

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."

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NO. 5.

OUR NASHVILLE LETTER.

MY DEAR METHODIST:—For the past two or three weeks, Nashville has been an exceedingly busy place. The annual meetings of the Board of Missions, of the Book Committee, of the Bishops, and of the Woman's Missionary Society have all attracted large crowds of people, and excited much interest. Following close upon these, came the American Association of Mechanical Engineers, a very intelligent and influential body of men. They held one of their sessions in the Chapel of the Vanderbilt University, and were afterwards entertained at lunch in Wesley Hall. Just before lunch, the corner-stone of the new building for Mechanical Engineering was laid. Bishop McTyeire made an interesting and humorous speech. He was followed by others, and all the ceremonies were of a most pleasant character. There are now six public buildings on the University grounds, and more will come in due time. When the Trustees bought 75 acres of land, it was thought by some that they were getting more than they would ever need; but no one now entertains that opinion. It is well for an educational institution to have a plenty of room. Cramped quarters are out of harmony with those ideas of enlargement which ought always to enter into the scheme and plan of a liberal education.

After the religious gatherings, came the State Democratic Convention, and sat for a whole week. It had no trouble in laying down a platform, but found a great deal of difficulty in determining who should be selected to stand upon it. For various reasons Gov. Taylor, the present incumbent, had become obnoxious to some of the prominent members of his own party, and they determined to defeat him for the re-nomination. But his friends, who are very numerous and very ardent, rallied to his support, and after forty ballots, and a week's maneuvering, overcame all opposition, and carried their point. I have the smallest interest in party politics, but I watched the proceedings for a part of the time, and learned some useful lessons. It is allowable to gather instruction from "the children of the world," perhaps, recognize this fact as clearly as they should. These politicians taught me, that when you wish to accomplish a given object there is nothing like a determined spirit. To take hold and hold on, is the highest wisdom. Enthusiasm is also a matter of the greatest importance. There are many things that can not be done in cold blood. Nor ought the value of concert and co-operation to be overlooked. A few men well organized and carefully handled are worth more than the largest mob.

Governor Taylor is in many respects a remarkable man. His father, the Hon. and Rev. N. G. Taylor, was a Methodist preacher, and one of the most eloquent men that Tennessee ever produced. The Governor himself is not a member of the church, but has the kindest feeling for it. He is only thirty-six years old, and has been in public life since he was twenty-four. His learning is not great. I doubt if he ever did a hard day's studying in his life. But he has that strange gift, which is always the sign of genius, the power to understand the public mind and to adjust himself to it. The canvass upon which he now enters will be full of excitement and uncertainty. The prohibitionists have also put a candidate into the field. How large a vote he will poll is altogether problematical. Prohibition is strong in Tennessee. It remains to be seen, however, whether any great number of its adherents will go to the extreme length of giving up their past political affiliations in order to seek its realization. In my own mind I am not fully persuaded. It does not yet appear that a single issue is a basis sufficiently broad upon which to build a political party. But if the worst comes to the worst, and it shall be made manifest that there is no other way of securing the great end that we have in view, then I shall hesitate no longer, but shall boldly break away from all alliances and go with my brethren that have already crossed the Rubicon. The whisky power must be overthrown. That is a fundamental principle. If we cannot do it on the inside of the old parties, then we must do it on the outside. The salvation of society is bound up in the result, and no true patriot ought to hesitate as to

what is his duty in the premises. The only ground for debate is as to the means to be employed.

Next week we are to have the May Drill. It is estimated that it will bring twenty thousand people to the city. The prizes for the best drilled companies run up into the thousands of dollars. Exactly what valuable end is to be reached by all this noise and display, no one seems to know. I am sure that I do not. In fact, it seems to me that it is the very height of foolishness, but my opinion is not worth a great deal in regard to such matters.

And you are going to elect a faculty and start the Galloway Female College this fall. May the special providence of the Lord be over the Board of Trustees when they meet. An incompetent or cranky President will wreck the vessel before it gets out of port. That is a point to be watched with the greatest care. It is no special business of mine, but I would also like to warn the Trustees against the possibility of leaving a debt on the school buildings when they are completed. There is nothing worse than an obligation of that kind.

I have changed the subject in this letter as often as the dictionary does, and will bring it to an abrupt close. E. E. HOSS.

IS SANCTIFICATION WITNESSED BY THE HOLY SPIRIT?

1. Sometime since an able writer in the THE ARKANSAS METHODIST in a modest and becoming way called for Scriptural authority for expecting the Holy Ghost to certify the fact of entire sanctification.

2. Previous to that time another able and courageous, but sometimes rash, theologian roundly, positively, emphatically and dogmatically denied that the Spirit testified any fact to a believer, except the fact of adoption.

With respect to this positive denial, some remarks may not be entirely unproductive of good.

(1.) Wesley says: "We know [we are sanctified] by the witness and the fruit of the Spirit. As when we were justified, the Spirit bore witness with our spirit that our sins were forgiven; so when we were sanctified he bore the witness that they were taken away. . . . and in general the latter testimony of the Spirit is both as clear and steady as the former." Now, if we are to choose between the *ipse dixit* of Wesley—profoundly learned, not only in the deepest religious experience and the Bible, but also in all the science and literature of his day—and the directly opposite *ipse dixit* of one, though intelligent and able, yet evidently inferior to the Paul of the 18th century, we will not hesitate a second.

(2.) When Fenelon, Guyon, DeReuty, John and Charles Wesley, Adam Clarke, Joseph Benson, Fletcher, Rogers, Bramwell, Carvoso, Reeves, Father Merritt, Lovick Pierce, McKendree, Caughey and Finney, saying nothing about ten thousand others, say that they know the fact of their entire sanctification by the testimony of the Holy Spirit, it behooves one to be very careful in asserting that there is no such testimony, to think that he may possibly be mistaken with regard to some of the teachings of the Bible.

(3.) St. Paul says, 1 Cor. 2: 12, "Now we have received, not the spirit of the world, but the spirit which is of God." For what purpose? "That we might know the things that are freely given to us of God." Now, if adoption is the only thing which God bestows upon us, St. Paul so far agrees with the brother. If the entire cleansing of the soul, and the filling of it with perfect love be one of "the things freely given us of God," and if he does not give it, whence does it come? St. Paul here in warrants expectation of a divine certificate of that fact.

(4.) Without such divine testimony man could never know that he was "cleansed from all sin" and "perfected in love;" hence, would have to go on in uncertainty and apprehension all his life.

(5.) Finally, Heb. 10: 14, 15, "For by one offering he hath perfected forever them that are sanctified. Whereof the Holy Ghost also is a witness to us," confirmed by the concurrent testimony of thousands who claim to have experienced this divine assurance, thousands whom we have honored as our most wise, most efficient and most spiritually-minded workers for God and truth

—this fact ought to take the question out of the realm of debate.

GEORGE W. HILL.
Morrliton, Ark., May 17, 1888.

THE MINISTRY AND PATENT MEDICINES.

MR. EDITOR:—In a series of resolutions passed by the Medical Association of Arkansas at their annual meeting a few weeks ago, they saw fit to denounce religious newspapers for publishing the advertisements of patent nostrums, and ministers of the gospel for giving certificates to their efficiency. Now while I wish that our papers could all see their way sufficiently clear to dispense with them, yet I cannot see why they should be held up to public contempt for doing so, any more than the secular press, which does the same thing, and far more generally. Nor can I see wherein ministers of the gospel are so reprehensible for occasionally giving a certificate to what they conceive to be a good thing, when hundreds of physicians prescribe in their practice these very patent medicines. Can you see the difference?

But who is it that is more responsible than all others for the multiplicity of patent nostrums that are flooding the world? I answer, doctors who manufacture and advertise them, and druggists who sell them. Why did they not denounce the doctors who are flooding the world with patent and proprietary medicines, and druggists for recommending them? Nine-tenths of these medicines are manufactured by men claiming to be M. D.'s, and we are to be held up by doctors to public contempt for believing there is virtue in them! Truly this is a pretty spectacle; but maybe they are right. If all the doctors who have patent medicines are "humbugs," and their medicines worthless, how about the rest? BETA.

WASHINGTON DISTRICT CONFERENCE.

EDITOR METHODIST:—The following is a synopsis of the reports from the different charges in the Washington District of the Little Rock Conference, which I send you for publication:

Washington Circuit, J. R. Cason, P. C. The attendance on public worship was good, but the spiritual condition of the church was not as desired; seven Sunday-schools on the work and in good condition; collections tolerably good.

Fulton Circuit, Rev. B. G. Johnson, P. C. Spiritual condition of church improving; two Sunday-schools, will organize more soon, are well officered, use our literature and are doing well; finances very good. Prescott Station, R. M. Traylor, P. C. No decline in the spiritual condition of the church; good congregations and prayer meetings well attended; excellent Sunday-schools—nearly all the Methodist children in the school; finances in good condition.

Hope Station, L. B. Hawley, P. C. Good congregations and prayer meetings well attended; spiritual condition fluctuates; good Sunday-school; one hundred and seventy-three members of the church and one hundred and six pupils in the school. Teachers are religious. Finances are tolerably good.

Emmett Circuit, W. J. Stone, P. C. Spiritual condition tolerably good; church literature pretty well circulated; seven Sunday-schools, some of which last through the winter, and are doing well; finances tolerably fair.

Centre Point Circuit, J. R. Sanders, P. C. Spiritual condition of the church good; six Sunday-schools, four of which were "ever green;" children take part in the exercises of public worship; had a good revival recently; finances fairly good.

Lockesburg Circuit, J. M. G. Douglas, P. C. Four hundred members; good congregations and prayer meetings well attended; spiritual condition hopeful; three Sunday-schools, two of which last all the year; finances good.

Nashville Circuit, E. N. Watson, P. C. Five appointments; congregations in the country large, and at Nashville larger than heretofore; spiritual condition tolerably good; have four Sunday-schools, all of which use "our" literature with one exception; finances in very good condition.

Richmond and Rocky Comfort

circuit, W. C. Adams, P. C. Good congregations; members devoted to the cause; spiritual condition splendid; two Sunday-schools, whose membership equals the membership of the church; good teachers—schools all doing good; finances in splendid condition.

Paytonville Circuit, J. W. Cline, P. C. Six organizations and eight appointments; congregations improving, class meetings in connection with prayer meetings; four Sunday-schools consisting of one hundred and thirty pupils; finances ordinary.

Chappel Hill Circuit, J. D. Whitesides, P. C. Eight organizations and appointments; three hundred and thirty-seven members; four prayer meetings, five Sunday-schools the membership of which equals that of the church; are well officered; finances in tolerably good condition.

Dallas Circuit, A. West, P. C. Spiritual condition building up on a better basis; some Sunday-schools on the work; new church building in progress at Dallas.

Saline Circuit, B. R. Green Supply. Supply had been in ill health and the work was suffering for pastoral oversight; three Sunday-schools and doing a good work; finances ordinary.

Cove Mission, J. D. Williams, P. C. One flourishing Sunday-school; spiritual condition tolerably good; prospects for improvement good.

Little River Mission, J. M. Guffy, P. C. Four societies and nine appointments; think the other five will be organized soon; people are religious; one Methodist Sunday-school, three or four union schools; finances at a low ebb.

Bishop Galloway presided, much to the pleasure of the Conference and the edification of the people. He preached some excellent sermons, and his visit among us will be long remembered.

Rev. V. V. Harlan and Bishop Galloway addressed the Conference in behalf of the Altus College, and a collection of six hundred and twenty-eight dollars was raised for that institution. J. S. Steel, A. J. Mims, J. R. Hudson and W. D. Lee were elected delegates, and R. A. Presson and W. F. Evans alternate delegates to the Annual Conference. Lockesburg was elected the place of holding the next District Conference. W. D. LEE, Secretary.

REPORT ON EDUCATION.

To the Bishops, and members of the Washington District Conference:

We, your Committee on Education, believe the subject of Christian Education to be one of the most important questions confronting the church. With regret we acknowledge that the past history of Methodism in Arkansas does not show that interest and activity in the work commensurate with its importance. With glad hearts we recognize evidence of increasing interest and activity. The present prosperous condition of Central Collegiate Institute, as reported by Bro. Harlan; the assurance of the establishment of a Female College at Searcy, Ark., and the quickened interest which seems to be universal throughout our borders certainly afford us a solid basis of a hopeful future. We should, as a church, be satisfied with nothing short of a correlated system of schools extending from a school in every charge within our connection up to the Vanderbilt University. We submit the following resolutions:

1. We are glad to have the agent of Central Collegiate Institute with us, and pledge him our hearty support and co-operation in securing money and patronage for the school.

2. We favor the location of Galloway Female College at Searcy, Ark., and pledge our co-operation in its up-building.

3. We endorse the establishment of the "Bureau of Education" at Little Rock, and will give our assistance to furnish teachers, wherever possible, through this channel.

4. We favor a move, wherever found to be practical, toward the establishment of a District High School. J. H. RIGGIN, Chmn.

1. We recognize in THE ARKANSAS METHODIST a paper eminently deserving the patronage of the church.

2. We deeply and sorrowfully feel our great loss in the death of Dr. A. R. Winfield, its former editor.

3. We heartily endorse the election of Rev. Z. T. Bennett as his successor.

4. We extend to Bro. Bennett a

most cordial welcome, and pledge him our hearty support and co-operation in extending the circulation of THE METHODIST. JOHN R. CASON.
E. N. WATSON.

Whereas, we have read with interest and profit the articles by Rev. J. H. Riffin in THE ARKANSAS METHODIST, on the Origin of the Baptists, and believe that truth requires that they should be circulated in a more permanent form; therefore, be it

Resolved, That Bro. Riffin is requested to publish these articles in convenient pamphlet form, and also to append an article on the history of Infant Baptism and its Scriptural authority. JOHN R. CASON.
E. N. WATSON.

Whereas, The year is now upon us in which the State expects every good citizen to express himself at the ballot box in regard to the whiskey traffic; and, whereas, every citizen is more or less responsible for the presence of this baneful evil in our midst; therefore, be it

Resolved, That we as preachers assert our citizenship, our loyalty to God and home and native land by everywhere speaking on the subject and doing all we can to get the people to vote against license;

That we as laymen pledge ourselves to work in our several precincts, and see to it, that nothing be left undone to vote down the issuance of license.

Resolved, That we as preachers help the women in their missionary work, and assist them all we can in attending their meeting at Arkadelphia in July, and as far as possible attend ourselves.

MONTICELLO DISTRICT CONFERENCE.

DEAR BRO. BENNETT:—I write you in reference to the preaching and spiritual interest of the Monticello District Conference. Of course we expect to see something from your own pen concerning the occasion, but you were with us only a short time. An appropriate opening sermon was preached on Wednesday night by Rev. J. A. Biggs of Warren circuit. Bishop Galloway did not arrive as was expected, until Saturday.

Rev. H. D. McKinnon, P. E., opened the Conference on Thursday morning with a very earnest and impressive prayer, followed by an appropriate opening speech, after which he took the chair and presided with as much accuracy and dignity as was necessary for a bishop. Bro. C. H. Lyman, lay delegate, was elected secretary, and so far as I was able to judge did his part well.

The writer was somewhat physically dilapidated, but that P. E. and Dr. Browning have no mercy on a half sick preacher, and regardless of excuses they pushed me into the pulpit for the 11 o'clock sermon. Rev. H. W. Brooks of Hamburg filled the pulpit at night. Rev. J. A. Sage of Mt. Pleasant circuit filled the stand on Friday at 11 a. m. *

On Saturday at 11 a. m. Rev. V. V. Harlan delivered a most excellent and appropriate sermon, during which time Bishop C. B. Galloway put in his appearance, ready to receive his portion in due season. During the afternoon session Bro. Harlan presented in an eloquent and earnest manner the interest of our College at Altus, which resulted in a collection for that grand enterprise amounting to about \$700 in cash and subscription.

Let me say just here, that Harlan certainly is the "right man in the right place." He not only got cash and subscription, but a warm place in some of our hearts. Come again, Harlan.

A mass meeting was held on Saturday night in the interest of Church Extension. Services opened by the writer, speeches by Bishop Galloway and Rev. V. V. Harlan, a collection was taken to build a District parsonage at Monticello amounting to something over \$1,000.

The love feast on Sunday morning conducted by Rev. E. L. Beard of Selma circuit was a grand occasion. Oh, it was good to be there, indeed, I don't think I ever witnessed a much better love feast. Tears, smiles and amens were in abundance.

Preaching at 11 a. m. Sunday by the Bishop on Experimental Religion, and oh! my, my! what a burning, soul scorching sermon!

After the sermon Rev. J. R. Jones, L. P., of Selma circuit was ordained Elder. Children's mass meeting in the afternoon; speech by the Bishop; good time, sermon at night by Rev. O. P. Noble of Monticello station, followed by the Bishop with an old fashioned exhortation, but made new fashioned by the persuasive eloquence, rhetorical delivery, radiated and polished by the power of the Holy Ghost. Next was the sacrament of the Lord's Supper, conducted by Bro. Harlan, resulting

in a time of "refreshing from the presence of the Lord." Monday morning at 10 o'clock, Bishop Galloway preached on "The secret of the Lord is with them that fear him." Psalm xiv: 14. That was certainly his very best effort. I will not attempt a description of that sermon. It was too grand, too sublime, too graphic and soul searching for my poor faltering pen to describe.

Altogether, I may say, this was the best service of the occasion closing out with rejoicing and shouting. Some of the preachers stayed with Dr. Browning to assist in protracting the meeting. Suppose Bro. Browning will write you the final results. May they have a wonderful revival. Bro. Bennett, come down to Keener Camp meeting this Fall. Fraternally,
O. H. KEADLE.

Snyder, May 18, '88.

THE BISHOPS.

Our nine Bishops were all in their places at their annual meeting. Bishop McTyeire looked a little strange because of the clean-shaven face he had undergone, but he is as stout and rugged as ever. Bishop Keener seems to be gaining in weight as he grows in years, and looks as bright as the sunny side of a Bartlett pear. Bishop Wilson has held what he gained during his tour around the planet, and is ready to start again in good form and in good hope. Bishop Granberry is gaining in avoirdupois, and his serene, thoughtful face looks pleasantly familiar to us all. Bishop Hargrove's silver locks are in happy contrast with his peach-bloom complexion and robust physique generally. Bishop Duncan looks stronger than he did when we saw him at the close of his fall campaign last year, and is in good condition, and is ready for the work before him. Bishop Hendrix is in good health and shows a mind to work, and is buoyant and strong. Bishop Galloway, after his very active itinerary during the past year, seems to be ready for his Pacific Coast tour this year. Bishop Key was a little indisposed on his arrival at Nashville, but at this writing is robust, serene, and ready for journeying and preaching.

It is matter of congratulation to the whole church that the lives and health of our chief pastors have been preserved, and that they are ready for the arduous labors that lie before them.—Christian Advocate.

WONDERFUL CHANGE.

All honor to the upright Judge of Drew county for carrying out his honest convictions in refusing in January last to issue any liquor license. Drew is a temperance county. At a small town on the line of Desha, where whisky was sold last year, they are temperate and have secured the services of one of our itinerant preachers for one Sabbath evening in each month. They have no church house, but have arranged the vacant one used last year as a saloon. Where whisky was dealt out last year, poisoning all that is holy and pure in man, the gospel is now preached. On the table where cards and money were piled, the preacher's books are laid. The whiskey house used as a church and the gambler's table used as a pulpit. Surely we are advancing. Glory to our Leader! Fraternally, R. S. Desha county, Ark., May 10.

TEXAS CHARACTERS.

BRETHREN—The first edition of my book, "Texas Characters," is exhausted. A second will soon be issued from our Publishing House at Nashville. I want you to handle it in Arkansas; will make it pay you to do so. I speak the truth and lie not, when I say that it is the most popular book I know of. It just goes like hot cakes. 800 copies had been ordered before it was bound, and I have hundreds of orders now I cannot fill for want of books. Please let me hear from you at your earliest convenience. Fraternally,
J. W. HILL, (Gulliver.)
Greenville, Texas.

Rev. George Marvin is the circuit preacher for the M. E. Church, South, on the Hackett City circuit. He is a boy of twenty summers, has preached here one time and has made a wonderful impression on all that heard him. He is said to possess wonderful talent for one so young, and it is to be hoped that his appointment on this circuit, and especially at this place, will be the means of warming up the souls of brethren who are older and more solid in years.—Horse-Shoe.

ARKANSAS METHODIST.

SATURDAY, MAY 26, 1888.

ORIGIN OF BAPTISTS IN ENGLAND.

There was a Baptist Church at Bedford. "This church was organized by Gifford in 1650, and consisted at the time of four men and eight women."—Armitage, Hist. of the Bapt., p. 511. Who rebaptized Gifford? I do not know. Some of the London Baptists most likely. But here Gifford re-baptized John Bunyan in 1653, who succeeded him as pastor of the church. Chandler succeeded Bunyan, and Saddington followed Chandler. This church from the first was "open communion," not only at the Lord's table, but they received into fellowship persons who were not, and would not be re-baptized.

It seems that occasionally some of them had their children baptized at the parish church. Some even contended that Bunyan did so, which is doubtful. But when Sanderson became pastor, he claimed and exercised the right to baptize children. Succeeding pastors alternated, some favoring and some opposing the practice to this day. "It still retains its old baptism, which is occasionally used for the immersion of believers still, although it now ranks as a Congregational church, but is returned in the Baptist Hand-Book for 1886 as in membership with the Baptist Union of Great Britain and Ireland."—Armitage, Hist. of the Baptists, p. 526. Yet the Arkansas Baptist says: "With the Baptists there is a universal, consistent and essential unity." I do not know what that means. Spurgeon intimates that they agree in nothing except the mode and subjects of baptism, and here is a church that does not agree in that, and yet is numbered with the Baptists.

As a matter of interest, I will notice briefly the pedigree of Mr. Spurgeon's church in London.

Benjamin Keach was immersed in 1655. This was twenty-three years after the founding of Spilsbury's church and during the time of Cromwell's Protectorate. Who immersed him? I do not know. In 1668 he became pastor of the Baptist Church in Horsleydown London, which he served thirty-six years. The church met in private houses until 1672, when they built their first house of worship. Keach introduced singing into his church. It was a new thing among Baptists and raised a storm. "His was the first church among the Baptists to introduce singing, so far as now appears; it is interesting to know that it was first used at the Lord's supper about 1673 and confined to communion occasions about six years. Then the practice was extended to days of public thanksgiving, which practice continued about fourteen years. After about twenty years the church, with some dissent, was persuaded to sing every Lord's day."—Armitage, History of the Baptists, p. 549.

So, according to Armitage, singing was first heard in a Baptist Church in 1673. But it had been heard in Christian Churches more than sixteen hundred years before. Therefore the churches of Christ had been singing the praises of God sixteen centuries before the Baptists thought of it. Dr. Cramp says: "If I am not mistaken this was the first church that thus practiced this holy ordinance. But so far was Mr. Keach, of the church, from imposing on the consciences of those few that dissented, that they concluded to sing after prayer was concluded after the sermon; and if those few who were not satisfied could not stay the time of singing, they might freely go out."—Bapt. Hist. p. 388.

After the death of Keach, Benjamin Stinton was pastor. At his death, the church could not agree on a pastor. The name of John Gill was proposed but rejected by the majority. His friends withdrew, organized a new church and chose him pastor March 22, 1719. They worshipped in private houses for a time, but the old church built them a new house, and Gill's party became possessed of the old one. Afterward they built a new church in Carter Lane. Dr. Gill died in 1771, and John Rippon was chosen pastor. He was the compiler of Rippon's Hymns, which continued to be the Baptist hymnbook, until within the present generation. He died in 1836, and was succeeded I believe by J. Smith, and in 1853, C. H. Spurgeon entered upon the pastorate which continues unto this day.

This church is also an open communion church. Episcopalians, Presbyterians, Methodists and Baptists there

sit together at the table of the Lord. whether this was the custom of the church from the beginning I do not know, but it was the custom of a great many of the early Baptist Churches. Yet the Baptists of this State would disallow such a church; and while they boast loudly of their Mr. Spurgeon, would not allow him to break bread with them. J. H. ROGERS.

SPRINGDALE AND ROGERS.

Sixteen accessions since Conference. Nearly two-thirds of the general collections in hand. Congregations large and increasing. Rogers is looking up. She paid \$28.00 on the first call for missions. Springdale is not acquainted with the word failure. We expect to read: "all up" at Conference.

Self-denial week was not extensively observed; hence the collection was small. We have regular prayer meetings and the few faithful attend but it is a lamentable fact that the so-called influential and moneyed men of the church are rarely ever seen at these vital meetings. Two excellent Sunday schools, one of which is said, by the P. E., to be the best in the Fayetteville District. A division of the old Springdale c't parsonage was made on the 1st of May. Rev. M. D. Steel arbitrator for Elm Springs c't, and Joe Holcomb representing Springdale and Rogers with F. M. Buttram, of Bentonville c't, as umpire. The division was made according to the ratio of membership at the time of the division which gave three-fourths to Elm Springs c't and one fourth to Springdale and Rogers. It gives satisfaction. Mrs. M. and I have had our first real sorrow in the death of our bright-eyed loving Samuel Emerson. No one one knows how to sympathize who has not experienced the same. Faith in Christ gives us hope for the future. Since his death the words, "Jesus and the resurrection" are, to us, the sweetest words in the Bible.

A recent visit to West Tennessee, the home of my childhood disclosed the fact that the law of change had done its work. When last there, father was alive and gave me his blessing, but this time he lay in the tenement prepared for all flesh. A feeling of sadness stole over me. In the old James' graveyard, where the broom-edge bows gracefully to the salutations of the rustling winds, lays the visible form of him who taught my feet the way to the house of God. No costly monument marks his last resting place; but in his life I see a monument more costly than marble, more valuable than gold and more precious than rubies; it is as high as from earth to heaven and as durable as eternity. Would you know what that monument is? It is the religious principle which he instilled into the minds and hearts of his children, all of whom are members of the church and two of the same are itinerant preachers. I recall vividly to mind some very important lessons he taught me which have been woven into my deportment. The first was in early life, namely: "My son when you go into a church always take your hat off as soon as you enter the door and keep it off until you go out—do not talk or leave the house during preaching unless it is a necessity—It shows low breeding for people to do these things." After I was licensed to preach he gave the following advice: "Always go to the pulpit from your knees." "When you are visiting and invited to hold prayer before breakfast do not pray long." Last but not least. One morning when I went to tell him good bye he saw hanging to my vest a gold plated watch chain, said he: "My son if you are going to preach the gospel take off that chain." That chain went off—it is off now and will be until the end of time. He was a useful local preacher in the Trenton c't, Memphis Conf. Rev. I. B. Day, L. P. of the same Conf. preached his funeral. I could not attend. I thank God for a good father. His grateful son,

BENJ. C. MATTHEWS.
Springdale, Ark., May 8, 1888.

BAPTIST FLINGS.

EDITOR METHODIST—I want to compliment you on your Christian and manly reply to the low and unchristian fling of the editors of the Arkansas Baptist and their correspondents against Methodism. Some five or six weeks ago Elder A. S. Hall, of Paragould, in writing up an account of a debate that he had with a Campbellite at Paragould, fired into the Methodists in a most ungentlemanly and unchristian manner, and warned the Baptists against Methodist revivals. Many of his members were converted through Methodist instrumentality, and I am satisfied that they have more religion than their young pastor. I know a

great many of them that would not do as I have seen him do at our meetings there—sit back in the congregation, and in time of prayer engage in laughing and talking, to the disgust of all well-raised people.

In looking over yesterday's issue of the Arkansas Baptist, I read a communication from Z. T. Rodgers, of Hollywood, Ark., from which I extract the following unkind flings: "At this place we have had a considerable influence to contend with, with the M. E. Society, South, (of God.)" Such an insult could not come from a regenerated heart. Again he says, "I was called by this church to preach once a month. It is understood that Bro. Welsh is pastor, and he is to preach good smooth doctrine, not to hurt any one's feelings (as we think he intends going to the next legislature), and I am to do the dirty work of the church, such as waiting on Mr. Baker, the M. E. preacher at Hollywood, and others of his sort." Now I ask, is it possible that the Baptist Church at Hollywood, in order to get one of their preachers elected to the Legislature, would have their candidate pastor to preach smooth things, to catch Methodist votes, and call another "to do the dirty work of the church?" May the M. E. Church, South, never be guilty of such conduct! Shame!

Then the editors, commenting on a paragraph in the St. Louis Advocate, say: "That Methodist preachers are 'great sinners,' will hardly be questioned by those who know them. They were 'sinners' when they promised to keep the rules and obey the Bishops, etc., and they are the greatest sinners for having the Discipline with its rules as a law to their conscience instead of the Bible." Now I have this to say, that the editors of the Baptist knew the above was false when they wrote it, unless they are idiots. Let them read the 5th article of our religion, and then publish it beside their false utterances, that we take the Discipline with its rules as a law to our consciences instead of the Bible. And then let them turn to Rev., 21st chapter and 8th verse, and read and publish it in full. Then we will see if the Baptist Church of Arkansas will endorse such men as the editors of their State paper. I feel confident that a great many good Baptists in the State will not endorse such utterances as are appearing from week to week in that paper.

Brinkley, Ark. S. L. COCHRAN.

EARNESTNESS AND ELSE.

EDITOR ARKANSAS METHODIST—I notice in your last issue a splendid article from the pen of Miss Fannie L. Armstrong, of Dallas, Texas. Miss Armstrong talks along a line on which much should be said, and it seems that she with the aid of "Gilderoy" is as well qualified for saying it as any one. It is a sad fact that our preachers do not preach with fire and earnestness enough. The people will not criticize, if every word comes straight from a heart, that is filled and fired with religion and love, and that preacher whose heart is a great fountain of love and fervor, will attract and hold congregations. The preacher who ever looks glad, whose smile is a flower of inward joy, and on whose eyelids tears, when they do come, glisten like dewdrops in the sunlight, being surrounded by a deeper gladness that defies the power of grief, and from whose lips come hot, burning words of truth, will go through the land, "as terrible as an army with banners." At the preaching of such a man people will "bow and weep and be born again." Such a man may be ignorant and use bad language, but earnestness and honesty will disarm criticism, and the devil will flee before him. I regret that this is becoming an age of short sermons—sermon-ets. It is the fault of the preachers too. If a sermon is worth hearing the people will gladly listen. In the olden days—there were giants in those days—it was not uncommon for a preacher to preach two and a half or three hours. If our preachers would preach less about doctrine and other things, and come square down to the desperate truth, that man is a sinner and Christ alone can save, many more people would be saved. There are enough live questions to talk about without digging up dead ones. Earnestness has caused the success of all great evangelists—of course, earnestness under the grace of God. Suppose a lawyer in defending a man for his life before a jury, should stand back fifteen feet from them in a box like most of our pulpits, and talk in a cold dry tone—would he do any good? Not a bit. The jury would not only hang him, but they would want to hang him. Let us wake up and be in earnest, and preach as long as we please.

There was another short article in your last issue, that I think very important—"Religious Patriotism." This is a campaign year, one important in the history of our Government. In my humble opinion the Christian man who does not take some hand in this campaign will be guilty of criminal negligence. The Temperance question is the only great question before our people and the Christian who does not work and vote directly or indirectly for the suppression of the pernicious and deadly whiskey traffic, is a disgrace to the name he bears. For one I say all honor to Sam Jones and Sam Small and Prohibition. I shall vote their ticket. I expect to see the time come, when this nation will be free from the curse of the whiskey traffic, and when it does come, the sun rising in the east to salute "the model Republic" will find her sober, clothed and in her right mind; as he goes over our heads his rays will carry joy to the hearts of honest, prosperous homes, and as he sinks to the bosom of the Pacific and his dying rays throw back kisses to the waves playing around the golden gate, he will bid goodnight to a country more like the paradise of God than any the world has yet seen.

Immigration is another subject that is of deep interest to our people. We do not need immigration. I have travelled extensively over every Southern State from Va. to Mexico, and I am convinced that we do not need foreign immigration. Arkansas is now the best poor man's State in the Union, but it will not stay so if people flock in here too much; we will want room for our children. I write this, Mr. Editor, from way down here in South Ark. This is a strong Methodist country. Many noble old Methodists live around here: Old Sister Strickland, the Robertsons, Rileys, Mendenhalls, Brooches, Becks, Addys and many others. Bro. J. T. Roscoe is the preacher in charge here. His charge is doing well. Dr. Winfield used to preach here a great deal, and much interest is felt by his old friends here in regard to the Memorial Church Yours,

E. D. CAMERON.
Buena Vista, Ark.

CONFERENCE ON THE CHRISTIAN PRINCIPLES OF CIVIL GOVERNMENT.

A three days' Conference on this subject was held in Philadelphia, April 24-26, in connection with the annual meeting of the National Reform Association. Among the topics and speakers were the following: "Marriage and Divorce; or Laws affecting the Family," by the Rev. Herrick Johnson, D. D., of Chicago; "The Nation as a Sabbath-breaker," by the Rev. O. P. Fitzgerald, D. D., editor of the Christian Advocate, Nashville, Tennessee; "The Chinese Question," by the Rev. S. F. Baldwin, D. D., of Boston, a returned Missionary from China; "The Relation of Christian Governments to Foreign Missions," by the Rev. W. W. Barr, D. D., President of the United Presbyterian Board of Foreign Missions; "The Indian Question," by Herbert Welsh, Esq., Corresponding Secretary of the Indian Rights Association, and by Mrs. A. S. Quinton, President of the Woman's Indian Rights Association; "The Liquor Power a Menace to Civilization," by the Rev. Geo. K. Morris, D. D., of Philadelphia; "The Press as Related to Christian Civilization," by the Rev. Arthur T. Pierson, D. D., of Philadelphia; "American Politics and Christianity," by the Rev. W. M. Grier, D. D., President of Erskine College, South Carolina; "Woman's Work for Christ," by Miss Frances E. Willard, of Chicago; "The Kingly Office of Christ," by the Rev. W. R. Terrett, of Saratoga Springs, New York; "Romanism and American Institutions," by the Rev. James Harper, D. D., Professor of Theology, Xenia, Ohio; "The School Question; or The Secular Theory of Education," by the Rev. David McFall, of Boston. These addresses were of the highest order of excellence, and the audiences throughout were large and enthusiastic. The following resolutions were adopted:

Resolved, That the social and political evils which press to-day upon this nation, and which awaken the anxiety of all thoughtful patriots, have their roots in our national forgetfulness of God and our disobedience to his laws; and that a return to the God of our fathers is the only cure.

Resolved, That the truth insisted on by the National Reform Association, viz., that Almighty God is the source of power and authority in civil government, that the Lord Jesus Christ is the Ruler of nations, and that his will revealed is of supreme authority in civil affairs, are vital and saving truths for all nations.

THE SABBATH.

Since the Sabbath is a witness for God in human life, and a "sign be-

tween God and man," to renounce the Sabbath would be openly to renounce, as a nation, our relation to God. The public desecration of the Sabbath is, therefore, not only a sin against God, but an offense against the commonwealth, and ought to be restrained by law.

Resolved, That all citizens have a right to claim the protection of the civil law in the quiet observance of the Sabbath; and as the President of the United States is expressly exempted by the Constitution from attention to public business on that day, the rights of all our citizens should be defended by equal safeguards.

Resolved, That we regard "Sunday Mails," "Sunday railroad trains," and "Sunday newspapers" as a triple unholy alliance against the sanctity of the Sabbath and the rights of the people to a day of rest.

THE FAMILY.

Since the Family is the foundation of the State, whatever tends to corrupt and destroy the Family tends to destroy the nation. The alarming frequency of divorces in many States, is the direct result of lax and immoral divorce laws, and there is imperative need for a national Marriage and Divorce Law conformed to the law of Christ.

THE TEMPERANCE MOVEMENT.

We rejoice in the progress of the Temperance movement, and in the fact that it has become to so large an extent, a distinctively Christian movement. We hail its fast approaching triumph as a step of repentance toward God and the enthronement, so far, of the law of Christ in our national life.

This Christian aspect of the Temperance movement is seen most conspicuously in the spirit and the work of the Woman's Christian Temperance Union. We rejoice in the wisdom and courage and faith which they have shown, in their steadfast refusal to compromise with evil, and in all the marvellous successes they have won.

Resolved, That we regard with shame and with sorrow the action of our government in refusing to co-operate with other civilized governments in the suppression of the traffic in strong drink between Christian nations and the world's weaker races, and that we request the National Reform Association, and all other bodies of good citizens, by all methods of public agitation, and especially by direct application and remonstrance to the government, to seek the reversal of this unrighteous decision and the adoption of a more humane and Christian Policy.

THE SCHOOL QUESTION.

Resolved, That the strength and the glory of the American System of Education lie in the freedom with which it is thrown open to all the children of the nation; in its careful separation from all denominational and sectarian influences; and no less in its vital connection with one common, vital, unsectarian Christianity, and that the maintenance of our school system depends, under God, on the maintenance of these features.

Resolved, That the proposal to exclude the Bible and all religious ideas from the schools, and the counter proposition to divide the school funds among the sects, are equally subversive of the whole fabric of our public education.

THE CHINESE QUESTION.

Resolved, That we protest against the ratification of the new treaty now before the United States Senate, and the passage of the pending restriction bill, the object of both of which is the more stringent exclusion of the Chinese from our shores, as measures which unjustly discriminate against a single race, and are dictated by a spirit of indifference to the high aims of Providence in our relations with this people.

We discern in Woman's enlarging sphere, both in social and political life, the progressive effect of that redemption which repairs the ruin of the fall; and we look to the Christian women of America as they owe their growing influence and opportunities to Christ, to join their hands with those of all other Christian citizens, in crowning him as the nation's Lord.

THE CAUSE OF PEACE.

Resolved, That we hail with gladness the international movement in favor of universal Peace, as an indication of progress in the application of Christian principles to the relation of the nations.

POLITICAL PARTIES.

Resolved, That it is the imperative duty of political parties to declare themselves on the moral issues which are now before the nation, and that no party which refuses to do so deserves the suffrages of Christian citizens; and we ask of all political parties an explicit recognition of the Christian principles of civil government in the platforms on which they ask to be entrusted with power in a Christian nation.

OUR NATIONAL CONSTITUTION.

It is a matter for regret that our National Constitution, with all its incomparable excellencies, does not refer the government which it establishes to the law of God as the supreme rule of civil duty, and does not provide against un-Christian legislation by the States; and the present centennial anniversary of its adoption is an appro-

priate time in which to ask for its amendment.

ANOTHER CONFERENCE.

Resolved, That we regard with satisfaction the proposal of the National Reform Association to call, at no distant day, in terms similar to the call of this Conference, a still more widely representative assembly of the Christian people of the United States, for the defense of our imperilled Christian institutions and to demand and promote a thorough Christian reformation of our government.

The Hon. Felix R. Brunot was re-elected President of the National Reform Association. For full information as to its work, literature, etc., apply to T. P. Stevenson, Corresponding Secretary, 1520 Chestnut Street, Philadelphia, Pa.

IN MEMORIAM.

Mrs Emma Hill formerly Emma Lambert, was the daughter of Perry and Virginia Lambert. Born June 4, 1863 and joined the M. E. Church in 1878. Was married to the Rev. Moses B. Hill in 1884 in Monticello by the writer. Obituaries are always sad but especially sad when the subject is of one's own household, and the flower of the family, and such was Emma Hill, my own dear niece. From early childhood she displayed qualities of heart and mind that placed her above her age. As a daughter and sister she was all that could be desired, and as a wife, I must let one speak of her, who stood in a relation that best developed this quality—her own husband. Bro. Hill says:

As a wife—what can I say that will adequately express her excellence in this relation. She certainly appreciated her marriage to me. It would not suffice to say that she was loving and devoted. She was both an inspiration and a moral support to me in my personal efforts to be religious. In my ministerial work she was a most efficient co-laborer. Indeed I have often remarked that my success was principally due to her prayers and her influence. She was ready for any sacrifice or work that was demanded by my work as a minister. While greatly pained at the thought of being separated from her family, yet she was ready to go to China or any where the church might think best to send us. With her call of duty was most imperative and had to be obeyed at the sacrifice of pleasure, ease and all things else. To exhibit moral cowardice or to shirk religious duty would at once arouse her righteous indignation. Nothing was more painful to her than the thought of my failing to make full proof of my ministry. When she agreed to become my wife she said: "you must promise me never to quit the itinerancy as long as you are able to work."

As a mother she felt she was responsible for the proper training of her child, other cares she could put in other hands, but the care and culture of her baby was too sacred for other than her own personal care. The care of her child was no burden, but afforded one of her greatest pleasures. But when the dear child, our little Lambert died, her heart was almost broken and really, I doubt if she ever fully recovered from the shock her nerves received by that blow.

In her relation to the ministry she literally sacrificed herself for the cause of Christ. She had the profoundest sympathy for suffering humanity and would deny herself at any time to bestow a comfort on others. Thus speaks her husband, and all who know her will say amen. For the gentleness of her love, the purity of her life the toil and sacrifice she endured, the great volume of cheerful life she bore, are treasures of loving memory too dear for human utterances.

She was a great Missionary worker among the female leaders in this great field.

Her husband was an accepted Missionary to China when she married him and did so with the distinct understanding that she was to go to China, since then, now more than three years they have waited for the order to march. But the Heavenly order came first, and instead of China it is Heaven. Sweet dear child, we will meet thee above.

She was born in Drew county, Ark., in 1863 and died at her mother's in Monticello, Arkansas, in March 1888, leaving an infant but a few days old. Another blow my sister, but you will stand firm in the faith that God is too wise to err, and too good to do wrong. Blessings on the suffering household.

Mrs. Lou Hotchkiss says: "Sister Hill was a jewel and one of the finest Missionary workers in the Conference. She gave promises of a great future."

H. R. WITHERS.

THE BIRTH AND MESSAGE OF THE ROSES.

Is there any moral shut within the bosom of a rose?—Tennyson.
Of nature seems to be asleep.
In quiet frozen rest,
While winter's icy fingers keep
Their pressure on her breast;
Yet death comes not—our dear God
Who gave these vernal flowers
Hath only on their verdure trod
Through winter's frozen hours!

So when the bees begin to hum,
The sun beams melt the snow;
"The silver-footed" showers come
The tender blossoms blow—
Then spring is come—God-given power—
We see it in the trees;
See it in the opening flower
We hear it in the breeze!

Spring is the warmth of God's own heart
A throbbing inspiration—
The gentle quelling counter-part
Of nature's revelation:
'Tis nature's better sweeter voice,
'Tis music's hemisphere
The deft melody of the world rejoice
And melodize the year!

Thus God recalls the singing birds,
The semi-vocal hours;
The whole earth seems to hear his words
But first of all—the flowers!
Thus message bearers they become
To whom, for what, you ask?
To brighten every cottage home—
And lighten every task!

Yet these children of the Spring
Were sleeping in their bed,
Unconscious that the winter's wing
Snow-laden e'er had fled—
'Til Spring, their mother and their queen

Awoke them from their sleep,
And pressed to theirs her lips of green
And bled them wake and weep!

They did awake and wept those tears
Dew-sprangled gems they bore
A mystic message to the years
From Siloa's radiant shore:
First their message is of love;
Second, symbols they of youth;
Elysian types of fields above,
Sweet immortals of truth!

Wouldst thou know thy mystic meaning
Of the Roses' message, youth—?
Go and view them drooping—leaning
Seek the wilted rose for truth—
Within its bosom fragrant hearted,
Glittered there the diamond dew;
But its fragrance hath departed
And its countless beauties too!

The bud itself, that blooms to-day,
Will ere to-morrow's sun—
Be but a corpse in sweet decay,
For all its life is done:
And yet it breath'd on zephyr wings
With its delicious breath—
The joyous news of better things
Beyond the grave or death!

They teach us just how frail we are
Our heart-strings—brittle thread—
Just snap apart, and leave ajar
This sad memorial—dead;
Yet Faith untimid reaches high,
Hope knows no grave or bier,
The stars are smiling in the sky
And Love says: God is near.

Thus were born the fragrant roses
Mystic messengers to earth
For each petal leaf discloses
All that human hearts are worth;
Yes, all that human hearts are worth
Is that purity of love;
That lights another's path on earth
And points to one above;

Strewn in the pathway of the bride,
Wreath-crown of beauty's head
Insomnia when griefs bedide
And emblems of the dead;
Sweet landmarks in the desert way,
Implanted in the sod,
They nestle o'er the tomb's decay,
Like angels sent from God!

West Point, Ark. R. R. WILSON.

Central College Commencement.
Examination of classes, May 28, to June 6.
Calisthenic Review, June 1, 8:30 p.m.
Annual Meeting of Board, June 2, 8 p.m.
Commencement Sermon, June 3, 11 a.m. Rev. M. H. Neely, Gainesville, Texas.

Anniversary of Primary Department, June 4, 10 a.m.
Anniversary of Preparatory Department, June 4, 3:30 p.m.
Anniversary of Kappa Waa Society, June 4, 8:30 p.m. Hon. J. W. Crawford, Sulphur Springs.

Anniversary of Belle Lettres Society, June 5, 10 a.m. Rev. S. R. Hay, Paris, Texas.
Competitive Essays, June 5, 3:30 p.m.
Competitive Oration, June 5, 8:30 p.m.
Anniversary of the Alumnae and Alumni, June 6, 10 a.m.
Religious Exercises, June 6, 3:30 p.m.
Commencement Evening, June 6, 8:30 p.m. Rev. J. H. Boyet, Honey Grove, Texas.
Annual Concert continue throughout, turning music at each exercise.
J. W. ADKINS.

Sulphur Springs, Tex., May 10, 1888

THE LATE J. L. DEYAMPERT.

Whereas, In the providence of our almighty Heavenly Father, we have been sorely afflicted in the death of brother J. L. DeYampert, a late member of this District Conference, who took his leave of absence from earth to his home in heaven on that bright and beautiful Easter morning, April 1st, 1888. Therefore be it

Resolved, 1st; That we will submit to this stroke of bereavement believing it came from the hand of our Heavenly Father.

Resolved, 2nd; In the death of brother DeYampert, Monticello district, and more especially, Bartholomew circuit has lost a most useful and efficient co-worker in the Master's vineyard.

Resolved, 3rd; That we will treasure the memory of our zealous layman for the cause of Christ, and from his earnest consecrated life we are fully persuaded he is now resting in peace.

Resolved, 4th; That a copy of these resolutions be forwarded to the Nashville Christian Advocate and ARKANSAS METHODIST for publication. Respectfully,
O. H. KEADLE,
R. A. BETHUNE.

MILLERSBURG FEMALE COLLEGE.

Nashville Christian Advocate.

Rev. C. Pope, President of our Millersburg Female College, took charge of this institute a little less than three years ago, and gathered about him a corps of teachers unsurpassed as instructors in any college. He is now crowded with young ladies, and will be compelled to enlarge his building to accommodate the increasing patronage. I want to call the attention of your readers to just one feature of this school, and that is the religious influence brought to bear on the young ladies, and the effect produced. The Master has said: "Ye shall know them by their fruits." The have a Young Ladies' Christian Association" that meets in the chapel every Sabbath afternoon, and I am told by those who attend that it reminds one of the love feasts or class-meetings of the by-gone days. They have also a Woman's Missionary Society that will compare favorably with any of the societies in our Church. But, the best of all, they lead the girls to consecrate their lives to Jesus. At the close of last year's term there was not an unconverted girl in the school. This year they have had many conversions already. I visited the school last week, and learned that there were only four girls unconverted in the school.

I was in the various departments, and saw that the teachers "abounded in labors." The young ladies all seemed cheerful and happy. Brother Pope, wife, and the faculty, as far as I know, are consecrated to God, and carry the young ladies by prayer and lay them on God's altar. I speak not to the disparagement of other schools when I say this exceeds any other school I have known, and deserves a large patronage.
J. A. SAWYER.
Nepton, Ky.

Commencement Exercises Wesleyan Female Institute, Staunton, Va.

The Commencement Exercises of the Wesleyan Female Institute, Staunton, Va. will occur (D. V.) as follows:
Friday, June 1st, 1888, 8 p.m. Annual Address before the Lee and Jackson Literary Society, by Dr. W. W. Smith, President of Randolph Macon College, Va.

Saturday, June 2nd, 7 to 10 p.m. Art Exhibition.

Sunday, June 3rd, 11 a.m. Commencement Sermon by Rev. W. V. Tudor, D. D., of Norfolk, Va.

Sunday, June 3rd, 8 p.m. Annual Sermon before the Young Ladies' Christian Association, by Rev. H. H. Kennedy, of Martinsburg, W. Va.

Monday, June 4th, 8 p.m. Final Soiree of Vocal and Instrumental Music.

Tuesday, June 5th, 8 p.m. Final Exercises, Awarding Distinctions, Confering Degrees, Diplomas, etc. Calisthenic Drill, etc.
Wm. A. HARRIS, President.

Commencement Exercises of Millersburg Female College, Millersburg, Ky.

Sunday, June 3, 8 p.m., annual sermon by Rev. F. W. Noland, of Kentucky Conference.

Monday, June 4, 8 p.m., annual concert.

Tuesday, June 5, 10:30 A. M., address before Upsilon Phi and Zetegathian Literary Societies by Rev. T. J. Dodd, D. D. of the Kentucky Conference.

Wednesday, June 6, at 8 p.m., essays by senior class; conferring degrees by president. Friends of Christian education invited.

CADESMAN POPE.

WOMAN'S MISSIONARY SOCIETY.

The tenth annual session of the Woman's Missionary Society of the Little Rock Conference, will be held in Arkadelphia, beginning on Thursday, July 26, 1888, at 8 o'clock P. M. All Auxiliaries are expected to send a delegate, and it is advisable that this delegate be the corresponding secretary or the president of the Auxiliary.

The names of delegates should be sent to Mrs. John McLaughlin or Mrs. C. C. Godden as soon as elected, that homes may be provided.

Mrs. J. R. HARVEY,
Conf. Cor. Sec.

FIELD NOTES.

KY. VALLEY C'T.—This is my first year of pastoral work. I am trying the best I know how to advance the interests of the circuit. Ky. Valley circuit has many faithful Christians, but I find within its bounds a great number of young men and young ladies, comparatively few of whom are members of the church. I hope and pray that the Lord will bless my efforts to bring them into the fold of Christ.
J. A. BROWN.
Romance, Ark.

CENTER POINT C'T.—We will tonight close our revival meeting of over two weeks' duration. We have had some nineteen conversions and reclamations, and five accessions. Several families entered into a covenant to have family prayers and the young men have organized a special prayer meeting every week at the court house. Several old feuds have been settled among some of our people, and everybody seems to be warm friends and loving one another. I am indebted to Rev. J. R. Cason, of Washington, and Rev. J. R. Harvey, of Nashville, for very valuable help during the meeting.
Yours in Christ, JOHN R. SANDERS.

AUSTIN C'T.—The first Sunday in May was a gracious and high day to pastor and people at Mt. Tabor. Force of circumstances rendering it necessary that our monthly preaching should fall there on that day instead of on the second Sunday, (the day in course.) The Sabbath school decided to celebrate Children's Day then rather than on the third Sunday, in order that the pastor might be present and participate. We had an interesting Sunday school at 9:30 a.m. and a sermon at 11 o'clock, on the importance of the Sunday school; its object and how that object is to be attained. Then dinner on the ground, with a season of Christian and social communion. Then at 3 o'clock p.m. we had the children's service proper, consisting of singing "All hail, &c." and prayer by the pastor. A welcome address with resolutions by members of the school, interspersed with appropriate songs, well rendered by the congregation. Closing with stirring addresses by Prof. Miller Whitley of this community and Prof. J. B. McDonald of Saline county. Collection \$3.60.

MAGNOLIA STATION.—Began at Magnolia Station on 5th Sabbath morning in April. Now closing the second week of the meeting. Large, attentive, serious congregations at every service. Not a single dry service during the entire meeting. It is a real pleasure to preach to these Magnolia people. The good Spirit has been here in great power all through the meeting. God is doing great things for us here, of which we are all glad. All the glory be to God! Preached to the dear children and young people here last Sabbath afternoon. House full. Real Holy Ghost happy hour it was. The dear little people behaved so nicely and listened so attentively. Last Sabbath morning our Sacramental Service was almost heaven on earth. Blessed hour it was. God abundantly bless all these dear Magnolians.

Rev. H. H. Watson, the pastor, is indeed a brother beloved. He is very popular and universally beloved among all these good people. He has done a grand work here this year. Wish we had one thousand like him. This old preacher will always love good Bro. H. H. Watson and his dear family, and all the good people of this lovely town, for many favors and kind words and love to me. JAMES M. CLINE.
Magnolia, Ark.

CHESTER C'T.—Chester is a little town on the Frisco line about 25 miles from Van Buren. People are coming in from every quarter and our little town is building up rapidly, indicating a bright future. The ladies seeing this, resolved to build a house of worship, where they might have a place to train their children in the right way. At one of their regular meetings they decided to have a festival on the night of May 10th. With their usual prompt-

ness, committees were appointed who worked with a determined and faithful mind. They seemed to be enjoying their work, and when the day came they arranged the house; from the quantity of cake and berries sent in we were satisfied they would have enough to amply supply all who came. But when night came the visitors came in crowds, and the large supply was not enough for the demand. The ladies worked so willingly and with such a spirit of love for the cause in which they were engaged that we feel sure the generous friends who helped us with their presence and patronage will not think hard because the supply did not hold out. Next time we promise there will be a plenty for all, and we trust we will be honored with as large a number as we were this time. Our worthy treasurer reports receipts \$35.50 net. We believe we will preach in a new church at Chester before the year is past. JNO. D. EDWARDS.

PERRYVILLE C'T.—Our late Q. M. at Apin this charge was quite entertaining. Bro. Hill, the P. E., preached at Perryville, going to and returning from Apin. The last mentioned place is a business point 10 miles west of P. The population there are church going and were out en masse at the Quarterly Meeting. Bro. Hill preached well—especially on Sunday. Quite a goodly number took the communion, and the collection was tolerably good. A good state of interest appeared to pervade the audience. The occasion was well entertained; the fact is, they had good eating, and Bro. H. is at least orthodox in handling that toothsome and ministerial diet, "fried chicken."

Leaving the brethren at Apin to conduct the usual Sunday-school and prayer meeting Sunday afternoon, we came to Perryville; found a good audience at night, and Bro. Hill preached well again. A good lady who knows what preaching is said of his sermon: "Oh, I could have just listened to that all night;" and even said to me, "I don't believe you could do that to save your life." But it is something that the question should be at all debatable. But that collection! It struck me Bro. H. was rather slim. How much did you get? It is a fact, however, that Bro. Hill is *multum in parvo*. He works for THE ARKANSAS METHODIST, Mr. Editor, and does a general presiding elder business. Things are going on with us tolerably well. We are holding meetings this week in Perryville; a fair attendance and some interest. Perryville is no longer the little backwoods village of 20 years ago, but is now quite a growing little city of considerable inhabitants, with all the public interests well represented. The merchants are doing well, church and school matters are looked after, and on our week the lawyers have a good time and the clients some time not so good, at the fine new court house lately erected. Spring time is coming in beautifully and things, I am told, have not been so pleasant with the farmer generally in this country for a long time. Come around some time, Mr. Editor, and we will try you as a preacher, knowing you somewhat as an editor. Truly,
A. H. WILLIAMS.

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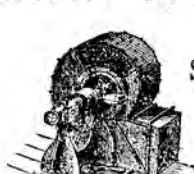
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Rev. Z. T. BENNETT, Editor.

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SATURDAY, MAY 26, 1888.

The W. C. T. U. of Arkansas held last week a large and interesting convention at Hope, Ark. A sketch of its proceedings will appear in our next issue—received rather late for this week.

We have failed to get many copies of the Daily Christian Advocate, giving the proceedings of the General Conference of the M. E. Church. We have not yet read the fraternal address of Rev. S. A. Steel, D. D., from our church, but have heard it pronounced eminently creditable in all respects to the head and heart of its distinguished author.

At the Washington District Conference, among enquiries made, Bishop Galloway asked, "Have you preached on Christian Education? Are your people patronizing our church schools?" Clear, earnest teaching on this line will do incalculable good. The efficient work now being done and the ready liberality shown by our people are prophetic of a brighter era for our church.

We are truly hopeful of greater efficiency in our Sunday school work, as an evangelizing agency, or "nursery of the church." The efforts to make the attendance at Sunday school equal to the membership of the church, to secure the presence of the scholars at the public services of the church, to make Bible instruction the means to their spiritual awakening, and to expect conversions from all the classes under earnest Christian teachers,—these are, indeed, indications of better religious work and of richer promise to the church. To these lines of effort is invited the prayerful consideration of pastors, teachers and parents, that we may reap from the labors of the Sunday school the fruitful harvest of faithful sowing.

After a recent visit to our State, the editor of the Texas Prohibition Advocate said, substantially, that Arkansas had better Temperance laws and more wholesome public sentiment in their behalf than any other State in the Union. Feeling profoundly thankful for the progress we have gradually and surely made, let all friends of the cause keep in mind the course our people have pursued and the methods they have employed. Along the same line with like agencies, let us prosecute the work, gaining county after county, and by thus operating make our cause its own potent advocate. Never before was there such strong popular sentiment in our State in favor of the prohibition of the liquor traffic, and ere many years we may hope to rejoice over a State wholly redeemed from the reign of Rum. We are now in the dawn of that joyful era, which shall represent the con-

secrated, heroic struggles and fervent prayers of noble men and women, faithful and true to every obligation to "God, home and native land."

By appointment of the Board of Church Extension, Bishops McTyeire and Galloway and Dr. Morton will visit Hot Springs, Ark., the 25th inst., remaining there several days. We sincerely hope their investigations will lead to every liberal provision for this peculiar and most important field of Southern Methodism.

Under the heading "Are We All Churches," the Arkansas Baptist says among other things:

"If there is no perpetuity of churches, no line of succession, then we are all alike without divine authority in our church organization, and the whole thing is a merely human affair, and of no consequence as to the question of churchship, since one human organization is as good as another."

Now, we would just like to see the editors of the Baptist try to prove the perpetuity of their church, their line of succession,—that theirs is any less a "human organization" than other Protestant churches.

"BE OF GOOD CHEER."

Ours is an age of wonderful activity and intense conflict. These make conspicuous the evils of our day, and many become faint of heart in view of the imminent struggle between the powers of darkness and the church of God. To encourage and stimulate the despondent is a Christian duty of lasting obligation; for the despondent will be found until the universal shout of final victory proclaims the whole world redeemed to God. The prophecies of Scripture, the promises of Christ and the power of His Gospel assure our faith in the ultimate triumph of Christianity; and in our joyful hope the dawn of that glorious era is brightening and widening as the years go by.

We are personally thankful for a hopeful spirit, and profoundly grateful that it grows upon cheering evidences of the most satisfactory character. Among these evidences the growth and power of Christianity in our land indicate a bright future, and inspire to more direct, earnest and hopeful efforts in the cause of Christ. During the fifteen years past the church has confronted in various forms a magnitude of opposition greater than in all this century preceding; yet during this period of fierce conflict, she has made not only a successful defense but sure and brilliant progress. In the past decade and a half it is probable nearly 40,000 houses of worship have been built and dedicated to God. There are now over 120,000 Protestant churches, over 80,000 pastors, probably 60,000 other preachers, over 12,000,000 communicants, perhaps nearly 10,000,000 Sunday-school pupils and workers, with a Sunday-school literature in quality and quantity, wonderful to contemplate. Millions of dollars are paid annually for other religious literature, the cause of Christian Education has received one million dollars per year during the present century, and now we are paying about \$40,000,000 per year for ministerial support. Again, never before have the Protestant Christians of our land been operating so many benevolent agencies for the relief of the suffering, the reclamation of the erring and the up-lifting of fallen humanity into the brotherhood of God's children. Besides these agencies and marked results at home, the conscience of the churches is stirred as never before with missionary zeal in the publication and dissemination of the Scriptures in foreign countries, and in sending husbands and wives, sons and daughters, as preachers and Bible readers, to live, to work and to die in heathen lands. "They are abounding in the work of the Lord, knowing their labor is not in vain in the Lord." Thank God that the heart-throb and open eye and listening ear and tramp of humanity is towards Christ; and that He assures us, that the gates of hell shall not prevail against His church.

DISTRICT PAPERS.

Many of our readers are aware, that there are within the bounds of the Little Rock Annual Conference four District papers, all published in the interest of our church by members of the Annual Conference. All these papers but one, which we have not seen, were started, we think, before we were elected Editor of this paper (after which we learned of their existence.) They are in size small papers, and are published monthly, with probably one exception (a semi-monthly), and each has two or more editors, one being the P. E. of the District; hence, the District papers are edited by good and able preachers, sound in doctrine, noted for active service and their loyalty to the church, presumed to be safe in their counsels, and, therefore, waiving any prior and existing obligation, their opinions of the propriety and expediency of publishing District papers, are entitled to very respectful consideration. We have felt, and several times said privately, that so far as we are concerned, these editors cannot be actuated in this matter by hostile or pecuniary motives—that their papers could not have been intended to oppose the present management of THE ARKANSAS METHODIST, and they cannot, with fair business sense, hope to make these papers financially remunerative. For these reasons we have been silent as to the District papers—not willing to oppose or antagonize them unless deemed our imperative duty, and thus far not able to write candidly anything in favor of their existence and operation, as related to the official organ of the three Annual Conferences in this State. Twice Rev. S. C. Stone, of Malvern, upon his own motion, without any suggestion from us, has asked of these editors a full setting forth of the obligations resting upon the Little Rock Conference to its official organ, but so far no reply to him has been offered this paper. We leave to others the consideration of these Conference obligations, when and as they deem proper; the purpose of this article is to correct an unintentionally wrong and misleading statement in the Arkadelphia District Methodist in its comments upon Bro. Stone's letter.

Dr. Jno. McLaughlin, editor, says: "In an interview with them (Bennett & Emonson), they both expressed themselves as confident the District papers could not injure the circulation of THE ARKANSAS METHODIST, but on the contrary would aid in its circulation, and our experience as agent for our church papers demonstrates the correctness of their views."

We regret that Bro. McL. so far and so greatly misunderstood us in this matter; for we certainly did not intend to make the impression on his mind, or to express the "views" stated above, entertaining as we then did apprehensions or fears as to the operation of District papers. In the "interview" or visit, he did not ask our pleasure in the matter or our advice as to the propriety of establishing his paper; for that had already been determined upon and his paper published. He freely expressed his "confident" opinion about the result, as to THE ARKANSAS METHODIST, from which we did not deem it proper, under the circumstances, to dissent; and he assured us of hearty co-operation, which we have had no ground to doubt, and for which we thanked him, as was proper. We did give assent to his proposition, that the taste for reading church papers can be cultivated, and that some who have taken a small, monthly District paper at 50 cts., might later be induced to subscribe for a weekly church paper at a higher price; but we then thought and could have so stated, that in most instances the earnest offer of 17 copies of this paper would, if properly explained, be a greater inducement to the subscriber than 12 copies of a small District paper at 50 cts., as 17 copies of THE ARKANSAS METHODIST contain about six times as much reading matter as 12 copies of a District paper,—in each case the price to the subscriber being 50 cts. And in our opinion, rare indeed will be the instances, that the District paper, monthly, at 50 cts., can be placed in

a Methodist home rather than THE ARKANSAS METHODIST, 17 weeks, at 50 cts., when the preacher shows or has the same personal interest, and fully explains how much reading matter in each case the subscriber will get for 50 cts. In this comparison we say nothing about the choice quality of the matter furnished, and the very excellent character of the editors of these District papers; for they command our respect and have our love. We do insist, however, that if they and their personal friends will present the claims of this paper often, as fully, as directly, and as earnestly to persons not already taking it, as they do in the case of their District papers, then this paper would generally go into such homes, laden with religious intelligence from all the three Conferences and much from the church at large, and would thus be doing, as otherwise it can not, all the work desired by the patronizing Conferences.

WASHINGTON DISTRICT CONFERENCE.

Last Thursday we attended the Washington District Conference at Nashville, Ark. By invitation Bishop C. B. Galloway was there and presided to the great delight of his brethren, preachers and laymen, as he always does in Arkansas. The facts brought out by the disciplinary routine of enquiry showed in the main that Presiding Elder J. H. Riggins and his corps of earnest and able preachers have been doing and are planning for a great work this year. The reports were generally encouraging, and the preachers seemed hopeful and determined in their work,—all cheerful and nearly all in good health, and all were pronounced in their desires and purposes for advancement upon a higher plane in the religious experience and Christian activity of their charges. This feature was noticeable in most of their reports, which were generally short and pointed. In the lines of Sunday school work, building and improvement of churches and parsonages, the District will this year show an advance over previous years. The general prospect for ministerial support is good, nearly every pastor apparently confident of collecting all this, as well as the assessments ordered by the Annual Conference. In a few cases salaries were about paid to date, others nearly so, but in three charges very little had been paid, notably on Little River Mission, served by Rev. J. H. Guffey, who had received only \$10.75 for himself, wife and babe. In answer to the question, how they lived on this, he said: "Bishop, we have visited a good deal," and "we expect to do well on what will be paid this year."

We understand that most of the territory embraced in this District is good, some very good, the people generally and gradually advancing in material prosperity, and the District is certainly well manned—efficient, zealous workers, and some of them among the ablest preachers in the State. Their association and religious fellowship on this occasion afforded pleasure and gave the inspiration of high and holy endeavor. They were doubtless like this writer led to think more highly of the District Conference.

The preaching was all good. We could not hear Bro. W. J. Stone in the opening sermon, but heard it was deep and spiritual. Revs. A. D. Jenkins and M. B. Hill, both visitors, preached excellent sermons, and the exhortation of Rev. J. R. Sanders after Bro. H.'s sermon warmed the hearts of all his hearers. We heard Bishop Galloway on Friday and Saturday, both grand sermons, and that on Saturday was the best, in our opinion, that we ever heard from any one at any time. We were not there on Sabbath.

Mrs. E. B. Hotchkiss and Mrs. J. R. Harvey each gave encouraging reports about the Woman's Conference Missionary and Parsonage Societies, and appealed to the preachers and laymen for aid in these departments of so much promise to our church. We asked and expect a written report for this paper.

The Conference was pleasantly

and hospitably entertained by Nashville's citizens, who also in a standing vote thanked the Conference for the pleasure of entertaining it. Our home was with Bro. J. H. Black and family, Baptists of the best type, and they made dearer the friendship of twenty-five years by very kind attentions to the writer and that noble layman, Bro. W. R. White of Prescott. We enjoyed delightful visits to the home of Bro. F. B. Rudolph and Dr. J. R. Harvey, and declined other urgent invitations because unable to walk—the only thing which marred our pleasure at that Conference. Very grateful for the hearty endorsement of THE ARKANSAS METHODIST, liberal aid, kind attentions and numerous expressions of cordial sympathy, we left Nashville, hoping to enjoy the pleasure of another visit to that hospitable town.

WASHINGTON AND HOLLY GROVE.—At the cordial request of Rev. J. R. Cason we agreed to preach at Washington last Sunday night. Later he said we will just go out to Holly Grove, close by, good, sandy road, good buggy, will not hurt you—big crowd there, several churches united in celebrating Children's Day, dinner on the ground, the preachers already engaged, &c. We hesitated but accepted his invitation; started and fell hard upon the ground, hurt some, but scared more. At Holly Grove we preached to about 500 people, enjoyed the service very greatly, much pleased with the people, have rarely witnessed such a pleasant social and religious occasion, ate a good dinner of many choice things, among them new potatoes and chicken pan pie; heard Bro. Cason in an earnest, lively lecture and followed him, felt happy and heard people shout; want to go back there this Summer. Back to Washington, Bro. Cason said you must talk a little to our Children's meeting—they expect it—tried to talk awhile to a school of beautiful children, fair ladies, refined, godly mothers. At night we preached to an audience of as intelligent people as the State affords, but we were hardly able to stand, needed help to walk, and feared we would hardly be able to come home next day. Bro. Cason did wrong in working us so, but we love him and now we freely forgive him, for having us entertained at the beautiful and palatial home of Dr. W. P. Hart, one of the State's most eminent physicians and polished Christian gentlemen. In his pleasant family he and his charming wife can make even a suffering preacher forget his pain. An early breakfast, eaten with keen relish, we bade them adieu, but stop, take this "lunch"—more than could be and was eaten at dinner by three preachers and two ladies. Fortunate the pastor to have such a family in his charge; we hope we will never become insensible to gratitude for Christian courtesy and never forget to pray God's blessings upon kind hearted people.

EXPLANATION.

The Editor regrets very much, that he could not attend the Commencement at Quitman College and preach there last Sunday according to promise made two months ago, and as he intended when leaving home on Thursday. For ten days he has suffered more than usual from his crippled leg, having put down his crutch too soon perhaps, and on Friday he felt utterly unable to attempt the trip, especially the distance by hack, as even short rides over good roads have been painful. No one at Quitman regrets more than he his inability to be there.

As we go to press we received from President O. H. Tucker the following: "A vast multitude assembled; many came especially to hear Bro. Bennett. Bro. Geo. W. Hill was present and preached to the delight of all. We will have three graduates. May God bless you."

PERSONAL NOTES.

Bro. W. D. Lee, made a splendid secretary for the Washington District Conference.

We learned last Saturday, that Rev. E. B. Hotchkiss suffered heavy loss by the recent fire in Hot Springs.

Rev. E. N. Watson in his sweet spirit, affable manner and thoughtful consideration won the esteem of dele-

gates and visitors to the District Conference at Nashville—a happy preacher and favored charge.

During our absence Revs. J. F. Carr, G. A. Dannelly and Dr. H. K. Withers visited our office. Come again, brethren.

Rev. W. H. W. Burns of Dardanelle writes he is improving slowly. He sends us a list of renewals, and \$7.50 cash.

We failed to mention last week the death of Rev. Dr. Guilford Jones, one of our old and noted ministers in Tennessee.

Rev. F. A. Joffett, though in feeble health, is working for a glorious revival at Helena, assisted by Rev. Joe Jones, brother of Rev. Sam Jones.

Rev. W. W. Pinson, recently elected editor of the Texas Christian Advocate, has tendered his declination, upon the advice of Bishop Duncan, and through fear of giving up the pastorate for editorial work.

Was it because we are to lose him soon? Certainly Bishop Galloway was at his best at the Washington District Conference—in the chair, on the Conference floor, in the pulpit, in the family circle, he won all hearts, and without seeming effort, or knowledge of his magnetic power, the prayers of our people will follow him.

We did enjoy so much the society of the preachers of the Washington District—Bros. Adams, Cason, Cline, Douglas, Guffey, Harvey, Hawley, Johnson, Riggins, Sanders, Stone, Traylor, Winfield—his face reminded us of his sainted brother. They treated us well; we thank them and hope to prove worthy of their favor.

THE WATCHMAN.

THE EFFICACY (?) OF BAPTISM.—It seems that Elder A. S. Pettie was not satisfied with his Bro. Doyle's attempt to fasten the doctrine of baptismal regeneration upon the Methodist Church. Bro. Doyle's failure ought to have deterred him from the attempt; but nothing daunted he makes the effort by a list of quotations from a number of Methodist authors. He makes some of the quotations that Bro. Doyle did. Not one of the quotations made by him sustains his position. His idea appears to be that a large number of the quotations, whether relevant or not, is all that he needs to sustain his proposition. His quotation from Wesley refutes his proposition. He quotes Wesley as saying: "From the preceding reflections we may, secondly observe that as the new birth is not the same thing with baptism, so it does not always accompany baptism, they do not constantly go together." Language could not be plainer.

Like his Bro. Doyle, Bro. Pettie makes garbled quotations from our authors. He professes to quote Watson and does not even quote the garbled extract correctly. Where Watson comments on 1st Peter 3: 20-21, he omits a sentence that precedes and one that follows his quotation, which entirely alters the sense of the passage. After a lengthy, critical explanation of the passage, Watson says in summing up the argument: "This sufficiently shows the true sense of the apostle, who by our being 'saved' clearly means our being justified by faith. The text however needs no parenthesis and the true sense may be thus expressed. The antitype to which water of the flood, baptism doth now save us; not the putting away of the filth of the flesh, but that which intently seeks a good conscience toward God through faith in the resurrection of Jesus Christ." The quotation from Dr. Clarke on this passage is open to the same criticism. After commenting on the passage some length, Dr. Clarke says: "In either case it is not the sprinkling, washing or cleansing the body that can be of any avail to the salvation of the soul, but the answer of a good conscience toward God, the internal evidence and the external proof, that the soul is purified in the laver of regeneration." Bro. Pettie's quotation from Dr. Clarke's comment on Titus 3: 5 is even a greater perversion of his teachings than the other passages quoted. Immediately following the quotation made by Bro. Pettie, comes this language: "By the renewing of the Holy Ghost we are to understand not only the profession of being bound to lead a new life, but the grace that renews the heart; and enables us thus to live; so the renewing influences are here intended. Baptism changes nothing; the grace signified by it cleanses and purifies. They who think baptism to be regeneration neither know the Scriptures nor the power of God." Dr. Clarke says "baptism changes nothing," and this language occurs in the very comment from which Bro. Pettie professes to quote. We can hardly suppose he had Clarke before him, when he made the quotation. It must have been from memory or else second hand.

It is unnecessary to follow Bro. Pettie through his quotations, as they all consist of extracts taken out of their proper connection, while the authors are made to teach the very opposite of what they intended. It is a very strange thing that if these authors teach the doctrine of baptismal regeneration that no Methodist preacher, while reading and studying these authors ever discovered it, and no Methodist preacher is ever heard to preach it. Watson and Wesley are both in the course of study for young preachers and not one ever dreamed of finding the doctrine charged upon us in these authors. We have heard vagaries from some of our young preachers, but never heard one

preach the doctrine of baptismal regeneration. It is very strange that the real students of these authors never find the doctrine in question; while those whose familiarity with these works is not sufficient to make correct quotations, should be able to find it.

REPLY TO DR. ABBEY.—It appears that Dr. Abbey is very much grieved at my reply to his article on Matt. 16:18. He complains that his veracity was called into question. I disclaim any intention to call into question the veracity of Dr. Abbey in the least. I have the highest respect for him as a man and as a writer. I do not think the language of my article will properly bear any such construction. I regard Dr. Abbey as being incapable of wilful misquotation. I hope that Dr. Abbey will not attempt to obtain sympathy for himself by posing as an injured man.

Those who know the history of this discussion will remember that a single paragraph of mine, called forth a series of articles from Bro. Gregory running through several months. Then Dr. Abbey comes forward and endorses the theory of Bro. Gregory. To this I made a short reply. Then Dr. Abbey wrote his article and requested me to reply, and now he comes out and complains when I comply with his request. Dr. Abbey has been accustomed to have his own way so long, that he is impatient of contradiction.

If I understand the force of language, Dr. Abbey confesses to have done all that I accuse him of having done. He says: "And so in defining this word build with no change of meaning fewer words are sometimes used." That was just my complaint; the "fewer words" did change the meaning. Again the Dr. says: "And in writing on any particular subject, you of course among several meanings have use only for the one that relates to your subject." The doctor admits he only had use for one of these meanings. He takes so much of the definition as suits his purpose.

I am aware that the greatest offense one can commit is to attack the pet theory of a man. He will resent it as a personal affront. As far as I know the theory in question originated with Dr. Abbey; he has nursed it for years until it has become very dear to him. To call it in question is a rude shock, more than he can quietly endure. In my criticism of Dr. Abbey's quotation I quoted his own language and then quoted Webster. I ask those who feel enough interest in the matter to look up the doctor's quotation from Webster in THE METHODIST and then look at my quotation from Webster, and judge between us. By the editor's permission I will write an article in which I will maintain the position that the Christian Church was not in existence until after the personal advent of our Lord Jesus Christ. I will show that it is the doctrine of the great body of Protestant Churches. I will say in conclusion, that for Dr. Abbey I have the greatest respect and veneration. He is an author of great ability. The church owes him a debt of gratitude for his faithful services. His character is without a blemish.

HORACE JEWELL.

AGUE BUSTERS!

—THE GREAT—

25 Cent Chill Cure
AND TONIC.

Entirely Tasteless!

Guaranteed to Cure!

—PREPARED BY THE—

BOLLING DRUG CO.

Little Rock, Ark.

SCIENCE HILL.

An English and Classical School for Girls, Shelbyville, Ky. Founded March 25, 1825, by Mrs. Julia A. Tevis. The oldest School for Women in the South. Teachers are graduates of the best colleges. Fits for Wellesley. Accommodations first-class in every particular. Terms are reasonable, and include all school expenses. W. T. POYNTER, D. D.

SAM. W. WILLIAMS,

LAWYER,

218 W. Markham St. Little Rock, Ark.

M. G. THOMPSON, M. D.,

Physician and Surgeon,

Opposite Arlington Hotel,

HOT SPRINGS, ARK.

SPECIAL NOTES.

The next session of the Washington District Conference is to be held at Locksburg.

Can you not send us the names and address of two, five, or ten persons who ought to take our paper? Only a postal card required.

It is very probable, that Rev. J. H. Riggins will soon publish in pamphlet form his series of articles furnished this paper.

Rev. V. V. Harlan raised at the Washington District Conference \$628.50 for our College at Altus. Still the good work goes on.

The Washington District Conference reported \$144.55 for the Self-denial fund; and of this amount Rev. W. C. Adams, P. C. of Richmond and Rocky Comfort raised \$77.77.

There are in this State many hundreds of Methodists, who would become subscribers to our paper after reading a few sample copies. Send us the names and post-offices, and we will print and mail the sample copies, even to 2,000 persons.

In sending money orders, write our firm name, Bennett & Emonson, and be careful to spell correctly the name E-m-o-n-s-o-n. Our P. M. requires us to sign exactly as the "address" gives the name, and this makes necessary two trips to the postoffice.

All things considered, ours is by far the cheapest paper published in the M. E. Church, South. To continue it at the present low price, we ought to have a circulation of 12,000 or more. Will you help us to get them? If all our travelling preachers in Arkansas will each send us "eight new" subscribers, our local preachers and other readers will send enough more new subscribers to place our list beyond 12,000. Now is a good time for all to make an earnest effort in this direction. How many pastors will send us eight or more new names before July 1? Let us have many responses to this call.

MY FIGHT AND VICTORY.

I am sorry to say that I was addicted to the foolish, expensive and disgustingly filthy habit of using tobacco for ten years. But thank God, last year I heard Rev. Birmingham lecture in our village on tobacco. He fully convinced me that it is a growing evil, and a "needless self-indulgence." I determined right there never to chew or smoke the vile stuff again; and I did quit, and by the grace of God I will fight it to life's close.

The habit had formed like vast log chain links about me, and while Bro. B. was talking the Devil whispered: "Oh, you needn't try to quit now, you have tried that before. You know how dull and drowsy you will be, and how lost and lonesome you will feel to run your hand into your pocket and your 'star navy' not there." But thank God, the better man arose like a giant full of power, and a terrible struggle ensued. The good spirit whispered: "Will you give up tobacco with all its evils, or will you go on and ruin your own little boys by your bad example?"

The time for decided action had come; so when I arrived at home I took three plugs from my trunk and put them into the fire, and while they crackled and fumed I prayed to God to consume in me the old desire and taste for the vile weed, and deliver me from the power of the evil habit. Of course I had to continue to fight it afterwards, for "hab it had become second nature," almost, but now I am free,—am not troubled with it—can see men use it, and it all looks foolish to me. But only think for a moment what vast numbers of men, women and even children in our land who are chewing, smoking and dipping this poisonous weed daily. Why here at Hartford, a little village of two or three stores, one of the merchants says half the goods he sells are tobacco and snuff, and much of it is used by families who are poor, and bought on a credit at a very high price. This chewing the narcotic so deadens nervous sensibility, that men may live in a dreamy, forgetful state, caring not for the things of this life nor of that which is to come. Memory is destroyed, irritation produced, time, money and strength all squandered on this evil habit. I think it high time for all our preachers to lift up their voices against it, instead of disgracing the pulpit as some do with the filthy amber. Oh, it is a shame to set such an example before our people. The money had better be sent to save the poor heathen. I thank Brother Birmingham for his lecture and hope he will stand firmly up for the right and spare not. I have been so much benefitted that I send this weak sketch to THE ARKANSAS METHODIST with the hope it may help some one else.

Wm. E. POWELL.

Hartford, Ark.

Satanta, the Arkansas remedy and people's favorite for chills and fever, is sold everywhere. Only ask for it.

PLAN OF EPISCOPAL VISITATION FOR 1888-89.

FIRST DISTRICT—BISHOP HENDRIX.		
Conference.	Place.	Date.
Denver	Pueblo, Colo.	Aug. 1, 1888
Western	Wyandotte, Kan.	Aug. 19
Missouri	Gallatin, Mo.	Sept. 3
St. Louis	St. Louis, Mo.	Sept. 10
St. Louis	St. Louis, Mo.	Sept. 17
St. Louis	St. Louis, Mo.	Sept. 24
St. Louis	St. Louis, Mo.	Sept. 30
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St. Louis	St. Louis, Mo.	Oct. 28
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ARKANSAS METHODIST.

OBITUARIES.

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

DOUGLASS—Aurora Douglass daughter of John M. and Maria A. Douglass was born July 24, 1867, near Massy Creek, East Tennessee. Her parents moved to the State of Indiana in 1873, and to Green county, Ark., in 1880. Aurora professed religion and joined the M. E. Church, South, in Gainesville, Ark., in 1884. Died January 18, 1888.

Aurora was one of those noble, good, Christian young women, whose loss is always deeply felt by the church. From the time of her conversion until the hour of her death, her love for God and the church seemed never to grow cold. She was not only consistent but earnest. Her influence at the family circle at home was of the most hallowed character, always agreeable and pleasant. Her suffering during her sickness was very severe, but she bore it with meekness and patience never murmuring or complaining. She has gone to the home of the blessed, beyond the reach of toil and pain, to mingle her songs of praise with the redeemed in heaven. May we all meet her there.

W. W. ANDERSON.

THOMPSON—Died in Texarkana, Ark., Oct. 10, 1887, Clara Emma Thompson, daughter of W. M. and Mrs. Thompson. She was born in Little Rock, Ark., August 2, 1874. Aged 13 years. Clara was a bright and interesting girl and her parents were trying to educate her, studious she advanced rapidly. But alas! their hopes are blighted. She has gone. A good member of our Sunday School and religiously inclined, five years ago, presented herself for church membership but was not formerly received. Her association and training were religious, therefore they do not sorrow as those without hope, and are looking forward to a reunion in heaven. She died suddenly of congestion. A severe trial, a terrible shock, but doubtless they have received grace to say, "Thy will be done," and find comfort in the Holy Scriptures. Thus have they given their child back to God, assured, "That He gave, He took, He will restore. He doeth all things well."

F. A. R.

HENDRIX—Mrs. Francis A., wife of W. W. Hendrix, and youngest child of Charles and Margaret Thompson (deceased), was born in Tipton co., Tenn., Oct. 15, 1848; came with her parents to Arkansas in 1851; was married Nov. 18, 1868; professed religion and joined the M. E. Church, South, in 1869; died Feb. 29, 1888, at West Point, Ark., after an illness of ten days.

Sister Hendrix was a devout, sweet-spirited Christian, living a consistent life, and finding rich comfort in her religious experience. Kind and cheerful, she was a good neighbor; affectionately devoted to her husband and children, she was a loving wife and fond mother; humble and pure hearted, she was an exemplary Christian. Her husband and four living children lament her loss, but they rejoice in hope of reunion in heaven. God bless them.

PASTOR.

LITTLE—Died at her residence in Hot Springs, April 24, of intermittent fever and other complication, Mrs. Josephine Little. Deceased is the daughter of B. W. Seabrooks of Pine Bluff, Ark. She was born in Barhor co., Ala. in the year 1855; removed to Arkansas about the year '70. She was converted and joined the church at Monticello, Ark., and was baptized by the Rev. Dr. J. T. Harvey. About 14 years ago the family settled in Hot Springs, where Sister Little has since lived and died. She has been a class meeting, working Methodist of the best type since her residence here. She was not demonstrative except in promptitude and faithfulness. All loved her. I never saw tears flow more generally than on the occasion of her funeral. The church, the Sunday school, the ladies aid society, all feel her loss. It is a real loss to us. But she sang her way through the Valley of the Shadow of death. A little before she died she sang, Jesus Lover of my Soul. What is this that makes one sing while dying? Give to me whatever it is, for it is then that I want to be cheerful.

H. R. WITHERS.

KEER—Wiley B. C. Keer died in Hazen, Ark., Jan. 15, 1888, in his 15th year. Wiley was a noble boy, rapidly

developing into a noble manhood. The foundation of a good character was his, which was exemplified in his daily life, in habits of industry, frugality and morality. His life bid fair to be a blessing to our country and an honor to his parents. He has fallen before the keen sickle of the cruel invader, and is borne over the frozen earth and laid in the icy tomb. The night of death to the Christian is not a starless night. It has a promised morn, which hangs the rain-bow of hope over the sleeping dust of our sainted dead.

Hazen, Ark. T. D. SCOTT.

MENCER—Sister M. J. Mencer, wife of James D. Mencer, and daughter of J. M. and S. J. King, was born in Carroll co., Tenn., Dec. 17, 1852, and died in Green co., Ark., April 9, 1888. Tip, the common name she bore, was an obedient child to her parents; kind to all who knew her. She professed religion in early life and joined the M. E. Church, South. She lived a consistent life, an humble sweet spirit, joyful through hope and patient in tribulations. She passed under the rod, the afflicting hand was laid heavily upon her, but the ordeal was too severe; she could not brave it longer. God called her to join the two sweet babes which had preceded her to the glory land. She leaves a husband, a cross-bearing Christian, who is now realizing the darkest trial of his life. He loved his wife; and their union was ever pleasant. Death may the bands of life unlose, but cannot dissolve our love. Weep not, dear James, a grand reunion awaits you in the home of the soul.

E. A. TROR.

CURRUTH—Again has death knocked at the door of Mr. M. M. Carruth, and called from their home another little olive branch. Two within nine days. But why should we sigh at the proximity of death, when we reflect, that life and this world are so full of emptiness? Little Jennie was nine years of age, but a child of remarkable brightness. Kind, affectionate and lovely to all. Farewell, little Jennie. It is our loss but your gain. May God help us all to so live that we may be able to meet you in the sweet bye and bye.

A LOVING FRIEND.

SAWYER—Sister Elizabeth Sawyer, one of our best women and a member of our church, departed this life March 20, 1888, aged 62 years. Rev. H. T. Blythe preached her funeral to a large concourse of friends from the text, "There remaineth therefore a rest to the people of God." Sister Sawyer was a consistent Christian and has gone to her reward.

J. D. RUTLEDGE.

WEATHINGTON—John Clark Weathington, died at his residence near Beebe, White co., Ark. on Dec. 9, 1887. He was born June 15, 1842, in Tipton co., Tenn., moved to Lauderdale co., Tenn., in 1865, and was married to Francis E. Ray, on the 13th of April, 1870. He moved to Phillips co., Ark. in 1871, from there he moved to Jackson co., in 1874, and then moved to White co., in 1880. He professed religion in 1883, and joined the M. E. Church, South; was licensed to exhort in 1883, and died a triumphant death.

W. H. HARRISON.

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NOTHING IS KNOWN TO SCIENCE AT all comparable to the Cuticura Remedies in their marvellous properties of cleansing, purifying and beautifying the skin, and in curing torturing, disfiguring, itching, scaly and pimply disease of the skin, scalp and blood, with loss of hair.

CUTICURA, the great Skin Cure, and CUTICURA SOAP, an exquisite Skin Beautifier, prepared from it, externally, and Cuticura Resolvent, the new Blood Purifier, internally, invariably succeed when all other remedies and the best physicians fail.

Cuticura remedies are absolutely pure, and the only infallible skin beautifiers and blood purifiers, free from poisonous ingredients.

Sold everywhere. Price, Cuticura, 50c.; Soap, 25c.; Resolvent, \$1. Prepared by the FORTEN BROS. AND CHEMICAL CO., Boston, Mass.

Send for "How to Cure Skin Diseases."

Pimples, blackheads, chapped and dry skin prevented by Cuticura Soap.

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Medical and scientific skill has at last solved the problem of the long needed medicine for the nervous, debilitated, and aged, by combining the best nerve tonic, Celery and Coca, with other effective remedies, which, acting gently but efficiently on the kidneys, liver and bowels, restores the system to its normal strength and vigor. This medicine is

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It fills a place heretofore unoccupied, and marks a new era in the treatment of nervous troubles. Overwork, anxiety, disease, loss of vitality, nervous prostration and weakness, and experience has shown that the usual remedies do not mend the system, and that the system must be restored to its normal strength and vigor. This medicine is

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Tutt's Pills

stimulates the torpid liver, strengthens the digestive properties in feeble systems, and are unequalled as an

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In malarial districts their virtues are widely recognized, as they possess peculiar properties in freeing the system from that poison. Elegantly sugar coated. Dose small. Price, 25cts.

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A SPECIFIC
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& ALL IRREGULARITIES
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A PERFECT REGULATOR
AND POWERFUL TONIC.
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GREAT SUFFERING AND
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**MERRELL'S
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Is prepared solely for the cure of complaints which arise from weakness and give one strength and vigor. It corrects dangerous displacements and irregularities. It is of great value in change of life. The use of MERRELL'S FEMALE TONIC during pregnancy greatly relieves the pains of motherhood and promotes an easy recovery. It is a safe and reliable remedy. It is pleasant to the taste and may be taken at all times with perfect safety. Price, 25c. J. S. MERRELL DRUG CO., Sole Prop., ST. LOUIS.

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Ladies' 4-button Kid Glove 49c.
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Ladies' Pure Silk Gloves, Jersey tops, 50c.
Ladies' Colored Bordered Handkerchiefs, 3c.
Ladies' Colored Bordered Hemstitched Handkerchiefs, 5c.
Ladies' Pure Linen H. S. Handkerchiefs, 10c.
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Turkish Towels, large size, 1-1-1/2.
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India Linen, 6, 71-2, 10, 121-2, 15, 19, 25c. up.
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Zephyr, 7c. per ounce. Silk Floss, 8c. dozen.
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Best Needles, Helix Sharps, 4c. paper.
Men's Satin Socks, 25c. and 48c.
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ARKANSAS METHODIST.

SATURDAY, MAY 26, 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 announce myself a candidate for the office of Attorney-General, subject to the action of the State Democratic Convention. It was useless to promise more than fidelity to the trust, and a faithful performance of duty, by nominated and elected.

Very respectfully, THOS. B. MARTIN.

For Supt. of Public Instruction.

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

For Prosecuting Attorney.

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

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

For Congress--Third District.

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

D. E. Jones & Co., make excelsior.

He that despairs measures Providence by his own little contracted model.—South.

For chills and fever there is nothing excels Satanta. It will cure you and is not costly. Call for it.

Be more afraid of the littleness than of the largeness of life.—Phillips Brooks.

Dr. Cady's Condition Powders tone up the digestive organs, free the system of worms, give the horse a good appetite, causing them to shed freely and putting them in good shape for hard work. For Sale by all druggists.

It is not true that love makes all things easy; it makes us choose what is difficult.—George Eliot.

The Commercial Travelers' Protective Association, of the United States, has a membership of over sixteen thousand and is probably the strongest association of the kind in the world. Mr. John R. Stone, their Nat'l Sec'y and Treas., 79 Dearborn St., Chicago, in a letter states that he has been severely troubled at times, for the past twenty years, with cramp and bilious colic which would compel him to take to his bed from three to six days—while in St. Louis at their last annual meeting he procured a bottle of Chamberlain's Colic, Cholera and Diarrhoea Remedy and has since used it with the best results. It is the only Remedy he ever found that effected a rapid and complete cure. No one can safely travel without it. Sold by all Druggists.

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.

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

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MEXICAN MUSTANG LINIMENT cures PILES, Old Sores, Caked Breasts—all INFLAMMATION.

Hughes' Tonic,
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It will Cure the Most Obstinate Cases.

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

TRY IT.

Proprietors have many letters testifying to the merits of this valuable remedy. In MALARIAL DISTRICTS every family should have it in the house, always ready for use. Price per bottle, \$1; 6 bottles, \$5. For sale by druggists and general merchants.

National Teacher's Agency

Supplies schools with competent Art, Music and Literary teachers; also finds schools for teachers. For particulars address with stamp, M. E. BUTT, Manager, Little Rock, Ark.

Stolen! \$15 Reward.

From the parsonage of Lehi circuit, Cleveland co., Ark., March the 2d 1888. A dark brown or mahogany bay filly three years old, white streak in face and on nose, left hind foot white; about 14 hands high, with rather a short head. I will ask the preachers to hand this notice to the Editors of the different county papers in the State. I will pay \$15 for any information that will lead to her recovery.

Z. T. McCANN.

Randall, Cleveland co., Ark.

I Have Taken Several

Bottles of your Female Regulator for falling of the womb and other diseases combined, of 16 years standing, and I really believe I am cured entirely, for which please accept my heartfelt thanks. I know your medicine saved my life, so you see I cannot speak too highly in its favor.

Mrs. W. E. STEBBINS, Ridge, Ga. Treatise on "Woman" mailed free Bradfield Regulator Co., Atlanta, Ga.

Dardanelle District Conference

Will convene at Dover, June 28th, at 9 a. m. The opening sermon will be preached by Rev. P. T. McWhorter, at 8 p. m. June 27th. I hope there will be a full attendance, both of preachers and lay delegates.

G. W. BOYLS, P. E.

Whooping cough is attended with but little danger when the cough is kept loose and expectation easy by the free use of Chamberlain's Cough Remedy. Sold by all druggists.

Harry May's Appointments.

Conway, Ark., May 27th.
Alma, Ark., June 10th.
Gordon, Ark., June 21st.
Little River Co., July.

Two bit Chill Pills are a good tonic, and a specific for chills and fever. 25 cts buys them. Satanta Drug Co.

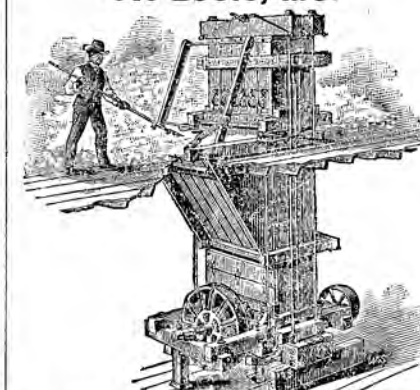
If we make religion our business, God will make it our blessedness.—J. Adams.

Snug Little Fortunes

may be had by all who are sufficiently intelligent and enterprising to embrace the opportunities which occasionally are offered them. Hallett & Co., Portland, Maine, have something new to offer in the line of work which you can do for them, and live at home, wherever you are located. Profits immense and every worker is sure of over \$5 a day; several have made over \$50 in a single day. All ages; both sexes. Capital not required; you are started free; all particulars free. You had better write to us at once.

In General Debility, Emaciation, Consumption and Wasting in Children, Scott's Emulsion of Pure Cod Liver Oil with Hypophosphites is a most valuable food and medicine. It creates an appetite for food, strengthens the nervous system, and builds up the body. Please read: "I tried Scott's Emulsion on a young man whom Physicians at times gave up hope. Since he began using the Emulsion his Cough has ceased, gained flesh and strength, and from all appearances his life will be prolonged many years."—JOS. SULLIVAN, Hospital Steward, Morganza, Pa.

Two bit Chill Pills cost you 25 cts. They cure every time, are entirely tasteless or money returned.

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

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C. C. Godden, P. E.

Hot Springs sta. and miss. June 2-3
Hot Springs circuit. do 9-10
Murfreesboro circuit. do 16-17

BATESVILLE DIST.—THIRD ROUND.

Henry T. Gregory, P. E.

Batesville station. June 9-10
Salphur Rock circuit. do 16-17

HARRISON DIST.—THIRD ROUND.

P. B. Summers, P. E.

Harrison circuit. June 2-3
Valley Springs circuit. do 9-10
Wileys Cove circuit. do 16-17

DARDANELLE DIST.—THIRD ROUND.

G. W. Boyls, P. E.

Russellville. June 2-3
Appleton mission. do 9-10
Dardanelle. do 16-17

NEWPORT DIST.—SECOND ROUND.

Geo. M. Hill, P. E.

Newport station. May 25-27
Powhatan. June 2-3
Portia. do 9-10
Oil Trough. do 16-17
Jacksonport. do 23-24
Walnut Hill. June 30, July 1, 2
Siloam. July 1, 2
Peachblows. " 14, 15
Tuckerman. " 21, 22
Walnut Ridge. " 28, 29

Commencement Exercises of Central Collegiate Institute.

Sunday, June 3, 11 a. m., Sermon by Rev. Dr. W. G. Miller; 8 p. m., Sermon by Rev. Z. T. Bennett.

Monday, June 4, 10:30 a. m., Reading of Prize Essays; 8 p. m., Contest for the Arkansas Conference Declamation Prize.

Tuesday, June 5, 10:30 a. m., Contest for the ARKANSAS METHODIST Oration Prize; 2 p. m., Annual Meeting of the Board of Trustees; 8 p. m., Joint Session of the S. P. S. & A. A. Literary Societies.

Commencement Day, Wednesday, June 6, 10:30 a. m., Literary Address, Award of Medals; 8 p. m., Alumni Anniversary, Essay by Miss Souella Miller, Address by Rev. J. M. Hawley.

All friends of the college are cordially invited to be present to witness the closing exercises of a very pleasant and prosperous year.

Altus, Ark. A. C. MILLAR, Pres.

REPORT OF WEEK OF SELF-DE-
NIAL AND PRAYER.

I send you the following additional self-denial offerings:

Bentonville Sta., T. J. Reynolds, P. C., \$8.30.
Bentonville C't, W. M. Baldwin, P. C., \$33.
Hackett City C't, J. W. Deshago, P. C., \$8.
Paris and Roseville, J. P. Stevenson, P. C., \$5.
Quitman C't, A. C. Ray, P. C., \$10.00.
Waldron C't, J. C. Weaver, P. C. (in part) \$4.35.
Atkins C't, W. J. McAnally, P. C. (additional) \$1.70.
Booneville C't, J. M. Hawley, P. C. (additional) \$2.25.
The districts have reported as follows:
Fort Smith, 9 charges reported, \$148.-35.
Morrilton, 6 charges reported, \$115.
Clarksville, 8 charges reported, \$102.-35.
Dardanelle, 7 charges reported, \$88.65.
Fayetteville, 6 charges reported, \$87.35.
Harrison, 3 charges reported, \$47.73.
Total, 39 charges reported, \$588.43.
Yours very truly, V. V. HARLAN,
Sec. Ark. Conf. Board of Missions.

THE MINISTERIAL EDUCATIONAL FUND.

The Rev. C. C. Godden, P. E. Arkadelphia Dist., reports that the amount assessed to his Dist. for Ministerial Education will be in the hands of the agent by June 1st. Who will be the ext to report this assessment paid in full? Remember the Board of Trustees meets June 4-6, and the money is to be applied by this Board.

Very truly, V. V. HARLAN, Agent.

MARRIED

May 9th, 1888, at Irene, Tex., Dr. L. M. Barnes of Grand View, Tex., to Miss Minnie E. Winburne of Irene, Tex., daughter of Rev. F. M. Winburne of N. W. Tex. Conf.; Rev. J. C. G. R. Patton officiating.

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Nashville College for Young Ladies, Nashville, Tenn.

Our closing exercises will take place in the following order:

1. Art Exhibition, Art Studio, Friday and Saturday, June 1 and 2, from 10 a. m. to 6 p. m. A large collection of elegant and attractive work will be displayed on the occasion. The department has been unusually successful this year. Elevator takes visitors to the Studio.

2. Commencement Sermon, by the President of the College, McKeedree Church, eleven o'clock, Sunday, June 3.

3. Graduating Exercises, Theatre Vendome, 8 o'clock Monday evening, June 4. Address to the Seniors by Rev. John Matthews, D. D., of St. Louis, Mo.

4. Alumni's Reunion, for graduates alone, Tuesday evening, June 5, College Parlors, Chapel and Dining Hall.

5. Senior Reception, for graduating class alone, Wednesday evening, June 6.

There is no city in the United States exempt from the dangers of malaria. Ayer's Ague Cure neutralizes all miasmatic poisons.

DISTRICT CONFERENCE.—The Batesville District Conference will convene at Melbourne 9 o'clock a. m., Thursday June 28th. Sermon at 11 a. m., by Rev. James F. Jernigan. I hope all the preachers (traveling and local) and delegates will be present at the opening of the Conference.

HENRY T. GREGORY, P. E.

Batesville, Ark., May 16, 1888.

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Quitman Male and Female College, Quitman, Cleburne county, Arkansas.

The Trustees of the above college are desirous of engaging the services of a male teacher, (who will work as President) for the above Institution. The engagement to be closed by June 1st if possible. Fall session to begin first Monday in Sept., 1888. The college is under the supervision of the Arkansas Methodist Conference. Address all communications to President or Secretary of board of Trustees.

W. F. MOORE, Pres.

W. M. GARNER, Sec.

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