

The Arkansas Methodist.

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THE ARKANSAS METHODIST.

OFFICIAL ORGAN OF THE THREE CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH, IN ARKANSAS.

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All correspondence intended for publication should be addressed to the Editor, but all letters on business with THE ARKANSAS METHODIST should be addressed to Godbey & Thornburgh, and all checks and money orders should be made payable to GODBEY & THORNBURGH.

News and Notes.

The State Democratic Convention of New York at Saratoga on the 26th, unanimously nominated David B. Hill as candidate for governor of that State. While Mr. Hill has been severely criticised by the Democratic party for his conduct in the late session of Congress, it is conceded that in his own State no more popular or influential person could have been nominated for the gubernatorial chair.

The Welman expedition, which sailed from Tromsø, Norway, May 1, to reach the North Pole, has returned. Their ship, the Spree, reached Spitzbergen May 7, and Table Island on the 12th—latitude, 80 degrees, 5 minutes, or within 560 miles of the pole. Thus, in twelve days from civilization the expedition gained a point within 150 miles of the farthest ever reached by Northern explorers, but from this point practically no progress was made, the immense masses of ice obstructing all advance by boat or sledge. The ship returned to Norway Aug. 15th. Thence the explorers returned to the United States. Prof. Welman expects to renew his expedition next year and hopes for a more favorable season.

It is reported that the Empress of Japan is actively engaged in promoting the work of the Society of the Red Cross for the care of sick and wounded soldiers in the war between her country and China. The labors of Florence Nightingale in organizing the hospital service of the British army during the Crimean war, and the organization of the Red Cross Society, and the introduction of this Society into so many lands, and its impartial aid of the suffering, without regard to nation or whether they be friends or foes upon the battle field, is doubtless known to our readers. Agreeable to the principles of the Society, the Empress contributes to the relief of the wounded both of the Japanese and Chinese armies. The influence of such a patroness must do much toward implanting in the people of China and Japan the sentiments of a true Christian civilization.

The war between Japan and China has been joined in earnest. Hitherto the Japanese have had the advantage in the contest. The Japs are patriotic and enthusiastic, they are more skillful in the art of war than their antagonists. The Chinese suffer with Stoic fortitude but their past experience in military matters prepares them to expect defeat. Besides, while they are a very proud people they are not patriotic. With a Tartar Emperor upon the throne, and a country divided into eighteen provinces ruled by viceroys, who govern without a constitution and much according to their own will, the resources of the country can never be successfully wielded in war. Before China can become a military power there must be a revolution in the Empire itself.

A St. Louis saloon-keeper by the name of Koerner, who was keeping his saloon open on Sunday in violation of the law, complained against Francis A. Smith, an evangelist, because he preached in the open air so near his premises as to disturb his Sunday trade. The evangelist was arrested and fined \$10, but the fine was stayed on condition that the preacher should no more obstruct the business of the saloon keeper on the Sabbath. Our readers must find their own terms to characterize such administration of law as this. But what may not be expected from saloon keepers and their supporters?

Communications.

Prohibition Party. Do We Need It?

DEAR METHODIST:—The address of Geo. Thornburgh, President of the No-License Association, in THE METHODIST of 20th inst, giving the result of the vote on the license question, is cheering news indeed and I want to join in congratulating the people in their victory. I want

to express my gratitude to him for his favorable mention of me in his address. But in his address he says:

"There is little sympathy for the Prohibition party in Arkansas because such a party is not needed and can accomplish no good for the temperance cause. This is evidenced by the meager vote for Prohibition candidate for governor. He is a very respectable and worthy gentleman, but his entire vote in the State will not reach 1,600. Compare this with the vote against License about 55,000—and you will see how far temperance people in Arkansas are for a prohibition party. We are now in good shape to go before the legislature in a non-partisan spirit, backed by a majority vote in the State against the Liquor traffic and ask for such changes in our temperance laws as should be made."

The meager vote Bro. Thornburgh speaks of is not because there is no sympathy for the Prohibition party, but the people hope to get the desired prohibition in the Democratic party. One very intelligent gentleman and scholar said to me at Arkadelphia, Ark., after I had made a prohibition speech: "I endorse all you said, but we want prohibition through the Democratic party." Now that a majority vote in the State against license brings the Democratic party to the place to give prohibition or not, and if our next Legislature fails to do that, I want to say, Bro. Thornburgh will see where the sympathy is and also the need of a Prohibition party in Arkansas; and he will not only see the need but in the near future will have it here. I have been among the people to know whereof I speak. Let all Christian people pray for such an event to come hastily, and let party strife be done away with and the people unite to enact such laws as will glorify God and be for the good of the people of our great State of Arkansas. Respectfully,
J. W. MILLER.

Washington Letter.

(From our Regular Correspondent.)

That a blind minister should take the marvels of the eye for a theme upon which to preach an instructive and interesting sermon might at first glance seem a little odd, but I can testify that a large congregation enjoyed such a sermon, preached at the New York Avenue Presbyterian Church, by Rev. W. H. Milburn, the blind Chaplain of the U. S. Senate; and a part of it is quoted below:

"Sight is a matter of constant education and training. Each man sees according to his power of perception. The astronomer views the heavens with the stars and their surroundings, which are never the same. The real estate dealer looks for lots and houses favorably located. The poet and the artist see the beauties of their respective professions. It is important for every man to see himself. We see others according to our own standard of character. If we are given to backbiting, calumny, hardness of heart, and other evils we shall look for those things in other people. On the other hand we can tell people's power of sight by their character and action. Beds of coal, valuable beyond comparison, have lain unworked for centuries because no one had the trained sight to detect the evidence of their existence. Watts saw the steam engine in the steam which issued out of the kettle's throat. The eye gets its quality and power of seeing from the brain, the heart, and the soul. Continued darkness diminishes and eventually destroys the sight. Mules kept in a deep coal mine in the subterranean passages grow blind. * * * Christ said to Nicodemus that a man must be born again before he could see the kingdom of heaven. Out of this birth comes the spiritual vision. The natural man and the animal seeth not the things of the spirit. The apostle says that eye hath not seen nor ears heard the things that God has prepared for them that love Him. This spiritual vision demands renunciation of the world, and humility, subjection to Christ. It enables one to see new wonders and new growth, and adds space after space to the possessor's sphere. This is the eye of faith which opens to us a new heaven and a new earth, and gives us the companionship of those who are reverent and pure. Death then ceases. Our friends never leave us. They may go to the happy clime, where the just live for their former faith, and where we shall be with them when freed of earthly limitation. A supreme intelligence is shed above them which shall also beam upon those who walk faithfully here. If the walk here on earth is with the evil darkness will come to the spirit. The curtains will fall before the vision,

and the beauties of the world, of mountain and valley will be swallowed up in the night. The eye becomes blind and the midday sun fades away. If we have lost our spiritual sight, Jesus will take the hand and lead and give glory in exceeding abundance beyond all that one can ask or think."

An interesting place to spend a Sunday afternoon is in the Chinese Sunday school conducted by the Metropolitan M. E. Church. There are thirty-one scholars in this Sunday school, twenty-seven adults and four children, and the number of teachers is almost the same, each of the adults having a teacher all to himself, and the four children are in the "infant class," with one with one teacher. More orderly or better behaved scholars it would be difficult to find. Mrs. Collins, once a missionary to China, acts as translator for the Sunday school, although most of the scholars can understand English fairly well. Mrs. Collins says the Chinese all prefer elderly teachers because they say that the young ladies, who sometimes act as teachers are inclined to be frivolous. The scholars in this school are very generous. They purchase all of their school supplies, and not long ago they contributed \$50 towards the support of Christian missionaries in China. Four of them are members of the Church.

Treasury officials regard the increasing demand for small notes and silver dollars, which comes from every section of the country, as unmistakable indication that business is steadily improving. From the South and the West comes the principle demand for silver dollars, which are being more freely circulated than at any time during several years past. One of the results of this will be the cancellation of more Treasury notes and the coining of more silver dollars, under that portion of the Sherman silver law that was not repealed. Wherever it can be done the Treasury department is getting gold in exchange for the small money it puts out, and by that means it has added silver millions to the gold reserve, which now exceeds fifty-eight million, and is slowly increasing. The general receipts of the Treasury are also in a condition that is satisfactory to the officials, and which, they think, bids fair to prove that they were right when they said that enough money would have been raised to pay all necessary expenses of the government with the sugar duty and the income tax left out of the new tariff law.
Washington, Sept. 26.

Dates of Sessions.

At this late day it is utterly impracticable for me to hold the Conferences in Arkansas and bring them on one week earlier. Would gladly oblige, but I can not do what I learn is to be asked for.

A. G. HAYGOOD,
Oxford, Ga., September 24.

Nine, Ten and Eleven.

I have often heard of such as I am writing about but never saw it with my own eyes before. I desire to be definite, as one can see by the above.

The Nine, Ten and Eleven represent three little girls who live at Cushman, Independence County, Ark. Their names are Rosa Gilbert, Jessie Crow and Katie Ina Pascoe. Rosa is the daughter of Rev. E. A. Gilbert, pastor of the M. E. Church at Cushman. His little girl was converted at a meeting held by him about a month ago. She has as daily companions Jessie and Ina, and her's is the little heart under grace that was moved to hold a "play meeting" soon after the revival, at which Jessie and Ina were converted and claim their places in the ranks of God's children. Tonight I baptized Jessie by the Apostolic mode (pouring) and received her, her papa, mamma, Ina and several others into the M. E. Church, South, at Cushman, Ark. Praise the Lord! Rosa is 11, Jessie 10 and Ina 9. Religiously, this pays me for every hard rock I have rolled over this year. Amen.

Our Church at Cushman needs a building. Why don't our rich people help such worthy places? I am fat and sleek and weigh 193 pounds. Lost a little in the summer campaign, but I don't think much of a man's soldiering who don't get powder or sun-burnt a little. This is a huge work—I mean the travel. Then the other work, preaching, praying, singing, visiting, talking, eating and sleeping.

I hope to meet you all at Conference, happy, hearty, hopeful and honored. I long to get a little rest and listen to the other fellow for a little while. God bless you all. Five conversions last night and

wonderful interest. Twelve received into the Church.

JAS. F. JERNIGAN,
Cushman, Ark.

Hendrix College Opening.

We have had the best opening in our history. At the close of the first day forty per cent more were enrolled than at the same time last year. Already we have as many as had entered at the close of last year's first term. While the students average a few months younger than previously they are better prepared and a larger number apply for admission to higher classes. Some of our regular classes are so large that they must be divided. Tabor Hall and the Dormitories are nearly full, but we can easily expand in case of increase.

While we think that too much stress is often placed upon the military features of some schools, still we recognize their value when properly correlated with the more important work; hence it is with pleasure that we announce that Capt. W. H. Willers, who has so efficiently drilled the Conway company, will take charge of all students who desire to take military tactics.

Our new professors seem to feel perfectly at home and are creating very favorable impressions.

On account of serious sickness Rev. J. R. Moore, who had been invited to preach the opening sermon, was absent. We sincerely regret his affliction.

After writing and telegraphing in vain for a substitute Bro. Hawley himself preached the sermon which could not have been more appropriate if he had spent weeks in special preparation.

Let all students who expect to attend enter promptly so that they may not lose the advantage of the first work.

A. C. MILLAR, Pres.
Conway, Ark., Oct. 1.

To All Sunday Schools.

The State Sunday School Association will hold its annual convention at Russellville, Ark., beginning October 11. Every Sunday School will be allowed as many delegates as they desire to send. Let us have a good delegation from all over the State.

GEO. THORNBURGH,
Pres. Ark. S. S. ASSO.

RUSSELLVILLE, ARK., }
October 2, 1894.

Notice to delegates to the S. S. and C. E. Convention at Russellville:

We have secured one and one-third fare for the round trip over all railroads in the State to all delegates. Delegates will pay full fare coming to Russellville, and insist upon the ticket agent at the station giving you a certificate entitling you to one-third fare for return. Delegates must procure this certificate at the starting point or they will not be entitled to the reduction. So, be sure to get your certificate. All pastors get one-half fare. All Societies and Sunday Schools expecting to send delegates must send their names at once, in order that we may provide homes for them. Every Society and Sunday School should make arrangements to send delegates. Sincerely your friend,

JOHN A. EWTON,
Chairman Press Committee.
Russellville, Ark. Box 92.

State Convention.

RUSSELLVILLE, ARK., }
September 15, 1894.

Dear Friends: The Fourth Annual Convention of the Y. P. S. C. E. of Arkansas will be held at Russellville, in the Christian Church, October 11-14. The State Sunday School Association will be held in connection with the Endeavor. A joint program will be arranged for the occasion.

We wish to make this the best convention in every respect ever known in the history of the C. E. and S. S. work in Arkansas. In order to do this we must have the hearty co-operation of every Endeavorer and S. S. worker in the State—which we hope to have.

We have already arranged to have some of the very best foreign speakers address the meeting. The program will be a model as to subjects. You can see from the enclosed provisional program something of the treat in store. We will send you the entire official program soon.

We want you to select your delegates at once and send their names to the undersigned, as we want to know how many delegates we are going to have, in order to provide homes. We are going to get a very low railroad rate and all delegates will be entertained free of charge. The citizens of Russellville extend the most cordial welcome to all Endeavorers and Sunday School workers. Let every delegate bring his

or her note book, Bible and hymn book. Gospel Hymns No. 6, C. E. edition, will be used.

Delegates will be met at the train by the Reception committee, who will be known by their pink badges. Let us all work and pray for the success of the Convention.

Sincerely your friend,

JNO. A. EWTON,
Chairman Press Committee.
Russellville, Ark. Box 92.

Law Or Anarchy.

In an article in the Chicago Advocate on "Wooden Yokes vs. Iron Yokes" Rev. Dr. R. S. McArthur said:

We must also wear the wooden yoke of law, or the iron yoke of anarchy. This issue also is distinctly before us at this moment. We are humiliated by the riots and terrible outbreaks in so many parts of our country; we seem to be in a period of peculiar lawlessness. Hungarians, Slavs, and other foreigners of like character have been making the coke regions of Pennsylvania scenes of satanic outbreaks. Companies have marched from shop to shop and made men join their riotous ranks at the risk of their lives. Thousands of tons of coke have been sacrificed. The place to begin to stop these outbreaks is Castle Garden. We must insist upon qualification, and so limitation, in immigration. This country must not longer be made the dumping ground for the worst population of Europe. Anarchy is an iron yoke, a yoke which is sure to be heated white hot, and which will burn its way into the very heart of all that is noblest, sweetest, and purest in American civilization. The ballot-box is the ark of the covenant of the American republic. Palsied be the hand that deposits a false ballot, and the tongue that makes a false count! Thank God, the better spirit of American patriotism is rising, and it will roll over this land with an irresistible wave. Let us all willingly accept the wooden yoke of just law, so that we shall not unwillingly bow our heads to accept the iron yoke of anarchy.

But the circle still enlarges. We must wear either the wooden yoke of obedience to God or the iron yoke of submission to Satan. If we shall not bear this wooden yoke we shall be like Adam driven from the Paradise of privilege and possibility.

We must wear the yoke of faith or the iron yoke of doubt. Doubt is boyhood; faith is manhood. Doubt is the gray dawn of the morning; faith is the splendor of the noonday sun. Doubt is imperfect attainment; faith is the crown of noblest culture. Refusing to wear the wooden yoke of reason we shall have to wear the iron yoke of unreason. The man who does not believe in Jesus Christ is not rational; the truest rationalist is the humblest believer. He is not worthy the noble name of rationalist who withholds his faith and love from Jesus Christ. Men who will not believe in God are ready to believe in ghosts; men who will not believe in the Bible are ready to believe in dreams and all other vagaries. Caligula, savage, capricious, and fantastic as he was in wickedness, mocked at the existence of any deity, but he was accustomed to hide under a bed when it thundered. Reasonless credulity and a groundless infidelity are always twin brothers. No men are so insanely credulous regarding human follies as are those who are insanely incredulous regarding divine revelations. Men who will not believe in the Bible will believe the ravings of a fortune-teller and in the communications of mediums of shady reputations who affirm that Shakespeare is speaking in their wretched doggerel, Milton in their unrhymed verses, John Bright in their bombastic speeches, and Macaulay in their ungrammatical prose. Men who will not wear the wooden yoke of revelation must wear the iron yoke of tradition. In a word we must wear either Christ's yoke or Satan's. Which shall it be? Satan's yoke is iron; Christ's is wood, softly padded by his love. Christ's yoke is easy, and his burden is light; Satan's yoke is hard, and his burden is heavy. Christ's yoke is such a burden as "wings are to a bird, or sails to a ship." May God help us to wear this yoke willingly, joyously, and triumphantly! May God save America from individual license, from social anarchy, and from the folly and crime of atheism!

A Good Sewing Machine.

Rev. F. R. Noe, of the White River Conference, asking us for some machine needles says: "Mrs. Barry, to whom you sold a Methodist sewing machine through Bro. Brooke two years ago, says she has a good machine as anybody."

+ Personal +

W. B. Palmore has been elected Colporteur for the three Conferences in Missouri.

The connectional officers present at the late session of the St. Louis Conference were Drs. Tigert, Barbee, and Lambuth.

The Editor of this paper arrived with his family in Little Rock Tuesday last and immediately established himself, assumed the office tripod per regular work. Hereafter every department of the paper will receive his careful supervision.

We had pleasant calls during the week from Bro. Peyton Castling, of Cato; Bro. Ed Hogan, of Sharp Co., on his way to Hendrix College; Wm. Stillwell, Hagler, Ark.; Rev. W. A. Freeman, Hamburg; Rev. A. C. Millar, President of Hendrix College; Jas. N. Wood, Warsaw, S. W. Redding, Walnut Ridge, Senator J. C. Jones, Rev. Jno. P. Lowery, who goes to Mayfield, Ky., to help Bro. Brooks.

The Editor, wife and daughter arrived Tuesday. Dr. Godbey has already transferred. They will make Little Rock their home. We extend them a cordial welcome. The Business Manager especially welcomes the Editor. For four weeks I have had to look over the article written for the paper, and I am chock full of sanctification, second-blessing, Wesley on and Wesley off—Holiness. Dr. Godbey has my sympathy to start on, and he will need the sympathy of many others before he gets through with what is before him.
G. T.

A pleasant caller Monday was Bro. T. J. Moore, of Lawrence county. He came to place his little daughter in the Deaf-Mute Institute. His visit revived delightful memories of my youthful days, when as the boy school teacher I boarded with his father and mother and taught at New Hope. A good man was his father and sweet spirited was his mother, zealous Baptists and pure Christians. The former in heaven, the latter lingering awhile here. My pupils are now men and women, some on this side and some across the river. What a happy meeting we will all have some day. I hope to meet every one of them "when the last roll is called."
G. T.

Rev. Jno. McLaughlin, on his way from Eureka Springs to Monticello, dropped in on Friday.

Rev. Jno. P. Lowery, our very successful local preacher, called Saturday. He goes soon to Mayfield, Ky., to hold a meeting.

A card from W. W. Anderson tell us of his affliction with rheumatism and the sickness with fever of two of his children. Remember Bro. Anderson in your prayers, brethren.

Rev. F. R. Noe, writing on business from Sulphur Rock, says: "We have had 210 conversions this year."

Bros. Adkins and Hudson, of Piedmont, dropped in Friday. They expect the Sunday school at Bethel to run all winter again.

Please read and heed the notice of Rev. Geo. W. Hill "To the Preachers."

Bro. Fred Woodcock, of Malvern, made us feel better by a call Saturday.

Bro. W. D. Bostwick, has moved from Louisiana Mo., to Fordyce. He called on his way and renewed for his Methodist.

Bro. Titus, P. C. of Hazen & Carsile, dropped in Thursday last to tell of the new church house at Hazen. He says he thinks it will be ready for dedication the 1st Sunday in Nov. It is a beautiful house and in a good community.

Bishop Galloway, in his letter from Japan, to the St. Louis Christian Advocate, writes: "For several days I have enjoyed the delightful hospitality of Bro. W. A. Davis and wife, among the most faithful missionaries in the field." Brother Davis is a graduate of Central College, Mo. For some years he was a pupil under the instruction of the Editor of this paper. The Missionary Board has not sent out a truer man.

Rev. D. J. Leake, formerly of the White River Conference, on call of his name in the St. Louis Conference—the Elder stating there was nothing against him—rose and stated that he surrendered his credentials and membership in the Methodist Church and desired to be known as a come-outer.

Postal card notices of church dedications, death of leading members, revivals or anything of interest as Church news solicited for THE METHODIST.

Communications.

Reply To T. H. Ware.

DEAR METHODIST:—I am—so to speak—in a state of tremendous agony. A double barrel shot gun, doubly charged, in the hands of a man, whose visual "pneuma" is too dim to look down the barrel of a rifle, has been leveled at me with deadly aim. Have been mightily crippled, but am now convalescing into healthful respirations. The shot had not been so bad, but for the fact that two other missiles were hurled at me, even while down and weltering in the gore of a dozen ghastly wounds. One of these made by a brother hard by a mammoth spring, who, in the midst of my awful suffering tantalized me with—"Poor Bro. Gregory has my sympathy." Perhaps Bro. C's sympathy was enlisted when he read that superbly elegant story of the coon and skunk! That was a knock down and out argument. That, of course, comprises a part of the "mity good readin'." Q isn't that mity nice literature? The man out in Texas, who is circulating a certain class of literature gratuitously, might do well to issue an enlarged edition, including the story of the "coon and skunk." It might contribute largely toward intimidating those people who label their experience "sanctification or perfect love." This seems to be the effort of Bro. Ware. If God does the work of thorough heart cleansing for those who seek specifically after it, and witnesses to that fact by imparting perfect love, giving the abiding Spirit, such people must not tell it—it will split the Church wide open. Such seems to be the essential object of Bro. W. in writing about "labeling experience."

Who would not admire Bro. Ware's Church patriotism. He says that "he will continue to look after the interest of the Church and, meantime, hurl a few articles against whatever does not tend to unify the body of Christ, though in so doing (he) I may rob a few of the glory of parade and the assumed pomp of superiority." Of course that means that Bro. Ware intends to hurl his missiles against Gregory and all other advocates of the doctrine and experience of perfect love. Gregory has not said one word about "second blessing", although Ware makes him out a "knight of the second blessing" theory. Yes; Bro. Ware will take time while in the arduous toils of the Presiding Eldery to oppose the doctrine of entire sanctification or perfect love, because such a heresy is calculated to split the Church wide open, and he is determined to do all in his power to preserve the "unity of the body of Christ." A queer plan indeed, does our heroic brother adopt to maintain this unity. Teach the people that they cannot be perfect in love in this life, and that all who profess to have attained unto this grace are schismatics. They are only mistaken—just got religion or backslidings healed, that is all. When Bro. Ware attends his next Annual Conference and the Bishop asks the question of candidates for admission, "Do you expect to be made perfect in this life?" let him stand up and say: "Hold, Bro. Bishop; if these men should get perfect love in this life somebody will call it a 'second blessing' and the Church will be split wide open. There will be schism in the body if you urge these men to go on to perfection." Surely to maintain consistency, he must carry on this war he intends to wage for the unity of the body through all departments of Church economy. Then to maintain his consistency let him begin now to ventilate the question of the next General Conference legislating out of that little book called the Methodist Discipline every sentence that contains the least sentiment urging the perfecting of a life of holiness or perfect love in a Christian in this life. He will also find himself necessitated to excite the question of a revision of the Holy Scriptures, that he may eliminate from their golden pages everything touching the subject; for this seems, with him, to be the ghost of offense which must be downed to preserve unity in the body.

Here is some more good reading for Bro. W. and also for the good Bro. up by the big spring. It is the deliverance of our Bishops in their address to the General Conference last May: "The privilege of believers to attain unto the state of entire sanctification, (italic mine) or perfect love, and to abide therein, is a well known teaching of Methodism. Witnesses to this experience have never been wanting in our Church, though few in comparison with the whole membership." Again they say: "Let the doctrine still be proclaimed and the experience still be testified." Now it is in order for Bro. W. to rise up and deliver a lecture to these venerable fathers in our Israel. They are commending the very thing that Bro. W. fears will militate against the unity of the body. They rec-

Dr. Price's Cream Baking Powder
Most Perfect Made.

ommend that our people still testify the experience. Every time it is testified, according to Bro. W. it is a "labeled experience", which is calculated to do much harm. Hurl another article, Brother, but hurl it at our Bishops. If I am guilty of advocating a doctrine and practice that "does not tend to unify the body of Christ", I am fortunate indeed to be in good company. I suppose my brother will also implicate our Bishops, as he does this little mountain preacher, as one of the few he "may rob of the glory of parade and assumed pomp of superiority." These Bishops surely would not recommend to others that which they themselves would not do, viz., testify the experience of "entire sanctification or perfect love."

Bro. W. is a gospel proclaimer, and these Bishops recommend that he proclaim this doctrine and testify this experience. As a preacher in the M. E. Church, South, he is certainly included in the number of those who are expected to proclaim and testify this doctrine and experience. It seems to me, from reading Bro. W.'s deliverance on this subject, that some people are liable to be deceived, from the fact that unregenerate and backslidden members in the Church may get "a blessing" under the teachings of these "second-blessing" folk, and mislabel it entire sanctification, when it is only a restoration from backslidings or the work of regeneration. Well, admit that possibly this may be true; is it not a good thing to do to get backsliders reclaimed and unregenerate persons who are in the Church without religion converted? However, our Lord said, touching this subject of asking or seeking: "If a man ask a fish, will he give him a serpent? If he ask bread, will he give him a stone?" God will always give the right thing to an honest seeker. If backsliders are saved and the unrenewed in heart, who are in the Church, are blessed with the grace of regeneration through the preaching of the doctrine of sanctification, entire or perfect love (or you may call it second blessing, or second grace, if you choose), then I praise God and pray that the number of preachers and testifiers to this grace may be multiplied ten thousand-fold, until every preacher and every member in every Church in all the world may experience this grace and be able to "stand and rejoice in hope of the glory of God."

Bro. Ware would hold me up to public ridicule for the loose and indiscriminate use of words. For his satisfaction, without reference to a dictionary, I will state what I mean in the use of the terms Christian holiness—holiness—and entire sanctification: In the use of these terms I mean just what I understand Scripturally to be included in the sentence he played upon just a little, viz., "That holiness without which no man shall see the Lord." I am not responsible for what the Scriptures teach on this subject of holiness. When St. Paul and other inspired writers make a distinction in grading holiness by referring to perfected holiness, I accept. I believe that perfect holiness includes the idea of entire sanctification, perfect love, purity of heart, etc. I accept these terms and all other terms and illustrations in the Bible, which represent a state in grace attainable in this life by grace through faith in Jesus Christ. Such expressions I take to be equivalents. I believe, that "that holiness without which no man shall see the Lord" is perfect holiness of heart which evidences itself in the life of him who possesses it. I believe that such holiness as that will open a man's spiritual eyes, and that it will even lead a man to a fair and impartial representation of another with whom he may disagree, and that he will be too conscientious to wilfully misquote or misconstrue those who oppose him in any theory of doctrine. That a man of this type will not wilfully pervert the statements of his opposer, to win laurels for himself from others in any discussion. He may do so ignorantly, for there is no measure of grace meted out in this life that perfects knowledge.

The last point I shall notice in the Ware and tare I received in THE ARKANSAS METHODIST of Sept. 6, and which I think shall close this discussion on my part—as I shall necessarily have a harder job on my hands on Harrison Dist. for the next ten weeks—is Bro. Ware's perfect love, being attained unto by "culture." In this we will see who projected the Boomerang. Bro. W. made a tremendous effort to get out of the way of the missile he had projected. It is real amusing to see how he leaped and jumped. He certainly is a very active man. He can out jump me I do believe. I give it up, I will not try to out leap him. He is the most agile logician I ever read after. He reminds me of the story of the man who was paying the priest to pray his father out of purgatory. The priest claimed to have raised the old man until he only stood knee deep—whereupon the son concluded that daddy was a "mity" active man and could jump the balance of the way. Whether the boy's daddy ever made the successful leap, is not surely known; but I think I know that Bro. Ware with all his

floundering and muscle straining did not leaped out of the way of the one Boomerang of his own projecting. That is not all. He never can get out of the way of it, without strong help. He tried to make me help him out, but much as I love him I could not. I can give advice, that is all. He says "perfect love or God's love perfected in us is not taught as a blessing to be obtained by faith, but is an attainment conditioned upon cultivating brotherly love and love to God." My brother can only get out of this in one of two ways: back out, or prove the doctrine from the Bible. The latter he may try to do, for he is a most courageous man and he is not going to back out. Bro. W. tries to make me help him in this trouble by trying to make me agree with him, but I did not and can not agree with him on so unscriptural a proposition. He says that "we are taught that perfect love, or God's love perfected in us, is conditioned on cultivating brotherly love and love to God." Where is it taught? Surely not in the Bible. I know that Bro. W. teaches it. I know also that Campbellism and Romanism teach it. But Bro. W. is the first and only Methodist preacher I have known to teach it. The man out in Texas who was so hard up for good literature to circulate, endorses that sort of teaching; and so my good brother up on the border by the big spring, whose heart bleeds in sympathy for "poor Gregory," endorses it; for he finds some "mity good readin'" in it. Bro. Ware compliments me by saying that I agree with him in everything but the proposition now in hand, and then before he closes out his logical jumping and capering he gets me into an agreement with him on this also. I really feel compelled, when I remember that "great minds run in the same channel" sometimes. It may, however, be a question as to whether I agree with him or he agrees with me.

Now let the reader note how adroitly Bro. Ware undertakes to show that I agree with him on this "cultivating into perfect love." Let me quote the argument I made against Bro. Ware's assumption, that the "love of God is perfected in us by culture;" "The Bible stipulates no blessing upon the condition of work. You can not cultivate without work. There is a class of people in this country who teach that no sinner can be pardoned without work. They claim that pardon comes of obedience. That obedience which insures and secures pardon is the obedient act of immersion. These folks begin by cultivating God's love in them or into them. If Bro. Ware is right, these folks are right. I think they are both wrong. If a man can cultivate God's love into himself, he does not need God to shed abroad that love in his heart by the Holy Ghost. He can no doubt cultivate God's love to its highest perfection in him!" Bro. Ware quoted this last sentence of thirteen words to prove that I agreed with him. He did that with the fact right before his eyes, that I was making my argument against his theory of "cultivating the love of God to perfection" in man. He took the conclusion of my argument, which was reached on the assumed false hypothesis, that the love of God, in any degree, could be cultivated into man, and made it my major premise. Why did he not look a little above, right in the middle of my argument, and quote this sentence: "That obedience which insures and secures pardon is the obedient act of immersion." He would have then proved that I actually taught that a sinner could only secure the pardon

CURES OTHERS

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K. C. McLean, Esq., of
Kempsville, Prince-
Anne Co., Va., writes:
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I was very low with a
cough, and at times spit
up much blood. I was
not able to do the least
work, but most of the
time was in bed. I was
all run-down, very
weak, my head was dizzy,
and I was extremely
despondent. The first
bottle I took did not
seem to do me much
good, but I had faith in
it and continued using it
until I had taken seven
bottles, and now I do
not look nor feel like
the same man I was
year ago. People are astonished, and
well, last year this time I would not have
thought that you would be living now. I can
thankfully say I am entirely cured of a dis-
ease which, but for your wonderful 'Discover-
y,' would have resulted in my death."

WHY NOT YOU?

NERVOUS DYSPEPSIA.

And General Debility for 11 Years—
They Yield to Germetuer—"Finest
Medicine in the World for Family
Use."

"About eleven years ago, at the age
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After I had tried various medicines
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could hardly walk alone, I began to
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finest medicine in the world for fam-
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\$1.00, 6 for \$5.00. Sold by Druggists.
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of sin by the obedient act of im-
mersion. I did say that very thing
and I also said the other.

Now, Bro. Ware, suppose you
quote the sentence I have just
quoted and hold me up to ridicule,
and arraign me for teaching the
heretical dogma of baptismal pard-
on. No one who knows me would
have believed that. It did not an-
swer your purpose, which seems to
have been to beat in the argument
if possible. Why did he not quote
that other little sentence in my ar-
gument, "I think they are both
wrong." These little short sentences
were just as plain as the one he did
quote. He surely thought that all
the readers of THE METHODIST
would read it with veiled faces, like
the brother over the way; and shout
out suddenly, "Poor Bro. Grego-
ry!"

Bro. W. shows that he is a logi-
cian, and he is astute enough to
jump mightily over all the rules of
logical argumentation, when he pre-
jects a boomerang that must wound
him. Bro. Ware! Did you not
know when you read my article,
that I was opposing your theory
that "the love of God was perfected
in us by culture"? If so why did
you take the conclusion of my argu-
ment, which argument was
based on the assumption
that the love of God was not culti-
vated into a man, and could not
be, and make it my asserted propo-
sition, and thus place me in the
attitude before the public as agree-
ing with you on an important doc-
trinal theory, which you must have
known that I opposed; as my whole
argument was before you. Dear
Bro. Ware, we agree on most
things. We agree that "without
holiness no man shall see the Lord."

In conclusion, I pray God that
we may possess that holiness which
will preserve us blameless unto the
coming of our Lord Jesus Christ.
Goody.

C. H. GREGORY.

Yellville, Sept. 20.

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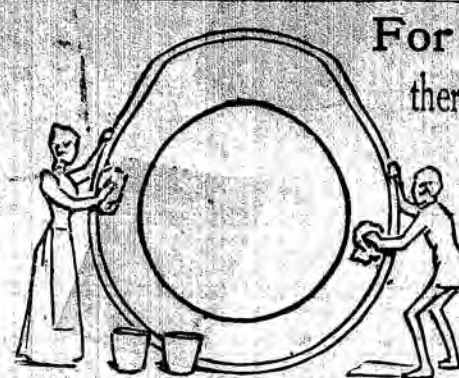
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Communications.

Planting Methodism at Maynard.

Maynard is a small country town located in Randolph county about twelve miles north of Pocahontas and is a place of considerable business. It has two church houses, a Baptist and a Campbellite; also a new college building, which is to open its first term soon. This, however, is a place but little known to Methodism; it is in the bounds of the Siloam Ct., but has never been occupied by our preachers heretofore. We have been preaching there occasionally this year until last Sunday morning Rev. S. L. Cochran, of Mammoth Spring, through the solicitation of myself and others commenced a series of doctrinal sermons to be preached in the Baptist Church. His subject Sunday at 11 a. m. was Justification by Faith and after discoursing on it for an hour and a quarter he dismissed it until three p. m., at which time he made some of the strongest arguments I ever heard on the subject. Monday at 11 a. m. Brother Cochran made the grandest effort on the Identity of the Church I have ever heard; in the commencement of the discourse he confessed that he was a little intimidated owing to the fact that he occupied a Baptist pulpit. Just then the ex-pastor arose and asked him to feel free and at home, so he soon gained his liberty and in an hour and a half demolished the Pentecost Church and showed that it was organized in the family of Abraham and that it still existed. What these pestiferous Campbellites will do with this sermon remains yet to be seen. I predict that they will do nothing more than blow.

Monday afternoon he took up the grand old doctrine of Regeneration, upon which he delivered an able discourse. At the close of the sermon an appropriate song was sung and the people rejoiced like old time Wesleyan Methodists. The service closed Tuesday with the Methodist centennial song, amid many tears and a number of sinners converted. Bro. Cochran is too well known to need any commendation from me; however, I will say to those who may need the service of a doctrinal preacher, that they will doubtless do well to secure his services. He was the pastor here about eighteen years ago, consequently he has many personal friends here as well as some near and dear relatives.

W. D. ELLIS.

And To Patience Godliness.

"Be not high minded, but fear," Rom. 11:20. "For I would not, Brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits," Rom. 11:25. "For they, being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves to the righteousness of God," Rom. 10:13. "Oh! the depth of the riches both of the wisdom and knowledge of God. How unsearchable are his judgments and his ways past finding out," Rom. 11:33. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" 1 Cor. 3:16.

Fear naught save that which slimes thee o'er With falsity or fraud.

Let thine own soul stand clear and white, Before its maker—God.

When the thoughtless, procrastinating soul becomes thoroughly aroused to the sense of its danger and awakened to the consciousness of the great privilege granted to man—the highest order of earthly being—that he may be in constant communication with the Father, the Author of this never-dying creation; when the door of faith is thrown open and the soul is filled with ecstasy and amazement at such wondrous love; and as it fills the soul, pure thoughts, pure desires, holy purposes, are formed in quick succession. In the first hours of rapture every thought of evil is crowded out, the purifying rays of the sunlight of God's love have left no evil thing nor nothing that maketh a lie. In a truly converted soul she eye is single and the whole body is full of light. One aim, one purpose, to live right in God's sight and not to grieve the Holy Spirit, and ever trust in the merits and blood of the Intercessor, Christ the Savior, and every act be conformed to showing a life of gratitude for this personal salvation. If the mind has been properly trained to regard only virtue as true bravery, if the great truths in God's word are known, if thought, word and action have recognized in temperance a master, if the will and heart have recognized that patience should have her perfect work, the soul may be lifted in one flash by God's powerful love to the grace of godliness. Oh! if the objective has never recognized in the subjective its master, the battle with evil has just begun.

St. Peter tells us plainly just the material to be used for the foundation of the spiritual character so that when the winds blow and floods come and beat upon that house it will not fall. Whether the soul be prepared to receive this rich rare grace, godliness, at conversion or afterwards, when it is realized in the heart the light shines

true and steady. Listen to the experience of those who through trial, tribulation or patient waiting after earnest seeking for this perfect love, this abiding witness. Perhaps it is from a sick-bed in a hotel, or perchance in the home where kind hearts give not grudgingly but ably, willingly; the body may never be able to soar on wings in this world, yet the soul may rise as a dove and peacefully glide, keeping the eye steadfast upon the goal, over the harrowing, worrying cares of every day life. The experience may be told for the encouragement of others, but cannot be imparted. Each must endure the crucifixion, tread the vine press alone; each must bow in awful humility, in perfect surrender and then, Oh, joy exquisite! feel the everlasting arms and taste the everlasting love and know the perfect peace of a soul stayed on Thee. God, who seemed a friend afar before, now seems a sympathetic Father near, ready to catch the least motion and bless with rich sweet favor the unselfish thought for others that no longer requires an effort to perform, but comes welling up from a heart full of love and gratitude to God and sympathy for his fellow creature man. And now—

There is no day, whose low descending sun Flashes from the hand no worthy done.

Yours in Christ, SIGMA.

Arkadelphia, Sept. 26.

At Little Prairie.

EDITOR ARKANSAS METHODIST:—Early in September I had the pleasure of visiting my brother, Rev. F. J. Shaw of the Little Rock Conf., who is pastor of DeWitt Ct. I reached DeWitt on the 5th inst. and on Saturday the 8th my brother took me in his buggy down to Little Prairie where a campmeeting was in progress. We found already a good preaching force consisting of Revs. T. H. Ware, P. E. of Pine Bluff Dist., W. W. Christy, pastor Little Prairie, R. H. Sanders, superannuate, W. W. Mills, pastor Golder Ct., F. N. Brewer, pastor of White River Ct., J. M. Pinnell, Jr. preacher of DeWitt and Stuttgart station. We found also a goodly number of tenters fixed up in good old fashioned campmeeting style ready to dispense the necessities to the physical man. The meeting was well under way when we arrived and continued until the following Friday morning with four services a day. My brother and I left Wednesday p. m. feeling that we had a profitable meeting. Up to the time we left I believe there had been fourteen conversions and accessions. This was my first acquaintance with any of these preachers and I must say that I seldom if ever met a like number of preachers of whom I formed a higher opinion or for whom I formed a warmer attachment. God bless them all in my prayer. The preaching was of the old orthodox kind in which repentance, justification and the new birth were emphasized. Some of the preaching was indeed of a very high order and all that I heard was good. When we returned to DeWitt we found Revs. W. A. Steel and W. R. Harris of Tillar charge engaged in a meeting there, but I left too soon to know the results. But of one thing I feel assured, that if there was a lack of results it was not the fault of the preaching. Such preaching as I heard there ought to move the most obdurate sinner. Your brother in Christ, F. L. SHAW.

Fanny Crosby.

This fond name, which is so dear to thousands the wide world over, was given to a little child who was born in New York in 1823. Very tenderly the mother pressed the babe to her heart, for although it was only six weeks old the light was gone from its little eyes forever. By unskillful treatment the child had become blind, and the mother's tears fell fast over the sweet face as she pressed it to her bosom and sweetly sang:

"Hush, my dear, lie still and slumber."

Little did the mother think that some day the dear little blind child would write hymns that would be sung by millions, while her name would be as a household word in every land.

They named her "Fanny," that soft, clinging, winsome name. Sheltered and brooded over by a mother's special love and care, when she was twelve years of age she was placed in the institution for the blind in New York City. She remained there as a student for seven years, and then became a teacher in the institution. She occupied this position with great acceptance for eleven years.

When thirty years of age she made a public profession of her faith in Christ, and united with the Methodist Church. We hear the yearning of her soul for Jesus in her beautiful hymn,

"Pass me not, O gentle Saviour, Hear my humble cry; While on others Thou art calling, Do not pass me by."

Her life has ever since manifested a beautiful trust and patience, while the secret of her deep spiritual vision and the delicate breathing of her celestial thought is found in her prayer-hymn,

"Jesus, keep me near the Cross, Tread a precious fountain, Free to all—a healing stream—Flows from Calvary's mountain."

In 1858 she was married to Mr. Alexander Van Alstyne, a former fellow teacher in the institution for the blind. Although both are totally blind, and have never seen each other's faces, their married life is a peculiarly happy one. They are both musicians, Mr. Van Alstyne making the tunes and his wife writing the words. She usually prepares a half dozen or more hymns a week, and writes them out with her own hand. She possesses most wonderful keenness of touch, often recognizing her friends by the hand clasp. Her hymns always speak to the heart. Thousands have found comfort in the hour of bereavement in the sweet words, "Safe in the Arms of Jesus," while "Rescue the Perishing" has been the inspiration of thousands of temperance gatherings.

While multitudes have shouted, with glad hearts, "Blessed assurance, Jesus is mine," countless numbers, on bended knees, have prayed:

"Draw me nearer, nearer, nearer blessed Lord, To the Cross where Thou hast died; Draw me nearer, nearer, nearer blessed Lord, To Thy precious bleeding side."

It must be a great joy to have entered so helpfully in the lives of others, and it is no wonder that as she draws near to the calm, sweet sunset of life a glory fills her soul, and that the peace of God, which is like a river, is her richest reward. —Christian Standard.

Missions.

Letter From One of Our New Missionaries.

DEAR AUNT MOLLIE:—I find that my pleasant first impressions of Saltillo and our mission home increase as I get better acquainted with the work. As comparatively little is known at home of the work here, I will begin with an account of it.

In 1886, Miss Lelia Roberts came to Saltillo to take charge of a mission school, supported by the "Rosebuds" of Virginia. The work was adopted by the W. B. M. in 1887 and Miss Roberts has been in charge of the work ever since; and the wisdom with which the business affairs have been managed, the advancement the children have made in their studies, the interest the women manifest in their meetings, the large attendance at Sunday school all prove the excellence of her work, and that she is a vessel fitly chosen. From a very small beginning the work has grown until at present there are 120 pupils in school and 50 women in the women's class.

Our home life is very pleasant, and one needs only to get a peep inside in order to know that the children are happy and contented, while a close examination will show that they are prepared for lives of Christian usefulness. A lady who visited the Colegio a few days ago, and was present during chapel service said: "In order for one to have the missionary spirit, he has only to come and see the work." As a twelve year old girl was leading the evening prayers one day last week, I thought how few girls between the ages of twelve and sixteen at home would volunteer to read a chapter from the Bible and lead in prayer, yet the girls here voluntarily take turns at leading the evening devotions.

I wish every member of the Woman's Foreign Missionary Society could have the privilege of attending the woman's prayer meeting; and, perhaps, if some Church members who have not yet united with the missionary society could see the bright faces of the women and witness the attention they pay to the reading of the Scriptures, seeming to drink in every word as Miss Roberts reads and explain it to them, they would be constrained to do all in their power to assist in the work of giving the gospel to those who have never heard it. One woman said "if I had a big box of money, I would give it all to Miss Lelia for leading me into the light." My work is teaching a few English classes and taking charge of the boys' study room. As I will be at a great disadvantage until I learn the language, I devote a great deal of my time to the study of

J. M. PARK, M. D.

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Spanish. The boys are just as bright and mischievous as boys can be, and I have some very amusing experiences with them, since they do not know any more of English than I know of Spanish, but they are so gentlemanly and polite that they do not laugh when I make the most serious blunders in trying to speak Spanish to them, and they never fail to doff their hats when they meet any of our teachers in the street. Can as much be said of American boys as a class? Everything here seems strange to me as yet, but as this letter is growing long enough, will not attempt a description of Saltillo. Very truly, ESTHER CASE. Saltillo, Mexico, Sept. 22.

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ARKANSAS METHODIST.

J. E. GODBEY, D. D., Editor.

Z. T. BENNETT, D. D., Ass't Editor.

THURSDAY, OCT. 4, 1894.

Enforce the Law.

The readers of THE METHODIST have learned from the returns of the late election as published in this paper, that the cause of temperance is rapidly strengthening in Arkansas, and that good progress is being made toward the complete expulsion of the liquor traffic from the State. Every Christian and every good citizen rejoices in the victory which has been secured, and which means so much for both the material and moral welfare of our people. The victories already won will greatly strengthen this movement in the future, by bringing into line and active effort all those timid well-wishers of the cause who require assurance of success to inspire them to effort. This puerile sort of folk are not worthy of much respect, but their votes when deposited in the ballot-box count with the votes of the bravest.

One thing, however, is necessary to give confidence to the best and truest friends of prohibition and to preserve their allegiance and support; and that is the enforcement of the laws against all illicit sale of liquors. The people who have voted to prohibit the sale of liquors must have the benefit of the prohibition for which they have voted. No one cares to enact laws or to support laws that are on paper only. The harder battle against the curse of whiskey is still to be fought. This battle must be waged ceaselessly. It will require self-denial and cost, but it is not to be evaded or shirked. Those who vote against license must everywhere enforce the law. If this be done the benefits of temperance so secured will insure permanence to the victories already gained, and will raise up an ever increasing army to carry forward the war until the whole State is delivered from the saloon.

Notes From The St. Louis Conference.

The Conference was held at Fredericktown, Mo., Sept. 26 to Oct. 1, Bishop Hendrix in the chair.

A feature of Bishop Hendrix's method with the Conferences in Missouri has been an afternoon session on the first day. It has proven a good plan for saving time and expediting business. To this was added a promptness and clearness in presiding, at all times, which contributed greatly to harmony as well as speed of movement and satisfaction in results.

The Conference accepted seven out of twelve applicants for admission on trial and transferred as many to give them room. The Bishop uses the transfer power freely, but insists that men who are not acceptable or efficient at home should never be sent to burden another Conference. This is excellent doctrine and the practical application of it will be of great benefit to the Church. Often a man who is a burden everywhere is kept afloat for years by continual transferring.

A question of general interest was the removal of the Conference school, the Bellevue Collegiate Institute, from Caledonia to Fredericktown. The discussion was animated, and the contest between Arcadia and Fredericktown earnest to secure the school, but there was at the last great unanimity in the judgment of the brethren and the vote of the Conference was made unanimous for Fredericktown. The members of this place agree to give a beautiful site for the school, and to erect a building thereon, worth \$25,000, to be completed and turned over free of debt the 1st of Sept., '95. Meantime the school is to be conducted at its present location, Caledonia. The history of the educational institutions of the Conference has been one of failures through all the past. Schools which were only second rate fitting schools or academies with property worth \$10,000 or \$15,000 and with no endowments have aspired to the dignity of colleges, and have exploded as the result of inflation. The brethren of the Conference all say that they are wiser now. We trust so.

In the regular Conference proceedings Jaima Leak announced himself a come outer and surrendered his credentials. He had been in-

formed by his Presiding Elder that the Conference was crowded and there was no place for him. Bro. Leak came to this Conference from White River Conference, Ark. His brethren hold him for a sincere but erratic man. When J. F. Kendall's name was called complaint was entered against him of "obtaining money under false pretenses." The verdict of the committee signed by five out of nine was "charge not sustained." His character was passed and he was located for unacceptability and secularity, afterward this action was reconsidered that he might be granted a location at his own request. L. R. Stanley was expelled from the ministry and membership.

We noted the number of young men who have entered this Conference since we left it four years ago. In all the Conferences of Missouri an excellent class of young men are entering the ministry. We believe that they will be better preachers than most of us who are older. Some of the old men can afford to superannuate early and give these young men the field.

The Epworth League work has developed rapidly in all the Conferences of Missouri during the past year and the pastors who have organized Leagues regard them as contributing much to the spiritual power of the Church. It is quite evident to this writer that the Epworth Leagues will increase the demand for comparatively young men, for pastors of our strongest Churches. Some of the older men of the Conferences view this movement with misgivings, more influenced by personal interests, perhaps, than they are aware.

The statistics showed, infant baptisms 815; adult, 2025; whole number of members, 27,049; net gain for the year, 1,153; Epworth Leagues, 62; members, 2,681; Sunday schools, 286; officers and teachers 2359; scholars, 20541.

In regard to infant baptisms this Conference makes a much better record than the Southwest Mo. which reported a membership of more than 30,000 and only 422 infant baptisms as against 2,114 adult baptisms.

The financial report gives \$7,568.57 paid Presiding Elders, and \$54,606.22 paid Preachers in Charge, \$1,019.12 paid Bishops, 248 churches, worth \$572,950; 60 parsonages, valued at \$64,385.

The Baptism of Young Children.

Bishop Hendrix, at the last session of the Mission Conference, took occasion to note the decline of infant baptism as indicated in comparing the later statistics of the Conferences with these of other years. The fact is one of grave importance and the attention of all our preachers should be called to it. There is no lack in our Church papers of matter upon this subject in the line of controversy. We are ever defending the practice of infant baptism, bringing forward from history and Scripture arguments to justify it, and not unfrequently from the pulpit is the matter presented in the same way. But a sermon upon the duty of Christian parents to dedicate their children to God in baptism, this writer never heard in all his life. Yet this is the sort of preaching needed. To be always depending the doctrine as Scriptural and never enforcing the practice as duty, is quite inconsistent. Many Methodist parents seem to have no sense of obligation in this matter. Not half of them have their children baptized. If there is no positive Christian duty involved, then it were better to give the subject of infant baptism no attention. We should cease at least, to wage war with these with whom we are fast becoming at one in practice. But we certainly are not ready to abandon our doctrine of infant baptism. Then let us see to it that our people do not abandon the practice. There is great need of preaching upon this subject, but that preaching needs to be directed to Methodist parents who are zealous, it may be for the doctrines of their Church, but are negligent of that most important duty of consecrating their children to the Lord in baptism. For Methodists, holding and professing as they do, to neglect this, is a very grave matter. It shows a disregard of parental duty which may be traced through their whole conduct. The family altar is not maintained, and there is no care given to instructing the children in Christian faith and duty.

Dedication of their children

to God in baptism, and the vow taken before the Church to teach them "all the articles of the Christian faith," and to "obediently keep God's holy will and commandments all the days of their lives," is a fit recognition of parental duty, and a pledge of its performance. It is a pledge of fidelity in the most sacred of all obligations. It is a confession of the relations of parent and child, and the relations of both to God. While we deplore the practical neglect of a thing so important and sacred as infant baptism, it is still manifest that the blessing of God is signally marked upon our Methodist families that regard this duty, and that from them are produced the most influential teachers, and the brightest examples of faith and piety which adorn the Church. Infant baptism is a very important matter, and we need to give it more attention than we do. But the trophies of victory in this cause are not in reports of antagonists routed in debate, but in the number of baptised children reported year by year to the Conferences.

A CYCLONE

Dealt Death and Destruction in Little Rock.

The Methodist Office Struck. A terrific cyclone struck Little Rock Tuesday night about 7:30 o'clock, leaving disaster in its track. The storm came from the Southwest, striking the Insane Asylum first and then through the city along third, second and Markham streets. It did great damage to the Insane Asylum and killed several persons, among them Dr. Ingate, one of the attending physicians. The next serious damage was at the three-story Martin building, corner of Second and Spring, in which is THE METHODIST office. The third story of the building was destroyed and water poured through from top to bottom. THE METHODIST office was considerably damaged but we came out nearly on time this week. From our office for a mile Northeast along 2nd and East Markham the cyclone was awfully destructive. A large number of houses were unroofed and blown down. It is certain that several persons were killed. All sorts of reports are circulated though nothing certain can be obtained. Wednesday morning found the streets full of timbers, brick, wire and other debris, so that travel was almost impossible in many places. This is a sad Wednesday for Little Rock. We mourn for the loss of life and sympathize with those whose property was destroyed. It is estimated that a million dollars will not cover the loss of property. Later: We find just before going to press that the damage is far greater than we knew. The residence, portion of West Third street is greatly damaged from the depot to Arch St. Houses blown down, sides blown off and roofs gone. The north wing of the Asylum is down and the center building of the Penitentiary is about ruined.

We are assured that there is nothing in the exhibition representing "The Last Days of Pompeii" at all objectionable to Christian people. The scene is historical and of course will represent the city as it appeared, but there is to be no ballet dancing or the like. Being so assured we admit the advertisement of it to our columns.

We have a letter from Hon. A. S. McKennon, whose home is at Clarksville, Ark., but who has been for some time in the Indian Territory as one of the Commissioners to the five Civilized Tribes of Indians. He says he writes not for publication, but the suggestions made in the letter are so wise that we think it well to publish it. Col. McKennon is the President of the Board of Trustees of our Hendrix College and has been a leader in the temperance cause in Arkansas for years. Here is what he says:

MY DEAR SIR & BRO.—I want to congratulate you and THE METHODIST and all good people of our State on the success of the fight vs. license in our late election. Now if we can get just a few amendments to our local option laws, we will be all right for the future. I suggest as the first and most important, an amendment making the law to act on State and counties as it now does upon county and townships and wards of a city. Then if there is a majority in the State for license may be granted in any county in which there was a majority, but not in any county where there was not a majority for license. But if they fail to get a majority for license in the State then no license can be issued anywhere in the State. This is certainly fair and reasonable and no objection to it can be maintained. As the second, I would have an amendment prohibiting solicitations of sales of, or orders for liquor in

prohibited districts, such as I tried to get through the last Legislature.

With these two amendments, we can, at the next election, drive the enemy out of our State. In a fight for constitutional amendment the traffic can put enough money into the State to defeat us; but, under the law as amended, the fight is on their hands every two years, and they cannot keep up the fight always. We can, with this advantage, vote the State dry in 1896, and then, if thought advisable, we can in 1898 adopt a constitutional amendment. The fight will then be in a dry field and against a disarmed foe. If you agree with my views, and wish me to do so, I will draft bill, and send to you. I am proud of Ark., and believe in her great future, and the late vote against liquor means much for the happiness and prosperity of her people. This is not written for publication. Your friend and Bro., A. S. McKennon.

South McAlistier, I. T., Sept. 27.

On account of the death of our little granddaughter last week, we were so confused and troubled that we omitted to mention pleasant calls from several brethren. We now recall the names of Revs. Thos. Whitaker, W. F. Evans, and J. M. Cantrell. Dr. Chapman, Editor of the St. Louis Advocate, called in our absence—sorry we did not see him. G. T.

Other Things Japanese.

MR. EDITOR:—My last letter was from Arima, in the mountains. This is from Kobe, the second shipping port of Japan, and the headquarters of our Southern Methodist Mission.

My passport, for which application was made through the American Consulate at Yokohama the day after our arrival, has come to hand. This permit from the Japanese Government is necessary if a foreigner wishes to travel beyond the treaty limits; and every foreigner who resides in the country outside the "concession" in a treaty-port must get a residence passport. This has occasioned much vexation and interruption to missionaries. They have been compelled to lose weeks and even months from their work in a vain endeavor to secure passports. The one I have contains numerous requirements and regulations. First, I "must obey all local laws" when traveling in the interior. Those "local laws" forbid the following and similar acts, which are specified:

1. Traveling at night in a carriage without a light.
2. Attending a fire on horseback.
3. Disregarding notices of "No Thoroughfare."
4. Rapid driving on narrow roads.
5. Neglecting to pay ferry and bridge tolls.
6. Injuring notice boards, house signs, and mile-posts.
7. Scribbling on temples, shrines, or walls.
8. Injuring crops, shrubs, trees, or plants on the road or in the gardens.
9. Trespassing on fields; inclosures, or game preserves.
10. Lighting fires in woods or on hills or moors.

All of which I shall steadfastly try to observe. The carriage above referred to is the jinriksha. Every one is required to have a lantern at night. It is really very beautiful to see colored lights moving up and down the narrow streets by night, as the "pullman cars" with Japanese lanterns sweep back and forth.

In noticing a Japanese carpenter at work the other day, I was reminded by a good brother of the many things these people do just the opposite from Americans. To give a few may interest the readers of the Advocate. They pull the plane and push the drawing-knife; they build the roof of a house first, and count cattle by their tails—so many tails, not head of cattle; they put a horse's head to the opening of the stall; they write up and down, and from right to left; on the roads they turn to the left; they hang up fish by the tail, and chickens by the head; they laugh at funerals, and take a lantern to a fire; they put a man's title after his name, and the given name always follows the surname, etc. The list could be extended indefinitely. What contrary people we Americans must be.

The intense nationalism of the Japanese—or patriotism, as they prefer to call it—is finding ample and ardent expression in the war now raging. Indeed, there are outcroppings, some think, of an aggressive "jingoism." This national pride takes the form of anti-foreignism also, more or less positive and prominent throughout the empire. It finds easy way into the Churches, and assumes control of ecclesiastical affairs. To the great credit of our brethren and our Church polity, by far the best for pioneer and missionary fields, we have had no difficulty. But from quite a number of the body, I heard of a very suggestive incident at the recent Presbyterian Synod of Japan. A native preacher of ability and culture wrote a book. Some statements of fact therein, though not controverted, were considered as reflections upon his own people; so the Synod, by a large majority vote

The Vote on License by Counties in 1892 and 1894.

	1894		1892	
	FOR	AGAINST	FOR	AGAINST
Arkansas.....	528	609	770	720
Ashley.....	398	530	633	807
Baxter.....	392	491	582	438
Benton.....	1425	1431	1932	1582
Boone.....	683	915	920	785
Bradley.....	279	535	302	447
Calhoun.....	219	476	355	427
Carroll.....	1163	862	1220	1112
Chicot.....	516	114	879	411
Clark.....	1226	1092	1538	1455
Clay.....	558	718	995	780
Cleburne.....	448	530	581	474
Cleveland.....	253	546	569	677
Columbia.....	609	1309	825	1302
Conway.....	1186	444	1936	816
Craighead.....	539	954	1137	899
Crawford.....	1396	1200	1780	1114
Crittenden.....	250	188	593	236
Cross.....	575	450	968	294
Dallas.....	327	736	463	795
Desha.....	483	203	628	157
Drew.....	770	923	1027	615
Faulkner.....	1007	1527	1595	1443
Franklin.....	841	1158	1052	1196
Fulton.....	457	561	542	608
Garland.....	1208	441	2144	461
Grant.....	146	537	305	554
Greene.....	605	865	1136	716
Hempstead.....	1587	784	1605	1149
Hot Spring.....	695	542	674	677
Howard.....	631	665	905	696
Independence.....	1359	1480	1743	1621
Izard.....	518	849	611	766
Jackson.....	1128	518	1636	550
Jefferson.....	796	380	1848	620
Johnson.....	780	1020	1074	1280
Lafayette.....	251	585	701	374
Lawrence.....	631	1085	956	951
Lee.....	555	456	967	593
Lincoln.....	179	220	596	312
Little River.....	746	395	639	508
Logan.....	995	1631	1575	1426
Lonoke.....	888	1042	1341	1386
Madison.....	844	916	1241	1325
Marion.....	485	643	577	654
Miller.....	500	727	678	483
Mississippi.....	286	448	967	415
Monroe.....	442	407	499	115
Montgomery.....	474	437	619	497
Neada.....	914	1131	1305	1228
Newton.....	577	723	764	543
Quachita.....	957	1028	1113	663
Perry.....	427	315	626	391
Phillips.....	544	408	1643	602
Pike.....	557	438	721	552
Poinsett.....	871	475	551	252
Polk.....	537	510	618	655
Pope.....	1041	1492	1218	1380
Prairie.....	577	385	476	530
Pulaski.....	1842	1173	3633	1638
Randolph.....	1023	859	1044	940
Saline.....	384	795	619	855
Scott.....	866	757	872	867
Searcy.....	1324	525	783	782
Sebastian.....	1993	1697	2282	1790
Sevier.....	627	556	812	558
Sharp.....	681	666	572	626
St. Francis.....	904	449	1129	458
Stone.....	379	458	507	438
Union.....	716	911	697	844
Van Buren.....	538	470	679	661
Washington.....	1156	1949	1800	2371
White.....	1400	1724	1672	1605
Woodruff.....	819	636	1725	651
Yell.....	858	860	1111	670
	54490	57028	78130	61662

44 Dry.

formally [deposed him from the ministry. There were no complaints against his moral character, no charges of heresy, no offending against Church law. The head and front of his offending was publishing to foreigners facts which would undervalue his people. It may be that this pride of race and country, from earliest historic time a marked characteristic of the people, is traceable back to the mythological organ of the Japanese and their loved land. In a standard work on Japan, found in the ship's library on the way across the Pacific, this very beautiful tradition of its divine origin is given. The parents of the sun-goddess Amaterasu, from whom in direct line the Mikado is supposed to descend, were standing one day on the bridge of heaven resting upon the clouds, watching the raging sea, when Isanagilet the end of his richly-ornamented lance fall into the waves. The waters were separated by the touch, and the drops falling from the uplifted lance became islands, upon the first and largest of which the divine pair settled as Adam and Eve. The islands thus created formed subsequently the Mikado's empire. Among the names given to the country was "onogoro-shima— islands of the petrified drops." That enchanted sword, like Aaron's rod which budded, is said to be still preserved. I hope to see it. However improbable the story, we must admit that the conception is highly poetical, and may be an index to the character and history of this interesting people.

I came down from Arima early Wednesday morning, in order to attend the closing exercises of the "Young Ladies' Industrial School"—an institution projected and conducted by Mrs. M. J. Lambuth until her return to America last year. Not specially desiring another ride in a ka-go, I returned by jinriksha on another road, with two coolies working tandem. When the descent was steep, the one in the lead stepped to the shafts and assisted in holding back. The fifteen miles of picturesque road along the banks of beautiful streams and by green rice fields, with wooded mountains on either side, was traversed in a little over three hours. We made short stops at two or three tea-stands, and the men came trotting into Kobe as fresh and frisky as "a two-year-old" Kentucky thoroughbred. Wonderful endurance have these coolies, and as happy always as the merry-hearted children in their narrow streets.

The school exercises were well under way when I arrived, and Brother Yoshioko was delivering the annual address. I left my

shoes at the door with many other pairs of curious footwear, and joined the audience in the upper room. There were six graduates—nice-looking girls, tastefully and modestly dressed. I am promised a translation of the valedictory essay for the Advocate. The ceremony of awarding the diplomas was rather elaborate, but to me very attractive and beautiful. The faces and manners of those girls told more eloquently than words the blessed influence of Christian training upon them. In response to invitation I made a short address, and when Mrs. Lambuth's name was mentioned, and the fact that I had recently seen her, and that she purposed soon to return, there were many bright smiles and happy hearts. After tea and cakes—balely tea and cakes that look and taste like candy—we went down into another room to inspect specimens of work done by the girls. All kinds of practical and fancy needle work were displayed, and other things that indicated they were being fitted for home-keepers—the greatest need of the Japanese. I was much delighted with the school, and felt assured it was filling a felt want. How much we need a building to meet its growing demands! I most heartily second any appeal Mrs. Lambuth may make in its behalf.

In the early afternoon I went to our Church to attend a Japanese Quarterly Conference. The building is a neat frame structure, 30x48 feet, lighted with electricity, and tastefully but plainly furnished. The walls bore trace of the earthquake, which shook this section a year or two ago. In a frame, hung against the wall near the front door, I noticed a number of small wooden pieces, with Japanese hieroglyphics on them. They contain the names of the Church members; that was the Church Register, the class Book, in full view of all who chose to enter or worship. It meant something to me—they are not ashamed to be recorded among God's people, and they want to see the names of all those to whom they sustain the new filial relation. Another curious little device interested me, called the Sunday school thermometer. I wondered that a certain Sunday school friend in Memphis, Tenn., had not anticipated it. By pulling a string the red fluid rises or falls, thus indicating the attendance or other sign of progress each Sabbath.

The business of the Quarterly Conference was in every respect like one at home, except the unknown tongues of the talkers and the peculiar features of some of the members. The reports of the pastors, as interpreted to me, were

most cheering. One reported a revival—a genuine revival—with over twenty conversions. Eight had been received on profession of faith in the Kobe Church. The meetings held in neighboring villages have been largely attended lately and accompanied by the power of the Holy Ghost. One town, some seven miles away, is served by a resident local preacher, who is also the postmaster and telegraphic operator. It was thrilling to hear his story of Buddhist opposition and how it has turned out to the furtherance of the gospel. With unquestioning faith and undimmed hope he looks for the Lord Christ to take that town and the whole Empire. Of certain difficulties in the way of speedy progress at present and different phases of Church work as brought out there and in the Annual Conference, I shall write later and more at length.

Just as we were coming out of the church a Japanese funeral procession passed by. It was somewhat gorgeous, but utterly lacking in solemnity. Possibly a dozen men walked in double column bearing great trees of evergreen; these were followed by as many more carrying flowers and cakes; then came the Buddhist priest in a jinriksha; he was followed by four carrying the coffin, covered with gay-colored cloth, on their shoulders; behind the coffin came a double jinriksha with a woman and two children, and she was followed by a company of pedestrians. Whether the body was being borne to a cemetery or crematory I did not learn. There were no signs of grief on any face. The Buddhist religion crucifies the feelings, but never changes a heart. Poor, poor mother! following her child to the tomb or the oven without a hope for the future or a balm for present sorrow!

The Conference met this morning in our college building, the Kwansai Gakuin, near Kobe, with a full attendance of foreign and native preachers and several lay delegates. Of its proceedings, and the work of the Mission in general, I will write in my next letter. I hope to get mail from America within the next two days. Have heard not a word since we sailed from Vancouver, July 16.—Bishop Chas. B. Galloway in Christian Advocate.

Kobe, Japan, August 9, 1894.

To the Preachers.

The Board of Trustees of Hendrix College have appointed the second Sunday in November as Hendrix College Day. They urgently request every preacher, traveling and local, to take up a collection on that day, for Hendrix College. Should the 2nd Sunday prove an unfavorable day, let the collection be taken up on the following Sunday.

If Hendrix College is not the "mired wheel" of Arkansas Methodism, it is just now the most important wheel. Bro. preacher you can say, "This is no affair of mine, hence, I will pay no attention to the request of the Board of Trustees." But will this acquit you at the bar of God? Our educational interest represented by Hendrix College imperatively needs your aid—the aid of every Methodist in the State. Do not refuse to give this most important cause the small

amount of aid asked for in this action of the Trustees. Send amount collected to the undersigned. GEO. W. HILL. Greenwood, Sept. 29.

Death Notices.

HOWE.—Lucy Howe, infant daughter of Bro. R. A. and L. S. Howe, was born Dec. 24, 1893; departed this life Sept. 24, 1894, after an illness of about twenty-six days. To the bereaved parents and family I say, weep not; little Lucy is not dead but sleeping. Only live so that you may meet her in the sweet by and by.

J. J. COLSON.

Berea, Sept. 27.

WATTS.—Sister Mary Tennessee Watts, wife of our beloved pastor, Rev. J. H. Watts, died in triumph of a living faith at 5 o'clock this morning. She was a faithful, devoted Christian, full of the itinerant spirit. She was in her 36th year. The mother of nine children, three of whom had preceded her to the glory land. Her death was the most triumphant victory it has ever been our privilege to witness. A funeral service will be held tonight in the Methodist Church; tomorrow her remains will be carried to the old home—stead in Marion county where they will be interred to await the resurrection morn. Let me ask the prayers of all Christians on behalf of Bro. Watts and those motherless children. An obituary will appear in due time.

J. B. SCHOGGEN.

Mt. Home, Sept. 28.

WARFIELD.—Our dear Bro. Robert Warfield is no more; he died on the 27th at 2 p. m. He was a noble young man, bright, intelligent and genial in his disposition, and the mainstay of his widowed mother and universally beloved. He was a true friend of the preachers; he seemed to love them all and especially his pastor. He had just been elected Assessor of Phillips county, receiving more votes in the primary election than all his opponents. A large concourse of friends and relatives attended his burial services yesterday. He died in peace (thank the good Lord) and was sensible to the last. May the Lord sustain the grief-stricken family.

W. W. ANDERSON.

LaGrange, Sept. 29.

WORKMAN.—On the 25th of Dec., 1893, little Margaret was born to Mr. and Mrs. J. M. Workman, and never did a Christmas present bring more true joy. On the 25th of March, 1894 (Easter), this little one was offered by baptism to their Savior by her devoted parents, and on the same day in Sept. (28th) death visited the happy home and claimed this lovely babe and only child. She was of an unusually sweet disposition, always joyous and bright, a veritable sunbeam in the home. With the exception of an attack of la grippe from which she suffered several days, she was blessed with good health and was a source of greatest pleasure to many hearts. Just nine days before she was taken, she was prostrated by an attack of malarial fever, complications set in, and though receiving the best of medical care her little life went out, leaving sorrow and grief behind—but not despair, for the bereft family can not sorrow as those who have no hope. They know their little flower is now in a more genial clime even than when cared for by their loving hearts, and with true resignation born of the religion of Christ, they look forward to the time when they shall be called to her, since she cannot come back to them.

On the day after her death her lovely little body was laid away in Mount Holly cemetery to await the resurrection morn. The many and beautiful floral offerings which covered her little grave gave testimony to the love felt for her by all who knew her. Many hearts grieve with the parents, grand-

That Tired Feeling

So common at this season, is a serious condition, liable to lead to disastrous results. It is a sure sign of declining health tone, and that the blood is impoverished and impure. The best and most successful remedy is found in

HOOD'S Sarsaparilla

Which makes rich, healthy blood, and thus gives strength to the nerves, elasticity to the muscles, vigor to the brain and health to the whole body. In truth, Hood's Sarsaparilla

Makes the Weak Strong

Be sure to get Hood's and only Hood's

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parents and household in this hour of bereavement, but rejoice that in their great loneliness they feel assured of God's love and mercy.

I take these little loaves, said He. And lay them in my breast. Protection they shall find me, to me be ever blest.

Death may the bands of life unloose, But can't dissolve my love. Millions of infant souls compose The family above.

MRS. R. D. SMART.

Missions.

Bishop Galloway writes of W. A. Davis and wife, our missionaries in Japan: "They have given me an interesting account of an unusual episode in a missionary's life in Japan, and a great honor as well—their entertaining a prince at dinner. He has large estates at Uwajima, but being a member of the House of Lords, spends most of the time at Tokio, the capital. In rank, he is one of the ten highest in the empire, being a Marquis, and is one of the four wealthiest of the Mikado's subjects. There are only four persons in the town who are admitted to his house, and there is not a home he would condescend to enter. He, however, welcomed Bro. Davis and wife, and accepted their invitation to dine, saying, as they were foreigners, he supposed they were sincere in extending the invitation; if Japanese, he would only consider it an empty courtesy. When the dinner hour arrived they sent messengers to announce that the feast was ready and to escort him hither. This is Japanese custom—a custom which must have prevailed in Bible times, when the Master of the feast sent out notice to "them that were bidden." He was accompanied by two of his retainers and made himself most agreeable to his hosts. Many inquiries were made about their work and interest expressed therein. The next day, agreeable to custom, he sent a handsome present. His father, a very aged man, was a great friend of Dr. W. R. Lambuth's, he having ministered to him in a severe illness. Afterward, it is said, a missionary of the Congregational Church endeavored to cultivate the old gentleman, but he assured him that Dr. Lambuth was his spiritual adviser. This little incident is related to illustrate a fact of importance—in Japan Christian missionaries have access to the better classes. Their work is not among the coolies, but among the middle and higher circles of society. One of the Supreme Judges of the Empire is a Christian, as also was one of the Speakers of the House of Representatives."

Notice.

DEAR BRETHREN OF THE WASHINGTON DISTRICT: Our Conference year will soon close. The records show that there is much to be done in the way of collections by both pastors and stewards, if the cause of our Master is to receive anything like an adequate support. There is not a charge in the District that has paid anything near half the claims, either for the support of the ministry or for the collections ordered by the Conference. It therefore behooves those charged with these collections to put forth every effort in their power to raise the full amount. I trust each steward will acquaint the members of whom he is to collect with the financial condition of the charge, and that each will bring the matter before the public congregation and urge prompt and full settlement, not only of preacher's salary but of all claims. Let each Board of Stewards write circular letters to the Societies and urge them to exercise a Christian liberality. See Discipline 1890, pages 115 and 116. Paragraph 187.

Call special attention of members to page 181, par. 309, and to page 273, par. 411, particularly to last question and answer. Brethren, make some sacrifice to meet the wants of your servants. Do not require, by your indifference or neglect, your pastor to sacrifice not only his time and strength but also his comfort and that of his family, for your good and many of the members doing nothing to supply his necessities. Boards of Trustees, please make reports as the law requires. A number of local preach-



ers have not reported. Please be ready, brethren, at the 4th Q. M. Let every one do his full duty and Washington District will pay every dollar due. Earnestly praying that God may greatly bless you all, I am your servant in Christ, GEO. M. HILL. Prescott, Sept. 25.

Arkadelphia League.

"The literary department of the Epworth League in Arkadelphia is doing good work; the study of the history of Methodism and the Bible are important features of the program. Bro. Goodloe has again resumed his role as teacher and although Bros. McKinnon and Godden were faithful during vacation they join us in welcoming Bro. Goodloe back to the chair. J. M. R.

HIGHEST HONORS GIVEN

To Dr. Price's at the World's Fair. For leavening power, keeping qualities, purity and general excellence the World's Fair jury decided that Dr. Price's Cream Baking Powder had no equal. On each of its claims it was awarded a first prize or a diploma. All the baking powders entered for prizes were subjected to a most exhaustive examination, and the jury was the best equipped to make the decision of any ever got together. Their verdict was supported by the testimony of Dr. H. W. Wiley, chief chemist of the United States Department of Agriculture at Washington. Dr. Wiley is an expert on food products and the highest authority on such matters in America. This verdict settles a long debated question as to which among the many baking powders is the best.—Chicago Tribune.

Dr. Bennett's Appointments. Rev. Z. T. Bennett, D. D., our Ass't Editor, will preach at the following places and times, viz: New Lewisville, Sunday, Oct. 7th, 11 a. m. Magnolia, Monday, Oct. 8 7:30 p. m. Waldo, Tuesday, Oct. 9th, 7:30 p. m. Stephens, Wednesday, Oct. 10th, 7:30 p. m. El Dorado, Thursday, Oct. 11th, 7:30 p. m.

Which is Larger?

L. E. Bumpers, of Pauline, Ark., writes us to know which has the larger membership in Arkansas, the Baptists or the Methodists. We find that the Baptist Year Book shows 63,400 white Baptists, and the Conference Journals show 75,812 white Southern Methodists. Making the M. E. Church, South, larger by 12,412 members. The Baptist Church is doing a grand work in Arkansas and we bid it godspeed. Emulation; and not contention should be the spirit of all. G. T.

"Disfigured For Life"

Is the despairing cry of thousands afflicted with unsightly skin diseases. Do you realize what this disfigurement means to sensitive souls? It means isolation, seclusion. It is a bar to social and business success. Do you wonder that despair seizes upon these sufferers when Doctors fail, standard remedies fail, and nostrums prove worse than useless? Skin diseases are most obstinate to cure. CUTICURA REMEDIES Have earned the title Skin Specifics. Because for years they have met with most remarkable success. There are cases that they cannot cure, but they are few indeed. It is no long-drawn-out expensive experiment. 25 cents invested in CUTICURA SOAP Will prove more than we dare claim. In short CUTICURA works wonders. And its cures are simply marvelous. Sold throughout the world. Price, CUTICURA, 50c; SOAP, 25c; RESOLVENT, \$1. PORTER, DUGG AND CHEM. CO., Sole Proprietors, Boston.

Pain's Wonderful "Pompeii" and Big

Fireworks at Little Rock, Ark. Exceedingly Low Rates, Special Trains and a Superb Attraction will doubtless draw thousands of visitors to Little Rock during the week of October 8th to 13th. At a cost of nearly \$2,000, Pain's gigantic outdoor exhibition, "The Last Days of Pompeii," has been secured for six exhibitions, and this feature alone will pay a long trip, it being the greatest of modern time spectacular productions, typical of the most stupendous tragedy in the world's history. Words fail to describe the grandeur and historical importance of the performance. Over 10,000 square yards of beautiful scenery are used to picture the ancient city of Pompeii, as it lay under the lava flow. The stage for the 300 performers is 30 feet long and 75 feet wide. Back of these towers grim Vesuvius, quietly sleeping during the grand pageant and eruptive sports, but at the climax the terrible blue fire from the leathery jaws of the volcano, with an angry roar vomits forth floods of fire and lava, which, sweeping down the mountain side, destroys palaces, temples and buildings. The scene is one never to be forgotten, and surpasses all attempts to describe. An enormous display of fireworks worth \$1,000 will be given, night after night, under the direction of James Pain & Sons of London, England, and B. B. Thorne & Co. of Chicago, the contractors for all fireworks for the World's Fair. Each display will include dozens of novelties such as fiery fish diving and leaping about in the water with coals. Conducted by subterranean augers, magical fountains of molten gold beehiving from the jaws, portraits 25x30 feet in size, of most of the great men of history, and numerous shells weighing 20 and 30 pounds fired to an enormous altitude, these releasing myriads of stars, jewels, diamonds, emeralds, sapphires and rubies.

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HANDBOOK of Southern Methodism, by Rev. P. A. Peterson, D. D. 25cts.

JOE, A Boy in War Times. By R. W. Bigham, author of "Vinny Leal's Trip," etc. 16mo. Cloth, 60 cents.

CHRISTIAN'S Secret of a Happy Life. 75cts.

ELDON Drayton; Or, Crises Intellectual and Moral; by Reginald May (Rev J. Lemacks Stokes): 16mo. Illustrated, 60c.

FAMILY Government; A treatise on conjugal, parental, filial, and other duties. By Bishop Andrew. 18mo. 40c; paper, 15c.

FROM Cabin to Mansion; Or Frank Hunter's Victory; by F. Irene Reese. 16mo, illustrated, 50c.

HEIRS of the Kingdom; by Mrs. Mary Stuart Smith. 18mo, illustrated, 40c.

HERE a Little and There a Little, by the author of "The Peep of Day," etc. 16mo, illustrated, 40c.

LINE Upon Line; by the author of "The Peep of Day." 18mo, illustrated, 40c.

LOS Meeting House, The and the Melhany; by Rev John E. Edwards, D. D. 12mo, \$1.

STORIES of School Boys. 18mo, illustrated, 35c.

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Man's enterprise culminated at the World's Columbian Exposition. The memory of it will be a marvel for all time. The fame there acquired will live for years. The manufacturers of

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appreciate the award to them of highest honors at the Exposition. The significance of the compliment, the splendid character of the indorsement, cannot be underrated. It stamps Dr. Price's as without a peer among the baking powders. The jury of awards, an exceptionally intelligent body, was headed by the Chief Chemist of the United States Department of Agriculture. They found Dr. Price's Cream Baking Powder strongest in leavening power, perfect in purity, and of uniform excellence.

"Foremost Baking Powder in all the World."

Little Rock's Carnival.

The "City of Roses" in holiday attire—Oct. 8th to 14th, the dates announced.

The push and energy of the citizens of Little Rock has culminated in a grand week of carnival which takes place October 8th to 14th, inclusive. On this occasion, the Iron Mountain Route will sell tickets from all points in the State on its lines and from Memphis, Tenn., to Little Rock and return, at one fare for the round trip. Tickets on sale October 8th to 14th inclusive, good for return until October 15th, 1894. Many unique and novel attractions will be offered, and, as ever, the citizens of Little Rock will receive strangers in their inimitable way. Call on local agent for full particulars. H. C. Townsend, General Passenger Agent, St. Louis, Mo.

VALUABLE FARM FOR SALE.

I wish to sell my farm situated on Little Red river, 3 miles from Searcy and 2 from Judsonia. It contains 406 acres, 175 in cultivation—40 more cleared—a nice 7-room residence, five tenant houses, a good barn and cotton gin—15 acres in orchards and 5 in strawberries—everything in first-class condition and no encumbrance whatever.

Will sell on favorable terms. Am willing to take a small place in part payment or will exchange for city property. Address, W. R. Cook, Judsonia, Ark.

Warning Order.

In Pulaski Chancery Court, Pulaski county, Arkansas. Mechanics Building and Loan Association, Plaintiff, vs. George W. Winn, et al, Defendants. The defendants, Mary Borham and Egwood Borham, are warned to appear in this court within thirty days, and answer the complaint of the Plaintiff, Mechanics Building and Loan Association. Oct. 1, 1894. J. J. HICKS, Clerk. Ratcliffe & Fletcher, Sol's, for Plt. R. W. Cook, Atty, ad litem.

ARKANSAS METHODIST.
THURSDAY, OCT. 4, 1894.

KNOWLEDGE

Brings comfort and improvement and tends to personal enjoyment when rightly used. The many, who live better than others and enjoy life more, with less expenditure, by more promptly adapting the world's best products to the needs of physical being, will attest the value to health of the pure liquid laxative principles embraced in the remedy, Syrup of Figs.

Its excellence is due to its presenting in the form most acceptable and pleasant to the taste, the refreshing and truly beneficial properties of a perfect laxative; effectually cleansing the system, dispelling colds, headaches and fevers and permanently curing constipation. It has given satisfaction to millions and met with the approval of the medical profession, because it acts on the Kidneys, Liver and Bowels without weakening them and it is perfectly free from every objectionable substance.

Syrup of Figs is for sale by all druggists in 50c and \$1 bottles, but it is manufactured by the California Fig Syrup Co. only, whose name is printed on every package, also the name, Syrup of Figs, and being well informed, you will not accept any substitute if offered.

* Gathered + Home.

BAIRD.

Little Lillian Baird, daughter of S. B. and S. E. Baird of Hamburg, Ark., was born March 23, 1888, and on Sept. 1, 1894, her gentle spirit took its flight to the heavenly home above, where she had expressed a desire to go and "stand at the gate and watch for mama;" and on the Sabbath her little form, all that was left on earth of this bright jewel, was carried by loving arms and followed by the Sunday school and missionary band of which she was a faithful member, and laid away in her last resting place. And while singing "Gathering Home" the children covered her little grave with flowers, watering them with their tears, testifying how well she was loved and how highly her memory was cherished in the community where she had spent her short beautiful life. Lillian was beautiful of face and form, a sweet, frank disposition, and sympathetic nature. Her presence was ever like a sunbeam, dispelling light, joy and pleasure along the pathway of her life. She was a general favorite of all and especially had she endeared herself by her sweet loving ways to her father and mother, brothers and sisters; but though the arms of loved ones encircled the little form and would have kept her back to earth, though the agonizing cry went up from grief-laden hearts—God, our Father, thought her too pure for this earth, for

Whenever he sees a smile too bright,
Or heart too pure for talent and vice,
He bears it to that world of light,
To dwell in Paradise.

The writer fully sympathizes with the bereaved ones, especially the parents of this dear child in their hour of great sorrow. While their home has been saddened by this dispensation of Providence, they may find sweet consolation in the thought that another sinless spirit has joined the angelic host, another bright star gems the coronet of the Redeemer's crown. The sweet flower that brightened your life for a time has been transplanted to bloom in perennial beauty in heaven. Oh, father and mother and sisters and brothers, and Aunt Mabel too, let the Christian's hope shine above the dark pathway of sorrow; and listening you may hear the voice of your little one singing in the fields of light above. And may you ever be able to sing that song with faith and hope, which the little one loved to sing so well—"Sweet by and by."

BEESON.

Emmett Grady Beeson was born Oct. 29, 1889, and died July 1, 1894. He was sick only a few days and suffered intensely, but he bore it with great patience. He was a good and obedient child and his prospects were very promising. He was always cheerful and was the pride of his parents, who cherished in him a thousand hopes. His place around the fireside and the table will be greatly missed. But God who doeth all things well saw fit in his own goodness to call Grady home to live with the angels of heaven. Christ said "Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven." Parents, grieve not for Grady; home is lonely, but heaven is dearer; one lamb gone from its fold, one golden link broken from its chain, but, glorious consolation, the broken links are gained with bright lights. He was the star of the family, and why one so young and brilliant is taken from our midst is something we cannot understand. But while he shines no more on earth his light is ten-fold brighter in heaven. Although it was hard, Oh! so hard to give Grady up, we can humbly say Thy will be done. It is more blessed to have an angel in heaven than a child on earth. You can safely say there is one at the "beautiful gate, waiting and watching for me." Yes, methinks I can see little Grady conducting father and mother across the lonely river of death. May parents, brothers and sister and the writer all

meet Grady again, where sickness and death never come, is the wish of
A FRIEND.

MOUSER.

Frances Ella Mouser, wife of J. R. Mouser and daughter of A. P. and Mintie Wiggins, was born in Franklin Co., Ark., Aug. 9, 1875, died July 27, 1894; moved with her parents to Hempstead Co., Ark., while a child; she embraced religion and joined the Methodist Church near her home at a meeting held by Bro. Armstrong at 11 years of age; was married to J. R. Mouser Jan. 14, 1891. Ella was a devoted Christian, a kind and affectionate wife and mother. They lived happily together three years when consumption seized her severely; it soon forced her to give up duty that she loved so well, but the consolation is she did not lose faith in Christ. She was steadfast in the Lord. She talked several times about dying and always expressed a perfect willingness to the will of the Lord. The evening before she died she was in the greatest agony. She called all that were in the house to her bedside and told them goodbye one by one and kissed them; told her mother and sister not to grieve for her, that she was going to heaven; told her brother to be a good boy and meet her in heaven. She asked her father to pray that she might live to see her husband, who had gone on an errand. The prayer was answered. She then asked them to sing "Home Beyond." The next evening her sufferings were still more severe, but her countenance like an angel's. The tears that were shed did not change her looks in the least, but all was the sweetest of smiles with her. She was perfectly rational to the last, beckoned to the Lord and said "Come, God, and take me," smiling all the time. She leaves a husband and one sweet little boy, whom she loved, a mother, father, one sister, three brothers and a host of relatives and warm-hearted friends to mourn their loss, but we sorrow not as those that have no hope.

BETTIE COOK.

ROSS.

Clarence McRay, little son of J. P. and M. J. Ross, was born July 19, 1892, and died July 12, 1894. He was the youngest of eight children, a bright and intelligent little fellow, and seemed to be the favorite of his father amongst all the rest of the children. But he is no more, for God took him out of this world of troubles to himself. Weep not, dear parents, little Clarence is not dead but sleepeth. God grant that it may be the means of leading his father and two older brothers to the blessed Savior. May the Lord comfort the bereaved mother and bring them all ultimately to everlasting life.

J. J. MENEFEE, P. C.

HOLMES AND HOLDER.

Edgar Holmes was born Dec. 13, 1892, and died July 10, 1894. Estal Holmes was born Feb. 26, 1894, and died March 7, 1894. Alice Holder was born Nov. 13, 1891, and died Aug. 12, 1894.

Homes were made happy by these darling children, parents' hearts rejoiced as these flowers bloomed about them. But death blighted the tender flowers during the sobbing summer winds of '94, and the night of loneliness followed along its track. But night throws only a short shadow. So, dear parents, the shadow caused by the death of your precious children shall be snort, their sleep sweet, and happy may be the meeting. Goodbye.

Their young pastor,

DeView, Ark.

CASTELL.

George Edgar Castell was born Oct. 2, 1868, in Fayette Co., Tenn.; moved with his parents to White Co., Ark., in the fall of 1877, grew in our midst a nice and highly respected young man. He was happily converted in the summer of 1883 at a meeting conducted by good old Bro. Benoni Harris and joined the M. E. Church, South, at old Smyrna Church in Searcy Valley, Ark., of which he lived a worthy member. He was secretary of the Sunday school at the time of his death. He departed this life Aug. 19, 1894, in the full bloom of young manhood. He bore his affliction with Christian heroism and fortitude. For about eight weeks he lay submissive to the will of the Lord and never a murmur or complaint escaped his lips. The writer was with him several times during his illness and never did he see a more complete model of submission and patience in his life. Being asked by his mother if he was ready and willing to die he said he did not fear death and said he wished he was able to talk with her. His place in the Church will be missed by young and old; but while his seat will be vacant in the Church militant, we joy in the belief and assurance that he fills his place in the Church triumphant. Bro. Eddy leaves a father, mother, three sisters, two brothers and a host of friends to mourn his departure, but to such I would exhort to strive to enter in the strait gate which opens into the everlasting city.

In the everlasting city
Death can never, never come.
In his own good time he'll call us
From our rest to home, sweet home,
A FRIEND.

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Episcopal Visitation, 1894-95.

BISHOP KREMER.	
South Carolina, Laurens	Nov 21
North Mississippi, Serdis	Dec 6
Mississippi, Meridian	Dec 13
BISHOP WILSON.	
Memphis, Humboldt, Tenn	Nov 14
Western North Carolina, Statesville	Nov 15
N. C. Trinity Church, Durham	Dec 5
South Georgia, Waycross	Dec 13
BISHOP GRANBERY.	
West Virginia, Huntington	Sept 5
Holston, Abingdon, Va	Oct 10
Louisiana, Louisiana Avenue, N. O.	Dec 12
Baltimore, Washington, D. C.	March 27
BISHOP FARGROVE.	
Indian Mission, McAllister	Oct 31
North Texas, Bonham	Nov 3
Northwest Texas, Hillsboro	Nov 22
Texas, Cameron	Dec 5
East Texas, Jacksonville	Dec 13
BISHOP DUNCAN.	
Kentucky, Frankfort	Sept 13
Louisville, Owensboro	Sept 27
Tennessee, Franklin	Oct 17
North Alabama, Athens	Nov 21
Alabama, Brewton, Ala	Dec 5
Florida, Jacksonville, Fla	Jan 9
BISHOP GALLOWAY.	
China, Soochow	Oct 11
BISHOP HENDRIX.	
Missouri, Carrollton, Mo	Sept 5
Southwestern Missouri, Jefferson City	Sept 26
St. Louis, Fredericktown, Mo	Sept 26
Illinois, Marion	Oct 3
BISHOP KEY.	
Northwest Mexico, Toluca, Mex	Oct 11
Central Mexico, Toluca, Mex	Oct 25
Mexican Border, Pecos, Tex	Nov 8
West Texas, Lockhart, Tex	Nov 15
German Mission, Llanos	Nov 22
BISHOP HAYGOOD.	
Virginia, Charlottesville, Va	Nov 14
North Georgia, Rome, Ga	Nov 21
Arkansas, Quitman, Ark	Dec 6
Little Rock, Prescott, Ark	Dec 12
White River, Helena, Ark	Dec 13
BISHOP FITZGERALD.	
Pacific, San Francisco, Cal	Sept 30
Los Angeles, San Bernardino, Cal	Oct 10

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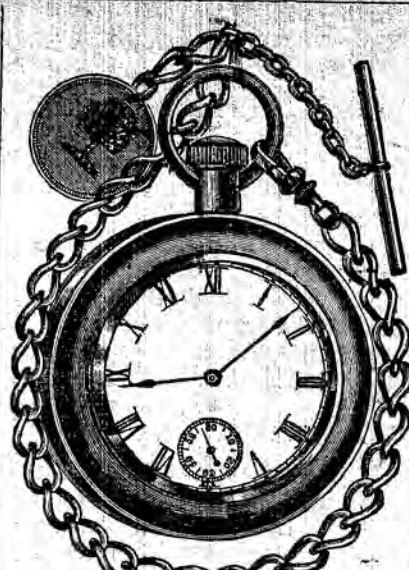
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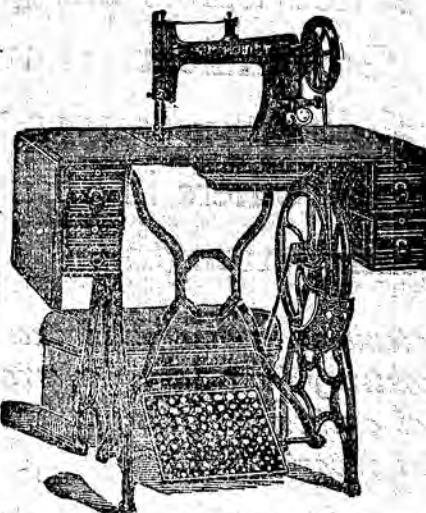
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ARKANSAS METHODIST.

GEO. THORNBURGH, Business Mgr.

THURSDAY, OCT. 4, 1894.

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Circulation over 10,500 every week. We guarantee that no issue shall be less than 10,500 copies.

To Advertisers: The circulation of The Arkansas Methodist is forty per cent larger than that of any other paper, religious or political, published in Arkansas.

From Printers Ink: "Arkansas Methodist: Published at Little Rock, has a much higher circulation rating than any other newspaper published in the State. This organ of the Methodist Episcopal Church, South, is credited with a circulation that exceeds the sum total of the ratings accorded to the ten other religious periodicals issued in the State."

Our Church at Home

MARMADUKE MISSION.

I have just closed my 4th protracted meeting which was held at Rock Spring. There was a good interest from beginning to ending. Penitents every service. We have had 50 conversions, 32 accessions to the Church, several family altars erected, 4 infants baptized, with more to follow, and the membership of the Church wonderfully revived since we began our revival. The following brethren assisted me in my meetings: Revs. J. D. Sibert, P. C. of Cache mission, rendered valuable service in my first meeting held at Marmaduke and wonderfully endeared himself to my people, he is a safe man and full of revival spirit. That venerable and much beloved L. P., A. S. Hilbert, has assisted me some in my meetings. He has charge of Main Shore and Panther Island appointments, which has required most of his time. He has organized a Church at each place—one last year and the other this year. He has had I think between 30 and 40 conversions and 25 accessions to the Church in his revivals this year. Rev. J. T. Thompson, L. P., assisted me in two of my meetings and did good work. He is a precious good man and loyal to the Church. Rev. J. W. Wood, a former member of the White River Conf., assisted me in all of my meetings, did effective and earnest work. He is a true man and loves the doctrines of our Church. The 3 L. P.s above mentioned are members of this charge. And the P. C., whose lot is cast among them is fortunate. We expect to hold 2 more meetings on this charge. Praise the Lord, our county (Green) went dry by a majority of 250. For license 605, against license 855. Success to THE METHODIST and its Editor.

W. C. TOOMBS, P. C.

Marmaduke, Sept. 23.

HATTIEVILLE MISSION.

I have just closed my 2nd meeting—Zion's Hill and Happy Bend. In the 1st were 26 conversions, 6 accessions, and in the 2nd 4 conversions, 4 accessions and others will join soon. Glory to God, the good work still goes on. There has been 3 meetings held on the work this year. The results are 136 conversions and 58 baptized and all were baptized by affusion.

JESSE J. LIPSCOMB.

Sept. 20.

REDFIELD CIRCUIT.

We have been on this work 3 weeks. We came here to take Bro. R. L. Broach's place; he is a man of God fell by the way. After making a flying visit over the work to establish appointments for holding protracted meetings, we located in Redfield and with Bible and Hymn book, started out to work for the Lord. Commenced a meeting at White Hall, got rained out; thence to Macon, commenced on Sunday, ran up till Wednesday night. The meeting had just got started good, quite a number knelt for prayer, one conversion, one accession. I was called away to the sick bedside of my wife. She is convalescing at present. We can say, though it being late in the season, Redfield knows how to make a preacher's family happy. On Tuesday night last there was a storm in Redfield, doing no damage to any one. The wreck took place at the parsonage, consisting of

eatables of every description. May God bless Redfield C't. We hope to bring up a good report on all lines. Yours in the work for Christ, J. W. WHITE, P. C. Redfield, Sept. 21.

AT ELM SPRINGS.

I wrote you a short time ago, during the progress of our meeting at this place. It closed on the night of the 2nd Sunday in August. There were more than 20 conversions, and 34 accessions to the Church. We were assisted by Revs. J. C. Wasson, of Indian Mission Conference, J. J. Holland, D. C. Summers and Alex. Mathes, all of whom preached with power, and their labors were blessed of God.

Our annual camp-meeting at Thornberry camp-ground, began on Friday, Sept. 14, and closed last night. It has been a glorious time. The whole neighborhood awakened; hardened sinners deeply convicted and many converted to God. The attendance was large, the attention almost perfect; all pronounce it as the best meeting for many years. Their have been 11 accessions, with more to follow. Our next meeting is at Bethel; it began last night. Our fourth Quarterly meeting was held at the camp-ground on Sept. 15. Bro. Harlan, our much loved P. E., was with us and preached with more than his usual power. His sermons, and other efforts, gave our camp-meeting a good start. Our collections, with the exception of preacher's salary, are very nearly up to what they were this time last year. We still intend to come up square at the Quarterly Conference. Bros. Jas. H. Croxdale, now of Henrix College, and M. N. Waldrip, of Elm Springs, were licensed to preach, and Bro. G. L. Wright was licensed to exhort. Bro. Harlan is always busy. The work moves under his energetic hand. He is at present very anxious to secure church buildings at Gravett and Gentry, two important points on the new railroad west of us. It is highly important that these houses of worship be built. Bro. Harlan is making self-sacrifice, beyond his real ability in this direction. This will be a good enterprise for some of our generous-hearted Methodists to invest in, and thus add to your "treasure in heaven." Rev. J. P. Humphreys was with us during the camp-meeting, preaching and working with great efficiency and power. We were also assisted by Bros. Hopkins, Steele, and Mathes, Rev. Hanks, of the Baptist Church, also preached one good sermon for us.

Yours truly,

ARTHUR MARSTON.

Elm Springs, Sept. 24.

AT ENGLAND.

Our meeting closed at this place on last Sunday night. It was protracted a week, with Bro. Cryer, of Argenta, assisting me. He did us good work, in his earnest and pointed preaching and skillful manipulating. We had 39 accessions to the Church and many souls born to God, old difficulties between Church members settled, and the Church generally revived. The Church at this place is now in good condition. My collections are all raised in full by subscription, and I trust I can go up with a full report to Conference. We hope you will come back to our town again, Bro. Bennett. We all enjoyed your visit and preaching. Success to THE METHODIST.

W. C. WATSON.

England, Sept. 24.

VIOLA MISSION.

The third meeting on this work was held at Fluty's Chapel. It closed Wednesday night, Sept. 19, with nine accessions to the Church. One family (both parents and three children) was sprinkled. One sister, who came to us from the Missionary Baptist Church, and who had become dissatisfied with immersion, was sprinkled. We believe the above household beat Bro. Jernigan's eleven infants. The foregoing communication speaks well for Bro. Franks, our P. C., and shows how diligently he has labored to set forth the Methodist doctrine—the doctrine of the Bible—before his people. Bro. Franks was assist-

ed by Rev. W. E. Watson and the writer—local preachers.

C. H. NEWMAN.

YELLEVILLE CIRCUIT.

Since I last wrote to THE ARKANSAS METHODIST, I closed a 4 days meeting at Desoto with 4 conversions and 3 accessions, also at Friendship with 12 conversions and 9 accessions. My wife has been confined to her bed with slow fever 20 days; will the readers of THE METHODIST pray that she may recover from her sickness. Success to THE ARKANSAS METHODIST.

J. S. HACKLER.

Yelleville.

MOUNTAIN HOME CIRCUIT.

Four successful meetings have been held on this circuit this year. One each at Mountain Home, Fair View, Oak Grove Chapel and Sules School house, with 40, 35, 28 and 9 conversions respectively, making a total of 112 on the circuit this year. The first was held at Mountain Home by Evangelist I. F. Harris assisted by Bros. Watts, P. C., B. F. Milum, pastor of the Baptist Church and P. M. Jeffery of the Presbyterian Church. The others were held by Bro. J. H. Watts, P. C. assisted at different times and places by Bro. D. H. Groover, P. C. of Oakland mission, Bro. Dr. Harp of Big Flat circuit, and Bros. S. M. Jackson and A. M. Colson, L. P.s and myself. All did faithful and earnest work. Bro. Watts is a faithful true man and can accomplish more with less presumption and noise than any man I ever saw. The good Lord has wonderfully blessed our people both temporally and spiritually and inclined enough of our people to vote against license to carry the county (Baxter) dry for once more by a majority of 99. Bro. Watts expects to make a full report at Conference. To God be all the praise.

J. B. SCHOGGEN, L. E.

Sept. 20.

OSCEOLA STATION.

Our meeting closed last night. Brother Fred Little, pastor of Marion circuit, did the preaching. He is an earnest, faithful preacher of the pure word of God; one who declares the whole counsel of God without fear. He preaches heart purity, sanctification as obtainable and necessary in this life. Our people were delighted with his preaching. The Church was revived and strengthened. Three conversions and reclamations in all. Five accessions to the Church. We have had seventeen accessions this year. God has been with us and has blessed us greatly in our work this year. We serve a dear, good people. Church advancing in spirituality, so we expect it to come up better on financial lines. Pray for us. God bless the new Editor in his work. We welcome you Dr. Godbey and remember Dr. Bennett most kindly for works of faith and labors of love. Yours in the faith, A. E. HOLLOWAY, P. C.

Sept. 27.

MALVERN STATION.

We raised arms and fired on General Satan here the 2nd Sunday and continued until last night when we closed near 11 o'clock after capturing 11 souls at the last service. We received 34 members and had a great awakening in the Church. Methodists, Baptists and Presbyterians worked together as one Denomination and all are strengthened in faith and receive a number of new members. Such efforts in work, prayer and song I have never seen put forth by a Church before. We praise God for his goodness and mercies and thank Revs. E. N. Evans, J. A. Thomas, L. B. Hawley and Jno. W. Keith our L. E. of our Church and Eld's Roden and Clem of the Baptist Church for faithful services. We bless God, take courage and work on.

W. F. EVANS.

Malvern, Sept. 24.

LAPILE CIRCUIT.

We are just home from a most glorious meeting at Rhodes Chapel. Five days and nights hard preaching and altar work resulted in a general revival in the Church, much praise and thanksgiving to God, and 18 accessions to the Church. They resume the Sunday school work which had been neglected for a few weeks and begin a prayer meeting. Some of the young members began to pray in public yesterday evening. It was joyful to see the large congregation stand and bear them sing just after many were converted. Praise God from whom all blessings flow. We begin here (Hillsboro) next Saturday. Brethren, pray for us.

B. A. WHITE.

Sept. 20.

BOONEVILLE CIRCUIT.

We closed a week's meeting at Pleasant Hill school house last Thursday night with 7 accessions, the Church greatly revived. Closed with an altar full of mourners. We have a strong element in this community (Baptist) that ignore the mourner's bench, but Methodism has gotten a deeper hold now than ever before. I think we will soon be able to build a house of worship of our own. We would have built this year but owing to the extreme droughts, they over paid their assessments for P. C. salary last year, and say they intend to pay every dollar of it this year. I love that kind of religion, don't you?

P. MERRELL, P. C.

Sept. 22.

EMMET CIRCUIT.

I closed my fifth protracted meeting last Friday night. It was held at Midway; fine revival in the Church. Was assisted by Rev. E. L. Beard, of Washington circuit, and Bro. Ben. Steel, lay preacher of Emmet circuit. Will be at Emmet this week and next. May the Lord bless this meeting as he has others.

GEO. W. LOGAN.

Emmet, Sept. 23.

LOCKSBURGH CIRCUIT.

We closed a very interesting meeting in this place a few days ago, resulting in about 30 conversions, some 14 or 15 accessions to the Church and many Christians were made to rejoice in a Savior's love. On last Saturday night and Sunday Dr. John F. Biggs, of Amity, Ark., delivered four lectures to large and attentive congregations in Locksborough. Subject of these lectures: Baptism, Mode, Infant Baptism and Apostasy. He handles these subjects without gloves, and his arguments were strong and fairly proven in every case by the word of God. We desire to state to the brethren, that if you want some one to deliver a series of lectures on different subjects, we know of no one that will so thoroughly sift the subject and get right down to the marrow in the bone, as Dr. J. F. Biggs of Amity. However, we think that every Methodist preacher should carefully study these great doctrinal questions and preach frequently to his people in order that they may be so indoctrinated that they may understand that the Scriptures are profitable for doctrine as well as reproof. I have one more protracted meeting to hold, then we will close our round of revivals. The Lord has greatly blessed us in our labors during the year; we have had nearly 100 conversions and a good many accessions to the Church. Bro. B. G. Johnson was with me in one meeting, and preached very faithfully and acceptably to the people. He is a grand and good man. May he continue with us many years to come. Bro. T. O. Owens of Nashville assisted me in our meeting at Locksborough; his labors were very acceptable, and my people fell very much in love with his earnest and persistent efforts in laboring for the Master. He does good work in a revival. The most of my local preachers have been of great help to me this year. Their labors have not been in vain in the Lord. We have four cannons in the local ranks, and when they open fire on sin and the devil somebody will almost certainly be struck. Financially speaking we are very much behind, but the people have fine crops of corn, cotton, potatoes, molasses, cane, peas, &c. With such prospects as these before us, we trust that we will be able to bring a good report to Conference. In conclusion of this note, we will state that Dr. Bennett is no longer editor of THE METHODIST, yet with open hearts and hands we give Dr. Godbey a hearty welcome to Arkansas' fertile fields, luxuriant forests, beautiful rivers and mountains, its excellent educational facilities, and its many happy Christian homes. May God bless him in the great work which he has undertaken among us.

A. M. ROBERTSON.

Locksborough, Sept. 24.

WALNUT HILL CIRCUIT.

Am getting along slowly financially, but some considerable interest in my work spiritually. Hope to improve this work on every line. I thank you for the comparison instituted between the work and labor of a coal miner and the work and labor of a preacher. There is no work more necessary and important than the work of the preacher and possibly none less remunerated, or as little appreciated—but God grant that all our ministers may go on in the grand work of soul saving and trust God for the pay hereafter. Have been preaching in this hospitable town the past week with large congregations attending the word preached. Bro. Bellamy a Baptist preacher preached for me three times; he is more than an ordinary Baptist preacher, and should be promoted to a more salaried appointment in his Church. Ravenden has a large number of clever good people. I only regret that so few of its citizenship are religious. I love this town. What few Christians are here of all Churches and outsiders as well are exceeding clever to this writer and I trust by God's grace that I will so live and deport myself as to be retained in their confidence and favor. The Methodist preacher who may follow me here will be received very kindly and hospitably by these people and paid the salary assessed. I see Bro. Godbey you are complimented in coming to the front in our paper interest. God bless the incoming Editor of THE ARKANSAS METHODIST and shape the fortunes of the outgoing Editor in my sincere prayer. Pray for me and mine.

Fraternally,

J. F. ARMSTRONG.

MT. IDA CHARGE.

The Black Rock camp meeting began on the night of the 14th of Sept., with a good attendance. The introductory sermon was preached by the writer. Bro. Jenkins, our P. E. came in the next day and held my Quarterly Conference and remained with us until Monday, preaching to the delight of all. We all love Bro. Jenkins and his place will be hard to fill. Bro. Cary, from Mt. Valley, came in Tuesday night and remained to the close; he did some fine preaching and endeared himself to all our hearts. The Lord bless Bro. Cary and may the smiles of heaven rest upon him. There were several local preachers present in attendance, who rendered valuable service throughout. God bless the local ministry. The good Lord was with us from the first to the last. We closed out Monday the 23rd. Over 50 conversions, 30 accessions to the Church with others to follow. I have 3 other meetings to hold. God bless THE METHODIST, its Editor and Manager. Yours in Christ,

C. W. DRAKE, P. C.

Sept. 25.

"From the Ball-Room to Hell."

This is the startling title of a book by an ex-dancing master, briefly reviewed in our issue of April 5. Since then Bennett & Thornburgh have been receiving orders for it—price, in paper cover, 25cts. by mail, with usual discount to preachers ordering 4 or more copies at one time. We believe the circulation of this book, where it is most needed, will do effective service against the great evil of dancing parties. We feel sure the knowledge of this book being circulated in a community would deter many respectable young people, who have read it, from engaging in dancing for amusement. It presents a terrible view of the evils of dancing, from one who knows. Send for a copy and pass it around where needed.

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