

# The Arkansas Methodist

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

BY BENNETT & EMONSON.

VOL. VIII.

## TO ADVERTISERS.

Our advertising space is limited, and we will not knowingly make contracts with any but respectable and responsible advertisers engaged in legitimate business. Our rates will be promptly furnished on application, and we guarantee a circulation of not less than 11,000 every week; have not issued less than 11,000 any week since last December.

ECCLESIASTICAL MYTHOLOGY  
BY THE REV. N. G. BRITTON.

In answering Bro. Britton's Reply to my criticism of one of his articles on Apostasy, which reply is in *The Minister* of Aug. 14, will of course be held to the questions he himself has raised, viz: First, that there was no Church in the world before Abraham; and second, the entire Church before Christ was totally corrupt. His laugh at my saying, that we have not here and there a historic glance of the particular doings of the very ancient Church, needs a word of notice. It seems to me that moderately fair rhetoric will tolerate the figure since it is well known that none of the historic Scriptures pretends to set down the thousandth part of all that occurred. The error, if it be an error, is one of pure literary taste which perhaps may be safely left to others.

In refuting his argument attempting to prove the non-existence of the Church before Abraham, I shall not need to either deny or explain any of the facts he introduces, be they true or not, since none relate to the question of the formation or beginning of the Church.

Church formation or beginning was certainly one of the most important events of this world, and as Bro. B. cites us to nothing of this, we are left to his bare assertions that it occurred at this period. What is the proof? Here is it:

First, God selected "a single family through whom to extend a knowledge of the true God to the nations of the earth." Notice to extend this knowledge and worship.

Second, Dr. Clark says that God on several occasions, "particularly revealing himself to these people," governed them by law, etc.

Third, "Thou art a holy people unto the Lord thy God." Did not the children of Abraham and their proselytes make up the Church?

Most assuredly they did and do now. These and a few other such things constitute his proof! Not a word is said about making a Church.

Now let me submit proof of the existence of a church many ages before that: "And Noah built an altar unto the Lord." (Gen. viii. 21). There is as clear proof of the existence of a Church as the building of St. Paul's in London, or the building of Strawbridge's Log Cabin Church on Sardis Creek, or that in which Brother Britton ministers. Not only did Noah build a church, but the religious people worshipped there, and the Lord blessed and accepted the worship, and there was a great revival there, that God greatly encouraged the Church by gracious promises. Let the reader turn to Judg. viii.

Neither is my Brother Britton successful in his attempt to smear Scripture, touching Melchizedek thuswise. "The foregoing Scripture teaches Dr. Abbey's Melchizedekian Church out into rather lone lonely quarters. Referring to this triumphant power, it is necessary to say no more than this: that although to me we have but little in volume, with regard to Melchizedek or the Church of which he was a minister, no is several times spoken of in both the Old and New Testament in terms of the highest respect and veneration as a godly man and minister of religion. More than once he is distinctly called a Priest of the most High God. And if that does not necessarily imply churchhood, then the same may be predicated of Paul or Peter or Abraham. Indeed the ministry of Abraham is now so clearly stated, so to multiply these scripturites by the most hypercritical of a comic slur, is not approved in a public correspondence with us.

I close this part of the subject by again calling attention to the significant fact, that all and every one of Bro. Britton's quotations about Abraham, his times or his people, relate to his people or his Church with no allusion to its beginning. But further, the best proof the nature of the case admits of the existence of a Church, or of the Church is the existence of religious people. The latter cannot be supposed in the absence of the former. It would imply contradiction. When sufficiently contiguous, religious people do necessarily aggregate and congregate for religious purposes. Christians that don't worship publicly as well

as privately are not Christians in Abraham's time or any other time. Religion moves personal love and reverence toward God and love of the brethren, and that means social gravitation, and that means Church.

Who made the Church on Pitcairn's island? Here is a small island in the South Pacific, remote from ship trading, on which, about 100 years ago, some British mutineers took refuge to hide from justice. They took every thing ashore and burned their ship, and they were lost eight of for more than 20 years. Very little was known of them until 1831, when they were visited by two or three British vessels. Among other plunder which they took from their vessel was a Bible. The head of the mutiny was by name, Adams. He was still living, and was now and for more than thirty years had been a preacher, the bishop of one of the most orderly and religious Churches of the age in which we live. They were merely the Church of Christ, a congregation of faithful men in which the pure word of God was preached and the Sacrament duly administered according to Christ's ordinance in all things that of necessity are requisite to the same." The British Government appointed Adams Governor of the island. He was more than highly respected; he was greatly admired for his fatherly care and faithful ministry. This Church is noted not only for its Christian piety and orderly discipline, but furnishes us a fine illustration of a fundamental principle in ecclesiastical science.

I now say to Brother Britton, that there is not in the Bible a passage, long or short, that relates in any way to the beginning, formation or organization of the Church, except the 26th verse of the 14th chapter of Genesis. If anyone thinks otherwise, let him show it. His failure will indicate the propriety of silence about this mythical new Church.

Brother B. makes no debatable point in the last half of his reply, touching Apostacy. He says: "I did not say there were no good people during the prophetic ages." Not in those precise words, but in terms quite as strong, you repeated and still hold, that the anti-Messianic Church was absolutely and completely apostate. I contended that Apostacy was personal and individual, and that there never was a totally apostate Church since the time of Abel. You hold apostacy to be ecclesiastical and that it was not absolutely complete. I don't understand you.

This new Church theory has greatly disturbed the peace and dignity of the Church. It was born in papal Rome; a thousand times tacitly asserted to, but never attempted to be proven or ever explained by any Protestant author. Indeed, with very slight exceptions, this may be said of Roman Catholic writers. Their writers assume it.

The legislative making of the Church is generally found in the days of the Apostles: but friend Britton thinks it must have been in the time of Abraham, but no Scripturites allude to it at a later period than very early Genesis.

In the very necessities of the case where religious people first began to create, and show themselves, and be recognized by each other, they "began to call on the name of the Lord," or "called themselves by the name of the Lord." That is they assumed that designation—professed religion openly. And so it became a natural necessity to associate publicly in a religious or church capacity. If religious people, as they were said to be, their association must have taken this course. The historic glance, though laconic, is sufficiently plain. Such association is what we call church. The adoption of rules of association follow of necessity.

Our 12th article is sufficiently explicit, though I do not see the necessity of the explosive, "visible." A Church is necessarily visible; but Bro. Britton's doctrine would require the insertion of the words, "since the time of Abraham." Religious people, now, and always make the Church.

So please let us hear no more about this new Church mythology. H. A.

## THAT Elixir of Life.

The Northwestern Christian Advocate gets in some good hits on that "elixir of life" humbug.

The recent stir about the alleged "elixir of life," vaunted by a famous French physician who is now in his dotage, is almost stilled. An infusion of certain anatomical parts of guinea pigs, hypodermically injected into the veins of the old, the lame, the lazy, the infirm, or the silly was said to renew youth, and perform the miracle of abolishing physical decay, and perhaps death. Hundreds of doctors tried the me-

"Speak thou the things which become sound doctrine."

LITTLE ROCK, ARKANSAS, WEDNESDAY, SEPTEMBER 4, 1839.

TERMS, IN ADVANCE.  
One Year, \$1.00. To Preachers, 1.00.

NO. 20.

sense, and the unconscious joke of the Frenchman has in its turn gone to the long home of all humbugs. This was one other form of the science cure. We once took a dreadfully decayed, naked, unrecognized cadaver out of a river, and in less than five hours seven people positively identified the dead body as a near relative. Two women claimed the dead as their own spouses until their real husbands came and drove them home. There is a record of actual death by supposed bleeding of a blindfolded criminal who was told that his veins were to be opened, and whose distress and collapse followed though his skin was not cut in the slightest degree. Imagination operates like a potent poison, and cures of old age by a prescription prepared by the seafarers Dr. Brown-Squard are in perfect keeping with the vagaries of gullible men and women. Our anticipated possibilities of blood poisoning as one danger in such experiments have been illustrated already. The Jews who wandered in the wilderness are the only people who ever obtained shoes that did not wear out. Decay is as natural as life. This world is but a place for probation, and no human being will ever discover escape from the results of bodily wear and tear. A good conscience is the best elixir of physical life, and the Christian is the only man who can escape death, and he must do it through dying."

## THE CHRISTIAN SABBATH.

Mr. Editor:—By your permission I will begin a series of articles on the Christian Sabbath. And in order that those who feel a sufficient interest in the subject may be able to follow me to greater advantage, I will briefly outline the method I propose to pursue in this investigation. I may not give the exact order, but these will be the topics presented: The history of legislation in our own State and by the United States government; the Civil Sabbath as a day of rest; the American Sabbath as contrasted with the European holiday; the physical benefits of the Sabbath rest; the Sabbath as the friend of the poor and laboring classes of Society; the enemies of the Sabbath from the seventh to the first day of the week, with especial reference to the effects of the Seventh Day Adventist; the necessity for uniform legislation on the subject; the spiritual benefits of the Sabbath.

I lay no claim to great originality in this investigation, yet I will in some instances depart from the old beaten track in this discussion. Recent events in our own State as well as other States, together with the generalization of the question of Sunday legislation throughout the country, have called especial attention to this subject. It is well known that for several years there has been considerable discussion of Sunday laws in our own State legislature. Statutes have been enacted and repealed and attempts to re-enact them until the reading public are quite familiar with their history. Under the girdle of liberty we have had some rather remarkable class legislation. For a time the statutes of the State made no discrimination in favor of any class of our citizens; they were all alike required to observe the first day of the week as a day of rest from all servile labor. The legislature of 1836 passed what is known as the "Personal Liberty Bill" in which special favors were granted certain classes of our citizens. The plea for this class legislation was, that the religious convictions, of certain citizens, required them to keep another day as a sacred day, and consequently they should be exempt from the provisions of the law, which required them to keep the first day of the week. It was special legislation in favor of a particular sect.

During the sessions of the last Congress petitions aggregating several million names were presented to Congress, asking for some kind of Sunday legislation by the general government. A bill was finally introduced into the Senate of the United States, known as "The Sunday Rest Bill" and referred to a committee of which Senator Blair was Chairman. This committee enlisted a number of representative men from both the friends and the enemies of Sunday legislation to appear before them and state the reasons and facts upon which these reasons are founded, for their support or opposition to the bill. In response to this invitation a large number of the friends and the opponents of the bill appeared before the committee and were given patient hearing. This investigation revealed the fact, that a very large number of the working men of the country are crying for protection from the enormous greed of bugs

corporations and monopolies, that are compelling their employees to work seven days in the week. It is the cry of the weak against the strong. Anarchists, socialists, the huge whisky interests, infidels, and the whole tribe of what is known as the dangerous classes are arrayed in opposition to the Christian Sabbath and utterly oppose all Sunday legislation. And strange to say there was a small body of professed Christians, who joined hands, with these enemies of religion in their opposition to Sunday legislation. The fact was brought out by the advocate for the "Seven Day Adventist," that they were opposed to all legislation on the subject. They were not satisfied with any provisions in the statute, that gave them exemption from the penalty of the law.

The provisions of the Bill did not affect them in the least; it did not compel them to work on the seventh day of the week. Their opposition to the bill proceeded from the fact, that their sympathies were with the enemies of religion as against their fellow Christians of other communions.

With this formidable array of opposition to the Sabbath, it will become necessary for the friends of the sacred day to unite in solid mass to oppose the encroachments of our enemies upon our time honored and sacred institutions. The attack upon the Christian Sabbath means an assault upon our homes, our liberties our country and our religion. It arises from hatred to our Churches and a desire to overthrow the dearest institutions of religion. The fact was clearly seen that it was not so much from opposition to a day of rest, as it was from opposition to Christianity. The necessity for a day of physical rest was not denied; the opposition appeared to proceed from the fact, that the civil Sabbath fell upon the same day of the week as the Christian Sabbath. If the day could have fallen upon Thursday or any other day than Sunday, there would have been no opposition; or if it could be observed in some way from which the Churches could derive no possible advantage, there would be no opposition. Opposition to the Sabbath proceeds from enmity to the Church.

HORACE JEWELL.

## WHY GILDEROY WILL NOT REPLY.

You need not hold the Holiness controversy open for me to reply to Dr. Bowell. I am not going to reply. We are as one on this doctrine and experience and have been so for many long years. We differ about terms and times and not about things. We could write until doom's day and appear to differ when in fact we do not. I used to hear Dr. Bowell preach on this subject, when I was a boy. He helped to set me a thinking on it. I caught my ideas of it from him. He was among the first to turn my mind to the writings of Wesley, Watson, Clark and Fletcher on this subject. I literally devoured these books. I turned to the word of God and read all the proof texts cited by them and I always read the context too. What I have learned I got from the Bible, the standard authors of our Methodism and from the old and early preachers of our Church. Dr. Bowell among the number. He has been a father to me and I can not and will not wrangle with him. It would not be becoming in a son to do so. It would only be a wrangle about terms and times and such like; for I know just as well as I know my name and his, that we do not differ the breadth of a hair about the thing. We went to the same school, studied the same books, were led by the same masters and we are of the same mind. We teach and preach the same doctrines, he in his way and I in my way. I cannot be Dr. Bowell, and he cannot be Gilderoy, nor say things as Gilderoy says them. His way may be better than mine, but it does not suit me. His bulletins are too large for my gun. I believe and teach that without holiness no man shall see the Lord. Holiness of heart is certain to result in holy living. This is the blood-bought privilege and the high Christian obligation of every man and woman born into the kingdom of God. Less than this is lower than the Divine standard. Now, as to whether this state is attained by faith instantaneously, or by faith gradually, or by steady growth, is not, I conceive, of material importance. This is the only thing about which Dr. Bowell and I appear to differ. I am very much inclined to the opinion that, as a general rule, Christians people come into possession of this promised blessing by process of steady growth; and yet, I am confident that some attain to it instantaneously by one act of faith. I thus read and understand human experience. The Bible says where says it will be this way or that. My custom has been to preach holiness to my people; and when they are going on to perfection, groaning to be made perfect in love in this life, I encourage them to groan on by the assurance that they will gain the mark of the prize, if they faint not. It is manifest to every thinking mind that in all our spiritual states, there is a needle point of time between when one is not and when one is, and as it relates to this point, all spiritual and mental states are instantaneous. This is too small a point of difference to be wrangled over in the columns of a family and religious newspaper. It is not worth the wind that is wasted on it. I say unto all, be certain that you are earnestly striving to be made perfect in love in this life. When this desire is fixed in the heart, it will show itself in the life. For this reason I do not, and will not magnify my differences with Dr. Bowell or any one else. I grasp the hand of and bid farewell to all Christians who are striving after this end.

J. J. JEWELL.

Stephens, Ark., Aug. 29.

## THREE THINGS NOTABLE.

MISSIONARY ENERGY.

The Christian that does not believe in foreign missions does not believe in the great commission. Repeat it and see.

The Christian that does not believe in foreign missions does not believe in the Apostle's Creed. Repeat it and see.

The Christian that does not believe in foreign missions does not believe in the Lord's Prayer. Repeat and see.

The Christian that does not believe in foreign missions does not believe in the doxology in long meter. Repeat it and see.

The Christian that does not believe in foreign missions in this generation believes that three hundred more millions of the heathen ought judge before we try to tell them of Jesus Christ.

How long is this unbelief to go on? How many more millions must die before the Church of God is ready?

"If thou canst believe all things are possible to him that believeth."

MISISONARY DOCTRINE.

The Premise. There is no distinction between Jew and Greek. For the same Lord is Lord of all. And is rich unto all that call upon him.

The Promise. Whosoever shall call upon the name of the Lord shall be saved.

The Irresistible Sequence. How

then shall they call on him in whom

they have not believed?

or merely gives power over it, is not very material; so ours is wholly led of the Spirit. This question is too deep, too spun, too intensely metaphysical for the average mind. People will differ about this just as long as they differ about the nature and extent of original sin. The one difference grows out of the other. The extremes of difference on original sin are exceedingly wide apart.

There are comparatively few persons now on the extremes, and, perhaps, fewer still who are on the happy mean between these wide extremes. The slight shades of difference either way could be made the occasion for endless wrangling by persons rigidly tenacious of their own views. In ninety-nine cases out of every hundred they would find just where they began. There would be no profit in it. The same is true about our hair-splitting differences on the question of holiness and all the more so, as they grow out of a disagreement about a question that lies back of this controversy. Are you going on to perfection? Are you striving after it? Do you expect to be made perfect in love in this life? If so, give me your hand. This is my creed, my faith, my hope, my rule of life. Laying aside our differences and forgetting the things that are behind, we will reach out after this prize. If we are in earnest about this, God will graciously honor our purpose and mercifully look over a thousand blunders in correct verbal statement of these high things. Dr. Bowell may be absolutely or relatively nearer a correct statement than I. He is wiser every way. He has read more; knows more theology than I; has had more, longer and deeper experience in the things of God. I pull off my hat to him and listen to him as to a father. I believe in him, love him, reverence him and honor him. I am just as earnestly set on the attainment of Christian perfection as my venerable brother. Owing to my youth, my ignorance, my lack of information and experience I may not know how to go about this attainment as well as he. I'll hear him. I'll take his rebuke in the spirit of meekness as becomes a son, but I will not wrangle with him. I may not agree with all he says, for I do, that with no man living or dead, but when it comes to loving God with all the heart and loving my neighbor as I love myself, I will emulate and excel him in this if I can. I need say no more.

Yours, Obedience.

JONESBORO DISTRICT.

Bro. Bassett:—With this I finish the round of notices on my District and if you will oblige me in publishing it, I will not trouble you more with such notes for a while, unless something of special interest occurs.

Madison C't, Quarterly Conference Aug. 10, 11: Very pleasant services; some revival influences; financial condition of the work good. Bro. Graham is at work earnestly and faithfully.

Buffalo Island Miss. 17, 18: The Quarterly Conference was held in their new Church; a very nice house; congregations large; very good prospects for a revival; finances binding; they say they will do better. Bro. Hiborn is doing the best he can under the circumstances. He deserves credit for the work he is doing in the line of building Churches.

Lake City C't, Aug. 19, 20: I found Bro. Lake, the P. C., in the midst of a glorious meeting. The reading room was filled with people; the hall was crowded; the galleries were full. The whole community was aroused and interested. Bro. Lake is doing a splendid work; he has very valuable aid in his local ministry.

Chickasaw C't, Aug. 21, 22: Financial condition of the work is in a reasonably healthy condition. Spiritual condition rather low, but looking up. I left Bro. J. D. Rutledge, pastor in the midst of a glorious revival; large congregation and a deep interest. Many professed up to the time I left (Tuesday night) there had been 8 conversions and 20 decisions, and on Sunday night that grand old soldier, Bro. H. F. Blythe, L. E., who for many long years has stood solid and firm, loyal to every interest and demand of the Church, baptised 8 infants. He was truly happy.

Brother Rutledge's health is not very good, but he is doing the very best he can.

I am now on Bro. Jerigan's work; everything is alive—never saw such an interest in this work before. In fact the whole District is being stirred mightily. May the good work go on. Amen.

M. M. Scott,  
Jonesboro, Ark.

## ARKANSAS METHODIST.

WEDNESDAY, SEPT. 4, 1889.

## MEETING OF L. R. CONFERENCE BOARD OF EDUCATION.

The Board of Education of the Little Rock Conference met at Malvern, August 8, 1889.

Present, H. W. Brooks, S. C. Stone, C. S. Collins, J. W. Porter and J. B. Canan. Propositions looking to the establishment of Conference schools were submitted from Stuttgart and Bethesda Springs (near Dallas, Ark.)

The action of the Board seems to the Church the promise of a first class school at both these points.

We have under our control good school property, and the promise of strong local patronage. The location and surroundings of these schools offer strong inducements to boarding pupils.

The establishment of these Conference training schools within our bounds during this year, shows that the word of the Church is gathering upon the subject of Christian education, and it is a fact.

But the due advertising zeal of our President, Rev. Brooks. While we should be intensely interested in the founding of Hendrix and Gilligan, we should not overlook the importance of these home schools. That which we do for the latter will serve the interest of the former.

J. R. COOK, Secy.  
President, Aug. 28.

We received the foregoing Aug. 28, 1889, too late for our last issue [Aug.]

## NORTH AMERICAN INDIANS

The Indian record is not all honor to us as a Nation. Our Government has made hundreds of treaties with the red man and broken all over, kept them four times in a century the Sioux, Fox, and Delaware have suffered the insults of removal. The manner in which we have, as a Nation, profited Indian lands, the violation of our express plighted promises of justice, we, the massacres to which our inhabitants are subjected, and daily have against the Indians, all these evils of life & a continual burden used to hang over a white. While we have shown sympathy upon Indian woes, yet we have thousands of them, living, with a larger proportion of Indian population, but not given a voice or power, nor sufficient to meet such massacre. Who in the United States shall answer before God for the sins of that, that in this world, many of the sons of this mighty Republic there are still practicing Indian civilization within its borders? There are only eighty-one Indian tribes at work among 184,000 Indians, or one-fifth to one-tenth Indians, 10,000 Navajos whom Christianity has not reached, 500 Apaches in Arizona absolutely ignorant of Christian light, 10,000 Indians in Washington Territory and Oregon. In the Indian Territory border and crime are rampant, and it impossible to Indian peace, owing not only to wickedness of Government officials, but to the drunkenness and lawlessness of the Indians. Driven from home by land-grabbers, they are slaves of the very officers to whom they look for protection, whose character is so vicious that the Indians say, "if this is civilization and Christianity we do not want them."—*Mojoony Review*.

## IMMERSION IN THE WESTMINSTER ASSEMBLY

In some localities of late, Baptists have been making the assertion that the Westminster General Assembly, which framed the Confession of Faith, came within one vote of adopting immersion as the proper mode of administering baptism.

This is entirely an error. The Assembly came within one vote of adopting the use of immersion as an admissible mode. But the assembly failed to recognize it even as allowable in the Presbyterian Church. Here is the record from the "Westminster Assembly of Divines," page 91:

"Concerning the mode of baptism, it was much discussed whether dipping should be inserted with sprinkling and pouring, 'as an admissible mode.' On this question the Assembly appeared to be equally divided; but, upon a more exact scrutiny, it was ascertained that there was a majority of one against inserting this word, and it was left out.—*Canadian Observer*.

## HOW TO SEND MONEY.

In four or more instances this year we failed to receive money started to us by mail—in each of two cases \$25 bill was lost. As experts can often tell when a sealed envelope contains a bill of money, it is unsafe to risk sending by mail. In many cases drafts on Little Rock, Memphis, St. Louis or New York can be obtained without charge for exchange. The use of these and post-office money orders is the best way for making remittances; the next is by registered letter or express (the latter the expensive). Postal notes

are cheap and convenient for remitting small amounts, but unlike money orders, they do not afford protection against loss—as any one can collect the money on them. But thieves in the mail-service can not tell when envelopes contain postal notes so readily as when they contain bills of money; hence, postal notes are less liable to be lost than bills. On all remittances of \$1 or more, the cost of Postoffice Money Orders for Registering letters may be deducted, and the money thus sent will be at our risk.

## HISTORY OF THE REVISIONS OF THE DISCIPLINE.

This is the title of a new book by Rev. Dr. P. A. Peterson of the Va. Conference, recently printed by our Publishing House and sold at \$1.25 per page. For information of the reader, we quote from the Preface:

"This book has been prepared for those who desire to understand the scope of the changes which from time to time have been made in the Discipline, and to trace the historical progress of legislation in our Church."

It is constructed on the plan followed by Rev. David Swanson, D. D., in his excellent History of the Discipline of the Methodist & Episcopal Church. This plan possesses several obvious advantages, the chief of which is that the Discipline is made to be, in itself, its own history. The reader sees at a glance not only what changes have been made, but also how and when they have been introduced, and has in a single volume, chronologically arranged, all that at any time has been in the Discipline of the Methodist Episcopal Church, South.

The Discipline of 1844 has been the basis of this work. In other words, the present edition (1889) is here compared with that of 1844, and all the changes made are noted in proper order. The Discipline of 1844 has been made the starting point—first, because until the organization of the Methodist Episcopal Church, South, in 1844, that was the law book of the South as well as of the other Conferences; and, second, because by beginning with the Discipline of 1844, connection is made with the histories prepared by Emory and Sherman, which go back to the beginning of Methodism.

The reading of the Articles of Religion and the Ritual, it was deemed best to begin with the Thirty-nine Articles and the Ritual of the Church of England, from which Mr. Wesley extracted his Articles (except the Twenty-third) and the Ritual."

## STATE OF OHIO, CITY OF TOLEDO.

LUCAS COUNTY, S. S.

FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. Cheney & Co., doing business in 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 can be cured by the use of H. M. Abbey's Catarrh Cure.

FRANK J. CHENEY.

Sixty days ago and subscribed to my present, this 6th day of December, A. D. 1889.

A. W. GLEASON,

Notary Public.

Charya Catarrh Cure is taken internally and acts directly on the blood and mucous surfaces of the system.

For testimonials, see F. J. CHENEY & CO., Toledo, O., Druggist, etc.

Many things go to make up the happiness of our life; this is a blessedness to have faith in God, to be true, dear, practically religious.

When the Summer's rose has faded.

What shall make it fair again?

When the face with pain is shaded.

What shall drive away the pain?

Never shall a blossom brighten.

After blighted by the frost.

But the hand of pain may lighten.

And we need not grieve as lost

all the pleasure of life when wife and

mother, upon whom the happiness of

home so largely depends, is affected

with the delicate disease peculiar to

women. It is terrible to contemplate

the misery existing in our midst be-

cause of the prevalence of these dis-

eases. It is high time that all women

should know that there is one, one

remedy for all female complaints, and

that is Dr. F. J. Cheney's Prescription.

Do not allow fibroids to

harm you. Wash it off by the use of this standard remedy.

If it has already dropped, you'll be

soon rid of it by the use of the

"Favorite Prescription." It is guaranteed

to give satisfaction in every case,

as money paid for it will be retained.

For biliousness, sick headache, in-

digestion, and constipation, take Dr.

Pierre's Pellets.

Many indeed think of being happy

with God in heaven; but the being

happy on earth never enters

into their thought.

If Won't Bark Balsam.—In other

words, Hood's Sarsaparilla will not

do impossibilities. Its proprietors

tell plainly what it has done, about

peaks from sources of unquestioned

reliability, and ask you frankly if you

are suffering from any disease or

affection caused or promoted by im-

proper use of any state of the system,

in my Hood's Sarsaparilla. The ex-

perience of others is sufficient assurance

that you will not be disappointed in the result.

It is the most reasonable thing in

the world to believe that God, being

what he is, he will do as he promised

to do.

The only way to cure fever and ague

is either to neutralize the poisons

which cause the disease, or to expel

them from the system. Ayer's Ague

Cure operates in both ways. It is a

warranted specific for all forms of

mortal disorder, and never fails to

cure. Try it.

Postal notes

are cheap and convenient for remit-

ting small amounts, but unlike

money orders, they do not afford

protection against loss—as any one

can collect the money on them. But

thieves in the mail-service can not

tell when envelopes contain postal

notes so readily as when they con-

tain bills of money; hence, postal

notes are less liable to be lost than

bills. On all remittances of \$1 or

more, the cost of Postoffice Money

Orders for Registering letters

may be deducted, and the money

thus sent will be at our risk.

Hood's Sarsaparilla

100 Doses

One Dollar

**Take  
Hood's  
Sarsaparilla  
100  
Doses  
One Dollar**

The Chief Remedy for the Diseases of the Skin, the Generation of Acne, Acne Conglobata, and other skin diseases is found in the fact that the properties of sarsaparilla and hood's sarsaparilla are similar. For Hood's Sarsaparilla is a purifying and invigorating medicine, and is superior to any other hood's sarsaparilla. Prepared by F. C. Hood & Co., Louisville, Ky.

The more you employ your hands for other work, the more you may know the best special work to give them.

If your digestion is not of much, if you need a strengthenner or an appetizer, try Caneham's Child Tonic. It will bring you out of the doldrums.

The most perfectly derived are those that do not tear the nose, and will fight the hardest.

**SYRUP OF FIGS.**  
Produced from the laxative and purgative juice of California figs, combined with the medicinal virtues of plants known to be most beneficial to the human system, acts gently on the kidneys, liver, and spleen, effectively cleansing the system, dispelling colds and headaches, and curing habitual constipation.

It is impossible for that man to despair who remembers that his Helper is omnipotent.

The flowers that bloom in the Spring time, tra la,  
"I found him sick in the bed with chills, pooh bah,"  
But Caneham's Child Tonic got him on his feeties,  
"And he now daily sings, while walking the streets,  
It undoubtedly cured his chills, ha, ha!"

In creation God shows us his hand, his redemption God gives us his heart.

**RHEUMATISM.**  
To have Rheumatic pains in one's limbs constantly for forty years is an affliction indeed. To have these pains extend to one's limbs and even heart is treated worse. But to have them all removed by Lacryps is an infinite blessing. Yet this is probably the experience of H. M. Abbey, New Orleans.

**Truth is as impossible to be soiled by any outward touch as the sunbeam.**

**A faded or gray beard may be colored a beautiful and natural brown or black, as will, by using Buckham's Dye for tan Whiskers.**

**Those who do not fear, know not God, nor love in love.**

**Charya Catarrh Cure** contains Quinine, Cinchonidin, Arsenic, Strychnine or Mercury, and does not produce buzzing in the ears or deafness.

**It is with flowers as with moral qualities; the bright are sometimes poisonous; but, 1 dollars, never the sweet.**

**Premium Arches Balsam.**

**It is an indispensable household remedy for the certain relief and cure of cracked hands and skin, burns, cuts, bruises, flesh wounds, sprains, pimples, festers, scrofulous sores, barbary itch, eczema, bites, chilblains, etc., being prepared from the latest discoveries in medicine and according to the art of pharmacy; it cannot fail to give satisfaction. For sale by John A. Jongkind, druggist, 103 and 105 Main Street. Price seven cents a box.**

**Many have passed themselves about the origin of evil. I assure there is evil, and that there is a way to escape it, and with this I begin and end.**

**To the poor.—A Person cured of Doctress and Nurse in the head of 12 years' standing by a simple remedy, will send a description of the same to any Person who applies to Necroscia, 111 Melton St., New York.**

**Han's Unhappiness comes, in part, from his greatness. There is an halo in him which with all his shining he cannot quite bury under the sun.**

**Mr. McCabe, of New Brunswick, Ill., offers to pay five dollars to any person troubled with bloody flux, who will take Chamberlain's Cold Chills and Diarrhoea Remedy according to the directions and does not get well in the shortest possible time. One half of a 25 cent bottle of this remedy cured him of bloody flux, after he had tried other medicines, and the prescriptions of physicians without benefit.**

<b

# THE ARKANSAS METHODIST.

## ARKANSAS METHODIST.

Official Organ of the Texas Conference of the M. E. Church, South, in Arkansas.

Our All Travelling preachers of the M. E. Church, South, are invited and authorized to act as Agents for the Arkansas Methodist, to receive, increase and receive the manuscripts to the paper.

Rev. Z. T. BENNETT, Editor.

WEDNESDAY, SEPT. 4, 1857.

### THE NEW HYMN BOOKS.

#### FREE TO OUR SUBSCRIBERS.

Our last letter from Nashville led us to expect a large shipment of New Hymn Books by Aug. 10. We are now expecting them soon. After they come, until the supply is exhausted, we will mail one copy of the cloth bound book free to every new and renewing subscriber, who sends us \$1.00 each to pay for this paper one year (back or forward). First come, first served. Let all wanting the book (we) write this office, remit us one. He prompt.

Our three Annual Conferences in this State will be held as follows: the Arkansas at Conway, Nov. 10; the Little Rock at Pine Bluff, Dec. 4; and the White River at Sevier, Dec. 11.—Brother F. R. Bennett to preside at each.

According to official statistics read at the recent Mormon Conference in Salt Lake City, the "Church of Jesus Christ of Latter Day Saints" has at present 12 spires, 70 pulpits, 3,312 high priests, 11,003 elders, 2,808 priests, 2,202 teachers, 11,510 deacons, 8,102 families, 125,315 officers and members, and 10,000 children under eight years of age—a total Mormon population of 125,311.

We had not read of the false statistics reported by the N. Y. Advocate as follows: "Three thousand Negroes went to an iron furnace, near Birmingham, Ala., as the representatives of Shadrach, Meshach, and Abednego. Old Tombs Jackson, who performed himself Daniel the Prophet, said they would come out, but they were soon wholly consumed. Some of the papers are dwelling upon the superiority of the Negroes, highly terrible tales can be told of the blacks, and in some parts of the continent of Europe whose empires within fifty years have been given up to the wildest superstitions. Professor Harman is reported to have said, at the meeting of the Dickenson College class at Thomas Green, that "the education of the heart alone will produce regeneration, and the education of the head alone, will produce skepticism." This is true, but something more than the education of both heart and head is necessary to preserve persons from superstition—conscience and self-control."

According to our observation, bitter remarks on sectarianism and stale references to doctrinal differences are very exceptional among Methodists; liberal and fraternal, utterly repudiating any pretensions of being the only Church, and heartily accepting the Divine test—"by their fruits ye shall know them"—they rejoice in the blessed testimony of the Holy Spirit that they are the children of God, by faith in Christ Jesus.

With Dr. Clark we sincerely desire any cause, which may lead into that unhappy part of the "dry-dock" state, indicated by "bitter remarks on sectarianism," etc., and trust that in his present sphere of enlarged influence he may be equally successful in leading his readers to seek the "real and joy of former days," in the use of the old, yet ever new, spiritual means, that never fail.

It is a humiliating and dangerous fact, that not a few professed Christians attach, seriously at least, far more importance to their church name, relation, &c., than they do to personal piety and honest religion. Having the form of godliness, they are strangers to its power and comfort, and relying more upon some sort of ecclesiastical attorneyship than upon the direct witness and arguments of the Holy Spirit, they live at almost dying rate. O for a widespread and sweeping Holy Ghost revival of religion, that shall put new power and love into every Christian life and home, and make all the Churches of our country true and living witnesses unto Christ our Lord!

#### SELL ALL OR NONE.

In your last issue you give two extracts from the American Baptist, which were copied from secular papers, and also the contents of a circular that was sent you by mail. All three of these reflected on me with some degree of severity, and I fail to see any cause for their publication in your paper, unless you had a particular intention to do me some harm. As you gave these extracts without giving the comment of the Baptist, which were in the same column, you will possibly allow me to say that the extracts and the circular are all alike false in their statements concerning the debate at Milburn, Ky. The editor of one of the secular papers is a Campbellite, and his news was from a Campbellite source, and the other paper copied from the first, while neither of them tell the thing straight.

In the debate at Milburn I defeated my opponent, Mr. J. M. Ratcliffe, in the misrepresentation of numbers, and the offense was so great and gross, that Mr. Ratcliffe was compelled to retire from the debate. In order to avoid the charge that would attach to such conduct, his people tried to take a charge of

unrespectful treatment of Mr. Hall on my part. This charge is false. I treated Mr. Ratcliffe with all the respect due an opponent, and everything moved along smoothly in the debate until the effort to make capital by the misrepresentation of authors. This shameful conduct of course, exposed, and here was the first trouble.

As to the statements of the circular you so readily publish I will say it is false in the following particulars:

1. The charge that I do not treat my opponent with the respect due a Christian gentleman. Unless I had that he is not a Christian gentleman (as in this case), I always treat him with the utmost deference. If he proves to be a forger and scoundrel, I will show that to be true whenever I detect it. Is that unfair?

2. I did not accuse Mr. Ratcliffe of dishonesty, offing, or say that he was a scoundrel. But I showed to the audience the manner of his deception, and told them that if I had done such things they would regard me as such a character, and I would admit that the charge would be just.

3. The statement that a "called meeting" of the citizens of Milburn endorsed Mr. Ratcliffe, is untrue. There was no "called meeting" at all for any purpose. There was an appointment at the Campbellites enough for preaching, and the usual congregation of Campbellites, with possibly a few others, of other denominations, were present, and at the close of the preaching they adopted the resolutions. This is quite different from the statement of the circular.

Now let me say that I think that the editor of *The Messenger* should either refuse to make any statement at all in this matter, or else he should let both sides appear. What is his business, anyhow? And if it is his business, how came him so engrossed in the matter? A full account of the matter was given in the Arkansas Baptist, with all the charges made against Mr. R., why did not *The Messenger* copy them? And why did it not copy the contents of the American Baptist in the same issue that had those extracts that were copied? Why?

Fulton, Ky. J. N. Hall.

Sept.

The foregoing is published promptly and willingly, that Dr. Hall may be heard fully in his own behalf, as we had no desire or intention to do him any "hurt" or injustice.

Referring to the article last week, "Two Debates—A Contrast," we make the following statement and remark: Glancing over the American Baptist we read only partially its reference to the debate at Milburn, and threw the paper aside; later, we read in the Central Methodist extended report of another debate in Ky. and the fraternal feeling at its close; then came the Arkansas Baptist, Aug. 22, containing two paragraphs of a severe, personal character in reference to the debate at Milburn; whereupon it occurred to us to show, in those two debates, "the striking contrast as to the spirit and manner of their ending."

As secular papers seldom manifest extreme or even strong partisan prejudice in referring to sectarian controversy, and as we had no intimation of denominational bias with either of the two secular papers quoted by the American Baptist, we reproduced the two extracts merely to show the contrast previously mentioned. None of these extracts we read: "It is said Hall began using such language, that there came near being blood shed right in the house of God;" and in the other: "We regret to hear of this disgraceful affair and hope the divine will stonewall their conduct."

The opinion that this debate was very unlike the other was justified by my statements in the American Baptist, and also the contents of a circular that was sent you by mail. All three of these reflected on me with some degree of severity, and I fail to see any cause for their publication in your paper, unless you had a particular intention to do me some harm. As you gave these extracts without giving the comment of the Baptist, which were in the same column, you will possibly allow me to say that the extracts and the circular are all alike false in their statements concerning the debate at Milburn, Ky.

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his people tried to take a charge of unrespectful treatment of Mr. Hall on my part. This charge is false. I treated Mr. Ratcliffe with all the respect due an opponent, and everything moved along smoothly in the debate until the effort to make capital by the misrepresentation of authors. This shameful conduct of course, exposed, and here was the first trouble.

As to the statements of the circular you so readily publish I will say it is false in the following particulars:

1. That from the Am. Baptist and Ark. Baptist as well as from the two secular papers quoted, readers could safely infer there was "trouble" in that debate at Milburn; and 2. That the complaints of "roughness" against himself were not of that grave character like the charges against his opponent; hence, we did not think it proper to copy from Am. Baptist or Ark. Baptist (secular papers) such serious charges against any man, denying both Christian and moral character, which was not done in the complaint against Dr. Hall.

#### A REPLY TO DR. BOSWELL.

It may be proper for me to state clearly my reasons for my former article. About three years ago there was an announcement made through

*The Arkansas Methodist*, that at the approaching session of the Little Rock Conference, there would be organized a "Holiness Association." The object of such an association as set forth in the announcement, was "to revive the doctrine of Christian perfection" (I quote from memory). This announcement astonished me somewhat. I did not know that there had been any decline in the doctrine of "Christian perfection." I had always believed that the object and aim of Methodism was "to spread Scriptural holiness over these lands," to induce sinners to turn away from sinfulness of all kinds and lead lives of holiness. I had not ever met a Methodist preacher who did not believe in, and so far as I had heard, preach the doctrine, and I had presumed myself that the eighteen years I had devoted to the ministry I had been spent in the effort to induce men and women to "perfect holiness" to the best of my ability.

In 1859 there was a holiness association organized, and association has continued in an unbroken line down to the present time, and yet, in this holiness association, with her "decrees, hymns and discipline as pure as they were in the days of her founder," it is thought, in order to receive the "doctrine of holiness" to be wise, to organize a "Holiness Association."

I did not, and do not, intend to discuss the doctrine of "Christian perfection." I may admit that the "second blessing" theory is correct and yet that does not carry with it the necessity of organizing the "Holiness Association." Let us abandon whatever tends to separate between us, and strive to keep the unity of the Spirit in the bonds of peace.

Mr. Boswell's article in the *Arkansas Methodist* is a reply to my article in the *Arkansas Methodist*. I have no idea where he lives or what his name is. But they are comparatively few, who accept that theory of regeneration, which teaches that there is a "twelve of sin" to be cast out by a "second change," which is an instantaneous work, separate and distinct from and subsequent to regeneration; and this "second change" is complete salvation—"Christian perfection." Mr. Wesley states the order correctly as I understand it when he says: "Men are justified before they are sanctified." In point of order I would say: Men are justified before they are regenerated. Men are justified before they are adopted." Still I therefore conclude that justification is one change, regeneration a "second change" and adoption a third change? We might establish "changes not a few" by pursuing this method.

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#### PERSONAL NOTES.

Bro. Ezekiel Russell of Boston left our office last Sunday.

Mr. H. M. Beaman has returned from his pleasure trip to New York and other places on the Atlantic coast.

C. S. Collier, L. S., and family have returned to their home after a long and pleasant exposure at Mt. Cuba.

Rev. Dr. R. Avery has removed from our Vicksburg, Miss., home, having sold his property in Vicksburg. Many thanks to his good wife for her services.

Some of us know Rev. E. C. Curtis, Henry and his L. W. Wilson of Atlanta, and Rev. E. G. McPherson of Mobile, give unpleasant and unkindly details.

Rev. Dr. J. H. Lee returns as to us to business writing the last week, and to us again, this morning, having engaged in the opening of the local lecture.

The Nashville Advocate contains the following: "Bro. J. H. Lee, Wm. D. McPherson, and others, who are in deep affliction, have sold their valuable library and effects to pay debts."

Referring to the recent fatal railroad wreck near Lexington, Ky., the Lexington Messenger states: "S. T. Powers, who at Memphis, Tenn., organized a relief fund after the wreck," Mr. Powers was the author of the *First English Church of Lexington*.

Dr. G. W. Atcheson, who died an untimely death at his residence in Fulton, Ky., gave a short and lucid history of his life and labors at the weekly newspaper, the *Wellsboro Standard*, and his efforts to establish a school for colored children in Fulton, Ky. Atcheson was evidently in his declining years.

Rev. J. W. Blackstock, living at New Haven, Conn., died suddenly on the 2d of September. He had a very healthy, but became ill rapidly, and died in a fit of惊恐 (alarm) at 12 o'clock.

Wm. W. Clegg, pastor of the First Baptist Church of Louisville, Ky., died suddenly on the 2d of September. He was 50 years of age.

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The Fayetteville Democrat, Aug. 24, says: "Yesterday at noon, lost his life, G. A. G. Atchison delivered the address before the Literary Society on 'How to attain it.' It was one of the most practical, cogent and impressive we have ever had, the pleasure to listen to, and we will endeavor to give it in our reader in full next week."

We are sad to learn, that Rev. R. M. Jackson of the Northwest Texas Conference died at his home in Belton, Texas, Aug. 22. He was deservedly held in very great esteem, and his life was full of promise of much usefulness to the Church. About one year ago he married Miss Matilda, daughter of Rev. Dr. James Mackey, formerly of this State. To the sorrow we feel sincere sympathy.

Many will be glad to read the following private note from our beloved and afflicted brother, Rev. J. J. Jenkins of the Little Rock Conference: "I am very feeble. I am just able to get about the house & little, with help. My disease seems to progress, and I gradually decline. My disease is evidently consumption. I have no hope of its ever being cured. I am trusting in the Lord."

We read with interest in the Nashville Advocate of the sole and double bereavement in the family of our esteemed brother, Col. E. W. Cole of Nashville. His daughter Mrs. Louisa Gaines, after a long illness, departed this life Aug. 12, in the holy triumph of the Christian faith. His son-in-law, L. F. Benham, Esq., a gentleman of noble character and of prominence in business circles, died Aug. 14, from injuries received from being thrown from a runaway carriage. Sincerely do we sympathize with the bereft family in their great sorrow.



# THE ARKANSAS METHODIST.

ARKANSAS METHODIST.

WEDNESDAY, SEPT. 4, 1853.

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

Offices, Room 108-109, Ainsworth Block.

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



## ROYAL BAKING POWDER

Absolutely Pure.

This powder never varies. A man of  
perfect strength and well-educated. May  
be used in any quantity, and will be  
found to be in complete accordance with  
the methods of how best, and most economy  
possible. Price, \$1.00 per pound.

Baker's Patent Powder Co.,  
New York.

**FIELD NOTES.**

HARPER CITY CIR.—The good Lord  
has been with us in power on the Har-  
per City circuit; at Bethel five conversions  
and at Mt. Zion three more. Two more  
meetings to hold. Hope to have a  
good time at each place. Pray for us.

Success to THE ARKANSAS METHODIST.

W. H. GARDNER,

N. TEXAS CIR.—I have just closed

a very fine meeting at Lone Mountain,

Town Creek, Mex., N. Texas Conf.

which resulted in ten happy conver-  
sions, and the Church greatly blessed.  
Hope to be able to do full work next  
year. Pray for me.

Arlord, Tex. J. W. HARRISON.

ATLANTA CIR.—Embracing the 2d and

Sabbath in August, running over to

the Saturday night following, we held

a very interesting meeting at Mt. Is-

rael; results a fine revival in the

Church, some backsliders reclaimed,

nine conversions and eight accessions,

I had the efficient help of Rev. H. H.

Curtis, D. P., for three days. Then

I went to Sulphur Bend on the 3d Sunday,

where I found the meeting already

begun, having been commenced by

Rev. F. M. Brewster and D. J. Leahy

the night previous. There we con-

tinued until last Tuesday night in

holding two meetings. I had the satis-

faction, very acceptable and efficient

assistance of my dear Bro. Rev. H. T.

Davis most of the time. He came

Wednesday evening of the last week

and remained to the close, valuing

only one service. He had a glorious

meeting; the best there for years.

The Church was greatly built up,

backsliders reclaimed, and ten conve-

sions and ten accessions, two

children baptized. Expect more ac-

cessions in the new year, as a part of

the good results of the meeting.

Aug. 28, 1853. C. M. HARRIS, D. C.

SPRINGFIELD CIR.—I have just closed

my sixth protracted meeting, the last

one was at Harrison's Church.

had no ministerial help except brother

Tommy Ross, who is to be licensed to

preach at my 4th Quarterly Conference;

but I want to say that I had as

good lay workers as can be found in

this part of our country. Results,

seventeen conversions and twenty ex-

cessions in the Church. Bless God.

Stephens, Aug. 24, 1853.

Kosciusko CIR.—The Lord is doing

great things for us on Kosciusko circuit,

where we are poor. Just closed a

meeting of eight days duration at

White Hall which resulted in seventeen

conversions and ten accessions, two

children baptized. Expect more ac-

cessions in the new year, as a part of

the good results of the meeting.

Aug. 26, 1853. J. C. Wilson.

WALTONSBURG CIR.—My meeting

at Midway entered the 2d Sunday

in Aug. Bro. A. H. Whitfield was with

me, preaching and working in the

afternoon. One conversion and the Church

greatly revived. I closed Friday

night with many visitors at the altar

—denied whether I ought to do so;

but necessity was laid upon me. The

Brother continued until Sunday

night. I commenced at Elizabeth on

Saturday before the 3d Sunday. Re-

sults: Eleven or twelve conversions

and five admissions and four children

baptized—great rejoicing in the

Church. Five conversions the last

night of the meeting and I believe

every unconverted person in the con-

gregation came forward and made an

interest in the prayers of the

Church—an ministerial help, except

Bro. Bealor, of the F. M. Church

who was with me two nights, preached

well and proved himself a willing

efficient worker.

J. S. Beaman.

Aug. 26, 1853.

CHAS. HARRIS, CIR.—We have

had a glorious revival at Mt. Taylor

Church. Brother Harris, our faithful

pastor, commenced on Saturday before

the second Sunday in August and held

on till next Friday night.

The meeting resulted in 13 conversions, quite a

number of backsliders were reclaimed,

three joined the Church and more will join.

Brother John Henderson, and Bro.

Howell L. P.'s and Bro. E.

Wright, a Baptist preacher, labored faithfully.

The Methodist and Baptist labored together without a jar.

I have been living here about 40 years—

never saw anything to excel it.

Bro. Harris took up a collection for Con-

ference claims and raised about \$100;

before the meeting he could not have

raised one fourth of it. The Crystal

Springs circuit is on the rise. I tell

you Brother Harris is a power where

he goes. We thought you would like to hear from our circuit. We like THE

METHODIST—it is a good paper. Pray for us. Your brother in Christ,

JAS. L. MCKINNEY.

WARREN CIR.—Last Friday night we closed a glorious meeting of about a week at Hardeeville Springs. Confer-  
tion. J. A. Sage of Mt. Pleasant, Vt.,

was with us most of the meeting, and did excellent preaching. I wish to say that Mr. Sage is one of the rising young preachers of the Little Rock Conference.

Though yet an under-

graduate, in his fourth year, his sermons will compare favorable with many older preachers. Such young preachers deserve encouragement.

The above meeting resulted in about 14 conversions and 15 accessions to the Church.

Several revivals and several family altars erected. The church house here at Warren is now undergoing repairs. About \$600 will be spent to improve it, and it will be like a new one in modern style, when finished.

The church Conference recently passed a resolution asking the next Annual Conference to make Warren station hereafter. We are now holding services in the Presbyterian Church until our house is ready.

Some promises of new subscribers as soon as some money comes in. I am urging the claims of THE ARKANSAS METHODIST publicly, and privately, and distributing exemplars.

J. H. SAWYER.

Van Buren CIR.—We have held two very delightful meetings, one at Mount Vernon resulting in seventeen conversions. Rev. G. W. Speer, Local Deacon, did good service in the pulpit and altar. He proved to be true to his pastor and Church this year.

Our quarterly meeting, was held at Prairie Grove second Sunday in this month and contained for ten days, resulting in twelve conversions. Our young P. E. Bro. Wren, remained with us until Wednesday following, preaching, praying and singing, and the evidence was that God gave him seals to his ministry. Mr. Editor, I have been a traveling preacher 14 years and it is the first time a P. E. has remained on my charge later than Monday morning. This circuit is considered one of the difficult fields in our Conference, but close attention and hard work in a few years will make it an average charge. Great sacrifices and painstaking labor will accomplish great things. Think of it, a preacher with an afflicted family spending only four days in the month at home and receiving only one hundred dollars for nine months incessant labor. We have seen literally rising from house to house this year, hoping and praying that God will be with us. Pray for us, brethren.

J. A. HARRISON.

NASHVILLE CIR.—We have held two very delightful meetings, one at the Nashville circuit. The one at Mount Vernon resulting in seventeen conversions. Rev. G. W. Speer, Local Deacon, did good service in the pulpit and altar. He proved to be true to his pastor and Church this year.

We had at the 4th Sunday in August, two meetings, one at Sweet Home on the 4th Sunday in August, and one at the 1st Sunday in September. We had at the 2nd meeting twenty-five conversions and 15 accessions to the Church. Guests were well received. The meetings were well attended and clear and satisfactory. There have been 25 conversions on the work and 20 additions to the Church. J. A. HARRISON.

### CAMP-MEETING.

The Salem Camp-meeting will begin on Friday evening before the 3d Sunday in Sept. Will be strictly self-supporting.

A general and cordial invitation is extended to all preachers who can attend. Come and aid us, brethren, and you shall be blessed.

J. C. HARVEY.

A PLACID TRIP TO ARKANSAS.

Mr. Harrison. Having just returned from a visit to your state, I am induced to give you a ready sketch of my trip.

It was my purpose to have called at your place, but I had to hasty through. My point of destination, in your state, was Marion, where I expected to meet my old friend, Rev. H. Johnson, as he had been called away I did not have the pleasure of seeing him. At eleven o'clock next day, we were at Mt. Zion Church where we found a protracted meeting in progress conducted by the pastor, whose name I have forgotten. While the brethren were thanksgiving God for what he had done for them our hearts were strongly warmed. We felt lonely at first, but Jesus introduced us and we no longer strangers.

Passing through Mansfield CIR., we met that godly man, Bro. Garrett, the P. C. We had just closed a successful meeting at Spring Valley. It was late that we met and worshipped with many of our known where we did not expect to see this side of heaven. We have forgotten. While there it fell to us to preach Jesus was soon enough among our friends and acquaintances. We left the brethren and crossed the way of a mountain, the largest I ever saw, homeward. W. A. BRISTOL.

The hunting is heated with steam and supplied with modern improvements to meet all demands. The health of your daughters will be guarded by the pastor's wife and an efficient and good woman to help her. They will enjoy every felicitous advantage, and we will try to do well by them in all things.

RATES:

Board per month \$12.00

Tuition per month, \$2.00 to \$5.00

Music, lesson, per month, \$1.00

Use of instrument, \$1.00

Art, per month, \$5.00 to \$10.00

Private piano, monthly in advance.

Each student will be required to furnish sheets, blankets, pillows, slippers, towels and napkins.

Instituted the 1st session \$1.00.

Reduced free to ministers in the regular course.

For Any traveling preacher requiring firewood, we will take the latrines, stable and yard, and pay their bill promptly, and receive the Board and Tuition of the College gratis.