THE ARKANSAS METHODIST

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

BY BENNETT & EMONSON. "Speak thou the things which become sound doctrine." TERMS, IN ADVANCE. One Year, $1.50. To Preachers, 1.00.

VOL. VII. LITTLE ROCK, ARKANSAS, SATURDAY, MAY 5, 1888. NO. 2.

SOME OF THE DANGERS OF GOD'S PEOPLE.

"Take heed brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God." Heb. iii., 12.

These words were spoken by the apostle to the Hebrews as a note of warning. And they apply to the very best of them—even to "holy brethren." Holy brethren are in danger of unbelief and sin as long as they are in the wilderness of this world. Hence the need of warning them; and in warning them all others are warned.

1. In the first place, the people of God are in danger of departing from him through *unbelief*. By this evil our first parents departed from the living God. Unbelief ruined Cain. He was the first Deist, and the father of all skeptics and rejecters of God's salvation. It fatally ruined the spies from Kadesh Barnea, and caused all the congregations of Israel to perish in the wilderness. Unbelief and disobedience ruined Saul, king of Israel—caused Daniel to fall—Peter to deny his Lord—and Judas to betray his Master and hang himself—and has been the ruin of thousands all along the history of the church. It is the most successful weapon the devil ever wielded against the people of God. Hence, we need to pray every day—"Lord increase our faith," that we may trust in "the living God, who alone is able to save us from the power of unbelief.

2. The people of God are in great danger, at the present time, from *worldliness*. Here the love of money comes in, which, St. Paul says, is "the root of all evil." And, since the world was made I don't believe the love of money ever had so strong a hold on the human mind as it has now. And the observer of men and things can hardly tell the difference, on this point, between the "children of the world," and the "children of light;" all are agog for money, and the motto seems to be, Get money, honestly, if you can; and if not, *then get money any how*. And another point in the business is, get money—a heap of it, and get it quick; unmindful of the fact that he that hasteth to get rich, shall not be innocent. Money is a blessing honestly made and wisely applied; but O! how little there is in that line. The cursed lust of gold leads men to defraud, extort, overreach, murder, rob and gamble. And this is true, not only of the common gambler, highwayman, and such like; but, it is largely practiced in the whiskey traffic and in the lottery business. Souls are murdered in the drink house sometimes by professing Christians; and multitudes of such try, and some succeed, in getting, by the lottery scheme of gambling, that which don't belong to them. What they get in this way others have lost. It is a dark hour in any man's life—especially a Christian—when he gets the consent of his mind to take something that doesn't belong to him—something for which he has never given value received. And every body knows that one dollar can never, honestly, secure for him five, ten or fifteen thousand dollars. Such as this can only come of the covetousness, that ruined Achan, and all his family, by tempting him to take, and appropriate, what did not belong to him.

This worldliness also takes in *sinful pleasures*, which is a great and fatal snare to many who call themselves Christians, such as the dance, theater, cards, and all such things. These are the open ways by which, in an evil hour, the pilgrims are led into "by path meadows" in which they get lost and fall into Giant Despair's Castle; and many are totally ruined.

It also includes *pride and worldly fashions*. The devil is ruining many souls in these times of pride, poverty and fashion. Many will not go to church, to save their souls, because they can't dress as well as other people. They will be lost if they do not escape, in some way, from this snare of the devil. Let every body put on the best they have and go to church whether they can keep up with the fashions or not.

This spirit of the world leads some Christians to work all for themselves and little, or none, for Christ; and it often shuts up the bounds of compassion, and the spirit of giving, to God's poor, to send the gospel to the heathen, and to support the pastor. It is a dreadful evil, this same worldliness. The church has suffered from it more or less in every age; she is suffering now, and will suffer more if this evil worldly spirit is not crushed out. O! for the mind which was in Christ Jesus to fill the hearts of the preachers and the people of the church. This *spiritual mindedness* will effectually destroy the spirit of the world, the flesh and the devil out of the church. Nothing else will.

3. The people of God, as a church, are in danger of departing from him in some of the *essential doctrines* of salvation. Some men have not learning enough, and some, I fear, have too much; at any rate what they have runs them *theologically mad*. Such are they who write and speak *theological renaisance*. There now, Mr. Editor, do you know the meaning of that big word as applied to theology? I wish you, or Dr. Harrison, would explain to the common people what it means, and what kind of theology we are to have when it breaks its shell. I confess I do not know what it means in connection with theology; but, I am sure of one thing, it is something different from what we have now; and if so, I am sure it is wrong and bodes evil to the church; for theology, as taught in the Bible, is a science of revelation and cannot be improved—and there is no progress in it. We may not add to it, or take from it. It will be about as much as the best of us can do to master it and unfold it to the people. "But though we, or an angel from heaven, preach to you any other gospel than that we have preached unto you, let him be accursed." St. Paul dones't allow of any "theologiccal renaissance" in Christianity.

Under this head it may be mentioned that some among us set forth some strange doctrine in regard to the atonement, of a *Socinian* type, that strikes at the foundation of the plan of salvation. The New Testament is the best authority and guide on this all important subject. Don't take any other.

Again, the trumpet, in some quarters, gives an uncertain and false sound on the doctrine of "original sin." I heard one of our old preachers say some time ago, that he really did not know what *inbred sin* is. How can a doctor prescribe wisely for a patient if he does not know the nature of the disease and its location? We are in danger, at this point, of drifting into the errors of Pelagianism. Will it be necessary again to read up on Fletcher's Appeal, and Wesley's "Original Sin," and to fight the old battle over again? "God forbid."

And last, but not least, we are in great danger of drifting away from the doctrine of our fathers in regard to Christian perfection. Indeed, judging from what I read in the papers, and hear in conversation, we have already, to a considerable extent, abandoned the doctrine as taught in the Bible, the Discipline, Hymn Book, and standard works generally. We have not abandoned the theory of it; no, but all hold to that, yea, contend for it. But what of the experience and practice and enjoyment of it *"in this life?"* Is there one in a hundred among us who measures up to this standard? And, what of a theory without the experience, profession, and practice? It is like the husk without grain, or the foolish virgins with their lamps, but no oil in their vessels. They were rich in theory, but poor in grace. "Let us go on unto perfection"—and don't be *always going on*—ever learning, and never able to come to the knowledge of the truth.

T. L. Boswell.

THE INIQUITY OF WHISKY LICENSE.

Government derives its origin and authority from him who is King of kings and Lord of lords. "The powers that be are ordained of God." Civil law, to be bingding upon a Christian man's conscience, must be in harmony with, or not contravene, the statutes of the Supreme Ruler. "We ought to obey God rather than man," voices the obligations of Christian men when the laws of Cæsar are in conflict with the laws of God. Rulers, whether civil or ecclesiastical, should not forget that "God rules in the kingdom of men," nor think to change "time and laws" of divine ordination. As God is the primary source of all human authority, so the word of the Lord is the basis of all human law. God demands that all who are in authority should rule in his fear and be "a terror to evil doers and the praise of those who do well." The true function of government is to protect the life, property and liberties of the people by the enactment and execution of such laws as are in harmony with the statutes of Jehovah. "No human laws are of any validity if contrary to this; and such of them as are valid derive all their force and all their authority, mediately or immediately from this original." (Blackstone). The great English jurist and commentator above quoted defines civil law to be, "A rule of conduct prescribed by the supreme power of the State commanding what is right and prohibiting what is wrong. The supreme power of the State must be exercised, as Mr. Gladstone would say, "to make it easy to do right and difficult to do wrong." That instrument, known as the Constitution of the United States, drawn up by such men as Franklin, Pinckney and Hamilton, inspired by the heroic faith Huguenot, Cavalier and Puritan, and designed "to establish justice, insure domestic tranquility, provide for the common defense, promote the general welfare and secure the blessings of liberty to ourselves and to our posterity," cannot, by any just interpretation, be construed into a warrant for legislating against the express laws of the Bible, or in favor of anything known to be destructive to the best interests of the people. Laws favoring gambling, lewdness, Sabbath desecration, drunkenness and such like are invalid because contrary to the law of God, from whence all human laws derive their authority and force. Neither King nor Pope, Parliament nor Congress nor an human legislature whatever has the authority to make right wrong or wrong right.

Pope Leo X. and Tetzel had no right to replenish the treasury of the church by the sale of indulgences to sin; neither have States and municipalities the right to legalize wickedness for the sake of revenue. Esau sold his birth-right for a mess of pottage and Judas, his Lord for thirty pieces of silver; and our lawmakers, imitating their bad example, are selling our dearest interests for a paltry sum. The whisky traffic, by common consent, is the great crime breeder, heart breaker, home and life destroyer of our time. If the design of government is *protection* and that of law, to command what is right and prohibit what is wrong, then our government should protect us from 600,000 home and other destroyers, and our law should prohibit with all the energy of its mighty arm the gigantic wrong of the ages. Well may the minister of the gospel weep between the porch and the altar, when wicked rulers make the people mourn, and when the throne of authority becomes a throne of iniquity, framing mischief by law."

If Blackstone considered Christianity to be a part of the common law of England, and if an English Queen delighted to point to the Bible as the chief cause of England's greatness, should not we, the descendants of the men who for conscience' sake braved the horrors of the wilderness and laid deep and broad the foundation of our republic upon the granite basis of individual freedom, hold our law-makers to their amenability to him who is Lord of all, and to respect for the teachings of that *Book* which is the palladium of our liberties and the glory of our civilization?

License whether high or low is essentially iniquitous and should meet with the emphatic condemnation of all good citizens.

Against license is my ticket now and forevermore.

Sidney H. Babcock.

COME, SPEAK OUT.

A few weeks since, a full setting forth of the obligations resting upon the Little Rock Conference to its official organ, was called for. To which, as yet, no response has been published. It is thought by many, that those who are editing, publishing and sending out, and soliciting and receiving subscribers for other church papers within the bounds of the above named Conference, are not acting in good faith with their official organ. The views of said editors and publishers are evidently not in accord with many other brethren. The former may be right. Will some of them give their views on the subject? Come brethren, speak out. Oblige with others, yours truly,

S. C. Stone.

THE ARKANSAS HOLINESS ASSOCIATION.

I.

I was glad to hear the cannons roar and the muskets rattle as the Arkansas Holiness Association took its place in the army of Christ to do battle for God and Holiness. My reasons therefor I do not think it worth the while to discuss. Nor do I think it worth while, or have any inclination, to appear for the defense of the association. I care for it and all other organizations only as scaffolding by which to build up the temple of human happiness and divine glory—scaffolding to be used for a time and then thrown aside. Hence, in what I say about the Arkansas Holiness Association is not objective but emancipation of individual minds from misapprehension. It is perfectly natural that many minds, environed as they have been, should have several questions to ask of the new organization.

1. What is its object? Solely to promote holiness and glorify God.

2. Is it not a superfluous organization? If existing organizations are doing all that *can* be done for the promotion of holiness, it is. But if anything *more* can be done to spread Scriptural holiness through its appliances, it is not superfluous. Whether it is superfluous or harmful will be decided by a candid, impartial weighing of its results yet to be developed.

3. But are there not in it elements which will necessarily produce harm? The very same elements in the Methodist Church, especially during her first sixty years, gave her a power and success perhaps unsurpassed since the apostolic era immediately subsequent to the day of Pentecost. The very same elements by direct expression or logical implication have been endorsed by the ruling authorities of our church from the very beginning till the present day. So far from producing harm we will leave its history to prove its good influence.

4. But what are some of these fundamental elements most causative of good or evil? (1.) Our motive is love to God and man. (2.) Our confidence is in the blessing and power of the Holy Spirit. (3.) Our doctrine is the doctrine of the Bible, and the doctrine of the Methodist Church as formulated by our "standards" and endorsed by our General Conferences and Episcopal Colleges. a.—Not all regenerate persons are Christians "without spot, or wrinkle, or any such thing," entirely "holy and without blemish," "crucified with Christ," not they living, but "Christ living in them." b.—That state of character which may be denominated "perfected holiness," being "wholly sanctified," "perfect love" must be obtained in this life, and is attainable *only* by faith, whether that faith be exercised five minutes or fifty years after conversion, whether that faith unconsciously grows to the requisite extent during a long period of time, or is exercised in a moment by a conscious act of a determined will. c.—The attainment of this state is witnessed by the Holy Spirit in a manner so clear as to exclude the possibility of a doubt. (4.) Our conditions of membership are: (1.)—Membership in the Methodist Church. (2.)—Seeking or consciously enjoying the state of holiness.

5. Must not a holiness association founded upon any "particular theory of holiness be harmful? A holiness association *not* founded upon a particular theory or doctrine of holiness would be an impossibility to conscientious persons. The ancient Greek doctrine of sanctification where, in a *post mortem* state, rains, winds and storms are the detergent power; the Romanist doctrine of sanctification through purgatorial fires; the Calvinistic doctrine of sanctification only *in articulo mortis;* the Methodist doctrine of sanctification at any time by faith—what sort of holiness association would it be that was founded upon the assumption that these several particular doctrines are all equally true and beneficial to the world. Call it narrowness and bigotry, if you will; we unhesitatingly admit that our foundation is the Methodist doctrine—and that doctrine no more broad and no more narrow than that formulated by Wesley, Clarke, Fletcher, Watson, Ralston and Summers.

But let us reserve the rest for another chapter. George W. Hill.

READ ALL OUR PREIUM OFFERS.

FROM WEST TEXAS.

Editor Arkansas Methodist:—Your paper comes to my Texas home every week, and along with our own Texas Advocate, and the Nashville and old Richmond is much appreciated. These four Advocates bring all the church news needed—at least a great deal comes this way. Arkansas has done much for the west Texas Conference, in the way of sending preachers. W. H. H. Biggs who is now in the San Marcos station, one of our best appointments, is a man we feel proud of. He is a fine worker, as well as a preacher. A. C. Biggs is in the Gonzales station—a good appointment filled by a good man. S. H. Shaw is now in the Blanco station, San Saber district, and is very popular with his people. Bro. Shaw knows how to preach and take care of the church. If he was not in my district I would say more about him. I. T. Morris is filling the Victoria station and is making good impressions on his people and the Conference. W. T. Thornberry is on duty far out in the west, but he stands at his post, a good man and true. At the roll call above I think Bro. Thornberry will answer present. Dr. J. G. Walker is growing old gracefully. He is now on the "roll of honor," loved by us all for his works' sake. We thank Arkansas for these men. You may send us some others like them. Our work in this Conference is hard, as a rule, but our preachers are equal to it, and the outlook is promising. We have a future. We have no "star preachers," no place seekers. We all go up to Conference to take "pot-luck," one with another. If one gets a very hard place in the drawing of appointments, and comes up to Conference without a good suit, we "throw in" and the brother is "clothed upon." We have but one D. D. among us,—sorry we have not one more like him, Rev. H. S. Thrall, D. D. His name is a house-hold word in our Conference. He is our Texas historian, our Conference secretary, and the person to whom we go for information, touching any and all events of the past, present and future of Texas. One of our grand old men has just been dismissed from the "roll of honor" by death—namely, Rev. R. H. Belvin. But few men are more highly respected in the Conference than R. H. Belvin was by the West Texas Conference. Though a stranger to you I am not to your paper. Long live The Arkansas Methodist.

M. A. Black.

Llano, Tex., Apr. 26, 1888.

A VISIT TO THE OLD HOME.

On March the 30th in company with my eldest daughter I boarded the train for a short visit to my mother at my old home in western Mo. My line of travel was through a lovely country and the scenery was the most impressive and lovely that my eye ever looked upon. We paused a moment at Mammoth Springs, said to be the second largest spring in the world; and it is indeed a marvel of beauty. We change cars at Arch Grove, and are soon at Clinton, the home of our loved Bro. Garrison. But as we expect to stop here on our return, we hasten on until we reach that familiar spot called home. To others the humble house is worth only a passing glance, but to me it is the dearest spot on earth; for it is the home of my childhood, and there my mother and father dwell. Ten long years have passed since I had looked upon the scene, but God has spared us all. But alas how scattered! Out of eight only one remains at the old home, but father and mother still linger there. They are much older than when I last saw them and their heads are white with age; but their trust is in God. It was sweet to be with mother again, and we lived over the past. Here is a tree I planted in early childhood; now it is a large tree bearing fruit. Long years ago my gentle mother planted seed in my young heart; what of the fruit? I pray God to help me bear fruit. I walked over the old place with a sad yet thankful heart; sad because of wasted time, thankful for God's goodness to me. I heard Dr. Daily preach on Sunday and preached myself at night. I realized that I was preaching in the church where I was converted, and to some of those who were my boyhood companions. After service we had an old fashioned hand-shaking. The Clinton District Conference was in session during my stay. Bishop Hendrix presided and it was a treat to listen to his wise counsels. Several other distinguished preachers were in attendance. Bro. Garrison was announced for an address, but was called home by the sickness of his good wife. The Conference is a fine body and the reports show the churches in Clinton District to be prospering. After a pleasant week I leave for home, and stop three hours at Clinton to see Bro. Garrison and look at his fine and prosperons church building. His people are well pleased with him, but I think his heart is in Arkansas and with his brethren in the White River Conference. I arrived safely at home and am with wife and children again.

T. B. Williamson.

CURRENT OPINION.

No one's life is so sorrowful and wretched as to be without a great many mercies for which to thank God; and, taking the whole life into the account, we have far more mercies than sufferings. And even the sufferings may all be made spiritual mercies.—The Independent.

The cruel and murderous saying, "The only good Indian is a dead Indian," has been amended by Dr. William M. Taylor so as to make it read, "The only good Indian is a Christian Indian." Convert and educate, not destroy, should be the watchwords hereafter.—N. Y. Advocate.

Dr. Dorchester, whose reputation as a statistician is unimpeachable, says: "Probably, since 1850, more money has been raised by the Protestant churches of Christendom for purely evangelizing purposes, aside from current church expenses and local charities, than was raised for the same object in all previous eighteen centuries."—Exchange.

Japanese Christians have good cause for rejoicing at the completion of the work of translating the Bible into the Japanese tongue. For several years Japan has had its own version of the New Testament, but only during the present year has the translation of the Old Testament been completed. This achievement and the recent union in mission work effected among the different denominations there will greatly stimulate the progress of Christianity.—Southern Evangelist.

The cry of the burdened, of the tempted and of the suffering soul is for the "Rock that is higher than I." When the colossal verities of accountability, of dissolution and of eternity, like great icebergs, come floating towards us, the outcry of everyone is for the great refuge—the shadow of a great Rock in a weary land. In all solitary and quiet moments of the honest, earnest heart there is a longing for the strong and constant which is only answered by the manifestation of God.—N. O. Advocate.

In the Spectator you mention the astonishing fact that the Senate had voted six times to appoint a commission to investigate the facts in relation to the whisky traffic, and that it had been as often defeated in the House. What does this mean? I understand that the Senate is Republican, and the House Democratic. Are we, then, to infer that the Democracy of this country are the advocates of whiskey? If so, it is time for us to know it. I mean the people at large; for there are many who will not support a party that advocates whisky.—Dr. T. L. Boswell in Christian Advocate.

Nearly one-half of the Conference year is gone. What have you done thus far, brother, toward the support of your Pastor? Perhaps he is even now embarrassed for the means necessary to his support. May you not relieve his embarrassment, in part at least? Would you not enjoy his preaching more if you make some contributions first toward the support of the preacher? You will pay something in the Fall, will you? Yes, but how is the preacher to live from now until then! And are you quite sure that you will be living next Fall? We can not discharge present duties by liberal promises of what we will do in the future.—Southern Advocate.

On the bill in the Assembly of New York to legalize the opening of saloons on Sunday, Mr. Husted said:

Mr. Speaker: I think this bill is repugnant to the moral sense of the whole community. This Legislature can not afford either to pass such a bill, nor can they afford to refuse to adopt the adverse report made by the committee. I appeal to the inborn moral sense of this House. The American Sunday is deep down in the heart and soul of every American citizen. The European Sunday, thank God, has not been adopted in the United States, and, although I am no professor of religion and although I am not a professional temperance man, I do take pride in the fact that the American Sunday has been hallowed for 250 years, as I trust it will be hallowed for 250 years to come.

ARKANSAS METHODIST.

SATURDAY, MAY 5, 1888.

ORIGIN OF BAPTISTS IN AMERICA.

The first Baptist Church in Massachusetts, and fourth in America, was founded at Swansea in 1663. This was about ten miles from Providence, R. I., although across the line in Massachusetts, and sundry Baptists settled in the neighborhood, members either of the Providence or the Newport church. But in 1663 John Miles, a Baptist preacher, came over from Swansea, in Wales, bringing several of his church with him, and gathering in the other Baptists in the settlement, they organized a church. This was the first Baptist preacher coming to America from abroad. There was from that time forth a ready intermingling of the British and American Baptists. There was intimate fraternization from the first, and no statement or hint is found, that any of the Providence or Newport churches were required to be re-re-baptized, as a prerequisite to brotherly relations. Speaking of the churches at Providence and Swansea, Benedict says: "These two oldest churches of American Baptists are but ten miles apart, and have always been on terms of friendship and fellowship."—History of the Baptist Denomination, p. 405. This church at Swansea was founded twenty-four years after R. Williams' at Providence and nineteen years after Clarke's at Newport.

I have tried in vain to find out who re-baptized John Miles. The first Baptist Church in Wales was organized in 1649, fourteen years before, and this John Miles was its first pastor. When Roger Williams started the Baptist Church in America, John Miles was an ordained minister in the Church of England. In 1649 he, with twenty-two others, was appointed by Act of Parliament to superintend preaching in Wales. Armitage, p. 600. Dr. Cramp says "He was rector of the parish of Ilston, Glamorgenshire." Dr. Armitage says, "He is on record as a minister of the gospel in 1649, in which year he formed the first strict communion church at Ilston, near Swanzea, Wales."—History of the Baptists, p. 678.

"The Ilston church records give the following account of the organization of that church. A Baptist church was meeting in the Glass-house, Broad Street, London. Miles and Thomas Prond visited this church just when they were praying God to send more laborers into the vineyard, and these two were sent back to Wales as missionaries. On the first of October, 1649, they formed a regular Baptist Church at Ilston as the result. This book claims that this was the first church of Baptized believers in the principality. Jane Lloyd and Elizabeth Prond were the first converts baptized here, but in eleven years the church grew to two hundred and sixty members under the ministry of Miles."—Armitage, History of the Baptists, p. 601. I suppose Miles was baptized while he was in London; but let it be remembered that the Baptists of America are older than the Baptists of Wales.

A second church was formed in Mass. in 1665. This was at Charlestown, a suburb of Boston. At that time, says Armitage, quoting the old records of the church, there "were baptized Thos. Gould, Thos. Osborne, Edward Drinker, John George, and joined with Richard Goodall, Wm. Turner, Robert Lambert, Mary Goodell and Mary Newell, who had walked in that way in Old England."—History of the Baptists, p. 699. Who baptized them? There seems to be no record. I think it very probable, that one of the three men, "who had walked in that way in Old Old England," baptized them, though an unordained layman. Thos. Gould, one of their newly-baptized, became their pastor, probably without any ordination except from themselves. For all of which I certainly have no word of censure; but their children of this day would censure such a course without stint, and deny the validity of the whole work.

There were four more churches organized in Rhode Island before 1688, viz: North Kingston, 1665; Seventh Day Baptists, Newport, 1671; South Kingston, 1680; Darmouth, or Tiverton, 1685. These were off shoots of the other churches at Providence and Newport.

About 1683, according to Cramp, a year or two later according to Armitage, a Baptist Church was established at or near Charleston, S. C. This was a daughter of the Boston church. H. Churchwood, a member of the Boston church, settled at Kittery, Maine. In 1682 he wrote to his church that there was material in his neighborhood, and praying that a church be organized there with Wm. Screven as pastor. This was done, but persecution was so fierce, that the church was broken up, and Scriven, with many of the members, made their way to South Carolina. "Some of the early colonists of S. C. were Baptists from the west of England, and it is very likely that these two bands from New and Old England formed a new church, as it is certain that in 1685 both parties became one church on the west bank of Cooper river, which was removed to Charlestown by the year 1693, and which was the first Baptist Church in the South."—Armitage, p. 704.

The first Baptist Church in Pennsylvania was established at Cold Spring in 1684. It was a daughter of the Newport church, organized and gathered by Thos. Dungan, a Baptist preacher who had moved there from Newport. The second Pennsylvania church was organized in Pennypeck—now S. Dublin, in the suburbs of Philadelphia—in 1688. A number of Baptists from Wales and Ireland had settled there. There was no preacher among them, but Elias Keach, being converted, went to Cold Spring, was baptized by Dungan, and became their pastor. This church became the fruitful mother of Baptist Churches in Pennsylvania. Their lineage is from Rhode Island.

The first church in New Jersey began at Middletown in 1688. It was composed mainly of emigrants from Rhode Island, former members of the church at Newport, some of them descendants of Obadiah Holmes, the second pastor of that church. From this and the Pennepeck church went forth the Baptist influence for New Jersey, Pennsylvania and Delaware—all beginning from Roger Williams in Rhode Island. From these thirteen churches have all the Baptists in America mainly derived their pedigree.

But it is to be remembered that the Baptist stream in America, flowing onward from the fountain opened by Roger Williams and Ezekial Holliman in 1639 has from time to time received other streams coming from England, Wales and Ireland. We must trace these streams to their head it possible. J. H. RIGGIN.

THE CHURCH---UNITY.

Organic church unity and Christian unity are two things, separate and distinct from each other. This is no play upon words, nor effort to create a distinction without a real difference. Words are signs of ideas, and their different shades of meaning are varied by the different positions they are made to occupy in sentences. Perhaps there is no word in our language more ambiguous than our word *church*. We get at the meaning of the word church in any given sentence, alone by the word or words with which it is associated in a sentence. This rule applies generally in the interpretation of language. I see a company of persons traveling in a given direction and inquire as to where they are going. I am told that that they are going to church; but I accompany them to the objective point and find a large assemblage of people engaged in singing, praying, and worshipping. There is no house. They are out in the forest. I certainly understood by this, that the point of destination is simply a place of religious worship. I may accompany such persons until we arrive at a house; and on reaching the place (as in the former case) people are engaged in religious worship in the house, which has been built for the special purpose of religious worship. Here then the term would mean a place of worship and a house called a church.

I am traveling along through a city, and just to my right I behold a magnificent building, that I recognize as a church-house. I inquire as to what church that is, and am told that it is a Methodist Church; yet from its inner walls are heard no song of praise nor voice of prayer. But with the very name of church in this instance is at once associated the idea of a house of worship, of a congregation of people who assemble at stated times to worship in the house, together with the very forms of worship, and also (if I understand the polity of that church called Methodist) the idea of an organization having a system of rules peculiar to itself and distinct from other organized bodies known as churches. Apply this principle of interpretation and we have no difficulty in understanding in any given sentence the meaning of the word church. When we speak of church unity, unless the words organic church unity are used connectedly, we do not have reference to any one of a hundred or thousand organized churches.

In this use of the word it means just what it did in early Apostolic times, (viz.) those persons who believed that Jesus was the Christ, the Son of the living God, and who were imitating his godly and sinless life. The whole company of believers in Christ of whatever nationality, who were children of God and of the seed of Abraham by faith. In this latter sense of the word church, there was a most perfect unity on, and for many years subsequent to the day of Pentecost. This is doubtless the only possible basis of church unity. This is, ever has been, and ever will be the principle and spirit of unity. In this sense every truly pious Jew from Abraham to Christ, together with every other man in the world, of other nationalities contemporaneous with the Jews, who knew enough of the prophetic teachings of Israel to lead them to a belief in the sure promises of God, respecting the coming of a prospective deliverer, who should restore men's hearts to that innocency and purity, which had been forfeited by transgression, was in the church and in unity with God and each other.

This unity of faith in a prospective Christ, existed in its measure, till the time of the manifestation of the Anointed of God and knit the hearts of men together in unity of love in proportion to the ardor and intensity of their faith.

A grander and holier unity than this was contemplated in the prayer of Christ as given in John 17:21: "That they may all be one; as thou Father, art in me, and I in thee, that they also may be one in us; that the world may believe, that thou has sent me." This prayer was answered in fulness of perfection on the day of Pentecost. Immediately before the baptism of the Holy Ghost, while the disciples were engaged in prayer for the fulfillment of the promises, it is said, Acts 1:14, "These all continue with one accord in prayer and supplication," etc. Also Acts 2:1, "And when the day of Pentecost was fully come, they were all with one accord in one place." Then came the baptism of power which perfected this unity of heart and faith.

Unity of faith in the great central and fundamental doctrine of salvation from sin, from all sin, by faith in Christ Jesus, is the basis of the only unity ever contemplated in the word of God; and the only unity conceived of, and which was realized on and immediately subsequent to the day of Pentecost. The manifestation of this unity is seen in the unselfish and generous spirit of the disciples, Acts 2:42. "They continued steadfastly in the Apostles' doctrine, and in fellowship, and in breaking of bread, and in prayers." The "Apostles' doctrine," here referred to, was the Messiahship of Christ, which now, by the fulfillment of the promise, in the baptism of power, forever confirmed them in the belief of that all-important doctrinal truth, that Christ was the Son of God. At this time, organic unity had not been conceived of, as no new organized system had yet begun to develop.

The company of believers, which had multiplied so rapidly under the preaching of the Apostles, soon become an immense multitude, taking into its doctrinal belief many of the priests and learned Rabbi, so much so that it excited the jealousy ank aroused the hatred of many of the unbelieving Jews. The spirit of revival that was gathering in its thousands daily, was threatening the destruction and overthrow of the Jewish Church polity, with its whole system of ceremonies, remanding to private ranks, her ecclesiastic lordlings and thus depriving the chief officials of their sources of revenue.

Pure and true religion always places a proper estimate upon forms and modes and visible church rites. While it does not totally ignore sacraments, it only recognizes them as valuable in their representative and significant character. Apostasy from true religion (which is and always had been inward) whether under the form of Judaism or of Christianity, manifests itself in undue attachment to forms and ecclesiasticisms. This constituted the chief source of opposition to the revival in Apostolic times and has been the great source of opposition to all great reformatory religious movements in all past history. Destitute of the inner spirit of true religion, religious unity is made unity of creed and form; and Divine and saving virtue is made to inhere, either in ecclesiastical hierarchies; or in the modal performance of a church rite. Things of minor importance in some of the churches have been invested with saving virtue, and the veil of mysticism, through false teaching, has darkened the vision of the ignorant. The simplicity and glory of true religion has been eclipsed by priests and prelates with their churchism, which doubtless was done more to retard the progress of the gospel, in gospel lands, than all other influences combined. When any great religious revival threatens to invade the ranks of high churchists, and convert the people to true simple religion, thousands of ecclesiastical lordlings all over Christendom, whose religion consists mainly in creed and form and mode, array themselves against it, as did the infidel Jews and priests in time of the great revival of early Apostolic times.

Apostolic Rome, once the controlling church power in the world, sought to unify the whole human family in one grand organic body; first by incorporating into her system many of the superstitious rites and ceremonies of heathenism, thus compromising the doctrinal purity of Bible religion, and in this stupendous task she sank deeper and deeper in corruption and idolatry, until almost the last lingering ray of the light of the true religion faded from the earth. Thus sunken into the deepest depths of corruption and ignorance, she undertook by fire and sword, and every devise of torture conceivable, to force the world to recognize her claims as the only truly apostolic church.

This effort to unify the world had its origin incipiently, in the same false, unscriptural and irreligious dogma held by many of the churches now claiming Protestantism, viz.: that religious or Divine virtue attaches to a line of the duty ordained, in bishop, priest, or in a line of the duly immersed. Every system which attaches the least measure of saving virtue to successionism in any form, needs deeper cleansing than water can ever do. The religion of the Bible is one in all of its essential features; and an effort on the part of Christian teachers as found in the various churches of this age, may never succeed in framing a system composed of doctrinal tenets and prudential regulations, that will unite the world in one grand organic whole. An achievement such as this is neither practicable nor desirable under the present low state of religious faith and piety. The world of professed Christians will have to advance in the spirit and practice of holiness, far beyond its present status, before organic unity may even become the far off dream of the most sanguine of her religionists.

C. H. GREGORY.

OUR NASHVILLE LETTER.

MY DEAR METHODIST:—Nothing has happened in Methodist circles in Nashville for a long time of so much general interest as the revival which is now going on in West End Church. The pastor, Rev. Walker Lewis, a recent transfer from South Georgia, is a most earnest and effective preacher. From the beginning of the year, his audiences have been large and growing. The old church is too small to hold those who wish to hear him, and the new building will be hurried up with all dispatch during the coming summer. For the past ten days, Brother Lewis has had the help of Rev. Jno. B. Culpepper, an evangelist from Georgia; and the most glorious results have followed. I suppose that there have been at least 100 conversions, many of them among the students of the Vanderbilt University. Brother Culpepper, like all other men who acquire influence over multitudes, is a study. In personal appearance, he is not prepossessing. He weighs only about 110 pounds, has a face of the hatchet kind, and a voice that is neither strong nor under good control. His educational opportunities have been limited. He travels inside of narrow lives, and evidently has no acquaintance with general literature. Even his quotations from the Bible are often inaccurately made. He wears a cutaway coat, and put on no clerical airs. Looking at him from a natural standpoint, one would say: It is not likely that this man will accomplish any great good. Yet he has power. There is no mistake about it. More than once I found myself completely subdued under his preaching, and I noticed that he nearly always carried his audience with him. I take it that he is a man of much prayer and of sincere faith. "THE QUESTION OF EVANGELISM" is up for decision. It is a mixed question, and must be carefully studied. In the first place, if God seems to equip a man for that special work and thrust him out into it, we dare not say, nay. "Who are that we should fight against God." But, on the other hand, we must not forget that the pastorate is God's ordinary instrument of saving men, and we must not for a moment tolerate any theory which looks in the opposite direction. The invidious contrasts which are sometimes drawn between the success of the pastor laboring through a whole year, and that of an evangelist who puts in a few weeks of effort, are altogether out of place. What would the evangelist do if the pastor did not prepare the way for him? What would become of his work if the pastor did not follow him to gather up and conserve the results? Who would hold the fort between times? Honor to whom honor is due! Blessings on the man whose trumpet call awakes the sleepy sinner, and leads them to thought and action; but equal or greater blessings on the faithful pastor who bears the burden of a dead church on his heart and either directly or indirectly opens the way for its restoration to life.

We have had quite a bereavement in the Vanderbilt circle. MRS. VIRGINIA L. KIRKLAND, mother of Prof. J. H. Kirkland, of Rev. W. D. Kirkland of the Southern Christian Advocate, and of Allen Kirkland, Esq., of Texas, died last week. She had been living in Nashville for less than two years, but her quiet, beautiful, devout life had won her a great many friends. She was the daughter of one Methodist preacher; the wife of another; the mother of another. Her husband was long a leading member of the South Carolina Conference, and though a man of culture, and fit for the highest positions, he spent a large part of his life as a missionary among the slaves on the rice plantations, living as truly in Africa, as if he had been in the heart of the dark continent. In all this self-denying work, Mrs. Kirkland shared his life; and has now gone up to share his reward. There are some chapters of history still unwritten which when once they are put on paper will read like extracts from the Acts of Apostles. His whole missionary work among the slaves had a moral grandeur about it that can hardly be overestimated; and the full authentic record of it ought to be put into the best literary form and left as an inspiring heritage to the years to come. E. E. HOSS.

Vanderbilt University.

DEAF AND DUMB CONFERENCE IN MISSISSIPPI.

The sixth quadrennial conference of the Superintendents of the Institutions for the Deaf and Dumb in the United States and the Canadas, met in the halls of the Institute for the Deaf and Dumb in Jackson, Miss., on Saturday, April 14.

The citizens of Jackson have felt that it was quite a compliment to them and to their State, that the North American Conference should have decided to hold their sixth session here. The meetings were well attended and many courtesies were shown the guests of the city.

Twenty-five States of the Union and twenty-seven Institutes were represented. Some of the delegates are distinguished men. Drs. Thomas and Edward Gallandett, sons of the founder of deaf and dumb institutes in America; Dr. Gillett, of Illinois, who has twice been honored as a lay member in the General Conference of the Methodist Church, North; Prof. Noyes of Minnesota; the venerable Dr. Peets of New York; Prof. J. Scott of Nova Scotia, and others of less note.

Prominent among the delegates, though himself not an official, is Prof. or Dr. A. Graham Bell, the illustrious inventor of the telephone which bears his name. Dr. Bell attends all the meetings of the Association and is considered the most interesting contributor to its advancement. The secret of his attachment to the cause, is that his wife is a deaf mute. It is said that the invention of the telephone resulted from experiments made to assist his wife's hearing.

The meeting was called to order by Dr. Gillet, the president, in a neat little address. At his request prayer was offered by the resident pastor of the Methodist Church. Addresses of welcome were made by Gov. Robert Lowry, by Major Wm. Henry and by Major Barrows, the President of the Roard of Trustees of the Deaf and Dumb Institute. Appropriate responses were made by Dr. E. M. Gallandet, Superintendent of the National Deaf and Dumb Institute, at Washington City, and by Col. Connor of the Georgia Institute.

The presentation and discussion of the best methods for the instruction of deaf mutes were quite interesting. Some curious revelations were made. Naturally a deaf mute is utterly ignorant of God and of morals, and it is most difficult to convey such thoughts to their minds. The teacher sometimes thinks that good progress is being made, until something will betray the fact, that they were repeating parrot-like the signs, while wholly ignorant of the meaning.

Some of the Superintendents find difficulty in avoiding the appearance of sectarianism in the schools. The plan pursued by the majority is, not to permit a child to join a church different from that of the parent without parental permission. Some avowed, that there was no danger of any Protestant objecting, if only the unfortunate one should be soundly converted and brought into the enjoyment of religion. With the Romanists it was different. It was stated that there was an original provision in the laws of the State of New York, that no such school should be controlled by denominations, but that the Romanists had succeeded in having two institutions for the deaf and dumb set apart specially for their service. They will not submit to be put on an equal footing with other denominations, but demand that the government should make special provision for them. The most remarkable thing is, that the government should yield to their demands. Think of Methodists or Baptists demanding exclusive control of an institution, supported entirely by government money! What a commotion would be raised throughout all newspaperdom! Yet this church composed very largely of foreigners, whose polity is opposed to the genius of Republics, thus receives a premium upon its arrogance and intolerance. It is said that the Romanists purpose to secure a life appropriation of the public school fund in New York. Doubtless the desire to control their votes will enable them to succeed.

Mr. Clark, the Superintendent of the Institute in Arkansas, was listened to with marked attention. The detail of his methods of teaching and management was endorsed by many of the principal members.

On Sunday night a very interesting service was held in honor of Dr. Thomas Gallendet, who in 1817, founded in Hartford, Conn., the first deaf and dumb institution ever known in the U. S. Dr. G. died in 1851 and it is proposed to erect a monument to his memory. A bit of interesting history was told on the occasion. Dr. Gallandet went to England to procure assistance in his work, but the experts there refused to communicate their methods, except under a bond of secrecy. Dr. G. went to France and procured the assistance he sought. He brought back with him a deaf mute educated to instruct his kind. An interesting service was held between them, as they came across the ocean. Dr. G. taught English to the mute, while the mute initiated the Dr. into the mysteries of the sign language. Years after, the English authorities employed the son of Dr. Gallandet to give them instruction in the art, which they had refused to disclose to him.

Most wonderful progress is being made in enabling this class of unfortunates to commune with their fellows through artificial means. Some of them are actually taught to speak plainly, although they can hear no sound, and have never uttered a word from their birth.

Mississippians are very proud of their Institution for the deaf and dumb. The buildings are beautiful and well appointed. The grounds, tastefuky laid off in parterres and grass plats, are carefully kept in order. The Superintendent, Prof. J. R. Dobyns, is a cultured, Christian gentleman, capable of excellence in any sphere of life, yet sharing a peculiar fitness for this benevolent work to which he has devoted his life. G. G. ANDREWS.

Jackson, Miss.

HEAVENLY THOUGHTS

I often ask myself, "Where is Heaven?" I don't know as to its bounds. I don't know just where the immediate home of God's people is. But, I know that, where God is, there is heaven. If I dwell in love, I dwell in God. If I am a "Temple of Christ," Christ dwells in me, and I in Him. Then I find a heaven on earth. I find a heaven in my own soul. This is "the earnest of my inheritance." This, is a fore taste of the fulness of the heaven beyond. I know that heaven is *not* below the sphere we occupy here. The very word itself contains, and conveys the idea of something higher, upward, above.

Where is heaven? The Bible tells me it is *up* Paul was "caught *up* to the third heaven." Christ, on Mount Olivet, while blessing His Disciples, "was parted from them, and carried *up* into heaven." Elijah "went up, in a chariot of fire." Every where in the Divine Word, where heaved is adverted to, the idea is "*above*," "*higher* than the earth." I conclude that heaven "the home of the soul," is far beyond

the blue, etherial arch. Beyond the stormy dome above us; beyond the "pale empress of the night;" "beyond the refulgent orb of day," the great center of our Solar System; beyond the millions of orbs, thrown out in the immensity of space. Heaven, is where the river of life flows from beneath the throne of our God. Heaven is where the "Tree of life is blooming." Heaven is where the ransomed of the of the Lord, shall "time their harps of lucid gold," to sing the song of redeeming love, amid the beattitudes of the "sun lit clime." Heaven is "where the weary are at *rest*." I grow tired here. I have sorrows here. I am subject to pain and sufferings. Tender ties of life have been broken. I have stood by the side of loved ones dead. I have knelt at their graves, and in sorrow, oh so deep! have said "Farewell! I will meet you again." Years are rolling on, I am growing old. Life is fading fast away. I am growing weary. But, my eye of faith is centered on Christ as the grand polar-star of my salvation. "I am climbing up Zions hill." By and by, when my latest sun has set behind the western hills of life, I shall *mount up* on angels' wings, and "*go home*" to heaven, yes, I want to go there, yes, I *must* go there. I cannot afford to miss it. Where is heaven? It is where I sometime hope to be, and live "On the ever green mountains of life." O when shall I get there? N.

PROSELYTERS.

Can it be true, that a man called of God to preach the unsearchable riches of Christ, would so far forget himself as to be found in the small business of endeavoring to unsettle the faith and Church relations of members in another communion—to entertain a disposition to engage in ecclesiastical sheep stealing. Surely it is true, and humiliating as true, that a brother here and there so far forgets his high calling as to indulge in this business. It is wrong, seriously wrong. It is ungentlemanly. A pastor has a flock or membership; another pastor or minister in his absence by insinuations against this minister or church, or by reference to doctrine or usage, seeks to influence that member to join his communion, knowing all this while that he is taking advantage privately of the church or pastor. Such is certainly betraying confidence, and presuming upon the intelligence and piety of the member. Of course it is always right to encourage people to join the church, especially is this true if religious and naturally inclined to one denomination. Many stay out for want of proper encouragement, and in reference to this class there ought to be no false modesty. But what I speak of is proselyting—unsettling people purposely with a view to getting them into another church, when they are properly cared for and doing well.

It is *dishonest*; as well to steal a sheep outright, so far as the moral honesty of the matter is concerned, as to steal a church member deliberately and purposely from another fold. Sheep run away sometimes—jump the fence. In that event a judicious pastor will house them, especially, if they be not given too much to the "break fence" habit. And again a pastor or shepherd whe leaves his sheep to stroll abroad exposed to the wolves, unkept untaught, ought justly to lose them, especially if this is purposely done. By reason of repeated carelessness by the pastors or by defects in the economy of the church, small bunches of sheep are sometimes seen strolling about or in instances only one or two alone. Left by the pastors, because unable to pay for regular attention, such ought to be housed, at least until overtaken by a shepherd of their own fold. But when members are purposely stolen from churches, properly provided for, then it is dishonest.

But again it is *violating the Golden rule*, "Do as you would be done by." No pastor or church is pleased to have the membership interrupted by strolling proselyters, or by designing pastors of the same town or community. Churches to succeed well in building up religion, must be upon a fraternal basis, one with the other; but proselyting invariably, if known, breaks the confidence of one church with the other, and as a consequence destroys fraternity, and damages the cause of Christ in the community, and by reason of this particular sin, scores might be lost to the church and to heaven forever. Besides the object of church organization is not to prey one upon another, and go through with the simple process of marking and branding, and changing from one pen to another. The object of church organization is to make aggressions upon the territory of Satan; to unfurl the banner of Christ to muster the forces of Israel and lead on from victory to conquest, until sinners are converted and brought into the church, and the people of God edified, built up and established in their most holy faith.

It is *damaging* to the *minister himself* who undertakes it. It gives him, and most justly, a small opinion of himself, and whatever robs the minister of his manhood must needs be the means of sinners sinking to ruin; hence, while the Brother's engaged in getting one good fat sheep out of some one's pen into his own, scores it may be of sinners go to ruin, at least beyond the reach of his influence for bringing them to Christ.

It is not simply damaging to ministerial influence, but is *indicative* of a *small man*. The man who is of a truth called of God to preach the riches of Christ, and has any confidence in his capacity for winning souls to Christ, realizing that "Lo I am with you always," forgets to proselyte. He is too busy looking after his own membership and getting sinners converted to Christ to engage in so small a business as that. But that brother who feels and is fully convinced that if he ever gets a church of respectable proportion, that it must be done, not by laboring in the legitimate lines of the work to which he is assigned, but at the expense of other and likely better denominations, will be found in the small business of proselyting. How unfortunate the condition and status of such a man. Realizing not truly the "spirit of the ministry," and the sublime purpose for which God has inclined him to this work, he resorts to the method of "raiding" upon the ranks of other communions to fill up, if possible his depleting numbers and like some spoken of in the Bible, if so fortunate as to secure his prize, it is not always that such an one is made "two fold more the child of God than previously. Let the brother in question renovate his manhood, and by grace Divine renew his credentials and accomplish more eminently the design of the ministry. How would you feel to meet a brother pastor in heaven, from whom you had taken, unknown to him, members of his communion, and if perchance some of these after coming into your care should backslide and die in sin? How confused must you appear (if such a thing as confusion exists in heaven)! how troubled on meeting that pastor, if called upon to answer the question what of that member taken by strategem into your fold! And how much more troubled, when standing before the Master, if perchance you should not even be able to say "here I am and the sheep I have stolen!" Let the brother forever be ashamed of having endeavored at anytime to unsettle the faith of any member in the fold or communion of another church. But let him resolve to encourage the work of other pastors, while he looks after his own, being grateful to God that so important a trust is committed to him—the trust of being instrumental in the conversion of sinners and caring for the fold of Christ. A. H. WILLIAMS.

Perryville, Ark.

Report of Woman's Foreign Missionary Society of Arkansas Conference.

The following for the year ending Nov. 21, 1887, is reported from donations and Auxiliaries.

HARRISON DISTRICT.

Harrison Auxiliary, $20.00; Valley Springs, $18.65; Yellville, $11.95; Mountain Home, 11.70.

MORRILLTON DISTRICT.

Morrillton Auxiliary, 23.88; Quitman Auxiliary, 10.60; Clinton Auxiliary, 3.50.

DARDANELLE DISTRICT.

Russellville Auxiliary.——

FORT SMITH DISTRICT.

Booneville Auxiliary, 16.40; Booneville Juvenile 6.55; Paris Auxiliary, 3.50.

CLARKSVILLE DISTRICT.

Clarksville Auxiliary, 15.85; Cabin Creek Auxiliary.——

FAYETTEVILLE DISTRICT.

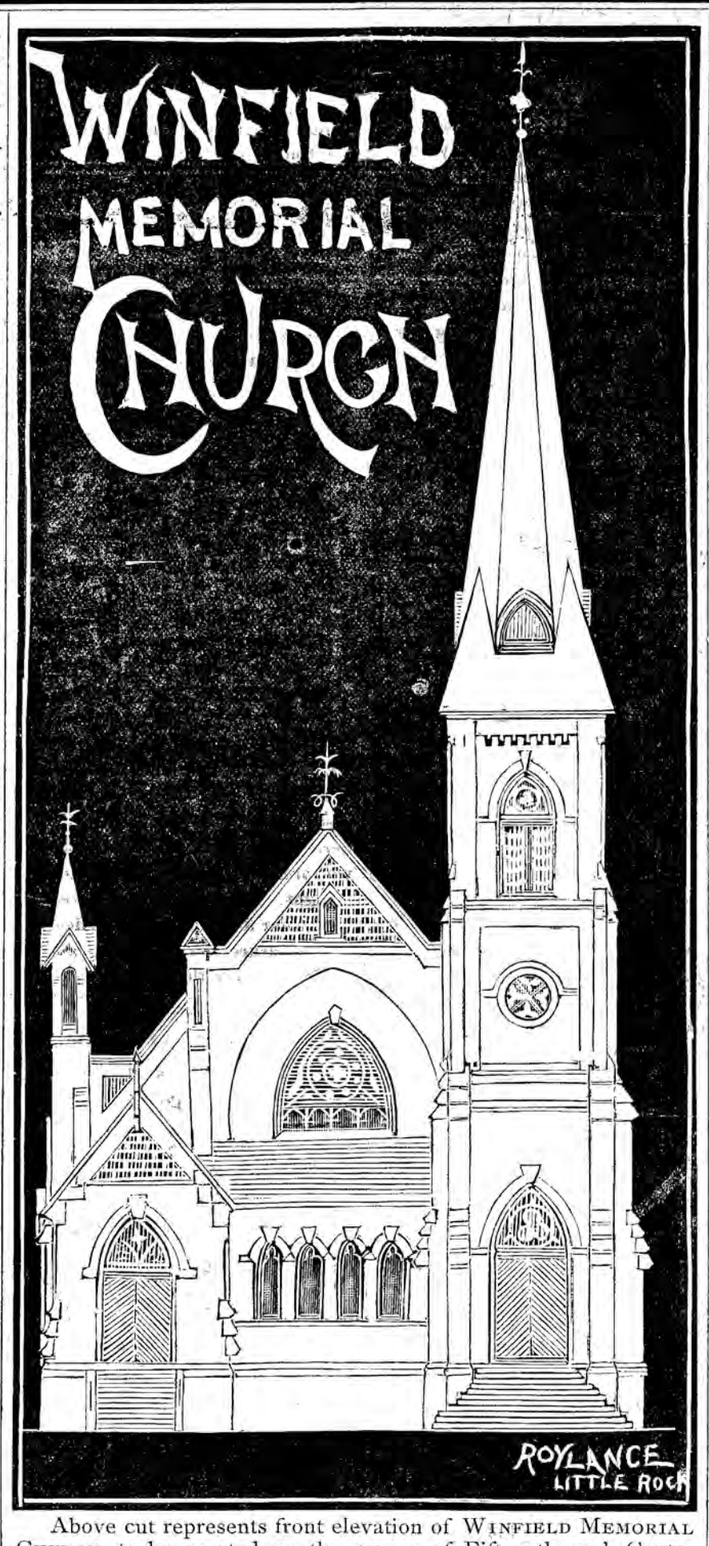
Springdale Auxiliary, 9.80; Springdale Juvenile, 1.60; Elm Spring Juvenile, 4.50; Fayetteville District Juvenile Christian Workers, 18.78. To be applied to Japan Mission. Thank offering of Mrs. T. K. May 5.00. Thank offering Arkansas Conference Society, 5.25. Mrs. Frank Parke for girl in China, 40.00. Total $190.51.

To President and members of the Board of Womans Foreign Missionary Society of Arkansas Conference:

DEAR SISTERS:—I feel much annoyed at the neglect apparent in the following, but trust you will pardon and find some palliation for the omission of so much of our report in my first notice. I had been hindered by sickness in my family in making any report at all until some time in January. It seemed quite informal and incomplete without the financial part of it. The sheet containing this had been mislaid so that I could not give the figures correctly. True is was given in the "Minutes of Arkansas Conference," but fearing some would not see it any where else, I send to the METHODIST, begging insertion at a late day. Let us stir ourselves to greater deligence and more earnest and prayerful work, that we may have a better table of figures and a longer list of working Auxiliaries.

MRS. JAS. A. PEEBLES.

For. W. M. Sec. Rec. Sec. Pro. Tem. Ark. Conf.



Above cut represents front elevation of WINFIELD MEMORIAL CHURCH, to be erected on the corner of Fifteenth and Center Streets, Little Rock, Ark. It is hardly necessary to make explanations about such an enterprise, but a few words will perhaps not be amiss.

The old Spring street congregation, which will worship in this house, was Dr. Winfield's last pastoral charge, and Little Rock was his home and the principal place of his labors during the last years and most important work of his life. These are good personal reasons why the Memorial Church should be built in Little Rock and at this particular place.

Beyond these reasons are others of public importance. Our Methodism is relatively weaker in Little Rock than elsewhere in Arkansas, and it is not fitting that a church of such weight in the State at large should be of second rate importance only, in this the largest and most important city. The First Church is a strong and growing organization. The old Spring Street Church was several years since abandoned, and that congregation has since worshipped in a small house on the corner of Fifteenth and Center. There is a grand opening to this church, if a suitable house is provided, and this the membership is not able to build unaided, but their contributions already made show a disposition to go to the full measure of their strength, and this of itself entitles them to help. There is a universal feeling that Arkansas at large, and Arkansas Methodism in particular, owes a monument to our departed brother, who will take his place in history as one of the heroic figures of Methodism.

We now make a public appeal to every traveling preacher in the state, and as many beyond as may feel so disposed to secure us a contribution. We would like very much to have every charge in the State represented in some amount, and then indeed would this church be a central point to Arkansas Methodism, around which in future years would cluster many precious memories of our early history.

The enterprise is fully endorsed by Bisbop Galloway and the editor of the Arkansas Methodist, both of whom are thoroughly conversant with the whole situation.

About $4,500 is now in sight, and as much more will be required to complete the Church. Cash contributions and subscriptions payable in three installments, 2, 4 and 6 months, may be addressed to the Treasurer, care of German National Bank, Little Rock, Ark. We trust the response to this appeal will be prompt, generous and hearty. Let us honor ourselves and our State in honoring the memory of the man whose eloquent words for nearly forty years carried conviction to his hearers from the cedar covered mountains of White River to the pine clad hills of the yellow Ouachita, from the magic city of Fort Smith to the fertile valley of the great Mississippi, everywhere and always ready to proclaim the truth with a fiery zeal and courage that knew no such word as fail. Let us emulate his zeal in the building of this house, in which through the coming years, the Gospel he loved may be preached in power, to the saving of many souls.

A. O. EVANS, P. C., J. B. SUTTLER, Treas.,
C. W. CLARK, Chm'n., JNO. B. HOGUE, Bld'g Com.

☞SPECIAL—You are not only requested to contribute, but also to represent the matter for us among your friends, or to your church. Take any amount you may be able to get.

ARKANSAS INDUSTRIAL UNIVERSITY,
FAYETTEVILLE, ARK.

COURSES.—Agricultural, Normal, Mechanical, Literary, Engineering, Scientific. Term opens March 5. ADVANTAGES.—21 Professors and instructors, free tuition, new dormitory, compensated labor, healthy location, complete machine shops, well-stocked farm, no malaria, winter vacation.

CHRIST BEFORE PILATE!

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Strongest and Most Notable Picture Ever Brought to America, Being a Masterpiece, Wonderful as a Work of Art, Beyond the Power of Language to Describe.

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 Prætorium 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 Savior 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 Cæsar 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 isa 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.

The Original has been exhibited in the principal cities of Europe and is now being exhibited in America. It has been viewed by millions of people and has created more sensation throughaut the entire civilized world than any other painting ever produced. In the city of New York it was on exhibition several months and was seen by hundreds of thousands of people. It was recently sold to John Wannamaker, of Philadelphia, for $120,000 in cash. Size of picture 21x28 inches.

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THIRD.—Any Subscriber entitled to the Picture under our *Second offer*, may send two *New* subscribers at $1.50 each, and get one Picture for erch *New* subscriber and one for himself.

☞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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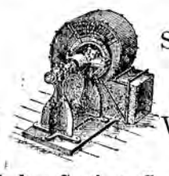

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ARKANSAS METHODIST.

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 & Emonson, 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 & EMONSON,
Little Rock, Ark.

Office, Cor. Markham and Scott Sts.

SATURDAY, MAY 5, 1888.

The continued reports from the week of Self-denial and Prayer demonstrate the loyalty of our people and the increasing interest in the missionary operations of our church.

Our College of Bishops, Book Committee and Board of Missions are in session at Nashville, Tenn. We may be able to furnish our readers next week some items of interest concerning these meetings.

While we are printing this issue the Trustees of Galloway Female College are holding another meeting at Searcy. We trust they may now adjust every thing, and that work may soon begin on the College building.

Read the letter copied from the N. Y. Christian Advocate. It furnishes additional and corroborating evidence, that strong and determined pressure was brought to bear upon the southern delegates of the General Conference of 1844 to force a division of the church along Mason and Dixon's line.

Rev. Dr. John E. Edwards in the St. Louis Advocate complains, that very many books printed at our Publishing House do not have a deservedly extensive sale, and says:

"And, until the Book Agent or some other connectional officer shall be invested with money and authority to expend a liberal outlay in advertising our books, the matter complained of will continue to grow from bad to worse, till many of our books will be past redemption. If the House has made money without advertising, what might it not have done by money judiciously expended in advertising all over the land, in ciriculars, through papers, secular and religious, and by the many popular devices of the day?"

At the recent meeting of the Board of Church Extension in Louisville, it was decided to confine its operations to the United States, for the present at least, and not to begin its work in Mexico as the Executive Committee of the Board had decided to do some time previous. From the Louisville department of the Central Methodist we quote:

"This Board is doing a great work, not only in building churches, but in supplying the needs of the West, especially, with parsonages. The parsonage department is making a wonderful step forward under the energetic management of our noble women, with Miss Lucinda Helm at the head. This Board helped fifty churches during the past year, at an expense of twenty-eight thousand, one hundred, and twenty-five dollars. The Conferences helped two hundred and forty-four churches at a cost of twenty-three thousand, one hundred and seventy-six dollars, and ninety-one cents."

IMPORTANT CORRESPONDENCE.

During the present canvass by the candidates for Governor of Arkansas, the subject of "Temperance" or prohibitory legislation seems to have been entirely ignored in their speeches before the people. This naturally led to many enquiries, some addressed to this Editor, to learn how certain of these candidates stood on the subject just mentioned. Not wishing to do any candidate any injustice, but wishing to give our readers the desired information, we addressed each candidate at Dardanelle, by letter dated April 27, as shown below, and wrote the P. M. at Dardanelle, asking him to see that the letters were delivered, as the candidates were to speak there April 28. Hon. E. W. Rector's reply came first, and it appears first in order. It is alike prompt, fearless and direct, and must command increased respect for its author. Hon. W. M. Fishback's reply is not a committal at all, but an evasion. Why the other three candidates have not replied, we can not say. Gentlemen, speak out; your answers would have appeared in 9,200 copies of this paper, going all over the State.

Office of THE ARK. METHODIST,
Little Rock, Ark., Apr. 27, 1888.
Hon. E. W. Rector:

Dear Sir.—Many readers of THE ARKANSAS METHODIST are desirous to know how the candidates for Governor of Arkansas stand on the subject of "Temperance" or prohibitory legislation. Not being personally advised and not wishing to do either of you the least injustice, I most respectfully ask that you answer by return mail the following questions:

First. If elected Governor of Arkansas, would you favor the repeal of any laws we now have prohibiting or restricting the liquor traffic?

Second. If passed by the General Assembly, would you approve any constitutional enactment for the better enforcement of the prohibitory laws we now have?

Third. If passed by the General Assembly, would you approve an Act, submitting to the voters of Arkansas a constitutional amendment forever prohibiting in this State the manufacture and sale of all alcoholic and intoxicating liquors, except for medicinal, mechanical and sacramental purposes? Awaiting your early reply, I am, very respectfully,

Z. T. BENNETT, Editor.

Mr. Z. T. Bennett.

Dear Sir:—My answers to the above and foregoing propositions are as follows, to wit: First proposition, No; second and third, Yes.

Very respectfully, E. W. RECTOR.
Dardanelle, April 28, 1888.

REV. Z. T. BENNETT; My Dear Sir: Your letter containing three inquiries as to my views upon certain phases of the temperance question is just received.

Response to inquiry No. 1. In my judgment Arkansas is in advance of any State in the Union in her temperance legislation.

It not only leaves the question to public sentiment but opens a fine field for the work of Christian and moral agencies in educating public sentiment to its support and enforcement.

To No's 2 and 3. My response is that it is no part of the duty of the Executive to thwart the will of the people as expressed through their Legislative Department, by *veto or otherwise*, unless in his opinion, the legislation is either unconstitutional or enacted under such exceptional excitement and passion as to render a veto necessary to a calmer reconsideration. Very truly and respectfully, W. M. FISHBACK.
Clarksville, Ark., April 29, '88.

CONVICT LABOR.

People sometimes go from one extreme to another, especially when unduly influenced by the excitement of a heated political campaign, and do not see their error until sober "second thought" points it out. The great clamor over the recent discovery of the Coal Hill brutalities has led to numerous expressions of pronounced opinions against any longer working the convicts outside of the walls of the State penitentiary. Many are already in favor of this policy, but have not, perhaps, fully considered all that is necessarily involved in such a policy. They are, of course, unwilling, that 500 to 600 convicts should be clothed and fed in idleness inside the penitentiary walls; but are they willing for the State to enlarge the penitentiary, to build shops, to buy improved machinery for manufacturing purposes, to employ skilled artisans to teach the convicts to perform skilled labor, and then to place the manufactured products on the market in competition with "honest" skilled labor? Are they willing for the State to become the trainer of skilled laborers (and these convicts), and then to become a manufacturer of and a dealer in such articles as only skilled labor can produce? Are they willing to see our "honest" skilled laborers driven from the State by a competition they cannot meet? Would it not be far better to have these convicts perform the common manual labor of public improvements outside the prison walls, especially as the demand for such labor is so much greater than the supply? Think of these things calmly; for the convict labor question is a perplexing one, and to the patriotic, Christian man presents a moral as well as an economic aspect. We should insist upon the humane treatment of convicts,—that they have wholesome food, comfortable clothing, proper care when sick, and then that they do such work under just regulations and due inspection as not to be a burden upon honest tax-payers on the one hand, nor a menace to "honest" skilled labor upon the other. Are we willing that "convict" skilled labor should deter our sons from long and faithful apprenticeships to learn any useful and honorable trades?

GENERAL CONFERENCE---M. E. CHURCH.

The twenty-fifth session of the General Conference of the M. E. Church convened in the city of New York, May 1. For many reasons the present is considered one of the most important sessions since the disruption of the church at the General Conference in the same city in 1844. Composed of 463 delegates from 111 annual conferences, representing a membership of about 2,000,000, about 14,000 traveling and 13,000 local preachers and 23,000 Sunday-schools,—to say nothing of its great wealth in churches, parsonages, schools and publishing interests, and its annual contributions of over $10,000,000 for various purposes,—this is truly a most notable religious assembly. In view of many proposed changes, its deliberations will be read with peculiar interest by Christians generally and especially by all branches of Methodism. We do not anticipate many changes in usage or government. It is our purpose to keep our readers fully advised as to all specially important proceedings. From the associated press we give the following of the first day:

At the conclusion of the religious exercises Bishop Bowman said: "We are at this hour in the presence of new surroundings which call for a new movement in the election of delegates, especially when the information is received from reliable sources that a number of those presenting themselves as delegates are known to be ineligible. The list of candidates this year is a large one and contains many names whose eligibility is not satisfactorily established, and a number of protests have been lodged in our hands to be dealt with by the conference, when the question of the election of candidates is in order. Our general rules provide that the names of parties challenged shall not be called until a quorum of unchallenged delegates shall be found to be present. The conference will then act as is just and lawful. The number of ministerial delegates elected is 288 and the number of lay delegates 175. Among the lay delegates are six women. Every state and territory in the union is represented and there are delegates from Canada, Mexico, China, Japan, Africa, Italy, Germany, Sweden, Norway, Switzerland and India.

Ex-Judge Enoch Fancher made an address of welcome. Bishop Bowman thanked the members of the New York conference for the hospitality extended.

Bishop Bowman afterwards presented papers containing the names of contesting delegates.

Dr. Neely demanded that the names of the contesting delegates and those who presented them be protested. He said he wanted to know the nature of the pretests and not have them filtered through the committee.

Amendment after amendment was offered and finally Bishop Andrews arose and said the bishops wanted the papers read openly.

ATTENTION, LADIES ESPECIALLY

In our next issue we will publish a very timely and admirably written Essay on Woman's Work by Mrs. S. H. Babcock of Fort Smith. After this Essay was read before the congregation of our First Church in Fort Smith, they requested it to be published in this paper for the good its extensive reading may do. We assure our readers, especially lady readers, of a rare intellectual feast, which will warm the heart with intense gratitude and inspire to nobler endeavors and brighter hopes in woman's holy ministries for the advancement of Christ's kingdom. We sincerely wish every Methodist lady in Arkansas could read this Essay. We propose to print 500 to 1000 or more extra copies, which we will mail, postage paid by us, at two (2) cents per copy, (less than cost), to any names and offices furnished us in time. Please try to advise us by *Monday night* next, how many copies you will take and pay for, to place in the hands of our Christian ladies, who do not take this paper. Write us on a postal card, if you prefer, to reach us by Monday night, and later in the week send in your list of names and offices. This will insure our printing papers enough to supply the demand.

OBITUARIES.

We are not like those editors, who are unwilling to publish obituaries, nor like those, who charge for this service to the sorrowing, in memory of their loved ones "asleep in Jesus." When we prepare an obituary for the printer's hand, we feel tenderly for the bereft, who with tear-filled eyes will peruse with sad pleasure the printed tribute to dear ones gone. Many, very many obituaries are sent to us for publication, and many of them are unnecessarily long—*so long*, in fact, that we must abridge them materially, or soon we will be utterly unable to publish, in reasonable space, the large number accumulating on our file. We are now five or six weeks behind in publishing obituaries, and some are writing to know if we received the obituaries they sent and have been expecting to see published in this paper. We devote two or nearly two columns to obituaries, and as a rule we publish them in the order we receive them; but we cannot publish them promptly until the writers *condense them into proper space*. Do not think we can do, as your local town paper can and does do; most of its readers are interested in each tribute of respect, and it may not publish one per month; hence, a half or whole column may be used promptly upon request. We receive a half-dozen to a dozen obituaries *every week*, and from all parts of our State. If we were able, we would publish a memorial issue of extra size, when necessary, and thus avoid delay; but we are not able to do this. We hope these statements will lead all concerned to be patient, and that the writers of obituaries will suitably *condense* them, that none may be so *long delayed* hereafter.

PERSONAL NOTES.

Rev. C. M. Keith of Cabot is doing splendid work for this paper. He *tries* and he succeeds.

Rev. J. A. Sage writes: "You had as well put me down for the Commentaries. I intend to have them. THE METHODIST is growing in favor with my people all the time."

Rev. B. F. Scott of Wattensas Ct., L. R. Conference, gave us a short call Wednesday. He collected $6.10 from observance of the week of Self-denial and Prayer. He is doing good work for this paper.

Revs. John W. Boswell of Morrillton and J. A. Anderson or Fort Smith spent Tuesday night in this city, on their way to attend the meeting of the Board of Trustees of Galloway Female College. We enjoyed the pleasure of their company at our home and office.

Rev. J. A. Biggs of Warren station gave our office a pleasant call Tuesday. He preached last Sunday the dedicatory sermon of a new church, in Rev. C. M. Keith's charge, to an audienee estimated at 1,000 persons. He hopes to do soon some good work for this paper.

SPECIAL NOTES.

Rev. Thomas Whittaker, of De View Ct., raised $43.00 for the Self-denial fund.

Particular attention is called to notices of Washington and Monticello District Conferences.

Rev. J. F. Armstrong reports $4.30 collected for Missions, and his people are building a nice church in Big Bayou on the Jonesboro Ct.

Rev. C. H. Gregory's articles, though rather long for the general reader, have been perused with interest by many of our readers.

Prof. O. F. Russell, of this city, has a card in this issue. He is a first-class man for the office of Superintendent of Public Schools. We know of no better man for the office.

The Memphis and Little Rock R. R. Co. have an "ad" in this issue. Because of its careful management and so few accidents, this road has been known for years, as "the Old Reliable."

P. J. Harris, extensive dealer in groceries, St. Louis, has a card in this issue. We bought a large bill of groceries of him last year, and we found him fair and straight in his dealings. Write to him for samples and prices.

Rev. L. L. Pickett, Dangerfield, Texas, has just published a pamphlet of 61 pages on "The Holy Day," or "Remember the Sabbath." He will mail it to 1000 preachers, one copy each, for four cents to cover postage and mailing. We have a copy, but have not had time to read it.

Rev. A. O. Evans has been holding protracted services at our Second Church, 15th and Center sts., in this city. The congregations have been large and steadily increasing, the revival spirit has been deepening and widening, and up to date there have been many professions of conversions and twelves accesions to the Church.

Rev. J. H. Riggin is furnishing our readers carefully prepared articles from authentic sources, giving detailed information, needed in some sections by those of our people who learn such history, chiefly from hearing or reading in weekly papers, and who are often confronted with pretended and exclusive claims of Apostolic succession. Read Bro. Riggin's letters, and it might be well to file them.

Of Rev. Thos. M. C. Birmingham's pamphlet, "National Prosperity through the Redemption in Christ," the St. Louis Christian Advocate says: "This is a small pamphlet in paper cover, in which the author discourses on a line often suggested in this paper; that is, the necessity of Christianity to the maintainance of good government and right well he does his work." Send 10 cts. to this office for copy of the pamphlet.

☞ When you write to any one, who advertises in this paper, please say: "I saw your 'ad.' in THE ARKANSAS METHODIST." This will help us very greatly in many cases. And if any advertisers treat you badly,—if a clear case of dishonesty or fraud, please write fully and specifically the whole case to us. We will not knowingly allow such advertisers to have space in our columns. We are trying to exercise care, and will not contract for advertising with persons known to be unreliable.

We give this week the picture of the front elevation of the Winfield Memorial Church, designed to be built in this city, and with the "cut" we republish the address of the Pastor and Building Committee, asking contributions to help build the church this year. We most sincerely trust the responses will be very numerous and as liberal as the donors feel able to make to this eminently meritorious enterprise. Read carefully the address and promptly advise the pastor, Rev. A. O. Evans, Little Rock, Ark.

If THE ARKANSAS METHODIST fails to reach any post-office in this State by Saturday, its date of publication, where the mail facilities to such post office are good, please advise us by letter, stating what days mail reaches your office, and *from* what *distributing* office. Our paper goes to press Wednesday afternoon, and is printed and all delivered to the post-office in this city *before* 6 P. M. Thursday. We deliver all we can before 6 P. M. on Wednesday: and it is both our desire and aim to have this paper reach on Saturday all our readers in this State, where possible.

THE MONTICELLO DISTRICT

Conference will convene at Arkansas City, May 10, at 9 o'clock a. m., Bishop C. B. Galloway to preside. The opening sermon will be preached by Rev. J. A. Biggs, of Warren, at 7:30 p. m., May 9.

H. D. MCKINNON, P. E.

INTERESTING TO SAY THE LEAST.

Editor Christian Advocate: The death of Dr. James Porter recalls a very important historical incident, which probably has never been in print and which should in some way be preserved.

Dr. Porter was a delegate to the General Conference of 1844. He was impressed with the thought that at that session of the Conference the Methodist Church would be divided. He therefore labored with the delegates, and used his influence with the delegates from the Baltimore Conference, so that the rupture would occur along the Mason and Dixon line.

The Bishops tried to patch up a compromise that would postpone the rupture for four years, and signed a paper to effect that object. Bishop Hedding came to him, told him of the paper, and asked what would be the effect. Dr. Porter answered that New England would send and ask him to be their Bishop. Thereupon the Bishop erased his name from the paper. The resulting rupture is well known.

Some three years ago Dr. Porter named these facts to the writer, who asked him, why he did not have them printed, calling attention to the effect it would have had upon the country as affecting the war of the rebellion if New England had seceded from the Methodist Church instead of the South.

Dr. Porter was not unwilling to have the facts printed, but that he did not care himself to point out what might have been.—Morris H. Smith, Brooklyn, N. Y., in N. Y. Christian Advocate, April 26.

AID FOR MINISTERIAL EDUCATION.

To the Preachers of the Three Conferences in the State.

DEAR BRETHREN:—I call your attention to the collections ordered for Ministerial Education. The Arkansas Conference at its last session, with only *one* dissenting vote, requested the Conferences in the State "to raise one thousand dollars ($1,000) to be placed in the hands of the financial agent, and known as Ministerial Educational Fund, to be applied by the Trustees."

The other two Conferences took similar action, except that in case of the White River Conference, it was made the duty of this agent to raise the money. You will see the money is to be "placed in the hands of the agent and *applied* by the Trustees." The Board holds its regular *annual* meeting June 4th—6th. It is important that the collections be taken *at once*, and the money sent direct to me at Altus. Every dollar ought to be in my hands by June 4th. This movement received your hearty endorsement in the shape of good "resolutions." What we want now is to *act*. It is not needful that I exhort. I simply call your attention to your own Conference action. You saw the need of this fund and ordered it raised. The assessment is small on each charge. Let it be pald *in full* promptly.

One more word to the brethren of the White River Conference. You requested this agent to raise this fund in your Conference. I will be compelled to call on you to help me. At best I can visit only a few of your charges. Each charge ought to contribute something to this worthy cause. Will not each preacher present the claim and raise a sum about half the amount of his assessment for Bishops. This will meet the demands upon you. Some of our very best "preacher boys" are from your territory. They give promise of great usefulness and one of these says you will delight to honor them.

Please brethren remember the money will be needed by *June 4th*. Let all help. Yours very truly,

V. V. HARLAN, Agt.
Altus, Ark., April 30, '88.

THE WATCHMAN.

THE BANNER DISTRICT.—Bro. H. D. McKinnon in ARKANSAS METHODIST says: "I see that Bro. Jewell and Bro. Jenkins both claim the Banner District of the Little Rock Conference." If Bro. McKinnon will turn to our article again he will find that we did not claim to be the "Banner District." We only claimed to be ahead of the Camden District. Our design was to correct the statement of the Camden Record. When you quote the language of another, always be sure you have his exact language.

DR. ABBEY ON MATT. 16:18.—While Dr. Abbey's article in THE METHODIST of April 28 is not a reply to my former criticism of his article, he requests me to accept it as such, to which I cheerfully comply. For many years I have been an admirer of Dr. Abbey's writings. It will be remembered, that some months ago, I used the expression, "the church Christ organized." Bro. Gregory criticised the expression, and has been writing a series of articles on the subject, trying to prove, that Christ did not organize the church. Dr. Abbey endorsed Bro. Gregory in this language: "It is therefore refreshing to see a minister assert, there is not a scrap of evidence that he (Christ) created or founded a church." The issue between us is not whether Christ organized a *new* church during the days of his earthly ministry or not, but whether he at any time before or since his incarnation organized, created or founded a church. Dr. Abbey and Bro. Gregory persist in trying to raise an-

other question, for what purpose I cannot tell, unless it is, they cannot meet the real question. I hold them to the question, 'Did Christ at any time organize, create or found a church? I affirm he did, and they deny.

Dr. Abbey says he does not "play on words." We will see as we examine his article. The Dr. misquotes Webster's dictionary. I have before me two editions of Webster—1865 and 1887. I have not 1857. He says 'Build' has *two* general definitions; Webster gives *three*. The Dr. partially quotes the first and third definitions and entirely omits Webster's second definition. He says "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." Webster's second definition, which the Dr. ignores, is: "To raise on a support or foundation; to form, establish or produce by using appropriate means, as to build a reputation; who builds his hopes on air." This definition destroys the Dr.'s whole theory. Again, he failed to quote all the third definition. He quoted "to increase and strengthen; to settle or establish and preserve." He then closes the quotation. Webster adds to this, "frequently used with up, as to *build up* one's constitution," and refers to Acts 20:33, which reads: "I commend to God, and to the word of his grace, which will *build* you up." Why did Dr. Abbey omit the part of the third definition which refutes his argument on the word build? And yet he does not "play on words." A man can prove anything by garbling quotations and placing unheard of and strange definitions on words.

Dr. Abbey and Bro. Gregory deny that Christ organized the church. Webster defines organize, "To arrange or constitute in parts, each having a special function, act, office or relation." St. Paul says: "And he (Christ) gave some apostles and some evangelists and some pastors and teachers for the perfecting of the saints and for the edifying of the body of Christ."—Eph. 4:12. "And God hath set some in the Church, first apostles, secondarily prophets."—1 Cor., 11:28. It will be seen, that Webster's definition of organize, is what St. Paul declares Christ does for the church. I admire the courage of Dr. Abbey and Bro. Gregory; with one breath they sweep away the opinions of such theologians, as Watson, Clarke, Summers and Fitzgerald, and such authority in language as Webster. If Webster will not define a word to suit them, they make a definition. The Dr.'s definition of church is even worse than his definition of build. He says: "The church is a Brotherhood formed by its own natural gravitating forces and not an institution." A thing make itself! A body possess gravity before it exists. The gravitating forces of a church exist before the church exists. The Dr. says the church is a brotherhood but not an institution. As the Dr. likes definitions we will give him another. Webster's second definition for brotherhood is "An association for any purpose: as a society of monks; a fraternity." One of the definitions of institution is "An established or organized society."

I as fully believe as Dr. Abbey, that the church of God embraces all God's people from righteous Abel to the latest period of time; that Christ is at the same time the foundation stone and builder of his church. He began to build when the first living stone was prepared and will continue to build until the temple is completed. I verily believe, that the logical consequences of the theory, as stated by Dr. Abbey and Bro. Gregory in the extracts given would be unadulterated Unitarianism.

HORACE JEWELL.

AGUE BUSTERS!

—THE GREAT—

25 Cent Chill Cure

AND TONIC.

Entirely Tasteless!

Guaranteed to Cure!

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BOLLING DRUG Co

Little Rock, Ark.

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.

Fayetteville station, B. H. Greathouse, P. C., $17.70.

Van Buren station, D. J. Weems, P. C., $10.

Chester mission, J. D. Edwards, P. C., $7.60.

Springdale and Rogers, B. C Matthews, P. C., $3.75.

Prairie Grove circuit, P. B. Hopkins, P. C., $7.60.

Charleston circuit, W. H. Metheny, P. C. (additional), $4.65.

Ozark circuit, B. W. Aston, P. C. (in part), $7.15.

Dardanelle station, W. H. W. Burns, P. C., $10.

Prairie View circuit, J. E. Martin, P. C. (additional), $6.40.

The report by dist's is as follows:

Fort Smith,	6 ch'ges	rep'ted	$124.10
Morrillton,	5 "	"	106.00
Clarksville,	8 "	"	102.35
Dardanelle,	7 "	"	86.95
Harrison,	3 "	"	45.73
Fayetteville,	4 "	"	17.00

Total, 33 charges reported, $515.83

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

FIELD NOTES.

JONESBORO STATION.—Rev. C. H. Gregory writes: "Our plans are all laid here for a splendid two-story parsonage, and we will succeed. Congregations are large, and there is a fine spiritual interest with gradual upward tendency. Sunday School good and growing, and prayer meetings are lively. Bro. Armstrong on the Jonesboro c't is doing a splendid work. He is a true and faithful worker. He will succeed."

WHEATLEY C'T.—The people of Wheatly C't have their eyes open, not only to the wants of their preacher, but also to the wants of the church, as proof of this, I was enabled to send $10 to Bro. I. G. John, as the result of the week of Prayer and Self-denial, and prospects good for other collections to be met. Our 1st Quarterly Conference passed off quietly. Heard three good sermons from our P. E. Second Quarterly Conference will be held July 14. Pray for us. Yours in the work, S. F. BROWN.

EL DORADO C'T.—The work on the El Dorado circuit is steadily advancing. Congregations generally good. Salary and the general collections up to time. Without disparagement to any people I believe I can say, this is the most liberal charge I ever served. We are working, praying and hoping for great things from the Lord this year.

We are expecting Bro. Cline at El Dorado on the second Sunday in May according to his announcements, and bespeak the prayers of God's people for blessings on his labors.

JOHN H. GOLD.

MT. IDA C'T.—Mt. Ida charge is moving up. We are building. We are praying for a grand revival; we are *working* for it. Faith and prayer must be seconded by words. We are to have a S. S. Convention at Mt. Ida on May 26, at which the following subjects will be discussed: Origin and Nature of S. Schools; Best Methods of Conducting them; Best Means of Securing Attendance; Importance of Same and their Bearings on Present and Future Generations. Judge Curl of Malvern, Bro. and Sister Hotchkiss, Bro. (Col.) J. J. Sumpter, our candidate for State Senator, are all expected on on that occasion. "Children's Day" will be observed on the 4th Sunday (instead of 3rd,) at Mt. Ida; on the 3rd Sunday at Black Springs.

Fraternally, C. A. Bayless.

BEEBE AND WEST POINT STATION.—The second Quarterly Conference for this charge was held at West Point last Saturday. All collections ordered by the Annual Conference were reported in full, $10.65 for Self-denial fund, good collections for Sunday school literature, incidental expenses, church and parsonage repairs and $350 had been subscribed for Central Collegiate Institute. The collections for ministerial support were fair, and will be full before the Annual Conference. Rev. A. C. Graham was appointed junior preacher for the charge, and Bro. A. G. Latimer, a recent accession to our church, was elected steward to fill a vacancy.

Nearly all our members stand ready to work whenever and wherever assigned to special duty. They are commendably loyal, they love their church and preachers, and will ever be gratefully remembered by this Editor.

CHESTER C'T.—My second Quarterly meeting for Chester circuit, was held April 22. Our beloved P. E. Rev. I. L. Burrow, was at his post, with the usual smile on his face which secured the love of all, and the three sermons which he delivered on the occasion were so filled with eloquence and the Holy Ghost as to set on fire the whole audience. Those who are working for the Master, resolved to work harder; and those who had not been doing their duty, rose up and shouted praises to God. At 4 p. m. in our Love-feast it seemed as if the windows of heaven were opened and the house filled with glory of God. While He was there blessing believers, He was also there with the convicting and converting power. After all we could only say, "how sweet it is to sit together in heavenly places," &c.

We are glad to say, that the people on this work are becoming awake to the interests of the church. We have built a parsonage, have three Committees for the purpose of building churches at the following places, Chester, Cove City, Whitewater. I think we will have them up so we can preach in them by the end of the year. May all who read this pray for me, that I may accomplish this grand work.

Success to THE METHODIST. I am always glad to meet such a friend. Trust I shall be able to send you some more names soon. Your brother in Christ, JOHN D. EDWARDS.

HOLLYWOOD C'T.—We observed the week of Self-denial on Clark C't as best we could. The work is so arranged and the membership so scattered, that we could not hold daily services at any point. I preached on the subject of Missions and Self-denial at every church on my work during the last two weeks in March including first Sabbath in April.

I have not enjoyed the presence, power and help of the Holy Ghost so much during my ministry, as while preaching upon this subject; and I am persuaded, that this is as true of the congregations as of the preacher.

I feel certain much good has been done, the greatest of which is an enlargement of information of and sympathy for Foreign Missions. I have sent to Dr. Kelly $16, amount of offerings collected to date. Will have a little more to send next week. Yours Truly, J. A. BAKER.

BOONEVILL C'T.—Booneville circuit is in a fairly good condition. This is my first work and I am greatly attached to my people. Our High School is in a prosperous condition. Attendance is good, and the outlook for the coming year is flattering. Prof. Douthat is giving good satisfaction as principal. The week of Self-denial and Prayer was observed throughout the circuit. The collections amounted to $19.20. A Woman's Missionary Society was reorganized with 25 members. We have just closed an interesting meeting. Bro. Stevenson of Paris did the most of the preaching. There were 16 conversions. Eleven have united with the church with more to follow. There was a good interest manifested and we hope this is only the beginning of the good work in Booneville. The METHODIST is growing with the people. Fraternally,

JAMES M. HAWLEY.

PALESTINE C'T.—I have heard of folks, and especially preachers, getting on a fellow's toes." But Bro. Jernigan nearly got onto some fellow's *neck* and that fellow don't live far from *here*. But we did raise some Self-denial money, and D. V. will report all assessments for Palestine C't *full* this Fall. All of Foreign and most of Domestic Missionary money in hand in cash and good subscriptions.

I have sent Dr. Kelley $10, our Self-denial contribution; held five services through the week, and had daily prayer meetings conducted by the brethren at two appointments.

The Palestine C't. embraces the whole southern part of Bradley county from Saline river on the east to Moro creek on the west, a distance of about 20 miles, being some 25 miles in length. The parsonage is located at Prattsville 13 miles south of Warren. This little village is near the center of the circuit with the enormous (?) population of 30 inhabitants. It is however a good business point, the three business houses are doing well for a country stand.

As I behold the circuit, bounded on the east by the fertile valley of the Saline river, traversed through its entire length by the rich bottoms of the Laigles, and taking in the rich and fertile lands about the Moro and farther south of the Ouachita river, and including as it does some of Arkansas' finest up-lands, timber and water, I am forced to say there is possibly no part of our great State that has more flattering possibilities. The people are by no means all that they should be intellectually, socially or morally; but they are, that is many of them, industrious, intelligent and noble. A few persist in smuggling in to our midst a little whiskey. Some even who bear the name of "Methodist," "*order* it for friends." Shame on such Methodists. We have some "*Bitters*" and "Native wine" fellows, but they are being looked after.

I am trying to put *our* dear ARKANSAS METHODIST in as many homes as I can, that it, or you and the brethren, may help us bring this truly wonderful country to the front. I love these folks. May we receive what every circuit needs, a great sweeping revival. O that the Spirit may reach these "*hard cases*"—we have them here, men and women, so incased in sin that nothing short of a divine thunderbolt can ever move them. God bless you and your work. Your brother in Love, J. W. F. SCOTT.

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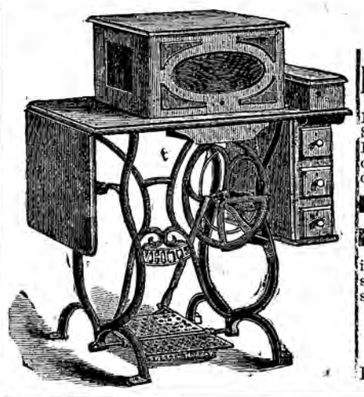

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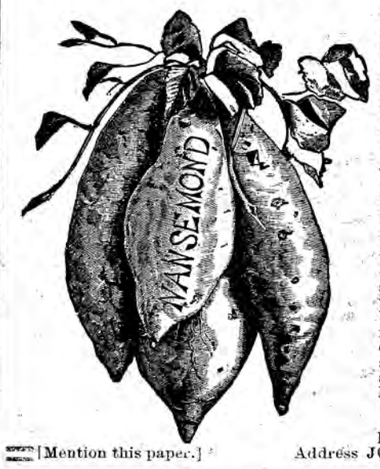

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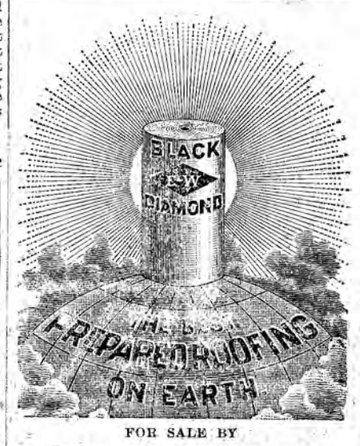

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SUNDAY SCHOOL LESSON.

BY J. B. SUTTLER.

FOR MAY 13th, 1888.

THE LORD'S SUPPER.—Matt. XXVI, 17-30.

HOME READINGS.

M. The Lord's Supper....Matt. xxvi:17-30
T. The First Passover.....Ex. xii:3-14
W. Preparation.....Luke xxii:7-20
T. The Communion.....1 Cor. x:16:23
F. Judas at the Feast.....John xiii:18-30
S. The True Sacrifice.....Heb. x:1-14
S. The Bread of Life.....John vi:50-58

TIME.—Two days after the last lesson. April 6, A. D. 33 or 30.

PLACE.—An upper room in the city of Jerusalem.

TOPICAL OUTLINE.—The Last Passover; The Lord's Supper.

GOLDEN TEXT.—"For even Christ our Passover is sacrificed for us."—1 Cor. v:7.

INTRODUCTORY.

The great discourse recorded in Matt. xxiv, xxv, treated of the destruction of Jerusalem and the final judgment at the end of the world, when Christ shall come again. It was delivered on the Mount of Olives.

After the discourse was ended, Jesus and his disciples went to the village of Bethany, and there he spent two days. On the evening of Tuesday he partook of a supper at the house of Lazarus, whom he had raised from the dead, and it was at this supper that Mary (supposed to be the sister of Lazarus), anointed his head and feet with costly and fragrant oil, and received the assurance that this loving act should be a memorial of her wherever the gospel was preached. We do not know how he spent Wednesday—probably with the loved family at Bethany; but on Thursday Jesus and his disciples returned to Jerusalem. He had sent Peter and John in advance to prepare for the passover. Jesus directed them to a house whose master would furnish them with an upper room, and there they were to make ready for his coming with the ten. They found all things as he had told them, and here the twelve disciples partook of the last passover with Jesus.

ON THE LESSON.

I.

What was the Jewish feast of the Passover? On this occasion a lamb without blemish was slain, and its blood and fat were burned as an offering to God, and the flesh furnished the material for the feast. It took place the 15th of Nisan. They united with it the feast of the first fruits.

What great event did it commemorate? The departure of the Jews from Egypt.

Why was it called the feast of unleavened bread. For seven days following, no leavened bread was permitted in a Jewish house.

Where were the Jews required to celebrate it? In Jerusalem or its suburbs.

Could it be lawfully eaten outside the city walls? Yes; if within a Sabbath day's journey.

How far was a Sabbath day's journey? About a quarter of a mile.

To whom did Jesus send two of his disciples? To a resident of Jerusalem, who had an upper guest chamber ready for the Master's use. When did Jesus sit down to supper with his disciples? At even; it was after sunset, and the beginning of the 15th day. The Jews ended their day at sunset—not as we do, at midnight.

What did he say to them while they were eating? Verse 21.

What effect did it have upon them? They were exceeding sorrowful.

What question did they all ask him? "Lord, is it I? Shall I betray thee?"

How did he answer them? Verse 23.

What did he say about the traitor? Verse 24.

What did our Lord say to Judas when he asked, "Master, is it I?" "Thou hast said;" i. e., thou art the man.

Was Judas a Galilean? No.

II.

What institution did Jesus ordain at this last passover? The sacrament of the Lord's supper.

What did he say and do? Verses 26—28.

What did he say of the bread when he had broken it? "Take, eat; this is my body."

How do we understand that the bread was his body? That it *represented* his body.

What did he say of the cup when he had given thanks? "Drink ye all of it," etc. Verses 28, 29.

What did he mean by "my blood of the New Testament?" The new covenant of the gospel was sealed by his blood.

What great event does the Lord's Supper commemorate? The death of the Lord Jesus Christ, who was once offered to bear the sins of many.

What does verse 29 mean? "To drink new wine was to enter a new year or period," and this may refer to the time when the blessed will be called to enter into the marriage supper of the Lamb in the heavenly kingdom.

It refers to the gladness of a future state, where the saints will share a glorious feast and communion with the Saviour.

What was done at the close of the supper? They sung a hymn.

Where did Jesus and the disciples then go? To the garden of Gethsemane.

Where was the garden of Gethsemane? It was on the Mount of Olives; it was an olive orchard, called the Oil Press, or Gethsemane.

ILLUSTRATIONS.

The great festival of the Hebrew Year,—the Passover and the feast of Unleavened Bread—began on the 15th day of Nisan and lasted till the 22nd. It was the annual sacrifice of the whole Jewish race. The Passover lamb was the one offering which all presented spontaneously. It not only commemorated a national deliverance—the "passing over" of Israel by the destroying angel but was believed to secure the same mercy for themselves hereafter.

The feast was observed in this manner. "The company having assembled after the lamps were lighted, arranged themselves in due order, on couches, round the tables, reclining on their left side, a cup of red wine, mixed with water, was filled for every one, and drunk, after a touching benediction, by the head man of the group. A basin of water and a towel were then brought in that each might wash his hands, and then another blessing pronounced. A table was then carried into the open space between the couches and bitter herbs and unleavened bread, with a dish, made of dates raisins and other fruits, mixed with vinegar to the consistency of lime, in commemoration of the mortar with which their fathers worked in Egypt,—set on it, along with the paschal lamb. The head man then took some of the bitter herbs, dipped them in the dish, and after giving thanks to God for creating the fruits of the earth, ate a small piece, and gave one to each of the company. A second cup of wine and water was then poured out, and the son of the house, or the youngest boy present, asked the meaning of the feast. The questions to be put had been minutely fixed by the Rabbis, and were as formally and minutely answered in appointed words; the whole story of the deliverance from Egypt being thus repeated, year after year at every Passover table in the very same terms throughout all Israel."

After a chant and a prayer "a third cup was now poured out and then came the grace after meals. A fourth and last cup followed and then Psalms of Hallelujah and another prayer closed the feast."—Geikie.

This feast was now for the last time observed; it gave place to the Lord's Supper, which commemorates the death of the Lamb of God who was offered, not once every year as was the Passover lamb, but once for all, for our deliverance from the bondage of sin.

The first covenant i. e. the law had a shadow of the good things to come in the second covenant,—the gospel. "He taketh away the first that he may establish the second."

"This is the new covenant that I will make with them after those days," saith the Lord, "I will put my laws into their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more."

QUARTERLY MEETINGS.

WASHINGTON DIST.–SECOND ROUND.

J. H. Riggin, P. E.

Hope	May	6- 7
Locksburg, Gravelly Point	do	12-13
Missouri Mission, Holly Spng's	do	23
Chapel Hill, Norwoodsville	do	26-27
Washington, St. Paul	June	2- 3

CLARKSVILLE DIST.–SECOND ROUND

I. L. Burrow, P. E.

Dyer circuit, Rudy	May	5- 6
Altus circuit at Coal Hill	"	11-12
Lamar circuit at Lamar	"	17
Ozan circuit at Bell Grove	"	16
Parthenon miss. Mt. Parthenon	"	18-19

MORRILTON DIST.—SECOND ROUND.

George W. Hill, P. E.

Perryville	May	5- 6
Mount Vernon	do	13-14
Quitman station	do	19-20
Quitman circuit	do	26-27
Clinton cir	June	2- 3

PINE BLUFF DIST.—SECOND ROUND.

Thos. H. Ware, P. E.

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

CAMDEN DISTRICT—SECOND ROUND.

J. J. Jenkins, P. E.

Stephens at Stephens	May	5- 6
Carolina at New Salem	"	12-13
Bearden at Feustina	"	19-20
Buckner at Lewisville	"	26-20
Camden station	June	9-17
Ouachita at Pleasant Grove	"	16-17
Camden circuit,		23-24

ARKADELPHIA DISTRICT—SECOND ROUND.

C. C. Godden, P. E.

Clark Circuit	May	3
Gurdon	do	5
Okolona	do	9
Tulip	do	12-13
Princeton	do	17
Malvern Station	do	19-20
Malvern Circuit	do	24
Social Hill	do	26 27

MONTICELLO DIST.—SECOND ROUND.

H. D. McKinnon, P. E.

Lacy circuit at Prarie Chapel	May	5- 6
Arkansas City station	do	12-13
Hamburgh station	do	19-29
Monticello station	do	26-27
Bartholamew circuit	June	2- 3
Hamburgh circuit	do	9-10
Lake Village	do	16-17

NEWPORT DIST.—SECOND ROUND.

Geo. M. Hill, P. E.

Corning, May 5-6
Shiloh, May 11-12, Conf. 11, at 3 p. m.
Lorado. 12-13. Conf. 12, at 3 p. m.

Newport sta	May	26, 27
Powhattan	June	2, 3
Portia	"	9, 10
Oil Trough	"	16, 17
Jacksonport	"	18
Walnut Hill	June 30, July	1
Siloam	July	7, 8
Pocahontas	"	14, 15
Tuckerman	"	21, 22
Walnut Ridge	"	28, 29

LITTLE ROCK DIST.—SECOND ROUND.

Horace Jewell, P. E.

Hazen	May	5- 6
Austin	do	12-13
Galloway	do	19-20
Wattensas	do	26-27
Benton Station	June	2- 3
Maumelle	do	9-10
Collegeville	do	16-17
Benton Circuit	do	23-24
Liberty	June 30 and July	1

DARDANELL DIST.—SECOND ROUND.

G. W. Boyls, P. E.

Walnut Tree cir., Riley's Creek	May	5- 6
Gravely Hill circuit	May	12-13
Rover circuit	May	19-20
Dardanelle circuit	May	26-27

JONESBORO DIST.—SECOND ROUND

M. M. Smith, P. E.

Buffalo Island	May	5- 6
Tyronza mission	May	12-13
Jonesboro circuit	May	19-20
Harrisburgh circuit	May	26-27
Vandale circuit	June	2- 3
Wynne	June	9-10

BATESVILLE DIST.—SECOND ROUND.

Henry T. Gregory, P. E.

Viola mission	May	5— 6
Newberry cir	May	12—13
Salem cir	May	19—20
State Line mission	June	2— 3

HELENA DISTRICT—2ND ROUND.

Frank Ritter, P. E.

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	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.

Auvergne station	May	5- 6
Weldon circuit at Marion Chap.	"	12-14
Augusta station	"	19-20
Union and Revels sta., Revels.	"	26-27
Jacksonville circuit, at Ward	June	2- 3
Searcy circuit. at New Hope	"	9-10
Kentucky Valley cir. Bethany.	"	9-10

HARRISON DIST.—SECOND ROUND

P. B. Summers, P. E,

Carrollton circuit	May	5- 6
Berryville circuit	May	12-13
King's River mission	May	19-20
Eureka Springs station	May	26-27

FORT SMITH DISTRICT—2ND ROUND.

In Part.

Boonville cir., at Lile's Chapple	May	5-6
Webb City cir., at Caulksville	do	8-9
Magazine cir., at Magazine	do	12-13
Paris and Roseville, Toseville	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 Greek	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 dinnner on that day, that we may have time to transact without hurry, the important business of the Conference, and also, that you continue 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 cur counsels and bless our souls.

SIDNEY H. BABCOCK, P. E.

FAYETTEVILL DIST. SECOND ROUND.

In Part.

Jas. A. Peebles, P. E.

Elm Springs	May	5- 6
Huntsville	"	12-13
Cincinnati	"	19-20
Illinois	"	26-27
Kingston	June	2- 3
Goshen	"	9-10
Bloomfield	"	16-17

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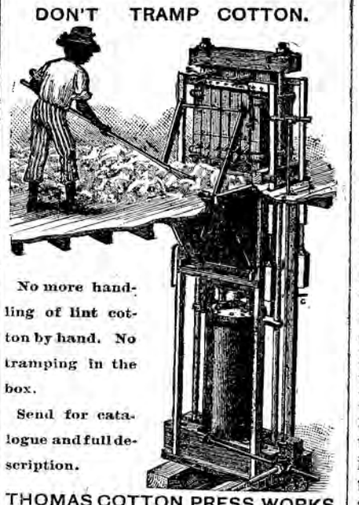

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ARKANSAS METHODIST.

OBITUARIES.

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

YEARGIN—Josiah L. Yeargin was born in Randolph co., N. C., April 31, 1822; professed religion and joined the Methodist Church in Smith county, Tenn., at Mt. Olivet Church, in 1842; came to Arkansas in 1848, and settled in Dallas co., where he remained till he died, August, 1887. He organized the first Sunday-school ever conducted in the N. E. part of this county. He was class leader for many years before his death. A few years ago his wife died, and after that event he seemed to lose interest in all things earthly. As his pastor, the writer, visited him a few days before his death. He conversed freely on religion and the interests of the church, and expressed strong faith in the certainty of the final triumph of the gospel; and spoke candidly concerning several matters connected with our church's interests in Arkansas. After reading and prayer, when I gave him the parting hand, he said: "If you hear I am dead you may know I am gone to heaven, for that is the place to which I am going." Thank God, our people continue to die well. ROB'T C. ATCHLEY.

CARTER—Andrew J. Carter was born Feb. 12, 1861; died at his home near Martinville, Ark., Dec. 10, 1887; professed religion and joined the C. P. Church in 1884; soon after our appointment to Pinnacle circuit in 1885, we became associated with Bro. Carter in religious work; his conversation on religious subjects evinced deep conviction of duty and great desire of usefulness. Early in the year 1886, he attached himself to the M. E. Church, South, in the bounds of my work, and became a very efficient worker. We had a gracious revival in old Hickory Church that year, which in a large degree is attributable to Bro. Carter's faithful work in the prayer meeting and Sunday School. He was not eloquent in speech, but powerful in prayer, and his voice was often heard to shout the praise of God. When we were moved to Plummerville circuit, an adjoining work, Nov. 1886, Bro. Carter was in his usual health but soon began to decline and by Spring 1887, his disease had developed into consumption of the most dangerous form. We visited him a few times during the Summer, and found him a great sufferer but he bore it with that patience and faith that characterizes a servant of God. He partially recovered in the Fall, but was soon stricken down again, and died in great peace, leaving every evidence that could be desired, exhorting his friends to meet him in heaven.
Springfield, Ark. H. A. STOREY.

LEAR—A few days ago I sent to THE ARKANSAS METHODINT a short memoir of Sister Marrs, and now we are called upon to mourn the death of her mother, Sister Nancy Lear, who died at the residence of of her son-in-law, (Millard Knight) in this place, on the morning of March 29. Sister Lear was born in Wayne co., Ky., Nov. 14, 1814; married to Charles Lear, March 12, 1835; by him she became the mother of eight children, three only of whom are now living to realize their irreparable loss.

Grandma Lear was a Christian, not only by profession, but by long life of consecration to the service of God. She embraced the faith and doctrines of Jesus at a watch-meeting the night before Christmas 1827, and joined the Methodist Church, since which time she has never wavered. She has not been active in church matters for a few years last passed, in consequence of declining health, and great age; but formerly she had great delight in the services of the sanctury. Her death was not unexpected by herself or others. She was ready, and waiting to go. May we all likewise be ready.
Huntsville, Ark. W. H. CORLEY.

JOHNSON. — Lavel L. Johnson, daughter of B. F. and Elizabeth Johnson, died at her father's home in Sevier Co., Ark., Feb. 8, 1888. She was born in Itawamba Co., Miss., Dec. 17, 1868; born of God in 1884 and joined the M. E. Church, South, and from this time until her death, she demonstrated the thoroughness of her conversion, by a consistent life of duty. This was seen in her holy life. Her life was marked by obedience to her parents and filial devotion. She was kind in her disposition and genial in spirit, and won many friends. She was amiable, womanly and generous. Clothed in nature's chaste simplicity, she had none of that forwardness so repugnant to a high concep'ion of modesty and virtue. She was patient and forbearing, meeting all the dark vicissitudes of life with an unruffled temper. Hers was a singularly beautiful character, amid the cares incident to human life. For the last six months her sufferings were great, yet she bore them heroically, never complaining, and always expressing herself as confident of a safe voyage across the river of death. As she neared the end she gave her friends to understand that all was well. Without a struggle her soul passed quietly and serenely into the other world While our hearts are sad and crushed that we shall never more hear the music of her voice nor behold her face on earth, we have the sweet consolation that she died as she had lived, a faithful Christian, having a bright hope of heavenly rest; and now through the mists God's love beams into our hearts and whispers, not lost but gone before. To the dear father and mother, sisters and brothers, we would say, heaven is more attractive to you now than ever before; look up and trust in God, and be faithful, and you will see her again. May all her family join her in the God built mansions. D. W. MCDONALD.

HUNEYCUTT—With a trembling hand, I pause to pen the the death of Mr. Morris Hunneycutt. He had suffered two weeks from punemonia, but at the last he breathed his short gentle life most peacefully away, leaving a vacant place in the loving household never to be filled on earth. He was a most promising husband, interesting and affectionate, the light of the home and joy of the wife, but he has gone to his home above. May our heavenly Father bless and console by His grace the hearts of his wife and children, and in the end bring the united family to that home, where no parting will ever darken their joy, where the dear ones will wait to welcome them to their Father's house. He left a wife and three dear little children to grieve over their loss, but his eternal gain. He is not dead, but asleep to wake up in another world. God bless his dear wife and children in this their sad bereavement. J. R. NUB.

BROADHEAD—Mary, daughter of A. R. and G. F. Broadhead, was born Dec. 15, 1871 and died in Dyer, Ark., April 1, 1888. She embraced religion and joined the M. E. Church, South, in 1887. Our acquaintance with her was short, but it demonstrated the fact that she loved to attend upon the ordinances of the church, and enjoyed its services, remembering her vows to live by them. She said when dying, that she saw and was going to her sister, who preceded her two years, and bid her parents come, go with her; that she was going home. Truly this world is not the Christian's home, but an opportune day,—one less on earth, one more in heaven, a tie that binds the family circle, enspires their hearts to holy living. We would say to the father and mother, brothers and sisters, grieve not for Mary, but follow her as she followed the Savior.
Dyer, Ark. H. A. STOREY.

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HERMAN STRUCKOFF, Room 8, Union Depot, St. Louis, Mo.
THOMAS M. GIBSON, Land Commissioner, Little Rock, Ark.

ARKANSAS METHODIST.

SATURDAY, MAY 5, 1888.

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

The Bureau of Immigration request that every subscriber in the State and any other Arkansian receiving this paper, write 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. HUGHES 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. FISHBACK.
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 annouce myself a candidate for the office of Attor-General, subject to the action of the State 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.

A CARD.

LITTLE ROCK, ARK., April 30, 1888.

To the Democratic Voters of Arkansas:

Prompted by the desire to work in a broader field, I offer myself as a candidate for your suffrages for the position of superintendent of public instruction. In my judgment a position second to none in the state in its opportunities for usefulness. The question of intelligent citizenship—the proper education of the children of Arkansas, is paramount to all others.

To many of you I am not an entire stranger, having been actively engaged in the school work of Arkansas since 1857, except for three comparatively short periods—during the war, when "I wore the gray," and twice since, when failure in health drove me from the school-room. Since 1868 my work has been in the public schools. I flatter myself that a connection of twenty years with the public schools of Arkansas has made me familiar with their needs, and I am hopeful that the success that has smiled upon my efforts in other educational work will continue with me, if it is your pleasure that I should serve the state in this capacity.

While I am in no sense a politician, I have ever advocated and practiced the principles of pure democracy. If elected by you I promise to dedicate all my powers and devote all my ability to the faithful performance of the duties of the office. O. F. RUSSELL.

D. E. Jones Co., Cotton Gins.

Some one has given a definition of an agnostic which says: "He is a fellow who pretends he can know nothing, and thinks he knows it all."

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.

Hughes' Tonic,

CERTAIN REMEDY FOR

CHILLS AND FEVER.

It will Cure the Most Obstinate Cases.

As an ALTERATIVE, 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.

N. C. Y. L.

NASHVILLE COLLEGE FOR YOUNG LADIES, Nashville, Tenn., is now AT THE HEAD of our Southern Methodist institutions, with an enrollment of 300 pupils, from 20 States. This growth is wonderful and denotes the solid merits of the College. Next year promises to be yet more successful, as pupils are already applying for rooms. Write to, Rev. GEO. W. F. PRICE, President.

For dyspepsia or stomach derangements, no other remedy can be found so pleasant, prompt, and effective as Ayer's Cathartic Pills.

NOTICE.

The Board of Church Extension will meet at the Methodist Church, in the town of Malvern, at 8 o'clock p. m., May 15. C. C. GODDEN, Pres't B'd.

QUITMAN COLLEGE.

Rev. Z. T. Bennett, of THE ARKANSAS METHODIST, will preach the Commencement Sermon May 20. "Children's Day," services in the afternoon and night, sermon by P. E., Rev. Geo. W. Hill.

Examinations will begin on Thursday, May 17, with an entertainment on Friday night by the primary department. Quarterly Conference on Saturday. Examination will be continued on Monday and Tuesday. Annual meeting of the Trustees May 21, at 2 p. m.

Contest for medals in recitation and declamation on Monday night.

Graduating addresses on Tuesday night, also, the Annual Literary Address before the "Calliopean" and "Cleonian" Societies, by Rev. E. A. Tabor, of Conway, Ark. All are cordially invited to attend.

O. H. TUCKER, Prin.

The Ehret-Warren Manufacturing Company, of St. Louis, make and ship more Water Proof Roofing and Roofing Materials into Western and Southern States than all other manufacturers combined. Their sales last year to customers in their Black Diamond was over 2,500,000 square feet, or enough to cover over 10 acres of ground. Their sales, etc., amount to over one-half million dollars annually. They employ nearly 100 men and their products are known from the Atlantic to the Pacific, and from the lakes to the gulf. Their prices are low and their material best quality. See "ad." in this date.

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.

Faith, though weak, is still faith, a glimmering taper if not a torch; but the taper may give light as true as the torch, though not so bright.—H. Muller.

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.

Waters may rise as high as they fall. Whatsoever action hath God for its author hath God for its center. A circular line makes its ending where it has its beginning.

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.

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.

Truth lies in character. Christ did not simply speak truth; he was truth, truth through and through; for truth is a thing not of words, but of life and being.—Robertson.

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.

NOTICE TO JUVENILE MISSIONARY SOCIETIES.

The Juvenile Missionary Society of Lonoke is having a ship made, after Mrs. Cobb's model to be used in the "Old Ship of Zion" programme, now so popular throughout the South. Other societies wishing to get up the entertainment can have the use of the ship by paying $5.00 and freight, which will be very much cheaper than building one. This programme was twice enacted at Monteagle last summer. The Monteaglean, speaking of it said: "The greatest thing of the kind that has ever been seen in this country." For further information address Mrs. M. G. Webb, or Mrs. Cora V. Clements, Lady Managers, Lonoke Juvenile Society, Lonoke, Ark.

MARRIED

McAnally—Bowden. At the close of divine worship, at Bowden Chapel, April 22, 1888, at 9 o'clock P. M. John W. McAnally, son of Rev W. J. McAnally, of the Arkansas Conference and Miss Laura Bowden, were married by the Rev. J. S. Clower. All of Pope County.

At the residence of the bride's father, near Viney Grove, Ark., April 25, 1888, by Rev. P. B. Hopkins, Mr. T. W. Beaty and Miss Mary Thomas.

In the Chapel of Central Collegiate Institute, April 22, by the Rev. V. V. Harlan, Mr. J. W. Massey and Miss Maggie Crockett, all of Altus, Ark.

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 melancholly disposition.

Treatise on "Health and Happinees of woman" mailed free.

BRADFIELD REGULATOR CO. Atlanta, Ga.

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.

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. E. E. Rverett, Traveling Passenger Agent, Chattanooga, Ten., will cheerfully send maps, descriptive literature and any other information needed, upon application.

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

FULL WEIGHT PURE

DR. PRICE'S CREAM BAKING POWDER

MOST PERFECT MADE

Its superior excellence proven in millions of homes for more than a quarter of a century. It is used by the United States Government. Endorsed by the heads of the Great Universities as the Strongest, Purest and most Healthful. Dr. Price's Cream Baking Powder does not contain Amonia, Lime or Alum. Sold only in cans.

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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 comfortly 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.

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.

MRS. W. F. ALEXANDER,

740 Jefferson St., bet. 7th and 8th,

Louisville, - - Kentucky.

MILLINERY.

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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.

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Full Dress Suits and Clerical Suits a Specialty.

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JUST RECEIVED A LARGE LINE OF Pique Flouncing and Embroidery.

We invite inspection of our Stock and Prices, which we guarantee to sell as LOW AS THE LOWEST.

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AMERICAN PLAN.

Corner of Fourth and Louisiana Sts., Little Rock, Ark. Street Cars Pass the Hotel.

Board, per day ..... $1.25—$1.50.
Board, per week ..... 5.00.
Board and Lodging, per week ..... 7.00.

Centrally Located. H. E. GLIDEWELL, Prop'r.

VICTOR CHILL CURE,

Speedy and permanent cure for

Chills and Fever, Malarial and Swamp Fevers.

Never Fails. Price, 50 cts. Five Bottles, $2.

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MEXICAN MUSTANG LINIMENT conquers SPAVINS, SCRATCHES and SPRAINS in HORSES and MULES.

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MEXICAN MUSTANG LINIMENT, *Penetrates Muscles to the Very Bone!* Wonderful! TRY IT!

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