

THE ARKANSAS METHODIST

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

BY BENNETT & EMOSON.

"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 15, 1888.

NO. 34.

WHITE RIVER CONFERENCE.

The White River Annual Conference of the M. E. Church, South, began its 19th session at the Southern Methodist Church in Paragould, Ark., on the 5th day of Dec. 1888, at 9 o'clock, a. m.

Bishop Joseph S. Fayer presiding called the Conference to order. After reading the scriptures and singing, prayer was led by Rev. W. C. Dunlap of the N. G. Conference.

The roll of members and delegates was called by Geo. Thornburgh, the Secretary of the last Conference. Geo. Thornburgh was elected Secretary. N. B. Fizer, A. L. Malone and W. E. Randle were elected Assistant Secretaries.

The Presiding Elders nominated and the Conference elected the following committees:

The hour of meeting was fixed at 9 a. m. and adjournment at 12 noon. Communications from J. D. Barbee, Book Agent, and I. G. John, Missionary Secretary, were read and referred to proper committees.

J. A. Lyons, assistant editor of our Sunday School Periodicals, Drs. Andrew Hunter, John McLaughlan, of the Little Rock Conference, W. L. King of the S. W. Mo. Conference, W. E. Young of the St. Louis Conference, R. F. Chew of the South Western Methodist, and Rev. J. D. C. Cobb of the Cumberland Presbyterian Church, were introduced to the Conference.

The names of J. M. Talkington, Frank Ritter, G. M. Hill, H. T. Gregory and M. M. Smith, were called and their characters passed.

The name of W. E. Rutledge was called and his P. E. stated that at the last session of this Conference the case of Bro. Rutledge was referred to the P. E. of Newport District, who appointed a committee to investigate it. The committee now make the following report: "We the committee after careful investigation and prayerful consideration of the testimony in the case of W. E. Rutledge report as follows: 1st. That what he wrote in the article concerning one W. M. Robinson and published Jan. 15, 1887, was current rumor. 2d. We find him not guilty of immorality, but do think he acted very imprudently. W. T. Ready, W. Arnold, F. E. Taylor, committee."

The report was approved and the character of W. E. Rutledge passed.

The name of E. W. L. Arnold was called and his P. E. stated that a committee had been appointed since last Conference to investigate certain rumors against Bro. Arnold; that the committee had investigated and now presents charges against him, and the P. E. asks for a committee of trial, which was voted. Whereupon the President appointed as such committee: E. M. Pipkin, President, E. M. Baker, T. A. Craig, S. L. Cochran, W. A. Peck, J. S. Watson, E. C. Castleberry, N. E. Skinner, S. W. Register, J. S. Brooke, W. M. Watson; W. A. Randle, Secretary.

The names of John Rhyne and M. C. Morris were called, their characters passed and their cases referred to the Committee on Conference relations.

The names of Thomas Vincent and Ed. T. Jones were called, and their P. E.'s stated that they had died during the year.

H. M. Cryer, R. H. Grissett, F. C. Sterling and P. B. Wallace stood approved examinations, their characters passed and they were elected Deacons.

T. B. Williamson passed an approved examination and his character passed (already a deacon.)

Rev. W. C. Dunlap, agent for Paine Institute was introduced and spoke for that institution. He took a collection and secured in cash and promises \$126.

Conference adjourned with a benediction by the President.

SECOND DAY.

Thursday, Dec. 6, Conference was opened at 9 a. m. Bishop Key presiding. Religious services were conducted by John McLaughlan of the L. R. Conference.

A communication from the Board of Church Extension was referred to the Conference Board of Church Extension.

J. J. Alexander's character passed and his request for supernumerary relation was referred to the committee on Conference relations.

A communication from Board of Trust of Vanderbilt University was referred to the Board of Education. Julian C. Brown, from the Mo.

Conference and W. D. Mathews from the Arkansas Conference, each in Elders' orders, were announced as transfers to this Conference.

James A. Brown, F. M. Smith, J. H. Anderson, R. M. Manley, W. S. Southworth, M. J. Hively, stood approved examinations their characters passed, they were continued on trial and advanced to the class of the second year.

John Eidson, W. W. Hendrix and Wm. D. Kelly were not before the committee; their characters passed and they were continued in the class of the first year.

W. A. Peck, R. S. Deener, D. W. Reid, W. A. Pendergrass, J. G. Miller, Thomas Whitaker, stood approved examinations, their characters passed and they were advanced to the class of the Fourth year.

A. P. Saffold was not before the committee, his character passed and he was continued in the class of the Third year.

The P. E. of Newport District stated that there were rumors affecting the moral character of C. H. Ford and asked for a committee of investigation, which was voted by the Conference and the President appointed Benoni Harris, R. G. Brittain and W. R. Foster.

A. O. Evans of the Little Rock Conference and G. W. Hill and V. V. Harlan of the Arkansas Conference were introduced.

J. A. Lyons addressed the Conference in behalf of our Publishing House.

The Conference adjourned with a benediction by the President.

THIRD DAY.

Friday Dec. 7th 1888,—Conference was opened at 9 o'clock, A. M. Bishop Key presiding.

Religious services were conducted by E. C. Castleberry.

The minutes of yesterday's session were read and approved.

C. H. Cary announced his presence.

Question 7. Who are the Deacons of one year? Was resumed. J. I. Maynard and J. R. Edwards stood approved examinations; their characters passed and they were advanced to the class of the Fourth Year.

Question 12. What traveling preachers are elected Elders? W. E. Rutledge and J. D. Rutledge, stood approved examinations, their characters passed and they were elected Elders.

Question 16. Who are located this year?

A. J. Johnson's character passed, and he was located at his own request; a Deacon in the class of the Third Year.

Question 2. Who remain on trial? Was resumed. W. W. Hendrix stood an approved examination, his character passed, and he was advanced to the class of the Second Year.

Question 1. Who are admitted on trial? Michael B. Corrigan from Lebanon Circuit Searcy District. Augustus C. Graham from Beebe and West Point Circuit Searcy District. Ashly F. Skinner from Mineral Circuit Searcy District. Stephen F. Brown from Wheatley Circuit Helena District. John W. Watson from Lorado Circuit Newport District. William E. Bishop Mountain View Circuit Batesville District. and Samuel G. Lape from St. Francis Mission Jonesboro District were recommended by their several Quarterly Conferences, passed approved examinations and were admitted on trial.

N. B. Fizer was elected to fill a vacancy on committee of Examination for class of the Fourth Year.

N. E. Skinner and R. G. Brittain were elected to fill vacancies on the Committee of Examination for class of the Second Year.

Question 10. What Local Preachers are elected Deacons? Stephen F. Brown from Wheatley Circuit, Helena District, Morgan C. Raney from Smithville Circuit, Newport District, James T. Smotherman from Oil Trough Circuit, Newport District, Wm. T. Barnhouse from Viola Mission, Batesville District.

Question 14. What Local Preachers are elected Elders? James D. Spruce, recommended by the Quarterly Conference of Salem circuit, Batesville district, and his recommendation accompanied by a note certifying his belief in the doctrines and discipline of our church; was elected an Elder.

Question 20. Are the preachers blameless in their life and official administration? Was resumed.

The names of John Moore, L. D.

Evans, Lewis Kelley, W. T. Ready, S. W. Register and Z. T. Bennett were called and their characters passed.

The committee on the care of C. H. Ford, made the following report: "We your Committee appointed to the complaints against Bro. C. H. Ford take pleasure in stating that we find no ground on which to base charges of immorality in anything he has done." Benoni Harris, W. R. Foster, R. G. Brittain, Committee.

The report was accepted and the character of C. H. Ford was passed. G. M. Hill and Lewis Kelly were excused from further attendance during the session.

Question 8. What Traveling Preachers are elected Deacons? Was resumed. G. W. Smith stood an approved examination, his character passed, and he was elected a Deacon. C. H. Gregory and A. M. R. Branson were added to the Board of Education.

T. J. Settle was elected to fill the place of T. A. Craig on the Committee on Conference Relations.

J. D. Rutledge was elected to fill the place of J. S. Brooke on the Committee on Conference Relations.

Question 4. Who are admitted into full connection? Hardy M. Cryer, Robert H. Crissett, Fay, C. Sterling, Geo. W. Smith, Prentiss B. Wallace, Thos. B. Williamson and Ellison M. Davis stood approved examinations, their characters passed, and they answering all the disciplinary questions were by vote of the Conference admitted into full connection.

Rev. W. H. Vernor District Superintendent of the American Bible Society was introduced.

Conference adjourned with the benediction by the President.

FOURTH DAY.

Conference was opened at 9. A. M., Bishop Key presiding.

Religious services were conducted by W. R. Foster.

The Minutes of yesterday's session were read and approved.

The committee appointed to try the case of E. L. W. Arnold made the following report.

We the Committee appointed to try the case of Bro. E. L. W. Arnold beg leave to report that after a careful and prayerful investigation of the facts in the case that have come before us we find him guilty of immorality contained in the bill of Charges and Specifications, and our verdict is that he be expelled from the Church and ministry of the Methodist Episcopal Church South. Respectfully submitted, S. L. Cochran, E. M. Baker, J. S. Watson, Jas. F. Jernigan, S. M. Register, J. S. Brooke, W. M. Watson, W. A. Peck, Thos. A. Craig, N. E. Skinner, Committee E. M. Pipkin Chairman, W. E. Randle Secretary.

Question 20. Are all preachers blameless in their life and official administration? Was resumed.

The names of E. M. Pipkin, E. M. Baker, T. Rawlings, Z. T. Bennett, J. F. Pike, G. A. Dannelly, B. Harris, J. S. Best, E. C. Castleberry, Jno. H. Dye, F. A. Jeffett, J. M. Dempsey, T. A. Craig, A. C. Griffin, S. L. Cochran, M. B. Umsted, N. E. Skinner, C. H. Cary, N. B. Fizer, J. F. Jernigan, R. D. Moon, J. F. Troy, J. S. Brooke, J. S. Watson, C. H. Gregory, J. F. Armstrong, J. C. Ritter, W. F. Anderson, F. R. Noe, W. R. Foster, R. G. Brittain, F. J. Settle, W. M. Watson, and I. A. Vernor were called and their characters passed.

Question 7. Who are the Deacons of one year? Was resumed.

A. M. R. Branson stood an approved examination, his character passed and he was advanced to the class of the Fourth Year.

The Committee on Education made its report on Central Collegiate Institute, which was adopted.

The Board of Education made its report on Vanderbilt University which was adopted.

A. L. Malone was elected to fill the place of J. B. Suttler on the Board of Education.

A. C. Millar President of Central Collegiate Institute was introduced to the Conference.

Z. T. Bennett, W. A. Pendergrass and Bonner were excused from further attendance upon the Conference.

Conference adjourned with the benediction by the President.

[Up to noon Wednesday we have not received proceedings on Monday, nor any reports of standing committees. List of app'ts received at 10:30 A. M. Wednesday. Enj.]

APPOINTMENTS.

SEARCY DISTRICT.

Geo. M. Hill, P. E.
Searcy station—J. M. Talkington.
Searcy circuit—E. M. Baker.
El Paso circuit—To be supplied.
Lebanon circuit—W. A. Pendergrass.
Bradford circuit—C. H. Cary.
Beebe and West Point—C. H. Gregory.
Jacksonville circuit—H. M. Cryer.
Union and Revels—G. A. Dannelly.
Oil Trough circuit—Louis Kelley.
Augusta station—N. B. Fizer.
Wheatley circuit—R. M. Manley.
Mineral circuit—To be supplied.
Red River circuit—Jas. A. Brown.
Kentucky Valley—M. B. Corrigan.
Argenta station—E. C. Castleberry.
J. H. Dye, Supt. School for the Blind.
Z. T. Bennett, Editor Ark. Methodist.
F. A. Jeffett, Agent Galloway Female College.

BATESVILLE DISTRICT.

H. T. Gregory, P. E.
Batesville station—J. C. Brown.
Sulphur Rock circuit—D. W. Reid.
Evening Shade circuit—J. S. Brooke.
Ash Flat circuit—F. M. Smith.
Mammoth Springs mission—J. F. Troy.
State Line mission—J. R. Edwards.
Salem circuit—J. S. Watson.
Newburg circuit—W. A. Peck.
Melbourne circuit—W. L. King.
Viola mission—R. D. Moon.
Bethesda circuit—A. P. Saffold.
Jamestown circuit—T. A. Craig.
Cedar Grove circuit—W. S. Southworth.
Mountain View circuit—To be supplied by W. H. H. Oyler.

HELENA DISTRICT.

F. Ritter, P. E.
Helena station—E. M. Pipkin.
La Grange circuit—W. E. Bishop.
Mariana station—R. S. Deener.
Forrest City station—W. D. Kelley.
Forrest City circuit—C. H. Ford.
Brinkley circuit—W. W. Hendrix.
Taylor's Creek circuit—T. J. Settle.
Wheatley circuit—F. B. Brown.
Spring Creek circuit—F. C. Sterling.
De View circuit—T. Whitaker.
Clarendon and Brinkley station—S. L. Cochran.
Howell and Cotton Plant—M. B. Umsted.

CYPRESS RIDGE DISTRICT.

Cypress Ridge circuit—T. Rawlings.
Wynne mission—A. C. Griffin.
Holly Grove—N. E. Skinner.

NEWPORT DISTRICT.

F. E. Taylor, P. E.
Newport station—A. M. R. Branson.
Jacksonport station—W. E. Rutledge.
Tuckerman circuit—E. M. Davis.
Anvergne station—W. R. Foster.
Walnut Ridge circuit—Geo. W. Smith.
Portia circuit—J. H. Anderson.
Corning circuit—To be supplied by J. P. Phillips.
Reyno circuit—J. W. Watson.
Pocahontas circuit—R. H. Grissett.
Warm Springs mission—J. G. Miller.
Siloam circuit—J. S. Best.
Walnut Hill—J. F. Armstrong.
Smithville—W. T. Ready.
Calamine—S. W. Register.
Hoxie mission—S. D. Evans.

JONESBORO DISTRICT.

M. M. Smith, P. E.
Jonesboro station—W. D. Mathews.
Jonesboro circuit—M. J. Hively.
Paragould station—J. C. Ritter.
Paragould circuit—W. W. Anderson.
Gainesville station—W. M. Watson.
Gainesville circuit—To be supplied by N. Farrar.
Boydsville circuit—F. R. Noe.
St. Francis mission—P. B. Wallis.
Buffalo Island mission—R. C. Bland.
Lake City circuit—S. G. Lape.
Vandale and Harrisburg—R. G. Brittain.
Harrisburg circuit—J. I. Maynard.
Shiloh circuit—Jno. Eidson.
Lorado circuit—T. B. Williamson.
Macon circuit—To be supplied by A. C. Graham.
Osceola circuit—J. F. Jernigan.
Chickasawba circuit—J. D. Rutledge.
B. Harris Sunday School Agent.

J. F. Pike transferred to S. W. Mo. Conf.

J. M. Dempsey transferred to Mo. Conf.

Jno. Moore transferred to Montana Conf.

I. A. Vernor transferred to Florida Conf.

DUTY AND DANGER.

Next to the conversion of the people to Christianity, is the education and proper development of parents and children in Christian doctrine and discipline. No Church which neglects the education and training of her children in the doctrines and tenets of their religion, can long expect to retain their hold upon the respect and confidence of the world. The contest between different denominations of Christians for the world's evangelization is too sharp and strong to admit of any relaxation on the part of those who expect to retain their hold on, or even the respect of mankind. These are times when the energies of men are drawn out in every direction in every field of operation; and the sluggishness of himself distanced by his more active neighbor.

The influences for evil were never more aggressive and exacting than at the present moment. "The world, the flesh, and the devil" are confronting the Church in formidable array to destroy, if possible, the very foundations of our religion.

"The world is not a friend to grace, To help us on to God."

We need not look in this direction for aid in the world's conversion, or the support of the institutions of the Church. But on the other hand we may expect, if not direct antagonism, at least a silent acquiescence towards opposing influence.

Nowhere is this more clearly exhibited than in the determined and persistent efforts to control, to monopolize the educational interests of our country by the State. The present system of taxation for the support of public schools, compels every man to patronize them, or pay twice for the education of his children. The tendency, the aim of the present school laws is to compulsory education by the State. But few of our people are able to pay their taxes to public schools, and then educate their children in schools of their choice. They are shut up to this course, or must suffer their children to grow up without an education.

And the watchful vigilance of the different denominations of Christians, lest some taint of sectarian doctrines should find their way into the common schools, is such that well nigh every thing of a religious, or even a moral tendency is ruled out; and in some instances even Christian teachers are objected to, on the ground that they belong to some Church, and they might teach sectarianism. And the world is ready to take advantage of this, to urge the claims of unconverted, if not immoral men. And one by one the books of a positive religious tendency are ruled out, until even the Bible has been challenged at the threshold of the public schools.

No one will pretend, I suppose, to affirm that a child can be taught in our public schools Christianity, as laid down and defined in our Church. And hence we must consent to have our children taught a diluted form of religion, stripped of all that we regard as fundamental to it, (or more frequently none at all,) or we must first pay for the support of these public schools of our own in addition.

Romanism is the only Church that has openly come out in condemnation of the public school system. They oppose it for two reasons: 1. The policy of Rome has ever been to keep the masses in ignorance. She has never been willing to furnish the facilities for the education of the masses herself in exclusive Romish countries, nor suffer others to do so. 2. Because the public schools do not teach Romanism. And hence Romanists are building up their own schools in all of our cities and large towns, not only for the education of their own children, but they catch hundreds and thousands of other children whose parents are disgusted with the way the common schools are being conducted, and they come away confirmed Romanists. And to our shame be it said, many of these are Methodist children. How many in Arkansas are thus annually lost, would astonish you.

In a future number I may present what I conceive to be the true policy of our Church.

W. H. BROWNING.

METHODISM IN FORT SMITH TWENTY YEARS AGO AND NOW.

Then the preacher travelled nearly five hundred miles to get to Conference, return and get settled in his charge, enduring all the privations of travel by private conveyance in bad weather for many days. Now he comes in a few hours in a comfortable steam coach. Then he found an old dismal church which had been used and abused by soldiers as a hospital, unkempt, unseated, uncomfortable. Now there are in the city two stately, new edifices costing many thousands of dollars and furnished in comfort and elegance. Then the old church had but recently been wrested by law out of the hands of ecclesiastical usurpers, who had held it by bayonet under an order from the Secretary of War. Now peace and harmony prevail. Then there were twenty-one names on the church-roll, only three of whom were men—one living among the Indians at a distance, one work-

ed away from the city, while the third was worthless. Of the eighteen females, eight were widows, nearly all poor and discouraged; for they had not had a regular pastor to remain a year with them for ten consecutive years. Now there are four hundred and thirty-four members in the two churches, embracing thirty business men and many working and useful women. Then the preacher's salary, as estimated by the one steward on the ground was: "We can not do any thing for you, and will not try." Now liberal stewards and willing people pay for salaries to the two pastors two thousand four hundred dollars and three hundred and sixty-five to the Presiding Elder, and other things in proportion. Then the preacher had to look out for himself being told that he was not wanted; but answered: "You can not run me off; I will be here at the end of the year or my grave will be here." He staid ten years, in and about the city, sowing and toiling. Now the ministers are welcomed as men of God, and aided in their great work. Then it was very difficult to get entertainment for one passing itinerant and his horse; now a great Annual Conference with many visitors are welcomed to scores of hospitable homes for a whole week. Then there was no Sabbath school or prayer meeting, nothing; now hundreds of children and youth receive religious instruction, while other active auxiliaries help on the various enterprises. Then the Lord raised up a very few faithful souls, and converted new ones, who rallied to the rescue. Now their name is legion. Then the darkest clouds of despondency and gloom brooded over the little fold; now the bright rainbow of hope and spiritual day spans the moral sky. Then we literally walked and lived by prayer and faith. Now, God help us to do the same.

H. M. GRANADE.

Dedication at Rock Springs.

DEAR BRO. BENNETT:—Our first service on this circuit after returning from Conference was the dedication of our beautiful new church at Rock Springs. The dedicatory sermon was preached by Rev. John F. Carr, before a large and appreciative congregation. The sermon was one of Bro. Carr's happiest efforts. He was born and reared in the community where the church is built, and has been familiar with the history of the church from its first organization. His reference to the old log church house, that had stood hard by, and to the fathers who built it, awakened many tender memories, and touched a tender chord in many hearts. At the close of the sermon the house was presented by Dr. S. R. Lannon, chairman of the building committee, and dedicated by Bro. Carr, according to the beautiful ritual of our church. No collection was necessary as every dollar of debt had been previously paid.

The house is a frame building 36 by 60 feet, with twenty foot walls. It is neatly finished, painted inside and out, and furnished with a good bell, chandeliers, pulpit, chairs, &c. The entire cost is something near \$2,000. The house was begun in 1885, under the pastorate of Rev. J. M. D. Sturges, to whose energy and zeal the success of the enterprise is largely due.

We begin the labors of another Conference year under favorable auspices, and trust we shall have a year of great prosperity in the work of the Lord.

Barkada, Dec. 6. J. A. SAGE.

Carriola Lillies.

Received at Camden, Ark., during Conference \$21.70 from the Carriola Lillies of Grand Lake, Ark., and the same was added to the general Foreign Missionary Fund. May this Society live long and flourish.

A. D. JENKINS, Treas.,
Little Rock Conf.

PINK HILL, MO.—DEAR BRO. BENNETT:—I regretted very much to leave my brethren and friends of White River Conference. During a stay of five years among them; they treated me as a brother indeed, and I love them as much now as I ever did, and while there I loved them dearly. But I considered it my duty to my wife and myself to seek a country of higher altitude. The brethren, and friends have given us a cordial reception in our new field of labor: A few evenings since we very much appreciated as much from the spirit that prompted the donation as we appreciated the donation itself. But now comes the sad news of my father's death; he was in his seventy-first year. He died at his home in Patrick co., Virginia, Nov. 17, 1888. I expect to meet him after awhile, where death never comes!

Your Friend and Bro.,
J. F. FINE.

ARKANSAS METHODIST.

SATURDAY, DECEMBER 15, 1888.

ORIGIN OF INFANT BAPTISM.
NO. 9.

Some uninformed people suppose that infant baptism originated in the dark ages; but we have penetrated already far beyond the dark ages, and have already reached a period in our inquiry when learning was widely diffused and scholarly men abounded. Some say the Pope of Rome invented infant baptism, or that it originated in the Roman Church. But no one—not a Romanist—would pretend that the pope of Rome or the Roman Catholic Church, had any existence or authority prior to the 5th century. Of course there was a bishop or pope of Rome, but with no pretension to authority outside of his own diocese. Yet infant baptism is seen to be universal in Christendom, long antedating papal supremacy and all Romanist superstitions. We are now entering upon the heroic age of the church, the era of persecution and martyrdom. Our next extract is from a bishop who suffered martyrdom in the midst of the fiercest persecution that ever wasted the Primitive Church.

A. D. 250. "Cyprian and others his colleagues who were present in council in number sixty-six, to Fides their brother, Greeting. We have read your letter, dearest brother."

"But in respect of the case of infants which you say ought not to be baptized within the second or third day after their birth, and that the law of ancient circumcision should be regarded, so that you think that one who is just born, should not be baptized and sanctified within the eighth day, we all thought very differently."

"For in respect to the observance of the eighth day in the Jewish circumcision of the flesh a sacrament was given beforehand in shadow and usage; but when Christ came it was fulfilled in truth. For because the eighth day, that is the first day after the Sabbath, was to be that on which the Lord should rise again, and should quicken us, and give us the circumcision of the Spirit, the eighth day, that is the first day after the Sabbath and the Lord's day went before in the figure; which figure ceased when by and by the Truth came and spiritual circumcision was given unto us. For which reason we think that no one ought to be hindered from obtaining grace by that law which was already ordained, and that spiritual circumcision ought not to be hindered by carnal circumcision, but that absolutely every man is to be admitted to the grace of Christ." "How much rather ought we to shrink from hindering an infant who being lately born has not sinned except in that being born of the flesh according to Adam he has contracted the contagion of the ancient death."

Cyprian, Epistle 68. I said this extract was written in the martyr period. I cannot forbear giving the reader an extract from a learned writer relating to the persecution in the times of Cyprian. "The most excessive and outrageous barbarities were made use of upon all who would not blaspheme Christ and offer incense to the imperial gods. They were publicly whipped, drawn by the heels through the streets of cities, sacked till every bone of their body was disjoined, had their teeth beat out, their noses, hands and ears cut off, sharp pointed spears run under their nails, were tortured with melted lead thrown on their naked bodies, had their eyes dug out, their limbs cut off, were condemned to the mines, ground between stones, stoned to death, burnt alive, thrown head long from high buildings, beheaded, smothered in burning lime-kilns, run through the body with sharp spears, destroyed with hunger, thirst or cold, thrown to the wild beasts, broiled on gridirons with slow fires, cast by heaps into the sea, crucified, scraped to death with sharp shells, torn in pieces by boughs of trees, and in a word destroyed by all the various methods that the most diabolical subtlety and malice could devise." Was it the Church of God that was thus persecuted? It was a Church in which infant baptism prevailed, and by which it was universally endorsed. Very rarely would a minister be called upon to baptize a child not yet eight days old—never unless there was prospect of death. This, occurring with Fides, has a special place since baptism is regarded as a sacrament, and he is troubled with an old heathenish sentiment which regarded a young babe as unclean. But he will not venture to decide for himself but refers the matter to his

brethren the pastors who are met on Church business; and his query is answered by this letter from Cyprian who presided in the council. Fides is informed that not one of them shares his scruples; that they had never conceived the thought that age had any thing to do with baptism. Evidently infant baptism was not new in this era of the martyrs, but had been generally prevalent before any of these old bishops were born. Yet they were as near to the apostle John as we are to George Whitefield.

When I predicted that the Baptist Church would by and by adopt infant baptism, and that within two hundred years it would be forgotten and denied that the Baptists had ever opposed infant baptism, the conceit was so utterly impossible as to be laughable because of its ridiculous absurdity. But if the apostolic church was opposed to infant baptism, and was so when the apostles died, it came to adopt it universally in a shorter time. The apostle John had not been dead more than a hundred years or perhaps a hundred and ten when Fides and Cyprian and these sixty-six bishops were born. But manifestly they had never heard that anybody had ever opposed infant baptism.

The chain of evidence is bright as ever. We must reach its origin soon. J. H. RIGGIN.

ARKANSAS CONFERENCE.

REPORT OF COMMITTEE ON TEMPERANCE.

To the Bishop and members of Arkansas Annual Conference, M. E. Church, South.

Fort Smith, Ark., Nov. 28, 1888.

DEAR FATHERS AND BRETHREN:—We, your Committee on Temperance respectfully submit the following report: It is written, "For this purpose the Son of God was manifested that he might destroy the works of the Devil." Step by step the Chariot of the conquering Christ sweeps on its victorious march. Idolatry, superstition, ignorance, error, slavery and tyranny, together with the manifold evils which they have ravaged upon the human family are rapidly capitulating to Him of whom it was thus written.

All these, and others not mentioned, are potent and stubborn forms of opposition presented by Satan to foil, if possible, the mission of the Messiah, or neutralize the power and glory of His coming. But the choicest and most successful production of Satanic ingenuity to accomplish the double purpose of defensive and offensive warfare against the armies and aims of Prince Immanuel in retaining dominion over the souls of men and recapturing those who have been wrested from his grasp as brands from the burning is the unparalleled enginery of the alcoholic liquor traffic.

That we are fully warranted in such conclusion is apparent, without exaggeration, by a thousand tokens. Passing unnoticed the long and sickening calendar of soul-harrowing indictments with which your minds are most familiar, just one is sufficient in proof of this view, and that one is the startling fact that it is a parasite, only of a *Christian Civilization!* The fiery streams of death which flow as an unmitigated curse to our brother in red, in our western territories, and shipped with our missionaries to our brother in black, on the dark continent of Africa, and our brother in yellow and the swarthy hues of China and Japan and the isles of the ocean, are the product of lands where the gospel of Christ has achieved its greatest triumphs over less potent forms of evil—lands where the elevating and refining influences of the gospel have secured the highest civilization and best forms of government known to men. And, not merely the product of such heaven favored lands, but a *legalized industry* carried forward under sanction and protection of law, and thus nursed until it has become a mighty Autocrat, making and unmaking laws, electing and defeating candidates at will, and at whose nod and beck powerful political parties bow and court its favor; yea, the Church herself often cringing in its presence, apologizing for its work of death and pleading for its existence.

Can it be, that an agency so energized by all that is characteristic of the bottomless pit, is a legitimate offspring, or a necessary adjunct of Christianity? Nay, verily. It but shows the inveterate hatred, the sagacity, the ingenuity and deviousness of the Prince of Devils.

If, then, the gospel and Church of Jesus Christ have accomplished so much, laboring at such a disadvantage, in establishing the reign of righteousness, what grander civilization, and more rapid and glorious conquests might we expect if this right arm of

Satan's power were broken? To the oft repeated query, "Can it be done?" we unhesitatingly reply. It can and must be done ere the precious prophecies and promises of Holy Writ be fully realized,—are the "Kingdoms of this world become the Kingdoms of our Lord and His Christ." We risk nothing in saying, that if the Church of to-day were fully aroused to the malignant character of this foe, and clearly comprehended her present duty and opportunity, she would arise, and in the strength of Israel's God deliver a blow that would fell to the dust this monster evil.

Should the Church do less than walk in the light which God and experience has furnished her? Can a Christian be true to God and conscience and humanity, and fail to record, by every available method, his soul's protest, not against the many unfortunate ones engaged in the traffic, but, against the traffic itself, and all influences which tend to legalize and fasten it upon us? Our Church in this Conference embracing laity and ministry dare not do less than gird herself afresh for the conflict, and as one man, strike for the early and complete extermination of this evil from the bounds of both, Conference and State. Therefore be it

Resolved, That we have with gladness, and profound gratitude to God, the dawning of a brighter Christian civilization freed from the evil influences of the alcoholic liquor traffic for beverage uses, as indicated by an aroused public sentiment; by a deeper conviction of its dreadful character; by the growth of wholesome legislation and the notable fact that on the 5th day of December, of last year, the United States Supreme Court rendered a decision enabling the people to destroy its root and branch and that without compensation.

Resolved, That this body be understood as in no sense neutral or indifferent on this grave and momentous issue, but in the use of all lawful and Christian means as an enlightened conscience may select, actively and unceasingly favoring the prohibition of the traffic.

Resolved, That as our General Conference has justly pronounced it an immorality to engage in the manufacture or sale of intoxicating liquors, and in strong language enjoined active opposition to the traffic, it is our desire that all the Annual and District Conferences of our Church, in their sessions next preceding the General Conference of A. D. 1890, unite with us, in memorializing said body to likewise declare it an immorality for any minister or member of our Church, to lease, or rent property to be used for such purposes.

Resolved, That it is not in accord with the polity of our Church that this Annual Conference, as such, should commit itself on this or any question to any line of purely partisan politics, but in the relation of citizenship we recognize the right of our ministry and membership to freedom of choice and action, with discretion and in the fear of the Lord.

Resolved, That in all great struggles where moral issues are at stake involving the prosperity of the Church and the moral destinies of the people, it is not contrary to true Church polity to voice her remonstrance or desire in discreet memorial to the powers that be, therefore to the Honorable, the Senators and Representatives of our next General Assembly, we unite our remonstrance with all good people of the State against any relaxation of the laws controlling the liquor traffic, and do hereby most earnestly petition such advanced legislation as will enable our citizens to more effectually suppress the traffic, and especially do we pray that a law be so framed and adopted that when a majority of the voters voting on the question shall so determine by ballot, then no alcoholic or intoxicating liquors shall be manufactured or sold in the State, except under strict provision and surveillance of law for specified necessary uses, and we call upon all ministers and friends of prohibition throughout the State to join with us in an early circulation of this petition for signatures of adult residents, and its presentation to our respective Senators and Representatives during the session of the General Assembly.

Resolved, That we discourage the habit of using narcotics, such as tobacco, opium, and morphine; particularly urging upon all young people, and especially all young ministers, to desist from, and carefully guard against contracting the habits.

Resolved, That we duly appreciate the work for temperance and prohibition, of the Woman's Temperance Union, in this great reform movement, and we bid them God-speed, and endorse their petition to the General As-

sembly for a Physiological Instruction bill for public schools in our State.

J. M. CLAYTON, Chas. H. BRADFORD, W. M. CLIFTON, J. M. C. HAMILTON, Wm. REYNOLDS, Com.

REPORT OF THE COMMITTEE ON BIBLE CAUSE.

We consider it useless to speak of the importance of the Bible at this advanced period of the 19th century; but we cannot speak in terms too strong of the importance of not only having a copy of the word of God in every home throughout our borders; but also of the great importance of reading the same. We are convinced that the reading of God's word is neglected by many who are members of our church and professed followers of the Lord Jesus Christ.

While we as your committee are fully in sympathy with the report made at this Conference by the Committee on Books and Periodicals as to the importance and value of our Sunday school literature as helps to the study of the Bible, still we do not believe that it was ever intended that these helps should take the place of the Bible in the Sunday schools and homes of our people, as we believe from personal observation has been the case in many instances. What a copy of the Bible is to the preacher in the pulpit should be to the superintendent and teacher in the class. We were glad to hear through Dr. Verner the supt. of the American Bible Society, that every county in the State of Arkansas has been canvassed and a copy placed in the hands of all who were found destitute of the same; and furthermore that the Society desires still to find any who are destitute and supply their needs.

We would recommend that each Pastor in this Conference make it his special duty to look after all destitute regions that may be within our bounds and report the same to Dr. Verner at Little Rock.

We further recommend that a collection be taken in each congregation not later than the month of March next, and the amounts raised be forwarded to Dr. Verner. The amount raised for this cause during the past year as reported to the statistical society, was \$208.40.

WM. D. MATTHEWS, W. R. GARDNER, JOHN MIZER, B. B. HUGHES, L. V. MADDOX, JAMES COX, Com.

FROM THE CITY OF MEXICO.

MR. EDITOR: According to promise, I will write you a letter or two from this missionary field. It is no longer a land afar off; but, by the grace of steam, American enterprise and Protestant principle has been brought very near. The City of Mexico is now next-door neighbor to New Orleans; being distant therefrom only two days and twenty-two hours. I left your office on Monday forenoon, and reached this famed city of the Montezumas on Saturday morning, having tarried by the way one day at San Antonio, and another at Laredo, Texas. And with the completion of the *Nacional Mexicano*, it is a comparatively inexpensive trip. I purchased a round-trip ticket from San Antonio to the City of Mexico, good for two months, with stop-over privileges at any station, for fifty dollars. Unfortunately, however, there are other expenses, as the appetite for sleep and food is as inexorable in Mexico as America. But, as compared with even a decade ago, the cost is small and the journey hither quite delightful. And as all train conductors and brakemen are Americans, one unacquainted with the Spanish language is very little embarrassed by his ignorance. At the eating stations, so called, you can take what is set before you, and ask no question. The curiosity, however, to know the names of certain articles of Mexican diet is quite irresistible. But a taste thereof will entirely satisfy—if not gratify.

I spent a day en route very pleasantly at San Antonio, Texas, albeit the rain poured, and patriotic expectation was much excited over the presidential election returns. And this latter suggests the change wrought by a half-century of Anglo-Saxon civilization. In front of the Alamo, the historic and quaint old building in which Crockett and his men fought so desperately and died so bravely, election bulletins from New York to California were thrown upon canvas, and cheered or hissed by eager hundreds as they seemed favorable or adverse to their hopes and bets. The wonders of the telegraph were never dreamed of by Gen. Santa Anna

and his brutal legions, who, fifty years before, made that very spot run red with American blood, and glare with the flames of burning flesh, as the few survivors of the Alamo were consumed on an altar of fire a few yards away. The Alamo is now the property of the State, and is carefully preserved with patriotic pride. The old San Fernando Church still stands, from whose tower Santa Anna waved his red flag, and demanded the surrender of the Alamo. Some interesting and unrecorded stories of that historic struggle were told me by Bro. Sutherland, one of whose blood-kin died within the Alamo, pierced by Mexican bullets, and another in the inhuman slaughter at Goliad. But now peace reigns within the Alamo, and on both sides of the Rio Grande brethren have resolved to learn war no more. And this bond of brotherhood will never be broken if our evangelical gospel of peace can become the dominant sentiment of both republics. Our brethren of the Mexican Border are working heroically to that end, and are cheered with gracious results, as Bro. Sutherland reported, just from their Conference at Del Rio.

I spent a day in Laredo, in order to visit the seminary established by our Woman's Board of Missions, and under the efficient management of Miss Holding. The border city was reached at ten o'clock, Wednesday night, and my arrival was greeted by a genuine Texas norther. All night the cold wind shrieked, and the tin roof of the hotel made hideous music for my sleepless ears. Thursday was spent in the charming seminary home, where, in addition to Miss Holding and her co-laborers, I had the pleasure of meeting Mrs. Parks, of Galveston, whose enthusiasm for woman's work is known and read in all our Zion. I was not prepared to see such spacious buildings, and so admirably appointed. They are an honor to the Board and the executive genius of Miss Holding. A new building is just being completed, and will be ready for occupancy in a few days. There are about one hundred and fifty pupils in attendance. I visited each class-room, and was most gratified with the thorough, conscientious instruction given, and the admirable deportment of the scholars. That is a refined, elegant missionary home on the banks of the Rio Grande, and is wielding a divine influence beyond the power of arithmetical process to calculate. If these lines should be read by any officer of the Woman's Board, or liberal friend of their noble work, I would suggest that a comfortable, four-seated vehicle and a good horse would be a handsome complement to those missionary ladies, and a valuable addition to the equipment of the school.

On Thursday night I boarded the Mexican National, crossed the Rio Grande, passed successfully the inspection of custom officers—a veritable army of them—and found myself within the realm of the ancient Aztecs. But, unlike the subjects of those old kings who traveled by foot, donkey or pony, I wheeled over rock-ballasted rails, in a new Pullman, at twenty-five or thirty miles an hour. So much again for our Protestant Christianity, which has so far liberalized and expended the thought of this republic as to make four lines of railway converge at this ancient capital, cause its *pasos* and *alcantaras* to blaze at night with electric lights, and telegraph wires to bring each morning the news of the world. I had Bro. Norwood, now living at San Luis Potosi, for a traveling companion from Laredo, whose knowledge of the country and its language added much to the profit and pleasure of the trip.

We passed Monterey at night, much to my regret. I wanted to see the mountains round about, and the places memorable in the war history of some old Mississippi friends. That is one of our mission stations of the Border Conference, and is the present home of Bro. Sutherland.

Saltillo was reached in the early morning, and I had my first impressions of a Mexican city. The flat-roofed, adobe houses, and the towers of the great temple in the distance, lit up by the brilliant rays of a cloudless morning sun, contrasting with the crowds of men, women, children, and donkeys of every age, station and dress, formed a picture, at once ludicrous and enchanting. The fruit-vendor was there with his sandaled feet and unearthly cry, and the city gentleman with his silver-buckled riding-suit and gayly caparisoned horse. The donkey is omnipresent, and, from the enormous burdens he carries, in Mexican estimation must be omnipotent.

A few miles south of Saltillo we pass through the famous battle field of Buena Vista, where the forces of Gen. Taylor met the army of Santa Anna, and where the Hon. Jefferson Davis, then a gallant young officer, received a painful wound. Some evidences of the sanguinary day yet remain. That decisive battle really determined the final result of the war.

From Toluca, where we breakfasted on Saturday morning, to this city the scenery is surpassingly beautiful. As the train climbs the mountain-sides, charming valleys, quaint little villages, and rugged *sierras* present ever-varying views of blended beauty and grandeur. At ten o'clock this city was reached, and I found a warm welcome at the hands of Bros. Carter and Watkins, both of whom were at the depot to meet me. But here my pen must stop, and reserve for other letters some impressions and observations of this wonderful center of romance and revolution. Fraternally,

CHAS. B. GALLOWAY.
—N. O. Christian Advocate.

FROM TEXAS.

MR. EDITOR:—The die is cast, Conference is over, and we all know our destiny for 12 months, at least so far as the name and character of our appointments are concerned. By tracing down the appointments of Waxahachie District you may find "Simms and Glenwood, F. M. Winburne." I will now occupy a position midway between the ordinary "circuit rider," and the "station preacher." Mr. Editor I am puzzled to know really what I would be styled in Methodist nomenclature. As my work has but two churches, making me neither a station preacher nor a circuit rider, I will just let the editor of this paper define my relation to the itinerancy. The Conference session passed off pleasantly, everybody seemed to be in a good humor. All things considered the reports of the preachers; spiritual and financial were much better than could have been expected six weeks ago. Bishop Hendrix won all hearts in the pulpit, the chair and the social circle; he has a wonderful tact for charming people close to him. His sweet gentle manners in the chair and the social circle makes the least of us feel perfectly easy in his presence, thus it should be, and always is when our great men are fully imbued with the spirit of the Master. The Bishop's sermon on Sunday was a feast of fat things. We all drew closer to God and each other. It was good to be there. His address to the class of applicants for admission was overwhelming, making us all feel it was no small thing to be an itinerant Methodist preacher. While his views touching Christian perfection were not in perfect accord with the views of some of our "second blessing" brethren, yet in the main it was well received by all parties, showing at the same time that he was a strong believer in the doctrine of heart purity.

Dr. Morton's trumpet gave no uncertain sound for Church Extension, and his sermon Sunday night left impressions that will be seen in the great future. Our Conference has its share of venerable fathers in Israel, yet largely we are made up of men who are below the meridian of life, and while we have no "stars" remarkable for brilliancy, ours is a body of consecrated men willing to do and suffer for their Master's cause. I wish you could have been in our Love Feast on Sunday morning, of course we have all witnessed just such before, but it being the last seems the best. "Heaven came down our souls to greet, and glory crowned the mercy seat." Monday evening brought us to the final test—I mean the reading of appointments. Who ever witnessed anything like it except a Methodist Annual Conference? And yet attended with so little friction from such a large body of men, yea, women and children with such diversified wants, tastes, etc. Surely "God is in the midst." With few exceptions so far as I know the brethren were well pleased. I am, and if a man is well pleased himself, he thinks every body else ought to be. Hoping the Lord may over rule all mistakes, (if any) that may have been made, and give us all abundant success, I am very truly, F. M. WINBURN. Irene, Texas, Nov. 27.

P. S. Hereafter send my mail and all the money you have for me to Waxahachie, Texas. F. M. W.

INFATUATION.

The Christmas season is approaching: a season when we ought to seek relaxation from sterner duties, and enjoy ourselves. But at this time there will be temptations to wine drinking, to undue gaiety, to dancing and to other frivolities. And the young will fail to see the danger,—the danger of becoming infatuated with the pleasure.

Is it not the fact that all worldly pleasures but especially that dancing possesses a peculiar infatuation for its devotees? They become so fond of it as to neglect other duties, and often times to omit that which conscience bids them do.

Anything that produces such infatuation in its votaries is dangerous, both to their usefulness and to their salvation. Whether it be money-making, or novel-reading, or society, or card-playing, or theatre-going—so soon as it develops this infatuation, creating a distaste for religious duties, let it be rejected by the Christian. No other course is safe.

Lot was the victim of this infatuation. He was so eager for the things of this world as to abandon the vicinity of God's worship (at Abram's altar), in order to make money; so eager, that he was willing to reside, and rear his children, among men that were "sinners—before the Lord—exceedingly;" so eager, as to lead him to remove from the "cities of the plain" into Sodom itself; so infatuated with the pursuit of wealth, etc., that after the destruction of Sodom by the Euphrates kings, and his rescue from them by Abraham, he went back to that wicked city; so infatuated with worldliness as to seek the honors and offices of idolatrous Sodom (for he "sat in the gate of Sodom") at the expense of his own piety and his family training.

Mark the result! His sons became corrupt, and perished in the destruction of the city; his married daughters clung to their idolatrous husbands till the blazing brimstone destroyed them; his wife became a pillar of salt, and his two remaining daughters developed such sinfulness as to make them, not a comfort, but a grief to their father. While Lot himself escaped the loss of his soul, his latter days were marked by the loss of the wealth for which he had striven, the loss of his family, the loss of his usefulness, the loss of influence, and the loss of happiness.

With this picture, painted by God himself, before us, will any Christian indulge in any amusement which, for him, possesses this infatuation? Or will he, by his example, tempt others to indulge in a pleasure which is likely to bring them under such bondage?—Christian Observer.

ARE ALL THE HEATHEN DAMNED?

Some persons speak as if all the heathen are to be damned, and a secular paper some time ago charged the doctrine upon all the evangelical churches. Others speak as if the heathen are all to be saved. Occasionally persons representing the Methodist Episcopal Church seem to teach that the entire heathen world are marching with steady step to everlasting damnation.

It is important, therefore, to set forth the doctrine of Methodism upon this subject. That doctrine is that the heathen have more or less light, and that all who live up to the light they have, as nearly as the Gospel requires Christians to live up to the light they have, will be saved.

The doctrines of Methodism are to be found in the works of WESLEY and in the *Theological Institutes* of WATSON; and in the general teaching shown by the *Minutes*, *Doctrinal Tracts*, and the *Discipline*, including the Articles of Religion. What JOHN WESLEY held on this subject is to be found in *Sermons*, *Notes*, and the *Minutes*. In his *Sermons*, volume ii, page 485, the text being "Without God in the world" (Eph. ii, 12), he says: "All morality, all the justice, mercy, and truth which can possibly exist without Christianity, profiteth nothing at all, is of no value, in the sight of God, to those who are under the Christian dispensation. Let it be observed, I purposely add, to those that are under the Christian dispensation; because I have no authority from the word of God to judge those that are without; nor do I conceive that any man living has a right to sentence all the heathen and Mohammedan world to damnation. It is far better to leave them to Him that made them, and who is the Father of the spirits of all flesh, who is the God of the heathens as well as the Christians, and who hateth nothing that He has made."

In Mr. Wesley's notes on the words of St. Peter to Cornelius, "Of a truth I perceive that God is no respecter of persons; but in every nation, he that feareth Him and worketh righteousness is accepted of Him," he teaches the same.

John Fletcher defends Mr. Wesley on this subject at great length in the first volume of his *Checks*, and says: "How much more

divines who consign all the heathen by millions to hell torments because they cannot explicitly believe in a Saviour whose name they never heard?"

It is not to be inferred that Methodism ever taught or teaches now that all the heathen will be saved. It has held from the beginning that all infants and irresponsible persons dying in heathen lands will be saved, which includes the larger part of the successive populations which have appeared and disappeared in pagan lands. And it further holds that all who earnestly endeavor to live up to the light they have will be saved. Of the number of these it has no means of making an estimate.

The grounds upon which it performs Missionary work are these: the divine command, "Go ye into all the world, and preach the Gospel to every creature;" the benefits conferred upon the heathen in this life by a knowledge and practice of the Gospel. It also holds that an increase of light, upon the whole, tends to increase the number of the saved. As "God sent His Son into the world to condemn the world, but that through Him the world might be saved," the command to "Go, preach," is in harmony with that purpose and the more the Gospel is preached the greater the number who will be saved, notwithstanding the fact that all, whatever the degree of light they have, who live in harmony therewith will be saved. The analogy is perfect between the work at home and the work in pagan lands. With any given amount of light in Christian lands a certain number who accept and obey it will be saved. Those who "love darkness rather than light, because their deeds are evil," will be lost. But additional appeals and instruction increase the number of conversions, and this is the ground upon which these appeals and efforts are made.

It is not denied by Methodism that God gives some greater facilities for salvation than others. But it is affirmed that all can be saved; that the Spirit of God illuminates every mind sufficiently to establish moral responsibility and make salvation possible. The difficulties of the New Theology on the subject of the heathen fine their roots in an unscripural Calvinism, and nowhere else; and whoever teaches that a new probation is necessary, or that without it the heathen must be damned, does not get his theology from Wesley, Fletcher, or Watson, from Peter, Paul, or from our Lord, whose language in the 13th of Luke is: "And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God;" and the 10th of John shows that, while the number of the saved is restricted to the number who obey the truth so far as they see it, it is by no means confined to the number to whom the truth, as we have it, has been explicitly preached.—N. Y. Christian Advocate.

RESOLUTIONS FOR THE NEW CONFERENCE YEAR.

1. That I enter upon it with a clean heart, a loving spirit and a Bible conscience.
2. That I enter upon it with "malice toward none and charity for all."
3. That I will attend every public service unless detained by a reason which I can ask God to accept.
4. That I will attend the Wednesday evening prayer-meeting.
5. That I will erect a family altar.
6. That I will read the Bible more than last year.
7. That I will "contribute of my earthly substance, according to my ability, to the support of the gospel and the various benevolent enterprises of the Church," as I solemnly promised before God and my brethren I would do when I united with the Church.
8. That I will not speak evil, "particularly of magistrates and ministers," because it is wrong, and because I also said that I would be cheerfully governed by the rules of the Methodist Church.
9. That I will have an eye single to the glory of God and the interests of His Church on earth in all I say and do.
10. That I will do my best to make this the best year in my religious experience and in the history of the Church to which I belong.
11. That I will be a manly man, a true Israelite.
12. That I will daily and hourly live prepared to change worlds.
13. That I will by the blessing of God endeavor to make the world better by being in it.
14. That I will read these resolutions.

THE CHURCH FESTIVAL.

1. It robs the giver of the blessing that comes to the "cheerful giver." Being a commercial transaction, he receives value equal to his investment, and so gets no reward. This tends seriously to degrade the sense of obligation to give.
2. It hinders Church finances by fostering a spirit of selfishness instead of encouraging true liberality. True liberality gives for the good of others. The spirit appealed to by the festival is that of good to yourself. There is a wide difference between giving to others and investing for a little present entertainment.
3. It takes the support of benevolent enterprises out of the region of conscience, and makes it depend upon the caprice of the mind in the impulse of the moment.
4. The Church festival is a screen behind which parsimonious souls seek to shield themselves from their obligations to God. It is a blind with which the idea of sacrificing effort for the cause of Christ is sought to be maintained, with the sacrifice really left out.
5. It is a ludicrous subterfuge, by which many persons try to make themselves believe it is easier to give.
6. The Church is a family. Suppose the members of an earthly household should propose to raise means to support the family by a festival. It would provoke laughter.
7. It will get those to give who otherwise would not. But does it get them to give? It does not cultivate benevolence.—Pittsburg Advocate.

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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.—Fx.

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

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Will give a blooming color, an elastic step and a cheerful spirit to the woman of sallow complexion, heavy dragging motion and melancholy disposition.
Treatise on "Health and Happiness of woman" mailed free.
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Simplicity of character is the natural result of profound thoughts.

At the solicitation of many of his friends, Messrs. Davies & Rayburn have made and placed in our office for sale a very fine cabinet photograph of Rev. Dr. Andrew Hunter. We will send this photograph by mail, carefully wrapped, for 50 cts. tf.

The heaviest of all burdens is a heavy heart.—Frederic R. Marvin.

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

It isn't so bad to be disappointed in love as in marriage.

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

A man who does not know anything is pretty sure to tell it the first chance he gets.

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

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

Knott's New Restaurant.
Restaurant No. 219 West Markham street, under Capital theatre. Strictly first-class. Everything new, fresh and at reasonable prices. Oysters served in any style. Neatly furnished rooms pleasantly located. tf.

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In presenting "Dr. Able's Tanamaw" to the American people, we do so with the proud satisfaction of knowing that it is the best and only chill and fever specific and malarial antidote. Known to an English speaking people. It is as sure to eliminate the malarial poison from the system in 24 hours, as sunshine will dispel miasma. And in calling your attention to Dr. Able's great Tanamaw we really feel that we must give you a better remedy for Chills, Fever and all Malarial diseases than you ever had, to entitle it to a place we are confident it will take, and retain, in every household in our land. One trial only will prove to you, that we have not misjudged the great value of this boon to stricken humanity.

Yours sincerely,
DR. ABLE MEDICINE CO.

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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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THE ARKANSAS VALLEY.

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

As a Fruit Country the Valley is Nowhere Excelled

The Little Rock & Fort Smith Railway have for sale 800,000 acres of choice farming lands. For a small cash payment, any man can buy this land on a credit, in equal annual payments, running six or eight years, at 6 or 8 per cent. interest. It will require but from \$25 to \$40 to make the first payment on a GOOD HOME. Subsequent payments make the first payment on a GOOD HOME. For further particulars, pamphlet and maps, address
HERMAN STRUCKOFF, Room 8, Union Depot, St. Louis, Mo. THOMAS M. GIBSON, Land Commissioner, Little Rock, Ark.

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The Sailor Patent Cotton Elevator!

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

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Correspondence and Consignments solicited. Reference:—Mercantile Bank, Memphis.

ARKANSAS CONDENSED!

CALL AND SEE IT,
The best and most complete collection of specimens of the Mineral, Agricultural and Horticultural Products of Arkansas, is to be found at the Land Office of the ST. LOUIS, IRON MOUNTAIN & SOUTHERN RAILWAY,
Opposite Union Depot, at west end of street railway, Little Rock, Ark.

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.

SIX NAVIGABLE RIVERS CROSS THE LAND GRANT

This district is unsurpassed in America for a combination of industrial advantages. Come and see. Those seeking a location will advance their best interests by going to see these lands before deciding.

LOW PRICES. Special inducements to actual settlers. For pamphlets, Maps, etc., etc., call on
EASY TERMS. At the Depot, Little Rock, Ark.

ARKANSAS METHODIST.

SATURDAY, DEC. 15, 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.

It will be well for the new preacher in his calls to carry "sunshine" with him. There are gloomy hours at this season of the year; hence, the greater need of good cheer.

The North Mississippi Conference is in session at Starkville, Miss., Bishop Keener presiding and Bishop Galloway present. We hope to hear a good report from our neighbor brethren.

Brethren of the itinerancy: Go to your appointments, as sent of the Lord. Though not your personal choice, your charge may prove manifestly best for you and for the Church to which you have consecrated your life service.

Brethren in every charge: Extend to your pastor a cordial reception and promptly assure him of your hearty co-operation in the great work before him and your Church. This course will augment his power for good and add to your own happiness. Note this fact!

Do not hasten to tell your new pastor about too many faults, as you saw them, in your former pastor. Again, do not parade the shortcomings of your brethren. Let them have another chance to start anew with noble endeavors. They may do much better.

We greet with a cordial grasp and hearty good will every itinerant preacher in this State, praying God's blessings upon his labors and his charge during this Conference year. "Our paper" will earnestly strive to be a co-worker in every charge, helping the pastor and his flock, and humbly begging a welcome into every Methodist home.

That preacher who faithfully circulates religious literature in his charge, deserves for such work the commendation of all Christian parents. Comparatively few readers are fully awake to the fearful dangers threatening society from poisonous literature. Read these words from the N. Y. Christian Advocate: "The evil effects of pernicious literature mature with astonishing rapidity. Deplorable mischiefs are already at hand, which can be traced directly to the detailed accounts of the Whitechapel murders published in the newspapers. Horrible crimes recently committed in London are said to be traceable to the infamous publications in the 'thieves' literature.' The demand for such literature shows that there is a fearful fascination about vice and crime. Men and women love to read about it, and even little children are charmed with the disgusting details. Almost every community in this broad land has furnished its quota of boys and girls who have fallen victims to this snare of the devil."

WELCOME THE NEW PREACHER.

Give the new preacher a warm welcome. Go yourself to meet him at the depot or wharf. Don't send a small negro and a rickety old buggy. Any sign of indifference chills on the part of the circuit. It will take six months to thaw a freezing reception.

If there is a parsonage, put it in order. Replace the cracked queens-ware by a new set. The table with the faulty leg ought not to be neglected. Get the flue to the smoky chimney altered. Don't forget the broken window panes. Let there be evidence in the house of attention to the comfort of the expected occupant. The devout and good woman will overhaul the bed furniture—her "I spare the horses to save my wife's home."

and sinners were penitent. Our brethren of the White River Conference sincerely love and venerate Dr. Hunter, as a father in the Gospel, and they claim him as belonging to Methodism in all Arkansas, and hence to their Conference.

a wintry day to a cold, empty house, in a lonesome neighborhood, without a certain sagging of courage.

Send up several good loads of hickory. Give his larder a month's rations. Have the parsonage bright with a cheerful fire and cheerful faces when he comes.

If there is no parsonage, see to it that he is not allowed to spend a month hunting for a vacant house or a boarding place.

Courtesy to the new man is a Christian duty. It pays, too.—Richmond Advocate.

THE WHITE RIVER CONFERENCE.

This Conference began its 19th session, Dec. 5, in Paragould, Ark., Bishop Joseph S. Key presiding. After the usual opening exercises, Bro. George Thornburgh, Sec'y of the last session, called the roll, and the Conference was organized by the unanimous re-election of Geo. Thornburgh, Sec'y, A. L. Malone, Assistant, Rev. N. B. Fizer, Statistical Sec'y, and the election of the standing committees nominated by the Presiding Elders. We give on first page the Minute proceedings kindly prepared for our use by Rev. H. M. Cryer.

The attendance at the Conference was unusually large, and the preachers generally appeared in good health and cheerful spirit. In many charges our Church had been wonderfully blessed with gracious revivals and to us it seemed our preachers were enjoying richer Christian experience than formerly.

There were many visitors at the Conference. Rev. W. C. Dunlap, representing Paine Institute, secured in pledges and cash \$150 for the cause of Christian education among the colored people, and charmed the Conference with his matchless singing and a very fine sermon on Unbelief. Rev. J. A. Lyons represented our Publishing House, gave special information about the new Sunday school libraries, and preached once as did also Rev. W. F. Young of the St. Louis Conference, representing the St. Louis Christian Advocate. Rev. R. F. Chew represented the South-Western Methodist and Rev. A. O. Evans of this city was there in the interest of Winfield Memorial church. Revs. Dr. Andrew Hunter and John McLaughlan of the Little Rock, and Geo. W. Hill, V. V. Harlan and A. C. Miller of the Arkansas Conference were also in attendance and received a cordial welcome.

Bishop Key's address to the class of seven for admission into full connection, was the memorable event in the proceedings of the Conference. While it was a profoundly solemn hour, it became an occasion for deep, spiritual joy, and many brethren rejoiced aloud. Aside from his ability and sweet spirit in the pulpit and the chair, this address of Bishop Key completely captured his hearers and made them willing admirers, not only of the speaker but also of the Church he loves so dearly and has so long and faithfully served.

On Friday we made a short speech in behalf of THE ARKANSAS METHODIST and received most hearty encouragement from our brethren, clerical and lay. We did not hear nor see the report on "our paper"—and did not at either of the other two Conferences—but we confidently expect a very large increase of circulation in the bounds of the White River Conference. We felt truly grateful to our brethren for their warm greeting and many personal assurances of their purposes to do more than ever before for "our paper."

Friday afternoon Rev. Geo. W. Hill delivered a very able address at the Missionary anniversary, and at the Educational mass meeting Saturday night he won hosts of admirers by his charming speech. This we did not hear, as we were sick at our room, but we did hear many strong compliments upon his two addresses. In fact, Bro. Hill made a most favorable impression upon our Conference. We did not hear the sermons by Bros. McLaughlan and Evans, but we had the delightful pleasure of hearing Dr. Hunter in one of his happiest efforts, when Christians rejoiced

and sinners were penitent. Our brethren of the White River Conference sincerely love and venerate Dr. Hunter, as a father in the Gospel, and they claim him as belonging to Methodism in all Arkansas, and hence to their Conference.

Though rather crowded towards the last, the citizens of Paragould entertained the Conference in a very acceptable manner. One brother, who generally learns what is going on, said "each preacher as usual claimed the best home." It was our good fortune in company with Rev. H. M. Cryer to be assigned to the pleasant home of Mr. Dick Jones, a former Newport friend, who with his excellent wife, extended us a cordial hospitality and every attention to make us comfortable and happy. We remember gratefully their kindness and pray God's blessings upon their home. We had the pleasure of dining Friday at the home of Bro. Willis Smith, an old White county friend, and on Saturday at Judge L. L. Mack's, in company with Bishop Key, Dr. Hunter, President Millar, Bros. Jeffett and Talkington.

Religiously we enjoyed this session of our Conference very much, though unwell all the time. We returned Saturday night and have been abed part of two days for the first time this year. We learn the Sabbath services, love feast and preaching, were eminently and spiritually edifying—never more enjoyed at any session of our Conference. At this writing we have not received the proceedings on Monday nor the appointments of the preachers. We trust a year's time and service will show they were all wisely made, that in them God may be honored and His Church prospered. Amen.

LET EVERYBODY READ THIS!

Our paper secured Tuesday the exclusive privilege to offer, as a premium to our subscribers, the Rand-McNally Standard Atlas of the World—the best of its kind and one of the best books of this age. We publish an advertisement of it, but it would require columns to describe it fully. Every family ought to have one. Every professional man needs it, and every business man ought to have it. Agents are now selling it at \$4.50. Read our special offers of this great work.

PERSONAL NOTES.

Bro. J. A. Tabor of Grant county gave us a pleasant call Tuesday, bringing us one new sub. and renewing his own for another year. Both get the "3 Model Books."

Rev. Horace Jewell has received a cordial reception at Pine Bluff, and will remove his family there this week. He informs us that Rev. C. B. Brinkley starts off splendidly on Pine Bluff City Mission.

We are sad to learn that Prof. John W. Shipp died at his home in Miss., Nov. 29. During the last Summer he visited many places in the White River Conference, expecting to establish a school at Searcy.

We had Monday a very pleasant call from Rev. W. D. Matthews en route to Holly Springs, Miss. after his family. Before returning to his appointment in the White River Conference, he will attend at Starkville the session of his mother Conference, the North Miss., and bear to the brethren the greetings of THE ARKANSAS METHODIST.

We acknowledge the receipt of an invitation to be present at the marriage of Rev. Franklin Moore of the Little Rock Conference and Miss Lucy Smith, at the home of the bride's parents, Hapton, Mo., Sunday evening, Dec. 16. We extend congratulations and assure the happy couple of our best wishes.

The visit of H. N. McTyeire, jr., to Arkansas, was pleasant to himself and profitable to the Publishing House in whose interest he made the trip. Arkansas Methodism is prosperous, is admirably served by its local organ, THE ARKANSAS METHODIST, and is a truly Connectional body in spirit and practice.—Nashville Christian Advocate.

Dr. Andrew Hunter, of the Little Rock Conference, took a superannuated relation at the recent session of that body. This means, we presume, that the venerable and well-beloved minister of the gospel is left free to travel and preach among the people as his strength will permit. They will be glad to see him when he comes, and will find a blessing left by him after he is gone.—Nashville Christian Advocate.

Bishop Galloway, passed through our city, Thanksgiving Day, on his way home from Mexico. He reports the Mexican Conference as in a fine condition and the work greatly prosper-

ing in the hands of the Lord's servants. Our readers will enjoy the Bishop's letters from Mexico, several more of which are to come.—N. O. Christian Advocate.

SPECIAL NOTES.

Rev. P. B. Summers' post-office is Harrison, Boone co., Ark.

At Paragould we received sixteen orders for the "3 Model Books."

Orders are pouring in for this paper and the "3 Great Books."

The next session of the White River Conference will be held at Searcy.

We offer two excellent new organs at a great bargain for cash. Write for particulars. t.f.

Be sure to read our offers of the Rand-McNally Standard Atlas of the World.

The address of Rev. C. B. Mosely is changed from Wakayama to No. 2 Hill, Kobe, Japan.

Send some friend in or outside of this State, THE ARKANSAS METHODIST one year, as a Christmas present.

Rev. Dr. Hunter will begin at once another series of articles—subject Methodism in America. Rev. S. H. Babcock will also resume his series.

Bro. H. A. Scott, cashier Los Nietos Valley Bank, Downey City, Cal., sends his renewal, 3 new subs., and \$8 cash. Each gets the "3 Great books."

The Pastor's Record, prepared by Rev. A. D. Jenkins, is on sale at our office. Price, cloth binding, 65 cts; by mail, 70 cents.

Rev. F. Moore, Okolona, sends one renewal and 3 new subscribers. He expects to get soon, as a premium, our New and Complete Commentary, 4 Vols. Many other preachers are going to work for it. See the advertisement in this issue.

I am using "Pastor's Record" gotten up by Rev. A. D. Jenkins and find it a most convenient help too. It is worth twice the purchase money.

A. O. EVANS, Pastor Winfield Memorial Church, Little Rock, Dec. 10, 1888.

Mrs. I. E. J. Ware of this city, accompanied by her daughter Miss Fannie Culpepper, called Monday with \$4 for 2 new subs. and the "3 Model Books." Gratuitous service to help circulate "our paper." Many other elect ladies are doing likewise.

I have procured a copy of the Pastor's Record prepared by Rev. A. D. Jenkins and find it very complete and convenient and our preachers can scarcely find anything in that way which will give them so much satisfaction. It is complete in its contents. W. G. MILLER.

REV. C. B. MOSELEY—FT. SMITH.

DEAR BRO. BENNETT:—Please find herewith a letter from Rev. C. B. Mosely, our Missionary to Japan. You will see that it is addressed to the Conference. As it was in my care, and failed to reach us before adjournment of Conference I send it to the Conference through THE ARKANSAS METHODIST. I am glad we have such a man as Mosely in the foreign field. He is in the apostolic succession as witness this letter, which reads like a chapter in the Acts of the Apostles. God bless him and those who labor with him in the Sunrise Empire.

While I am writing allow me to say the Conference was a great blessing to Ft. Smith. Speaking for First Church I can say it was to us a great spiritual uplift. We are of one union and one heart—not a discordant note in the music of our march. We are stronger than ever before. Yesterday was the first Sunday after Conference. It was delightful. We held an installation service for the officers and teachers of our Sabbath-school at 9:30 A. M., which was very impressive; preached to an audience at 11 A. M., both attentive in ear and responsive in heart; held a church Conference and an installation service for the officers of the Church at 7:15 P. M., after which we professed to the Church the question "What shall we aim to do this year" and called for twenty replies of one minute each. It would have done your heart good to have heard the brethren talk. Bro. Dyke at the organ and Bro. Gaunaway as chorister for the evening interspersed lively music. The faces of the brethren glowed with faith and hope and love. But the victory is not won yet. We want to ask all Arkansians to pray for us and for the redemption of Fort Smith through God's people here. The editor of THE ARKANSAS METHODIST must come and help us. Remember you owe this preacher a visit, and you owe his congregation a sermon. Don't be long in paying up. Come and preach us a sermon on good Holy Ghost religion.

JAS. A. ANDERSON, Fort Smith, Dec. 10.

To the Bishop and members of the Arkansas Conference, Ft. Smith, Ark.

DEAR FATHERS AND BRETHREN:—I have thought that a message by way

of a report from one of your number in the Foreign Field might not be out of place. If it were possible for me to spend the week with you, to attend your daily sessions, your lovefeasts, your preaching and ordination services and to tell you about our work in Japan, and in turn hear from the brethren of the work of the Lord of your stations, circuits and missions, it would be a pleasure.

I am just entering on my second year of work in Japan. The first was spent chiefly in the school room as a teacher of English, the spare time being put on the language and missionary work. This year my work will be quite different and more satisfactory to myself. At our Annual meeting the Bishop assigned to me a large section of new territory which we call Oita circuit. It is new to Methodism and most of it new to Christianity entirely. The principal points are three cities; Yamaguchi, Oita and Matsugama situated respectively on the three principal Islands of the Empire, Honshu, Kishu and Shikoku, all making a circuit large enough to please the most ardent advocate of the large circuits of early American Methodism. But I am denied the luxury of the horse and saddle; for the long stretches between the principal points on my circuit are made by boat on the waters of the Inland sea. These small steamers are anything else than the floating palaces of the Mississippi. However some of the places out from the principal points can be reached by jinrikasha, except in crossing the mountain you must take kago (chair carried by men) or walk. All of the latter have been my means of conveyance to-day. I am now stopping for a few hours at a Japanese hotel waiting for a boat to finish my journey to Saeki, a place of about three thousand people, south of Oita forty miles. I go to this place at the request of a young man, who though not a Christian offers to provide a place for our services and do anything he can to assist us. If no other plan can be had he proposes to get his mother's cousin to open their own house for preaching. His town has never had a visit from a missionary. The Bible which Dr. Wainwright gave him to take back with him is, I suppose, the first one to be taken to the place.

I realize already that I am treading in an unfrequented track from the curiosity of the people who crowd round where ever I stop. One of our English speaking young men accompanied me as interpreter. I have been pleased to see his readiness to talk to the people we fall in with and the skill he displays in getting them to hear of the true faith. I have not seen him repulsed but once and that only for the first trial and to be followed by a willing hearing. May the Master of missions be with us as we enter this place to tell, as the first, of the Redeemer of all mankind. Truly these isles of the sea have waited for His law. Am just making the first round of my circuit. Hope to get round in one month. Nine persons received baptism at Oita last Sunday. Dr. and Mrs. Wainwright had had them under their instruction for sometime. The examination showed them all to be intelligent believers. Also eight persons gave their names as probationers.

We have now a church of eighteen numbers at Oita, which is the only organization on the circuit. We must have a church building at Oita. We have had an offer of a fine property at a bargain. It has already two building which would serve very well the uses of church and parsonage. But the price is beyond the reach of our young men whose parents are yet in heathendom. If I knew that the Board's representatives were not present at the Conference to make objection I would be constrained to ask of my own brethren the necessary funds to secure this property as our second Church in Japan.

Remember us brethren in your sessions and in your charges when you are returned. May God be with you to bless the labors of your hands.

Now may the grace of our Lord Jesus Christ, the love of God and the communion of the Holy Ghost be with you all. Amen.

CROWDER B. MOSELEY, Oct. 29, 1888.

ITEMS FROM LOUISVILLE KY.

It may seem strange to Arkansas friends to hear from one at this point. One thing is settled, I am an itinerant, that means, you know, going round. It is true I am making rather a wide circle in getting back to the starting point. But few know (and yet it is true), I have been trying my best for some years to get back among the friends of my youth. Nothing less than the clearest divine indications caused me to pass up

last fall and go to Ala. My plan is to go to Ala. and then to Ark.

have thought that a message by way

official and suggestive in our praying for divine guidance. We try to help the Lord out of what we think a hard job. All he needs is to be asked and trusted. 'Tis God's hand that leads us. We went to Ala. to tell and die. It is a lovely and growing country. We were delighted. This move for a time surprised and confused me. I did not care to come and yet could not refuse. We are about 300 miles north of any latitude heretofore tried and may feel the chill. So far we are not inconvenienced by frost and ice. We have had a most cordial welcome and find an open door to great usefulness. Our people here are typical Kentuckians—warmhearted and wholesomeness.

Carriages met us at the depot and the elect women at the parsonage. Fires were burning and dinner ready and all the balance of those nice things you read about. The pastor's residence is of brick two and a half stories, besides basement, and has twelve rooms. They are furnished and every room from parlor to laundry is supplied with gas and water. Sister Wells and the girls ought to be content, don't you think? So they seem. Our Church is of brick with basement and two stories above ground. The upper room is carpeted and nicely furnished, including a pipe organ which cost some \$2,200. The choir is composed of about fifty church members. The lower room is divided and subdivided in about the way peculiar to city Methodists.

I do this writing in one of the divisions 16 by 24 called "Pastor's Office." Down South and out West we call them a Study. Don't infer preachers are not expected to study here. That is the name painted on the door in plain letters. I have not yet inquired the reason for the departure. But the room is carpeted and furnished with a Secretary, three book cases, a marble top center table, two sofas, thirteen chairs and an open coal grate. They build of brick and burn coal here. I have not seen a stick of wood or much else to remind me of my "raising." A hickory stick and pine knot would be a sight to cheer and remind. The Lord knows I have seen some precious people gathered around those Arkansas fires and in those log cabins. No better people yet found. This is a good sized town, as it now claims 200,000 population. It is within a beautiful place. And better, I find men, women and children fully consecrated to God.

Eight persons joined our Church at the last two prayer-meetings. I can't recall a day, and scarcely a service, since our coming that some one has not joined. Several are to be baptized and received next Wednesday night. Lecture room where we hold our prayer-meetings about full at every service and large congregations attend the preaching. The power and presence of our Christ is with us. All going well and we are thankful. I have given particulars in this letter for gratification of personal friends. Love to every one of them. M. H. WELLS.

A SLIGHT ERROR.

DEAR BRO. BENNETT:—In your report of the proceedings of the Arkansas Conference in regard to the Report on Temperance you say: "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." The amendment struck out "vote" only, leaving the Conference on record to memorialize the General Conference to make it an immorality to sign a petition for license. Very truly, J. S. CLOWER.

Dover, Dec. 8.

[We published the proceedings as furnished and changed the report to correspond therewith. Ed.]

Little Rock Preachers' Meeting

Organized at Study of W. G. Miller Monday 10:30 a. m., Dec. 10, 1888, by electing Dr. Miller president and A. O. Evans Sec'y. Present, Rev. Horace Jewell of Pine Bluff, Dr. Miller of First Church, A. O. Evans of Winfield, Memorial, and W. A. Steele of City Mission. Bro. Jewell led in prayer. Reports were as follows: First Church—usual services, Sunday-school quite full; preached to full house in morning and had three accessions by letter; fair congregation at night. Winfield Memorial—Sunday-school well attended; fair congregation and spiritual service at 11, large attendance and good interest at night. Two accessions last Sunday.

City Mission—Tolerably good attendance in morning, two accessions; large Sunday-school in afternoon, good congregation, fine interest, and one knelt for prayer at night.

Pine Bluff—tolerably good Sunday-school, congregation good at 11, one accession; good attendance at night.

Reported to meet next Monday at 10:

MARRIED

Wednesday evening, Dec. 5, at the residence of the bride's Aunt, Mrs. Nora L. Brown, near Barkada, Ark., Rev. J. A. Sage, Mr. Geo. H. Heflin to Minnie D. Davis, all of Drew co.

Dec. 2, 1888, at the residence of bride's brother-in-law, T. A. Lawson to Miss Charity Bangham—341 of Wells Creek, Newton co., Ark., J. S. Hacker officiating.

At the residence of the bride's Grandfather, near Clarksville, Ark., by Rev. J. J. Turlon on Dec. 8, 1888, Mr. E. C. Clinton to Miss Olive Gardner, all of Johnson co., Ark.

Nov. 15, 1888, at the residence of the bride's father, Rev. M. P. Howie, by Rev. O. H. Keadle, Mr. Henry H. Bagwell and Miss Willie Howie. Both of Stemmmons, Ashley co., Ark.

Nov. 11, 1888, at the residence of the bride's father, T. O. Nolen, by Rev. W. H. Metheny, Joseph H. Hays to Miss Lillie B. Nolen, both of Sub Rosa, Ark.

Nov. 29th at the residence of R. W. Gibbons, ex-County Treasurer of Garland county, by Rev. E. B. Hotchkiss, Rev. Charles A. King, M. D. to Miss May Gibbons. A rare occasion of national and individual thanksgiving combined. A nice feast of fat things.

Holiday Numbers.

The Youth's Companion will publish this year four holiday numbers, at Thanksgiving, Christmas, New Year's and Easter. The Weekly Illustrated Supplement has become a feature of the paper and will be continued. No other paper gives so much for so low a price. Really a \$2.50 paper for only \$1.75 a year. Every family should have it.

Morrilton District Steward's Meeting. The District Stewards of Morrilton District will please meet me at Quitman, Friday Dec. 21st, at 11 a. m. GEORGE W. HILL, P. E.

Prompt Replies Given all Letters of Inquiries.

I have engaged the services of two expert stenographers and type writers which will enable me to promptly reply to all letters of inquiry in regard to rates, routes, schedules, etc.

We publish a monthly periodical called "ARE YOU GOING." The December number is full of amusing situations besides containing a great deal of information relative to the excursion. Send me your address on a postal card and I will send you a copy with other attractive printed matter. CHARLES N. KIGHT, General Western Passenger Agent, Little Rock, Ark.

N. C. Y. L.

Three large buildings, 20 officers, 282 pupils, now on the roll, 115 boarders representing a dozen States,—such is the present record of the Nashville College for Young Ladies. It offers unrivalled advantages for the higher education of girls. Address the President

Rev. Geo. W. F. Price, D. D. Dec. 15, 2c.

Strayed or Stolen!

One light bay horse about 15-17 hands high, branded C. B. M. on left shoulder, and when last seen was wearing a small bell. Any information leading to the recovery of the horse will be liberally rewarded; he disappeared Oct. 14, 1888. R. M. MANLY, Brinkley, Ark.

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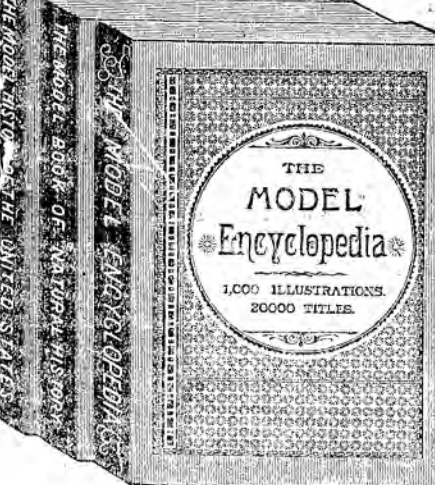
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ARKANSAS METHODIST.

SATURDAY, DECEMBER 15, 1888.

FAMILY DEPARTMENT.

DR. NEWELL ON REVIVALS.

Do you really desire a true spiritual revival in your Church? Do you people desire it; if so we commend to you the following as the most direct path leading to that great spiritual plane on which such results grow beneath God's clear sky and reviving dews. Seek such preparation of subjective spiritual life and then a revival existing in your own soul, it becomes contagious and all shall feel its power.

The Rev. William W. Newell, D. D., writes of his own experience: "I had seen so many revivals averted by the condition of pastors, that I devoted the entire Week of Prayer to a preparation of my own heart and life. I believed that I was a Christian, but I wanted to see myself as God saw me. I wanted to be thoroughly humbled and completely emptied of self. I wanted to press upon the church and the world the overwhelming motives of God's eternal Word, with all the magnetism of a fervid, confident, loving, divine spirit. In pleading with Jehovah for others I would obey His command, 'Be ye clean that bear the vessels of the Lord.' On Monday I considered the infinitely holy character of God. By this stupendous theme my soul was greatly awed. On Tuesday I considered my own particular sins, in the presence of that Jehovah, with whom even the solemn meeting may be iniquity. I asked myself, 'What of your pride, ambition, self-seeking? What have you lacked in love, trust, spirituality, improvement of time, and toil for the lost?' On Wednesday I considered God's kindness to me, my family and my church. I was amazed at His munificence. I was abashed at my own unthankfulness. But He has snatched away my loved ones, yet He enabled me to say, 'O God, thy will be done; my Jesus, as thou wilt.' On Thursday my questions were: 'Why do you want a revival of religion? Is it chiefly to build up one man or one church, to make your people more genial and loving? or are you seeking first of all, to honor Jesus in the salvation of the perishing? Have you been asking God for things which you do not expect to receive, and which you make slight effort to secure? By this time I was ready to cry with the apostle, 'O wretched man that I am, who shall deliver me from the body of this death?' On Friday I was prepared as never before to look to Jesus. Mere earthly advantages seemed to me like the idle wind: I confessed and loathed my sin. I looked upon Him whom I had pierced, and I mourned for Him. I laid myself upon His altar, to do and to suffer His will. With great confidence I sought His Spirit. My view was definite; my feeling was deep; my soul was filled with confidence and peace. Each evening during the week, I had poured forth to my church the experience of the day. At the close of the Friday meeting, numbers exclaimed, 'O what a meeting we have had! The great revival had commenced.'

THE CONVENIENT WEAPON.

There is none like it for ease of carriage. There are weapons that are very difficult to carry; but the sword of the Lord is not one of them. There are weapons of war that are very intricately constructed and very difficult of management, very cumbersome and altogether oppressive; but the sword of the Lord does not belong to that class. Consider how little a book the Bible is, and regard that circumstance as one of the finest proofs of its presumptive inspiration and adaptation to the wants of man. Given the Encyclopedia Britannica as a work of inspiration for the guidance of men—and who could have read it? Who could have got through its mile on mile of lettered stationery? Who could have comprehended its genius and its scope? Instead of the word of God being the largest book in the library, it is in some respects the smallest. "The kingdom of heaven is like a grain of mustard seed;" "The kingdom of heaven is like to leaven which a woman took and hid in three measures of meal." The word of the Lord is short as to extent, is compassable as to magnitude; yet who can exhaust it? It is like some of our own monosyllables, pronounceable by the faintest tongue, inexhaustible by the most stupendous intellect. Take one word of the kind which is signified, the word love.

A little child can say the word love; but is there an angel in heaven that

has touched the shore of that sea? You can carry the word of the Lord in one hand, you can carry it in your smallest pocket, you can read it through from end to end, and keep the memory and all the intellectual and spiritual faculties in concentrated attention while you pass through the exercise. Have you ever tried this? Are we not in danger of snapping off little pieces of the sword and mistaking them for the whole weapon; of taking the mere filings of the steel, and complaining that the sword is without strength or edge? Take it as a whole; abide by it in its entirety; strike with the whole force of it. It is possible to do this not in the letter, but in the spirit; and when a man wields the whole weapon he never strikes but to kill the foe; he never puts out his hand but in omnipotent and complete defense.—Joseph Parker in "People's Bible."

MORBUS SABBATICUS.

Morbus Sabbaticus, or Sunday sickness, is a disease peculiar to church members. The attack comes on suddenly every Sunday. No symptoms are felt on Saturday night; the patient sleeps well and awakes feeling well; eats a hearty breakfast, but about church time the attack comes on and continues until the services are over for the morning. Then the patient feels easy and eats a hearty dinner. In the afternoon he feels much better, and is able to take a walk, talk about politics, and read the Sunday papers; he eats a hearty supper, but about church time he has another attack and stays at home. He retires early, sleeps well, and wakes up Monday morning refreshed and able to go to work, and does not have any symptoms of the disease until the following Sunday. The peculiar features are as follows:

1. It always attacks members of the church.
2. It never makes its appearance except on the Sabbath.
3. The symptoms vary, but it never interferes with the sleep or appetite.
4. It never lasts more than twenty-four hours.
5. It generally attacks the head of the family.
6. No physician is ever called.
7. It always proves fatal in the end—to the soul.
8. No remedy is known for it except prayer.
9. Religion is the only antidote.
10. It is becoming fearfully prevalent, and is sweeping thousands every year prematurely to destruction.—Selected.

ISN'T IT THE FIRST.

At a Quarterly Conference in Benton County, Ark., a man and his wife both received license to preach, recently. Is not this the first case of the kind in Southern Methodism? They are intelligent, devoted, useful people, formerly from Tennessee. They received more than a two-thirds vote in a large, intelligent Quarterly Conference in Fayetteville District, Arkansas Conference.—H. M. Granade in Nashville Christian Advocate.

We commend the following to our readers as it is as applicable to our city as to any other. We copy from St. Louis Advocate:

Protestant Churches generally are not doing the mission work in large cities that is greatly needed. The greatest danger to this country is not found in the rural districts, but in our crowded cities, where thousands of unscrupulous and vicious men and women do congregate and where every species and every degree of vice and crime prevail. More than mere city life and intellectual culture are needed to effect a reformation. Nor is it sufficient that they have a cold formalism or a high-toned, spiritless ritualism. The need is for the enlightening, elevating, purifying and saving power of the gospel of Christ preached not by crack-brained enthusiasts, but by men called of God—workmen that need not to be ashamed. Men who intellectually and consciously know what the scriptures teach, and whose every day lives conform to that teaching.

A School Plant

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.

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.

OUR YOUNG FOLKS.

THE HEATHENDOM OF FASHION.

A beautiful woman lay on a bed of sickness in an elegant residence on one of the finest and most fashionable of Boston's broad avenues. She was surrounded by every luxury and attended by kind friends anxious to anticipate every wish and to relieve that monotony of her weary, painful days in every possible manner. One afternoon she opened her eyes and said, in a low weak voice, "Read to me, please. Oh dear, how I wish there was something new in matter and manner in the literary world! I am so tired of everything!"

Her sister went to the next room for a book of poems, and while she was gone the professional nurse, who sat beside her bed, took from the pocket of her plain drab wrapper a small Bible opened it, and began reading in a subdued voice, "And seeing the multitude, He went up into a mountain: and when He was set, His disciples came unto Him: and He opened His mouth, and taught them saying," &c.

The sick woman listened attentively until the nurse paused with the words, "And the people were astonished at His doctrine, for He taught as one having authority and not as the scribes."

"That is beautiful!" she said. "That will create a sensation! Who wrote it? Where did you get it?" "Why," said the nurse in astonishment, looking with surprise at her patient and thinking at first she was wandering in her mind; "it's the Bible! Christ's Sermon on the Mount, you know."

"That in the Bible? Anything so beautiful and so good as that in the Bible?"

"What did you suppose was in the Bible, if not something good?" asked the nurse seriously, yet smiling in spite of herself at the patient's tone of surprise and incredulity.

"Oh, I don't know. I never thought much about it. I never opened a Bible in my life. It was a matter of pride with my father to never have a Bible in the house. How did this one come here? Oh, it is yours—your pocket Bible! It is strange that you should have surprised me into listening to a chapter, and that I should have been so charmed and not know to what I was listening."

"You certainly have heard the Bible read in church?" asked the nurse in surprise.

"Not I, I have never been to church. We have always made Sunday a holiday. Papa got into that way in Paris. We have been to all popular places of amusement, of course, but never to church. I have never thought about the Bible. I did not suppose it had literary merit. I had no idea it was written in the simple, beautiful style of the portion you have just read; I wish I had known it before."

A few hours later the disease took a fatal turn. The physician came and told her that her time on earth was short. She would never see another sunrise.

"It cannot be possible!" she said, "I never supposed it possible for death to come to me. What was the prayer you read, nurse? 'Our Father, who art in heaven.' Say it with me husband," and he did so.

"I wish I had known it before," she said, over and over, until she fell into a sleep from which she never woke, and that wail of regret was the last word upon her dying lips.

The nurse said it was the saddest experience of her career to see that beautiful, gifted young woman, with kind friends, a loving husband and a beautiful home, who had all her life taken pride in ignoring the Bible and the Christian Sabbath, turn, when death came, from everything she prized to the little despised book, and die, with the cry upon her lips, "I wish I had known it before."—Christian Observer.

A missionary tells us that he was once walking in his garden, when a poor Hindu boy who belonged to the mission school came after him, and in a very gentle voice, said:

"If you please, sir, make me a Christian." The missionary was quite surprised by what he heard, and said to the little heathen boy: "I cannot make you a Christian, my dear child, but God can. You must ask God to forgive your sins for Jesus Christ's sake, and to send His Holy Spirit to live in your heart."

Not a long time after, the same little boy came to the missionary, and said with a soft voice and sweet smile on his face:

"The Lord Jesus Christ"

come to live in my heart."

"How is that?" asked the missionary.

"I prayed," said the boy, "as you told me; and I said 'O Lord Jesus Christ, if you please make me a Christian.' And he was so kind as to hear me and to come and live in my heart ever since."—Missionary Magazine.

"I SHALL SLEEP WITH HIM TO-NIGHT."

Sometimes I believe the little ones say the best things after all. I know a little family in Detroit who are heart-broken and sad this Saturday night. There were three last Saturday, but to-day only two are left. The tie that bound them more closely than that which the clergyman drew has lately been loosened, and the light of their lives went out with the red winter sun only the other night. The father is a railroad man, whose duties call him away from home nearly three-fourths of the time. It was his habit whenever he was about to start for home, to telegraph his wife apprising her of the fact. In these telegrams he never failed to mention the name of the little four-year-old, and the dispatches usually ran as follows:

"Tell Arthur I shall sleep with him to-night."

The baby boy was very proud of these telegrams, which his mother would read over to him, and he considered the "telegraph" a great institution. The other night, when the fever had done its work, and the mother was sobbing out her anguish, the little one turned calmly in his bed and said: "Don't cry, mamma; I shall sleep with Dad 'oo know. Send Dad a telegraph, and tell him I shall sleep with him to-night."

But the message went straight up there, without the clinking of wires or the rustling of wings.—Exchange.

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OBITUARIES.

WESSON.—Mrs. Fannie M. Wesson, wife of T. I. Wesson, and daughter of Rev. S. A. and Caroline Nicholson, was born Oct. 24, 1849, and died at her home in Prairie co., Ark., Dec. 7, 1887. Married to her now bereaved husband March 4, 1880; professed faith in Christ and joined the M. E. Church, South, at the age of 12 years, and lived a faithful Christian until her death. Sister Wesson was greatly afflicted for a long time, but she bore her afflictions with great Christian fortitude. She was always submissive to the will of God. Few were ever more zealous for the cause of God and Christianity, and did more according to their ability for the advancement of Christ's kingdom than Sister Wesson. Her house was always a welcome home for the preacher, and few ever enjoyed their company better than she did; but she is gone to reap the reward of her labors, with her father and brother and two little children, in that blissful immortality that lies beyond this vale of tears. May all that were near and dear to her so live that they may form an unbroken family in the kingdom of heaven.

J. W. LOWE.

MCBRIDE.—Another veteran has finished his course and entered into his rest, to wave the palm and wear the crown forever. James H. McBride was born in Alabama, Aug. 29, 1809; died near Jacksonville, Pulaski co., Ark., July 17, 1888. He professed religion at the early age of ten years, and joined the Methodist Church. Though but a mere child at the time of his conversion, his experience was remarkable, and he seemed never to have doubted its genuineness. The time, the place, the circumstances were all vivid to his latest hour. He had no patience with a mere may-be-so religion. He believed in and strongly stressed the doctrine of assurance. He could say I know whereof I speak. He was a man of strong faith, earnest and warm devotion. His decision of character was positive and emphatic. When once decided he was firm and unwavering. He was a Christian by faith and a Methodist from choice. His faith in the Lord Jesus as the world's Redeemer and his personal Savior, and his belief in and adherence to Methodist doctrine and polity seemed to strengthen with his growth and mature with his age. Few men have ever enjoyed membership in one church so long, and perhaps few laymen have done more to advance her interest. But few could more ardently exclaim:

"For her my tears shall fall,
For her my prayers ascend;
To her my toils and cares be given,
Till toils and cares shall end."
His disease was of an exceedingly painful character. He suffered long and much before his release. His mental powers were severely strained, but he maintained his integrity to the last. A note from his daughter, who attended him during his later years and last illness, says, "He displayed during his sickness the Christian fortitude and patience that characterized his life. During his last hours he expressed himself as confiding in his Savior for grace to support him in his affliction, and with a visitation of God's presence he entered upon that rest that remains for the people of God."
"The pains of death are past,
Labor and sorrow cease;
And, life's long warfare closed at last,
His soul is found in peace."
J. M. TALKINGTON.

MCNEILL.—Death is a mighty conqueror. With resistless might he entered the home of our fellow-townsmen Mr. George McNeill, sheriff of Clay county, and deprived him of his gentle and affectionate companion, and the mother of his children. In a letter to the Clay County Ledger, her father, Dr. S. H. Seagraves, says: "Clara Rosaline was born in middle Tenn., Oct. 17, 1863. From her infancy she was an exceptional child in obedience, and the ways of children generally. She was never known to use slang, never in a ball room, nor never desired to be, she seemed to be a true child of God; true to her relatives and friends, and devoted to God. At seventeen years of age she professed religion at a meeting held at Oak Bluff, Ark., by Rev. J. F. Jernigan. After baptism she joined the M. E. Church, South, and was a faithful member and true Christian until death, which occurred Friday night Sept. 14, 1888. While death has deprived us of her presence here on earth we look forward with fond anticipations of joy to the day when we shall meet her again in the Beau-

tiful beyond, where parting is no more. She said to us before dying that she could not come to us but we could come to her. Oh! Lord help us to get there. When all of my family were standing weeping over her dead I called the attention of her sisters and little brother to these words and with her cold and inanimate hand in mine I pledged my word to meet her in heaven; and by the grace and mercy of God and my own unceasing efforts I intend to redeem my promise; and while my whole dependence is in God, I ask the prayers of all Christians in my behalf." My acquaintance with Sister McNeill was short, but so far I wish to bear testimony to the above being true.

In her death the community has lost a good neighbor, the church a valuable classmate, the parents an affectionate child, the husband a true wife, and the children a fond mother. In instances like this we are sometimes tempted to ask why it is that God will afflict us so by taking such jewels from our association on earth? But we know that God is too good to err, and that our sorest afflictions "are oft in mercy sent."

Let me admonish the "dear ones" of the deceased to love and serve the one your Rosa served, and you shall meet her again. F. R. NOE.

JACKSON.—It is my sad duty to inform you and your readers of the death of one of our best men. Rev. R. A. Jackson, died Nov. 8, 1888. He leaves a wife, two little babies, a mother, several brothers and a large number of friends, to mourn his seeming early departure; but we all say, "Thy will be done." We did not part with Bro. Jackson to meet no more; yet a little while, and we shall see him with our blessed Saviour. I have seen ministers that could preach better sermons than Bro. Jackson, but I never saw any man that had more practical Godliness in his life. He preached the best he could, and lived better than he preached, so he has heard his master say, "Enter thou into the joys of thy Lord; thou hast been faithful over a few things, I will make you ruler over many." O, that we all might live in this world so we too can hear the same. Bro. Jackson was a blessing to the community, for he let his light shine, and his only object was to constrain others to glorify God. He was sick for several weeks at his own home. He said if he could only get able to go to his mother's before he died, and God gave him the desired strength; he went to his mother's, and in a few days died. So he went home to die, and died to go home. Let me die the death of the righteous and let my last end be like his. May God in a special manner bless his wife and children. His mother, amid tears of sorrow and shouts of joy, bade him farewell, saying, "It will not be long before mother will come." His death was such a glorious victory over death, hell and the grave. It has caused me to resolve that by the grace of God I will live a better Christian. God bless all that are bereaved.

His Pastor,
THOS. WHITAKER.

McGHEE.—Johnnie McGhee, the eldest son of Wm. and Francis McGhee, died Nov. 1, 1888, after a short but painful illness. He was about sixteen years of age. He was born in Chickasaw co., Miss., and moved with his parents to Arkansas in 1880. Since that time I have been one of his school-mates. He was beloved by all who knew him, and was a favorite of his school-mates. He had never made any open profession of religion, but had been a seeker for about three years. He was intelligent far beyond his years. He was quiet and noble, and of a manly disposition. Their once happy home is doubly desolate now, as death has removed their two eldest sons from earth in the short time of two months. He leaves a father, mother and one brother.

Cheer up, dear parents, your son has only gone on before to welcome you home to the Heavenly shore. S. C. EVANS.

PHILIPS.—In the quiet home of John J. and ———— Pierce, in Henry county, Tenn., Sept. 16, 1887, a child was born, and in due time its parents gave it a name appropriate to its sex. The minister who baptized her in infancy called her by name "Sallie Miller." She removed with her parents to Johnson county, Ill., where in her eleventh year, she professed religion and joined the M. E. Church. In her nineteenth year, she was united in marriage to W. P. Philips, with whom she lived happily until the day of her death. In 1881, they removed to Clay county, Ark., where she joined the M. E. Church, South. Her oldest child, a bright little girl of only a few summers, was the first of her family to die. At the time of her death, which occurred Oct. 24,

1888, she had two children, little boys. As a mother, she was decided and firm, unselfish and affectionate, wise in counsel, and laborious in her home duties. Sister Philips had great strength of character; kindness was one of her chief virtues. She would abandon an earthly pleasure to visit the sick. She never turned any one from her door hungry. She would entertain strangers. She loved her friends. Her house was the home of the Methodist itinerant, from whom she sought wisdom and counsel. She forgot however weariness and suffering in care for others. Best of all, she was a devout Christian, and remained such until called to membership in the church triumphant. She greatly enjoyed the house of God, and was always present there when possible. Her voice was often heard in testimony. By her counsel some doubting souls have been helped in the way of life. For a number of years, she has been a great sufferer though not confined to her bed. The last few days she suffered greatly, but the end was peaceful—passing away as one going to sleep without a struggle. When nearing the chilly waters of Jordan, she called her husband, and brothers, and faithful attendants, and said, "I will soon leave this world, to meet my mother and little girl, and other friends, who are now at the beautiful Gate, watching and waiting for me." Her faithful life, however, was a sufficient ground for hope that her days of toil and suffering have been crowned with eternal life. Truly may it be said of her: "She rests from her labors, and her works do follow her." Her husband and children and relatives will surely strive to meet her in that "house of many mansions." Oh! Our Father in heaven, do help us. F. R. NOE.

CASTLEBERRY.—Edward L., infant son of E. M. and M. A. Castleberry, departed this life after a brief but very painful illness, Oct. 11, 1888. Born April 9, 1888, being at the time of his death six months and two days old. Little Edward was the joy of his parents and light of the now darkened home; but the Saviour took them in his arms and blessed them saying, "Suffer little children to come unto me, for of such is the kingdom of heaven." Viola, Ark. F. M. SMITH.



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THE MOST DISTRESSING FORMS OF skin and scalp diseases, with loss of hair from infancy to old age, are speedily, economically and permanently cured by the Cuticura Remedies, when all other remedies and methods fail. Cuticura, the great Skin Cure, and Cuticura Soap, an exquisite Skin Beautifier, prepared from it, externally, and Cuticura Resolvent, the new Blood Purifier, internally, cure every form of skin and blood disease, from pimples to scrofula! Sold everywhere. Price, Cuticura, 50c.; Soap, 25c.; Resolvent, \$1. Prepared by the Potter Drug and Chemical Co., Boston, Mass. Send for "How to Cure Skin Diseases."

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Dr. J. Guy Lewis, Fulton, Ark., says: "A year ago I had bilious fever; but your pills were so highly recommended that I used them. Never did medicine have a happier effect. After a practice of a quarter of a century, I proclaim them the best."

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Cure All Bilious Diseases.



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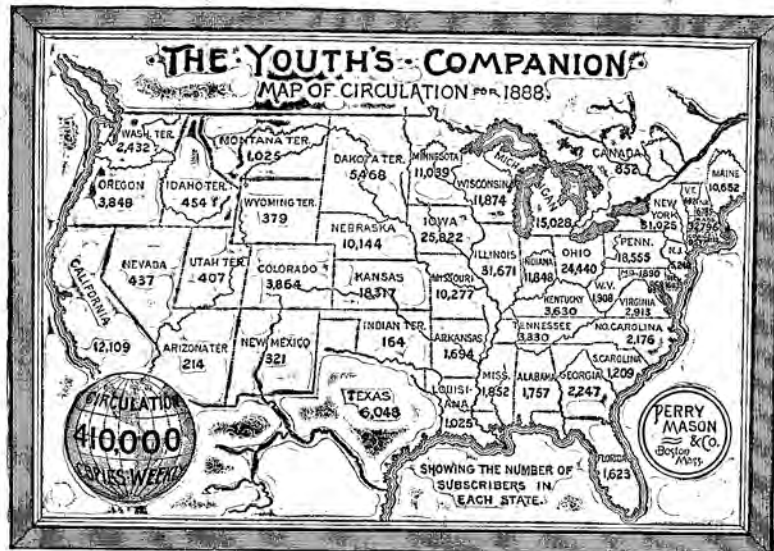
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ARKANSAS METHODIST.

SATURDAY, DECEMBER 15, 1888.

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

QUARTERLY MEETINGS.

ARKADELPHIA DIST.—FIRST ROUND.

J. R. Moore, P. E.	Dec. 1-2
Ogdena	do 1-2
Gordon and Bier at Ogdena	do 1-2
Amity at Powe's Chapel	do 1-2
Mt. Ida at Oak Hill	do 1-2
Crystal Springs at Mt. Tabor	do 1-2
Arkadelphia station	do 1-2
Terre Noir at Hart's Chapel	do 1-2
Hot Springs station	do 1-2
Hot Springs mission	do 1-2
Clark et. at Hot Springs	do 1-2
Malvern station	do 1-2
Clark et. at Malvern	do 1-2
Murfreesboro at Pleasant Hill	do 1-2
Talip et. at Bethlehem	do 1-2
Princeton et. at Holly Springs	do 1-2
Lonest, at Lonest	do 1-2
Social Hill et. at Friendship	do 1-2
Hot Springs et. at Cove	do 1-2
The District Stewards will meet at Malvern at 2 o'clock Saturday January 12, 1889. Brethren be there to represent your work.	

PINE BLUFF DIST.—FIRST ROUND.

Thos. H. Ware, P. E.	Dec. 22-23
Pine Bluff station	do 22-23
Old River et.	do 22-23
Pastoria et.	do 22-23
Shepherd circuit	do 22-23
Redfield circuit	do 22-23
Pine Bluff City miss.	do 22-23
Auburn circuit	do 22-23
Newburg circuit	do 22-23
Lehi circuit	do 22-23
White River circuit	do 22-23
De Witt circuit	do 22-23
Stuttgart circuit	do 22-23
District Stewards will please meet in Pine Bluff Jan. 2nd at 10 o'clock a. m. Their names are as follows: R. T. Stockton; D. B. Nivins; W. T. Lytle; M. M. Keaton; J. M. Mitchell; B. F. O'Kallie; D. Harris; Thos. Stahl; J. N. Almond; J. R. Ivey; J. I. Porter; Dr. A. B. Lovins. Let all attend.	

LITTLE ROCK DIST.—FIRST ROUND.

E. N. Watson, P. E.	Dec. 22-23
Lonoke	do 22-23
Des Arc	do 22-23
Collegeville	do 22-23
Winfield Memorial	do 22-23
1st Church and City miss.	do 22-23
Austin	do 22-23
Wattens	do 22-23
Hazen and De Vall's Bluff	do 22-23
England	do 22-23
Maumelle	do 22-23
Benton circuit	do 22-23
Carlisle circuit	do 22-23
Galaway and Liberty	do 22-23
Benton station	do 22-23
District Stewards will please meet in Little Rock at 2 o'clock p. m. It is important that all the charges are represented. It will be held in 1st Church Little Rock.	

CAMDEN DIST.—FIRST ROUND.

H. H. Watson, P. E.	Dec. 22-23
Magnolia station	do 22-23
Camden station	do 22-23
Stephens et. at Mt. Prospect	do 22-23
Buckner et. at Mt. Ida	do 22-23
Quachita et. at Steele's chapel	do 22-23
Texarkana et. at College Hill	do 22-23
Atlanta et. at Pleasant Grove	do 22-23
Hampton et. at Chambersville	do 22-23
Forlyce station	do 22-23
Camden et. at Ten Springs	do 22-23
Carolina et. at New Salem	do 22-23
Bright Star miss. at Concord	do 22-23
Bearden miss. at Bearden	do 22-23
Laple et. at Son's chapel	do 22-23
El Dorado at Caledonia	do 22-23
The District Stewards will please meet at the Methodist Church in Camden Dec. 15 at 2 o'clock p. m. Let all 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.	

FORT SMITH DIST.—FIRST ROUND.

H. B. Cocke, P. E.	Dec. 22-23
Fort Smith Central Church	do 22-23
Ft. Smith circuit at Spring Hill	do 22-23
Ft. Smith First Church	do 22-23
Hackett City and Huntington at Hackett City	do 22-23
Greenwood et. at Greenwood	do 22-23
Mansfield et. at Center Bluff	do 22-23
Waldron et. at New Prospect	do 22-23
Black Fork miss. at Walnut Grove	do 22-23
Cautron et. at New Hope	do 22-23
Charleston et. at New Prospect	do 22-23
Caulkville et. at Caulkville	do 22-23
Bonville et. at Bonville	do 22-23
Magazine et. at Luck Creek	do 22-23
Paris and Roseville at Paris	do 22-23
Hackett City at Excelsior	do 22-23
District Stewards will meet at Greenwood Thursday Dec. 27 at 10 a. m. in the Methodist Church. I hope each charge will be represented by the District Steward.	

WASHINGTON DIST.—FIRST ROUND.

J. R. Riggins, P. E.	Dec. 22-23
Lockesburg	do 22-23
Richmond and Rocky Comfort	do 22-23
Wallacburg Midway	do 22-23
Nashville at Nashville	do 22-23
Centr. Point at Center	do 22-23
Fulton at Fulton	do 22-23
Emmet at Emmet	do 22-23
Prescott at Prescott	do 22-23
Washington at Ozan	do 22-23
Peytonville at Hicks	do 22-23
Little River at Hopewell	do 22-23
Chapel Hill at Chapel Hill	do 22-23
Hope	do 22-23
Saline at Piney Grove	do 22-23
Cove at Wesley Chapel	do 22-23
Dallas at Cherry Hill	do 22-23
Missouri Mission	do 22-23
District Stewards will meet in Nashville, 12 noon Wednesday, December 19.	

MONTICELLO DIST.—FIRST ROUND.

H. D. McKinnon, P. E.	Dec. 22-23
Mt. Pleasant et. at Rock Springs	do 22-23
Lacy et. at Lacy	do 22-23
Monticello station	do 22-23
Holly Grove et. at Holly Grove	do 22-23
Selma et. at Mt. Tabor	do 22-23
The District Steward's meeting will be held on Thursday, Dec. 20th, at 7 p. m. in the Methodist Church at Monticello. A full attendance is earnestly desired.	

MUSTANG LINIMENT

MEXICAN MUSTANG LINIMENT cures all aches and pains of JOINTS, LIMBS and CATTLE. Rub in!

HARRISON DIST.—FIRST ROUND.

P. B. Summers, P. E.	Dec. 15-16
Harrison circuit	do 15-16
Bellefonte	do 15-16
Lead Hill	do 15-16
Valley Springs	do 15-16
Elliker	do 15-16
Carrollton	do 15-16
Berryville	do 15-16
Kings River mission	do 15-16
Eureka Springs sta.	do 15-16
Valley et.	do 15-16
Mountain Home et.	do 15-16
Big Flat et.	do 15-16
Wiley's Cove	do 15-16
The following District Stewards will please meet at Harrison, Jan. 1st. J. Jarrett, R. L. Kerr, J. P. Sims, J. H. Marshall, A. J. Bruner, H. H. Hudson, G. C. Rhodes, Chas. Pyron, S. G. Walker, G. M. Reynolds, Perry Thomas and W. F. Bradley. Dear Brethren, please do not fail to attend. This is important.	

CLARKSVILLE DIST.—FIRST ROUND.

D. J. Weems, P. E.	Dec. 15-16
Van Buren et. at Brown's Chapel	do 15-16
Van Buren station	do 15-16
Ozark et. at Center Point	do 15-16
Alma and Mulberry sta. Mulberry	do 15-16
Lamar et. at Mt. Olive	do 15-16
Clarksville station	do 15-16
Ozone et. at Mt. Zion	do 15-16
Altus et. Jan. 5—Conference at 10 p. m.	
Ozark sta.	do 15-16
Dyer et. at Dyer	do 15-16
Clarksville et. at Mt. Zion	do 15-16
Coal Hill et. at Hartman	do 15-16
Chester et. at Chester	do 15-16
Cove City et. at Cove City	do 15-16
Parthenon mission	do 15-16
District Stewards will please meet at Altus Jan. 5th, at 3 o'clock p. m. Stewards will please bring up fully one-fourth of their quarterly to the Quarterly Conference. Look well to the wants of your people. They all had to move, and some of them a long ways. Brother preachers, let us do our best for the Church and our people, trusting in our God.	

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.

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5 and 10 cents each postpaid. 30 and 60 cents dozen. Order now of T. H. Granberry, 353 Main street, Memphis, Tenn. **ti.**

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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. '86.
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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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 excretory system. But in **SCOTT'S Emulsion of Cod Liver Oil with Hypophosphites** the two are combined, and the result is a powerful and permanent benefit from other preparations have been derived by this. Scott's Emulsion is perfectly palatable and is easily digested by those who cannot tolerate plain Cod Liver Oil.

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

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

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

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MEXICAN MUSTANG LINIMENT cures all aches and pains of JOINTS, LIMBS and CATTLE. Rub in!



Used by the United States Government. Endorsed by the heads of Public Food Analysts, as the strongest, purest and most healthful. Baking Powder does not contain Ammonia, Lime or Alum. Dr. Price's Cream Baking Powder is made from purest ingredients. Price, 10 cts.; 13 for \$1.00; 10 for \$8.00, by mail. Order of the Arkansas Methodist, Little Rock, Ark., or the author, L. L. Pickett, Daingerfield, Texas.

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