

ARKANSAS METHODIST.

{ Devoted to the Interests of the Methodist Episcopal Church, South, in Arkansas. }

REV. A. R. WINFIELD, D. D., { Editors,
REV. JNO. H. DYE,

"Speak thou the things which become sound doctrine."

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General News.

England.

Fatal sun-strokes in London from the excessive and almost tropical heat. The agitation over the Franchise bill and the House of Lords, is increasing. It is charged that there is a conspiracy in America to disturb the peace and prosperity of England, more dangerous than the dynamites.

France.

All naval officers absent on furlough, have been ordered to report, in view of probable war with China. Negotiations are pending by which it is to be hoped, war will be averted. France is likely to accept a smaller indemnity than heretofore demanded. The socialists met at Marseilles on the night of the 18th inst., and censured the government, as usual. There were 10,000 in attendance.

The cholera, which was thought to be retiring last week, is increasing this. There were six deaths at Toulon, Tuesday, and 61 cases under treatment.

Russia.

The Nihilists are at work with their usual vigor, secrecy and success. At Kagan there was an explosion recently, which resulted in the killing of 100 persons. The military are on the alert to prevent further trouble.

Egypt.

Merchants have left Massowah, believing the Abyssinians would destroy Bogos, a district adjacent to them. Sultan Pasha, President of the Egyptian Legislative council, is dead. Two of Osman Digna's nephews were killed in the attack last Sunday night.

Spain.

Poor Spain. The whole catalogue of afflictions seem to alternate in troublous and wrathful visitations. Now comes the plague of locusts, and at Cindad alone, the damage is estimated at \$10,000,000.

Austria.

The slumbering fires of internal strife burst into a blaze at Parkang, Tuesday, 18th inst., in the form of an anti-Jewish riot, which required the presence of the military to quell.

Mexico.

Since our last issue, a conspiracy has been discovered in Mexico to overthrow the present government. Its discovery will disturb the present scheme; but it is thought to be formidable, and the conspirators numerous and widely distributed over the republic. We visited Monterey last year, and became satisfied that while the government was not all it should be, it was a great improvement on the former one, and that England and America had too many citizens, and too many millions of money invested in mineral and grazing lands, as well as valuable railroads, to allow Mexican greasers to ride across the country with fire in one hand and stiletto in the other, leaving death and desolation in their train. If they have grievances, which they may have, let them resort to peaceable means to right them.

United States.

Again the secular press teems with scurrilous charges against one of the presidential candidates. This time it is the republican nominee, and the justification is that the democratic standard bearer was hounded and defamed, and that self-defense demands it. This is all wrong, and does not help, but hinders, the party engaged in it.

Something akin to cholera, called by the physicians, gray flux, has appeared in Van Buren county, Iowa. Thirty cases, reported one fourth of which was fatal.

One case of yellow fever reported at Key West, Fla.

Washington City has been honored by its selection as the place where the next session of the World's Medical Congress is to be held:

Field Notes.

Our "Field Notes," this week, as heretofore, will repay a careful reading. They are juicy and newsy. Our armies are advancing, and the shouts of victory are heard all along the line. As courageous and skillful generals, our preachers are leading the hosts of Israel to glorious triumph. The revival reported by Rev. H. T. Gregory, and the names mentioned as converted, deeply moved us. We have known them from our boyhood. No doubt that Prince in Israel, and model steward, Dr. Allen, was happy.

Rev. S. D. Evans, Walnut Ridge, August 14th:—We had a fine rain last night; crops not very good; some sickness. Spiritual condition of the church good.

Rev. E. L. Beard, writes from Toledo, Ark.: "Crop prospects here are fair. I think there will be enough corn made for home supply; cotton is fruiting well."

Bro. Geo. Thornburgh, Secretary Centenary Committee, Powhattan, Ark., says: "I have blank notes for Centenary collections. They will be sent to preachers on application."

Rev. W. H. Matheny, says: "God is reviving his work on Prairie View circuit. I have a meeting in progress at Elizabeth Hall—20 conversions and 17 accessions to date, 8th inst. Pray for us."

Rev. Dr. Anderson, Batesville station, sends money order, list of subscribers, and adds: "Money is scarce; crop prospect not good; drought upon us; business dull; but the church moving forward." Thanks, Doctor, let us hear from you often.

Brother James Holder, in writing a business note, tells us of a glorious revival meeting being held at Mount Pisgah, on Searcy circuit, by Bros. Blackwood and Harris. Twelve or fifteen conversions, and the meeting still progressing. This is certainly good news.

Sister A. S. Blackwood, of Searcy, writes, Aug. 13: "My husband was at home to-day, a short while only. He has a most gracious revival at Mt. Pisgah; fifteen conversions up to last night; forty penitents at the altar, and about 500 persons attending the meeting. To God be all the praise."

Rev. C. H. Ford writes from La Grange circuit, as follows: "We have just closed a meeting at La Grange, of fifteen days duration, resulting in thirty-seven professions of faith in Christ." A real note of triumph. Start the new converts with the METHODIST.

Rev. Benoni Harris writes the following cheering note of triumph from "Blythesville, August 12. 'Had nine conversions in an out-of-the-way neighborhood, and organized a new church. Crop prospects good, but late. Most too much rain in this section. Things looking up a little, both temporally and spiritually."

Rev. O. H. Tucker, Valley Springs: "Held a union meeting at Roger's School House. Eight conversions; four accessions to the Methodist, and two to the Baptist Church. Some church members converted. A converted membership has been the chief feature of our Centenary work. The thank-offering will follow. A lifeless church will never give money."

Rev. J. M. Talkington, Cabot, Ark., August 18: "Our meeting, which began at this place on the 8th inst., is still progressing, with increasing interest and larger developments.—About 30 penitents at the altar last night; several conversions and quite a number of reclamations. Great seriousness and manifest interest pervade all classes. The Lord is with us. Pray for us. Come over and help us."

The meeting in Argenta resulted in several conversions and accessions. It will be resumed again soon.

Rev. J. R. Edwards, Mammoth Springs: "Our meeting at State Line was an excellent one, and closed it to meet Dr. Winfield, and we were greatly disappointed at his not coming. Hope he is well again."

Rev. N. E. Skinner, De View Ct: We are having a fine revival at De View. Some conversions, 12 accessions, and Christians much revived. Meeting continued 11 days, and not closed yet.

The Sunday-school at Newport is a live institution, and the superintendent, Bro. H. M. Rimmel, is a live man. They use the catechism as well as the lesson papers. Mrs. Lab McDonald's class of little girls recited 511 verses of Scripture last Sabbath.

Rev. C. E. Castleberry, Mineral Ct., attended Shaver's camp-meeting, Fulton Co., and sent us therefrom a good list of subscribers. He has just had 40 conversions, at Antioch, and is engaged in a revival at Frenchman's Mountain. Rev. John Hockler, L. P., conducted successfully, the meeting at Antioch, after the pastor left.

Rev. C. B. Moseley, Smithville, Ark.: "The Lord hath wrought a good work upon us at Smithville. Our revival has been going on only a week, resulting, to date, in 40 conversions, 35 accessions. Rejoice with us and pray for us. Our crops need rain."

Rev. R. D. Moone writes from Calamine mission: "We have had no general revival of religion, but some good meetings. Will commence my protracted meeting next Saturday. The people say it is the finest prospect of a crop they have had for ten years—plenty of rain." May the Lord send you a sweeping shower of revival power, and may scores and hundreds be converted, and amid so many blessings be sure you don't forget the METHODIST.

Rev. H. Armstrong, Caney circuit: "Early in the spring we had an abundance of rain, but have had very little since. Corn is light, but enough will be made to supply this part of the country. Cotton improving since the rain. No special effort, and of course no revival yet. It has begun with us, however, in fact, it has been as fire shut up in our bones all the year. We promise you a good list of subscribers this fall. My people seem confident now, that the paper is on a sure basis, and will succeed; and we see no reason why it should be inferior now to any other church paper. The Lord bless you."

Rev. J. M. C. Hamilton writes from Hackett City: "Prospect of a crop very fine; the best we have had for years. The health of the people good. Have been engaged some time in protracted services. The Lord has been with us; the church is much revived; sinners convicted, and mourners converted. We are now engaged in a meeting at Bethel, near Hackett City, having a glorious time; five have been converted, and the meeting increasing in interest. Will have a camp-meeting, to embrace the 1st Sunday in September. We are very hopeful; the outlook is encouraging." All well, and God be praised. We want the ARKANSAS METHODIST in that country.

Rev. W. J. Stone writes from Rainey, Flat Bayou circuit, sending several subscribers and a full report of the glorious revival at Rainey: "Forty-three conversions, and forty-two accessions to the church. The whole community is revolutionized and reformed. The people say they have never seen anything like it. A moral tornado, sweeping everything before it. Whole families brought to God, and the whole community stirred." Our brother is full of rejoicing, and we

fully rejoice with him. We shall never forget the kindness of you and yours. Thank God you are in the midst of such a glorious people, who will care for you. Thanks for your kind work for the METHODIST.

Rev. C. L. Freeman, Smithville circuit, writes, Aug. 13: "Our first protracted meeting was held Friendship, and continued five days; resulting in seven professions, four accessions, and four infants baptized. Quarterly meeting was held in connection. Bro. Granite was on hand, and preached to the delight of all. Many drank 'of the water of life freely.' Next, at Hopewell, for nine days. At this place we witnessed about 18 conversions, and had 14 accessions to the church. It was truly a 'time of refreshing from the Lord.' Bro. Troy, of the Walnut Hill circuit, was with us two days, and rendered efficient service. The local preachers of the circuit were at their posts, and helped in a time of need. God be praised for all."

Rev. C. M. Traweck says: "We have had a glorious revival at a little school house, about two and a half miles from Beebe. Our meeting commenced August 3rd, and lasted until the 10th, with the glorious result of 55 bright conversions, and 35 accessions to the church. Of the 55, only five were children—several heads of families, from 40 to 50 years of age, the rest are all young ladies and gentlemen of good promise. We want to organize a church there the 1st Sunday in September. Bros. Harrison, Reaves and Pruitt assisted greatly in the meeting, and their work was appreciated by all."

Rev. C. M. Keith, of Hamburg, Ark., sends us the following sad note: "Rev. E. L. Gaddy is dead. He breathed his last about 1:30 p.m., on the 9th inst. As might have been expected from the life he lived, his death was a grand triumph. He made all his preliminary arrangements with perfect calmness and deliberation the day before he died; and when the summons came, he had nothing to do but fall asleep in Jesus. He died without a struggle—went off almost as easily as a babe would go to sleep. He left messages for his brethren. Rev. L. M. Keith, who is himself sick now, will write you more at length, as soon as he is able. He will also prepare a memoir, by request, perhaps."

Rev. A. P. Melton, Russellville, sends fifteen subscribers, and writes: "We have had good rains, and have good crops—old men say, 'The best I ever saw'—and I know I never saw better prospects for a bountiful harvest in all my life. We are making some improvement in this charge. We have prayer-meeting at every appointment now, and if we had houses of worship at every appointment, I would have hope of a revival; but it is almost impossible to have a successful protracted meeting 'in the woods,' where there are so many things to attract attention; besides, preachers and sinners can't hold out long at open air work. Besides all that, I don't believe the Lord will bless a people who are too stingy or too contentious to build him a house. We need a house at both my appointments in the country, and I have not much hope of success till we get them built. We are now taking steps to build a church at New Hope, and have some hope of success. We have a little over \$100 in hand, and some \$200 more subscribed. We want to raise \$200 more, and with that amount, we could build a good country church; and when this is done, we will feel that we are there to stay. We can do but little good till we get it. I would have sent you my compliments long ago, but thought the best method of complimenting you and assuring you of my support, would be to send you a long list of subscribers—such as you find enclosed, with

the assurance of 'more to follow.' I am well pleased with the METHODIST, and hope and pray that it will now be a success, and it shall be, if zeal upon my part is all that is necessary."

Rev. J. L. Massey, Clarksville station: "Do you want to make your preacher happy? Treat him well. By the kindness of several ladies of Clarksville, a bright spot has been made in this preacher's pathway, to be remembered many days. Evening calm and pleasant; moon and stars in their best attire; parents and children, young ladies and gentlemen, gathered in front yard of Bro. B. Pennington's splendid new residence; tables, laden with ice cream and cake, stand here and there under the trees, from which are suspended lamps, shooting their fiery lancets down, mingling with the silvery light of moon and stars; music by the Clarksville brass band; visitors present, Revs. V. V. Harlan, I. L. Burrow, Sidney H. Babcock and family; all to gether, made up one of the most pleasant evenings of my life. A small contribution was made by each of the guests to pay expenses; fifteen dollars remained, which was given to the writer as an expression of their esteem of him 'for his work's sake.'"

"Woman excels in industry, Godness of heart and deception." This money is appreciated, not only for its real value, but especially for the Christian love of which it is a token. "Thank you a thousand times," was my speech. Go thou and do likewise."

Personal.

Rev. A. D. Jenkins sends a cheerful note, and tells of seven accessions at one church.

Rev. L. M. Keith expects to visit the City of Roses ere long. We shall gladly welcome him.

We are glad to hear our friend, Dr. Riley, of Judsonia, is recovering from a lingering and dangerous illness.

Rev. F. J. Shaw, of El Paso, made us a pleasant call Tuesday. He reports his vicinity needing rain.

Rev. J. M. Talkington's meeting at Cabot, is still going on with increasing interest and power. Surely he will send us that list of subscribers now.

Rev. C. C. Godden, P. E. Little Rock District, has just returned from Hickory Plains, and reports a good meeting in progress there. Revs. Jno. McLaughlin and Clay Thompson are assisting Rev. Z. T. McCann.

Rev. Josephus Loving has been visiting good friends in the city. He gave us several pleasant visits, and our people a good sermon on Sabbath morning. He is enjoying a bright evening after an arduous days toil.

We see a sad, but very pleasant account of a visit to our dear friend, Rev. G. W. Horn, of Mo. Linger on earth, he lives in the suburbs of paradise. Precious man of God. Earth will be poorer when thou art gone, but heaven will gain a saint.

Bishop Pierce writes us a splendid letter, but purely personal. He expects to give my people a Sabbath either as he goes, or returns, to the Indian Mission Conference. He says he will write for our paper—and we know he will.

Rev. J. M. Cline and family are in deep distress. Miss Jimmie is gone, and now several more of the family are sick with the fearful epidemic, "flux." Read what Brother W. A. Steel writes: That two more of the children are very ill, and earnestly ask that all the preachers will pray for them. Of course this request will be granted. We do deeply sympathize with our dear brother and sister. We do so much regret that we got the name of his lost one wrong, but we were misled by copy.

ARKANSAS METHODIST

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DYE & WINFIELD.

CORRESPONDING EDITORS:

Julien C. Brown, J. W. Boswell,
H. R. Withers.

SATURDAY, AUGUST 23, 1884.

We have received a copy of the ARKANSAS METHODIST. It is a neat paper and ably edited. Messrs. Dye & Winfield are well known all over Arkansas, and they possess the right kind of metal to make a good paper. We hope they will prosper beyond their expectations.—[Quitman Light.

Rev. S. G. Shaw, of Texas, in a letter to the presiding elder of the Batesville District, says: "I hear you are getting well on the District. I rejoice in your success. May God bless you abundantly. I feel a great interest in Batesville District. There is much to be done yet before the presiding elder will have a 'soft job.' Remember me to the brethren, especially to the preachers."

All over the Batesville District, i. e. Independence, Stone, Izard, part of Baxter, Fulton, Sharp, Randolph and Lawrence counties, there have been generally good crops of wheat and oats; millet is fine, corn, cotton and everything, with another good rain or two, will be all right. Health is unusually good. Peace prevails. Schools, Sunday-schools, church and parsonage building, and revival meetings are all receiving special attention now.

Rev. Thomas Vincent, of Melbourne, sends us the name of an old Methodist who wants the ARKANSAS METHODIST but is too poor to pay for it. We are now carrying more of that kind than we are able, but we have put the name on our books, hoping some of our many liberal and well to do members will send us the money for it. We would be glad to acknowledge the receipt of a small fund to meet such cases as they arise in the future. Perhaps our preachers could find such generous souls in each of their congregations by presenting the matter. Try it, brethren, and report to us on a postal.

Central Collegiate Institute

Is now in a position to meet an important demand in the educational work in Arkansas. The location has been selected by an experienced eye with reference to the most important elements which enter into an institution of the highest grade. It is healthful, beautiful for situation, the water is most excellent, the air pure, the school is accessible by rail and good public roads; located near a small station, surrounded by fertile lands, a sober, moral community, and free, by law, from immoral agencies, and remote from large cities where students might resort for evil purposes. The grounds for school purposes have been kept free from incumbrances, so that the future developments of the institution will not be hindered. The buildings for the school have been constructed especially for a College—ample, beautiful and convenient. The boarding houses are also constructed for the best interest of students and the most convenient management of the same. The two sexes board and lodge at separate houses, and they are always under the management of the school. The entire community are in sympathy with the school, and the congregation worship with the students in all the social meetings, and unite with them in Sunday-school work.

The college is composed of all the schools commonly uniting in the best colleges. The faculty is selected with reference to their special qualifications for the departments or schools over which they are placed. The board of curators are men of good, common sense, and know what to do with a school. The committee, who have purchased the building and ground, as a centenary offering to Methodism in Arkansas are full of energy and will make it a success.

Attention is called to the foregoing facts to show that here we have a college in fact, and operating for the highest education of the sons and

daughters of the state. And at a price much less than has to be paid for the same thing exactly, east of the Mississippi or elsewhere. The substantial citizens of the state will see the point and come to it, if the friends of home institutions and enterprizes will but call attention to the fact. Our sister states seem to regard us as a sort of dependency; hence, teachers from other states pour in upon us from June till September, to let us know that we are not educated, and we ought to go to them for the blessing, and we go regardless of the cost. One tried it last year and he paid only \$750.00, and he again will try this year. That amount would build a district school house better than a majority in the state. It would more than pay the expenses of four students at Central Institute, for board, washing, and books in the regular collegiate course, of course the boys clothing bill was included I suppose. How long! How long!

CANDIDUS.

The celebration of the nuptial of Mr. B. F. Groff and Miss Ida Israel, of Walnut Ridge, on the evening of the 5th inst, was a most agreeable and unique affair. The new and cozy little Presbyterian church was full to overflowing. The bridal couple, preceded by the attendants, marched up the left aisle, the bridesmaids took their stand to the right of the pulpit and groomsmen on the left, and the groom and bride immediately in front of it. The beautiful marriage ceremony of our church was read. After which a large party of invited guests repaired to the home of the brides parents, our old friends, Mr. and Mrs. A. B. Israel, where a most sumptuous and toothsome repast was spread. They took the train at 9 o'clock for St. Louis, with the good wishes and prayers of their many friends. We neglected to add that Gen. Coffin and Col. Phelps were the portly ushers, and that Miss Houston played the wedding march. And now comes the best of the wine at the last of feast, the estimable mother of the beautiful bride subscribed for four copies of the METHODIST, taking one herself and sending the others to her brother in Missouri, and brother and sister in Texas. And the bride and groom take it also, one of them is a Catholic and the other an O. S. Presbyterian, and the Methodist celebrant, and paper makes a happy combination and the latter will preserve necessary equilibrium.

MR. EDITOR:—Prof. Tillett and Dr. Miller's discussion seems to me, and others, to exhibit very little of the true christian spirit. Why will our leading men indulge in such bitter controversy? With their quarrel I have nothing to do, but there is one idea involved in it that I wish to write to, viz: The moral status of infants. It seems to me there is considerable conflict among our writers and speakers on this subject.

I have been reviewing Watson on this point, and I find that he, with all his acknowledged ability, contradicts himself. On page 392 (Institutes Southern Methodist Publishing House 1880) he says, "As to infants, they are not, indeed, born justified and regenerate; so that to say that original sin is taken away, as to infants, by Christ, is not the correct view of the case, for the reasons before given; but they are all born under the 'free gift,' the effects of the 'righteousness' of one, which extended to 'all men,' and this free gift on them in order to justification of life, the adjudging of the condemned to live."

On page 717, speaking of Christ's words, "of such is the kingdom of heaven," as referring to the glorified state of his church he says: "Now this relation must exist on earth before it can exist in heaven, or else we assign the work of sanctifying the fallen nature of man to a future state, which is contrary to the scriptures. If infants, therefore, are thus redeemed and sanctified in their nature, and are before death made 'meet for the inheritance of the saints in light,' so that in this world they are placed in the same relation to Christ as an adult believer, who derives sanctifying influence from him, they are, therefore the members of his church. No one can be of the kingdom of God in heaven who does not stand in a

vital sanctifying relation to Christ as the head of his mystical body, the church, on earth; and no one can be of the kingdom of God on earth, a member of his true church, and die in that relation, without entering that state of glory to which his adoption on earth makes him an heir through Christ." Those who hold that infants are not born justified and regenerate teach that those dying in infancy are by some mysterious process regenerated and made meet for heaven. But where is scripture that intimates such an idea? Is it not a mere assumption to get rid of the idea of infant damnation which this theory would otherwise necessarily involve? Was the child of which the Saviour spoke destined to die in infancy and had it already been regenerated preparatory to that event? Nothing of the kind is intimated. I think Christ took a representative of living children and intended to teach that they were in his kingdom by virtue of their relation to him. "In Adam they died, in me they live," seems to me to be Christ's meaning. Adults who have been regenerated backslide and, as Methodists we believe, wholly apostatize. Why may not children, reaching accountability, do the same and thus necessitate the reclaiming and re-sanctifying grace of God? This seems to me a reasonable and scripture theory. GEO. M. HILL.

Marianna, Ark., August 11, 1884.

The Atonement.

"For this purpose the son of God was manifested, that he might destroy the works of the devil."

From this and other scriptures, it appears that the object the second person in the trinity had in view when he consented to be incarnated, suffer, and die, was to furnish a remedy for sin. To counteract the influence of the devil and destroy his works.

If, therefore, we can determine what the devil has accomplished in his intercourse with men, we may easily determine what it is Christ desires to accomplish by his work. The devil succeeded in getting Adam and Eve to partake of the forbidden fruit. God had said, "In the day thou eatest thereof thou shalt surely die." But the devil said, "Ye shall not surely die, for God doth know that in the day ye eat thereof then your eyes shall be opened and ye shall be as gods." He succeeded in getting them to disobey God. He succeeded in getting them to doubt God's word, and to doubt his goodness. This was alienating them from God. It was spiritual death. God's threat was literally fulfilled the day they partook of the fruit.

We are sometimes told the penalty involved physical death. But the truth is they did not die physically on that day. To say that "a day is as a thousand years with the Lord," and they die in less than a thousand years, is a very awkward interpretation. To say that it really means "dying—ye shall die," and that the seeds of mortality were planted in them in that day is to contradict the word of God, who had said, "In the day thou eatest thereof thou shalt die," not begin to die.

It is conceded now by many of the best biblical scholars that physical death was not embraced in the penalty.

It is a demonstrated fact that lower animals lived and died prior to the creation of Adam. Many of the closest students think that Adam would have died if he had not sinned. I believe this doctrine was taught by Bishop Marvin, but I have not his book of sermons at hand where I think it to be found.

Bishop Foster says, "All physical life is in its nature perishable, and whenever found to exist, and as soon as it exists, and as an inseparable concomitant of its existence, it tends to extinction, and must, inevitably, by the operation of its law, reach extinction."

Nothing short of an eternal miracle, set for the guardianship of each life, would guarantee its deathless continuance. When it shall succumb to the master and assaults of other unfriendly forces, is only a question of limited time. I quote from the Methodist Quarterly Review for July, 1884, p. 565. The editor of the Review at the

same place says, "The penalty of sin threatened before the transgressions and realized through it—that is death—shall it be understood as physical or spiritual? The former no doubt has been the faith of the church, at least as it has been commonly received through nearly its entire history. But will it bear the clear light of the rational interpretation of the scriptures? That spiritual death passed upon man in the day he sinned, will not be doubted, and that from the death superinduced by sin as stated by St. Paul, spiritual death must not be excluded, will also be granted, (and if shut up to this alone—italics mine) a well rounded fullness of meaning is given to all that is predicated in the scriptures referred to," i. e. Gen. 3:17, Rom. 8:19-23. "Death was set forth as sure to occur upon the occurrence of the first transgression, and spiritual death certainly took place. The apostle declares that by that first offence sin entered the world, bringing also death, which is certainly true of spiritual death."

If the views of these men are correct, we do not suffer physical death as a penalty for a sin committed by the first man. They also account for the fact that sanctified men have to die. Death to the good is a mere transition to a better world. If it be true that the penalty involved only spiritual death, and it seems that no man has satisfactorily proven to the contrary; then Christ's design was to restore us to spiritual life. The second Adam was made "a quickening spirit" "you hath he quickened who were dead in trespasses and in sins."

Let us examine the nature of the law that was broken when spiritual death was brought upon us. This seems to be necessary, as so much is said about rendering satisfaction to the law. It was a violation of a positive precept, or a commandment, for which they could not see the reasons. It was violating the law of faith or trust. Is not this all the law that was broken? A more heinous offence could not have been committed. Is not this all the breach that needed healing? Is not this all the law that demanded satisfaction? If Christ's sufferings are calculated to do this much, are not the provisions made for man's salvation as full and complete as the case demands? By his death he makes it possible for us to trust God; for he has given the highest possible expression of God's love to us.

"Greater love has no man than this, that a man lay down his life for his friends." When we see this we can trust him unreservedly and obey his positive as well as his moral precepts. By his death he shows the unreasonableness and sinfulness of unbelief, and thus makes it possible for us to repent. By his death he has made provisions for the salvation or restoration of all who will believe. In this we see why salvation is through faith alone. It is the only possible way to return, we went out through unbelief, we must return through faith.

(Concluded next week.)

The Good of a Timely Shower.

"I was mighty thankful for that rain we got yesterday."

"Yes, it did the corn a world of good. How many acres have you got planted in corn?"

"I've got no corn planted this year at all. I wasn't thinking about crops."

"Well, how then can the rain benefit you?"

"You see, I don't often get a decent dinner at home, as my wife says she can't cook in hot weather, but yesterday there was to be a church picnic, and she fixed up a lunch basket for the preacher's table, but it rained so the picnic could not come off. To keep the preacher's lunch from spoiling we had it for dinner, and it was the best dinner I've had since we were married. There was no end of chicken and jellies and that sort of alleviations. Don't tell me the rain yesterday didn't do any good. It was the most refreshing shower we had here for years."—[Texas Siftings.

He is not the only poor sinner that has been permitted to eat a dinner prepared for preachers. The fact is the Methodist preachers has furnished a heap of good living to outsiders, with and without showers, but people are not always thankful.

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