

THE ARKANSAS METHODIST

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

BY BENNETT & EMOYSON.

"Speak thou the things which become sound doctrine."

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THE CHURCH.

Succession.—Continued.

Succession, prelatical or unprelatical, hierarchical or founded in clerical rights, granting the exclusive prerogative to such persons only as imagine themselves to be in the line royal, of a chain of modal baptisms from Apostolic times, is a fiction of Rome, which, when incorporated into a system of doctrinal belief among Protestant Churches as a part of a creed, leads inevitably to a spirit of arrogance and Church bigotry, which becomes proscriptive and dictatorial. Such a Church betrays to the world by her actions and conduct toward other organized Churches (whom God has evidently approved as infallible signs) that she is not in fact Apostolic in spirit. In religion what avail is it to be Apostolic in form and not in spirit? The form, the letter killeth, but the spirit giveth life. What has the Romish Church been worth to the world in the way of propagating the gospel and leading men to lives of piety and devotion to God? All history is false and unreliable, if she has not in her Church capacity, in ages past, drenched the world in blood, and through her efforts to control the world, shut out the light of science and religion from the minds of the people, that she might hold them through ignorance and superstition in surveillance to her ecclesiasticism.

In the past of her history as a Church, holding prelatical succession, as the great corner stone argument by which she claimed to be exclusively "the Church," she laid the foundation upon which infidelity, in satire and ridicule, has planted itself in the hearts of millions of immortal souls, so deep that every ray of light is shut out, and every vestige of hope for the salvation of her votaries is blighted. Who that has read the effusions of modern infidelity, does not know that in the blindness of that carnality which holds the human mind in spiritual darkness, she has charged upon the Church (which she holds to be synonymous with Christianity or religion) the responsibility of all the ignorance and bloodletting, which characterized this same Church for several hundred years of her supremacy and power?

The great masses of the human family do not discriminate between Churches and religion. Will any of our modern Churches of Protestant Christendom, not see, that Rome had the same character of argument to establish her claim as the only Church in the world, as any modern organization? Certainly it is less difficult to trace a line of succession through clerical prelates to within five or six hundred years of Apostolic times than a line of baptisms in modal identity for nearly two thousand years. Suppose the claim could be established beyond any reasonable grounds of doubt on either line, has Christ anywhere taught us that saving virtue transmits through this medium?

The Church of Rome, and several others calling themselves Protestant Churches, each holding exclusive Churchism or grounds equivalent, does not make it true that either one or the other is "the Church." If a claim of virtue is set up on the grounds of succession, certainly we should be able to find some word or act of Christ that would be unmistakably clear, touching a subject involving such vast magnitudes of interest as this question is made to involve. Any system in which it is claimed tacitly, or by clear logical inference that it contains Divine and saving virtue, should certainly be so clearly presented that there could be no real ground of doubt as to its truth.

Everything given by infinite wisdom and benevolence that directly affects the salvation of a sinner is explicitly stated. It is only such things as are representative, illustrative and circumstantial about which there can be doubt, and the doubt itself is born in the erroneous assumption of unsanctified natures—in that carnality which darkens the understanding and eclipses the vision of the soul.

Jesus Christ taught that faith in his Messiahship brought a sinner into a state of justification and salvation. He only reiterated a great truth, which was the central thought of religion from Adam down, and which is now taught through all the New Testament revelation. "Ye are all

children of God by faith in Christ Jesus." Is not this enough? No; I must get into the Church. How? Be baptized into it. Notwithstanding the above has been published by leaders of some Church organizations thousands of times and repeated by many members of such Churches, no man has yet been baptized into the Church nor an organized body called the Church. Man is born into the Church. The birth is not of blood, nor of flesh, nor of the will of man, but of God. Baptism may be considered a part of the ceremony by which subjects are introduced into membership with some one of the Churches, but such subjects are not baptized into Church relation. "By one spirit are we all baptized into one body." This birth of the spirit, here called baptism of the spirit, because water baptism in its representative or figurative character, most beautifully emblemizes soul cleansing by the Holy Spirit, introduces a man into the Zion of God, the only Church of the living God, which has saving efficacy. This is the Church which was purchased with the blood of the Son of God. It is the Church of Adam, Abel, Enoch, Abraham, and all the prophets, apostles and martyrs. It is the Church that Moses was in, while he drank of that spiritual rock which was Christ. All these grand old heroes of religious faith, together with the redeemed of every age and nation and Church, are yet members of the same body. They were born into Zion, and are yet advancing at the front of the swelling armies of the Church of God.

We who are behind are Abraham's seed and heirs according to promise. The numbers are increasing every day and every hour. We are not children of Abraham or of Christ, because we have been baptized into a Church of the succession, nor because we have received baptism by a particular mode; we are that by faith in Christ and the baptism of the Holy Ghost. Now reader, does it not appear presumptuous in either one of a half dozen Churches to claim to be the only thing below the heavens, that is the true Church of God. (I am tempted to use a slang phrase and call it "cheek.")

Rome tried the experiment and never succeeded in convincing the world until the deepest and most damning apostasy in all the world's history threw its black mantle of darkest night over the minds and hearts of humanity. There can be but one hope for these apostolic succession Churches to gain ascendancy and bring themselves to supreme power. There must first come a great Apostasy, a mighty falling away from true religion and a relapse into that state of ignorance and superstition, which fell like a pall of damnation over the struggling hearts and hopes of the human family. When there is a repeat of this history, which cannot come without apostasy from religion, then let hierarchical, prelatical and unprelatical successionists, rally forth and in the midst of the reigning of that blackness of darkness, which once cursed the earth let them form alliances as did Rome, and from this fictitious element of idolatry let them multiply forms, ceremonies, rites and sacraments, and in her allied ecclesiasticism, usurp the throne of modern Caesar, and in the name of religion, unsheathe the sword and proclaim that we are the only Church and people of God. Thank God, the darkness is past and the true light now shineth. The day spring from on high hath visited us. The world's redemption draweth nigh. The rapidly accumulating forces, whose hearts are swelling with the joy of true religion, are moving grandly on with increasing and accelerated velocity, and the world is about to be "filled with the knowledge of the Lord, as the waters cover the sea."

C. H. GREGORY.

WINFIELD MEMORIAL CHURCH OF MONTANA.

MR. EDITOR:—My call for help to build a Southern Methodist Church in a needy field to be called the "Winfield Memorial Church" has brought us many kind letters and the following amounts: Mrs. V. C. George, \$1.00; Mrs. I. C. Powell, \$5.00; Mrs. Harriett Risen, \$1.50; "Friends in Mo", \$3.00; "An advertiser", \$1.00; total, \$11.00.

As I have said before Dr. Winfield was called away just as he was taking steps to push our cause in the North West. His pen advice is silent, but let his work go on. I second the motion of Bro. Keith. Let Little Rock build a "Winfield Memorial

Church." Let the church be first-class in every respect. Put me down \$5.00 for it. I am poor, but I will deny myself the more to honor a good and a great man. But, dear brethren, of Arkansas, help us here, who are so needy. Here we have a people destitute of churches. Here we have a field which promises much to us in the future, if we can only supply the field with churches. Please help us build this church. Unless we get help, we must fail. Those who live here will do all they can, but they must have help. As the first one to originate the idea of a "Winfield Memorial Church," I think you should give us first the \$300, we so badly need and then call upon the whole church to help the enterprise at Little Rock. Brothers and sisters of Ark., please help us; let all act promptly. Send on your mites; let no friend of Dr. Winfield fail to send us something. Remember that it is more blessed to give than to receive. I ask all of the preachers in Arkansas to talk the matter up and help us build this mission church. May the generous spirit of the sainted Winfield move his many friends to help us now. I hope in my next to report the \$500. Then I will say "on with the church at Little Rock!" Till then I say help the poor and the needy here. Address me as below.

B. E. H. WARREN,

Willow Creek, Montana,

Gallatin County.

COAL HILL—A PARABLE.

Referring to Coal Hill cruelties and patriotic Christian duty, it will, perhaps, assist some to discern more clearly the path of duty, if the subject is presented in the form of a Parable. A number of men went down to Little Rock in the State of Arkansas, and instead of falling into the hands of honorable government officials, they fell among thieves who dragged them to Coal Hill and kept them in poor sanitary accommodations, and stripped them of their raiment and worked them all winter with very insufficient clothing and robbed them of their health, and bruised them and wounded them and some they left half dead and others they killed outright. And along came a man who took a priestly view of religion; and said it consisted of a great sacrifice and some ceremonies; and he looked at these cruelties and said they do not concern me or my religion, and he passed by on the other side. And along came another, who took a critical view of religion, and said it consisted of sound doctrine, and that the main thing was to have orthodox views; and he too looked at these horrors and passed by on the other side. But presently along came another, who said I believe in a great sacrifice for sin, offered once for all on Calvary, and I believe in one being sound in the faith and not heretical; but I think these things should lead us to glorify God by a life fruitful of good work. And before I will see my fellow men so badly treated, and such a foul blot on the civilization of the age continue, God being my helper, as far as I am able, I will try and dig up by the very roots a tree, that bears such bitter fruit. I have read about a man on the Jericho road, who sooner than see humanity perish delayed on his journey and shared his wine and his oil, and put in the use of his horse and then gave of his money, and then risked his credit, and for the love I bear to God and man, I will do the same in this work if it is needed. And I think the saloon one of the great causes why so many go to the penitentiary, and next election I am going to gather my friends and try and bring it and these cruelties to an end. And when the time comes he gathers up his friends and as he draws up to the polls, who should meet him but the devil professing to be very patriotic and a well wisher of them all; and then in a smooth plausible way, suggests that they all vote for the party, and for every man on the ticket. And he says: "Satan, as you know, I have done such things in the past, that it is a source of great grief to me now; for when I see all the evil there is going on in the land, I feel that I am in part responsible by not making my vote count in suppressing iniquity like I could have done. But I have sorely repented before the Lord for it, and for the future I vote for no man or party, only in so far as they represent the principles of the gospel of Christ; for it is written 'be ye not the servants of men' (1 Cor. vii:22). And God blessing what he does, and his efforts to get others to vote right, the license and lease systems are both swept out of existence. After that not one half the men go to the penitentiary, that there did be-

fore; and those who do are not robbed of their health or maimed or murdered, but have an opportunity to reform and learn the way of life. Which of these three do you think best acted the part of a neighbor, and did the think most pleasing in the sight of God? There can be but one answer. "Go and do thou likewise."

THOS. M. C. BIRMINGHAM.
Altus, Ark.

NOTES FROM FORT SMITH DISTRICT.

The Quarterly Conference of Fort Smith circuit, held at Oak Bower, was a most enjoyable occasion. The attendance of official members was large, the quarterage receipts good, the Self-denial offering was made on Saturday with song and gladness, and a movement started to build a church at that place.

In company with the Rev. W. R. Gardner, of Greenwood, I visited Pierce Camp-ground, situated sixteen miles South-east of Fort Smith and about five miles from Greenwood. The place will doubtless be a rallying point for our Israel in the years to come. The plot of ground contains ten acres laid off into streets and lots. Near its center, and not far from each other, are Wesley and Asbury springs, sending their crystal and curative waters down the rocky hill side. Between these springs a large, well seated tabernacle has been built. The first Camp-meeting at this place was held last year. Great crowds attended and much good was done. The time for the next meeting has been fixed so as to include the third Sunday in August. The trustees dispose of the lots most generously—they cost you nothing. You have only to select a lot, designate it by a board with your name on it, and it is yours as long as you choose to use it for Camp-meeting purposes. Twenty-eight lots have been disposed of, leaving forty-five not taken.

If you should wish to purchase a lot, Capt. Frank Parke will sell choice sites near by at reasonable rates. Bro. Parke has built a Summer house on the summit of the hill, on the side of which the Camp-ground is situated, and he and his family will spend the heated term enjoying the pure air, picturesque scenery and healthful waters of his rural home. We hope that Methodists throughout this district and others will secure lots, build tents and prepare for an old fashioned Camp-meeting in August. Come to Pierce Camp-ground; get a lot on Marvin Avenue or McTyeire or Keener or Parker streets; drink water out of Wesley and Asbury springs; hear the great sermons and sweet, rapturous melodies of Camp-meeting occasions and find a deeper consecration and a mightier baptism amid the hallowed fellowships of our congregated Israel.

THE ARKANSAS METHODIST grows upon our people. It is easy to get subscribers. During the Quarterly Conference session on the Greenwood, I asked all who were taking the ARKANSAS METHODIST to stand. Sixteen rose, leaving only two on their seats; and they subscribed then and there. Bro's Gardner and Marvin are working for the METHODIST.

The prospect brightens on the Fort Smith District—congregations are increasing; attendance on Quarterly Meetings improving; quarterage receipts better and a general desire expressed for a wide spread, all conquering revival of religion. May the great meeting at Paris, under Bro. Stephenson, resulting in one hundred conversions and seventy accessions to the Methodist Church, presage a movement co-extensive with the district.

The week of Prayer and Self-denial was generally observed with good results. SINDY H. BARCOCK.

FROM COLORADO.

DEAR BRO. BENNETT:—I have often thought of writing and congratulating you and the other brethren in view of your connection with THE ARKANSAS METHODIST. I know I love the paper and the brethren in Arkansas. And I know I rejoice with you in the prosperity of the paper and the whole Church in the State of Arkansas. THE METHODIST is, indeed, a benediction to me and my family. Of the many papers I read, I read none with more pleasure than THE METHODIST and the Searcy Beacon. I have read with much interest most of the controversy on holiness; but Bro. Gildroy's article is

"multum in parvo" on that subject. The great trouble out here is, that the professors of holiness, are what we call "come outers." They cry to each other, "Come out of the Church," "it is nothing but Babylon."

Bro. Boswell's article on high license is as clear as daylight. The question of high license is being much discussed in this city of 40 grogshops. If it is defeated, it seems to me that prohibition must come; for the good people here can not much longer stand the hell holes, which are now open here and through which many are slipping down to hell. The people are certainly waking up, and many who have heretofore been silent, are asking "what can we do to stop it?" Thank God, my church is a unit on the subject.

We read your field notes with greediness. That shout of Bro. Jer-nigan's last week, from Sulphur Rock, made my heart bound. It brought vividly to my mind the last time I saw him. It was at Auvergne, the last protracted meeting I helped to hold in Ark. God was present and many souls were born to him. Bro. Dannelly was in charge. I can see him now, his locks white with age, his voice trembling with emotion, tears were running down his cheeks as he threw his arms around me saying, "God bless you my boy!" The sweetness of that meeting lingers with me yet.

We are moving forward in the Denver Conference. The "field hands", are a godly set, and many of them are "sowing in tears;" but they are "bearing precious seed," and thank God they shall, after a while, come rejoicing, "bringing their sheaves with them." At Trinidad we are gaining ground. Only \$75 is left unpaid on our parsonage, and we are moving to complete our church. Want to finish it all up before Conference. Our Church has sustained itself here amidst opposition and now has the best building and the largest congregation and Sunday-school of any Protestant Church in the city. Our school at Las Vegas is healthy and is doing a grand work. It is enlarging in more ways than one.

I am delighted that you are to have a State Female College at Searcy. The good people of that nice little city have done themselves proud by their very liberal donations. Let the Winfield Memorial Church go up. I will freely give my mite. I rejoice to know that our Church at Helena have paid their Church debt. Let the good work go on, until not a Church debt remains against a single Church in the Connection. I believe we ought to keep out of debt. A Church debt too often discourages our membership and makes it hard pulling for the preacher. I believe we ought to build according to our means and enlarge as we get able. God bless and prosper you. Love to all the brethren. Pray for us. Your brother in Christ, ASA S. BLACKWOOD.

FROM JAPAN.

DEAR BRO. BENNETT:—My interest in the ARKANSAS METHODIST and the pleasure I derive from it as a regular messenger from my friends and brethren has made me not a little anxious to know whom the important editorial mantle dropped by Dr. Winfield would fall upon; and I assure you that it gives me pleasure to be among your host of friends who rejoice at its falling upon your shoulders. The papers which reached me lately have brought two sad announcements. The first that of the death of Dr. WINFIELD. I have known him all my life as the "Arkansas Traveler," the strong prohibitionist, the popular lecturer and eloquent preacher; but it was only during the last six months of my stay in America that I knew him in a way to make me honor and appreciate him all the more as a personal friend. I was about ready to leave for Japan when I last saw him, and traveled with him for some hours on the train. Having in my hand-bag a small album which was given me by a friend as I was leaving Nashville, I handed it to him for his autograph. I anticipated the exact words he would use when he took the album and began to write—"God bless you my son." I am glad to be the possessor of the blessing. I believe the biography written by a member of his Conference, whose name I would like to give, would be a good book for Arkansas. I am sometimes called the "Arkansas Traveler" of Japan. Since Dr. Winfield wore the title so

gracefully that the teeth of the "saw" were not felt or seen, I have made no protest.

The second announcement was that of the death of Rev. JOHN H. L. DAVIS, a young man of North Alabama Conference. I was with him two years at the Vanderbilt. We all admired and loved him. I do not know why I turned the leaves of the Nashville Advocate more eagerly to find his appointments than that of numerous other "Vanderbilt boys." And instead of his appointment, his death—no, not his death, his transfer to the Conference of the Redeemed. A few Sunday evenings of conversation in his room, or mine, or that of our mutual friend H., closed with one of those strong, earnest, beautifully simple prayers such as he could offer, are occasions which add to the pleasant memories of three years of life in Wesley Hall. I had been thinking of him as a man so abundantly furnished and ably fitted for a work, that a less gifted, more scarcely furnished friend of his was trying to do. Truly the Lord's ways are not man's.

The life element in our work manifests itself not merely in continued existence but in development. There were eleven new members received at Kobe two weeks ago. Ten young men and one married lady. Bro. Waters has gone to open work at another point on the Inland Sea, Oita in the island of Kyushu, while Dr. Dukes doubles his work by taking the school work Bro. Waters was doing at Osaka. A note from Mrs. W. R. Lambuth received this morning says: "Dr. L. is quite sick." The doctor has had too much work to do. I cannot give the health report of another missionary.

Will not the three Conferences of Arkansas make one united effort to raise the funds to send a man out by the middle of June to join me in the work? May I not ask the Editor of THE ARKANSAS METHODIST, the Secretary of the White River Conference, and all my brethren and friends of the Arkansas Conference to prayerfully consider the question. If there is any trouble as to whom you should send, I am happy to be able to furnish you the name of a man.

CROWDER B. MOSELEY.
Wakayama, Japan, March 20, '88.

THAT DOG "PEEPO."

MR. EDITOR:—I see from the Christian Advocate of April 14, 1888, that one of the editors of that paper has a dog (Peepo) living with him, that has to be fed on the "daintiest dishes." "Cantaloupes and candy" are well relished by the delicate Peepo. The Advocate has said a great deal about self-denial as a means of raising money for the missionary cause. Would it do to extend self-denial to the dogs that belong to Methodist families? Or perhaps money raised from dog-denial would not convert a savage. Don't understand me as condemning Bro. Candler. I look upon such things as constituting a pleasant means of recreation at small expense; and if the brother has the means to spare, it is certainly all right, and nobody's business but his own. As for myself, I have my own rules of life. I am poor and can't feed my children on dainty dishes and give them cantaloupes and candy, but my poverty, and all that, belong to God's providence. If I were able, I would give my children just as good as Bro. Candler feeds his dog, and think it nobody's business but my own; but I am poor, and have to work very hard to furnish healthy, nourishing food and very plain clothing for my family, without dainty dishes, cantaloupes and candy, and still have something left to give to the support of the church; and I never can feel as grateful to the good Lord as I ought to, for he gives me all I really need. I thought if money raised from dog-denial would convert the savages, it would be right to have dog denial, at least for one week; for I have no doubt there are hundreds of Methodist families in the South treating their dogs as luxuriously as Bro. Candler is his.

A METHODIST.

The young man who, while he makes one dollar, spends a dollar and one cent is on the sure road either to bankruptcy or the penitentiary.

Over anxiously to feel and think what one could have done is the very worst thing one can do.

ARKANSAS METHODIST.

SATURDAY, APRIL 28, 1888.

"I WILL BUILD MY CHURCH."
Matt. 16: 18.

Some of the Advocates have of late furnished us some interesting criticisms on this much abused text of Scripture. Taken in connection with two or three verses of context it is said to be very difficult of a clear verbal exegesis; so much so that some of the most renowned expositors are not agreed as to the Savior's meaning, as mere matter of fact all this is abundantly true.

If we understand the Savior by "my church" to mean a new church to be thereafter instituted by himself, the then existing church to be abolished, then in that case his words are not only difficult of explanation but it seems impossible to give them a very clear, open, sensible meaning. With that understanding there can be no wonder that the critics differ. But if you discard the doctrine of a new church, which is the foundation of all high-churchism, and understand the Savior to refer to the then existing church, the only true Bible church, then and in that case, his words are as clear and as easily understood as the plainest passage in the Bible or in the schoolboy's third reader. His meaning cannot be misunderstood.

This whole question then—all in it that is of any critical importance, turns on this point. Did the Savior allude to the church then existing, or to a new and different church to be thereafter organized and brought into being? This question must be settled and well understood before a verbal exegesis can be looked at intelligibly.

This doctrine of a new church divinely organized was taught and scarcely questioned throughout the church of Rome during its whole life. And since the Bible has been brought forward as the true Teacher by the Reformers, the war on popery has turned almost entirely on the practical results of popery rather than on the more fundamental principle. And let it be repeated—the only fundamental principle of popery is this very doctrine of a new church. Set that aside, and popery cannot be imagined.

Setting aside for the present the great mistake of calling an institution a church, for that cannot be, let us look at the plain, obvious meaning of the Savior when he said, "I will build my church." Did he refer to the then existing church—the church of the Prophets, or to a new and different one to be thereafter brought into being? To answer this question you have no need of a Greek dictionary. All you need is a definition of the words *build* and *church*. "Build" has two general definitions; to make a new thing, as to rear or erect an edifice, to build a bridge or the like with stone, wood or other material; and secondly, to improve the condition of some non-physical property or interest, as to build up one's constitution, health or business. In Scripture where God is referred to as Builder, it invariably means to improve some well-known existing thing. See Webster, ed. 1857. "In Scripture, to increase and strengthen; to cement and knit together; to settle or establish and preserve. Acts 20: 34. Eph. 2: 22. 1 Sam. 2: 35."

Now with this plain English before you it is impossible to suppose that the Savior had reference to a new church. The verb to build would have no meaning. You can apply the word build to a church in but two ways, first to build a house of worship, and secondly, to improve the spiritual condition of a religious body. But build can be applied to the church—the whole church, in but one way, viz: to improve its spiritual condition.

No matter now what the Savior said about Peter. We cannot be mistaken as to what he said about the church. He said he would build it; that is, to improve and enlarge it, and having ascertained unmistakably what he said about the church, we have far less interest in knowing what his meaning was about Peter's stone-like hardness, if indeed he had any such meaning.

It is impossible to misconstrue the Savior's meaning so far as concerns the church, unless you adopt the great papal falsehood of a new church organization. That that ecclesiastical monstrosity—one of the greatest and most damaging heresies ever promulgated, has been tacitly assented to by so many Protestant writers, is the great misfortune of the church. We labor sorely under that misfortune today. In accordance with it the following question was asked several months ago in the Nashville advocate by one of its correspondents, referring to this text:

"Does our Saviour intend to convey the idea that he will build the Church upon Peter, or upon Peter's confession, or that he himself is the rock upon which the Church is to be built?"

The remarkable—indeed, the unaccountable point in this is, that here no question is asked, nor in reply is there a question answered, right or wrong. By the terms "build the Church" the enquirer evidently means *make the Church*, that is, the new Church the Savior was supposed to be about to organize or found. And it is very certain he was so understood by the editor in reply, for he says, "The promise here made to Peter (and in Matt. xviii. 18 to the rest of the apostles as well) is that 'They should have an inspired and miraculous authority to found and govern the Church by decisions which should be ratified in heaven.' He also says, 'Peter exercised the power to admit where he received three thousand souls into the Church on the day of Pentecost.'"

Now as to this New Church theory, which is the pivot upon which this whole subject turns, it is not only totally destitute of the slightest historic support, but further still, it involves a philosophical impossibility. Such a chartered institution as is here supposed would not be a Church. Furthermore, I am most fully persuaded that neither Dr. Fitzgerald nor his inquiring correspondent will in plain terms avow or endorse the new Church theory, though they both leave it a necessary inference.

"Peter exercised the power to admit when he received 3,000 souls into the Church on the day of Pentecost!" I ask intelligent Christian men, in all good conscience, when, oh when, will we get rid of this miserable old saw—as old as it is miserable? That it has been repeated in the last fifteen hundred years about as often as another papal perjury, I admit, but must insist that *something* besides naked repetition is necessary to prove a doctrine so vital and so fundamental to the Christian system.

I expect to be understood in this matter. The question is vitally important. It lies at the foundation of all ecclesiastical science, and indeed has controlling power in our entire religious system. If the Savior alluded to a new Church he was about to introduce, then the teachings of the Church must be conclusive, notwithstanding any private construction given to the Scripture.

The entire popish system rests upon this New Church theory. That is evident. Build, in this text, is the same as make, found, organize, as understood by papists. This not only does violence to the language, for build has no such meaning unless applied to an edifice or something of the sort.

The power to receive into the Church and to exclude therefrom belongs naturally and by immemorial usage to the Church; not to the whole body of the Church, for this would, except in very rare cases, be impracticable, but to the pastor who, with or without the co-operation of selected laymen or other ministers will act in the premises.

The Savior made no new rule on this subject, nor on any other. He who imagines that Christ made some new rules of Church government may easily satisfy himself by his failure to find and point out one. "Tell it to the Church," was always a good, wholesome rule.

It results, therefore, I think, plainly and unmistakably, that the necessity for scholarly examination and verbal criticism of this colloquy between the Savior and the apostles has been created wholly by a misapprehension of the meaning of Christ. Both the language and all the surrounding circumstances make it plain that he had no reference to a future and different Church. His plain, simple declaration was that he would build, that is, improve, enlarge and strengthen the religious brotherhood of which he himself was then a member, and which we in modern language call Church.

We could not possibly mistake his meaning from the further consideration, that irrespective of this particular passage, or, no matter what verbal criticism it may receive, we all know certainly that this and only this was the great mission of Christ among men. What else did he ever do or promise to do in this world, but to strengthen, enlarge, or build up the Church? What else is he doing now?

So I insist, not upon any mere verbal criticism, but on the simple outside consideration above explained, that we must approach the reading under the conviction that the Bible knows but one Church from Abel down, and that that Church is a Brotherhood formed by its own natural, gravitating forces,

and not an institution. The Church is not an institution, as that term is generally used.

R. A. The foregoing was written some weeks ago and without any particular intent, but thinking probably I might have use for it some time. I now find use for it, and respectfully dedicate it to my kind, unknown friend and brother who, over the signature of "H. J.," writes in this paper of April 14th, criticizing brother Gregory and myself on the Church. I would like to see from him a fair, candid reply, not for victory but for truth. He will find me the last man to "play upon words." Furthermore, if I can get a moment's leisure I may before long send the Editor a short article explaining how the Church did come into existence, and the reason why it is not and cannot be an institution.

R. ABBEY.

Gulf View, Miss.

ALL CHURCH MEMBERS SHOULD
BE ACTIVE WORKERS FOR
CHRIST.

This writing is based upon Matt. 30 1-16. The kingdom of heaven in this parable has reference to the gospel kingdom, and is designed to teach a lesson of active Christian work. It contemplates that all members of the family should be actively employed to advance the best interests of the family. The householder went out early in the morning to hire laborers to work (not to idle) in his vineyard. And when he agreed with them for a penny a day he sent them into his vineyard. Again he went out at the third hour, and found others idle and said go ye also into my vineyard, and whatsoever is right I will give you. He went out also at the sixth, ninth and eleventh hours and found others standing idle and said unto them, why stand ye here all the day idle? and they say, Because no man hath hired us. He saith, Go ye also into the vineyard and whatsoever is right, I will give you. Which is God's method of dealing with his rational creatures. The going out so frequently by the householder manifests the interest that is felt by our heavenly Father for the salvation of his fellow creature man. He goes out by his spirit to seek the idlers (those that are out of the kingdom) "For the Spirit lighteth every man that cometh into the world." He does not employ idlers, to idle in his vineyard, but to work. The object of this writing is to impress upon the children of the household the important lesson of laboring in the vineyard of their Lord, as there are so many of the present day that say there is nothing for them to do, but to feast on the good things of our Father's house, and say I have but one talent, therefore please excuse me. What is such a course of conduct, but that of burying the Lord's money? And what will be the result? Will they be an exception to the rule. Will they not share the fate of that slothful and wicked servant, lose their talent and be cast into outer darkness? It is expected all should be employed, which is beautifully illustrated in the building of Solomon's temple. Not only Jews but Gentiles were employed in that building. Hiram, King of Tyre, furnished men and timber to build the temple, and, if I mistake not, the women were also employed in decorating the temple furniture with their embroidery and fine line. There were employed in building 70,000 hewers of wood and bearers of burdens, 80,000 squarers of stone, and 3,600 overseers of the work. Notwithstanding there were so many employed, all were workers,—there were no idlers. Some were raising the stones from the quarries, others were squaring and numbering them; others conveying them to the place of building; others preparing mortar; others with their trowels, spreading the mortar and laying the stones in their places in the building, there were no idlers. So it should be with the Church, each member should endeavor to prove himself a workman, that needeth not to be ashamed. Let it not be said of any that are members of the visible kingdom, "why stand ye here all the day idle?" You cannot say truthfully, "because no one hath hired us." You have been trained up in the church under the preaching of the gospel and Sunday School training; therefore, come out fully on the Lord's side, and work in his vineyard. "He that is not for me is against; he that gathereth not with me, scattereth abroad." There is an old saying, that actions speak louder than words; therefore, the church members should always be found at all church services unless providentially hindered. All church members can do this much. We should think and pray that the prayer meeting and public services of the church of the church should be

profitable and enjoyable. To make them such, be sure to attend yourself and participate in them. Much can be done to advance the cause of Christ by conversing on the subject, when we have intercourse with others, whether they are professors or not. I have read Mr. Moody's illustration of a little girl, that heart of a gentle man, an acquaintance of hers, that he was an infidel. "What is that?" she enquired. "One that does not love Jesus." She met with him as he was going to his office, and asked him why he did not love Jesus. He turned away from her, but she pursued him and repeated the question, "Why don't you love Jesus?" He put out his hand to push her away from him, and saw her tears. "Please, sir, tell me why you don't love Jesus." He pushed her aside, and away he went. When he got to his office, he could not get the question out of his mind. All the letters seemed to read, "Why don't you love Jesus?" When he tried to write, his pen seemed to shape the words, "Why don't you love Jesus?" He could not rest, and on the streets with the business men, he seemed to hear a voice ask, "Why don't you love Jesus?" He thought when night came, he would go home to his family and would forget it; but he could not. He complained of not being well and went to bed, but could not sleep. He got up and said, "I will get up and get a Bible, and see where Jesus contradicts himself, and then I will have a reason for not loving Jesus." He turned to the book of John and read it through, and found no reason why he should not love Jesus, but found many reasons why he should love him. Before morning he was on his knees. That question by that little girl led to his conversion. Let the idlers take courage by the example of that little girl, and go labor in the vineyard, and they will win souls to Christ, and they will ultimately receive whatever is right. W. N. BONNER.

Tyler, Texas.

ORIGIN OF BAPTISTS IN
AMERICA.

"The second Baptist Church in Rhode Island was formed at Newport in 1644 by Dr. John Clarke and eleven others. Dr. Clarke became the pastor, which office he resigned in 1651, when he accompanied Roger Williams to England on business connected with the charter of the colony. He was succeeded by Obadiah Holmes."

Cramp's Baptist History, p. 462. This was the second Baptist Church in America, founded five years after the first. Some maintain that the first church at Providence soon perished, and that this at Newport is in reality the first. By whom was Dr. Clarke baptized? There was no other Baptist church in America but the one founded by Roger Williams, and this was in his neighborhood. He must have been baptized by Rogers Williams, or by some one whom Williams had baptized and Roger Williams was baptized by Ezekiel Holliman. He is the only apostle or John the Baptist it runs back to. But may be Clarke was a Baptist preacher before he came to America. No, he was not. "Clarke was born in Norfolk, England in 1609, was liberally educated and practiced as a physician in London for a time. His religious and political principles led him to cast in his lot with the New World, and he arrived in Boston in November 1637. There is no evidence that he was a Baptist at this time, but rather he seems to have been a Puritan much like Roger Williams when he landed there."—*Armitage, History of the Baptists*, p. 669.

In 1638-9 Clarke founded a colony at a place now called Portsmouth on the island of Rhode Island, and set up a sort of Puritan or Congregational church. "The settlers numbered eighteen, most of them being Congregationalists and members of Cotton's church in Boston, but some of them were under its censure for imbibing peculiar views of Christian doctrine. As far as appears none of them were Baptists. It is not clear whether Clarke was at this time a Congregationalist, but they formed a church to which he was the preacher, whether or not he was the pastor." *Armitage, History of the Baptist*, p. 670. This was not a Baptist church nor was Clarke a Baptist yet, but, "These things taken together lead to the highly probable conclusion that Clarke became a Baptist somewhere between 1640 and 1644."

True, Williams had ceased to be a Baptist, when the Baptist church of which Clarke became pastor was formed, so that he could not have baptized Clarke. But other elders had taken the church which Williams had left, and Clarke could

have received baptism of one of them at Providence."—*Armitage, History of the Baptists*, p. 671. "Morgan Edwards writes of this Newport Church: 'It is said to have been a daughter of Providence Church, which was constituted about six years before. And it is not at all unlikely that they might be enlightened in the affair of believers' baptism by Roger Williams and his company, for whom they had the greatest kindness.' * * * * *

Clarke its first minister, 1644, remained pastor till 1676, when he died. * * * * * Tradition says that he was a preacher before he left Boston, but that he became a Baptist after his settlement in Rhode Island, by means of Roger Williams."—*Armitage, History of the Baptists*, p. 671. It is manifest, whether Newport be counted first or second, that they had no other baptism than that originated by Holliman and Williams.

In 1656 a number of members in the Newport Church who did not like singing in meeting withdrew and organized the third Baptist Church in America. The church swarmed again and produced a Seventh day Baptist Church in 1671. After Clarke's death in 1676, Obadiah Holmes became pastor. Who baptized Holmes? He was not a Baptist when he came to America. "In 1646 Obadiah Holmes had removed there from Salem of which Church he was a member and united with the Congregational Church, under the pastoral charge of Mr. Newman. But in some way he and eight others had imbibed Baptist principles, possibly from Williams, and in 1649 they established a separate meeting of their own."—*Armitage, History of the Baptists*, pp. 678-679. By every token the Newport Church had its origin from Williams and Holliman. Dr. Cramp says of Holmes: "He emigrated to New England in 1639, became a Baptist in 1650, succeeded Dr. Clarke in the pastorate of Newport Church in 1652, and held that office 30 years." *Baptist History*, p. 478. It would appear that he was baptized by Clarke, who was baptized by someone who was baptized by Roger Williams, who was baptized by Holliman, who was a layman, and the John the Baptist of American Baptists. J. H. RIGGIN.

THREADS OF LIGHT—CHINA.

I. From the Missionary Review and other sources I gather the following items concerning China. The population of China is reported to be 390,000,000. Twelve centuries ago the Nestorians planted Churches in China, which were trodden out by the iron heel of Genghis Kahn and the Ming dynasty. In the 13th century Rome went to China with seven arch bishops; and again three hundred years ago with Ricci, the Jesuit, and now claims about 400,000 baptized converts. The pioneer of Protestant missions in China was the Rev. Robert Morrison, who was sent out by the London Missionary Society in 1807. He was brought up like his father as a last or boot-tree maker, but finally became a scholar and a Christian minister. In the beginning of this important undertaking obstacles were thrown in his way; for he was refused passage to China in English vessels. He came to America and obtained passage to Canton, China, and from there he went to Macao, a Portuguese settlement, where he studied the language. He wore native costume; studying and praying in broken Chinese by night and working by day. In 1814 he printed his translation of the New Testament and baptized his first convert. He was joined by the Rev. Wm. Milne and by 1819 they completed the translation of the Old Testament. So slow was the progress of Christianity that in 1830 after he had labored for 23 years, he had only baptized ten converts. The Chinese were so jealous of foreigners, that the early missionaries were not allowed to teach Christianity openly. In 1842 the British and Chinese governments made a treaty, by which Hong Kong was ceded to Great Britain, and the ports of Canton, Amoy, Foo Chow and Shanghai were opened, giving foreigners the right to live at these points, and to build houses of Christian worship. Up to this date (1842) only five Societies had entered the Empire in the pursuit of mission work. After this great treaty with Great Britain other Societies began to send their representatives until at the close of 1887, thirty-eight Societies had entered the field.

To give some idea of the progress of the work I will state that there was reported in 1863, only 1,900 members and scarcely any native assistants. In 1879 I think it was, there were more than 14,000 members with 314 organized Churches, 78 ordained pastors and preachers, and 519 native assistants. "In 1842 beyond a thirty mile radius,

that circumscribed the limits of missionary activity, neither preacher nor colporteur was allowed to pass; now (1879) the country is traversed at pleasure by more than 70 colporteurs, then access to heathen families was a thing impossible, now nearly one hundred Bible women, in addition to those from foreign lands, daily go in and out, bearing the message of life and salvation to the secluded daughters of Siam." At the close of 1887 in the 38 Societies there were 489 men, 320 wives and 221 single women, which gives a total force of foreign missionaries of 1,030, besides there are 175 native ordained ministers and 1,316 unordained native helpers, making a total of foreign and native workers of 2,511, with a total membership of 32,260. The increase of members from 1863 to 1879 was something over 12,000; from 1879 to the close of 1887 was more than 18,000. In 1879 there were 78 pastors and preachers; at the close of 1887 the foreign force including the women was 1,030, which gives an increase of 952.

In 1879 there were 519 native assistants; at the close of 1887 there was a total native force ordained and unordained of 1,491, giving an increase of 972. The increase of laborers of 1887 over 1886 was 111 foreign missionaries, 35 native ordained missionaries and 20 helpers. The increase of members was 4,260. The contributions amounted to \$38,236.70, an increase over 1886 of \$19,862.14. This shows a healthy financial state and is indicative of progress. The M. E. Church, South, began its work in that vast Empire in 1848; and its first representatives were Revs. Charles Taylor and Benjamin Jenkins. At the close of 1887, there were belonging to that mission 8 men, 7 wives, and 14 single women, making 29 foreign missionaries, with three native ordained and seven unordained workers, giving a total force of 39, with a membership of 222.

When God's pillar of cloud and fire moved before his ancient Israel, they were to follow in its way, and now borrowing the application, is not the fiery cloud moving out over the distant land of China, and will the Church of God not follow? "Where he leads we must follow," not only with a Gideon's band, but with a full force of God's faithful and devoted people. We must "Go or Send." Read again the call of Dr. Allen, one of the grand leaders of God's hosts in China for help now. He sees the cloud moving and is pleading with the Church for her sons and daughters, and her money, that he may follow the cloud of fire into that land, where moral darkness has settled like a pall of night over its crowded millions. Let the Church arise in its financial strength, like to wise men of the East, and bring forth its gold from its hidden treasures with the incense of prayer and lay it down at the feet of Mary's risen and glorified Son, who is to reign until he hath put all enemies under his feet. Then shall the desert blossom as the rose, and the thirsty lands shall become springs of water.

Benton, Ark. A. D. JENKINS.

TENNESSEE CONFERENCE CORRESPONDENCE.

The Nashville District Conference was held by Bishop McTear at the McKendree Church, April 6th and 7th. Our senior Superintendent seemed well pleased with the brief reports of pastors and committees, which indicate that Methodism in the city is in good condition. Revivals prevail, Sunday-schools full and flourishing, and financial reports remarkably encouraging. Five collections taken nearly in full in all the charges; some over paid the assessments. Church building progressing. One mission to become self-sustaining another year, two others planned. Prospects for other parsonages encouraging. Last year the Nashville District was divided, and some feared the result would not be well for Nashville Methodism; but the Bishop believes it has been very well for the western side of the river. East Nashville District Conference will be held late this month.

At the preachers' meeting to-day, Presiding Elder Young reported the largest congregation at West End last night he ever saw in that edifice. The Rev. Walker Lewis, who came to us from Georgia this year, is doing excellent work in his double charge as chaplain of the Vanderbilt University and pastor of West End. He has won the hearts of many students and more parishioners, and has crowded congregations. He begins a protracted meeting this week. Rev. J. B. Erwin, at Elm Street, reported \$150 result of the week of prayer and self-denial. I think this church has already paid \$800 or \$1,000 for missions this year. It is not a wealthy church, but

works well and will go to hear "anybody preach," so the pastor reports. 525 at Sunday-school there yesterday. McKendree Sunday-school has outgrown the three basement rooms. Carroll Street reports from fifty to one hundred conversions during the past three weeks. The pastor, Rev. R. R. Jones, is doing his part well, but the chief instrumentality in the revival in the church is a woman. Nathan and Esther Frame, Quakers, came to Nashville eighteen days ago, and have been abundant in their labors during their stay. He left last week, she remained until to-day. Carroll Street has the second largest seating capacity of any of our churches. The congregations overflowed nightly, and were large during the day. Nathan Frame was full of faith, zeal and untiring energy, but he said to a reporter that his wife did the preaching at night, because the Southern people were prejudiced against hearing a woman preach, and when they had an opportunity, they did not wish to hear any one else. But I think he recognizes the fact that God has bestowed rare gifts and graces upon his honored Esther, that but few possess. While she is very plain and simple in dress and person, she is endowed with a superior intellect, and she has read and thought much, and her soul is full of the faith and the Holy Ghost. She has not neglected to cultivate and develop the gifts God has so richly bestowed upon her, and she speaks as if she believed the salvation of souls depended upon every message she delivers, and the fruits of her labors are abundant. She emphasizes the absolute necessity of repentance, regeneration and the witness of the Spirit. She urges sinners to come forward, get upon their knees and pray until they have the full assurance of salvation. Last night the large chancel was almost full of kneeling penitents, and when some men and women made profession of faith in Christ, she asked them, one after another, to stand up and give their testimony to the congregation; and when the experience was given, she would ask pertinent questions to satisfy all of the genuineness of their conversion. The meetings have been so much after the style of the revivals of long years ago, that I enjoy them intensely. This "hold up your hand" religion may suit this age, for it is certainly much easier than when "the kingdom of heaven suffereth violence, and the violent take it by force."

Mrs. Frame has been instrumental in a great revival in Carroll Street church. She insists in the revival of the class meeting, and believes much in the mourner's bench. None who heard her in Nashville, Columbia, Gallatin and Spring Hill, as far as I can learn, question but what she has great power with God, and is doing much good. But whereunto will such irregular work grow? That is a question that gives me no concern. "The Lord giveth the word; the women that publish the tidings are a great host."—New Version, 68th Ps., 11. Whether that is prophetic, poetical or historical, each reader may decide. There is much work for women in the church and world just now. Just where and how they shall publish the tidings, let the word and Spirit of God direct each one. I never heard but two or three women in my life intimate, that they were called to preach. One of them gives every evidence of a genuine call—gifts, grace and abundant fruit. Mrs. Frame has invitations to Pujaski and Fayetteville, country towns and stations in our Conference. She is so womanly, modest and practical in all her work, that she will win souls for the Master wherever she goes. She is as greatly gifted in song and supplication as in speaking the word. It is wonderful how a frail woman can sing, pray and talk so much for so long a period, and remain so fresh and full all the time. She says it is the Spirit of God in her. None who hear her seem to question it. S. M. CHERRY. Nashville, Tenn., April 9, 1888.

YOUNG MEN'S CHRISTIAN ASSOCIATION.

DEAR BRO. BENNETT:—The State Convention of the Y. M. C. A. met in this place last Thursday and adjourned last night. I was so much pleased with its work and it has made such a fine impression on our town, I feel like some account of it will do your readers good.

When the convention first met, I was afraid the members were to much filled with levity to make any serious impression on anybody; but I soon discovered, that beneath the apparent good humor, that prevailed there was a deep vein of piety and sound religious experience, that I have never seen excelled even in a conference of

Methodist preachers. I have no hesitancy in saying, that as a body of men they are as much consecrated to the work of the Master, and as ready to sacrifice to it, as any I have met; as an evidence of it, when the State committee recommended the raising of \$2,500 for State work it was responded to in a manner, that exhibited great self-denial. The chairman (Maj. P. K. Roots of your city) said he wanted everybody to help in raising this amount, and whatever they lacked in raising it, he would see it paid. Several poor young men gave \$100, Capt. H. S. Tabor of Little Rock agreed to pay or raise \$300, so by personal pledges and pledges of associations something over \$3,000 was raised. Something has been done for our local association \$150 subscribed last night, and more is being raised this morning. I hope the amount may be swelled to \$1,000. The object of the association is the salvation of young men. They take great pains to work in harmony with the churches. No man can be a real member of the association, who is not a member of some church.

The hand of God is certainly in the matter. A poor clerk in London began the work in a private prayer meeting with a few young men in 1844, without having any conception of the results, that were to follow. This clerk is now the honored head of the large firm, for which he was then at work, and his prayer meeting has grown into an organization numbering 187,000 members, and owns property to the amount of six millions of dollars. If I had time I would be glad to notice the personnel of the convention, but time and space forbids. Suffice it to say that young doctors, lawyers, merchants, mechanics and farmers, who are honored at home came up from nearly all parts of our State and from different States, at their own expense and gave money cheerfully and liberally, while here to advance the interest of their Association. May God bless the boys and make them a thousand fold stronger than they are. B. H. GREATHOUSE. Fayetteville, Ark.

METHODISM ASSAILED AND DEFENDED.

The Campbellites of the quiet little city of Russellville gave to the people some excitement in a series of meetings held by their State Evangelist,—which after continuing for some fifteen or more days, closed last Tuesday night. During the service he took occasion to level his battery against the Methodist Church and her teachings. The reverend gentleman touched up our Bro. Key for holding services during his stay. The week of Self-denial and Prayer was of too much importance to our church and the cause of Christ—so Bro. K. thought—to allow it to pass unobserved. The week's effort resulted financially in the collection of \$30 for our missionary cause, and morally I trust in a quickened zeal and an enlightened interest in this great Christian enterprise.

Yesterday Bro. Key took occasion to preach morning and night in refutation of the Campbellite's water salvation gospel, obeying his ordination vows, wherein he solemnly took upon himself the obligation to "be ready with all faithful diligence to banish and drive away all erroneous and strange doctrine contrary to the Word of God;" and following, also, the apostolic injunction; "That ye should earnestly contend for the faith which was once delivered to the saints." In the treatment of the subject the preacher showed thoughtful, discriminating study and from the inspired Word proved, that pardon and salvation was secured through faith in the atoning blood of Christ alone, "without the deeds of the law," without works, and consequently without immersion in water.

It is humiliating that in the latter part of the eighteenth century of the grace of the Lord Jesus Christ, that here and there are yet to be found men claiming to be preaching good tidings of great joy to the people, that so degrade the pulpit by a tirade of abuse of Christians that differ from them in regard to the teachings of the Bible on some points of Christian duty. However painful, still such is the fact.

Bro. K. undertook the defense of the truth as a duty he owed to his people to himself and to his God. It was a painful duty well done. His people with few exceptions were glad of his defense of them and their church. A few, however, were heard to say if they had known that he was going to preach that subject, they would not have attended the services.

Is it not passing strange, that there are Methodist members that can hear

with reasonable composure a sermon from a Baptist or Campbellite pulpit, in which their church is unchurched and they are told that they are not and cannot be, Christians without the all important dip; and if their pastor undertakes to refute the false and dangerous doctrine, they disapprove the controversy. May the Lord hasten the day when, not nine tenths only, but all our members will sustain their pastors in all their Christian labor.

A METHODIST.

CENTRAL COLLEGIATE INSTITUTE NEEDS A LIBRARY.

A good library for reference and general reading is a necessity in every college. The library at Central is wholly inadequate and our students feel keenly the lack of suitable books.

The students and faculty have arranged to secure about seventy volumes before the opening of another year. We should have at least five hundred.

Allow me to suggest a plan by which our friends may help without burdening themselves. Many persons have books which have been read and are really of little further value, as they are not books of reference and will not be reread.

These would serve a purpose in our library. Many persons could buy some desiring books and after reading donate it to the library. Others who would not come under either of the above classes could secure books from their friends.

Others still might contribute money to be used in buying books.

Every one who reads this can do something. Let those who have books send them at once; as we have so few, almost any books will be useful. Those who contemplate purchasing and reading before donating should notify me at once of their choice so that we may avoid duplicating any but the books most called for.

Those who wish to contribute money should send it as soon as possible, or notify me of their purpose so that arrangements may be made for the purchase of books of reference.

We must have a modern cyclopedia. Will not some person or church provide the means to get it?

Let all our preachers and members and friends generally, look into their libraries and purses to see what they can do. Act at once. If you put it off you may forget it, and even if you should remember us, we, meanwhile, are losing the benefit of your contribution, and perhaps are losing heart, because of an apparent lack of interest.

A record of all contributions will be kept. Communicate with Altus, Ark. A. C. MILLAR.

CURRENT OPINION.

[These items were crowded out of our last issue.]

Among the Chinese denizens of New York City, there is scarcely one who has ever fallen into the liquor drinking habit. A policeman who patrols the Chinese quarter, says he has never yet seen a Chinaman intoxicated. It is unquestionably true, that there are more Americans of either sex, who have taken up the Chinese opium habit than Chinamen who have been seized with the alcoholic mania of Americans.—Southern Evangelist.

The Jewish population of the United States already reaches a quarter of a million, and is rapidly increasing. Last year 25,778 Hebrews landed on our shores. The exodus from Europe is encouraged by the fact, that so many Jews have grown rich in this country. In New York they are said to be among the most extensive real-estate holders in the city, and the Seligman hold rank among the richest bankers, and one could continue this list if required, to an extent that would really be surprising.—The Christian Evangelist.

The extent to which the Mormons are converted on the polygamy question may be seen by giving attention to their utterances at any time. Last week their semi-annual meeting was held at Salt Lake City, where Elder Seymour R. Young avowed his firm belief in the practice, and said that "the doctrine of celestial marriage is one of the most true and glorious principles received through the prophet Joseph." Lorenzo Snow, the apostle who lately served a term of imprisonment for polygamy, was present and endorsed the discourse, and urged the Saints to be patient and true until they see the coming of Christ.—Pittsburgh Advocate.

That a bold, vulgar woman, through pretended spiritual manifestations, by means of a very old trick capable of being performed in three ways, and often exposed, could impose upon one of the sharpest lawyers in New York City may surprise many, and may lead some to think that "there is something in Spiritualism." But it is the same thing over again. Luther R. Marsh is about seventy-five years old, and has always been able to "see through every thing he has met in his business." He now falls into the hands of a "woman whose heart is snares and nets, and her hands as bands." She does tricks that he cannot explain;

flatters his vanity, and he lavishes thousands of dollars upon her. There is nothing strange in this. We could give names of several men trapped in the same way. From the beginning of history this class of women have been making spoil of old men, of wealth through supernatural pretensions.—N. Y. Advocate.

It is not an unusual thing for revival notices to report the conversion of Church-members, and sometimes a considerable number of the converts come from the membership. But this is nothing more than occurs in other Christian Churches; and it may truly be affirmed that Methodism has fewer unconverted members enrolled than has any other Church, that the pressure toward conversion is greater than in other Churches, and that our unconverted members become converts more generally than do those of our sister communions. The standard of conversion is higher with us, and more stress is placed upon an assuring religious experience. Our history is one of revivals; our spiritual life is an aggressive force; our preaching is earnest and persuasive; our aim is holiness in heart and life; our public sentiment is decidedly against a religion not confident of conversion; and the very atmosphere of Church-fellowship among us makes it too warm for unconverted persons to feel at ease. These are facts and most gratifying to our hearts.—Florida Advocate.

FIELD NOTES.

ARGENTA MISSION.—During the "week of Self-denial and Prayer" we had nine accessions to the church and \$10 contributed. We were honored by the presence of Rev. Z. T. Bennett, editor ARKANSAS METHODIST, and Rev. J. H. Dye, D. D.; each of these gentlemen preached us an excellent sermon. They are great favorites among our people, and always have a large congregation.

We have two S. S. that are doing splendidly, one at Hillside, under the charge of Bro. J. E. Miller and the other in town, with S. P. Smith, superintendent.

The "Earnest Workers" are doing noble work and may God speed them in their task. E. C. CASTLEBERRY.

MAMMOTH SPRINGS, ARK.—I am getting along with my work tolerably well. We have one most excellent Sunday-school here. We have three on the work but one first choice. A good supply of literature, good corps of officers and teachers, and I think altogether it is second to none in the district. Financially we are poor; of course, away behind the old circuit. Claims all blank, so far. The preacher lives well and always does; but it is a mystery how well an itinerant preacher can live. Wind pudding is not all he gets. Well, brethren, I trust we will come out under flying colors right side up with care. I calculate to make a full report at the Conference of all claims assessed by the district stewards, though we have few paying men; in fact only 50 members the most of them poor, three fourths women. Our self-denial report not made yet. Our town grows, improving slowly, now and then a purchase is made. Our church is completed and very neat, indeed. Mr. Hill of Memphis gave us a \$20 lb. bell, the tone of which is most excellent. We appreciate it so much and pray the donor a full and complete salvation. Brethren, pray for me and my wife, who is ever faithful. Your brother in Christ, JAS. F. TROY.

PARAGOULD CT.—This is my old home; here I spent the latter days of my boyhood; here I was married; here converted and recommended for admission into the White River Conference. Early in the year we received two large poundings, which were, we assure you, very encouraging to us. Our congregations are growing rapidly; good interest manifested, and the people, we are told, were never more hopeful. We are looking for, praying for and expecting a general revival. Our P. E., Rev. M. M. Smith, is in great favor with my people. His preaching is so stirring. THE ARKANSAS METHODIST is growing in interest. We want it; we must have it largely circulated over our circuit. The children, our young people and our old people must read it. No itinerant preacher can do his duty and fail to present the claims of his church paper to her people. If each preacher will speak personally and in earnest to every member on his charge this year, the increase of subscribers will be counted by thousands. Brethren, let us, at once, give our circuits and stations a thorough canvass. The Sunday School and prayer meeting interest was never better on this work than now; and in the eight years of my itinerant life, I was never more hopeful than now. Fraternally,

Bethel, Ark. ISAAC A. VERNON.

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The original of this picture is one of the grandest paintings that has been given to the world in modern times. The scene is early morning in the Praetorium or official residence of the Roman Governor at Jerusalem. The picture is drawn from descriptions given in the New Testament of the appearance and trial of Christ before Pilate. In the centre of the picture is the figure of the Saviour with his hands bound, erect, composed, gazing steadfastly on the face of Pilate. Around and behind him crowd the rabble of Jerusalem, some fanatic, others attracted by idle curiosity, others apparently bent merely on killing time. In the immediate foreground is a Roman soldier holding the mob in check with the shaft of his spear. Pontius Pilate sits as the representative of Caesar on the judgment throne. He is meditating and is greatly perplexed. He knows nothing against Christ, but dare not resist the clamor of the people. On the right of Pilate stands Caiaphas, the chief accuser of Christ, with his arm extended towards the excited populace. The figure pressing forward in the crowd with uplifted arms is a ruffian of the lowest type. He is shouting "Crucify Him! Crucify Him!" On the left of Pilate sit two elders watching the proceedings with deep interest. Between Christ and Caiaphas, sitting on a bench, is a rich banker looking on with contemptuous curiosity. Near him is a young rowdy leaning over the railing and scoffing in the face of Jesus. Perched on a high stool by the side of the judgment seat and resting his head against the wall is a scribe who views the scene with an air of weary indifference. A knot of old men is seated in an angle of the room to the left of the banker. They are apparently arguing Christ's claim that he is the promised Messiah. Conspicuously raised above the heads of the crowd is seen a young mother with a beautiful face, holding a child in her arms, and looking at Jesus with tenderness and compassion. Through the whole picture are groups and faces reflecting the different emotions that animate each individual.

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So far as we know, such liberal Offers have never been made by any other religious paper. Bear in mind these offers are good for 30 days only. Address, BENNETT & EMONSON, Little Rock, Ark.

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Is conducted upon the Assessment or Co-operative Plan and issues Single tickets to male or female applicants, and Companion Policies to husband and wife, and two persons having a legal interest in each other. At the death of the holder of a Companion Policy, the whole amount due on both policies is paid to the survivor. Active agents wanted. Address—

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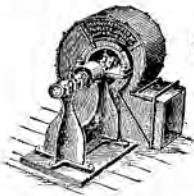
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Opposite Union Depot, at west end of street railway, Little Rock, Ark. These specimens came from lands along the line of this railway—a central country, having Towns, Churches, Societies, United States Mills, Telegraph and good people; with a mild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

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ARKANSAS METHODIST.

Official Organ of the Three Conferences of the M. E. Church, South, in Arkansas.

Rev. Z. T. BENNETT, Editor.

All traveling preachers of the M. E. Church, South, are invited and authorized to act as Agents for the ARKANSAS METHODIST, to solicit, collect and receipt for subscriptions, to the paper.

PARTICULAR REQUESTS.

Patrons of this paper are requested to observe the following instructions:

1. All letters or matter intended for publication, or for the editor only, should be addressed thus: To Editor of the Arkansas Methodist, Little Rock, Ark.

2. Correspondents are especially requested to write on only one side of paper, to write proper names very plainly, and in every case to give us their own real names, though they may not wish their names to appear in the paper.

3. All letters on purely business matters should be addressed simply: Bennett & Emmons, Little Rock, Ark.

4. In requesting change of paper from one to another office, be careful to state plainly the office from which, and the one to which the change is desired.

5. When writing at same time, both to the Editor and on office business, please use two pieces of paper.

6. All money orders, bank checks, etc., should be made payable to BENNETT & EMMONS, Little Rock, Ark.

Office, Cor. Markham and Scott Sts.

SATURDAY, APRIL 28, 1888.

We yield editorial space to correspondents this week, and still we have some good articles on hand.

The article by "Gilderoy" this week merits the serious consideration of pastors and parents, and we hope all will read his timely words with both interest and hearty approval. We would not utter or endorse any words calculated to lessen interest in Sunday school work, but we would rejoice to contribute in some measure to the increased attendance of children upon the preaching of the gospel. This we place first and above any other agency for the evangelization of the world; and our children in Sunday school should be suitably impressed with the truth, that ministers of the gospel are God's chosen ambassadors, delivering under Divine authority messages of peace and life—for children as well as for adults, and that children should esteem attendance upon preaching, as both a privilege and a duty. Unless our sermons, at least in some of their parts, are interesting and instructive to the children of our charges, we may properly fear that we are falling below the gospel requirement of "rightly dividing the word of truth," giving to each his portion in due season. That preaching which instructs and deeply impresses children, will seldom fail to edify their parents.

The much talked of sword combat and tilting and tent pegging tournament took place at the base ball grounds Sunday afternoon, and was attended by about 1000 people. It was a tame affair throughout. The participants were arrested after the affair was over, and were fined \$5 and the costs apiece yesterday for violating the Sunday law.—Arkansas Gazette, 24.

Very little, indeed, did "the participants" care for a fine of \$5 and the costs. Why did the officers wait till "the affair was over" and 1000 people had witnessed and encouraged by their presence this most shameful desecration of the Sabbath in the Capital city of our State? This had been advertised for several days, and the officers could have easily prevented the "tame affair," saving to the people of this city several hundreds of dollars, and removing the cause for very just indignation on the part of our law-abiding and Christian population. We understand some boys in this city were recently fined \$5 each for playing a game of base ball on Sunday, and thus violating the Sunday law; but here we have the disgusting spectacle of "professionals," being knowingly permitted to violate the Sunday law openly and defiantly, and then being fined \$5 and costs! Shame on such a farce upon the enforcement of law!

ANOTHER VISIT TO HOT SPRINGS.

Having engaged Dr. Dye to fill our appointment at Beebe last Sunday, we boarded the train Saturday afternoon to visit the charge of Rev. W. A. Steel and to preach one time for Dr. Withers, who was in Texas. Bro. Steel met us at the Hot Springs depot and entertained us very pleasantly at his home in South Hot Springs. Here he organized a Church a year ago, beginning the movement with one lady member, a faithful and efficient worker from Central Church; now there are about 50 members, a flourishing Sunday-school, average attendance about 95 members, a large class meeting and preaching every Sabbath in a new and beautiful church edifice, which will soon be fully completed and out of debt. Bro. Steel's mission embraces, also, North Hot Springs, where our Church has about the same status in membership, etc., and where he is now arranging to build a new church to be fully completed and paid for this year. These two churches are about three miles apart, Central church being nearly midway between them. We were favorably impressed with the desirability of the location of our three churches in Hot Springs, and it occurs to us these three churches well manned will ever keep Southern Methodism to the front, as it deserves to be in this progressive city and national sanitarium. Bro. Steel is doing most excellent work in building up his charge, is an untiring worker in visiting his people, and training them along the right lines of Christian effort and beneficence. We had the pleasure of addressing his Sunday-school.—Bro. E. E. Hilliard is the Sup't, and one of the best we have seen—and of preaching one time to an appreciative congregation. We hope good was done.

The pastor Dr. Withers being absent, we preached at night to a very large audience in Central church, whose pulpit was filled by Rev. Geo. C. Thompson of Ga. at the morning service. We heard favorable comments upon his sermon, and the indications at night reminded us of the opening of a gracious revival season. We learned there was one conversion at the morning service, though no call was made for penitents.

After a comfortable night's rest and a good breakfast in the home of Rev. E. B. Hotchkiss, we started homeward, much gratified with what we have recently learned of Methodism in Hot Springs.

READ AND RESPOND.

We are satisfied, that many who owe us for this paper, cannot easily pay us just now; and we feel equally confident, that many others, who owe us for one year or more, can easily pay up and renew any time they choose to do so. These are in arrears, not because they are either unable or unwilling to renew promptly, but chiefly from inattention or neglect. They do not intend, neither would they be willing, that we should suffer any loss or inconvenience by their delay or oversight. To all such persons we respectfully address these remarks, assuring them that we are now needing their assistance, and believing they will kindly help us by promptly remitting for arrears and for renewals. Our expenses are very heavy, and have to be paid promptly. We are now enfeebled upon the dull business season, and we shall be embarrassed unless our patrons are prompt to aid us in furnishing this paper unencumbered by debt, as every church paper should be. With these statements we respectfully and hopefully urge our patrons to give us 1,000 responses to this appeal in the next month, re-assuring them that we really need all the help we are now asking. While our receipts have been comparatively good, they have been largely expended for accounts due on current expenses, when we took charge of this paper. Liberal and prompt responses now will give us a clear sea and smooth sailing. We ask, believing we shall receive.

Our paper enters this week upon its seventh year. May the first month and this year be the best in its history. Let us all work to this end.

EXPLANATION.

Last Thursday we were very much annoyed to find, that 150 or more of our papers were destroyed in the presswork, and nearly as many more very poorly printed. The work was attempted without a competent pressman, and we learned of this entirely too late to prevent the bad work; but we are most positively assured, this shall not occur again. We hire our presswork done. We would thank some of our readers, who do not file the paper, to send back to us the last issue, after they have read it, that we may accommodate some few others, who may apply for it.

GALLOWAY FEMALE COLLEGE.

There will be a meeting of the Trustees of Galloway Female College at the Methodist church in Searcy, Wednesday, May 2, at 8 P. M. A full attendance is desired, as matters of importance will come before the Board. HORACE JEWELL, Chm'n of Board.

PERSONAL NOTES.

Rev. A. S. Blackwood, of Colorado, contributes a letter to this issue.

Rev. T. A. Graham sends a list of subscribers and revives some precious but sad memories.

Rev. E. M. Pipkin and family were last week the victims of a pounding by many kind ladies of Searcy.

Many of our readers will be much interested in Rev. Dr. R. Abbey's article on the words, "I will build my church."

Rev. J. W. F. Scott sends two renewals, and says: "15,000 copies of THE METHODIST should make their way to Methodist homes in Arkansas."

Wednesday we had pleasant calls from Rev. H. M. Cryer, Rev. S. S. Key, Hon. George Thornburgh, Dr. J. W. Henson and Bro. J. W. Wells.

"Uncle Joe" Taylor, aged 88, has gone to his reward. He fell asleep in Jesus, April 17, at the home of Bro. J. E. Fortner, in White county. Peace to his memory. We presume some one will furnish an obituary.

Rev. G. A. Dannelly of Auvergne station made our office a very pleasant visit Tuesday. Bro. D. is one of the veteran itinerants of Arkansas, and is still vigorous, energetic, cheerful, and doing good work.

Rev. Geo. S. Sexton of Atlanta C't gave us a pleasant call Tuesday, en route to visit his mother near Cabot, Ark. He is succeeding admirably on his work, and gives promise of great usefulness to the church. He ordered this paper and a premium sent to his mother, who may justly feel grateful for her boy preacher.

We tender sincere condolence to Walter J. Terry, Esq. of this city in the loss of his brother M. L. Terry, who died Monday night after a struggle of years with that dread disease consumption. He knew death was near and had several times rejoiced in hope of deliverance from suffering, and of living forever in heaven. In his long continued illness, he had the comfort of his brother Walter's unremitting attention and tender devotion. To him death was gain.

SPECIAL NOTES.

Read again our three offers of the picture, "Christ before Pilate." Some do not seem to understand these offers.

We do not know when three marriage notices in this issue came to our office; but we found them on our desk since our last issue.

The Ministers' Association of Little Rock was re-organized Monday. Dr. S. H. Buchanan was elected president and Rev. A. O. Evans, secretary. Its meetings will be held every Monday at 4 P. M.

The Building Committee of Winfield Memorial Church will very soon let the contract for the construction of the church. We expect to furnish our readers next week a picture of the church, as designed by the architect.

Our "Field Notes" are improving—more of them and shorter ones, and we put them in less space than formerly. This department of our paper should grow in interest and benefit. Let us have reports, short reports, from all pastoral charges.

Bear in mind, that not less than \$1.50 cash should accompany every order for this paper, when the subscriber wants the cabinet photograph of Rev. Dr. Winfield. Even then we are really gaining this photograph to our patrons, but it is done cheerfully.

One who has not been advised, would really be surprised to learn how many people in this city and State have been treated, and successfully too, by Dr. J. M. Hill, Specialist, of Little Rock. Read his card and write to him for any information desired.

Observe carefully: We do not give the cabinet photograph of Dr. Winfield in addition to and with other premiums. To persons desiring to preserve Dr. W.'s photograph, we send it on receipt of \$1.50 for a new or renewing subscription; but we do not give two pictures on one subscription.

The article from "A Democrat" (who is a preacher) is inserted in the waste basket, as he thought it might be. Our columns are not open to discuss the wood-bee governors, except in their connection with issues which directly concern the cause of religion or religion or temperance.

Last Friday evening a bright little boy, aged four years, son of Mr. J. A. Stringer in Hot Springs, opened the coop in which was a game cock, that immediately and furiously attacked the little boy, lacerating his temples and inflicting injuries from which he died the next day. So sad!

We are ready to furnish, as premiums for new subscribers, any books for sale by our Publishing House at Nashville, Tenn. Advise us what you want, and we will promptly write you particulars, and enable you to procure your books on easy terms. Now help THE ARKANSAS METHODIST and benefit yourself.

Ten years ago we bought a \$15 silver watch, which is still a good time-keeper; and the same year we bought of the same dealers some silver table and teaspoons, which seem now as good as new. Do you ask where we bought them? Of C. L. Byrd & Co., Memphis, Tenn. You may rely fully upon statements of Mr. C. L. Byrd about the quality of goods.

The Arkansas Democrat has removed to its new home on Markham street, and now has the best arranged quarters we have seen anywhere. We congratulate Messrs. Mitchell & Bettis upon their taste, ability and enterprise in making a printing establishment to which the city and State may point with pardonable pride; and we sincerely trust they may enjoy greater prosperity since having passed through the flames.

With pleasure we call particular attention to the advertisement of Wm. R. Moore & Co., Importers and Jobbers of Foreign and Domestic Dry Goods, etc., Memphis, Tenn. Their business was established nearly 30 years ago, and has grown steadily, even more rapidly than the gem city of the South, which can point with pardonable pride to the mammoth wholesale house of Wm. R. Moore & Co.; for this is the largest establishment of its kind in the Southern States. A few years ago we were shown through their entire building by Col. Wm. R. Moore, and we were agreeably surprised to see nearly two acres of flooring surface, all occupied with goods for their wholesale trade. Their eminently successful business demonstrates the worth of enterprise, integrity and liberality, as estimated by the commercial public.

PREMIUMS! PREMIUMS!!

Any preacher may pay his own subscription by sending us four new or six renewing subscribers at the cash price \$1.50 each.

Any other subscriber may pay his own subscription by sending us six (6) new subscribers and the cash, \$9.00.

BOOKS FOR OUR AGENTS:

1. For 6 New Subs., we will send one copy of McTyeire's History of Methodism.

2. For 9 New Subs., we will send one copy of Watson's Institutes.

3. For 12 New Subs., we will send one copy of Watson's Biblical and Theological Dictionary.

4. For 25 New Subs., we will send one copy of Webster's New Unabridged Dictionary.

5. For 48 New Subs., we will send one set of Clarke's Commentaries, 6 Volumes, price \$24.

SPECIAL: Other books in the "Course of Study" for preachers, and others furnished by the Publishing House of the M. E. Church, South, may be substituted for the ones named above, where the cost to us is the same. Make up the list of books you want and send it to us, and we will write you how many new subscribers you must send to procure, free of cost, what books you need. The members of any charge will help their pastor pay for his books in this way. Try it.

Other Premiums will be named later, probably next week.

District Conference.

The Washington District Conference will convene at Nashville, at 9 a. m. Thursday, May 17, Bishop C. B. Galloway, will preside. Sermon at 11 a. m. by Rev. W. J. Stone.

J. H. RIGGIN, P. E.

REPORTS.

From Week of Prayer and Self-Denial.

DEAR BRO. BENNETT:—I send the following additional reports from the week of Prayer and Self-denial, which have come into my hands. Many charges have not reported to me as yet. I hope all will report at once. We want to know what our Conference has done. I have reports from only five charges for this week as follows:

Greenwood C't, W. R. Gardner, P. C. (additional) \$25.40.

Fort Smith, First Church, J. A. Anderson, P. C. \$17.70.

Ozark Station, F. S. H. Johnston, P. C. \$25.00.

Valley Springs C't, J. H. Watts, P. C. \$9.00.

Danville C't, B. Monk, P. C., \$10.00.

The report by dist's is as follows: Fort Smith, 6 charges rep'ted \$124.10 Morrilton, 5 " " 106.00 Clarksville, 5 " " 77.60 Dardanelle, 6 " " 72.55 Harrison, 3 " " 45.73 Fayetteville, 1 " " 17.00

Total, 26 charges reported, \$448.58

Woman's Missionary Societies were organized at the following places: Altus, Conway and Booneville, and Juvenile Societies at Conway and Quitman. We hope that others have been organized but they have not been reported to me. The results as far as heard from are quite encouraging. If other Conferences have advanced over last year as ours has, the whole church will make a Self-denial offering of at least \$75,000, and the missionary debt is a "precious memory."

Yours Very Truly,
V. V. HARLAN.
Sec'y Ark. Conf. B. Missions.

FIELD NOTES.

ILLINOIS C'T.—Rev. H. A. Armstrong, now serving his second year on this charge, received \$4.50 in self-denial offerings—two other appointments to hear from.

BENTONVILLE STATION.—Twenty persons have joined the church this month; three adults and two infants baptized; net increase for the year, 32.
April 23, '88. T. J. REYNOLDS, P. C.

SULPHUR ROCK C'T.—Our self-denial gift is \$30.01. I stressed the *one cent* in my congregations, and told them it should go to Nashville, and it has gone—\$30.01. Yours,
J. F. JERNIGAN.

RICHMOND AND ROCKY COMFORT.—The Richmond and Rocky Comfort charge served by Rev. W. C. Adams, having already sent to Dr. Kelley their full assessment (\$80.00) for Foreign Missions, observed the week of prayer and self-denial by a daily service and a daily collection and raised an additional \$77.77. The minutes show 164 members in that charge, many of them are very poor, none of them are rich, except as "their poverty hath abounded unto the riches of their liberality."

BATESVILLE STATION.—The week of Self-denial and Prayer was daily observed by the pastor and many of the members of Batesville Station. Some of the members, however, among them several of whom we had better hope, treated this call of the Church, as they do all the obligations involved in their membership, as a matter of minor importance, if not of utter indifference. We sent Dr. Kelley, Monday, the 9th, inst., a draft for seventy dollars as the financial result.

We are delighted with the METHODIST. May it continue to enjoy that prosperity it is so rightly deserving.
Fraternally, N. B. FIZER.

CHESTER, ARK.—At the close of the Self-denial and thanksgiving week, we find ourselves in possession of \$7.60 for the mission cause. This C't covers a large territory; hence we could not be at every church at once, but having good aid we contemplated preaching five thanksgiving sermons. The weather being so unfavorable we reached but two points, which were Chester and Cove City; Chester \$4.50; Cove City \$3.10. Had we been able to reach all points, we believe it would have been doubled. May the blessings of heaven be with the good people of Cove City and Chester for helping in time of need.
J. D. EDWARDS.

GREENWOOD, ARK.—I send you today the result of the week of self-denial and prayer from Greenwood Circuit \$42.20 in cash, which I send today to Dr. Kelly at Nashville, Tenn. The Church at the prominent appointments was blessed spiritually, and moved up into a higher plane of life.

My second Quarterly meeting just closed. Our beloved P. E., Rev. S. H. Babcock, was on hand in due time and did some fine preaching. Had a good attendance of officials. One thing is worthy of notice; 18 or 20 officials present, and every one taking some one or more of our Church papers, but two, and they there and then subscribed for our most excellent ARKANSAS METHODIST. And more to follow. Your Bro. in Christ,
W. R. GARDNER.

HOLLY GROVE C'T.—I am glad we can report the building of a new parsonage since the last meeting of Conference. All who have expressed themselves say they admire the plan of its construction. When it is fully completed it will be a valuable piece of

property for our church. Though not entirely completed, we are domiciled in it, and, to say that we are glad and enjoy it, and feel very much at home, would not express all of it. It has been put up at a small cost in money, but not without much labor to the writer. Returning from Annual Conference we found that every house had been rented, and there was no place for the preacher and his family. A good lady, who had recently lost her husband, herself and two daughters being left alone, saw our situation and kindly offered us a part of her house, which we accepted. The building of a parsonage seemed to be a necessity; hence I proposed to the brethren if they would purchase the lot and material, and furnish me a good hand I would see to the building of the house. All will testify that my contract has been fulfilled. The building of this parsonage means great permanency of Methodism here, a great convenience to the preacher and family now and those who shall succeed them, as well as a great saving to the Church. Last year the rent of a house cost the preacher \$120. This amount added to a preacher's salary helps wonderfully.

I am glad indeed to note the more general observance of the week of Self-denial and Prayer. I thought last year it was a reproach upon our Conference that so few observed the one of last August; perhaps, not more than ten or a dozen, out of about seventy charges in our Conference made any report at all. We made an effort to observe here, and I called for contributions, which amounted to ten dollars; I again called the attention of the church to the recent week, and urged upon them the importance of observing it. We had no week day services, but on the two Sabbaths beginning and ending the week I called for contributions, which have amounted up to this time to \$23.50, a considerable gain you see. As we did last year, we have organized the young people into a Missionary Society, and are endeavoring to interest them in the Missionary work. We hope thereby to prepare them for greater liberality and more earnest work in their generation than many of the fathers and mothers in the present. N. E. SKINNER.

THE WATCHMAN.

WOMEN AS LAY DELEGATES.—One of the grave questions that will come before the General Conference of the M. E. Church which convenes in May in New York City will be the eligibility of women as lay delegates. It appears that some of the Annual Conferences have elected women as lay delegates to that body. This will be the first time in the history of the Church that this question has been brought directly before it. We believe that in a few instances women have been licensed to preach; but these have been regarded as exceptional cases and somewhat irregular. We know of no instance in Southern Methodism where a woman has been regularly licensed to preach. Happily the Southern Methodist Church has been preserved from these agitations. The M. E. Church has always shown a greater tendency than the M. E. Church, South, to make innovations upon original Methodism. The movement to bring women into the legislative assemblies of the Church is without sanction either in the history of the Church or in the Word of God. There is a grand work for the women of the Church to do and they are doing it right nobly; but it does not follow that they should sit in the legislative assemblies of the Church.

NO TYPOGRAPHICAL ERROR.—An article from J. G. Doyle appeared in the Arkansas Baptist, in which he said, "Campbellites and others who believe in baptismal remission, and this includes every Peco-baptist organization in the world." In our charity we suggested that this was a typographical error. It appears we were mistaken, for Bro. Doyle says the article appeared just as he wrote it. He attempts to justify his language by an appeal to the writings of Mr. Wesley and others. He first quotes Bishop McTyeire as saying, "usage and general consent indicate these standard expositions of the Bible to be Wesley's sermons and his Notes on the New Testament, Watson's Theological Institutes and Wesleyan Methodist Catechisms and the Hymn-book." He then proceeds to give a garbled extract from one of Mr. Wesley's sermons. To show how unfairly he has dealt with Mr. Wesley's writings, we will give the exact language of Mr. Wesley in the sentences that immediately precede and follow the quotation he makes from Wesley. "A man may be born of water and yet not born of the spirit; there may sometimes be the outward sign where there is not the inward grace." Here follows the quotation made by Bro. Doyle. Immediately following his quotation occurs this language from Wesley: "But whatever be the case with infants, it is sure all of riper years who are baptized are not at the same time born again." Bro. Doyle professed to write with the sermons before him, and yet he omits the very language that fully explains Mr. Wesley's meaning. How he can reconcile

such methods of quotation with Christian sincerity, I leave others to determine. If he had quoted Wesley in full, it would have shown that he taught the very opposite of the doctrine attributed to him. When Mr. Wesley uses the term, "our church," in the quotation, he does not mean the Methodist church, but the Church of England, of which he was a member. It is also known that when Methodists speak of Wesley's sermons as standards, they do not mean all that he ever wrote. Wesley's ministry covered a period of more than sixty years, during which his opinions underwent great change on many questions. To quote the earlier statements of Wesley as his later and more mature utterances, is to do him a great injustice. No man is capable of doing "r. Wesley justice who has not read his writings sufficiently to parate his earlier from his later views upon those subjects, upon which his mind underwent a change. Mr. Wesley and his preachers in Conference designate only fifty-two of his sermons as standard expositions of his teachings, so that whenever we refer to Wesley's sermons as standard expositions, we mean these and none others. Mr. Wesley narrowed the standard of his teachings to the doctrines as contained in the minutes. His advice to his preachers was "to preach the old Methodist doctrines as contained in the minutes and no other." The minutes of June 25, 1744, contain this language:

Ques. Is faith the condition of salvation?

Ans. Yes; for every one that believeth not is condemned, and every one that believes is justified.

We will let Mr. Wesley state his views when writing directly on the New Birth: "And first it follows that baptism is not the new birth; they are not one and the same thing." Ser. 45.

"The plain scriptural notion of justification is pardon—the forgiveness of sins." Faith, therefore, is the necessary condition of justification; yea, and the only necessary condition thereof." Ser. 5.

These quotations could be multiplied from the writings of Wesley, Watson and others, to an indefinite extent. It is an easy thing for an unfair writer to make garbled extracts from the writings of Mr. Wesley or any other writer who has written so voluminously, and make them teach a great many errors, which their own matured judgment would reject. That Mr. Wesley did in mature life change his views upon many questions, all Methodists admit. Bro. Doyle has an extract from a report made to the Memphis Baptist of a report adopted by the Memphis Annual Conference. The quotation as he gives it, does not sustain his charge. We endorse the language of the report, and deny the doctrine of baptismal regeneration. There was not a preacher in that Conference that believed in the doctrine of baptismal regeneration. We know that it is an easy matter, by garbled extracts and by placing forced constructions upon men's language to torture them to mean anything we desire to fasten upon them. As between ourselves and the Baptists and other Communions, there are differences of opinion; but why attempt to widen this difference by attributing to others opinions they do not hold? We could make quotations from Baptist authors by garbling and torturing their language, and make them teach almost anything we might wish to fasten upon them; but Christian charity forbids. We would rather see how near we can honestly approach each other. We will say to Bro. Doyle, that Bro. Bennett was not the author of the language to which he replies. It was written by this writer.

H. J.

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PARENTS, HEAR GILDEROY.

Why is it the parents and young people do not attend church, public preaching more regularly? They go to Sunday School and then go home. This is a painful truth of the children in most of our towns. What is the matter? This is wrong. It ought not so to be. Who is to blame for it? Do parents encourage this neglect of public preaching? Preaching was ordained of God, and the Sunday School is only a providential and prudential arrangement. It is good, very good, but does not take the place of public preaching. If either must be neglected, which were it best to give over? In most of our towns and in some of our country places the constant talk in the family circle about long sermons and long services is very damaging to the children. It is calculated to bring reproach upon the pulpit and the ministry of the word. It leads the child to think that the preacher and preaching are a burden and a bore—things to be shunned rather than sought after. We have much of this where I have been. The preachers have made great improvement, if short sermons and short services are to be counted among improvements. I have noted some things very carefully and accurately. No service for many months past, has gone beyond an hour, or an hour and ten minutes and that was on extra occasions. The lessons, the hymns, the prayers and the sermon all inside of one hour. The lessons from the word of God are usually short, sometimes painfully short. Three verses of a hymn, at most four, are all that we sing now, and we often sing that in quick time. The pre ludes and interludes by the organist take up time and they are not profitable to the average worshiper. Our preachers, most of them, have learned how to pray in short meter and for about one thing at a time. They have quit praying all over the world, for all mankind and "the rest of the human family." It is a rare thing now to hear a preacher "pray for all men, for kings and for those in authority," as the book directs men to pray. The sermons are short, very short, after a mere "squirt." Doctrinal, argumentative and controversial preaching are things of the past. In most of our towns nothing is done as the Discipline directs. It is cut off here, left out there and shortened back yonder, to save time and get through. The prayer of consecration is all of the ritual we have at the Communion now in most places, and that is said to be too long, by half. We do not have time to confess our sins. All this is done and the whole of public worship packed and compressed into one hour, and yet the talk goes on about tedious services. The children come to look upon public preaching as purgatory and hence they stay away from church. Doubtless some preachers are not attractive and some preaching gets "too close to the corn" and all of that; but I have not heard a sermon for years that was not good enough, one way or another, to have been an hour long without boring me. Parents should not fall into the vicious and sinful habit of criticising the sermon and the preacher in the presence of their children and they should not allow it done in their family circles. Note the good points in the sermon, speak of the good qualities of the preacher, and thus teach your children to find what good there is in a sermon. They will come to love preaching, will pay attention to it and take heed to what they hear and how they hear. I am not advocating long, dry sermons and tedious and formal services, O no, not that; for the extreme is in the other direction. Preaching must now be done in telegraph time, on a lightning express schedule, or it is unanimously voted a bore. The whole world seems to be in a mad rush somewhere and for some purpose, no one seems to know where or for what. In some places the pastors seeing the evil and seeking for a remedy have adopted Sunday afternoon services specially for the children. This, ultimately, leads the child to think that the gospel dispensed at eleven A. M. and eight P. M. is not the gospel for a child; and it tends to increase the non-attendance of the children on the regular services—they are not for children. Worse still, some preachers, in order to please the children, make apes of themselves Sunday afternoon and profane the house and service of God, and, pretty soon, Sunday afternoon and the church come to be the time and place for frolic and fun. Then the last state of the children is worse than the first. Now I insist that parents ought to see to it that their children attend the regular, stated, God-appointed means of grace. Encourage them to do so, go with them, give earnest heed to the word spoken, teach your children how to hear and how to understand. Remember and cause your children to remember, that the minister is God's ambassador and that his message is a message from the Lord himself. Whatever tends to discredit



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the preacher and minify his preaching is a discourtesy, if not insult, to the King of kings and Lord of lords who sent him. He is God's messenger sent directly to you on an errand of mercy. GILDEROY. Senatobia, Miss.

SAD AND PRECIOUS MEMORIES.

Mr. Editor:—That part in your note of April 5th, which referred to our connection, as your past in 1869, brought to mind many pleasant and many sad reminiscences. Many of the old fathers and mothers, whose godly examples and admonitions we then enjoyed, have long since gone to their reward. I call to mind old Father Harlan of precious memory. Bro. Olford Connell and Colonel Crabtree; W. W. Garner and Jesse Witt, who were the pillars of the Quitman College; your own dear father has passed away, with others of the family. I frequently pass the old homestead, where the weary itinerants all met a pleasant and happy welcome, but alas! how changed! That pleasant home is now tumbling into ruin, without an inhabitant; the beautiful farm your father used to have in such a high state of cultivation is lying in ruin; fencing nearly all burned up. Later on, my own dear brother-in-law (Brother Hall) and his dear wife passed away; their bodies sleep in the Quitman cemetery. A few weeks ago, "Uncle Dave" Wilson passed to his reward, and many others, too, have gone. "These all died in the faith." A few of the old veterans still linger with us, as finger-boards pointing to heaven. Dear brother J. K. Maddox is still with us, far advanced in life, but as straight as an Indian. He preaches three Sabbaths in every month; his aged companion is in feeble health; their godly examples are repeated in their children. Old Brothers Goodloe, Jas. Harlan, Drury Massey and Jas. Ford have all been faithful workers in the church, and will soon reap a rich reward. I feel too, Brother Bennett, that I am "nearing the holy ranks." My work will soon be done. I am now in my 62d year, 31 years in the itinerant ranks. We will soon be gone, but thank God for the blessed hope of a reunion in Heaven.

Mt. Vernon, Ark.

T. A. GRAHAM.

PICTURE OF DR. A. R. WINFIELD.

Applications for a picture of Dr. Winfield led us to make arrangements, by which we can furnish the readers of this paper a fine Cabinet photograph of its late eminent and lamented editor. We will mail this picture to any subscriber, who will renew his own subscription for one year or send us a new subscriber for one year, and in either case the cash \$1.50. This offer is from a motive of love and to accommodate the admirers of our predecessor.

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SUNDAY SCHOOL LESSON.

BY J. B. SUTTLER.

FOR MAY 6th, 1888.

THE JUDGMENT.—Matt. xxv, 31-46.

HOME READINGS.

M. The Judgment. Matt. xxv, 31-46
 T. Prophecy of the Judgment. Ps. ix, 1-20
 W. Foretold by Jesus. John v, 19-29
 T. Righteous Judgment. 2 Thess. i, 1-10
 F. Judgment-seat of Christ. 2 Cor. v, 1-11
 S. Universal Judgment. Rom. ii, 1-14
 S. Final Judgment. Rev. xx, 4-15

TIME.—Tuesday afternoon, April 4,
 A. D. 33 or 30.

PLACE.—The Mount of Olives.
 TOPICAL OUTLINE.—The Judge; The
 Righteous; The Wicked.

GOLDEN TEXT.—"And these shall go
 away into everlasting punishment; but
 the righteous into life eternal."—Verse
 46.

INTRODUCTORY.

The words of the present lesson are
 a part of the same discourse from
 which the previous three lessons were
 taken. Jesus and his disciples were
 on the Mount of Olives, overlooking
 Jerusalem. Here they had stopped on
 their way to Bethany.

The time of his visible presence
 among them was nearly at an end. In
 less than three days after this discourse
 Jesus was crucified.

This lesson is not a parable, but a
 true description of the last judgment.

ON THE LESSON.

I.

Who is the Son of man spoken of in
 this lesson? Jesus Christ.

In what sense was Jesus the Son of
 man? He was born of woman and had
 the entire nature of man. "Here, as
 elsewhere, when the last judgment is
 spoken of, Christ is called the Son of
 man, because he is to judge the sons of
 men."

What is meant by "his glory"? The
 full and visible possession of all the
 power and honor of a kind.

Who are to come with him? "All
 the holy angels." "Ten thousand of
 his saints."—Jude 14.

What is the throne of Christ's glory?
 The throne of judgment.

Who will be gathered before his
 throne? All the nations of the earth—
 all who have ever lived.

What separation will then take place?
 The separation of the wicked from the
 righteous.

Whom do the sheep represent? The
 righteous.

Whom do the goats represent? The
 wicked.

II.

What will the King say to those on
 his right hand? Verse 34.

What six commendable things had
 they done? They had ministered to
 the wants of the hungry, the thirsty,
 the stranger, the naked, the sick and
 the prisoner.

What question will they ask? See
 verse 37, 38, 39. The righteous feel
 their shortcomings so keenly that they
 can hardly realize they have done any
 good.

What reply will they receive? Verse
 40.

What is meant by "prepared for you
 from the foundation of the world"?
 Heaven was prepared for the saints
 from the beginning.

What kind of good works does God
 never forget? Works and labours of
 love. See Romans vi, 10.

III.

Whom will Christ drive away from
 his presence? The wicked.

To what place will they go? The
 place prepared for the devil and his
 angels. Notice, the place was not
 prepared for them. "God is not willing
 that any should perish."

What had they not done? They
 had done nothing for Christ. They had
 not ministered to others.

How long will their punishment last?
 Verse 46.

What is said of the reward of the
 righteous? They enter into life eter-
 nal.

REFLECTIONS.

This subject is one in which all are
 interested, but the human mind
 shrinks from contemplating the dark
 side of the subject—the fate of those
 who are placed on the left hand of the
 king; and we would rather dwell alone
 on the happy destiny of those whose
 place is on the right hand. "Here
 seems to be an allusion to the received
 custom of the Jews in capital causes
 of placing criminals who were acquit-
 ted on the right hand of the sanhe-
 drim, and those who were to receive
 sentence of condemnation on the left
 hand."—Whitby.

The event described here is the last
 act in the divine government of the

world as it now exists. Bishop Merrill
 says "Death stereotypes character." Until
 the day of our death, it lies with
 us to decide on which side we will
 stand; for God is as anxious to save
 us, as Satan is to ruin us, and if we by
 the exercise of our own free will, put
 ourselves under the protection of God,
 the powers of evil will be exerted all
 in vain, to do us any harm. "If God
 be for us, who can be against us?" It
 is by the evidence of the works done
 that judgment is given, but this does
 not mean that we are saved by works.
 Faith and love must lie behind the
 works that are pleasing to God.

These works of charity, when they
 come from a pure heart and faith un-
 feigned are fruits of the Spirit; they
 prove our love to God, and to love or
 not to love God will decide our des-
 tiny. The love of good, as God has
 revealed it to us, is the love of God.
 We would be glad to think that though
 heaven is eternal, hell is only tempo-
 rary; but we can find nothing to that
 effect. "That punishment shall have
 an end, as is likely as that the glory of
 the righteous shall have an end, for
 the same word is used to express the
 duration of the punishment as is used
 to express the duration of the state of
 glory."

How good it is that we have a Judge
 who is kind and just and cannot make
 a mistake. Christ will consider our
 flesh. He will remember that we are
 but dust, so he will "make the best of
 our infirmities and the most of
 our services," even recalling things
 we have forgotten, and rewarding us
 beyond our expectations. But if we
 have willfully refused him as our Sav-
 iour, how can he save us? In that case
 he will be to us a Judge alone. We
 have refused his mediation, and our
 punishment is of our own volition.

CHILDREN'S DEPARTMENT.

BY UNCLE ED.

LITTLE ROCK, - ARK.

Dear Uncle Ed.—My grand pa
 takes the ARKANSAS METHODIST and
 I see letters from so many little folks,
 I thought I would try to write you
 one. I enjoy reading the Children's
 department very much. I am a little
 girl, nine years old. I have two
 brothers and one sister. My darling
 mama went to heaven when I was a
 little baby, and I live with my dear
 grandpa and grandma. We have a
 real nice little town, situated sixty-
 three miles above our lovely "City
 of Roses." We have a good Sunday
 school, I attend regularly. Mr. H.
 M. Gibson is Superintendent. My
 grandpa has a large farm on the river
 and we have a splendid time in
 the fall gathering pecans. I have an
 uncle who is a Methodist preacher.
 I hope to see my letter in print as I
 have seen none from here. I send
 you ten cents for missionaries. Your
 little unknown friend,

BENNIE THOMPSON.

Atkins, Pope co., Ark.

If Bennie should visit Little Rock
 now she would find it a veritable city
 of roses. I think the residents of
 this city love flowers and take more
 pains to have them than any other
 people I have ever known. It is not
 a friendly soil, and so they who wish
 to have flowers have to make the
 soil, and then the flowers do better
 than in one that is naturally fertile.
 This teaches us that if we will use
 care and effort to do any thing even
 if we have not a talent for it, or take
 to it naturally, we will often times
 do better than those who depend al-
 together on their natural talent or
 gift.

Dear Uncle Ed.—As I have not
 seen any letters from this part of Ar-
 kansas, I thought I would write a let-
 ter to the Children's Department. My
 mother takes your paper and we
 all like it splendidly. I live in Pine
 Bluff district, Old River circuit, but
 we have no preacher this year; Bro.
 Stone was our pastor last year and
 year before last we lived in Lonoke;
 Bro. Evans was our preacher. We
 all liked him so well. I wish I was
 where I could go to hear him preach
 now. Oh! what a change since I
 last heard him preach. In the Fall
 of 1886, we moved from Lonoke and
 December 29, 1887, it pleased our
 dear Lord to take from us our good
 and kind father, though not a mem-
 ber of any church he was willing to
 go; talked to us of the angels he

could see, and the sweet music he
 could hear. He believed in the
 Methodist Church. He said he was
 willing to go but if he got well he
 would set such a good example for
 the young around here, as there are
 so many that are not religious.
 Well, as this is my first letter I will
 close for this time. If I see this in
 print perhaps I will write again.
 Your little unknown friend,

NORA E. HYNUM.

Williamette, March 24, 1888.

Nora, try to carry out in your own
 life the good resolutions your father
 expressed and begin right at once,
 that you may have the pleasure of a
 work performed.

We have a Biblical Enigma from
 Bro. J. S. Clower, but owing to its
 similarity to the one in a recent is-
 sue we will defer it for a time.

QUARTERLY MEETINGS.

PINE BLUFF DIST.—SECOND ROUND.

Thos. H. Ware, P. E.
 Pastora circuit. do 28-29
 Lehi circuit. May 5-6
 Red Field mission. do 12-13
 Auburn circuit. do 19-20
 New Edinburgh. do 26-27
 White River circuit. June 1-3
 De Witt circuit. do 9-10
 Stuttgart circuit. do 16-17

WASHINGTON DIST.—SECOND ROUND.

J. H. Riggin, P. E.
 Emmet, Midway. do 28-29
 Hope. May 5-6
 Locksburg, Gravelly Point. do 12-13
 Missouri Mission, Holly Spng's. do 26-27
 Chapel Hill, Norwoodville. do 26-27
 Washington, St. Paul. June 2-3

CLARKSVILLE DIST.—SECOND ROUND.

I. L. Burrow, P. E.
 Ozark circuit. do 28-29
 Dyer circuit. May 5-6
 Alhus circuit at Coal Hill. do 11-12
 Lamar circuit. do 18-19
 Ozan circuit at Bell Grove. do 16
 Parthenon miss. Mt. Parthenon. do 18-19

MORRILLTON DIST.—SECOND ROUND.

George W. Hill, P. E.
 Bee Branch. do 28-29
 Perryville. May 5-6
 Mount Vernon. do 12-13
 Quitman station. do 19-20
 Clinton circuit. do 26-27
 Clinton cir. do June 2-3

CAMDEN DIST.—SECOND ROUND.

J. J. Jenkins, P. E.
 Hampton at Thornton. do 28-29
 Fordyce station. do 28-29
 Stephens at Stephens. May 5-6
 Carolina at New Salem. do 12-13
 Bearden at Fenestina. do 19-20
 Buckner at Lewisville. do 26-27
 Camden station. do June 9-17
 Quabits at Pleasant Grove. do 16-17
 Camden circuit. do 23-24

ARKADELPHIA DIST.—SECOND ROUND.

C. C. Godden, P. E.
 Mt Ida. do 28-29
 Crystal Springs. do 28-29
 Clark Circuit. May 5-6
 Okolona. do 12-13
 Tulip. do 19-20
 Princeton. do 26-27
 Malvern Station. do 19-20
 Malvern Circuit. do 16-17
 Social Hill. do 26-27

MONTICELLO DIST.—SECOND ROUND.

H. D. McKinnon, P. E.
 Palestine circuit at Palestine. do 28-29
 Lacy circuit at Prairie Chapel. May 5-6
 Arkansas City station. do 12-13
 Hamburg station. do 19-20
 Monticello station. do 26-27
 Bartholomew circuit. do June 2-3
 Hamburg circuit. do 9-10
 Lake Village. do 16-17

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Geo. M. Hill, P. E.
 Calamine April 27-28, Conf. 27 at 3 p. m.
 Quiltville April 28, at 2:30 p. m.
 Corning, May 5-6
 Shiloh, May 11-12, Conf. 11, at 3 p. m.
 Lorado, 12-13, Conf. 12, at 3 p. m.

LITTLE ROCK DIST.—SECOND ROUND.

Horace Jewell, P. E.
 Carlisle. do 28-29
 Hazen. May 5-6
 Austin. do 12-13
 Galloway. do 19-20
 Wattensas. do 26-27
 Benton Station. June 2-3
 Mamelle. do 9-10
 Collegeville. do 16-17
 Benton Circuit. do 23-24
 Liberty. June 30 and July 1

DARDANELLE DIST.—SECOND ROUND.

G. W. Boyls, P. E.
 Prairie View circuit. do April 28-29
 Walnut Tree cir., Riley's Creek. May 5-6
 Gravelly Hat circuit. do May 12-13
 Dover circuit. do May 19-20
 Dardanelle circuit. do May 26-27

JONESBORO DIST.—SECOND ROUND.

M. M. Smith, P. E.
 Osceola circuit. do April 28-29
 Buffalo Island. do May 5-6
 Tyronza mission. do May 12-13
 Jonesboro circuit. do May 19-20
 Harrisburg circuit. do May 26-27
 Vandale circuit. do June 2-3
 Wynne. do June 9-10

BATESVILLE DIST.—SECOND ROUND.

Henry T. Gregory, P. E.
 Ash Flat cir. do April 28-29
 Viola mission. do May 5-6
 Newberry cir. do May 12-13
 Salem cir. do May 19-20
 State Line mission. do June 2-3

HELENA DISTRICT—2ND ROUND.

Frank Ritter, P. E.
 DeView circuit. do 28-29
 Forrest City station. May 5-6
 Taylor's Creek circuit. do 12-13
 LaGrange circuit. do 19-20
 Forrest City circuit. do 26-27
 Spring Creek circuit. June 2-3
 Helena station. do 9-10
 Holly Grove circuit. do 16-17
 Brinkley mission. do 23-24
 Howell circuit. do June 30-July 1
 Brinkley and Clarendon. do 7-8
 Wheatley circuit. do 14-15
 Cypress Ridge circuit. do 21-22

SEARCY DISTRICT—SECOND ROUND.

J. M. Talkington, P. E.
 Beebe and West Point station
 at West Point. do 28-29
 Auvergnestation. do May 5-6
 Weldon circuit at Marion Chap. do 12-13
 Augusta circuit. do 19-20
 Union and Revels sta. Revels. do 26-27
 Jacksonville circuit, at Ward. June 2-3
 Searcy circuit, at New Hope. do 9-10
 Kentucky Valley cir. Bethany. do 16-17

HARRISON DIST.—SECOND ROUND.

P. B. Summers, P. E.
 Bellfonte. do April 28-29
 Carrollton circuit. do May 5-6
 Berryville circuit. do May 12-13
 King's River mission. do May 19-20
 Eureka Springs station. do May 26-27

PORT SMITH DISTRICT—2ND ROUND.

In Part.
 Hackett City and Huntington at Hackett
 City. do April 28-29
 Booneville circuit, at Little's Chapel. May 5-6
 Webb City cir., at Caulksville. do 8-9
 Magazine cir., at Magazine. do 12-13
 Paris and Roseville, Roseville. do 19-20
 Hackett City cir., Excelsior. do 23-24
 Waldron cir., Square Rock. do 26-27
 Cauthron cir., New Prospect. do 29-30
 Block Fork mis., Haw Creek. June 2-3
 Mansfield cir., Brewster's Chapel. do 5-6
 Dear Brethren: You will see from the
 above list of appointments that some of
 your Conferences are fixed for the middle
 of the week. The number of appointments
 and the demands upon my time make this
 arrangement necessary. The Conference
 will be held on the afternoon of the first
 day of your meeting. I suggest that on
 circuits you have a basket dinner on that
 day, that we may be able to transact
 business without hurry, the important business of
 the Conference, and also, that you con-
 tinue your meeting from Sunday until the
 time of the Conference. I hope to meet a
 full attendance of official members at each
 Conference and may the Holy Spirit be
 present to guide our counsels and bless our
 souls.
 SIDNEY H. BARCOCK, P. E.

FAYETTEVILLE DIST.—SECOND ROUND.

In Part.
 Jas. A. Peebles, P. E.
 Fayetteville. do April 21-22
 Center Point. do 28-29
 Elm Springs. do May 5-6
 Huntsville. do 12-13
 Cincinnati. do 19-20
 Illinois. do 26-27
 Kingston. do June 2-3
 Goshen. do 9-10
 Bloomfield. do 16-17

It is Absurd

For people to expect a cure for Indiges-
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 what is unwholesome; but if anything
 will sharpen the appetite and give tone
 to the digestive organs, it is Ayer's Sar-
 saparilla. Thousands all over the land
 testify to the merits of this medicine.
 Mrs. Sarah Burroughs, of 248 Eighth
 street, South Boston, writes: "My hus-
 band has taken Ayer's Sarsaparilla, for
 Dyspepsia and torpid liver, and has
 been greatly benefited."

A Confirmed Dyspeptic.

C. Canterbury, of 141 Franklin st.,
 Boston, Mass., writes, that, suffering
 for years from Indigestion, he was at
 last induced to try Ayer's Sarsaparilla
 and, by its use, was entirely cured.
 Mrs. Joseph Aubin, of High street,
 Holyoke, Mass., suffered for over a year
 from Dyspepsia, so that she could not
 eat substantial food, became very weak,
 and was unable to care for her family.
 Neither the medicines prescribed by
 physicians, nor any of the remedies
 advertised for the cure of Dyspepsia,
 helped her, until she commenced the
 use of Ayer's Sarsaparilla. "Three
 bottles of this medicine," she writes,
 "cured me."

Ayer's Sarsaparilla,

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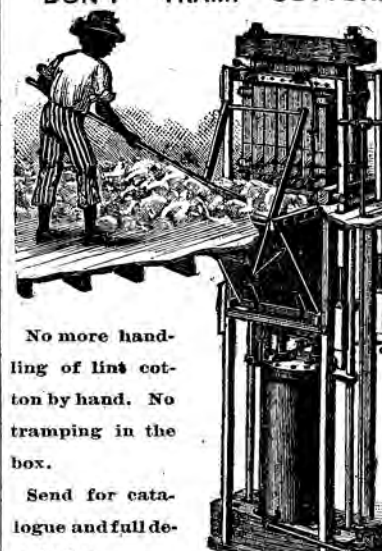
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ARKANSAS METHODIST.

OBITUARIES.

We have many obituaries on file; they will appear in the order received.

SIMMONS.—Mary Victoria Simmons was born June 6, 1853, in Hall county, Ga.; came with her parents, Andrew and Elizabeth Wilson, to Arkansas in 1857; settled in Saline (now Grant) Co.; joined the M. E. Church, South, at Piney Grove, which was then under the charge of E. N. Watson as pastor. She was married to Jesse J. Simmons Sep. 24, 1876, and died Jan. 29, 1888.

Only to those who knew her not, it will be necessary to say: As a Christian, as a wife, as a mother, as a neighbor, as an humble servant and lover of the Church, she was ever faithful, not neglecting any known duty. The writer of this article formed her acquaintance when she was only about four or five years old, and can truly say: So far as his knowledge goes she did from childhood throughout her subsequent life sustain one of the most unblemished Christian characters he ever knew.

She was the mother of nine children, seven of whom have preceded her to the better land. She left a husband, two children and many relatives and friends to mourn their irreparable loss. But we mourn not as those who have no hope. **STEPHEN BUBBEE.** (Wheel-Enterprise please copy.)

CORDEN.—E. G. Corden, Sr., was born in Rutherford county, Tenn., June 8, 1817; died June 28, 1887, aged 70 years and 20 days. When about six years old, his father moved to Arkansas and settled on the Poteau river, near the present site of the city of Fort Smith. He was twice married: first to Margrat C. Matlock and last to Sarah Winsett, who survives him. Bro. Corden had for forty years been a faithful member of the M. E. Church, South. He was also an honored member of the Masonic fraternity. I had known Bro. C. intimately for many years. In all the relations of life, he proved himself to be a man of truth, firmness and integrity. He was a kind husband and father, a good neighbor and faithful friend. For several years before his death, he was a great sufferer from cancer of the eye. I was often greatly astonished at the fortitude he displayed under his fearful sufferings in his old age. He loved his church and when he was able, he was always in attendance upon its ordinances. He often complained of his lack of usefulness, and on his seventieth birthday he wrote these words upon the margin of a paper he was reading: "June 8, 1887. My seventieth birthday. May the remaining days of my life be more usefully employed, than those that are passed. I would that I could do something every day, that would benefit some person. So mote it be." I visited him a short while before he died, but he was unconscious, having collapsed under treatment for his fearful malady. In a little while he passed peacefully away, leaving his sorrowing family and friends satisfied and assured that he was forever free from all sufferings. **JNO. G. MCKEAN.**

COLLINS.—Mr. James Vance Collins, after confinement to his bed for three weeks, quietly entered into rest on the 21st day of July, 1887. He was so well known here and in South Arkansas, that an extended notice of him is unnecessary. Indeed, no worthy record of him could be made in a short notice like this. He was a noble specimen of humanity. A man of many virtues. He was honest and truthful. There was integrity of conduct in all his business relations. He dealt fairly with all people, and always stood by his engagements. If he erred in business transactions, it was more likely to be against himself than anybody else. He was a liberal man, his heart being much larger than his purse. Had his wealth equaled his generous disposition, some grand work of benevolence would honor his memory. He was kind and generous in disposition. There was no bitterness in him. The endearments of his home were the delight of his life. He loved his wife and children and did anything he could to make them comfortable and happy. He was a consistent member of the M. E. Church, South, in Nashville, Ark., and always acted well his part in any of the positions to which he was called. A good man has gone to his reward on high. **Nashville, Ark. J. R. HARVEY.**

LITTLE.—Jessee Little was born in Pitt co., N. C., July 10, 1819; moved to Arkansas in 1838; was married to Miss Jane Weatly with whom he lived happily until her death; after which he married Miss M. E. Tatum, July 10, 1845; he professed religion in the fall of 1852, and joined the M. E. Church, South, in which he lived until his death, Sept. 9, 1887. His house was for years the church in the community in which he lived, and the weary itinerant's home. Bro. Little suffered much and long. he said to his beloved wife frequently, he was willing to die. Said to the writer during his illness he had no fears of death; his way was clear. The morning before he breathed his last he said to his wife, I am happy. He has left his beloved wife and two honored sons, and many friends to follow on. The writer preached his funeral in Greenwood, to a large number of friends and relatives. Rest on, Bro. Little, we will undertake you after awhile. **W. R. GARDNER.**

MERRITT.—Earnest Cleave Merritt, son of G. W. and E. C. Merritt, died near Woodlawn, Ark., Jan. 16, 1888, aged one year and nine months.

Little Earnest was a bright little baby boy, the pet of the family, the joy of his parents. He is not now, for God has taken him. His little voice is not heard around the fireside, his little hands no more handle the toys. The crib and toys and many other little things are carefully laid away sacred to his memory. The parent's hearts are broken, because he is no more with them. Dear parent's do not weep as those who have no hope, but trust in God. Be comforted by the Savior's own words, for he said, "Suffer little children to come unto me and forbid them not; for of such is the kingdom of heaven." **JNO. T. RASCOE.**

BECK.—Thomas Jefferson Beck was born in Galloway co., Ky., in 1817; was married to Mary Jane Leigh of the same State, a sister of Rev. Wm. Leigh of Ky., and was also a relative of the renowned Robert E. Lee. He moved to Arkansas, and settled in Ouachita co., where he died Feb. 20, 1888, age 70 years, 2 months and 22 days.

Bro. Beck was a man of superior intellectual ability, was a teacher by profession, and taught as he was able, and even after; for during his last teaching his scholars carried him to the school room. He was specially noted for his excellent memory, never having to use any of the text books in his recitation rooms. He could give out page after page in spelling and not omit a word. He had a great store of general information; was conversant on any subject, and used it to the edification of those with whom he was associated.

Bro. Beck, though a friend, never joined the church until a few years ago. Bro. Venable received him into the church, while on this work. Both have done their work, and left the terrestrial for the celestial. Bro. Venable was first, but Bro. Beck follows in the faith and dying in peace and without fear, goes to meet him, and his God to be forever with them. He leaves his companion and seven children to lament their loss, but they do not weep as those who have no hope; for they are all Christians, and look forward to a happy re-union. We would offer condolence to his companion, children and friends by saying to them: Trust God and all will be well. Sometimes the clouds grow thick and heavy over us, but God will scatter them, and Heaven will shine in all of its splendor and glory. **JNO. T. RASCOE.**



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FRIDAY, APRIL 28 1888.

red at the Post-Office at Little Rock, Ark., as second-class mail matter.

Bureau of Immigration request very subscriber in the State and any Arkansian receiving this paper, upon it the name and postoffice, address of the sender, and mail it to some person outside of the State.

ANNOUNCEMENTS.

For Governor.

We are authorized to announce J. P. EAGLE of Lonoke as a candidate for Governor, subject to the action of the Democratic State Convention.

We are authorized to announce that Hon. JOHN G. FLETCHER is a candidate for Governor of Arkansas, subject to the nomination of the Democratic State Convention.

We are authorized to announce SIMON P. BECHES as a candidate for Governor, subject to the nomination of the next Democratic State Convention.

Fellow-Citizens of Arkansas: I announce myself as a candidate before the Democratic Convention for the office of Governor. Just at this juncture, when we are all engaged in an effort to develop the resources of our State, believing that as her Chief Executive, I could render efficient service in the attainment of this great object, I ask that you give me the opportunity. Nor have I other guarantee to offer than a character which thirty years' residence in the State may have established and which I am not without hope, is, by this time pretty well known.

Very respectfully, W. M. FISBACK, Fort Smith, Feb. 1, 1888.

For Auditor.

We are authorized to announce A. W. FILES as a candidate for Auditor of State, subject to the action of the Democratic Convention.

For Attorney-General.

We are authorized to announce W. E. ATKINSON of Nevada, as a candidate for Attorney-General, subject to the action of the Democratic State Convention.

To the people of Arkansas: I announce myself as a candidate for the office of Attorney-General, subject to the action of the Democratic Convention. It were useless to promise more than fidelity to the trust, and a faithful performance of duty, if nominated and elected.

Very Respectfully,
THOS. B. MARTIN.

For Supt. of Public Instruction.

We are authorized to announce WOOD E. THOMPSON as a candidate for re-election to the office of State Superintendent of public schools, subject to the action of the Democratic State Convention.

For Prosecuting Attorney.

We are authorized to announce GRAY CARROLL as a candidate for re-election to the office of Prosecuting Attorney for the Sixth Judicial district, subject to the action of the Democratic Convention.

We are authorized to announce ROBERT J. LEA of Pulaski county, as a candidate for Prosecuting Attorney of the Sixth Judicial District, subject to the action of the Democratic Convention.

For Congress--Third District.

We are authorized to announce T. C. McRAE of Nevada, as a candidate for congress from the Third Congressional district, subject to the action of the district democratic convention.

D. E. Jones & Co., Mill goods.

One of the most picturesque railway rides in America, as well as instructive in the opportunities afforded of seeing how rapidly the iron and coal sections of the South are developing, is a trip to Cincinnati and the East via Chattanooga and the Cincinnati Southern Railway. (Queen and Crescent Route). The fastest trains in the South are run over this scenic route, and through cars Memphis to Cincinnati are carried daily on the famous Limited Express of the Queen and Crescent. Rates are the same as by any other line, and Mr. N. E. Rvoret, Traveling Passenger Agent, Chattanooga, Tenn., will cheerfully send maps, descriptive literature and any other information needed, upon application.

A man that is great only on occasions is a social mushroom. The everyday greatness is the fountain of never-failing supply.

Mr. C. W. Battell a travelling man representing Messrs S. Collins' Son & Co., printing inks, New York, after suffering intensely for two or three days with lameness of the shoulders and back, completely cured it with two applications of Chamberlain's Pain Balm. It cures lameness and rheumatism when all other treatment fails. Guaranteed and sold by all druggists.

Heaven is just on the other side of where a fellow has done his level best. The man who thinks he's safe and lies back on his oars, loses heaven right there.

Bradfield's Female Regulator Will give a blooming color, an elastic step and a cheerful spirit to the woman of sallow complexion, heavy dragging motion and melancholy disposition.

Treatise on "Health and Happiness of Woman" mailed free. BRADFIELD REGULATOR Co. Atlanta, Ga.

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MEXICAN MUSTANG LINIMENT cures PILES, SORES, CAKED BREASTS--all INFLAMMATION.

Hughes' Tonic,

CERTAIN REMEDY FOR

CHILLS AND FEVER.

It will Cure the Most Obstinate Cases.

As an ALTERNATIVE, it cleanses the system and relieves bilious disorders. As a Tonic it gives tone and strength.

TRY IT.

Proprietors have many letters testifying to the merits of this valuable remedy. In MALARIAL DISTRICTS every family should have it in the house, always ready for use.

Price per bottle, \$1; 6 bottles, \$5. For sale by druggists and general merchants.

BIG SEED CORN!

For over ten years I have been experimenting with corn, and believe I have originated the largest-eared, longest-grained, most productive variety known. It stands the drought remarkably well, and produces fine crops on thin soils without fertilizing. It shells out more corn to the bush than any corn ever known here. It is well-nubbed and hand-shelled; grains two-thirds to three-quarters of an inch long. Send stamp for circular. Peck \$1.00; one-half bushel, \$1.50; per bushel, \$2.50. Two pounds by mail, prepaid to any address, \$1.00. Sacks free. I. N. SHANNON, Goodlettsville, Davidson Co., Tenn.

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

Mistakes are often bought at a big price and sold at a small one.

This is the season when every farmer should consider the value and interest of his stock. We advise the use of the Original Kentucky Blue Grass Condition Powders, prepared by the SATANTA DRUG CO., Little Rock, Ark.

For Coughs, Colds and kindred complaints, Honey of Tar and Lemon has been so thoroughly tried that every bottle is now guaranteed to give satisfaction by the SATANTA DRUG CO. Little Rock, Ark.

Rev. J. W. Blosser, M. D., Greensboro, N. C., who is a Methodist preacher prepares a remedy which by smoking in a pipe cures catarrh, colds, bronchitis &c. He will mail a trial sample for a 2ct. stamp. 50--St.

Success in most things depends on knowing how long it takes to succeed.

Mr. J. B. Boswell one of the best known citizens of Brownwood, Texas, contributes the following item as his personal experience. "After having suffered from Diarrhoea for some time and having tried different medicines with no good result, I tried a bottle of Chamberlain's Colic, Cholera and Diarrhoea Remedy, which relieved me at once and I recommend it to all who may be suffering from this troublesome complaint." Sold by all druggists.

Temperance is the lawful gratification of a natural appetite.--John B. Gough.

No duty should be left undone. If you have a smarting skin disease it is not your duty to scratch and irritate it but to apply Chamberlain's Ointment and cure it. Guaranteed and sold by all druggists.

To him nothing is possible who is always dreaming of his past possibilities.

A GOOD LOAN!

Any person desiring to put a sum of money of \$600 to \$1,500, where it will pay 10 per ct., per annum, interest paid in advance,--Gilt edge security that you can rest comfortably on, for a term of 3 or 5 years, may address W. D. J. care of E. B. Hotchkiss, 107 Church street, Hot Springs, Ark. 52-4w.

Somebody once asked Mr. Cobden: "How is it you repeat the same thing over so many times?" Mr. Cobden said: "Because they are worth saying."

Bass' Chicken Cholera Cure is the leading remedy of the kind on the market. We call attention to the advertisement.

Chronic Coughs and Colds, And all diseases of the Throat and Lungs, can be cured by the use of **SCOTT'S EMULSION**, as it contains the healing virtues of Cod Liver Oil and Hypophosphites in their fullest form. Is a beautiful creamy Emulsion, palatable as milk, easily digested, and can be taken by the most delicate. Please read: "I consider Scott's Emulsion the remedy par-excellence in Tuberculous and Strumous Affections, to say nothing of ordinary colds and throat troubles."--W. R. S. CONNELL, M. D., Manchester, O.

Consumption Surely Cured.

To the Editor:--Please inform your readers that I have a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy free to any of your readers who have consumption if they will send me their Express and P. O. address.

Respectfully, A. T. SLOCUM, M. C. 181 Pearl St., New York.

MUSTANG LINIMENT

MEXICAN MUSTANG LINIMENT cures all ailments of HORSES, MULES and CATTLE. Rub in!

MARKED

Feb. 6, 1888, at the residence of the bride's father, Mr. N. S. Cowan, by Rev. Jas. F. Jernigan, Mr. F. B. Davis to Miss Ida L. Cowan. All of Independence co., Ark.

Feb. 14, 1888, at the residence of the bride's father, Mr. Thos. Beard, by Rev. Jas. F. Jernigan, Mr. Jno. W. Magness and Miss Mary Beard.

Feb. 29, 1888, at the residence of the bride's father, Rev. W. M. Watson of Gainsville, by Rev. Jas. F. Jernigan, Prof. M. F. Poff and Miss Mattie Watson. All of Green co., Ark. This last couple began housekeeping with the METHODIST. Good.

April 22nd, 1888, at the residence of the bride's father, in Perryville, Ark., by the Rev. A. H. Williams, Mr. Thomas E. Holmes to Miss Ellen Loftin, both of Perryville, Ark.

HOLINESS ASSOCIATION.

The Arkansas Holiness Association will hold its annual meeting in Hot Springs, May 24-28, beginning at 8:30 p. m. May 24. Those expecting to attend will please notify Dr. H. R. Withers. GEORGE W. HILL, Pres.

D. T. HOLMES, Sec'y. Morilton, April 7, 1888. P. S.--Rev. W. A. Dodge of Atlanta, Ga., is expected to attend and take a prominent part in the meeting.

Holiness Association.

The members of the Association and those desiring to unite with it, are cordially invited to be present at this first meeting, May 24-28. Please give notice of your coming by card addressed to E. B. Hotchkiss, 107 Church St., Hot Springs, Ark.

Hundreds of persons, using Ayer's Hair Vigor, certify to its efficacy in restoring to their hair the color and beauty of youth.

To the Preachers of the White River Conference.

DEAR BRETHREN:--For the sake of convenience, please send me as early as possible the full amount collected in your respective charges during the "Week of Prayer and Self-denial," also, send me the full amount apportioned to your charges by your District Stewards for Foreign and Domestic Missions. This will be but little trouble to you, brethren, and will greatly facilitate the labors of your Treas. Board of Missions. Write me at Boydsville, Ark.

Respectfully, F. R. NOR.

Treas. Board of Missions.

\$1,000 REWARD for your labor, and more, can be earned in a short time if you at once write to Hallett & Co., Portland, Maine, for information about work which you can do and live at home, whatever your locality, at a profit from \$5 to \$25 and upwards daily. Some have made over \$50 in a day. All is new. Hallett & Co., will start you. Capital not required. All ages. Both sexes. All particulars free. Those who are wise will write at once and learn for themselves. Snug little fortunes await every worker.

In a pitiable plight is he--no matter how wise and good and great and useful he may be--who has need to pray to be delivered from his friends.

Every bottle of Honey of Tar and Lemon is guaranteed to cure your Cold or other Lung and Throat afflictions, prepared by the SATANTA DRUG CO., Little Rock, Ark.

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Elegant work in Dress Making. Sample of Dress Goods, with estimate of cost for Dresses made to order, sent to any part of the country.

No commission for Purchasing. Reference--J. B. Alexander, Alexander's Hotel.

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