketches, Fitzgerald,	.75
Fruits and Flowers of our Eden Home, Collins,	.75
Apostolic Succession, R. Abbey,	.60
Bible Expositor, 320 pages,	.60
Manual of Discipline, McTyeire,	.60
Golden Censer, Muslin, 288 p.,	.60
Miscellanies, Bishop Andrew,	.75
Preacher's Manual,	.60
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For *35 cts cash and* one *new* subscriber at $1.50, we will send by mail any one of the books in List No. 2.

Life of McFerrin, Fitzgerald,	$1.00
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LIST NO. 3.

For two *new* subscribers at $1.50 each, we will send by mail any one of the books in List No. 3.

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Smith's Bible Dictionary, 776 p.	1.50
Our Darlings, (nearly 500 p. and 1000 illustrations)	$1.25

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

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

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

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In, this, as in every community, there are those who are out of work, or who are employed at very unsatisfactory wages. To any and all such we would say, write to B. F. Johnson & Co., 1009 Main St., Richmond, Va. They can show you "a better way." Capital not necessary.

Woman's Missionary Society.

The annual meeting of the W. M. Society of the White River Conference will be held at Paragould Dec. 6 and 7 Officers and members will please take notice. The Secretaries and Treasurers of the auxilerary societies will please forward their annual reports to the Conference officers previous to Nov, 29 that these officers may have time to make out reports.

MRS. MARY A. NEILL, Pres.
Batesville, Ark., Nov. 17, 1888.

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On account of their inability to digest food, will find a most marvelous food and remedy in **Scott's Emulsion** of Pure Cod Liver Oil with Hypophosphites. Very palatable and easily digested. Dr. S. W. COHEN, of Waco, Texas, says: "I have used your Emulsion in Infantile wasting with good results. It not only restores wasted tissues, but gives strength and increases the appetite. I am glad to use such a reliable article."

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NOTICE.

Applicants for admission on Trial in the White River Conference, will meet at the Methodist Church in Paragould Tuesday morning, Dec. 4, at 9 o'clock. By order of the committee.

MARRIED

At the residence of the bride's father on Cottonwood farm Nov. 22, 1888, by Rev. J. J. Tarlton, Mr. Harrison Gilbert to Miss Donia Armstrong, all of Johnson county, Ark.

At Goodwin, Ark., Nov. 22, 1888, by Rev. Frank Ritter, Capt. W. H. Pearce and Miss Margaret L. Bond, all of St. Francis Co., Ark.

On the evening of the 20 of Nov., 1888, in the beautiful church at Walnut Ridge in the presence of a vast concourse of people the rights of matrimony were performed by the Rev. G. A. Dannelly, between Mr. William Langenburg and Miss Cora Isreal, both of Walnut Ridge; and the first present presented by the bride groom to his happy bride was THE ARKANSAS METHODIST for a year. Returning to the home of the bride a large number participated in a magnificent supper. May the happy couple live happy in this life and be united in the life to come.

G. A. DANNELLY.

At the Methodist Church in Springfield Sept. 13, 1888, by Rev. George W. Hill assisted by Rev. G. W. Evans, Rev. Jno. W. Head and Miss Theresa Ganible.

At the Methodist Church in Conway, Ark., Nov. 52, 1888 by Rev. George W. Hill, Rev. E. A. Tabor and Miss Mamie Lou Randall, both of Conway.

LIVE OAK, ALA., Dec. 13, 1886.
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Rochester, Pa. GENTS.—Last spring I received by mail a bottle of your Antidote for Malaria for my brother, who had chills for more than six months. He frequently broke them with Quinine, but they would soon return. I gave him the Antidote and he has not had a chill since. It has made a *permanent* cure. Yours truly,
W. W. PERDUE.

REDUCED R. R. FARE.

The Cotton Belt R. R. has agreed to sell round trip tickets between St. Francis and Clarendon on Dec. 4, 5, 6 & 7, good until Dec. 11. Let brethren have their credentials and present to agent where tickets are purchased.

Nov. 20, 1888, JOHN C. RITTER.

A Wife's Opportunity.

Write your name and address plainly on a postal card (mentioning this paper) send same to j. d. larkin & co., buffalo, n. y., and they will send you on 30 days' trial, one of their GREAT CHRISTMAS BOXES (advertised in a recent issue of this paper) of "Sweet Home" Soap and presents. Better accept the offer at once as you run no risk.

The *Religious Visitor*, an illustrated monthly, price 50 cents, will be sent one year for 20 cents without premium or for 40 cents with premium, this offer good till Jan. 1, 1889. T. H. Granberry, 253 Main street, Memphis, Tenn. tf.

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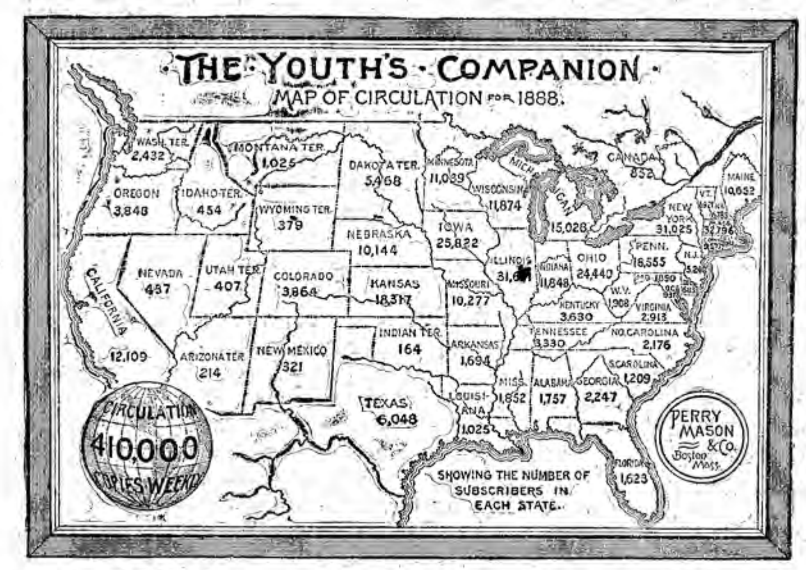

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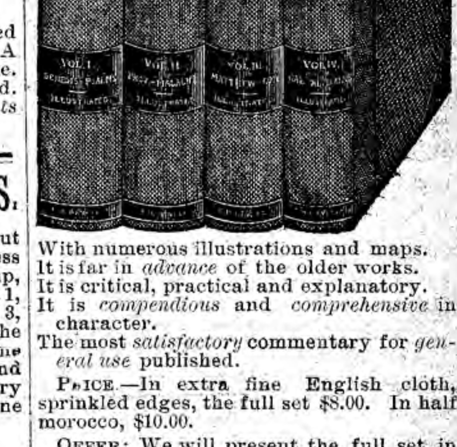

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