

THE ARKANSAS METHODIST

DEVOTED TO THE INTERESTS OF THE METHODIST EPISCOPAL CHURCH, SOUTH, IN ARKANSAS.

BY BENNETT & EMMONSON.

"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 8, 1888.

NO. 33.

ARKANSAS CONFERENCE.

FIRST DAY.

The Fifty-second session of the Arkansas Conference of the M. E. Church, South, was held in the city of Fort Smith, commencing in the First Methodist Church, Wednesday morning, 9 o'clock, Nov. 28, 1888. Bishop J. S. Key, presiding, and conducting the opening religious worship.

W. H. Metheny was elected Secretary, W. H. W. Burns, ass't, T. J. Reynolds, Statistical Secretary. The Conference voted to meet at 8:30 A. M., and adjourn at 12 M.

Dr. L. C. Garland, Chancellor of Vanderbilt University; J. W. McCrary; E. R. Shapard; C. W. Wyatt, of the I. M. Conference; N. B. Fizer, of the White River Conference; W. A. Sample, of the Presbyterian church, J. E. Cornett, of the Methodist Protestant church; Abram Long, a transfer from the N. W. Texas Conference; W. B. Johnsey, of the Mo. Conference, were introduced to the Conference.

A paper from the Board of Trust of the Vanderbilt University on the reorganization of the Board was read and referred to the Board of Education. The report of the Trustees of Dardanelle District High school was presented to the Conference, and referred to the same Board. The character of a number of preachers was passed.

J. L. Hayes and T. A. Martin superannuaries were placed on the effective list. W. T. Keith asked that a committee of investigation be appointed in his case. It was done and W. D. Matthews, J. S. Clower, B. Monk, were appointed said committee. This committee subsequently reported no trial necessary, and W. T. Keith's character passed.

J. C. Weaver, J. D. Edwards, Y. A. Gilmore, J. H. Myers, S. J. Dobson, and C. B. Mosely passed in character and in examination of studies, and were advanced to the class of the second year.

Dr. L. C. Garland addressed the Conference on Christian Education. His address was certainly a treat to all who heard it. He made a great impression on the Conference. We rejoice that our Church has been blessed so long with the life work and faithful labors of this orthodox Methodist, devoted Christian and ripe scholar.

It was announced that Rev. W. B. Johnsey would preach at night in the First church and Rev. J. B. Stevenson in the Central church.

SECOND DAY.

Bishop Key was in the chair. The usual religious services were led by S. S. Key. Revs. A. J. Kincaid, pastor of the First Baptist Church, S. H. McElvain, pastor of the C. P. Church, Fort Smith, H. W. Brooks of the Little Rock, F. A. Jeffett of the White River Conferences, and N. Futrell, were introduced to the Conference.

The report of Board of Trustees of Quimman College was referred to the Board of Education.

The report of Board of Trustees of Central Collegiate Institute was read and referred to the same Board. J. W. Head, H. A. Armstrong, J. M. McNally were elected to deacon's orders.

Irvin F. Harris, G. W. O. Davis, deacons, C. H. Culpepper, elder, were advanced to the third year.

W. O. Basham was discontinued at his own request.

G. A. Marvin's case was referred to a committee of investigation.

On motion of T. M. C. Birmingham the Temperance committee was ordered to consider how the Sabbath may be better preserved from desecration, and also that it consider the treatment of prisoners in the State penitentiaries, particularly in reference to the appointment of chaplains for them, and the payment of adequate salaries of the same.

J. H. Watts was advanced to the fourth year. J. B. Williams was not present. He was continued in the first year.

J. M. Cantrell, E. A. Tabor, J. N. Villines traveling preachers passed the committee of the fourth year and were elected elders. P. P. Burke, traveling elder; passed the same committee.

W. A. McIver, H. A. Storey, J. M. C. Hamilton were continued in the third year.

Editor Z. T. Bennett addressed the Conference in the interest of our Conference organ THE ARKANSAS METHODIST.

THIRD DAY.

Conference met at the usual hour.

Divine worship was led by A. H. Williams.

Vistors introduced: Revs. A. O. Evans, Dr. W. G. Miller, Little Rock Conference; G. W. Wilson, Memphis Conference; L. S. Byrd, I. M. Conference; Dr. W. H. Vernon, Ag't, A. B. S.; Gregory, pastor First Presbyterian Church, City.

Elected to Deacon's Orders, traveling preacher: A. C. Millar. Local preachers: C. C. Graham, E. J. Dean, J. A. Fair, M. M. McGaugh, J. H. Thompson.

Frank Naylor, traveling preacher was elected to elder's orders.

Admitted on Trial: Samuel W. Whitson, Wm M. Taylor, Wm H. Dyer, J. H. Roberts, Andrew J. Culom, Stuart, C. Maddox, Jno H. Smith, Henry R. Shinn, Pierce Merrill, Jno W. Baldwin, W. S. Bristow, Kirby S. Vazquardt.

Re-admitted: N. Futrell, H. M. Granade.

Transfers received: W. B. Johnsey, W. J. Stone.

V. G. Self, local deacon, was expelled by the Caution et. Quarterly Conference. His appeal was presented and entertained, on which was appointed the following committee: S. S. Key, G. W. Evans, W. R. Gardner, B. Monk, W. D. Matthews, D. J. Weems, P. B. Hopkins, T. A. Graham, J. M. Cantrell, J. M. Hawley, Secretary. This Committee subsequently reported adversely to the appeal. Adopted.

Committee of Investigation in G. A. Marvin's Case: F. M. Moore, A. C. Ray, F. S. H. Johnston.

This Committee reported that the evidence required that G. A. Marvin be discontinued without his request and his case referred to the Quarterly Conference of Ozone Mission. This report was adopted.

Dr. Vernon addressed the Conference in the interest of the American Bible Society.

C. C. Johnson was granted leave of absence.

Admitted into full Connection: Irvin F. Harris, J. M. McNally, G. W. O. Davis, J. W. Head, A. C. Millar, C. H. Culpepper, H. A. Armstrong.

B. B. Hudgins was appointed on the Board of Education vice J. W. Boswell resigned.

Rev. D. C. Summers, lay delegate, Fayetteville District took his seat.

FOURTH DAY.

Conference met at the usual hour. Divine worship was led by J. H. Myers.

Vistors introduced: Revs. R. L. Lotz, pastor Christian Church, S. R. Keen, Missionary Presbyterian Church City; T. F. Brewer, M. L. Butler, Pickens of I. M. Conference; F. L. Miller of N. W. Texas Conference.

The examination of Character was finished.

J. W. Deshazo was re-admitted.

President Millar of C. C. Institute represented the interests of that institution in a stirring address.

The Conference accepted an invitation to visit the rooms of the Chamber of Commerce of the City.

Conway was chosen as the seat of the next Conference.

W. J. McNally was located at his own request, but this was afterward reconsidered, and he remains in the Conference.

Various Committees reported, but little discussion was elicited.

The Committee on Church Property reported as follows:

166 Churches, value \$149,057.
59 Parsonages, .. 25,700.
Other Church Property, .. 39,228.

Total \$213,985.

An increase of eleven churches and two parsonages.

Increase in value of Churches \$37,376.

Raised for Con. Claimants \$1047.30

Pub. House, for this fund 99.20

Colvin Bequest .. 13.50

Total \$1,160.00

Raised for Bishops' Fund \$450.77

.. Domestic Mis. \$1,633.20

.. Foreign .. \$2,496.70

FIFTH DAY.

Conference met at the usual hour.

V. V. Harlan was in the chair.

Divine worship was led by T. A. Graham.

Vistors introduced: Dr. J. E. Godby, Editor of S. W. Methodist, W. M. Keith of I. M. Conference, and Commissioner W. C. Dunlap.

The orders of S. P. Hicks an elder from the Methodist Protestant Church were not recognized.

The following Boards and Committees made their reports, and each report was adopted:—On District Conference Records, Bible Cause,

Joint Board of Finance, Sunday School Board, Statistical Secretary, Temperance, Board of Church Extension.

The Board of Church Extension received from all the churches \$591.60. Half of this was appropriated as follows:

Huntington Church, \$100.
New Hope Church, Atkins c't, 20.
Lipps' Chapel, Carrollton c't, 20.
Big Flat Church, Big Flat c't, 20.
Spring Hill Church, Ft. Smith c't, 90.

Arbuckle Island Church, 45.80

Increase over last year \$46.30.

The Joint Board of Finance reported as follows:

Received from all the charges, \$1,087.95

" " Publishing House, 99.20

" " Colvin Bequest, 13.50

Total \$1,200.65

Appropriated thus: Mrs. J. E. White, \$45; Mrs. Stevens Parrish, 20; Mrs. Russell Rennean, 45; Mrs. J. M. Bewley, 45; Mrs. Jessie Griffin, 40; Mrs. J. J. Roberts, 65; Mrs. B. L. Ferguson, 50; Mrs. W. J. Dodson, 85; Mrs. A. P. Melton, 100; Mrs. E. Dickens, 115; Mrs. F. M. Harlin, 80; Mrs. T. J. Smith, 100; Mrs. E. R. Harrison, 35; Rev. J. F. Hall's heirs, 100; Rev. J. H. Wade, 105; Rev. J. Loving, 75; Rev. Wm. Penn, 85.

Increase over last year \$265.10.

Deacons ordained: Traveling preachers, Jno. W. Head, H. A. Armstrong, J. M. McNally, A. C. Millar.

Local preachers, E. S. Dean, M. W. McGaugh, J. H. Thompson, S. J. Oslin, of I. M. Conference.

Elders ordained: Traveling preachers, J. M. Cantrell, E. A. Tabor, J. N. Villines, Frank Naylor.

White Members 21,882, increase 2,056; Local Preachers 252, increase 36; Sunday schools 209; increase 25; Officers and Teachers 1,451, increase 321; Scholars 11,813, increase 1,351; Expended for Sunday schools \$2506.00, increase \$274.00; Paid Presiding Elders \$3089.00, increase \$162.00; Paid Pastors \$24,428.00, increase \$2,647.00; Baptisms, Adults 2062, increase 410; Baptisms, Infants 714, decrease 24.

Raised for Foreign Missions \$2,496.70, increase \$27.17.

Raised for Domestic Missions \$1,633.20, increase \$217.70.

Raised Week of Prayer and Self-denial \$332.00, increase \$97.45.

The vote by which the Report on Temperance was adopted was reconsidered. That part of the report which memorialized the General Conference to make it an immorality to vote for license and to sign petitions for license to sell intoxicants, was stricken out, and the report was adopted.

Commissioner Dunlap made a vigorous representation of the interests of Paine Institute and a strong appeal for help. A subscription of \$288.50 was taken to be raised during the year; \$33.50 of this was paid. The Conference took a recess till 2:30 p.m.

The following reports were read and adopted on Saturday:

On Books and Periodicals, Church Property, Board of Education, V. V. Harlan, Ag't, C. C. Institute.

Changes in Board of Missions: T. M. C. Birmingham vice B. C. Matthews, W. A. Cazort vice W. J. Parks, E. A. Stephenson vice Robt. Chasteen.

Superannuaries: J. H. Wade, J. Loving, Wm. Penn, G. W. Evans. Superannuaries: L. W. Harrison, F. A. Taff, M. A. Butt, W. T. Keith, B. Williams, J. B. Williams, A. M. Elam, W. H. Corley, Z. W. Lindsay.

APPOINTMENTS.

FORT SMITH DISTRICT.

S. H. Babcock, P. E.

Fort Smith 1st Church, J. A. Anderson

M. E. Butt sup.

Fort Smith Central C'h—J. L. Massey.

Fort Smith circuit—W. J. McNally.

Greenwood cir.—W. M. Cowan, sup.

Hacket City and Huntington—G. W. Daman.

Hacket City circuit—W. R. Gardner.

Mansfield circuit—J. M. C. Hamilton.

E. A. Taff sup.

Charleston circuit—B. W. Aston.

Canlksville circuit—I. B. Hickman.

Paris and Roseville—J. B. Stevenson.

Boonville circuit—J. M. Hawley.

Magazine circuit—J. M. McNally.

Waldron circuit—J. W. Deshazo.

Caution circuit—J. C. Weaver.

Black Fork mission—S. W. Whitson.

CLARKSVILLE DISTRICT.

D. J. Weems, P. E.

Clarksville station—N. ..

Clarksville cir.—T. ..

Lamar circuit—Frank Nag.

Altus station—T. J. Reynolds.

Ozark station—W. J. Stone.

Ozark circuit—W. H. Metheny.

Alma and Malberry—S. S. Key.

Dyer circuit—J. M. Clayton.

Van Buren station—R. M. Traylor.

Van Buren circuit—J. L. Hays.

Chester circuit—S. J. Dobson.

Cove City cir. to be sup.—J. W. Davis.

Ozark circuit—W. M. Taylor.

Partcheon mission to be supplied.

Fattsville mission—J. H. Roberts.

Cent. Col'ge Inst.—A. C. Millar, Pres.

Coal Hill circuit—Y. A. Gilmore.

H. A. Storey, Conf. Colporteur.

I. L. Burrow, S. S. Agt.

DARDANELLE DISTRICT.

G. W. Boyls, P. E.

Dardanelle station—W. H. W. Burns.

Dardanelle cir.—sup. by N. E. Fair.

Russellville station—W. B. Johnsey.

Dover circuit—J. S. Clower.

Atkins circuit—E. L. Massey, W. T. Keith sup.

Louden mission—W. A. McIver.

Gravelly Hill circuit—Jas. Cox, W. S. Bristow.

Walnut Tree circuit—L. F. Harris.

Danville circuit—T. T. McWhorter.

Prairie View circuit—W. M. Baldwin.

Marvinsville mission—J. M. Floyd, sup.

Appleton mission—G. W. O. Davis.

Rover—J. E. Martin.

MORRILLTON DISTRICT.

G. W. Hill, P. E.

Morrillton station—V. V. Harlan.

Perryville circuit—A. H. Williams.

Perryville mission—

Oppelo circuit—J. C. Hooker.

Plumerville circuit—J. E. Dunaway.

Cadron circuit—C. H. Culpepper.

Conway sta.—E. A. Tabor, W. H. Dyer.

Conway mission—S. C. Maddox.

Springfield and Hill Creek sta. P. P. Burke.

Clinton circuit—T. A. Graham.

Bee Branch circuit—A. J. Cullom.

Copeland mission—

Mt. Vernon circuit—J. W. Head.

Quimman station—O. H. Tucker.

Quimman circuit—A. C. Ray.

Quimman College—O. H. Tucker, Pres.

Archy—J. H. Smith.

FAYETTEVILLE DISTRICT.

P. S. H. Johnston P. E.

Fayetteville station—B. H. Greathouse.

Springdale and Rogers sta.—J. A. Peebles.

Elm Spring circuit—Abram Long.

Center Point circuit—Alex. Mathes.

Bentonville sta.—H. J. Brown, W. H. Corley sup.

Bentonville circuit—J. R. Maxwell.

Bloomfield cir.—H. A. Armstrong, A. M. Elam sup.

Illinois circuit—J. W. Baldwin.

Prairie Grove circuit—P. B. Hopkins.

Boonsboro circuit—J. A. Walden.

Cincinnati circuit—H. M. Granade.

White River miss'n—R. P. Harcastle.

Kingston Mission—Pierce Merrill.

Goshen circuit—J. H. Stumy.

Huntsville circuit—J. H. Myers.

Clity miss.—Be sup. C. M. Thompson.

Maysville mission—To be supplied.

HARRISON DISTRICT.

P. B. Summers, P. E.

Harrison circuit—T. A. Martin.

Yellville circuit—D. C. Ross, J. B. Williams sup.

Mountain Home cir.—J. M. Cantrell.

Big Flat cir.—H. R. Shinn.

Willey's Cove cir.—K. S. Vanzandt.

Lead Hill cir.—J. H. Cummings.

Valley Springs cir.—J. H. Watts.

Bellfonte cir.—J. N. Villines.

Carrollton circuit—S. P. Dykes, L. W. Harrison sup.

Berryville circuit—B. Monk, Z. W. Lindsay sup.

Eureka Springs station—J. J. Tarlton

B. Williams sup.

Elkix miss.—To be sup., S. S. Bristow.

Kings River circuit—To be supplied.

J. W. Bryant transferred to Columbia Conference.

J. H. Bradford to Little Rock Conference, stationed at El Dorado cir.

B. C. Matthews to Memphis, at Union City circuit.

F. M. Moore to Florida Conference.

J. D. Edwards to Indian Mission Conference at Sac and Fox.

W. D. Matthews to White River Conference.

NOTES AND PERSONALS.

The Arkansas Conference is losing none of her attractions. Rev. W. J. Stone and Nathaniel Futrell have returned to it.

Chancellor Garland, in speaking of the work done at Vanderbilt University, said: "We repudiate any man going out from us who refuses to go any where he is sent, even if he have to live on bread and water."

We noticed that venerable layman and staunch Methodist John Mock at Conference. He advised some young preachers once to do as he had to do—take two rows and grab with both hands.

Stephenson Pyeat was at Conference. He lives at Bethlehem Church, Washington co., historic ground. He passed through two vigorous battles among Methodists—the Methodist Protestant split about 1832 and the great division of 1844.

As a "thought in the air" after Bro. .. unique sermon, Thanksgiving .. have a

minute class meeting. Bro. Great-house's Thanksgiving sermon was spiritual, able, soul-refreshing.

We had read after that elect sister and charming newspaper correspondent, Mrs. Suddarth, we have seen and heard her; our pleasure is heightened. ***

BOOKS AND PERIODICALS.

Your Committee are of the opinion, that the circulation of a wholesome literature and the dissemination of the "truth as it is in Jesus," by means of the printed page, is only second in importance to the voice of the living ministry preaching the word with the Holy Ghost sent down from Heaven. If we would see the powers of darkness speedily vanquished and overthrown, we must more fully make use of this powerful engine for the spread of truth in the earth. And now that the Book Agent reports the Publishing House completely out of debt and better able than ever to meet the demands of the Church, it is to be hoped that this will be done, and that its patronage will be largely increased; that the ministry will all more extensively endeavor to circulate its publications.

Our great Connectional organ, the Christian Advocate published at Nashville continues to maintain its high standing in periodical literature, and now that its Associate Editor is in from among us, will give the paper additional interest to its readers in Arkansas.

The Quarterly Review through the consideration and liberality of the Book Committee has now a staff of paid contributors and will doubtless furnish its readers with such a wealth of trenchant and scholarly thought as to make it indispensable to all ministers and even to every intelligent layman, who desires to keep fully abreast of the thought of the age.

Our Sunday School Literature is unsurpassed

ARKANSAS METHODIST.

SATURDAY, DECEMBER 8, 1888.

CONSECRATED PRAYER.

Oh, blessed Lord with love divine;
My heart as thine forever seal;
Till every thought of life shall be
To bend this stubborn heart to thee.

Thy tender love to me reveal;
My heart as thine forever seal;
And cleanse me from all worldly dress,
By blood that flowed on Calvary's Cross.

And when upon my Saviour's breast,
My head forever sinks to rest;
Then Death for me disarmed shall stand,
Of victory robbed by Jesus' hand.

—C. C. TEMPLE.

EARLY METHODIST HISTORY.
NO. 13.BY REV. ANDREW HUNTER, D. D.
CHARLES WESLEY.

Mr. Jackson, his biographer, says of Charles Wesley: "Like his brother John he was considerably below the middle stature." He was somewhat stouter than his brother but not corpulent. There were those living in Mr. Jackson's day who remembered to have seen the two brothers engaged, with Dr. Coke, in administering the Lord's Supper in City-Road Chapel. These excellent clergymen were all of the same diminutive height; and yet no other men of their day exerted a wider influence upon the world, or an influence that is more likely to be permanent.

"The attainments of Charles as a scholar were worthy of the advantages which he enjoyed, as a pupil of Westminster school, and a member of the University of Oxford. With the Latin, Greek, Hebrew and French languages he was well acquainted. In the letter addressed to him by his father while at Oxford he is urged to persevere in the study of Arabic and of Mathematics; but it is probable that after he left the University he paid little attention to either of these branches of learning. Classical and Biblical literature he cultivated to the end of his protracted life." His exact and critical knowledge of the Holy Scriptures is strikingly manifest in his Hymns. "If we may judge from the success of his preaching," says Mr. Jackson, "He greatly excelled in this important branch of ministerial duty. For upwards of fifteen years, after he had experienced a conscious knowledge of his acceptance with God, he was incessantly employed as an itinerant. He traveled from Lands-End to Newcastle-upon-Tyne, through a considerable part of Wales and Ireland, ministering the word of life in churches, private houses, and the open air, with a zeal which many waters could not quench, which no violence of opposition could daunt, and with an effect not at all inferior to that of either his brother or Mr. Whitefield. There was nothing artificial in his sermons. To a strictly logical arrangement, and the arts of secular oratory, he was indifferent. His discourses were the effusions of the heart, rather than the offspring of the intellect or of the imagination. They were not characterized by abstract reasoning or showy ornament. Of the Bible he was a diligent and enraptured student; and its facts, doctrines, language, and imagery were indelibly engraven upon his mind. In the delivery of God's word he expected and received the promised aid of the Holy Spirit; and under the divine unction he spoke with irresistible power and authority. His heart was inflamed with zeal for the honor of Christ, and yearned over the souls of the people; the tears ran down his cheeks; his tongue was loosed; and he poured forth the truth of God in the very phraseology of inspiration with an effect that was overwhelming. He gave such views of the evil of sin, and of the certain damnation of the impenitent and unregenerate, as terrified the consciences of the ungodly and the sinner, who fell down upon their knees and in bitter anguish called upon God for mercy. At the same time he expatiated upon the perfect sacrifice of Christ, the efficacy of his blood, the tenderness of his compassion, and the freeness of his grace, with such power of conviction, as to induce those whose spirits were contrite even then to believe to the saving of their souls. Under his ministry many a hardened sinner began to pray; and from the religious services which he conducted even in the open air, many a penitent went to his house justified. As an itinerant he had adopted the language of his brother, and with his whole heart could say, 'The world is my parish.' Extracts from his journal during his itinerancy show that there were 'lightnings without and fears within.' The attempt to force the Methodists to an attendance upon the

services of the Church of England, by refusing to them the sacraments from their own preachers, drove many of them into a state of actual separation both from the church and their own societies, and placed them in the hands of Dissenters. "At Leeds Mr. Edwards, one of their preachers, had assumed the character of an Independent minister and Charles Shelton had done the same in the South, and had drawn away the greater part of the society with him. Titus Knight afterward followed the same example in Halifax; and several of the Baptists and Independent Churches in Lancashire and the West of Yorkshire were formed in these times, in a great measure out of the Methodist Societies, because of the position in which these societies were placed in regard to the National Establishment and the spirit of the clergy." Another extract from his journal says: "October 18, (1758) I preached at Heptonstall on Isa. 64th and 5th. I warned them of the wiles of the devil, whereby he would draw them away from the church and the other means of grace. I spoke as the oracles of God; and God gave testimony, bowing the hearts of all present except a few bigoted Baptists.

"We went on our way to Ewood. Mr. Allen could not leave as yet, but rode with us next morning as far as Gawthorpe. I stood on a scaffold at the foot of a Welsh mountain having all the people in front and called, Behold the Lamb of God, which taketh away the sin of the world! The word was a two-edged sword. I knew not then that several Baptists were present; a carnal, cavilling, contentious sect, always watching to steal away our children and make them as dead as themselves. Mr. Allen informed me that they have carried off no less than fifty out of one society; and that several Baptist meetings (Churches) are wholly made out of old Methodists. I talked largely with Mr. Grenshaw how to remedy this evil. We agreed, 1. That nothing can save the Methodists from falling a prey to every seducer, but close walking with God in all the commandments and ordinances, especially the word and prayer, private, family and public. 2. That the preachers should be allowed more time in every place to visit from house to house, after Mr. Baxter's manner. 3. That a small treatise be written to ground and preserve them against seducers, and lodged in every family." I have given this quotation from Charles Wesley's journal to show there were Baptists in his day, and it would seem from this that those we have now are in the true succession. The Methodists have always furnished members to other churches and none that have gone from us to any other church, as far as this writer has knowledge, have ever been refused. "Probation sinners" as they are called, they always pass at par. They are good coin at every body's counter. And if the Methodist Church maintains her spirituality, as we trust she will, she will still be a blessing and be blest. Query, Which is the church—the feeder or the fed?

Charles Wesley was a churchman, but as the years sped on his churchmanship consisted in the bare use of the Liturgy; for he was under none of the church's authorities, though a regularly ordained minister. By preaching in church houses and administering the Lord's Supper in Methodist Chapels, he contributed more than any other man, to create among the societies generally a desire for the same order and thus prepared the way for the independent position which Methodism has since assumed, although nothing could be farther from his thoughts and purpose. One of the Bristol clergy drove Mr. C. Wesley from the Lord's table with several converted colliers, who had accompanied him to receive the memorials of the Redeemer's passion. He then took these poor depressed men to the School House which had just been erected for the benefit of their children, in Kingswood and there administered to them the sacred elements; thus introducing, on his own responsibility, the practice of separate communion. In theory he was the most rigid and unbending churchman in the Methodist body; but in his own practice he was decidedly the most liberal of all his contemporaries. He spurned the very thought of Methodist independence, while with the most perfect and undeniable sincerity he acted upon principles which led to its adoption.

His biographer says: "It is as a writer of devotional poetry, that Charles Wesley will be permanently remembered, and that his name will live in the annals of the church." In the composition of hymns adapted to Christian worship, he certainly has no equal in the English language, and is

perhaps superior to every other uninspired man that ever lived. It does not appear that any person besides himself, in any section of the universal church, has either written so many hymns or hymns of such surpassing excellence. But the crowning excellence of his hymns is the spirit of deep and fervent piety which they everywhere breathe. In the range of their subjects they embrace the entire system of revealed truth, both doctrinal and practical, with the principal facts of Scripture history; and apply the whole of them to purposes of personal godliness. The perfections of the divine nature; the care and bounty of God's universal providence; the glory of Christ as the everlasting Son of the Father, the Almighty Creator and Preserver of all things; his incarnation, spotless example, miracles, personal ministry, atonement, resurrection, ascension to heaven, intercession, saving power, faithfulness, mercy, mediatorial government; the God-head of the Holy Spirit, and his work in the entire process of human salvation; the connection of his operations with the mediation and glory of Christ; the Christian Salvation, comprehending the preventing grace of God, giving repentance unto life, justification before God, the inward witness of adoption, the regeneration of the soul, progressive sanctification, the full renewal of the soul in the image of God, the perfect love of God and man; the Christian sacraments; the duties of Christianity, in all the relations of life; the happiness of the separate spirits of the just; the resurrection of the dead; the dissolution of the universe; the general judgment; the final perdition of the ungodly; the everlasting felicity of the righteous; these and a thousand other topics connected with them constitute the subjects of his incomparable poetry." To the Methodists wherever situated, and to all the pious as well these hymns are of inestimable value and exert an influence which is only exceeded by that of the Holy Scriptures. No other hymns in the English language so fully exhibit those just views of Apostolical Christianity which the author and his brother were the means of reviving. All that these men of God taught in the pulpit, and thousands of their spiritual children have experienced, the hymns express. Great praise is due to Dr. Watts for the hymns with which he favored the churches. Many of them are exceedingly beautiful and devotional. But in the vehement language of the heart, in power of expressions of the variety of his metres and in the general structure of his verse says Mr. Jackson "he is not equal to Chas. Wesley. The Dr. teaches Christians to sing with mixed emotions of desire, hope and doubt.

"Could we but climb where Moses stood,
And view the landscape o'er,
Not Jordan's stream, nor death's cold flood,
Should fright me from the shore."

Charles Wesley has attained the desired eminence and triumphantly exclaims,

The promised land from Pisgahs top,
I now exult to see!
My hope is full (O glorious hope)
Of immortality.

It is an important fact that this gifted man, apparently without design has anticipated all the wants of the Wesleyan Connection with respect to the devotional poetry. He has supplied us with hymns adopted to every religious service, even Missionary meetings which were unknown in his time, and even the ordination of ministers. In every place, and at all times he "had a hymn had a psalm" suited to the occasion for he was

"Married to immortal verse."
"His heart overflowed with sacred verse till it ceased to beat, and his tuneful voice was never silent till it was silenced in death. He is gone; but the imperishable fruit of his sanctified genius remains, as one of the richest legacies ever bequeathed to the Church by her faithful sons. As to himself, he still lives in the region of music and holy love; and there sings"

"Before the Saphire-colour'd throne
To Him that sits there on,
With saintly shout; and solemn jubilee,
Where the bright Seraphim, in burning row,
Their loud, uplifted angel—trumpets blow;
And the cherubic host, in thousand choirs,
Touch their immortal harps of golden wires,
With those just spirits that bear victorious palms,
Hymns and holy psalms
Sing everlastingly."

Let those who wish to know more of this holy man read his life written by Jackson, from which I have drawn largely.

Whoever conquers indolence can conquer most things.—Pitt.

ORIGIN OF INFANT BAPTISM.
NO. 8.

Having pursued this chain of testimony through a period of sixteen hundred years, penetrating to a point within about two hundred years of the Apostles, I am inclined to fill up this article with some observations and reflections.

By what sort of evidence are historic statements to be established? Ans. It is necessary to have the testimony of witnesses who have had some opportunity to be informed on the matters they are testifying to. Suppose John Smith, an aged man, is arrested charged with murder. Being put on trial, it is alleged by the prosecution that fifty years ago John Smith murdered his own father. The prosecution calls a witness, a youth twenty years old who testifies very boldly and positively that John Smith murdered his father fifty years ago, and witness has personal knowledge of the fact. The defence questions the witness. In what year were you born? Ans. In 1868. In what year was this murder committed? Ans. In 1818. The deed was done thirty years before you were born! You may stand aside. Let the prosecution call another witness. Here the prosecution introduces the Gospel of Matthew and calls attention to a prediction of the Lord Jesus [Mat. 10:21] The children shall rise up against their parents and cause them to be put to death. The defence interposes, When was this prophecy written? Ans. More than eighteen hundred years ago. So you have two witnesses. One was dead eighteen hundred years before the alleged event transpired; the other was not born until thirty years after this deed is said to have been done. Does not the court see that the prosecution has no case? But hold! says the prosecutor, if the court please, this prisoner is guilty of parricide. Parricide is from the Latin, *pater* father, *caedo* to kill, hence Latin *parricida*, English parricide, one who murders his father. The court perceives that I am a Latin scholar, and the prisoner is bound to be guilty.

Now every one will say this evidence does not substantiate the charge. If any one shall say that John Smith is proved guilty by this evidence, that man says what he knows is false, or else he has allowed his mind to be so blinded by prejudice that his reason is stultified. He is a fool, incapable of reasoning or being reasoned with. Is this true or not?

Well suppose it be stated that there were Baptist Churches existent during the ninth century of the Christian era, and we ask for evidence. They bring forward some writer of the nineteenth century who affirms it very stoutly. Born nine hundred or a thousand years after the period of which he speaks, he will affect to tell us of his own personal knowledge that there were Baptist Churches then. When we want other testimony they bring forward the prophet Daniel who was dead thirteen hundred years before the period in question. When we demur to this testimony they exclaim, O! look here! Ana-baptist is derived from the Greek *an*-and-*so*, and seem to expect the world to consider the statement proved. If any man does consider it proved upon such testimony as that, what sort of a man is he? Yet no better evidence than this can be produced to prove the existence of the Baptists in any one of the first fifteen centuries of the Christian era.

When I proposed to show that infant baptism was an existent custom in the ninth century, I do so—not by quoting from a writer who lived hundreds of years before or after—but, by giving extracts from documents or authors living and writing in that century who mention the custom in some incidental way; and when any man of sound mind reads these extracts and has satisfied himself that they were written in the ninth century, he does not doubt that infant baptism was customary at that time. In this way I have presented the evidence in each of the last sixteen centuries, and no one who reads and weighs it will be able to doubt that infant baptism has been continuously prevalent for the last sixteen hundred years, at least.

If I could find any such chain of evidence to the existence of the Baptists continuously through these sixteen centuries, I would be constrained to believe that they so existed—and more than that—I would be compelled to believe them of apostolic origin. If able and candid authors of date from A. D. 350 to 450 had affirmed that their origin was apostolic, and that everybody so regarded it, I should be forced to the conclusion that it was

so. Would it not be the same with you? Even though I found no mention of them in the literary remains dating earlier than A. D. 350. I would still feel confidently assured that they did exist then, or no such abundant mention could have been made after that time, coupled with popst and confident affirmation of their apostolic origin.

Is it not entirely reasonable then that I should believe now that infant baptism is of apostolic origin? Indeed how can any one of sound mind doubt it? Even though I should not be able to find another link in the chain of historic testimony and were obliged to stop here, do not these links point with the utmost force to the conclusion that the chain does reach the apostles themselves? I think so most surely.

But the chain does not end here. We have already gone back of 350. The last extract was written in 805, as nearly as can be ascertained. I will in my next conduct my readers into the preceding century, the age of the martyrs, when hundreds and thousands of men and women were persecuted and slain with every conceivable torture and indignity because of their faith in Christ. Let us find if from the lips of these martyrs, or from their pens has fallen any evidence that in their day infant baptism was a custom in the Church.

J. H. ROGERS.

LITTLE ROCK CONFERENCE.
REPORT ON BIBLE CAUSE.

Your Committee beg leave to report that only twenty-six charges out of eighty-three in our Conference have reported collections for the American Bible Society, aggregating \$243.40, against twenty-nine reported last year and aggregating \$328.05, which shows a falling off of \$84.65. A collection of \$5.00 per charge would have given us the handsome sum of \$415. Surely this would not be too much to ask of the Little Rock Conference. But we have paid only a small fraction over \$2.93, which is considerably less than \$1.00 per church, and about one cent per member.

The prominent reason for this seeming lack of interest must be that the preachers do not press this matter upon the people. Five cents per members upon the census of last year would give us in round numbers \$1,210.20, and yet how meager our pittance.

Our preachers pass a resolution or adopt a report, fixing a time for taking collections and then go to their fields to forget or neglect it.

Your committee insists that all the preachers make it a matter of conscience and fix the time for taking this collection for the ensuing year on the first Sunday in Feb. in station, and on all the preaching days in the month of February on circuits.

The American Bible Society will have completed its fourth canvass of the United States by the 31st of March 1889 and the present canvass in our State will be completed by the 31st of December 1888 and we are informed by the Agent of the Society, Dr. Vernon, that if every church in Arkansas will make only a very small contribution annually, the Auxiliary Society within her borders will be able to keep her entire population supplied with the word of God in future without the donation of a single dollar from the Parent Society.

Brethren could we see the amount of cheap literature (?) with taking title and attractive front piece carrying the breath of the devil and freighted with the odors of hell, in the homes of our people lying upon the center table, pasted upon the walls or adorning the fire screen, filling the spiritual minds of our youth with the deadly miasm of hell itself; and could we aggregate the amount of expenditure for this vile poison rendered so cheap by its liberal patronage, and there contrast it with the small pittance we contribute to so good a cause, the blush of shame must come to every preacher's cheek. Brethren let us turn on the water of life with its neutralizing and purifying influence. It is a wonderful tonic. How it will run through every vein and exude from every pore, and by its refreshing exhilarating ablation carry off every impurity. It will sharpen the appetite for that which is good and wholesome and according to its volume will it displace that which is hurtful. Respectfully submitted

JOHN H. GOLD, Chairman.

Though familiarity may not breed contempt, it takes off the edge of admiration.

THE PRESIDENTS.

Washington, Jefferson, Madison, Monroe, and Jackson served two terms as President. Washington might have served three, but would not allow name to be used, and his example a fashion not yet dishonored in breach. John Adams was Vice-President in both of Washington's terms, and was elected President at the close. He was a candidate for the Presidency for a second term, receiving only five electoral votes less than Thomas Jefferson and Aaron Burr, who had seventy-three each. John Quincy Adams was elected President in 1825 by the House of Representatives, there having been no choice in the National election vote of 1824. In 1828 Adams was a candidate for re-election against his former competitor, Andrew Jackson; he received within one of as many electoral votes as he had before, but Jackson then received 171, which was more than two-thirds. Martin Buren was elected President in 1836 against William Henry Harrison. At the close of his term he was renominated, but defeated by Harrison by 234 electoral votes to 48. General Harrison died in office. James K. Polk was not renominated for a second term. Zachary Taylor died in office. Franklin Pierce was not renominated, nor James Buchanan. From Jackson to Lincoln no President was re-elected. Abraham Lincoln was elected for a second term, and assassinated in the first year. U. S. Grant served two terms. A powerful and almost desperate effort was made to nominate him for a third term, but both the example of Washington and the discords in the party stood in the way, and there is no reason to doubt that he would have been defeated if nominated.

Rutherford B. Hayes was not renominated. James A. Garfield was assassinated. Tyler Fillmore, Johnson, and Arthur discharged the duty of President after the deaths of Harrison, Taylor, Lincoln, and Garfield, and at the close of their terms were not nominated for the Presidency.

Various incorrect statements are afloat. One is that the only President ever renominated who was not elected prior to the defeat of Grover Cleveland was Martin Van Buren. This is not true, as John Adams and John Quincy Adams were both renominated and not elected. Another is that no Eastern man has ever been elected against a Western or Southern man. John Adams was elected against Thomas Jefferson; John Quincy Adams was elected against Andrew Jackson; Martin Van Buren was elected against William Henry Harrison, for twenty-six years before a resident Representative, Senator, and State official of Ohio.

Not a President from Jackson to Lincoln or from Grant to Cleveland was renominated for a second term. Seven Presidents have been renominated and elected; four, counting Grover Cleveland, renominated and defeated. Of the seven re-elected, Lincoln, Grant, Washington, and Jackson were actively connected with great wars, in favor of them, and conspicuous in their prosecution. Madison and Jefferson were equally prominent in the Revolution. Monroe was Secretary of War during the war of 1812.

The moral of the whole is that in a time of peace a President has little reason to expect a renomination, or of election if nominated; that his highest interest is to be served and his noblest duty performed by acting without regard to personal popularity, upon the assumption that in a single term he has his only opportunity to promote the welfare of the nation through the consistent application of the principles upon which he was elected, and which, as an honest man, he believes to be true. Such a course, indeed, may not lead to a renomination, but will enshrine him in the hearts of the people, and transmit his name to posterity as another star in the galaxy of patriots and statesmen.—N. Y. Christian Advocate.

Gideon's army, that defeated the Midianites, was composed of three hundred men, who were selected on account of the way they lapped water. The late election in this country has proved that there are about three hundred thousand water-lappers—a larger army than Gideon ever dreamed of. Let every one of these three hundred thousand political water-lappers put a trumpet to his mouth and call upon the Nation to rise up and fight the legalized saloon system of America. And it would not be a serious loss if they should break all the pitchers that are used in "working the growler."—N. Y. Weekly Witness.

ARKANSAS METHODIST.

SATURDAY, DEC. 8, 1888.

It turns out that the Central Methodist was mistaken in saying that a Methodist brother out West had offered a reward of \$1,000 to any one who would find a Greek passage where baptizo means immerse. No such offer has been made. What happened was that a Methodist preacher, in the columns of THE ARKANSAS METHODIST, offered \$1,000 to any one who would find such a passage in the New Testament. But the meaning of baptizo in the New Testament is the point in dispute. The way to settle the meaning of a word in a disputed document is to appeal to the use of that word by other writers of the period; but this our Methodist brother refuses to do, ruling out the Greek language from testifying the meaning of a Greek word.

Western Recorder, November 15. No, brother, we were not mistaken. The discussion, as we understood it, was upon the New Testament meaning of the word baptizo, or baptidzo, and the brother in THE ARKANSAS METHODIST offered one thousand dollars for one instance, in the New Testament, or, perhaps in the Bible, where the word baptidzo means immerse. But the Recorder wants it extended to Greek literature. We judge the brother will get to keep his thousand dollars, since the offer was made more than one year ago, we remember correctly, and no one has been able, thus far, to find such a word.—Central Methodist.

We suppose these editors refer to the letter of Rev. J. H. Riggins in his paper of date, April 9, 1887. We republish Bro. Riggins' letter below:

EDITOR METHODIST:—You tell our friends of the Arkansas Baptist that am a poor Methodist preacher and I know whether I can raise \$1,000 or not; but I will give all I can realize by the sale of my property, and all that I can borrow, to any one who will produce a single passage from the New Testament in which the word baptizo means to immerse. Beg the Baptist to copy.

J. H. Riggins.

PETITION

The Woman's Christian Temperance Union for Proposal of a National Prohibitory Constitutional Amendment.

Honorable, the Senate of the United States of America: We, the undersigned, citizens of the County of _____, and State of _____, earnestly pray that an amendment of the Constitution of the United States be proposed to the States for ratification, providing, First.—That the manufacture, importation, exportation, transportation or sale of all alcoholic liquors as a beverage shall be forever prohibited in the United States and in every place subject to its jurisdiction. Second.—That Congress shall enforce the article by all needful legislation.

WOMEN.

FIRST M. E. CHURCH, SOUTH, LITTLE ROCK.

Annual financial statement of the M. E. Church, South, for the closing Nov. 21, 1888.

Pastor's salary, 1800; Parsonage, 360; Presiding Elder's salary, 120; Sexton, 182; Incense, 90; Incidentals, 163.25; Total for current expenses, 2,950.25; Loans and Orphans, 144; Church extension, 60; Domestic missions, 89; Foreign missions, 113.70; hop's fund, 12; Total paid for Conferences collections 442.59; Week or year (missionary), 54.50; Collections poor, 69.50; Bible cause, 29; Sunday school, 88.70; Conference expenses, 198; Total Voluntary contributions for sundries, 439.70; scribbled and paid on church debt, 9; Work of Church Societies: Aid Society 1,000; Young Ladies Society, 100; Parsonage Band, Woman's Missionary Society, Juvenile Missionary Society (total), 18.25; Sunday school collections, 203.49; Total reported for all purposes, \$7,351.73.

DEAR BRO. BENNETT:—I wish to call the attention of those who observed J. L. Palmer's table of the vote and against this weeks METHODIST, published in this issue. The Temperance cause has to have lost much in the last year from the fact that the majority for license is 26,000 as against 90,000 two years ago. But we have in lost but little. At a glance you see that the total vote increased 60,000 and the vote against license 60,000, also observe: 1886: percentage of total vote for license 36 percent; against 44 percent; 1887: percentage of total vote for license 58 percent; against 42 percent. We have about 2 percent. For this many reasons can be given. One cause "marching on" and 1890 will as relieve, find our hosts united with us in sight. CORWIN T. BILL, Sec'y. Prohibition Alliance.

RAINFORD GROVE.—Our meeting comes with increasing interest; 15 conversions tonight, 49 in all; several

backsliders reclaimed and quite a number of penitents at the altar. The converts are from all classes; ranging from the little child of seven to the gray headed father; 21 have united with our church—several more will join before the meeting closes. The services were conducted in the old way, penitents are invited to come and kneel at the altar, while the Christians gather around them to pray with and for them.

P. B. HOPKINS.

Nov. 23, 1888.

The testimony of unbelievers concerning the Bible forms an important argument in its favor. Few scholarly skeptics fail to leave some record of their high admiration for the Christian Scriptures. Professor Huxley has recently contributed a telling word in this direction. In the *Contemporary Review* he has an article in which his views of the Bible in the schools are set forth. He would have it retained and taught as the best possible means of promoting social and public morals, and forming noble characters. According to the judgment of this eminent scientist, the Bible, above all other books, is suited to instill into the minds of the young, sentiments of humanity, benevolence, and charity.—N. Y. Christian Advocate.

It is a noteworthy fact, to which we have not seen attention called, that the two great Northern gifts for the education of Southern negroes—that of the late John F. Slater of Norwich six years ago, and that of Mr. Daniel Hand of Guilford a few weeks ago—have come from the state which, in the old days, was among the slowest of the New England States in supporting the anti-slavery agitation, and stoutest in opposing the education of colored youth within her own borders. It was within the shadow of Yale College that a town-meeting in New Haven decreed what would now be called a shot-gun quarantine against an institution for the manual education of negro youth proposed to be established there; and it was in the old-fashioned New England village of Canterbury that Miss Prudence Crandall's incendiary plot for teaching colored girls was suppressed by the joint efforts of the mob and of the officers of the law. There is a poetic justice in the fact that Connecticut, which stoned the prophets of negro education half-a-century ago, is now foremost in benefactions for the promotion of that object throughout the country.—The Nation.

FOR DYSPEPSIA

Use Horsford's Acid Phosphate. Dr. LORENZO WAITE, Pittsfield, Mass., says: "From its use for a period of about eight weeks, to the exclusion of all other remedies, I attribute the restoration to health of a patient who was emaciated to the last degree, in consequence of nervous prostration and dyspepsia. This patient's stomach was in such an irritable condition that he could not bear either liquid or solid food. An accomplished physician of many years experience, whom I called in consultation, pronounced his case an incurable one. At this stage I decided to use Horsford's Acid Phosphate, which resulted as above mentioned."

I will send the *Religious Visitor*, an illustrated monthly, six months on trial for 1 dime in silver, this offer good till Jan. 1, 1889. T. H. Granberry, 353 Main street, Memphis, Tenn.

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

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Yours sincerely,
DR. ABLE MEDICINE CO.

There was a man once—so a story goes—appointed a committee of one to examine his own conduct. After several days he reported progress, and asked to have the committee continued, as it had found more to do than it had expected.—Ex.

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

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

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ARKANSAS METHODIST.

SATURDAY, DEC. 8, 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.

I think we owe it to each other to plant flowers, beautify and improve all the parsonage property we occupy. If we do not go back to enjoy it, our brothers will. We have no right to abuse the church property. When the good people of the church build houses for us it is as little as we can do to treat it as well as if it were our own.—Bishop Duncan at Texas Conference.

The editor of the Texas Advocate, writing from the West Texas Conference, says:

When the name of Geo. Hinson was called his presiding elder read his report and presented his credentials to the Conference. The brother had withdrawn from our church and joined the Protestant Episcopal Church. He gave as his reason for going out from among us, not that he loved our church less, but that he was offered a better salary in the other.

Isolated swallows of that particular genus are never followed by the emigrating swarms that means a summer.—Wesleyan Christian Advocate.

The Texas Christian Advocate gives the statistics of the west Texas Conference as follows: Number of local preachers, 103; member, 11,589; adults baptized, 586—infants, 591; number of churches, 97—value, \$144,195; number of parsonages, 40—value, \$27,585; value of other church property, \$19,601.60; money expended on churches and parsonages, \$10,167.35; paid presiding elders, \$3,347.30; preachers in charge, \$24,191.40; Bishops, \$263.56; Conference claimants, \$2,215.65; other objects, \$2,111.79; number of Sunday-schools, 136; officers and teachers, 955; scholars, 6,499; money expended for Sunday-school literature, \$2,267.13; paid for foreign missions, \$2,253.70; domestic missions, \$2,196.30; for church extension, \$390.95; for education, \$519.70; for Bible cause, \$96.85.

Referring to the large number of Georgia farmers, who are seeking homes in Arkansas and Texas, the Wesleyan Christian Advocate says:

"It can hardly be the political situation in Georgia that is driving these people from us. By common consent Georgia is better off politically than either Texas or Arkansas."

Dr. Haygood thinks, and so wrote in that powerful letter of his published in this paper a few weeks ago that these people are going West on account of having next to no schools here for their children, while there are known to be better ones in Texas and Arkansas.

Our opinion is that they are going because they have not had good schools for the last twenty years, and that others will be going twenty years to come, unless we give the present generation better schools now.

It would turn light on this subject if it was somebody's business to find out whether these people go from neighborhoods where by private enterprise good schools have been kept up. So far as our observation goes they are mostly from neighborhoods where the dependence has been upon the three months' school."

The Richmond Christian Advocate contained last week an editorial under "Danger Signals," from which we quote one paragraph:

"What a strange commentary on 'free institutions' is the fact that a majority of a million and a half of white men voted in favor of Cleveland. Harrison will rule by the will of ex-slaves. If there was not an African in America, Cleveland would have an over-whelming majority. How severe the strain on the Republic when Ethiopians without the faintest notion of the ballot, take away political power from the majority of white citizens! The Anglo-Saxon, after centuries of civilization, finds himself under the thrall of barbarians of recent removal from Equatorial Africa. The masters of the world become the political slaves of its hereditary serfs. Think of the Government of England

determined by the stupid vote of the freed blacks of Hayti! That is the precise situation in the United States.

The Southern Christian Advocate contained the following: "The Presbyterian thinks that the reason why there are so many unemployed Presbyterian or Congregational ministers is the fact that neither denomination has any authorized agency for bringing together unsettled pastors and vacant churches. Just so. And the very best agency in the world for this purpose is a Methodist Bishop, with his constitutional advisers, the Presiding Elders. Try this plan, ye Presbyterian and Congregational brethren, and you need not have a single unsettled minister or vacant church in all the land. And then substitute your cold and bitter Calvinism with the good old Arminian doctrine of a free and full salvation for every sinner that will be saved, and we see no reason why you may not (with the Methodists and some other helpers) take this country for Christ. We make no charge for these modest but timely suggestions.

THE ARKANSAS CONFERENCE.

At 2:45 P. M. last Tuesday in company with Bishop Key, Chancellor Garland, Bros. A. C. Millar, Holland N. McTyeire, Jr., B. B. Hudgins and others we boarded the fast train for Ft. Smith to attend the session of the Arkansas Conference. At different points many others joined our company on their way to Conference and the hours passed pleasantly till we arrived in Fort Smith at 11:30. Through the kindness of Rev. James A. Anderson this writer was for the night assigned to Dr. Maine's, the home of Bishop Key during the Conference.

At 9 A. M. Wednesday the Conference assembled in our new and beautiful First church to hold its fifty-second session. The opening exercises were conducted by Bishop Key, and after roll call the organization was perfected by the election of Revs. W. H. Matheny, Secretary, W. H. W. Burns, Assistant, T. J. Reynolds, Statistical Secretary, and the appointment of the usual committees. We give in this issue the Minute proceedings kindly prepared for our use by Rev. James A. Walden, also his report of Chancellor's Garland's address on Christian education delivered before the Conference Wednesday morning and heard with pleasurable attention from beginning to end.

Thursday morning we had the privilege of a short talk in behalf of THE ARKANSAS METHODIST, which has received this year a liberal and increasing patronage in the bounds of that Conference. The many kind words, earnest work and prompt settlements of the preachers demonstrate their warm regard for their Conference organ, and lead us to expect confidently a larger circulation in their bounds. In all we heard this paper stands first, and we fondly hope it may come fully up to the measure of their demands and expectations.

The Thanksgiving sermon was preached Thursday morning by Rev. B. H. Greathouse to a very large and appreciative audience. We heard many expressions complimentary to the sermon—likewise of the Thanksgiving dinners that day. This writer feasted on turkey et cetera in the pleasant home of Dr. Stevenson, formerly a citizen of Beebe and a member of our Church there. We are glad to know he is deservedly prosperous in Fort Smith, and we noted with pleasure his marked interest in whatever concerns the Methodist Church.

In the afternoon the Woman's Missionary Society of the Arkansas Conference opened its annual meeting in Central church, the religious exercises being conducted by Rev. O. H. Tucker, President of Quitman College. Then followed an appropriate and cordial address of welcome to the city by Mrs. Judge T. C. Humphrey and the response was made by Mrs. Suddarth in her usual happy style in behalf of the Society. In the absence of the President Mrs. O. H. Tucker, her report was read to the Society by Mrs. Sidney H. Babcock, and will we trust be furnished this paper for publication. A short talk was made by this writer

and then Rev. F. A. Jeffett with a few stirring remarks lifted a collection of \$50. Mrs. James A. Peebles presided at this meeting and had the good judgment to give the audience many selections of very excellent music rendered by the admirable choir of Central church.

Friday afternoon we had the peculiar pleasure of hearing Rev. H. W. Brooks of the Little Rock Conference, as he filled the hour another, very busy and quite unwell, might have spoiled with a poor sermon. Bro. Brooks preaches well, is a studious, growing preacher, and will take his place among the able ministers of our State. We were not able to attend any night service, and hence lost the pleasure of hearing other sermons.

We arranged to return home Friday night, feeling truly thankful for having attended a harmonious session of our oldest State Conference, which has in its bounds some of the most inviting territory in the South, and which has in its ranks earnest, consecrated and efficient preachers, who are honoring their generation and blessing the Church with self-denying and heroic labors. We were very thankful for the kind attention and comfortable home with Capt. Frank Park and family, to whom we have become much attached for their generous and thoughtful hospitality. And we are under a large debt of thanks to our popular pastors there, Revs. James A. Anderson and J. L. Massey. May their labors during the ensuing year be blessed of God in the conversion of hundreds and in the up-building of Methodism in that phenomenal city.

CHRISTIAN EDUCATION.

On this vital subject Chancellor Garland was heard at considerable length and with very great interest by the Arkansas Conference last Wednesday morning. Rev. James A. Walden kindly furnished us the following report of the address:

The great function of the Christian church is to preach the gospel, the word of God. It must be preached by men called of God, and the preaching must be accompanied by the Holy Spirit. These men can not lay aside their calling, nor modify it. Education is an adjunct to preaching. Take care of the character of that education.

Those schools ignoring the Bible teach infidelity. As a Conference it is one of your first duties to establish Christian training schools. Mere cultivation of the intellect can not make character. Knowledge is as much an element of vice as of virtue. Greece, Rome, England and France were corrupt when in the heights of their greatest intellectual cultivation. We as a nation are doing more for the intellectual cultivation of the masses than any country, yet our great men of to-day do not compare with those of eighty years ago.

I have never been satisfied with the Methodist Church. It is not sectarian. You pioneer the way, and elevate the masses, and others reap your harvests. I knew a city once with its wealth, its sociality, its power, all under Methodist influence, no other church in it; but now Methodism holds a third rate position. If the Presbyterian would lay his Confession of Faith on the shelf where the dust would accumulate upon it, and stand by what he preaches I might be a Presbyterian. I never heard a poor sermon that I didn't want to better it, and I never heard a good one that I didn't wish God had called me to preach. If I didn't think the Methodist Church was the best Christian Church I would leave it.

Establish your Christian Schools and train your children to believe that the Methodist Church is the best. You must elevate the character of your ministry. In your early history you took young men under the idea that an ignorant preacher could lead an ignorant people, and they did much good; but, brethren, you are working on a false principle.

You work a man at a disadvantage to himself and to the Church. But what is an educated man? A man might be able to speak fluently all the languages Babel cleft the world into, and yet not be an educated man. He must be able to concentrate his mind on any subject as long as he pleases, and go down to first principles, to second grasp the truth clear and strong cut. The more ignorant your people are, the greater the necessity to present the truth in a plain garb. It is not a lack of words but of ideas, that makes one helpless to present the truth. It

will never do for the ministry to be below the people in anything. A want of knowledge will forever spoil a man; a pretense of it will make him vain; a real learned man is humble.

IMPORTANT TO PREACHERS.

A Rare Opportunity.

On Monday we received a club of 10 new subscribers and \$15 cash, sent by Rev. J. D. Clarkson, Local Preacher, Waldron, Ark. Bro. Clarkson will get for his premium the New and Complete Bible Commentary, in 4 Large 12 mo. Volumes of about 1000 pages each, by Jamieson, Fausset and Brown. Read the advertisement in this issue. Now what Bro. Clarkson has done for this paper and secured for himself, can be done and secured by others of our preachers in the local ranks. And by early and judicious efforts very many of our traveling preachers can easily secure this valuable Commentary, as a Premium. We dare say almost any charge will cheerfully join in making up clubs of new subscribers to assist their pastor in securing good books for his library. Our people will at once commend his effort both to introduce their church paper and to secure for himself such books as will be specially helpful to him in his preaching. Many persons not members of our Church will take this paper at the very low price of \$1.50, when they know that the preacher getting up the club of subscribers, is to receive for his commission valuable and needed books. The people will generally and cheerfully help a preacher to secure good books, and they will be greatly benefited by having the church paper in their homes. Brother preacher, now is your best time to work; don't wait too long.

A TIMELY SUGGESTION.

HOLIDAY OFFERS.

As very many of this paper's active workers, including zealous laymen as well as preachers, have declined to receive any commission for their services, we now make and would emphasize this timely suggestion: Let all such friends (accepting) announce that the new subscribers themselves may have the full benefit of the Premium Books in Lists 1 and 2. Under such offer the new subscriber would get the paper one year and any one book in List No. 1 for \$1.50, or the paper one year and any one book in List No. 2 for \$1.85. All our helpers so disposed may call attention to these very liberal offers at the public and social meetings of the Church and on other suitable occasions till January 1, 1889. Under these extraordinary offers it occurs to us, that 1,000 new subscribers can be gotten before this month expires. This "suggestion" is not intended to cancel our offers to present subscribers wanting premium books for getting new subscribers. Read below:

LIST NO. 1.

Preacher's Wife, 369 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
Miscellaneous, Bishop Andrew, .75
Preacher's Manual, .60
Preacher's Text-Book, .75
Tongue of Fire, Arthur, .60
Uncle Bob's Letters to Children, .75
Notes and Suggestions for Bible Readings. (Flexible cloth, 262 p. 80th thousand) .75
Bible Characters, Moody, .60
Prevailing Prayer, .60
The Way to God, .60
Heaven, .60
Secret Power, .60
Twelve Select Sermons, Moody, .60
Life and Times of David, 200 p. McIntosh, .60
Grace and Truth, 272 p. Mackay, .75
Christian Secret of a Happy Life, .75

LIST NO. 2.

Life of McFerrin, Fitzgerald, \$1.00
Christian Womanhood, Black, 1.00
Problem of Methodism, Boland, 1.00
Celebrities and Less, Young, 1.00
Western Cavaliers, Redford, 1.25
Bible Dictionary, Bishop Granbery, 1.00
Ditzler on Baptism, 1.00
Life of B'p Faine, Rivers, 1.00
Sermons, P. P. Neely, 1.00
Sermons and Sayings, Sam Jones, 1.00
Conflict of Centuries, Miller, 1.00
The Living Christ, Harrison, 1.00
The Methodist Armor, Hudson, 1.00
Headlands of Faith, Cross, 1.00
Platform of Methodism, Henkle, 1.00
512 p. Dr. Fallows, \$1.00
Fifty Years Beyond, over 400 p. \$1.00
Many Infalible Proofs, Pierson, 1.25
Wonders of Prayer, 370 p. 1.00

PUBLIC SCHOOLS AND THE CHURCH.

Doubtless our public-school system will have to encounter the severest criticism and the fiercest assault within the next few years. The Roman Catholics mean to press their case against this distinctive American institution until they overthrow it or sustain a humiliating defeat. Infidels intend to give the country no rest until every vestige of religion is banished from the schools, if they can accomplish their purpose.

In this contest the Church must have a share. Every minister should take pains to understand the history, the philosophy, the operation, and importance of this system of promoting education; every Christian should put himself in closest sympathy and contact with the schools; and every church should take this cherished element of our civilization on its heart. At the close of a Sunday evening service in a church in Pennsylvania a young teacher came forward and said to the pastor: "I have been a regular attendant on public religious worship from childhood, and yet I do not remember to have heard one word of encouragement or counsel or prayer from the pulpit for school-teachers, and we deeply feel the need of a strong alliance with the Church."

The experience of this young man may have been exceptional, and yet some Protestant ministers have not remembered the teachers of the young in their sermons and prayers as frequently as the importance of the case demands.

There is good reason why a close alliance should be formed between the Church and the secular school. They are natural fellow-workers to the truth. The cry about the godlessness of our schools is unreasonable. It would be just as consistent with the truth to say that our country is godless. The United States has no State Church, no sect supported by the Government and sharing in its legislation and administration, no Denomination distinguished as the Church of this republic. To some minds this fact may be evidence that this nation is without God and destitute of religion. But a greater mistake would scarcely be possible. For although we have no State Church we have many independent and free churches. There is a deep religious sentiment pervading the minds of the people. The principles of the Christian religion underlie the foundations of the Government, are interwoven with our Federal and State legislation, and control the moral sense of the citizens. Instead of being a godless nation, it is one of the most religious countries in the world.

And so are our public schools religious, not by being under control of a sect, nor by the adoption of a theological creed, nor by adhering to certain religious forms, but by the religious spirit and life abiding in the minds of teachers and scholars. The religious influence exerted by the Christian Character of many thousand godly teachers is far greater and more effective than religious forms of the most approved style could be. To call the schools godless is to use language in a technical sense so as to convey a false impression.

These facts add emphasis to the claim that Christian ministers and parents should keep up the closest intimacy with teachers and children in the schools. By visiting them frequently; by recognizing the value of their work, by using every proper means to keep the selection of school boards and the appointment of school-teachers out of the hands of political manipulators; by words of encouragement, and by earnest prayer, that the spiritual life which dwells in the Church may be kept throbbing in the school. It is not so much religious forms we need in the secular school, but rather a religious spirit. The forms may be confined to the churches, but the life may go whithersoever the members of the churches go.—[N. Y. Christian Advocate.

EXPLANATORY.

The publishers of the "3 Model Books" we have been offering, have advised us, that they will very soon fill all the orders we sent them. Their supply was exhausted, which caused a delay of two weeks. We hope the premium book, The Preacher's Wife, will next week reach all entitled to it.

PERSONAL NOTES.

Mr. and Mrs. John D. Staples of this city gave us a pleasant visit Tuesday.

Rev. J. A. Sage gave us a short call as he returned from Conference at Camden.

Our large brother Rev. M. D. Steele, Elm Springs, Dr. McCormick and Mr. Buchanan of Prairie Grove were among our callers last week.

Miss Fannie Armstrong, a prominent worker in the W. C. T. U., an author, and journalist of repute, is very sick at Dallas, and not expected to recover.

Rev. Dr. Andrew Hunter gave us a cheerful call Monday. He will visit the White River Conference, and the cordial invitation extended to him will be as an ovation.

Revs. Dr. W. G. Miller, A. O. Evans and H. W. Brooks of the Little Rock, and Revs. F. A. Jeffett and N. B. Fizer of the White River Conference, visited Ft. Smith during the Arkansas Conference.

Rev. Jerome Haralson is now P. E. of the Vernon District, N. W. Texas Conference. His P. O. is Vernon, Texas. He writes that he is still delighted with the Lone Star State, especially the north-west end of his Conference.

Bishop Key impressed the Arkansas Conference most favorably, as he did also the Little Rock. At both Conferences his address to the candidates for admission into full connection commanded the rapt attention of all his hearers, and in each case was the occasion for a season of religious rejoicing.

Bishop H. N. McTyeire has been critically ill at his home in Nashville, Tenn. Nov. 27 his son Holland was telegraphed at Ft. Smith to return at once. Since then we have felt great anxiety about his case, prayerfully hoping our Church may be blessed with his counsels and labors for many years to come.

Rev. V. V. Harlan continues as the financial Agent of C. C. Institute, but drops back into the regular pastorate and is appointed to Morrilton station, one of the best in the Arkansas Conference. Bro. H. has been very successful in every position filled by him, and we shall expect to hear good reports from his new charge.

During our absence our office had calls from Rev. N. E. Fair and S. C. Deane of Belleville, Rev. F. E. Taylor, Walnut Ridge, M. F. Collier, Esq., Potosi, Dr. A. A. Key and J. B. Seahorn, Gordon, E. M. Hicks, Cherry Grove, J. D. Aydelott, Oil Trough, and Dr. J. H. Kenley. Regret that we did not meet these gentlemen.

SPECIAL NOTES.

We have received a paper "No. 5" from Clover Bend, Ark., which we do not understand.

The financial report of our First church, this city, is on third page—was crowded over from last issue.

Rev. W. M. Leatherwood, Pilot Point, Texas, hopes Rev. J. H. Riggin's articles on Infant Baptism will appear in pamphlet form.

Bro. C. M. Love, Russellville, Ark., thinks it would be proper to send each member of Congress a copy of Birmingham's book "National Salvation."

Rev. E. C. Castleberry of Argenta Mission informs us, that his charge will pay in full all assessments for the present year, besides about \$1,000 on their new church.

An old preacher who gets this paper from our Helping Fund, writes: "I have not the language to express my gratitude to that good sister for her kindness in sending me the paper."

The Ladies Aid Society at Beebe kindly remembered our family, and expressed a box of very acceptable goods for Thanksgiving day. It was gratefully appreciated in our home.

Col. M. W. Benjamin, a prominent citizen of this city, died at his home Nov. —. We most sincerely sympathize with his wife and children; for they have lost a fondly loving and affectionate husband and father.

From some cause our last issue ran short, and we cannot supply any orders for sample copies of that issue. We would appreciate the return of some extra copies given out at Fort Smith.

Revs. H. H. Watson, A. Turrentine and W. J. Rogers have each gone to work for THE ARKANSAS METHODIST. They did good service last Conference year and we look for better for the ensuing year.

We are still receiving many orders for the "3 Great Books." We hope all wanting them, will order without delay, and not miss this rare opportunity. See large advertisement on fifth page.

Rev. J. R. Moore, P. E. of the Arkadelphia District, writes us to "mail him every week a few sample copies, and he will try to help THE METHODIST." A fair trial will succeed in most cases. We cheerfully mail samples to all workers asking them.

Rev. M. Seaman, a L. P., died at the parsonage in Pine Bluff on his return from the Annual Conference at Camden. He lived in Arkansas co., was 80 years old and had been a preacher 62 years. He died in great peace. An obituary will appear soon.

Since returning from Ft. Smith we have been very unwell and unable to do our work even fairly well. We leave Tuesday afternoon for Paragould, the seat of the White River Conference. After that we hope to render our readers better service.

Read carefully "A timely Suggestion" and "Important to Preachers." We hope all our friends will now make a vigorous canvass for THE ARKANSAS

METHODIST. Money is circulating and new subscribers can be gotten more easily than after a few months.

Our highly esteemed brother Hon. H. C. Knowlton of Mt. Pisgah, White county, sends us another list of subscribers and \$7.10 cash. As we understand his letter he gave the subscribers themselves the benefit of the Premium books. It is like him to do this. We shall never forget the day we received him into our Church nor pleasant hours spent in his home.

What think you of this? We had recently a call from a gentleman, who said he has been a citizen of this State seven years, is a county officer, and "a Methodist all over;" but he had never seen or read a copy of this paper, and wanted to know whether it was a North Methodist or a South Methodist paper. Our preachers in his charge could have put this paper in his home long ago.

Rev D. J. Weems served our Church in Van Buren four years consecutively and closed his labors there with the love and esteem of Christian people generally. The Press devoted about one column to the farewell services—giving the address of Judge B. J. Brown in presenting Bro. Weems a handsome watch, an outline of the sermon following and a summary of the pastor's report for four years. From this report we see the net membership of the Church increased from 72 to 245; they expended \$360 in parsonage improvements and rebuilt their Church at a cost of \$4,650.

Rev. J. F. Carr, a good man and able minister, will take Bro. Moore's place as pastor of the Methodist Church, during the coming Conference year. The fact that Mr. Carr, remained in Pine Bluff four years as pastor of the church there, is evidence enough, as to the man and preacher. —Bro. Moore left yesterday for his new work, as presiding elder of the Arkadelphia District. The Beacon parts with him with much regret. Our relations with the good man have been such as to acquaint us with his qualities of both head and heart, and we know him to be one of the best men and biggest preachers Camden ever had. May the good Lord attend him in his new field, and bounteously supply him with power from on high, is our prayer. —Camden Beacon.

The report adopted by the Synod of Memphis on "the greater efficiency of ruling elders," contained these recommendations: "that the presbyteries be urged, by all means in their power, to impress upon the ruling elders their duty to assemble congregations who are either without the official ministrations of the word, or are only partially supplied, for the purpose of prayer, praise, reading the holy Scriptures, edifying exhortation, and reading sermons of approved ministers, so that the oftentimes lamentable and distressing destitution in our bounds may be as far as possible removed." "That presbyteries be urged to use the labors of our ruling elders having gifts of exhortation, in supplying the destitution within our bounds; and furthermore, with the view of promoting the general prosperity of the churches within our bounds, we recommend that the presbyteries impress upon all their congregations to redouble their diligence and earnestness in looking out for persons suitable to enter the work of the ministry, and who may be properly induced to enter the much needed service, and to encourage them to work, with the view of availing ourselves of all the advantages allowed by the exception of 'extraordinary cases' granted in paragraph 134, Book of Church Order."

A thoughtful consideration of the condition of matters calling forth these recommendations, ought to make our readers appreciate more highly our itinerant system of pastoral supply. We shall not be greatly surprised to note a marked tendency towards lay preaching among our staid Presbyterian brethren; in fact, it seems to be indicated in these words, "that presbyteries be urged to use the labors of our ruling elders having gifts of exhortation, in supplying the destitution within our bounds."

From the secretary's report of the North Alabama Conference in the Nashville Christian Advocate we quote as follows:

In every department of Church work and enterprise our Conference made rapid strides last year. Our net gain was 3,720 members, and we enter upon the new year with 50,620 members. In the matter of church and parsonage building, ministerial support, and all Connectional collections, our advance has been great. The fact that we overpaid our missionary assessment will be gratifying to Dr. John.

Our death-roll last year was alarmingly large, amounting to seven—nothing approximating it before. Of this number, only Uriah Williams, J. N. Glover, G. M. Duncan,

Thomas H. Davenport, and B. F. Hardin were members of the Conference—the others being on trial.

Infants baptized, 1,128; adults, 2,211.

Sunday-school, 5,467; teachers, 3,282; pupils, 30,304.

Contributed and applied to Conference claimants, \$3,341; to Church Extension, \$2,245.

We have 579 church-edifices valued at \$497,065, and 102 parsonages valued at \$130,153.

A PREDICTION WITHOUT WARRANT.

One of the leading Baptist papers is jubilant over the prospects of the Baptist Church of the United States. The editor ought to think well of his Church. But we hardly think in view of all the facts, that he has any ground for the prediction that his Church will "become the largest Protestant body on this continent." He says the Baptists "are increasing at the rate of 100,000 per annum." Whether that is a good showing or not depends on circumstances. If by "Baptist Churches" he means all the Baptist Churches in the United States the showing is very poor. If he means only those called "Regular Baptists" the showing will do fairly well. But some other Churches make a much better showing. The Methodist Episcopal Church, South, for example; the average increase in which for the past three years has been 55,050 2-3. This showing is made in a Church which in 1887 numbered only 1,029,226 members while the Baptists (regular) north and south, white and colored, numbered 2,782,570, just 1,629,644 more than Southern Methodists. It will thus be seen that while the Baptists are increasing at the rate of one for every 27 members, the Southern Methodists are increasing at the rate of one for every twenty members. If this rate of increase is maintained the Southern Methodists alone will catch up with the Baptists in a few years. And then with all the (regular) Methodists in the United States and what an array of figures in excess of the Examiner's Church. None of us have anything to boast of. If we have done all we could we have only done our duty. The Baptist brethren by this time ought to have had the world converted. It is a good thing for lost humanity that Methodism came in to supplement the labors of the "old church."

A TRUE BAPTIST.

SPECIAL CLUBBING RATES.

We have arranged to club the St. Louis Christian Advocate and THE ARKANSAS METHODIST on very favorable terms to persons wanting both papers. To any person not now taking either of them, we will send both papers one year for \$2.50 cash, the credit price of the St. Louis Christian Advocate. Persons now taking one of them may renew for 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 & Emmonson, Little Rock, Ark. The St. Louis Christian Advocate is too well and favorably known throughout Southern Methodism to need any commendation from us.

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.

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.

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

TO THE DEAF.—A Person cured of Deafness and noises in the head of 23 years' standing by a simple remedy, will send a description of it FREE to any Person who applies to NICHOLSON, 177 McDougall St., New York.

Prof. Slater's Pastel Portraits are "things of beauty"—his prices are extremely reasonable.

At the Texas Conference Bishop Duncan said: "The fact that public school funds are used to support a teacher who publicly boasts that he is an avowed infidel is a disgrace to the State, and should make religious people go down upon their knees before God."

MARRIED.

At Mt. Zion Church, St. Francis Mission, Jonesboro District, by the Rev. W. T. Hollifield of the C. P. Church, Rev. B. D. Holly, L. P. to Miss Rosa Armstrong of Clay County, Ark., Sept. 23, 1888.

At the residence of the groom's parents, by Rev. W. M. Baldwin, Nov. 16, 1888, Rev. J. W. Ricketts, to Miss Nora Rucker, both of Bentonville, Ark.

At the residence of the bride's parents, Nov. 4, 1888, Rev. J. W. Baldwin, of Pea Ridge, Ark., to Miss Belle Maxwell, of Bentonville, Rev. W. M. Baldwin officiating.

At the residence of the bride's mother, Nov. 4, 1888, by Rev. W. R. Harrison, Mr. Douglass Ratcliff to Miss Mary J. Porter, all of Dallas co., Ark.

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

STATE OF OHIO, CITY OF TOLEDO, Lucas County, S. S.

FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. CHENEY & CO., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of HALL'S CATARRH CURE.

FRANK J. CHENEY.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D. '88.

A. W. GLEASON,

Notary Public.

Hall's Catarrh Cure is taken internally and acts directly upon the blood and mucus surfaces of the system. Send for testimonials, free.

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Sold by Druggists, 75 cents.

Oil Landscape portraiture—so popular in Europe and our own country East is introduced here for the first time by Prof. Slater, his daughter, Miss Emma Slater, is one of the rising Landscape artists of our country. See his advertisement.

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For sale. The opportunity is exceptional. Reason for selling satisfactory. School in its second year; has a fine character at home and abroad; a real success from the beginning; climate equal to Southern California; health good; grounds ample; buildings good. Apply at once. For particulars, locality, price &c., inquire at this office.

If you are suffering from malaria, ask your druggist for Shallenberger's Antidote for Malaria. If he don't have it, and tells you he has something just as good, don't believe him, but send one dollar to Dr. A. T. Shallenberger, Rochester, Penna., and get the Antidote by mail. A few doses will restore you to perfect health. The medicine is in the form of pills, but is not a purgative. It not only destroys Malaria, but is an excellent tonic.

General Lord Wolseley.

This distinguished soldier has prepared for The Youth's Companion several chapters of his personal experiences in the field, entitled, "The Wreck of a Transport," "Success in Life from a Soldier's Point of View" and "The Relief of Lucknow." They are intensely interesting.

Modjeska Complexion Soap.

An exquisite beautifier. Producing that peculiar delicate transparency and imparting a velvety softness to the skin which is so greatly admired. It removes all roughness, redness, blotches, pimples and imperfections from the hands and face. For all toilet purposes it is the luxury of luxuries. One dollar per box of three cakes, sent by mail on receipt of price. One box of this Soap is sent gratis in each GREAT CHRISTMAS BOX of the "Sweet Home" Family Soap. To be had only from the inventors and manufacturers, J. D. Larkin & Co., Buffalo, N. Y.

A Preacher Wanted.

I want a preacher for the Bright Star Mission, Camden District, Little Rock Conference. Any one wanting work may address me at Magnolia, Ark. H. H. WATSON, P. E.

Lovers of fine pictures will do well to read Prof. Slater's advertisement in this issue.

I WANT AGENTS. MEN OR WOMEN TO SELL MISSOURI STEAM WASHERS. It pays to act as my agent, because arguments in favor of the washer are numerous and convincing. Each sale \$30, returned at once. Sent on two weeks' trial, to be returned at my expense if not satisfactory. Write for Circular and Terms, J. WORTH, St. Louis, Mo.



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HOLIDAY EXCURSION.

On December 21st, 22nd and 23rd, the Nashville, Chattanooga and St. Louis Railway, (McKenzie Route), will run a grand holiday excursion from all Arkansas points to Tennessee, Georgia, Virginia and the Carolinas. One fare for the round trip. Tickets good to return in thirty days from date of sale. Remember that the McKenzie Route is the only line connecting at Chattanooga with the Western and Atlantic Railway; also running through coaches via Chattanooga over the above line into the Union Depot at Atlanta. For other information call on or write to B. F. NEVILLE, Passenger Agent, Little Rock, Office 204 West Markham St. 5 t.

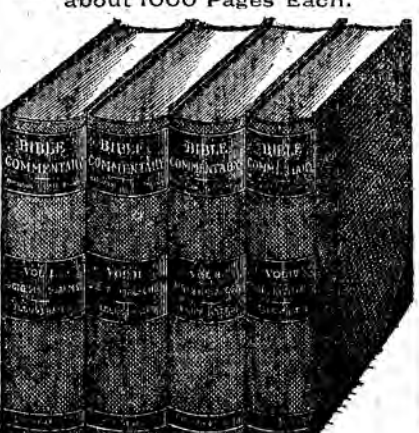
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Insane Persons Restored.
DR. KLINE'S GREAT NERVE RESTORE
For all cases of Nervous Prostration, Headache, Dizziness, etc.
First day's use, \$2.00; second day's use, \$2.00; third day's use, \$2.00. Total \$6.00. Sent by mail on receipt of price. No return required. Beware of imitations.

ADMINISTRATOR'S SALE.

Pursuant to an order of the Probate Court of Pulaski County, Arkansas, made and entered on the 28th day of November A. D. 1888, I shall offer for sale at public auction on the 25th day of December A. D. 1888, between the hours for judicial sales, at front door of the room in which said Probate Court is held, in the City of Little Rock, to the highest bidder for cash the following described real estate lying in the County of Pulaski and State of Arkansas, to-wit:

The South half of the North East quarter of section 30, and the East half of the North West quarter of section 30 (30) and the South half of the South West quarter of section twenty (20) all in Township four (4) North Range Eleven (11) West, containing 240 acres more or less; or so much thereof as may be necessary to pay off the indebtedness of the estate of J. J. Olmstead, deceased.

Given under my hand this 28th day of November 1888.

King H. Willford Administrator of the estate of H. J. Olmstead, decd.

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

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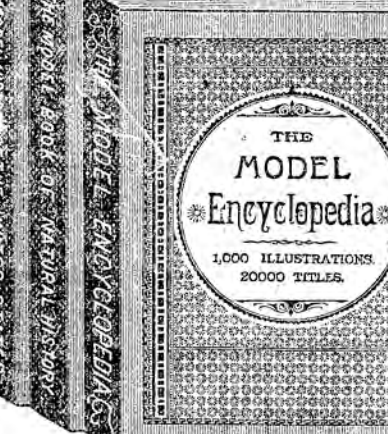
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By EVERET BROWN.

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A narrative so full of picturesque incident and romantic adventure should sweep the reader along as by a charm and a fascination. A history so pregnant with pure thought and high and noble aims should awaken the sympathy and arouse the ambition of the most sluggish. A freedom which has cost so much sweat and blood, so much treasure of money and life, should grow inexpressibly precious. It also contains the full text of the Social Compact signed in the cabin of the Mayflower; the Declaration of Independence; the Articles of Confederation and the Constitution of the United States, together with the fifteen amendments; the Farewell Address of George Washington; the Proclamation of Emancipation; a Chronological Summary of United States History; a list of the States of the Union, with date and place of first settlement, date of admission, and size and population; a complete list of Presidents and Vice-Presidents of the United States; the National Census Tables from 1790 to 1880.

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A. G. MOORE, Rubber Stamp Works, Little Rock, Ark.

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THE HOLY DAY.

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; 130 for \$8.00, by mail. Order of the Arkansas Methodist, Little Rock, Ark., or the author, L. L. Fickett, Dingerfield, Texas.

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can be made working for us. Agents preferred who can furnish a horse and give their whole time to the business. Spare moments may be profitably employed also. A few vacancies in towns and cities. B. F. JOHNSON & CO., 1009 Main St., Richmond Va.

ARKANSAS METHODIST

SATURDAY, DECEMBER 8, 1888.

FAMILY DEPARTMENT.

POLITENESS AT HOME.

Should an acquaintance treat on your dress, your very best, and by accident tear it, how profuse you are with your "never mind—don't think of it—I don't care at all." If a husband does it, he gets a frown; if a child, he is chastised.

Ah! these are little things, say you? They tell mightily on the heart, let us assure you, little as they are.

A gentleman stops at a friend's house and finds it in confusion. "He don't see anything to apologize for—never thinks of such matters—everything is all right—cold supper—cold room—crying children—perfectly comfortable."

Goes home, his wife has been taking care of the sick ones, and worked her life almost out. "Don't see why things can't be kept in better order—there never were such cross children before." No apologies except away from home.

Why not be polite at home? Why not use freely the golden coin of courtesy? How sweet they sound, those little words, "I thank you," or "You are very kind." Doubtless, yes, thrice sweet from the lips we love, when heart-smiles make the eye sparkle with the clear light of affection.

Be polite to your children. Do you expect them to be mindful of your welfare? To grow glad at your approach? To bound away to do your pleasure before your request is half spoken? Then, with all your dignity and authority mingle politeness. Give a niche in your household temple. Only then will you have the true secret of sending out into the world really finished gentlemen and ladies.

Again we say unto all—be polite.—Pacific Methodist.

DO YOU PRAY IN SECRET?

ayerfulness will scarcely be kept up unless you set apart times and as for prayer. There are no times laid down in Scripture, except by the example of holy men, for the Lord trusts much to the love of his people and to the spontaneous motions of the inner life. He does not say, "Pray at 7 o'clock in the morning every day," or "Pray at night at 8, or 9, or 10, or 11," but says "Pray without ceasing." Yet every Christian will find it useful to have his regular time for retirement, and I doubt whether any eminent piety can be maintained without these seasons being very carefully and scrupulously observed. We read in the old traditions of James the Apostle, that he prayed so much that his knees grew red through his long kneeling; and is recorded by Fox, that Latimer, during the time of his imprisonment, as so much upon his knees that frequently the poor old man could not get to his meals, and had to be lifted by his servants. When he could no longer preach, and was immured in stone walls his prayers went up heaven for his country. We are in times receiving the blessing. Daniel prayed with the windows open and at regular intervals. "Seven times a day," said one, "will I praise thee." David declared that at "evening, and morning, and at noon," would wait upon God. Oh, that our inter- of prayer were not so distant one from the other; would God that on pilgrimage of life the wells at which we drink were more frequent. His way should we continue in prayer.—Spurgeon.

SOMETHING TO THINK ABOUT.

Parents love to provide for their children; and the great object of many parents' lives is to have their children prosperous, comfortable, respected, happy in years to come. What is the best thing we can do for our children? Is it to gain wealth and leave them? Some persons of wide experience question this. It is one of the wisest things in the world to get money, and young people will plenty to help them about it; and young man who has never earned a dollar in his life, inheriting a fortune, often fool away more money in six months than his father spent in forty years.

A fortune given to a young man exposes her to dangers from which we might well pray that our children might be spared.

Bishop Duncan: "I think I without hesitancy that to 75 per cent of the children to whom parents

leave property, the legacy is a positive curse. Put it in that boy's, that girl's head, that they have something the sheriff cannot take from them, and if you put them on a barren island they can make a support."

Education is not, however, wholly of the head. Here is a man who reads half a dozen languages—sober, honest and intelligent—who never was taught to work, and who has probably never done a fair day's work in his life, but who eats the bread of charity because his flabby hands are unfit for toil.

Another man, the son of a German professor, widely educated in many languages and in many lands—a walking encyclopedia, a poet and translator—lived a wandering, aimless life, and died in the street of a Pennsylvania town. He had never been taught to work!

Teach your children. Teach them first, the Word of God and that fear of the Lord which is the beginning of wisdom. Teach them to do and how to do it, giving them opportunity for honest labor, till by earning money, they know the worth of it. Teach them good manners, good habits, good literature, art, science, and everything good. Teach them to take care of health, and preserve life, and make the most of it for God and humanity. Teach them to trust in God, to do good to men.

As for money, that was a wise plan of the man who used to say, "I am going to deposit money for my children in a bank, where they will have to draw it out on their knees."

The best investment that many a man makes for his children is the money he gives away. The children who are heirs to such wealth are beloved for the father's sake; and in the hour of their waywardness, or sorrow, or need, God has wondrous ways of repaying to children the kindness their parents have shown to others.—The Christian.

OUR YOUNG FOLKS.

A SERMON FOR LITTLE FOLKS.

"If ye know these things, happy are ye if ye do them."—John 13: 17.

I. "These things;" that is your duties, wherever you are:

1. At home obedience and respect to parents, and kindness to brothers, sisters, and servants.

2. At school respect to teachers, and faithfulness in study, and fairness in play.

3. At church be quiet, listen, worship, and give your heart to the Savior.

4. On the streets good manners, kindness, minding your own business.

II. How should you do your duty?

1. Not for pay. That is a low motive. Some always ask: "What will you give me?"

2. But from love. So the Savior did when a boy at Nazareth. So the angels do God's will (which is only another name for duty.) This will make you do it cheerfully.

3. Better every day. By trying to do your duties you will become more skillful. So you improve in reading, writing, and music. Peter says "Grow in grace."

III. Doing duty makes you happy. Sin cannot make you happy. Sin did not make Eve happy, nor Cain, nor Judas. Disobedience at home does not make you happy; idleness, unkindness, bad manners, no kind of sin, can make you happy.

But happiness comes from doing your duty. That is God's reward. That is the promise in the text. Think of this just for one week, and see how true it is.

Try then to know your duty. Be faithful in doing it for the love of God and man. Then you will be happy every day on earth, and forever happy in heaven.—Kind Words.

YOUNG MEN AND TOBACCO.

The use of tobacco puts a serious obstacle in the way of the success of a young man. There is no employment to which it recommends him; there are many employments in connection with which it is a formidable, perhaps fatal, difficulty. The use of tobacco is rarely, indeed, a predisposing term in favor of a young man with anybody, while in many cases, even with those who themselves use it, its use is a decisive objection when any position of delicate trust is under consideration. It lowers, both directly and by association, in very many minds, the sense of soundness and strength which they wish to connect with a young man whom they are to encounter constantly in important relations.

Rarely, indeed, would any man, himself addicted to a temperate use of tobacco, commend the habit as a

wise and grateful one to a young man in whom he was interested. How many fathers would give this counsel to sons? How very many, on the other hand, out of their own experience would give with great urgency the opposite advice? A man of good judgment, having reached mature years without the habit, very rarely takes it up. It is fastened on boys and young men in that period of crudeness and greenness in which they are mistaking the views of their elders for their virtues, their errors for their excellencies. A boy once gotten beyond this unripe age, so succulent of moral malaria, without the habit finds nothing in it to appeal to his growing judgment and experience.

The expense of this habit is an important and uncompensated burden on any young man. A wise economy is a universal condition of success. Here is an economy large enough to be of itself of considerable importance, one which in no way interferes with progress and self-improvement, and one which tends to remove the temptations to indolence and wastefulness in many directions.

The funds which a young man addicted to the use of tobacco devotes to this end, are quite sufficient, if he is without wealth, to reduce seriously his chances of success in business; while this form of expenditure will often anticipate for very desirable outlays for social and intellectual improvement. He often chooses between this one habit and its unfavorable associations, and a large variety of truly valuable attainments to be won at a much higher rate.

ABOUT THE SQUIRREL.

The squirrel as a pet is almost as well known and as great a favorite as the rabbit. It can never be so thoroughly domesticated, however, as the rabbit, and cannot safely be permitted the same freedom. The squirrel family is very large and contains many species. Some of these are found in Australia. Among the principal species are the gray, red, ground, black, cat, prairie, fox and flying squirrels. The three first named varieties are about the only ones which thrive in confinement. The ground squirrel is generally called the chipmunk. The fox squirrel, which is most numerous in the South, is the largest of the species. The flying squirrel is found throughout the country east of the Rocky Mountains.

Squirrels hibernate in the winter months, and begin in the early part of Autumn laying in their supply of nuts for use during the cold weather. Wherever its home is found, whether in a hollow tree, in a crevice in a rock, or in a hole in the ground, it is always seen to be arranged conveniently and neatly. Most squirrels keep two or more stores of food; apparently with the idea that the embroachment of men or some of its other enemies may make it handy to have more than one place of refuge. Although the squirrel may be deep over these holes in winter, yet the squirrel, if it finds it necessary to vacate one hole, can tell where the others are situated, though all the ordinary landmarks may be obliterated. Wood, the British naturalist, tells of a friend who found one of these reserve stores which a squirrel had provided for an emergency, and the friend, in a moment of thoughtlessness, determined to play a joke on the squirrel. He accordingly replaced the nuts by small round stones, and carefully concealed all evidences of his visit. One cold day in winter, several weeks later, he passed the spot and found that the squirrel had called there a short time previously. This he knew by the fact that ten inches of snow had been scratched from the top of the hole, outside of which the stones had been cast by the disappointed animal. This struck the joker with remorse. He said: "I never felt the folly of practical joking so much in my life. Fancy the poor little fellow nipped with cold and scanty food, but foreseeing a long winter, resolved to economize his little hoard as much as possible. Fancy him at last determined to break this—perhaps his last—magazine, and cheerily brushing away the snow, fully confident that a good meal awaited him as the reward of his cold job, and, after all, finding nothing but stones. I never felt more mean and ashamed in my life and really would have given a guinea to have known that injured squirrel's address. He should have had as fine a lot of nuts as would have put him beyond the reach of poverty and he lived to be as old as Methuselah.—Central Methodist.

BE COURTEOUS, BOYS.

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

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

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

"Do you enjoy that?"

"Oh, I don't mind it. I don't stay long."

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

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

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

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

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

GIVING UP A CAREER.

"I'm going to be a soldier, ma, when I grow up," said Bobby, as he crawled into bed, "and fight in wars and battles."

"All right, Bobby; now go to sleep." In the morning she shook him for the fourth time and said:

"Bobby, you must get up; the idea of a soldier lying in bed at this hour!"

"Well, ma," said Bobby, "I've changed my mind about being a soldier."—Southern Christian Advocate.

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ON TITLE

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DR. J. M. HILL,

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

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April 24 '87.

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is known by her practice in every State in the Union. She treats all diseases. Positively cures Prolapsus Uteri without the use of mechanical appliances. Ladies requiring examinations call on your own sex and save human life from one to two hours. No head, no pay. Patients at a distance letter. Address, with stamp, for circular and question list.

MRS. AUGUSTA SMITH, M. D., 1264 Garrison Ave., St. Louis.

is, Mo.

SATURDAY, DEC. 8, 1888.

OBITUARIES.

GRAHAM.—Ada, nee Grace, was born Feb. 12, 1885, and died Sept. 7, 1888, aged 3 years, 6 months and 25 days. About her last words were, "I love Jesus, papa and mama, and everybody."

JONES.—Maudie A. Jones was born January 13, 1885, and died July 25, 1888.

James Franklin Jones, was born Dec. 10, 1886, and died August 12, 1888.

These sweet little babies, children of C. S. and C. E. Jones, are in Heaven, but how sad is our home.

MOTHER.

COOPER.—Mrs. Mary E. Cooper (nee Taylor), wife of Noah Cooper, was born in Lincoln co., Tenn., in 1836, and died in Pope co., Ark., Oct. 2, 1888. She had been a member of the A. R. P. Church from early life, and her husband being of the Methodist faith, and three of her daughters members of the Methodist Church, she had for several years worshiped with the Methodists. She was a devout Christian, a devoted wife and kind mother. The writer has often enjoyed her hospitality and been refreshed by her kind ministrations. She leaves a sorrowing husband, five children and many other relatives and friends to mourn her death. She is gone, but not forever. We shall see her again, when this weary life is over and the Master shall gather us home. We laid her body to rest in the old grave yard at Pisgah, to await the voice of the son of God when they that hear his voice shall live; and she will be among the number that shall live forever. May we all meet her in the sunny land of the skies, where there shall be no more death.

W. J. McANALLY.

HECKERSMITH.—Mrs. F. J. Heckersmith, daughter of Thomas and Mary Pack, was born in Benton, Saline Co., Ark., Jan. 11, 1845; was married to Mr. A. C. Heckersmith in Benton, Ark., Aug. 24, 1865. She was converted and joined the M. E. Church, South, in 1866, and died near Hot Springs, Ark., Sept. 25, 1888. Sister Heckersmith as a child was obedient; honoring the commands of her mother; as a wife, she was true and trustworthy. Her husband in speaking to his son recently, said: "your Mother never told a lie about anything, not even in a joke."

What a worthy example is that for a mother to leave to her son who will soon be verging into manhood. As a Christian, she was faithful to her Church, and as a Sunday school worker, she was influential and very useful. For some time before her death her health gave way, and she was deprived of the blessings of the Sanctuary to which she had been accustomed. The visible impress of death gradually did its work until she was called to lay down earth's cares and afflictions, for, we trust, the better and happier enjoyments of the good above.

How lonely and sad home becomes when the golden link which binds the family together is broken; yet how often is this the case. The strokes of death we all must feel and taste. The brightest flowers that greet the morning light are destined to wither, fade and die. Husband and son, make Christ your king, and live for the happy home above.

A. D. JENKINS.
Benton, Ark., Nov. 7, 1888.

THOMPSON.—Mary Jane Thompson (nee McCauley) was born in Middle Tenn., Feb. 14, 1836, and died in Woodruff county, Ark., Oct. 16, 1888. Sister Thompson professed religion at the age of 13 years, joined the Cumberland Presbyterian Church, and lived a consistent member in that Church until she moved to Ark., in 1879, when she attached herself to the M. E. Church, South, and lived in that Church until God called her to transfer to the Church triumphant. Sister T. lived an exemplary life. She was one of our best Christians. As a wife she was not only ready at all times, but anxious to do whatever she could to administer comfort to her husband; as a mother she was unexcelled. She obeyed; that Proverb, "Train up a child in the way he should go" so strictly, while she had seven daughters and three sons to train, all of them but the youngest are consistent members of the Church. O for more mothers like her! This is the second death in the family. She leaves six daughters, three sons, a husband and a large circle of friends to mourn her death; but thank God, while she is snatched from the fond embrace of those who loved her here, she is embraced by those who have

been awaiting her arrival, "over on the other shore," and now together with them, she awaits the arrival of the remainder of the family. Loved ones, God bless you. Set your eyes heavenward; and by the grace of God, go there. About one week before her death she was at preaching. In conclusion I told of John seeing the book of life opened, and I asked all that felt that their names were "written there" to come and give me their hands. Sister Thompson was among the first to come, and as she gave me her hand, said, "I believe my name is 'written there.'" From the depths of my heart I believe it too. God's richest blessing be upon her family and friends.

THOS. WHITAKER.

PETTY.—Veona A. Petty was born in Lawrence co., Ark., Sept. 14, 1870, and died Oct. 11, 1888. Miss V. as she was called, was a dutiful daughter, an affectionate sister, and a kind friend. She was at the altar for prayer only a short time before she was taken sick; and although she never made a public profession of religion, yet her conversation and some of the songs she tried to sing during her sickness lead us to believe that it is well with her. She suffered for twenty-six long days, and quietly fell asleep. She was an affectionate girl, quiet and unassuming. Her parents say that she never did give them a cross word. She always met the preacher with a smile and called me Bro. Williamson. But alas! we will never meet her 'till the resurrection morn. Oh, may God help all her loved ones to prepare to meet her in the realms of light.

F. B. WILLIAMSON.

LAW.—Bro. G. W. Laws was born in Orange co., North Carolina, May 3, 1828, died March 15, 1888, at his home at Austin, Lonoke co., Ark., age 59 years, 11 months and 12 days. He was buried with Masonic honors at Sylvania Grave Yard in Lonoke co., Ark.

He moved from N. C. with his parents to Carroll co., Tenn. at the age of four years, where he remained until grown. He then moved to Haywood co., Tenn., and was married to Miss Annie Baker in the year 1850, with whom he lived happily until his death. He joined the Masonic Fraternity about the year 1849 and continued a member of same as long as he lived. He professed religion and joined the Methodist Church at Chestnut Grove, Tenn., in 1853. He moved with his family to Seay Valley, White co., Ark. in 1856, and continued to reside in different portions of White co., until he removed with his family, consisting of his wife and two sons, both of whom were grown, to Austin, the place of his death.

He was a good citizen, a warm friend, an affectionate father and husband, and beloved, we believe, by all who knew him. No one treated us more kindly than did Bro. Laws when we came to Jacksonville circuit. He welcomed us with a warm heart and bade us welcome to the comforts of his pleasant home.

We were with him during his last sickness and at the time of his death. He was perfectly reconciled to death, said that he felt that all was well with God, and only regretted leaving his family that he so dearly loved. Dear sister, only be faithful to the Master's cause a few days longer, and you will be by the powers of God reunited with the beloved husband. Jimmie and Willie, may the Spirit of God guard, guide, and direct your pathway, that you may all be united with father in that land where parting will be no more, is the prayerful wish of your friend and pastor,

H. M. CRYER.

heard of his being in an irritable mood. He emphatically possessed his soul in patience. God's word was the rule of his life. It was squared and modelled after its blessed teaching. Need I write the sequel? The God who succored and sustained him in his young manhood, those counsel he lived in his riper years, and upon whose strong arm he leaned when the eyes that look out of the windows were darkened, and flesh and strength failed, was to him a mountain of rocks. He fearlessly—confidently passed down into the valley of the shadow of Death, fearing no evil; and in a ripe old age, full of the mellowing influences of the religion he so long professed and enjoyed and presented to others, he fell asleep and was gathered to his father in unshaken faith of a blissful immortality that remains to the people of God. When nearing the scene his son the Hon. David Tanner asked him: "Father, is the Gospel you so long preached to others able to sustain you in a dying hour?" In great feebleness, and as if sending the message back across the chilling waters, he answered: "Yes! yes!" and passed over to rest forever beneath the shades of the trees of life.

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

R. N. ROSS.

Lonoke, Ark., Oct. 15, 1888.



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Skin & Scalp
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CUTICURA
Remedies.

FOR CLEANSING, PURIFYING AND beautifying the skin of children and infants, and curing torturing, disfiguring, itching, scaly and pimply diseases of the skin, scalp and blood, with loss of hair, from infancy to old age, the Cuticura Remedies are infallible.

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Sold everywhere. Price, Cuticura, 50c. Soap, 25c.; Resolvent, \$1. Prepaid by the Potter Drug and Chemical Co., Boston, Mass.

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Baby's Skin and Scalp Soap.

Kidney Pains, Backache and Weakness cured by Cuticura Anti-Pain Plaster, an instantaneous pain-subduing plaster. 25c.

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A SPECIFIC FOR
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& ALL IRREGULARITIES
PECULIAR TO HER SEX.
A PERFECT REGULATOR
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IF TAKEN DURING THE
CHANGE OF LIFE
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the inestimable value of a Black Silk or Satin Dress, and a great many consider their wardrobe incomplete without one, and with good reason—for it is always appropriate and adapted to the many uses for which a well-dressed lady requires a becoming and handsome dress: for house-wear, as hostess or guest, to make calls, attend church, receptions, weddings, parties, lectures, amusements and entertainments of all kinds; besides, it retains its beauty and fine appearance for so many years, outlasting and outwearing half a dozen ordinary dresses. NO WONDER all the ladies, whether young or old, middle-aged, married or single, feel they must have one. It is both ornamental and useful, as well as very economical, retaining for many years the superior finish and elegant look which so gratifies a lady. Black Silk or Satin goods are well worth the attention and admiration which they receive the world over.

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The first thing we ask of you is to request of us our samples of Silks and Satins (mailed free to all), naming this paper. You can do this at a cost of one cent for a postal card. We send you samples free and our large descriptive circular, from which you will readily see that we ship you the Silk and Satin, giving you an opportunity to examine it and know that you are satisfied, and that the goods are even better than you anticipated. If not as represented, we do not ask you to purchase, but return them at our expense. We guarantee you perfect satisfaction. We will sell direct from our factory a dress pattern that is a model of purity and beauty, and which will commend itself to every lady in the land who believes in economy and wishes a dress guaranteed perfect in make, finish, and possessing all those admirable qualities which are the pleasure and pride of an elegantly dressed lady. Our method of selling is so straightforward and honest that it is entitled to your very prompt attention. Address

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No. 0 sin. bug. harness, breast C	
1 in. trace, 24 in. saddle,	
No. 00 sin. bug. harness, hames	\$6 50
1 in. trace, 24 in. saddle,	
No. 00 sin. buggy harness, hames	0 00
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ARKANSAS METHODIST.

SATURDAY, DECEMBER 8, 1888.

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

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

FIELD NOTES

BEEBE AND WEST POINT.—I have just closed my fourth year at West Point and my second at Beebe. Since May Rev. A. C. Graham has been junior preacher on the charge. The Church at both places has been greatly blessed this year; there will be about 75 accessions to our membership and nearly as many conversions; the collections ordered by Conference will be paid in full. Our people are living in peace and harmony, and I here express the earnest wish that they may have a pastor, who can render them more and better service, and who may share the Christian regard they have uniformly bestowed upon their grateful servant.

Dec. 3.

Z. T. BENNETT.

BATESVILLE DISTRICT.—We have had on the Batesville District this year between 700 and 800 conversions. I think there will be a net increase on almost every charge. We have built four new churches, with material on the ground for six more. Finished one parsonage and making preparations to build four more. Have a beautiful lot in the town of Batesville upon which to build a District parsonage for the Presiding Elder and some money on hand. The collections ordered by the Annual Conference are in advance of last year. A little in advance in some charges on the support of the ministry. I closed up my work on last Sunday for the third year as Presiding Elder of the Batesville District. This year has been one of hardships and trials, but the Lord has helped us abundantly, for which we feel thankful and take courage.

HENRY T. GREGORY.

Batesville, Ark., Nov. 29.

WINFIELD MEMORIAL CHURCH.—DEAR BRO BENNETT:—We had a general "pounding" about house last night. Notwithstanding the rain and slush, about dark people began to pour in from all quarters until standing room was in demand. There were Presbyterians and Episcopalians among the Methodists, so that it was not altogether a Methodist "pounding" and was too general for a neighborhood "pounding." Each one brought something. The dining-room soon presented a grocery-like appearance. Flour, meat, coffee, tea, sugar, canned goods, vegetables and other things, too numerous to mention lay about in great abundance, I tried to make a little speech, but felt like I did when I made my first school-boy speech. Bro. W. A. Counts in reply made a nice speech. Every body was happy. Mrs. Evans skipped about like a merry girl of twelve until Sallie (our cook) seemed all smiles. After a good social time we knelt together in prayer in grateful remembrance of Him who is the giver of ever good and perfect gift. We had a good day last Sunday. The Spirit was with us. Two accessions, one by profession and one by letter. We start well. Fraternally, Little Rock, Dec. 4. A. O. EVANS.

ST. FRANCIS MISSION.—We are just closing our second year on St. Francis mission. Our P. E., M. M. Smith, has closed his work here for this year and we sing

"How swiftly the years of our pilgrimage fly."

As weeks, months and seasons roll silently by:

Our days are soon numbered and death sounds our knell.

We scarce know our friends till we bid them farewell."

But our people here all say they want Bro. Smith returned as their P. E. He is a strong man in the pulpit, full of energy and the Holy Ghost, and preaches and presides to the edification and instruction of all. The Lord has been very gracious to us during our stay here these two years. We have had over 100 accessions to our Church, about 100 conversions, 24 children baptized. We have built two good Church houses, or they will be finished by Conference if we meet with no hindrance; one of them built this year at the town of St. Francis worth over \$1000. Bro. Elbert's kind friends in St. Louis have helped us very liberally for which we all feel very thankful. The other church house in the country, not quite finished, is worth \$700 or \$800, or will be. It was begun in the latter part of last year, but the most of the work done this year. We have been using it since early in the summer, and the Lord has wonderfully blessed us at that place. The Church there shows considerable advance in every department, since they have moved into their new house. Last year they worshipped in a school house; they tried to have a union Sunday school, which was almost a failure; there was very little revival interest manifested; no conversions, one accession to the church; the salary assessed for the P. C. and P. E. not much over half paid. This year we had a Methodist S. S., which was a success the Church greatly revived with 20 conversions and 14 accessions to our Church; the P. C. and P. E.'s salary paid up; we are a little

behind on the collections ordered by the Conference yet we cherish a hope, that it will all be raised. The preacher that gets this work next year will find many kind, warm-hearted liberal Methodists, who will care for him and not only Methodists but all orthodox denominations are very friendly towards the Methodist preachers.

P. B. WALLIS.

ASSESSMENTS ON LITTLE ROCK CONFERENCE.

Little Rock District.—Foreign missions \$1388.30; Domestic missions \$816.66; Church extension \$375; General Conference expenses \$66.60; Ministerial Educational fund \$78; Bishops fund \$120; Conference minutes \$39.

Pine Bluff District.—Foreign missions \$850; Domestic missions \$500; Church extension \$325; General Conference expenses \$45.30; Ministerial Educational fund \$55; Bishop's fund \$90; Conference minutes \$27.50.

Arkadelphia District.—Foreign missions \$1388.30; Domestic missions \$816.66; Church extension \$375; General Conference expenses \$66.60; Ministerial Educational fund \$78; Bishop's fund \$120; Conference minutes \$39.

Washington District.—Foreign missions \$1076.66; Domestic missions \$633.33; Church extension \$325; General Conference expenses \$60.40; Ministerial Educational fund \$66; Bishop's fund \$110; Conference minutes \$33.

Camden District.—Foreign missions \$1076.66; Domestic missions \$633.33; Church extension \$325; General Conference expenses \$60.40; Ministerial Educational fund \$66; Bishop's fund \$110; Conference minutes \$33.

Monticello District.—Foreign missions \$1076.66; Domestic missions \$633.33; Church extension \$325; General Conference expenses \$60.40; Ministerial Educational fund \$66; Bishop's fund \$110; Conference minutes \$33.

The above is a correct list of the assessments.

J. R. MOORE.

NATIONAL SALVATION.

I have read every word of National Salvation with pleasure and profit.

HENRY C. CALDWELL.

Judge U. S. Court.

A little book full of rich sound and wholesome thought.—St. Louis Christian Advocate.

We regard it as occupying safe Scriptural ground.—Boonville Enterprise.

National Salvation by Thos. M. C. Birmingham of the Arkansas Conference is devoted as its title indicates to showing that the principles of the gospel are sufficient for the solution of national questions and their disregard is responsible for all national evils.—South Western Methodist.

I purchased a copy of National Salvation and have read it with much interest. Evidently its author has a fair conception of what a model government ought to be. The fundamental idea of the book is correct. The more the statutes of the State approximate to the laws of God the more prosperous will that State become.

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Pres., Cane Hill College, Cumberland Presbyterian Church.

One must read for years and thresh out whole libraries of literary straw to get the pure grain the author has given us in this little volume. Not only preachers and laymen but statesmen and senators can read it with profit. Ministers will find in it the frame work of several valuable sermons that will be fresh and reliable.

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N. Y. L.

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,

Rev. Geo. W. F. PRICE, D. D.

Dec. 1, 21.

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

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QUARTERLY MEETINGS.

ARKADELPHIA DIS.—FIRST ROUND.

J. R. MOORE, P. E.
Okolona Dec. 1-2
Gardons and Biens at Gardons do 8-9
Amity at Powa's Chapel do 15-16
Mt. Ida at Oak Hill do 19
Crystal Springs at Mt. Tabor do 22-23
Arkadelphia station do 25
Terre Noire at Harp's Chapel do 28-29
Hot Springs station Jan. 5-6
Hot Springs mission do 5-6
Malvern station do 12-13
Clark et. at Hollywood do 16
Murrensboro at Pleasant Hill do 19-20
Tulip et. at Bethlehem do 23
Princeton et. at Holly Springs do 26-27
Lono et. at Lono do 30
Social Hill et. at Friendship Feb. 2-3
Hot Springs et. at Cove do 9-10
The District Stewards will meet at Malvern at 2 o'clock Saturday January 12, 1889. Brethren, be there to represent your work.

PINE BLUFF DIS.—FIRST ROUND.

Thos. H. WARE, P. E.
Pine Bluff station Dec. 22-23
Tellico et. do 26-27
Old River et. Jan. 5-6
Pastoria et. do 12-13
Sharid et. do 19-20
Redfield circuit do 26-27
Pine Bluff City miss. Feb. 2-3
Auburn circuit do 9-10
New Edinburg circuit do 16-17
White River circuit Mar. 2-3
De Witt circuit do 9-10
Stuttgart circuit do 16-17
District Stewards will please meet in the District Stewards' office at 10 o'clock a. m. Their names are as follows: R. T. Stockton; D. B. Nivie; W. T. Lyle; M. M. Kesterson; J. M. Mitchell; B. F. O'Kelley; C. D. Harris; Thos. Stahl; J. N. Almond; J. L. Porter; Dr. A. B. Loving; L. A. Alton.

LITTLE ROCK DIST.—FIRST ROUND.

E. N. WATSON, P. E.
Lono et. Dec. 15-16
Des Arc et. do 22-23
Collegeville et. Jan. 5-6
Winfield et. do 12-13
Church and City miss. do 19-20
Austin do 26-27
Wattson et. Feb. 2-3
Hazen and De Val's Bluff do 9-10
England do 16-17
Mannville do 23-24
Benton circuit Mar. 2-3
Carlisle circuit do 9-10
Galaway and Liberty do 16-17
District Stewards meeting will be Jan. 4, 2 o'clock p. m. It is important that all the charges are represented. It will be held in 1st Church Little Rock.

CAMDEN DISTRICT.—FIRST ROUND.

H. H. WATSON, P. E.
Magnolia station Dec. 8-9
Camden station do 15-16
Stephens et. at Mt. Prospect do 22-23
Buckner et. at Mt. Ida do 26-27
Ouachita et. at Steele's chapel. Jan. 5-6
Texarkana et. at College Hill do 12-13
Atlanta et. at Chambersville do 19-20
Hampton et. at Chambersville do 26-27
Fordyce station do 27-28
Camden et. at Ten Springs Feb. 2-3
Camden et. at New Salem do 9-10
Bright Star miss. at Concord do 16-17
Bearden miss. at Bearden do 23-24
Lapier et. at Soule's chapel. Mar. 2-3
El Dorado at Caledonia do 9-10
The District Stewards will please meet at the Methodist Church in Camden Dec. 15 at 2 o'clock p. m. Let every one be present. Now a word to all the Stewards. Dear Brethren commence work at once, and raise at least one-fourth of your preacher's money while the money is in the country, it will help you in the end. Who will try? My address will be Magnolia, Ark.

Consumption, Wasting Diseases, And General Debility. Doctors disagree as to the relative value of Cod Liver Oil and Hypophosphites: the one supplying strength and flesh, the other giving nerve power, and acting as a tonic to the digestive and circulatory system. But in **SCOTT'S Emulsion of Cod Liver Oil with Hypophosphites** the two are combined, and the effect is wonderful. Thousands who have derived no permanent benefit from other preparations have been cured by this. Scott's Emulsion is perfectly reliable and is easily directed. **Those who cannot tolerate plain Cod Liver Oil.**

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Have been disappointed in buying dresses that we can readily believe that many of them despair of purchasing a dress that is worth the money paid for it. Severe competition, high rents, expensive clerks, all combine to drive store-keepers to sell an inferior article of apparel at a price much higher than its real value. So when a manufacturer offers to sell direct from his looms to the wearer the buyer has a guarantee that he or she will get the best fruit of the looms. This is particularly true of Silk and Satin as in no other class of goods is the opportunity for swindling so great. Foreign material can be introduced into the silk so that even a practical eye can not detect the deception. The lady who has been led by a pleasant clerk in a handsome store to invest her money finds out after it is too late that she has been cheated and the goods she bought for something handsome turns out to be rough material containing 40 per cent. silk, 60 per cent. foreign materials not fit for a lady to wear. All our lady readers will welcome the chance offered them to secure a handsome silk or satin dress direct from a great Connecticut factory which offers to send a pure Silk or Satin Dress to any of our subscribers for examination and final purchase.

Read carefully their large advertisement and be sure to send your name and address asking for free samples of Silk or Satin to O. S. CHAFFEE & SON, MANFIELD CENTRE, CONN. They are reliable in every sense of the word beyond any question or doubt, and we take much pride in presenting their card. Do us the favor to name our paper when writing.

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