

THE ARKANSAS METHODIST

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

BY BENNETT & EMMONSON.

"Speak thou the things which become sound doctrine."

TERMS, IN ADVANCE.
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NO. 3.

A LADY EDITOR ANSWERS GILDEROY.

EDITOR OF ARKANSAS METHODIST: I have just read a long article from Gilderoy in which he asks some pertinent questions, among them, "why is it the parents and young people do not attend church, public preaching more regularly?" "Do parents encourage their children to neglect the church services?" He then goes on as we all do about the young people. Bewailing the times he says, "parents should not fall into the vicious and sinful habit of criticizing the sermon and the preacher in the presence of their children, and they should not allow it done in their family circles." O that these words in golden letters, could be placed upon the walls of every home in the land. On leaving a church the first sentence always is, how did you like the sermon, and then the faults are found and semi-occasionally a good thing in the sermon.

There is an atmosphere about homes, formed by the characters of their inmates. Some are chilly, some warm, some cosy, some are home-y and restful, others stimulative to holy acts. Alas! alas! some tempt to evil feelings and acts. The words daily falling from our lips, the clothes we wear, the smallest acts of our lives, the tempers we indulge, all go to form this moral home atmosphere. In some homes there is scolding atmosphere. Children's lives are, to a greater or less extent moulded by it. We are influenced by everything. It is not the length of the sermons that young people object to, but the dryness, the want of interest in the preacher himself. We cannot fire others till we ourselves are fired. It is sometimes a want of heart we feel. The preacher is not full of the sermon, hence he does not fill the people.

We once had a pastor who always gave the fourth Sunday to children. Bishop Parker thought that little children should be brought to the table with the parents, elder brothers and sisters. The child always found something it could eat, so at the church he always had some choice morsels of the "Bread of Life" for the lambs. A little boy of seven used to go home and tell me things Dr. Parker said to the children. Both of these plans were good. If the sermons were made to fit the children the older ones would understand them. It is better for the cow to stoop low for food than for the calf to stretch his neck out of joint. Dr. Vincent, perhaps the greatest Sunday School man of this age, says, "if your child can attend only one service, let it be the regular church service, for that was ordained of God, and the S. S. was not."

Gilderoy knows that it is not the length of sermons that people object to, as much as to want of heart and soul. He never wrote a short article and no doubt preaches long sermons, but who ever heard complaint of him on that account. We would read them if they were six columns, instead of one. Why? Gilderoy lays his heart on the paper—we know it, feel it. We know it is an honest, earnest, heart that is beating with love of souls and love of God. Hence never think of measuring the lines he writes to see if they are boiled down regulation length by editorial hands. Why does Sam Jones with his outrageous slang go to Chattanooga and charm the exquisite Dr. Vincent and take the whole audience by storm. Because of the beauty of his language. Not a bit of it. It is because he is earnest and means what he says. Why is Josiah Allen's wife read so much? Because gleaming through her "et setery" and anon if not sooner, you catch glimpses of a woman's earnest soul.

We want truth, earnestness of purpose, love, honesty and do not care whether it is in long sermons or short ones. A baby is a baby whether you see its pink toes blushing under a short dress or covered by a long one. It is the baby we want. Suppose amid all the clothes there were no baby. So among some flowers of rhetoric in sermon, we fail to find Christ. Brethren, give us Jesus and we care not for the length of the sermons. Our young people are too frivolous and nervous, too much inclined like the butterfly to "roam from flower to flower, kissing all buds that are pretty and sweet," instead of sticking to one thing till all its sweetness is absorbed. We have attended prayer meetings when the minister chose the longest chapter he could find, read it in that old-fashioned way that is so wearing, then

called for a few prayers which were drawn out as if the people were in misery, the benediction was pronounced, the people gave a sigh of relief and passed out chattering away like a flock of martins in Spring.

We sometimes think a *praying school* should be established where people could learn to *pray* as they learn other things by practice under competent instructors. What is there in life more important than trust in God and prayer? Were we going into the presence of England's Queen what a course of preparation would be required! How much bowing, scraping, courtseying! And what wardrobes! What a time we would then have, how we would tremble and—Oh dear! one's head swims to think of it. But we rush into the presence of the "King of all kingdoms," without a moment's thought or preparation. Any costume, any attitude, any language will do for him. Shame on us. We are not impressing the young with the importance of religion as we should do. We worship like we were told to do it, not like it sprang spontaneously, from the heart. We old folks are largely to blame for our teaching as well as our example. We get too much tears, blood, gloom, crosses, and too little smiles, sunshine, joy, &c., &c. We have too much "Am I born to die," religion and not enough of the "rejoice evermore," kind. The Catholics teach their children that it is a sin to stay away from church. Why shouldn't we? We all need a new consecration, pulpit holiness corner, pew, old and young. A broad sweeping revival that would bring us to our knees would do more for the nation than anything else. Oh Lord revive us. Yours for more earnestness regardless of length.

FANNY L. ARMSTRONG,
Dallas, Texas.

THAT DOG "PEEPO" AGAIN.

In your last issue an anonymous correspondent takes up a little scrap which appeared in the Nashville Christian Advocate a few weeks ago, and so uses it as to make a misleading impression. That the cause of self-denial may not be evil spoken of, perhaps I should say a word.

1. My boy John has a little pet dog, which will weigh about ten pounds, I reckon. The dog lives on the scraps his five-year-old master gives him. His cost to us in ten years would not be appreciable. There is scarcely a family in the land, white or black, which does not own a more expensive dog, though this little terrier will not eat many things which other dogs do.

2. My family and I live plainly, as becomes Christian people, but we do not quarrel with our little boy or the little children of other households if they pet their pets.

3. Since I have ever had a dollar, I have given over a tenth of my gross income to God's cause—last year I gave over a third. I wish I could give more, but I doubt whether God would approve my saving a daily trifle by robbing my boy of the only pet he has. I can well afford the scraps of candy, cantaloupes and other little things John's dog eats, but I cannot afford to let my good be evil spoken of though to correct a false impression drags into unpleasant prominence my child's innocent sport.

I am poor. I neither whine about it or play the demagogue over it. I expect to live poor and die poor. It suits me. I rather enjoy it. But I hope to have enough to feed Peepo and John, and give them cantaloupe and candy now and then.

Yours sincerely,
W. A. CANDLER.
Nashville, Tenn., May 2, 1888.

WHO BOASTED?

The following appeared in the Camden District Record for February:

A DANGER.—This district was the banner district at our late conference, and herein lies a danger. We are too apt to measure duty by what others do. Because we were more fortunate than some others, we are apt to conclude we have reached the full measure of duty, and seek to reach no higher plane. We must resolutely put these thoughts away. The command of God is the measure of duty—not what others say or do. Until we have reached that, we dare not stop. And when we have done all that is commanded us, we are to say we are unprofitable servants;

we have done that which was our duty.

Imagine our surprise when Bro. Jewell, in THE ARKANSAS METHODIST of March 31, quotes the opening sentence, "This district was the banner district at our late Conference," and then proceeds to prove, to his own satisfaction, that it was not. He speaks very kindly of us, and handles the matter very gingerly, as if afraid he might dig up more snakes than he could scotch. There was no boasting in this paragraph. A warning of danger was the central thought. If our dear brother had pursued his investigation of the minutes a little further, he could have found the following facts, which prove our statement correct:

In the increase columns, the Little Rock has twenty-one entries, the Camden twenty-seven. In the Decrease, the Little Rock has nine entries, the Camden two. The number of assessments paid by Little Rock was twenty-two, by Camden, thirty-seven.

The number not paid by the Little Rock was thirty-one; not paid by the Camden, nineteen. In the Little Rock one charge overpaid the pastor's salary; in the Camden, four. In the Little Rock no charge overpaid the assessment for Foreign or Domestic Missions or Church Extension; in the Camden, seven overpaid Foreign, two Domestic and two Church Extension. The Little Rock paid 82 per cent. of its assessments, and the Camden 93.

We are not boasting now. We have not yet done our duty. We only want to remove the aspersion cast upon us.

FRATERNALLY,
EDITORS RECORD.

GILDEROY'S PLEA FOR THE BIBLE.

While writing of Sunday-school matters I may as well say that in many places, perhaps in most, the Bible, the book itself, is slowly but surely being worked out of the hands of our children and young people. Magazines, quarterlies and lesson papers are taking the place of the Bible. It is true they have excerpts from the word of God in them, home readings and various references; but this is not like the book itself. From one to three Bible or Testaments is about the number found in Sunday-schools numbering from one to two hundred scholars. If I am not greatly mistaken this is a very serious matter and one that ought to be corrected without delay.

Our children and young men ought to be familiar with the Bible, their Bibles, the shape and size of it, the order of the books in it, and they ought to know how to turn, readily to any part of it. In many places average young men and women are exceedingly awkward and slow in handling the Bible, the word of God. It is painful and embarrassing to see them hunting out the references. Some of them do not know whether Deuteronomy comes before or after Ezekiel, nor whether Jonah will be found in the old or New Testament. In this respect, at least, the old time Sunday-school was better than the latter day arrangement. It magnified the Bible, familiarized the young people with the book and taught them how to use it. Our young people now take Scriptural readings in broken doses on slips of paper that are soon torn up and thrown into the waste basket.

A year or two ago I woke up to the fact that there was a dearth of Bibles in my own family. We had eight or ten of different kinds, paragraph, pronouncing, polgot and plain, some large, some small and some medium size; but all, except the large family Bible—a book for show more than use, were bought with reference to my work as a preacher, and they were known as Pa's Bibles, though the children had free access to them. I bought each child a Bible and put his name in it, and straightway each one insisted on carrying his Bible to Sunday-school and prayer meeting and using it in preference to the magazines and papers. My children have gained great facility in handling the Bible, and each one thinks he can find a passage better in his own Bible than in any other though several of them are exactly alike. When I come to read or study the word of God I'd rather have my own Oxford Bible than any other Bible in the world. I am familiar with it. It fits my hands and comes handier than any other. I love it because it is the word of God and because it is my

constant companion copy of his word. It is my Bible.

Some years ago, incidentally, I remembered, in a sermon, that "people get the idea of river in their heads in connection with Jordan and baptism and often supplied the word river where it was not found nor clearly implied. I said there is no mention of the river Jordan in all God's word in connection with Christ's baptism. Nor in connection with any baptism except in one place. "Christ was baptized of John in Jordan" and people jumped to the conclusion that it was in the river of that name. The book does not say so. This is an inference though a very reasonable inference."

After preaching scores of people came forward to say, "Why, brother Gilderoy, you are greatly mistaken. The words 'river Jordan' are of frequent occurrence in connection with baptism, and always in connection with the baptism of Christ." The preacher with me, a well informed scribe, said, "Wait till we get to the house and I will show it to you." He got down the family Bible where we stopped for dinner, looked for an hour and then laid the book down. When we were alone I asked, "Did you find that place?" "No," he replied, "but I will when I get home to my own Bible. I know it is in that." When he got home he looked over his Bible for a long while and laid it down and said nothing more. One could come nearer proving that Christ was baptized in Bethesda beyond Jordan than in the river Jordan. He was baptized in Jordan, there is no doubt of that; but that it was done in the river is wholly an inference.

There are many things that get to ringing in our ears and we think they are in the word of God when it is not. No wonder that the word of God, the Bible, is so often ignored and opposed in our public schools, when it is so nearly an obsolete book in many, if not most, of our Sunday-schools. I believe it would be a good thing to give the book, chapter and verses of the Sunday-school lessons and let people go to the Bible for the text. Yours, GILDEROY.

BIRTHDAY ANNIVERSARY.

DEAR BRO. BENNETT.—I want to write just a few lines to-night for THE ARKANSAS METHODIST. This is my spiritual birthday anniversary, and it was my privilege to occupy today the seat I occupied in this dear old Church at Tulip thirty-seven years ago, when my now sainted father in the gospel—the Rev. A. R. Winfield received me into the church. O sir, were I to yield to the prompting of my heart at this moment, I would pay a very grateful tribute to the memory of that beloved man of God.

Not being able to hear a word of the sermon to-day, my mind very naturally reverted to and dwelt upon the hallowed scenes and associations of the long ago. Scores of names are at my pen's point, but I must not take too much of your space. Here I was received on trial into the Arkansas Conference 1853, here I served seven or eight years as pastor, and now here I am on the worn out, or rather deafened out, list, "faint yet pursuing," "as far as in me is," preaching the gospel of salvation. To my beloved brethren in the ministry I want to say the warm throbings of my heart are with you to-night just as they were the night I received from Bishop Andrew my first appointment. Tears well up at the very mention of my first circuit—Louisburg. But I must check my pen. To my old friends, brethren and sisters beloved, whom I have served in other years, I send humble greeting. My heart warms toward you, and I trust by the "good hand of our God upon us," we shall have a blessed reunion "when that illustrious day shall rise." God bless the Methodist Church and especially her young men. J. E. CALDWELL.
Tulip, Ark., April 29, 1888.

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.

Plan of Episcopal Visitation

FIRST DISTRICT—BISHOP HENDRIX.
Aug. 1, Denver Conf. Pueblo; Aug. 29, Western Conf. Wyandotte; Sept. 5, Missouri Conf. Gallatin; Sept. 19, St. Louis Conf. Bonne Terre; Oct. 3, Southwest Missouri Conf. Nevada; Nov. 7, Northwest Texas Conf. Weatherford.

SECOND DISTRICT—BISHOP GRANBERY.
July, Brazil Missionary Conf. San Paulo, Brazil; Nov. 7, Virginia Conf. Portsmouth; Nov. 21, North Carolina Conf. Newberne.

THIRD DISTRICT—BISHOP GALLOWAY.
July 25, Montana Conf. Butte City; Aug. 8, Columbia Conf. Pendleton, Ore.; Sept. 26, Pacific Conf. Woodland, Cal.; Oct. 3, Los Angeles Conf. San Diego; Nov. 7, German Mission Conf. Houston, Tex.; Nov. 21, Central Mexican Conf. San Luis Potosi, Mex.

FOURTH DISTRICT—BISHOP M'YRE.
Sept. 5, West Virginia Conf. Philippi; Sept. 12, Kentucky Conf. Nicholasville; Sept. 26, Illinois Conf. Rushville; Oct. 3, Louisville Conf. Louisville; Dec. 12, Florida Conf. Bartow.

FIFTH DISTRICT—BISHOP WILSON.
Sept.—Japan Mission, Kobe; Oct. 10, China Mission Conf. Shanghai; March 13, Baltimore Conf. Alexandria, Va.

SIXTH DISTRICT—BISHOP HARGROVE.
Oct. 3, Holston Conf. Asheville, N. C.; Nov. 14, North Alabama Conf. Anniston; Nov. 28, Mississippi Conf. Jackson; Dec. 12, Alabama Conf. Mobile; Dec. 19, Louisiana Conf. New Orleans.

SEVENTH DISTRICT—BISHOP KEY.
Oct. 10, Indian Mission Conf. White Bear Hill, L. T.; Oct. 31, Arkansas Conf. Fort Smith; Nov. 14, North Texas Conf. Dennison; Nov. 21, Little Rock Conf. Camden; Dec. 5, White River Conf. Paragould, Ark.

EIGHTH DISTRICT—BISHOP DUNCAN.
Oct. 31, Mexican Border Mission Conf. Del Rio, Tex.; Nov. 7, West Texas Conf. Victoria; Nov. 21, Texas Conf. Huntsville; Nov. 28, East Texas Conf. Crockett; Dec. 12, South Georgia Conf. Eastman.

NINTH DISTRICT—BISHOP KEENER.
Oct. 17, Tennessee Conf. Fayetteville; Nov. 7, Memphis Conf. Paris, Ky.; Nov. 14, North Mississippi Conf. Starkville; Nov. 28, South Carolina Conf. Winnsboro; Dec. 5, North Georgia Conf. Milledgeville.

FIELD NOTES.

ST. JAMES, ARK.—Our second quarterly meeting was a grand success. Bro. Gregory was in place, congregation large, preaching good, and quite a number of persons shouted the praise of God. I am working for THE METHODIST. Hope to get the Unabridged Dictionary. A. P. SAFFOLD.

LEBANON C'T.—This circuit contributed to the Self-denial fund \$5.80. I urged its importance and benefits. We organized a Woman's Missionary Society at the Lebanon church last Sunday, eleven members. Success to you in the editorial chair. God bless you. Yours, W. A. PENDERGRASS.

SELMA, ARK.—I closed my prayer and self-denial service last night. Results: \$19.90 cash. This includes amount heretofore reported. I will get more, and other results will flow from these meetings, which cannot be reckoned now—the aroused conscience, the quickened interest, the enlarged faith. E. L. BEARD.

CARDEN'S BOTTOM.—Bro. J. D. McReynolds writes: I feel like praising the name of our Lord for the many mercies and benefits we have been permitted to enjoy. His cause in the community is advancing and his people are going forward; they do not intend that his banner shall trail in the dust. This is the banner church of this circuit; the collection for the week of Self-denial was \$8. We thank the Lord for THE ARKANSAS METHODIST.

MELBOURNE C'T.—Our second Quarterly Conference for the Melbourne C't was held April 28 and 29. Our beloved P. E. was with us in the spirit of the Master and did us some good efficient preaching. Our dear brother and P. E. is growing in favor with the people. Our financial report was the best that has ever been made on the Melbourne C't at the second Quarterly Conference, and Bro. Gregory says, that it is the best in the District outside of Batesville Station. The ladies of our church at Franklin, have made my wife and self feel that we were appreciated. May the good Lord bless them. Truly I can say the lines are fallen unto us in pleasant places. JOHN S. WATSON.

WYNNE, ARK.—I have heard of preachers being threatened with an "unmerciful pounding." I got a pounding the other day, but it was of the merciful kind, and administered by gentle, tender hands. The good ladies of Wynne pounded the preacher and his family with 25 to 30 packages, parcels, &c.—the very things we were wanting in the grocery line. Then, three days after, they came down with a second pounding, and used the weighty sum of \$22.40, which they said we must take without a word. Of course we took it all, and did not complain.

Indeed, I have never heard of the preacher yet, that is inclined to complain in the least, at being "pounded" in that way. He may smile a little and shed a few tears of gratitude, and go and tell the Lord about them, but he will not complain. Coming at the time they did, I might have wondered how they came to know so well, just when to do the right thing at the right time, if I had not long ago learned that the ladies will almost always know when and how to do such things before the men will think about it. I have been repeatedly told that Wynne is a hard place. Possibly it is; signs have made me think so myself, but we have some good people. May God bless the good ladies for their tokens of interest for the preacher, and the cause that is common to us all. T. J. SETTLE.

CENTRE POINT.—Last Saturday night a week ago we commenced a protracted meeting here, which is still going on day and night, and which has resulted in the greatest revival this community has enjoyed for many years. Up to date some sixteen souls have been converted and reclaimed, and many penitents are seeking religion at the mourner's bench in old-fashioned style, and the conversions seem very bright and genuine. The Baptist and Lumberland Presbyterian people are working with us as one for the greatest good to all. We had no ministerial help until yesterday, when Rev. J. R. Cason, of Washington circuit, came, and is doing some good work for us. The meeting will go until next Sunday, and I will write you further of results. Two members received. Pray for us. J. R. SANDERS.

AUSTIN C'T.—In the main things are moving on smoothly in this charge, with encouraging and brightening prospects. Some splendid prayer meetings. Sunday schools at all the appointments except perhaps one—maybe two, and two at places where we have no regular appointments. Most of them are well supplied with our literature. Attendance upon the public ministry of the word generally pretty good. Some accessions to the church membership. Some dying and being dismissed, and some, sad to tell, to be expelled. The circuit has been enjoying a feast of good things for the past ten days in the visits and preaching of Rev. B. F. Scott, J. A. Biggs, and G. S. Sexton, of our own Conference, and J. H. Bradford and B. Monk, of the Arkansas Conference. These brethren have come and gone, but have left the aroma of a good name and the impression of some strong preaching with our people. May God bless the good seed sown and make it to bring forth much fruit. \$12.85 to date on Self-denial; more to follow. C. M. KEITH.

BELLEFONTE C'T.—We have just closed our second quarter. Our excellent P. E. was present in the power of the spirit, and filled both the chair and pulpit with great credit to himself and profit to the church. He is certainly the right man in the right place. Our C't is moving off well, and the prospect is flattering for a good year's work. Our church is waking up to its own interest. Held one protracted meeting; had eleven conversions and eleven accessions to the church; baptised four children; everything moving on peacefully in the church; having some trouble with the Union S. S., or rather they are having some trouble with us. There is a spirit in this country against Methodist Sunday schools, but we are overcoming it all, and the way we are overcoming it is by attending to our own business and following the direction of the Church. Have a growing interest in Sunday school; think our collections are safe; have large and attentive congregations and a good, clever people; hoping for a good time. Our people all like THE METHODIST. I expect a great many new subscribers for it this year from my work. J. N. VILLINES.

WALDRON C'T.—Five months ago today I arrived here in Waldron, and entered upon my first work as an itinerant preacher. Last night I closed my first protracted meeting, which lasted sixteen days. The good Lord came down and dwelt with us and made the meeting a glorious time for the people of Waldron. There was a gracious revival in the church, and some 20 or 25 conversions; many of these conversions were the leading young men of the town, and some fathers and mothers. Many thanks are due to Bro. Jesse McAnally of Cauthorn, and the young Evangelist G. A. Marvin of Greenwood, and Bro. Francis of the C. P. Church, from Charleston, and Bro. A. J. Kennedy of the C. P. Church of this place, for their faithful assistance. They are all young preachers, but our visiting brethren will live long in the hearts and minds of the people of Waldron. We have not come up in full yet on our collections but I am hopeful for the future. This work was a little discouraging at first, but I am hopeful of success. I have great reasons to be thankful and zealous in my efforts; for the Lord has been very good to me in giving me this work for my first and the good people have cared well for us, and have been good and kind to us. May this be the year of prosperity to Zion is my prayer. J. C. WEAVER.

ARKANSAS METHODIST.

SATURDAY, MAY 12, 1888.

For The Arkansas Methodist.]

TIED HEART.

Tired heart, wait patiently, wait on,
Your fears and prayers are not in vain,
Each fear and prayer is numbered one by one,
And will sometime be heavenly gain.
Toil on, strive on, trust on—somewhere
These burdens all a blest reward will claim;
Not in vain your work of faithful Christian cheer,
On your true face is written joy and peace.
Look up, O heart, pray on, trust on;
A father watches o'er you from above;
Not lost your faith and labor in that morn,
God will reward you with a Father's love.
Hot Springs, Ark. SUE L. JAMES.

WOMAN'S WORK.

Paper read by Mrs. Babcock at Fort Smith on Friday evening of the week of Prayer and Self-denial.

Of missions, our missionaries and their various fields of labor, you have heard this week. The religious world is grasping as never before in its history, the import of the great commission, "Go ye into all the world," and Christians are beginning to feel individually responsible for its fulfillment. Laymen as well as clergymen, women as well as men, are awaking to the truth that "all the world" embraces more than those of our own household and next-door neighbors, and that it takes in all those afar off who have not heard of our Saviour.

To-night I would have you dwell particularly upon Woman's relation to this work.

The degradation of woman is the shame and curse of paganism, her elevation the glory of Christianity. Among ancient nations only the Hebrews as they were led and taught by Jehovah himself gave woman reverence. As fallen man drifted away from God and lost all knowledge of him, woman sank lower and lower, and to-day in China, Japan, India, Turkey, Persia, Africa, she is man's slave, performing for him the most menial services, considered as so much marketable property. Secluded in Zenanas, ostracized from society, shut off from all elevating influences, the victim of prejudice and superstitious customs, does not her condition cry aloud for betterment? Only where the light from the Sun of Righteousness penetrates these homes can woman be elevated to her true position as man's help-mate and companion. Wherever this light has gone, she is man's associate and equal, she may not preach from the pulpit, nor harangue from the hustings, nor go the ballot box, but in all domestic and spiritual ministries she is by man himself considered man's superior. According to Dr. Chalmers, in all benevolent enterprises one woman is equal to seven and a half men. As wife and mother, she sways the sceptre of the home and her power is no less strong because it is felt, not seen. One has beautifully said, "The plastic clay is in her hands; she sits at the potter's wheel and if vessels are moulded into fitness for the Master's use a sanctified hand must preside at the wheel where character and destiny take shape."

Within these zenanas and harems are the mothers of these pagan nations; shut within impenetrable walls are the hearts that must be touched, the minds that must be enlightened and freed from the superstitious errors of ages, before the nations can be brought to Christ. The male missionaries felt their way as they were effectually blocked up so long as the homes were inaccessible. What must they do? What could they do?

It is said that the needle of a woman was the instrument used by God to open these closed doors, a pair of beautifully embroidered slippers attracted a husband's notice; he said "If other women can do such work, why not ours?" and the woman with her needle was admitted into the zenana. As she taught them the beautiful art of embroidery, she told them the wonderful touching story of the cross. Letters telling of the weary monotony of the lives of the higher classes, the degradation of the lower, the enforced ignorance of all women, the hardships of widow-hood, of their senseless and senous idolatry aroused the women of London, and the first Woman's Missionary Society was organized in that city. Time would not permit me to speak of how this was followed by one in New York, then the New England Society, then others, until it became necessary to have concerted action, and the Woman's Board of Missions was organized. Now almost every Evangelical Church has its Woman's Board with an unparalleled

increase in contributions from year to year.

Our church has its Woman's Board and we have earnest, consecrated women in China, Mexico and Brazil. Our Advocate is a high-toned, deeply religious, well-edited paper, full of missionary news and not only pays all expenses of publication &c., but has a balance to be used in other departments of our work. I have not the data at hand to show how this work has increased since organized in 1878, but I would like to distribute the Ninth Annual Report among our people. You would then realize that our women are in earnest, that it is with them no child's play, no spasmodic interest in the Saviour's cause, but a broad and comprehensive survey of the needs of heathen women, our responsibility to them, our ability to meet that responsibility, and a determination to fulfill the great trust committed to us. Some one has said "The tools to them who can use them," and who will say that the great Master Builder has not blessed the work of our Christian women, has not set the stamp of approval upon their labors? The Woman of Samaria was the first to herald the new gospel, and Mary first commissioned to tell of the risen Lord, and woman's warm, sympathetic heart makes her peculiarly fitted for this work.

Our Board has now twenty cultured consecrated women in the foreign fields fourteen in China, two in Brazil, one in Mexico and two among the Mexican population of Texas. Think you these women have flowery beds of ease? Re-d their letters in our Advocate, telling of mountain after mountain of difficulty that looms up before them, and nothing but an abiding trust in Him who said "Lo I am with you always, even unto the end of the world" keeps them from turning their faces homeward. Have you thought what these women have surrendered for this work?—home, friends and every tie that promised happiness on earth. To what have they gone? To strangers, to motley crowds, to cold, unsympathizing ignorant masses, who have to be taught that there is a better way, before they can be turned from their miserable condition of idolatry.

Here they work in schools, hospitals, on the streets, in the hovels of the poor, and the homes of the better classes, becoming like Paul "all things to all" that they may raise our benighted sisters from this low plane and lead them into all the blessings of our great Christianity. Shall our sisters who have given themselves to this work stand alone? Have you read their earnest appeals for more laborers? They beg for re-enforcement, and yet the relief for re-enforcement gives us not rest from work, but rest from the cares and anxieties that press upon heart and mind on account of work which limited time prevents their caring for as they would. We know nothing of self-denial as they do. Out of her meager salary, one of them sent \$100 last year to help defray the expenses of the out-going missionaries, so urgently did she feel the need of speedy re-enforcement. We may not go ourselves, but we can help others to go; we can remember them in our prayers and at least once a month meet together to pray for them, that they may be kept in health and be encouraged by seeing the labor of their hands prospering and the shackles that enslave woman breaking. How they plead for our prayers! Can we refuse our help? Can we stand aloof from this great work? Suppose we are careless, the work will go on nevertheless, and all heathendom may be brought to Christ without our aid at Fort Smith, but can we afford to shut ourselves off from this great work, and deny ourselves the happiness of hearing the plaudits "she hath done what she could."

Let us give our prayers and our means, and let not indifference characterize our church. If God should honor our church by calling one of our daughters to this work, how interested we would become. Some here have had the pleasure of entertaining Miss Lochie Rankin and her sainted sister Dora, and I doubt not they feel that their home has been hallowed by their presence. I thank God that if he did not honor me with a call to this work, he called one of my college class-mates, and that the great hearted, weighty-brained woman, Laura Haygood, is giving her life to bring Chinese women to Christ. It is a matter of history that missionary churches are most prosperous. I do not suppose there is a church in Southern Methodism that has grown like Trinity in Atlanta, Ga. Every few years that large, elegant edifice has to be enlarged to accommodate its

growing numbers. From that church Laura Haygood and Anna Muse have gone, and it seems that the very presence of God abides there. Shall not such work and such a spirit characterize our church? Let there be no abatement of interest in our home work, no declination of zeal in the erection of our beautiful temple. Our hearts yearn for this opportunity, yet we must not think of ourselves only, but lend a helping hand to every connectional enterprise, show that we are in sympathy with these grand movements, and count it a privilege to be known for our work at home and abroad. Let us pray that our church may indeed be first in every good work, first in the piety and consecration of its women, first in leading our children into the grand idea "The world for Christ" and we must help make it so.

O the possibilities of sanctified woman-hood, and the glorious mission that awaits her. This development of woman's influence means the redemption of the races. Into these eastern homes the truth must go, and woman must be its messenger, and when heathen mothers no longer teach infant lips to lisp prayers to cruel, false gods, when pagan women, become Christ homes, then will idols fall and nations be born to God in a day.

ORIGIN OF BAPTISTS IN ENGLAND.

Two hundred years ago, 1688, there were as I have said thirteen Baptist churches in America. There were at that time about one hundred in England. In that year John Bunyan died. In that year James II. was dethroned, and in the successful issue of the second Revolution a better era of religious toleration was ushered in. The Baptists had their origin in the early part of the century.

After the English Church, or rather the English nation had shaken off the Papal yoke, evangelical doctrine began to prevail in the church increasing in prevalence and power as the years rolled on. The Bible was translated into English, and several versions were printed, circulated and read; read in the churches to eager listeners, read in private circles by such as could read to the many who could not, and the public mind was more and more enlightened and the conscience quickened and instructed out of the Holy Word. A spirit of inquiry and investigation was aroused. Having discovered that so many things, into which they had been led by the popish teachers of the past, were idle, superstitious, vain, false and of wicked tendency there was eager searching for the truth. Of course there were many differences, and much contention. The affairs of the church, as had been the case time out of mind, were administered by the government. But however honestly the government sought to make the church in doctrine and in ceremonies acceptable to all the people, it was impossible to do so, since they had taken to thinking for themselves.

Toward the close of the sixteenth century there arose independent congregations here and there. They were composed of people seeking opportunity to worship, to seek after truth and to teach without the restraint of the established church. They were called Puritans, Separatists, Dissenters, etc. And out of this movement grew the Independent, the Congregational and the Baptist denominations, though the greater number gravitated toward the Presbyterianism already established in Scotland, and in the next generation with the help of the other Independent bodies they mastered the English Parliament and the English Church for a season.

This movement was in its inception when James I. came to the throne. Very wise in his own conceit, very impatient of any difference from his judgment, of a very narrow mind, he saw no reason why everybody should not see matters as he did. Everybody ought to be a Christian, attend church, worship God, be taught religious doctrine, be taught right, be taught by the men of his own appointing, and do as they were taught. There was no need for difference or dissent, they ought to conform to the church, and he swore he would make them conform or "hurry them out of his kingdom." Many of the dissenters fled—chiefly to Holland—many ultimately to America, planting the New England colonies—but many remained in England or returned thither and, as has been said, under Cromwell mastered the kingdom for a time. Among those who fled to Holland was Rev. John Smyth. He was originally a minister in the Church of England. He became pastor of a Separatist Church in 1602, fled to Holland about 1606.

"On arriving in Amsterdam, Smyth at first united with the 'ancient' English Separatist Church there, in charge of Johnson with Answorth as teacher. At that time the Separatists of Amsterdam were in warm controversy on the true nature of a visible church. Smyth published a work on the fallen church, entitled 'The Character of the Beast,' and a tractate of seventy-one pages against infant baptism. . . . For this he was disfellowshipped by the first church. . . . This led Smyth, Helwys, Mor' on, and thirty-six others to form a new church which should practice believer's baptism and reject infant baptism. Finding themselves unbaptized, they were in a strait. They were on good terms with the Dutch Baptists but would not receive their baptism, lest this should recognize them as a true church; for they believed that the true churches of Christ had perished. . . . He believed the Apostolical Church Model was lost, and determined on its recovery. . . . With the design of restoring this pattern, he baptized himself on his faith in Christ in 1608, then baptized Thomas Helwys with about forty others, and so formed a new church."—Armitage, History of the Baptists, p. 453-4.

This was in 1608, thirty years before Roger Williams and Holliman baptized each other, and started the Baptist church in America. Which of them chose the better way I will not decide. Two or three years after this, Smyth like Roger Williams found out that this baptism was without apostolic authority, and wanted to join the Dutch Waterlanders, whereupon his church excluded him and warned the Dutch not to receive him, and, like Williams he died out of the church. Thomas Helwys, whom Smyth had baptized, became the pastor, and the church returned to England.—"to London in 1611, and formed the first general Baptist church there in 1612-14."—Armitage, Hist. of the Baptists, p. 454.

Armitage calls this the "first general Baptist Church in England." We see how they began, not from John the Baptist, but from John the Se-Baptist. John Morton succeeded Helwys as pastor and by 1626 it numbered one hundred and fifty members, and ten other churches had been formed. Here is Dr. Cramp's account of the matter:

"There has been much dispute respecting the manner in which they proceeded, some maintaining that Smyth baptized himself and then baptized the others. It is a thing of small consequence. Baptists do not believe in apostolical succession as it is commonly held, but the probability is that one of the brethren baptized Mr. Smyth, and that he then baptized the others. A church was formed of which Mr. Smyth was chosen pastor. At his death which took place in 1611, Mr. Thomas Helwys was appointed in his place."—Cramp, Baptist History, p. 287.

Dr. Cramp thinks it of little consequence whether Smyth baptized himself or like R. Williams got one of his companions to baptize him and then returned the favor. I quite agree with Dr. Cramp, and so does their most eminent historian, Dr. Armitage, though he shows very conclusively that he did baptize himself, but whether by dipping or otherwise he is not quite so clear, though dipping became the custom of the church he founded very soon, if not from the first.

Benedict copies his account from Taylor's History of the general Baptists, as follows:

"It seems that Mr. Smyth and his friends were put to some difficulty in reviving the practice of immersion. He and all his disciples had been sprinkled in their infancy, and therefore, according to their new views were unbaptized. There were indeed many churches in Holland, who practiced immersion; but as they differed widely in sentiments from him, he did not choose to receive baptism from them. This completely refutes Dr. Mosheim's supposition, that the English Baptists derived their origin from the German and Dutch Mennonites. On the contrary we see that the first English Baptists of which we have any regular account after the Reformation, although living in the midst of the Dutch Mennonites, declined receiving baptism from them on account of their difference of opinion in many important points. This obliged Mr. Smyth to consider of some other means of reviving the ordinance. What method he took is not very clearly stated. It is most probable that those who were concerned of the duty of believer's baptism formed themselves into a church and then appointed two of their number (perhaps Mr. Smyth and Mr. Helwys) to baptize each other and afterwards to baptize the rest. The

subject caused considerable uneasiness and reproach to the first Baptists after the Reformation, both general and particular. A similar difficulty occurred at the formation of the original Baptist Church in America, by Mr. Roger Williams, who had recourse to the same expedient."—Benedict, History of the Baptist Denomination, pp. 328, 330.

Taylor, from whom Benedict quotes, as also Crosby and Ivimey were unwilling to admit that Smyth baptized himself, rather claiming that he and Helwys baptized each other, but Armitage is more candid. He quotes from Smyth himself. "But may, being unbaptized, baptize themselves, as we did, and proceed to build churches themselves." Each of them unbaptized hath power to assume baptism each for himself." Armitage, p. 457.

A member of this first Baptist church in English published a treatise in 1615, in which he argues thus: "Who then shall baptize after Antichrist's exaltation? That is, how shall baptism be recovered, when it has been lost through the long prevalence of antichristian rule? The answer is, thus given: 'We and others affirm, that any disciple of Christ, in what part of the world soever, coming to the Lord's way, he by the Word and Spirit of God preaching that way unto others and converting—he may and ought also to baptize them.'"—Cramp, Baptist History, p. 296.

J. H. RIGGIN.

JAPAN.

We gather the following largely from the February number of the Missionary Review, making such changes and omissions as may suit. Japan, with its thirty-five or thirty-seven millions of people, is an unconquered race. From the earliest dawn of history they have been governed by native princes. Their ships have ravished the west of China and their armies have fought campaigns in Korea, but never has Japan submitted to foreign rule. They have ever shown themselves tractable, receptive and open to foreign influences. Centuries ago European merchants were welcomed in Japan and their commerce thrived. With them went missionaries of the order of Jesus. They were cultivated and devoted gentlemen, and the people gladly listened to their teaching. The Japanese recognized a religion of higher sanctions and nobler morality than those they had previously known; they saw in the Jesuits, men of character far better than the priest of Buddha. Nobles took upon them the sign of the cross and their subjects were baptized by the thousands.

The joyful tidings were sent to Rome that an empire had been won to the mother church. But already had Japan decreed the destruction of Christianity. The converts were slain, the priests were expelled, and Japan was closed for three hundred years against the west. The Pope, in his pretended authority over the islands of the sea, had transferred the allegiance of the Japanese from their Emperor to the King of Portugal. But the Japanese would not submit to foreign dominion; they would do without western commerce, wealth and religion, but they would be free.

Again in our own time have the same traits been manifest. When Commodore Perry sailed up the Yedo Bay with big ships, big guns and threats of more big ships and more big guns, the rulers of Japan recognized the decree of irresistible force and made a treaty, which cost two rulers their lives and a dynasty its throne. It cost the bombardment of two, the lives of thousands, and fifteen years of internal disquiet and civil war. In 1868 the national discontent found full expression. The great claims of Tokugawa and Choshun in their triple league overthrew the Shogun, destroyed his armies and ships, took his capital and became masters of Japan. They rallied Japan with the war cry, "Restore the Emperor, expel the barbarians." Restore the Emperor meant punishment to the Shogun for daring to treat with the foreigners. Expel the barbarians meant to restore the policy of national seclusion. They restored the Emperor but did not expel the barbarians.

When these barbarians hating Japanese visited on diplomatic errand the centers of western civilization, they saw their great mistake. Japan had slept for centuries while the west had been wide awake. And now there remained for Japan a single alternative—it must learn or it must submit. With wonderful appreciation of the situation, the government sent the men of Japan on great excursion parties at public expense. They visited Europe

and the United States, and they returned preachers of a new gospel of progress and civilization. Emperor, nobles, Samurai and commons, all are ready to make sacrifices in the cause of national advancement. It was a phenomenon unparalleled in history. By the year 1872 the revolution of sentiment was complete, and the nation was fully committed to the new civilization. We need not say how intimately these great changes affected the work of missions. "It is the Lord's doing; it is marvellous in our eyes." Not by the work of any missionary, or of all the missionaries, has the great work been accomplished. They are workers together with God; and his leading has been plain, and his servants follow where he shows the way. The edict forbidding the profession of the religion of Christ was taken down, but sentiment was still almost wholly adverse. Of foreign names the name of Christ was still most hated. When Christ, the Prince of Peace is made apostle of war; when his cross the sign of self-sacrifice is used as a symbol of deeds worthy of the Prince of darkness, small wonder that he is hated.

Fifteen years have passed away and sentiment has changed. The leading men desire the Christianization of the empire. Statesmen, teachers, editors, men of influence, declare that the doctrine of Christ is indispensable. The government protects and aids the preachers, and the leaders of the opposition are ready to give their influence to the infant church. Most of these men do not accept Christ for themselves—they will not forsake all, take up the cross and follow Him; but for many reasons they unite in desiring the Christianization of Japan. In 1872 the first church of eleven members was organized in Yokohama. From that time work was carried with steadily increasing energy. In 1886, fourteen years afterwards, 193 churches, with 14,815 baptized members, were reported. In 1877 the first Japanese clergyman was ordained; nine years later there were 93 ministers. These Christians were not "rice" Christians. Out of their poverty they gave in 1886 almost \$27,000 for church work. Six-to-four churches are wholly self supporting and 119 are partly so. In proportion to their means the members of the Presbyterian and Congregational churches give as liberally as do Presbyterians and Congregationalists in the United States. In the eleven theological schools 169 students are preparing for the gospel ministry. In the various schools there are nearly 5,000 students who are trained in Christian knowledge as thoroughly as in secular learning. The Bible has been translated, and the New Testament has been sold in all parts of Japan.

Later reports show that at the close of 1887 there were in protestant missions in Japan, 253 foreign missionaries, 221 organized churches and 19,829 members. As has been previously reported the M. E. Church, South, opened its mission there in July 1886, and on the 13th day of last January Dr. Lambuth reported 71 members, 74 probationers, 7 applications for the ministry and two churches about to be built by the natives. A more recent report shows an addition of eleven members, giving us now a membership of eighty-two. A. D. JENKINS, Benton, Ark.

STATISTICAL SECRETARIES.

DEAR METHODIST:—Brother Thornburgh says he read my letter with some surprise, etc., when I said, "I had my book before me and read out the amounts, etc." He says, "I wonder they were wrong," and the gives very plain directions how all these errors and mistakes can be easily avoided. I hope the Statistical Secretaries will profit by his plain plan. I have always been subordinate and perfectly willing to do just as the Statistical Secretaries requested me to do, and I am very sure that I went to the Statistical Secretary's private room with my written report, but he refused to receive the report, but requested me to "read it out" and I did so. The mistakes occurred in the printed minutes, and I felt that they ought to be corrected and I proceeded to correct them just as modestly as I could. I had no thought my correction would provoke criticism. Bro. Thornburgh is an experienced and efficient Secretary, and has said some very sensible things in his article which he regards very feasible for all parties to bring out accurate reports at an Annual Conference. He says, too, what I have said for years past, that we do not have time enough at our Conferences to transact the business as it ought to be done. How timely too his exhortation for us all to "get into the habit of being more

careful and more deliberate in doing this work." "Too much hurry to do business correctly." Very truly brother, and I think we can safely add, *impatient haste*. If our work is worth doing at all, it is worth doing well, and it will certainly take time to do this work. Bro. T. says, "Most of us were living better than we do at home, and the Bishop couldn't go home between that and the next Conference; so we just took our time and did the work carefully. It was actually enjoyable." Surely that was a great inducement to do good work. But somehow with all that good living, patient Bishop, happy surroundings, and patient carefulness, the good brother got his figures mightily mixed and in a manly way, he shoulders the blame—like myself, he cannot tell how the troublesome errors crept in. Bro. T. asks, "Where was Bro. M. when his report was read out for correction?" Where was Bro. T. when all that best work was done at the White River Conference last year? He says the brethren were very restless during the reading but many errors were corrected; but it seems with all that care mistakes were made, and many errors were not corrected.

Now for our Statistical Secretary. I am honest in my heart when I say that it is my opinion we have not a man in the Arkansas Conference, who will make a more faithful effort in the discharge of his duty as Statistical Secretary than Bro. Reynolds, and I am very sure it would be his pleasure to make a perfect report, and he thinks it can be done; and I believe it possible myself; but his plan suggested in THE ARKANSAS METHODIST of March 3, is not adequate to insure perfection. He lays down four unchangeable rules for pastors—they must be like the laws of the Medes and Persians. It would make this article too long to quote all these rules and say what I would like to say on them, but it seems to me that Bro. R. has been a pastor long enough to know, that if a pastor is forced to make the same statistical report at the Annual Conference, that he made at 4th Quarterly Conference, there will be a very unsatisfactory discrepancy between the Statistical Secretary's report and the report that ought to be published to the world. Every year since I have been in the itinerancy I have received money on my own salary and, also, on the collections ordered by the Conference after I reached the seat of the Conference, and two years that I know of now, I received money after I had made my report to the Statistical Secretary. Bro. R. seems to be well satisfied, that if the four things he mentions are strictly observed, that he can make a perfect report. He may do this by adhering to his plan, "Changing nothing," but then will this be right? Will it be satisfactory? It cannot, because it is not a faithful report. Money may be paid in the last day of the Conference, and it would certainly be an injustice to the charges paying this money in, if they did not get credit for it in the printed minutes. We cannot control circumstances. We can do a great deal of wise planning, but we find it very difficult sometimes to execute these plans. What think you of this plan? Let the Statistical Secretary arrange a small book with all the required blanks, and let each preacher transcribe his own report on this book himself. Then the Secretaries can take their own time, and carefully transcribe all these items written by the preachers themselves and make their final report. If any corrections are to be made any time during the Conference session, let the preachers make them on the little book referred to, and the Secretary can take them off as he corrected them. The Bishop and all the Secretaries, at an Annual Conference, ought to have the hearty cooperation of every preacher and layman, for their labors are not only arduous, but sometimes very worrying, often having their labors multiplied by the neglect or unfaithfulness upon the part of others. W. H. MCKENNY, Charleston, Ark.

FROM LOUISIANA

THE ARKANSAS METHODIST is an honor to Arkansas Methodism. The mechanical execution is first-class, the editorials are timely and vigorous, the selections are judiciously made, and it is well furnished with correspondence. Contributors from abroad enrich its columns, and it has a good supply at home. Some of the boys are coming to the front. Who would have thought that Arch Turrentine, Gus Freeman and Charlie Keith would have been such stalwart antagonists so soon? They wield facile pens, and have determination and pluck that will win in the end. In regard to the controversy

of the two first named, I beg leave to say that no one ever gets too much holiness, or gets it too soon, neither does it come unsought. Holiness is confined to no particular age, sex or position. There are young Christians who are holy, and there are many old, gray heads who are babes in Christ. Would to God all could believe that it is their privilege to go on into perfection. And I would emphasize the Scriptural admonition, "Without holiness, no man shall see the Lord."

Your J. H. Riggan, the belligerent, is destitute of one essential characteristic of a preacher, and that is mercy. He certainly has no mercy on our dear Baptist brethren. I am afraid (?) he will "let the cat out of the wallet." Thousands of those brethren honestly believe they are in an unbroken line of succession from Apostolic times. It is cruel to un deceive them, and by their own authors. It is but little trouble to do it, for it is a plain, historical fact that the Baptists originated both in England and America with lay baptism, and first-class Baptist ministers all know it, and are usually much more reasonable and liberal than the ignorant Benedict and Armitage are men of superior talent, and wrote the truth conscientiously and impartially. The editors of the Arkansas Baptist who must certainly know these facts, unchurch all others on the ground of unscriptural baptism. "O! blush, where is thy shame!" If there is no church outside of succession, as they contend, this grand republic of ours is to-day, and ever has been, without a Church of Christ.

Am glad to know that Arkansas honors the name of Rev. A. R. Winfield, D. D. Hope that memorial church will be built, and that some one will write a life of this great man. I will be glad to contribute a mite to each enterprise. He was instrumental in getting me into the ministry. His name is assigned to my license, and he was to me as a father—kind and loving for thirteen years. God bless his widow, and make his son an able minister of the gospel of Christ.

Our State and parish elections are over, and old Democracy is victorious. The country is becoming more quiet, and our ministers are traveling through the swamps, and over the pine hills, and praying and preaching in town and city for victory over the powers of darkness.

My first Q. C. is just over. Have a noble P. E. My reception at the first was very cordial, and the love between pastor and people is constantly increasing. God bless you!

Floyd, La. H. ARMSTRONG.

ARKANSAS SCHOOL FOR THE BLIND.

The Union Labor convention in this city last week adopted the following: "Having accepted the invitation tendered this body by Rev. John H. Dye, superintendent of the Arkansas School for the Blind, we desire to express the impressions created by a thorough inspection of the management of this institution. After listening to the exercises by the pupils in vocal and instrumental music, we are convinced that the instruction in these departments has been thorough and efficient, as evidenced by the attainments of the students. The work in the industrial department is conducted systematically and the articles manufactured will compare favorably in style and finish with any goods of a like character on the market. The unanimous expressions of approval by the inmates of the institute were such as to satisfy us that the treatment received at the hands of Superintendent Dye and his assistants has been humane, courteous and commendable. In this connection we desire to tender our thanks to Miss S. E. Dunlop for the courtesy displayed by conducting the delegation through the various departments over which she presides, therefore

"Be it resolved, by the delegates composing this convention, that we recognize in the Rev. J. H. Dye a man eminently qualified for the responsible position to which he has been appointed."

NOTICE.

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

District Conference.

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

J. H. RIGGIN, P. E.

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

H. D. MCKINNON, P. E.

FIELD NOTES.

NEW YORK, TEXAS.—Bro D. W. Towns is our preacher and we are well pleased with him, and think he is doing an excellent work. We have a fine State and I think we also have as good a county as there is in the Lone Star State. Athens is our county seat, which is a splendid little town, growing very fast, and is situated on the T. & St. L. R. R. We have a healthy location. We are surrounded by several splendid counties, among which are Smith, Anderson, Cherokee, Van-Zandt and others. We have fine crops and prospects are good to hold out. I understand that Bro. Jno. S. Mathews of Palestine, and Bro. Wainwright of Athens are holding a meeting at Athens. Yours very respectfully,

B. C. HALL.

BENTON STATION.—I have preached every Sunday except one, since Conference, and have made a number of pastoral visits, but on account of the large membership I have not yet met all my members. I have a Sunday-school that is improving and a Woman's Missionary Society that is working. I partially observed the programme for the week of prayer and collected \$8.90 for this important work. Benton is a high, dry, healthy town, and while it is noted for the jugs and jars manufactured here, there is no saloon within its limits. I fear the strawberry crop will be cut short by the dry weather.

A. D. JENKINS.

TULIP CIRCUIT.—As a pecuniary result of the week of prayer and self-denial on this circuit \$27 have been turned over to me and forwarded to Dr. Kelley with some more still to follow. There are two appointments in my charge that have not reported yet, that will add something to the amount already paid.

This circuit is making a good record on Foreign Missions this year. Including self-denial offerings we have raised in cash, and good subscriptions, for Foreign Missions, \$210. About half of regular assessment has been paid and forwarded to Treasurer.

The women of this charge are coming forward and making themselves felt in the Master's cause. There are already three new Auxiliary Missionary Societies on the work with the fourth to be organized on my next round. I feel it to be due them to say that they are entering into and pushing their work with that characteristic interest and warmth of zeal that so nobly marks the efforts and work of woman in every good cause. Truly their hearts are in the work, and they mean to enjoy the reward of a glorious success.

Among other things worthy of mention, is the fact, that the people of this charge are getting in good earnest about building good houses of worship. Already they have built one good house this year, or nearly so at least, and work will soon begin on the second, and when finished, we expect it to be among the best houses in Southern Ark. And we don't expect to stop here, but will build another (D. V.) before the close of the year, and hope to have a little left to help Winfield Memorial Church. Success to ARKANSAS METHODIST. Fraternally,

W. R. HARRISON.

FAYETTEVILLE DISTRICT.—In a private letter, Rev. Jas. A. Peebles says of his district:

"The outlook is encouraging. Every preacher is at his post and faithful. Up to this time, there have been more conversions and additions to the church than last year. We hope to make a creditable showing in the end of the self-denial fund, and the collections to date are in advance of last year. The quarterly meeting last Sunday at Fayetteville was pleasant. Bro. Greathouse is in favor with his own people and the community, and is doing faithful work. Additions to the church nearly every Sabbath. We are all working for a gracious revival. Nothing else ought to satisfy us."

LORADO.—We observed the week of prayer and self-denial on the Lorado charge. Receipts, \$8.50, with several dollars paid in for other objects. This may seem small for a circuit of 471 members, but there are many objections here to these collections, and have only been partially answered yet. The claims have been urged, but without explanation, while on the other hand, every argument against them, or supposed argument, has been fully instilled into the minds of the people. I preached at every appointment during the week on this subject, and am happy to say that I believe the mission cause is growing in favor with our people. I hope to see some pointed letters in THE METHODIST on this subject. Our prayer meetings and Sabbath schools are growing rapidly. Our congregations are large and attentive.

J. R. EDWARDS.

PREMIUMS! PREMIUMS!!

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

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

BOOKS FOR OUR AGENTS:

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

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

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

4. For 28 New Subs., we will send one copy of Webster's New Unabridged Dictionary.

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

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

Other Premiums will be named later, probably next week.

ARE YOU READY?

Are you ready, brethren and friends of the Winfield Memorial Church, to speak out now in round numbers? We who are here on the ground have no doubt of its success, and arrangements are being made to begin right soon. Before another issue of the paper reaches you the contract will have been let. Send on your subscriptions or the cash right away. My people are doing nobly, but they must have your help. Let every one give some amount.

A. O. EVANS, Pastor.

CHILDREN'S DAY.

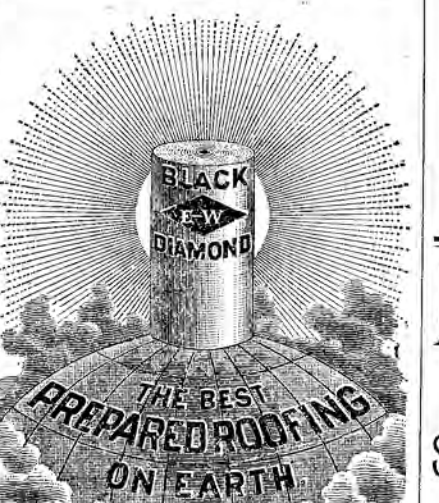
To the P. E.'s and P. C.'s of the Arkansas Conference.—Dear Brethren: You remember that our Conference at its last session adopted the following resolutions:

1. That the P. C.'s in this Conference strictly observe "Children's Day." The 3d Sunday in May is the day designated. Dr. Cunningham has prepared a program for the exercises, and you can get them at 50 cts. per hundred by sending to the Publishing House. Take a collection and send 10 per cent. of it to Dr. Cunningham, and the rest to Rev. T. J. Reynolds, at Bentonville, Ark.

2. That we earnestly insist on the P. E.'s holding S. S. Conferences during the Session of their District Conferences, as recommended by the Discipline page 134. Your S. S. Board would also request that each of the District S. S. Conferences elect five delegates to the "Conference S. S. Convention," which will meet in Fort Smith the day before our Conference convenes. B. H. GREATHOUSE, Pres. T. J. REYNOLDS, Sec'y.

We commend to the thoughtful consideration of preachers, especially young preachers, the following words from "Gilderooy" in a letter to Our Brother in Red:

"I would emphasize my observation on this line: Men who give themselves to 'reading, meditation and prayer' never superannuate in mind? In proof of this, I refer to McFerrin, Lovick Pierce, Bishop Kavanaugh and others whom the reader will call to mind in this connection. Those men were young old men—green and fresh at the top, while the trunk and the limbs were 'perishing day by day.' Again I say reading men never grow old—never become fossils."



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

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

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ARKANSAS METHODIST.

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

Rev. Z. T. BENNETT, Editor.

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

PARTICULAR REQUESTS.

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

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

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

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

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

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

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

Office, Cor. Markham and Scott Sts.

SATURDAY, MAY 12, 1888.

See Plan of Episcopal Visitation.

The final location of Galloway Female College is now settled, the charter is in legal form, the Board of Trustees duly organized, — Rev. Horace Jewell, President, and Rev. Jno. W. Boswell, Secretary, — and has called for ten per cent. of subscriptions to be paid to G. B. Greer, Treasurer, Searcy, Ark., by May 18.

Eld. W. A. Forbes has sold his interest in the Arkansas Baptist and retired from its management—a change we regret, as we personally esteemed him as a warm-hearted, Christian gentleman; but we did not think he could endorse the policy of that paper, in its unprovoked and unwarranted attacks on other Christians.

Very many in Arkansas will regret, that Bishop Galloway was not returned to this District; but our church, preachers and members, are loyal, and will gladly welcome Bishop Key, who will, here as elsewhere, grow into the affections of our people. Ours is a general superintendency, not a diocesan episcopacy, and each bishop is the servant alike of the entire church.

Last Monday the General Conference of the M. E. Church decided by a vote of 249 ayes to 173 nays, that women are not eligible to seats in that body, and will submit the question of eligibility to the church before the next General Conference. The discussion on this question was long and excited much interest. We may give in our next issue some few arguments made on both sides in the debate.

Many preachers and laymen of the five Conferences in Texas are seriously considering the advisability and feasibility of establishing a Daily Christian Advocate in Texas. The agitation indicates a determination to secure a purer literature for the family circles of that great commonwealth, and may crystallize in the inauguration of an enterprise, which will prove a most powerful agency in behalf of morality, temperance and Christianity. When they see the imperative demand is upon them, Christian men will be found to establish the enterprise.

The article on this page, to which we give the title, Past and Present Facts, is worth a careful perusal, as some are liable to be misled by secular editors and others in their references to the proceedings of the General Conference of the M. E. Church, now in session in the city of New York; for it is a fact, that even many Methodists do not know the history of the disruption of the M. E. Church in 1844, nor do they fully understand the present relation and status of the two Metho-

dist Churches, North and South. The calm reading of facts, past and present, dispassionately and clearly stated, must do good; hence, the present article at this time.

We have never been in favor of a prohibition party; for among other reasons we have thought the advocates of prohibitory legislation could accomplish far more through existing parties. Where the dominant party has a safe partisan majority, and there is a very strong public sentiment in favor of prohibition, the cause has made a steady and marked advance in securing desired legislation. This proposition is clearly illustrated in Arkansas. Gradually and surely the cause of prohibition has grown and extended, until it has become such a power that no political party can afford to ignore it, either in the selection of its candidates for office or in the administration of laws.

FULL AND FAIR STATEMENT.

We are not opposed to editorial discussion of moral, religious and doctrinal issues, when such discussion in matter and manner may instruct and benefit our readers; but we will not be a party to a continuous controversy of that kind, which must engender unkind feelings and excite strife among Christians of different denominations—the inevitable result of the policy and manner adopted by the Arkansas Baptist, whose recent editorial utterances we propose to review, in part, in this article. We beg the kind indulgence of our readers, and we submit our remarks to their candid judgment. It is our purpose not to write a single sentence, reflecting upon the Baptist Church, or that may be justly construed into a lack of Christian regard for its members, who are not responsible for the utterances we now criticize.

For some time we made no editorial mention of the Arkansas Baptist's unkind and unjust reflections upon Methodists; and when later we asked for the proof of certain charges, its fighting editor made assertion upon assertion, breathing the spirit of bitterness and intolerance, and seemingly regardless of truth or accuracy of statement. Though he did not prove the charges nor correct untrue statements, we were disposed to let the matter pass, and at the first and only opportunity (April 14) we complimented the Arkansas Baptist of the preceding week for the noticeable and unusual absence of unjust reflections and attacks upon Methodists, and expressed the wish that its editors had wisely changed their policy, to fire their shots at sin and wickedness instead of Methodists. But the unusual absence mentioned above was due to the absence of the "mud-throwing" editor, who in his next issue assured us, that in the fight against sin he must also fight Methodism, saying "sin ought to be exposed, even if it wears the garb of religion." If this were a recent conviction of his, we should hope when he had been in Arkansas six or seven months, he might possibly conclude, that there are here, outside of his church, many other Christians, whose experiences and lives give satisfactory evidences of Divine approval; and that the highest mission and greatest usefulness of the Christian editor, as of the preacher, are not to be found in an ungodly warfare against other Christian denominations. But we despair of such a change; for besides his editorial utterances, the Baptist contained, April 19, a remarkable letter (testimonial?) of his ministry last year, giving, not the number of persons converted, not the number added to his church, not their growth in Christian experience, nor the extent of their benevolent enterprises, but giving "a creditable statement from a little boy on Bro. Milburn's comments on Methodist theology and practice," showing "Bro. Milburn's aptness in illustrations of truth."

"The boy said he heard Bro. Milburn say that in times of protracted meetings the Methodists were the knees of their breeches out trying to get religion, and the balance of the year they wore out the seat of their breeches backsliding."

Well, he will yet learn, that Ar-

kansans are generally quick to discern and appreciate in the public speaker any marked ability. "Aptness in illustrations of truth;" but unlike the little boy mentioned, they discriminate, and in serious discussions they admire most those speakers, even preachers, who tell "the truth, the whole truth and nothing but the truth." Weighed in this just balance, his "comments on Methodist theology and practice" are "found wanting," and will be disapproved by pious and intelligent people, regardless of their church relation. This is plain speech and a severe rebuke, but they are demanded by a sense of justice, a love for truth and a religious contempt for false assertions about any Christian people. Rather than feel and manifest, by pen or speech, such a miserable spirit towards other Christians, we could wish this hand palsied and our tongue silent.

We cannot now review all his misleading statements and charges, not one of which has been proved by citations from recognized authorities, but we notice a few of them:

1. He charged the M. E. Church, South, with 'taking in sinners for life,' knowing them to be unconverted, and then 'parading this huge number of sinners before the public,' counting 'the sinners and babies with the converted, in their statistics of members. We denied the charge, which he did not prove nor withdraw.

2. He called the Revised Version of the New Testament "the Pedo-Baptist Revision of 1881," when he knew Baptists helped to make it.

3. He dared not try to explain the imprudent address to candidates, asserting that the Arkansas Baptist represented 60,000 of the most substantial citizens of Arkansas. "Thousands of them will be at the polls on election day."

4. In reply to our questions (three of which he did not try to answer) on an issue he raised, he affirmed "that the Baptist Churches of today, and only they, are in the line of Apostolic succession; that theirs and theirs only is the true Christian Church, and, therefore, that none but Baptists belong to the true Church." He would not give the grounds upon which he based the exclusive claims of Apostolic succession; and since Rev. J. H. Riggins began his series of articles on the "Origin of the Baptists," he calls him "a verdant writer," implies doubt as to his truthfulness, but does not try to show that Bro. Riggins is misquoting either Armitage, Benedict or Cramp, Baptist historians,—the first liberally advertised and editorially endorsed by the Arkansas Baptist, as well as by the most eminent preachers and scholars in the Baptist Church. He knows that Armitage repudiates his claims of Apostolic succession; for as a vigorous Baptist writer says in the American Baptist, April 18, "Dr. Armitage scouts the pretense of a visible succession of either individual Baptists, or of Baptist Churches." Now he says "they (we) commenced it," referring to Bro. Riggins' articles, which were really brought out by his pretended and exclusive claims of Apostolic succession, previously set up in the Arkansas Baptist.

5. We expressed, March 31, our readiness to compare the numbers of members of our respective churches in Arkansas (we did not raise the issue) and suggested as a fair method, counting the white Baptists and the members of the M. E. Church, South. He waits till April 26, and then tries to make the false impression, that we either do not think "colored people have souls," or "they are not worth counting," etc., and says:

"How strange, yet how true it is, that so few colored people join the M. E. Church, South. Notwithstanding the M. E. Church, South, occupies the territory occupied by the colored people, yet the colored people will not join this 'South' Methodist Church."

Now, such language must prove one of two things: that the writer intends to mislead his readers, or that he is ignorant of the fact, that the colored members of the M. E.

Church, South, were set apart and organized into the Colored M. E. Church in America in 1870, and that the M. E. Church, South, does not now receive colored members, but extends its fostering care and kindly services to her former members set apart in 1870.

6. He asserts that there are in Arkansas 78,000 white and 50,000 colored Baptists, making 128,000, but does not name his authority for the statement. We challenge this claim, and demand the proof.

7. In his last issue his leader is headed, "Methodism Not of God," and he proposes to show this by its origin. He will find its origin like its life and growth, in the Providence of God, without concealment, and not resting upon pretended and false claims of a visible succession to the Apostles. He assumes that Methodism is "a corrupt tree," and would prove the fruit by the tree; but Jesus made the test differently, saying "by their fruits ye shall know them."—"For every tree is known by his own fruit." By this Divine test Methodism gains the respect and merits the admiration of the enlightened world; for in quantity and quality of fruit, we may humbly, truly and gratefully say, "the Lord hath done great things for us."

In conclusion we regret the real or apparent necessity for this article, and hereafter we shall pay very little attention to any other utterances from the same source.

HOW THE "GOVERNORS" STAND.

For the information of many enquirers and of the temperance people generally in the State, we addressed, April 27, the letter given below to each of the five candidates for Governor of Arkansas. They were to be at Dardanelle, April 28, and we supposed each would get the letter that day, as we also wrote the P. M. there asking that he would please see that the letters were delivered. Hon. E. W. Rector's reply was first written and first received; Hon. W. M. Fishback's came next; Hon. S. P. Hughes' reply reached us on Thursday after we had gone to press; and Hon. J. P. Eagle's was received by us, May 8. We give again our letter and the four replies in the order received:

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

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

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

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

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

Z. T. BENNETT, Editor.

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

E. W. RECTOR.

Dardanelle, April 28, 1888.

REV. Z. T. BENNETT: My Dear Sir: Your letter containing three inquiries as to my views upon certain phases of the temperance question is just received. Response to inquiry No. 1. In my judgment Arkansas is in advance of any State in the Union in her temperance legislation. It not only leaves the question to public sentiment but opens a fine field for the work of Christian and moral agencies in educating public sentiment to its support and enforcement.

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

W. M. FISHBACK.

Clarksville, Ark., April 29, '88.

OSARK, ARK., May 1, 1888.

Rev. Z. T. Bennett, editor of the Arkansas Methodist, Little Rock, Ark. Dear Sir: In reply to yours of 27th ult., I have to say, to the first question, no; to the second and third questions, yes. Very respectfully yours,

SIMON P. HUGHES.

ROGERS, ARK., May 5, 1888.

To the first question I answer no. To the second question I answer yes. To the third question I answer yes.

Yours, J. P. EAGLE.

QUERIES AND ANSWERS.

Has a Presiding Elder or any one else the right to arrest the character of a local preacher, except through an investigating committee or by action of the Quarterly Conference to which he (the L. P.) is amenable?

INQUIRER.

Answer: No. See Discipline ¶121, Ans. 1, 2 and 3. McTyeire's Manual, pp. 124-5.

Please state in your next issue when, where and by whom the first Sabbath-school was organized within the U. S.; also, the number of schools at present, and pupils enrolled.

HOLLAND, ARK.

Answers: 1. Dr. Daniel Dorchester, in "Christianity in the United States," page 426, says "Rev. Francis Asbury, the first Bishop of the Methodist Episcopal Church in America, organized the first Sunday-school in the United States, in the year 1786, in the house of Mr. Thomas Crenshaw, in Hanover county, Va." By this we understand the first Sunday-school for gratuitous religious instruction. 2. The number of pupils enrolled in the U. S., in 1880, was 6,949,454. The increase since 1880 has been very large.

PERSONAL NOTES.

Bishop Galloway is to preside at the Monticello District Conference, May 10-13, at Arkansas City.

Eld. T. W. Wright of Mountain Home gave us a call Tuesday to renew his subscription. This paper has good reading for our Baptist brethren, as well as for others.

The Editor makes his most polite bow to Mrs. J. P. Karns for the prettiest bouquet he ever received. She and her husband (73 years old) have been citizens of Little Rock nearly a half century.

Rev. L. M. Keith of Carlisle brought his long and sorely afflicted wife to her mother's in this city last Saturday. We are glad to learn she is not better. The prayers of many will be offered for her recovery, and for dear Bro. Keith, who suffers in her affliction.

Rev. W. W. Pinson, of the Texas Conference, has been elected editor of the Texas Christian Advocate. He was admitted into the Tennessee Conference in 1878, and in 1885 he was transferred and stationed in Austin, Texas, where he is serving his third year. He is in the vigor of manhood, active and well trained, sweet-spirited and deeply pious. We extend our brotherly editorial greeting, and pray God's blessings upon his labors.

PAST AND PRESENT FACTS.

Referring to an editorial in the Alabama Advocate, Rev. Dr. Josephus Anderson, editor of the Florida Advocate, furnishes his readers a long article from which we copy as follows:

"These words, in connection with the state of things among us, seem to call for a calm consideration of the relations sustained by the Northern and Southern Methodist Churches to each other. The division of the original Methodist Episcopal Church into these two branches began in 1844, and was consummated in 1845, sixteen years before the war commenced. The real causes of the separation were the differences of opinion respecting Methodist episcopacy, the powers of the General Conference, and the right of the Church to interfere with political questions; but the occasion was the violent agitation of the subject of slavery in the Church and the extreme measures adopted by the General Conference. The Southern preachers knew that Church interference with political questions, together with the violent agitation of the subject of slavery and the action of the General Conference, would be so obnoxious to the Southern people, that further connection with their Northern brethren would greatly hinder the success of their ministry, and cause the masters of slaves to dismiss the missionaries of our Church. We then had nearly 200,000 slaves in our Church under missionary care, and the question was, Whether to separate from the Church in the North and continue to do missionary work among the slaves, or to continue united and be compelled to give up the work for the slaves?"

In the fear of God the Southern delegates in the General Conference requested the privilege of forming a legal separation, and that body solemnly resolved that the committee appointed to take into consideration the communication of the delegates from the Southern Conferences be instructed provided they cannot in their judgment devise a plan for an amicable adjustment of the difficulties now

existing in the Church on the subject of slavery, to devise, if possible, a constitutional plan for a mutual and friendly division of the Church." Such a plan was reported and adopted by a vote of 135 to 18, and under that plan the Methodist Episcopal Church, South, was organized the following year, the term south being added to the original name of the Church to signify the Southern section thereof, and the solemn compact in the plan that one part should occupy the North and the other part the South. This is the way in which our Church came to be called the Methodist Episcopal Church, South: it is purely a territorial designation with a historical reference to the plan of separation, and means organic Episcopal Methodism in the South, remaining there because of the agreement in the plan of separation made in 1844.

The Northern Methodist Church is doing a great and glorious work in the North. It grew up there and suits the genius of the people. Its history and traditions are interwoven with the texture of society and the recollections of the people. It is more fully the embodiment of Northern thought and feeling and energy and peculiarities in connection with religion than any other body of men can be. It is at home and knows how to work. But this is not true respecting it at the South. Here it is an importation, a stranger, and not suited to the state of things. It comes into the South as a superior to an inferior, comes as an accuser with the conviction that Southern people are disloyal citizens, comes doing the evil work of reviving sectional feeling and buried recollections of the dead past, comes with impracticable plans and exciting views of negro equality, comes as the special favorer of a particular political party; and coming thus, it cannot have a mission of usefulness in the South, and must fail. The Northern people in the South soon see that such a spirit will not do. They with Southern people want peace and the unity of society. They feel that the accusations of disloyalty, the revival of old issues, the perpetual irritation produced by repeating questionable war stories, and the general bearing of the Northern Church toward the Southern whites will not do. They see that politics in the Church will not suit the South. They join the Southern Methodist Church and are welcomed. They feel at home, and society grows into unity in this way.

The Southern Methodist Church has a special mission to fulfill. The South is to be the great seat of empire and population and wealth in this country at no very distant day; and the providence of God has fitted Southern Methodism to meet the spiritual wants of this and of that time. The old opposition of our revolutionary forefathers of the union of Church and State has taken the form of violent repugnance to politics in the Church, and this has become a ruling passion in Southern hearts, and a historical and inwrought distinction of Southern Methodism. It abhors politics in the Church. It dreads sectionalism in religion. It is at home in the South. It was born and grew up here, and is part of Southern history. It knows the negro, gave him the gospel when no one else would, and consented to separation in 1844 rather than give up its missionary work among the slaves. It is a part of the South; but so formed that it is heartily sick and tired of war and war stories and sectional feeling and political antagonism, and is anxious for peace and brotherhood and social unity and political tolerance. And these facts give Southern Methodism its advantages in the South over Northern Methodism, and qualify it for its great mission in this part of our beloved country.

THE WATCHMAN.

THAT COUNT.—The Arkansas Baptist wants to count the colored Baptists in its comparison of numbers; but is not willing for us to count the colored Methodists. We are indirectly charged with neglecting the colored population of the South, because colored people are not found in our white congregations. The inference would naturally be that the colored people are found in the white congregations of Baptist Churches. White and colored Baptists are just as separate in Arkansas as white and colored Methodists. Our white and colored Baptist brethren meet in separate congregations and Associations and Conventions, and are just as distinct as white and colored Methodists. There exists the most cordial relation between the white and colored Methodists of the State, and any attempt to prejudice the colored people against us will be in vain.

RELIGIOUS PATRIOTISM.—While we are not political partisans in any sense; and while we could not publicly support the claims of any party or any particular man, we are deeply interested in the selection of good men for the various offices to be filled this year. No Christian man can afford to be indifferent to the welfare of his country. Patriotism is a part of religion. When a man becomes too religious to vote or take an interest in the welfare of his country, he is too religious to live in this world. To refuse to vote or take an interest in political affairs is a species of selfishness inconsistent with Christianity. The best men in the country are trying to place good men

SUNDAY SCHOOL LESSON.

BY J. B. SUTTLER.
FOR MAY 20th, 1888.

Jesus in Gethsemane.—Matt. XXVI, 36-46.

HOME READINGS.

M. Jesus in Gethsemane. Matt. xxvi:36-46
T. The Man of Sorrows. Isa. liii:1-12
W. The Last Supper. Mark xiv:12-26
T. The Traitor. Matt. xxvi:1-15
F. The Agony. Luke xxii:47-52
S. The Midnight Mob. Luke xxii:47-52
S. The Arrest. John xviii:1-14

TIME.—About midnight of Thursday, April 6-7, A. D. 33.
PLACE.—Gethsemane, on Mount Olivet.

TOPICAL OUTLINE.—The Agony of Sorrows; The Weary Watchers.

GOLDEN TEXT.—"Though he were a Son, yet learned he obedience by the things which he suffered."—Heb. v:8.

INTRODUCTORY.

Our last lesson related the institution of the Lord's Supper. After this Jesus warned his disciples that he would be taken away that night, and that they would forsake him—leave him to his enemies. He also told them he would meet them after his resurrection in Galilee. Peter was grieved and indignant at the thought that he would forsake the Master, and impulsively uttered first what all the disciples felt. "Though all men shall be offended because of thee, yet will I never be offended." Jesus answered him that he would surely deny him three times that very night. Peter insisted, "Though I should die with thee, yet will I not deny thee." And all the other disciples said the same thing. They did not know themselves.

Then follows what John alone records in the four most loved chapters in the gospels. John xiii—xvii, Jesus gives them the new commandment of love for one another which would be the sign of their discipleship; talks to them of heaven and of the way to obtain that happy place. Then he lifts his voice in prayer for them and for all who should believe on him. On earth he made this intercessory prayer in our behalf, and now in heaven he "ever liveth to make intercession for us."

ON THE LESSON.

I.

Where did Jesus go with his disciples? To the garden of Gethsemane. What did he command his disciples to do? As they entered the garden, he said to them: "sit ye here, while I go and pray yonder."

Whom did he select to be with him? Peter, James and John. What is said of the Saviour's feelings? He was in the deepest agony, like that of death. What did he say? "My soul is exceeding sorrowful," etc. Verse 38.

What caused the deep anguish of Jesus in the garden? It was the beginning of the death struggle of his human nature. He was in the final act of obedience to that law he came to fulfill—the law which condemned sinners to everlasting death. We cannot know all of this hours agony, but it is enough to know that it was for our salvation.

What was his prayer? Verse 39. How many times did he repeat this prayer? He prayed the same prayer three times.

What answer did he receive? "There appeared an angel unto him from heaven, strengthening him."—Luke xxii:43.

What sign of the great agony was seen? "His sweat was as it were great drops of blood falling down to the ground."

What lesson did the Saviour learn by suffering? Repeat "Golden Text."

II.

When Jesus returned, what did he find? He found the three disciples asleep. "What, could ye not watch with me one hour?"

What did he exhort his disciples to do? "Watch and pray that ye enter not into temptation."

Why had they fallen asleep again? Luke tells us it was from sorrow. Their nature was exhausted by the mental strain that they were passing through.

What did Jesus say the third time when he came to them? "Sleep on, now, and take your rest."

What did he say about the betrayal? He told them the hour was at hand that he should be betrayed.

What prophecy was then fulfilled? David, Isaiah, Daniel and others prophesied that Christ should suffer, and he himself foretold the betrayal by one of his disciples. See Matt. xx, 18-19.

REFLECTIONS.

We have in this lesson the most striking illustration of the love of God. Why should our Saviour go through all this mental torture, which was but the forerunner of the bodily suffering so soon to follow? Because it was necessary for some one to suffer for man's violations of God's law, and out of his Divine compassion and love he was willing to take upon himself any amount of suffering as the means of redeeming man and bringing him back to a point where access to an offended God would be possible. How beautifully does he show this compassion, even when in deepest pain; he had taken three of his loved ones with him, but when he comes to them, he finds them asleep, and after a gentle word of reproach, how lovingly he finds excuse for them—"The spirit indeed is willing but the flesh is weak." Could anything better illustrate the Divine heart than this incident? Mark well, that in this extremity Jesus goes to God in prayer he knew that his human strength was almost gone, that renewed supplies must be had, and he goes to the only source, and applies for help in the only way that any help can be had. This gives us light as to our own position when trials and sorrows multiply. How many of us, like the disciples, allow desire for bodily comfort to overcome our watchfulness and zeal, and before we are conscious of it, we find ourselves alienated from God. Constant watchfulness, with constant prayer, will no more than keep us right; anything less than that will be so dangerous to our souls that we can in no wise afford to risk it.

CHILDREN'S DEPARTMENT.

BY UNCLE ED.

LITTLE ROCK, - ARK.

DEAR CHILDREN—Four answers to the enigma have been received in the following order: Lucy E. Jaragin, two mistakes; Edith E. Colburn, one mistake; Nora E. Hyman, two mistakes; Ada Bowden, correct. We publish her answer in full:

Jesus turned water into wine. Isaac was deceived when old and blind.

Nicodemus came to Christ by night to learn.

Festus said that Paul had lost his mind.

Israel was Jacob's other name.

Adam and Eve first lived in Eden.

At Jesus' word, come forth, Lazarus came.

Dorcas gave garments to the poor.

II.

Moses broke the commandments first.

Jacob took Esau's rightful blessing.

Mary is the name that seven women had.

Obadiah hid the prophets in a cave.

Rhoda left Peter at a gate.

Israel is the nation that God's choice made great.

Adam was made good in God's sight.

Luke is the Gospel that a doctor wrote.

The initial letters spell, Winfield Memorial. I think it is a nice name for a church.

IDA BOWDEN.

Gravel Hill, Ark., April 20th.

Here is Edith's letter; we should be glad to hear from her again. Her one mistake was, that Abraham was made good in God's sight. Not a very wide miss, from the selected answer, but Adam only was made (or created) good.

DEAR UNCLE ED—Having seen your Bible Enigma in THE METHODIST I thought I would send you a solution. Though I do not come under the head of little children I am only a girl in my teens. I wish I could offer some better tribute as a memorial to the honored dead than a Bible Enigma.

EDITH E. COLBURN.

Tulip, Ark.

We would like to publish the letter from Lucy E. Jaragin but she violated the printers' rule and writes on both sides of the paper. Don't be discouraged, Lucy, but write again. I have heard of older folks who made this mistake sometimes. Let all take notice; if you

want your letters to appear in the paper, write the matter to be printed only on one side. It will have to be an exceedingly desirable letter if your Uncle Ed re-writes it so that it can be used.

Dear Uncle Ed:—I am a little girl eight years old and I thought I would write you a letter for the first time in life. My mama is taking THE ARKANSAS METHODIST. My mama is a widow woman; my papa will be dead a year the 28th day of next June. I go to school. Bro. Rosser is our teacher; he is a good man though he does not belong to our church. I go to Sunday School. We have a good Sunday School. Mama is getting along very well considering her chances. Mama has got a little farm. Mama makes a very good living on the rent of her farm. My little sister Mitty has had a very hard spell of fever, though she is able now to help me feed the little chickens. Mama is assessed \$3.00 to pay our preacher.

Bro. Storey is our preacher; he is a good preacher.

I cannot answer any of those questions in our last paper. I will give an answer in my next letter. I will close my letter by asking you to excuse bad writing and spelling. Your little niece, LOWVENIA BENNETT.

Mulberry, Ark.

This letter needs no comment. It is just such a letter as a child of eight would write. It has given me pleasure to read it.

"DON'T! DON'T!"

"Don't! don't!" a little voice seemed to say clear and strong in Harry's ear.

The two cents lay on the window-seat; some one had forgotten them. Two cents' worth of candy came right up before Harry's eyes, and in a moment he had put out his hand to take the cents.

But that "Don't! don't!" Who spoke?

He turned and looked. No one was in the room. The door was open, but no one was in the entry.

"Nobody can see," he said to himself.

"Thou God seest me," said the voice.

"Nobody'll know where they've gone," said Harry.

"Thou shalt not steal," the voice said again.

Harry was frightened at himself, and ran away as fast as he could.

He was saved from a great sin and trouble. If he had taken those two pennies he would most likely have taken more another time, and not been so frightened about it either.

I knew a boy who stole a ten-cent piece once. He felt very badly about it. He was so ashamed that he did not know what to do. Not long after he had a chance to steal again. He did, and that time it was not half so hard. So he went on and on, and at sixteen years of age he was in prison.

What voice was that which said, "Don't! don't?" That was conscience, God's voice in the soul. Always listen to the voice that bids you keep God's commandments.—Sunday-School Evangelist.

QUARTERLY MEETINGS.

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J. H. Riggins, P. E.
Locksburg, Gravelly Point. do 12-13
Missouri Mission, Holly Spang's do 23
Chapel Hill, Norwoodville. do 26-27
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Goshen. do 9-10
Bloomfield. do 16-17

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Stuttgart circuit. do 16-17

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Camden circuit. do 23-24

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Malvern circuit. do 26-27
Social Hill. do 26-27

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Benton Circuit. do 16-17
Liberty. do June 30 and July 1

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Forest City circuit. do 26-27
Spring Creek circuit. do June 2-3
Helena station. do 9-10
Holly Grove circuit. do 16-17
Brinkley mission. do 23-24
Howell circuit. do June 30-July 1
Brinkley and Clarendon. do 7-8
Wheatley circuit. do 14-15
Cypress Ridge circuit. do 21-22

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J. M. Talkington, P. E.
Weldon circuit at Marion Chap. do 12-14
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Union and Revels sta., Revels. do 26-27
Jacksonville circuit, at Ward. do June 2-3
Searcy circuit, at New Hope. do 9-10
Kentucky Valley cir. Bethany. do 9-10

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King's River mission. do May 19-20
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In Part.
Webb City cir., at Caulksville. do 8-9
Magazine cir., at Magazine. do 12-13
Paris and Roseville, Roseville. do 19-20
Hackett City cir., at Excelsior. do 26-27
Waldron cir., Square Rock. do 26-27
Cauthron cir., New Prospect. do 29-30
Block Fork mis., Haw Creek. do June 2-3
Mansfield cir., Brewster's Chapel do 5-6

Dear Brethren: You will see from the above list of appointments that some of your Conferences are fixed for the middle of the week. The number of appointments and the demands upon my time make this arrangement necessary. The Conference will be held on the afternoon of the first day of your meeting. I suggest that on circuits you have a basket dinner on that day, that we may have time to transact without hurry, the important business of the Conference, and also, that you continue your meeting from Sunday until the time of the Conference. I hope to meet a full attendance of official members at each Conference and may the Holy Spirit be present to guide our counsels and bless our souls. SUNDAY H. BABCOCK, P. E.

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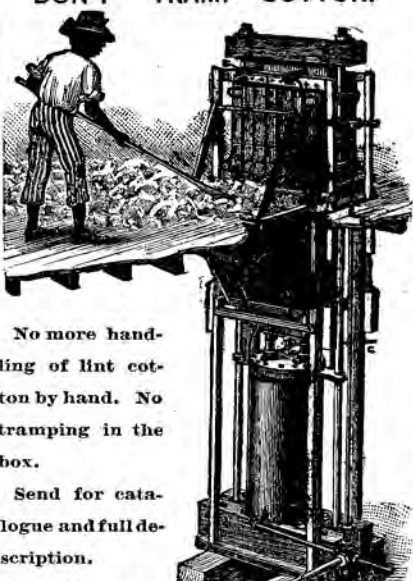
NEWPORT DIST.—SECOND ROUND.

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Shiloh, May 11-22, Conf. 11, at 8 p. m.
Loreda, 12-13, Conf. 12, at 8 p. m.
Newport sta. do May 26, 27
Powhattan do June 2, 3
Portia do 9, 10
Oil Trough do 16, 17
Jacksonport do June 30, July 1
Walnut Hill do July 7, 8
Pocahontas do 14, 15
Tuckerman do 21, 22
Walnut Ridge do 28, 29

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ARKANSAS METHODIST.

OBITUARIES.

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

COCHRAN—Preamble and Resolutions adopted by the W. C. T. U. of Brinkley, Ark., in honor of Mrs. Mollie Cochran, deceased.

Whereas, It has pleased our Heavenly Father, to call from our midst to a brighter, and happier union at his right hand, our beloved sister and co-worker, Mrs. Mollie Cochran, thereby warning us that ours is no uncertain warfare, and at the close, to be like her, able to say, "I am ready." Therefore,

Resolved, 1. That in the death of our dear sister, our Union has lost an earnest, efficient worker, an agreeable, pleasant companion, the church a faithful, consecrated Christian member, the community one who ever pleaded for its people at God's throne of grace. Her family a loving, faithful wife and devoted mother.

Resolved, 2. That while we deeply deplore our loss, our faith is such, in the wisdom and goodness of God, that we can look through our tears and sorrow in consigning her to the tomb, to a bright resurrection morn, when we shall realize that "He doeth all things well."

Resolved, 3. That we tender our heartfelt sympathy to her sorrow-stricken husband and children, and that these resolutions be made a part of the minutes of this meeting, a copy be furnished the family, and also a copy to county papers friendly to our cause.

MRS. W. S. McCULLOUGH,
MRS. FRANCES EMMONS,
MISS DELIA B. LAWTON. } Com.

VINCENT—Whereas, In the the order of Divine Providence, our Bro. Thomas Vincent, a member of our Conference, has been moved from our midst by the hand of death, and our hearts have been deeply moved thereby, therefore

Resolved, 1. That in his death we have lost a generous friend, a genial companion, a man of true and honest purpose, of pure mind, of sound judgment, prompt in action, faithful in matters of trust, always ready to go where the voice of his chief Shepherd might direct. An earnest Christian worker and an ardent lover of Methodism.

Resolved, 2. That we treasure the memory of his noble, Christian life, his fidelity and loyalty to the Church, and his zeal for the cause of Christ.

Resolved, 3. That from the manner of his life among us, and from the positive character of his Christian example during his illness, we are fully persuaded that our loss is his eternal gain, and that while we are mourning on earth, he is rejoicing with the redeemed and blood washed in heaven.

Resolved, 4. That we deeply sympathize with the widow and children who have been called to part with their chief earthly counsellor and support, and that we earnestly beseech the Great Father in heaven to grant them the consolation that they so much need and which He alone can give.

Resolved, 5. That a copy of these resolutions be tendered to the family of the deceased. That they be published in the ARKANSAS METHODIST and recorded on the minutes of the Quarterly Conference for Lebanon Circuit, Searcy District, White River Annual Conference.

Done at the first Quarterly Conference of Lebanon Circuit, Searcy District, White River Annual Conference, M. E. Church, South, Feb. 21, 1888.

J. M. TALKINGTON, P. E.

A. R. BROWN, Secretary.
W. A. PENDERGRASS, Pastor.

CLARK—Mrs. Adie, wife of James B. Clark and daughter of Bro. and Sister B. R. McCarrell, was born in Washington Co., Ark., Nov. 7, 1855, and died at her residence in Johnson Co., April 5, '88. In the sweet days of childhood she gave her young heart to God, and joined the M. E. Church, South. She was happily married to Jas. B. Clark, the 28th day of Nov. 1877. She leaves three bright children, two girls and a boy. God grant that the fragrance of that sainted mother's sweet Christian spirit may linger with these dear children, until they meet again in the good world.

It was not my pleasure to be with her in her last illness, but her faithful attendants, tell me that she was a most perfect model of resignation and

devotion to God. Her last words on earth were "Blessed Redeemer," and while these words still lingered upon the ears of the anxious ones around her bed, a halo of joy lit up her face, and her gentle spirit plumed its wings for mansions above. Her afflicted mother said to me that "Adie was always good." What a happy thought, "always good." We tender to the bereaved ones our sympathy and our prayers. May God bless them in their sad affliction. Sorrow not dear friends, Adie "is not dead but sleepeth."

J. J. TARTLTON, Pastor.

DARLING—Willie K. Darling, son of Wm. and Delia Darling, and grandson of Esq. Moore, of Woodruff co., Ark., was born Dec. 8, 1880, and died Feb. 11, 1888. He was trained in the good and right way. He would never go to sleep without saying his prayers. He was the pet of the family. A short time before he died he sang a little song, which he said was the song of the roses. Willie was a sprightly and a good little boy, but now he has gone to await the arrival of his sorrow-stricken mother, and other dear relatives. Willie's father died five years ago. Dear bereaved ones, weep not for little Willie is with Him who said: "Suffer the little children to come unto me." With Jesus and the Angels. He is safe and happy. May all his friends and relatives meet him in heaven.

J. F. PIKE.
Grays, Ark.

KEY—J. C. W. Key was born in the State of Georgia, Feb. 6, 1845; moved to the State of Arkansas with his parents in 1850; was converted and joined the M. E. Church, South, in July, 1885, and died in Holly Springs, Dallas county, Ark., December 15, 1887.

Bro. Key was for several years a sufferer from bodily affliction, which he bore patiently and with resignation to the Divine will. He was a man of not many words, was not demonstrative, but quiet and consistent in his daily walk and religious life. He was twice married. He leaves his second wife and four children, with a large circle of relatives and friends to mourn their loss, but they weep not as those without hope, for they expect to meet their loved one beyond the river.

"Our people die well."

T. Q. C. HOUSE.

TULL—Edgar C., infant son of J. L. and Sarah J. Tull, was born June 1887, and was gathered to the skies March 19, 1888. Weep not loving ones, our little lamb rests safe in the arms of Jesus. May we join him in sweet Eden's blissful "land of rest."

BROWN—Sister Sarah Brown, after a long life, most of which was spent in the service of her Master and the church of her early choice, the M. E. Church, South, passed from labor to reward April 13, 1888. Sister Brown was about 88 years old, and for years has been extremely feeble—death was no surprise to her nor the relatives who mourn their loss. May the children, grand-children and great-grand-children all meet her in the Christian's home in heaven.

GORMAN—Martin Louis Gorman was born in the State of Louisiana, August 28, A. D. 1860, and died near Moro, Bradley co., Ark., Jan. 10, 1888. May God's special blessing rest upon the bereaved wife and four helpless little ones. Oh! thou God of the widow and the fatherless, abundantly bless and keep them all and finally bring them to thyself.

J. W. F. SCOTT.

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Relief in one minute, for all pains and weaknesses, in Cuticura Anti-Pain Plaster, the only pain-killing plaster.

BUCKEYE BELL FOUNDRY.
Bells of Pure Copper and Tin for Churches, Schools, Fire Alarms, Farms, etc. FULLY WARRANTED. Catalogue sent free.
VANDUZEN & TIFT, Cincinnati, O.

Paine's Celery Compound

For The Nervous The Debilitated The Aged

URES Nervous Prostration, Nervous Headache, Neuritis, Nervous Weakness, Stomach and Liver Diseases, and all affections of the Kidneys.

AS A NERVE TONIC, It Strengthens and Quiets the Nerves.

AS AN ALTERATIVE, It Purifies and Enriches the Blood.

AS A LAXATIVE, It acts mildly, but surely on the bowels.

AS A DIURETIC, It regulates the Kidneys and Cures their Diseases.

Recommended by professional and business men. Price 50c. Sold by druggists. Send for circular.

WELLS, RICHARDSON & CO., Proprietors, BURLINGTON, VT.

Tutt's Pills

After eating, persons of a bilious habit will derive great benefit by taking one of these pills. If you have been DRINKING TOO MUCH, they will promptly relieve the nausea, SICK HEADACHE

and nervousness which follows, restore the appetite and remove gloomy feelings. Elegantly sugar coated.

SOLD EVERYWHERE.

Office, 44 Murray St., New York.

BRADFIELD'S
FEMALE
REGULATOR
A SPECIFIC FOR
WOMAN'S DISEASE
ALL IRREGULARITIES
PECULIAR TO HER SEX.
A PERFECT REGULATOR
AND POWERFUL TONIC.
IF TAKEN DURING THE
CHANGE OF LIFE
GREAT SUFFERING AND
DANGER WILL BE AVOIDED.
SEND FOR BOOK.
BRADFIELD REGULATOR CO.
ATLANTA, GA.

MERRELL'S
FEMALE
TONIC
Is prepared solely for the cure of complaints which afflict all womankind. It is a "female tonic" and corrects dangerous displacements and irregularities. It is of great value in change of life. The use of MERRELL'S FEMALE TONIC during pregnancy promotes healthy development and promotes speedy recovery. It assists nature to safely make the critical change from girlhood to womanhood. It is pleasant to the taste and may be taken at all times with perfect safety. Price, \$1.00. Sold by all druggists.
J. S. MERRELL, DRUG CO., Sole Prop., ST. LOUIS.

WRITE FOR
NEW
Illustrated
CATALOGUE,
Containing
The Lowest
PRICES
ever offered.
A few
SPECIMEN
PRICES.

(For other information see Catalogue.)
Ladies' 4-button Kid Glove 49c.
Ladies' 4-button Kid Gloves, embroidered backs, 69c.
Ladies' 6-button length Chamois Gloves, 59c.
Ladies' 6-button Gloves, Real Kid, 39c.
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.
Ladies' Linen Embroid. Handkerchiefs, 15c.
Turkish Towels, large size, 8 1/2-3c.
All Linen Damask Towels, good size, 8 1/2-3c.
Ladies' Linen Cape Collars, 7 1/2-2c. Cuffs 10c.
Pearl and Smoke Pearl Dress-buttons, all sizes, 5c. per doz.
Good Quality Pearl Shirt-buttons, 5c. dozen.
Good-fitting, Hand-made Corsets, 48c.
French Woven Embroid. Bust Corsets, 69c.
Men's Past Colored H. S. Handkerchiefs 10c.
Men's all Linen H. S. Handkerchiefs, 15c.
Men's Dress Shirts, Linen Bosom, re-enforced, 50c.
Men's British Socks, seamless, 18c.
Ladies' Black Cotton Ingrain Hose, seamless, 19c.
Ladies' Lisle Hose, Black and Colored, 25c.
Ladies' Unbleached Cotton Hose, regular made, 15c.
Men's 4-ply Linen Collars, all styles, 10c.
Cuffs, 15c.
Infin Linen, 6, 7 1/2, 10, 12 1/2, 15, 19, 25c. up.
Check Nainsook, 6, 7 1/2, 10, 12 1/2, 15, 19, 25c. up.
Zephyr, 7c. per ounce. Silk Floss, 8c. dozen.
Chenille and Arrasene, 22c. dozen.
Best Needles, Heil's Sharps, 4c. paper.
Men's Satin Scarfs, 25c. and 48c.
Nottingham Lace Curtains, tape bound, 68c., 50c., up.
Ladies' Long Leather Pocket-books, silver corners, 25c.
Toilet Soaps, 8c. a cake; 50c. a dozen.
Bustles 10, 15, 25, 35, and 40c. up.
Include postage for Mailing Orders.

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414 to 422 FOURTH AV.,
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(Mention this paper.)

THOMAS W. BAIRD,

Successor to BAIRD & BRIGHT, Agent for

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VICTOR HAY PRESS.

Steam Pumps, Shingle Machines,
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Jet Pumps, Hay Presses, Jones' Scales.
Corner Second and Louisiana Streets, Little Rock, Ark.
J. T. BACON, Traveling Manager.

DR. J. M. HILL,

Operates for Piles or Hemorrhoids Fistula in Ano, Ulcer, Fissure, and all diseases of the Rectum. Guarantees a cure in every case of Piles without pain or hindrance from business. Names of parties cured, furnished at office, corner Main and Second Streets, over Hall & Matthews', Little Rock. Office hours (daily) except Sundays) 9 to 12 a. m., 1 to 4 p. m.
Consultation free. Patients can come from almost any part of the State, receive treatment and return same day.
April 24, '87.

CENTRAL COLLEGIATE INSTITUTE.

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The property of the Arkansas, Little Rock and White River Conferences, and controlled by a board of trustees: competent and progressive faculty; comprehensive curriculum; regular collegiate and preparatory departments; cheap but complete commercial course; excellent instruction in music; special attention given to English, which, taught by the historical method, is made unusually interesting and profitable. Three good boarding houses under careful management. Location unexcelled in the Southwest for beauty and healthfulness. Expenses reduced to the minimum. Fall term opens Thursday, September 1, 1887. Send for catalog.
REV. A. C. MILLAR, A. B., President.

Established 1865,
C. O. KIMBALL
MANUFACTURER AND DEALER IN
Harness and saddles.

In the coming season I am offering unequalled bargains in Buggy and Wagon Harness, Ladies' and Men's Saddles, etc.
No. 0 sin. bug. harness, breast C 1 in. trace, 2 1/2 in. saddle. \$6 50
No. 00 sin. bug. harness, hames 1 in. trace, 2 1/2 in. saddle. 0 00
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Double buggy har. from \$15 00 to 25 00
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Ladies saddles from \$3 75 to 5 00.
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Chains, Blind Brides, Collars, Whips, etc.

ORDERS BY MAIL PROMPTLY ATTENDED TO AND SATISFACTION GUARANTEED.
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Physicians' Prescriptions Accurately Compounded.

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Office at the Dodge & Meade block, opposite Capital Hotel.
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JOHN TITL
Is made of the Celebrated Copper Alloy Type Metal, at the Central Type Foundry, St. Louis. The most durable type known.

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WHOLESALE AND RETAIL DEALERS IN

HARDWARE,

Iron, Nails, Cutlery, Axes, Cooking and Heating Stoves,

CARRY IN STOCK THE WELL KNOWN

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Avery & Sons' Plows, Oliver Chilled Plows,

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Our stock is both large and complete; having a resident buyer in NEW YORK, we are enabled to compete with any market.

202 Main St., LITTLE ROCK, ARK.

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ARKANSAS METHODIST.

SATURDAY, MAY 12, 1888.

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

The Bureau of Immigration request that every subscriber to 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 that 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. FINE 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 were useless to promise more than fidelity to the trust, and a faithful performance of duty, if nominated and elected.

Very respectfully,
THOS. B. MARTIN.

For Supt. of Public Instruction.

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

For Prosecuting Attorney.

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

We are authorized to announce ROBERT J. LBA, 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., Pumps and pipes.

Falling hair may be prevented, brushy hair made soft, and a renewed growth of the hair stimulated by the use of Ayer's Hair Vigor.

Attractions For The Ladies.

We invite the prompt attention of all our lady readers to the full column announcement of Special Bargains for one week, by the F. P. Gray Dry Goods Co. Orders by mail will be carefully filled and at just as low prices, as if you should buy in person. We think all of our readers, who patronize this enterprising and reliable firm, will be fully satisfied, for they have an immense stock of new goods, from which to fill their orders.

DON'T READ THIS

if you have a sufficiency of this world's goods, but if you have not, write to Hallett & Co., Portland, Maine, and receive, free, full particulars about work that you can do, and live at home wherever you are located, at a profit of from \$5 to \$25 per day, and upwards. All succeed; both sexes; all ages. All is new. Capital not required. Hallett & Co., will start you. Don't delay; investigate at once, and grand success will attend you.

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.

MUSTANG LINIMENT

MEXICAN MUSTANG LINIMENT cures PILES, ORE SORES, CAKED BREASTS—all INFLAMMATIONS.

Hughes' Tonic,

CERTAIN REMEDY FOR

CHILLS AND FEVER.

It will Cure the Most Obstinate Cases.

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

TRY IT.

Proprietors have many letters testifying to the merits of this valuable remedy. In MALARIAT 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.

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

Special Notice.

No preventing providence I will assist Bro. Johnson in a meeting at Ozark, Ark., commencing May 13. I will be in Arkansas for some time. Those wishing me to assist them in meetings, please address me as above.

Yours,
HARRY MAY.

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

Little Rock, Ark.

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.

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.

We frequently confess our little faults in order to have it thought that we have no great ones.

Write to Phillip Ottenheimer for prices of Carpets, Window Curtains, Shades, Matting, &c.

The majority of people are most generous when they have nothing to give.—Whitehall Times.

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.

Literature is the diet of a common mind, but genius feeds on the unwritten things.

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., A'spts, Ga.

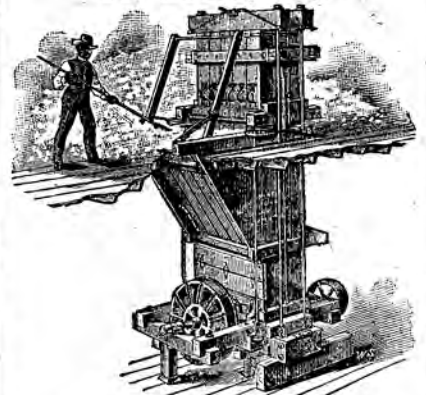
All persons are not discreet enough to know how to take things by the right handle.—Cervantes.

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

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

KINGSLAND & DOUGLAS MANUFACTURING CO.

ST. LOUIS, MO.



REEDER SELF-PACKING COTTON PRESS
Dispenses with Tramping. Simple, convenient, and works to perfection.
Lins, Feeders & Condensers.
ENGINES AND BOILERS.
Mention this paper SEND FOR CATALOGUE.

MUSTANG LINIMENT

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

MARRIED
At the residence of the bride's father Mr. Jack Simpson, near fountain Hill, Ashley Co., Ark., on the 3d of May, Mr. J. R. Spivey of Collins Station, Drew Co., Ark., to Miss Annie Simpson. Rev. T. G. Galloway officiating.

In the Baptist Church in Bald Knob on the 22 of April last at 8 p. m. by Rev. T. Rawlings, Mr. Albert Pajiam to Miss Eva Steek. All of Bald Knob, Ark.

Logan College Commencement.

DEAR BRO:—Please to announce the following: Written Examinations, May 31st and June 1st.

Juvenile Entertainment, June 2.
Annual Sermon by Rev. G. C. Kelly, June 3.

Alumni Reunion, June 4.
Annual Art Levee, June 5, 3 p. m.
Annual Concert, June 5, 8 p. m.

Graduating exercises and address to the class by Rev. J. W. Lewis, June 6.

All are cordially invited. Homes for those who have no acquaintances in the town.

The METHODIST is an able representative of the body which it represents.

Truly, H. K. TAYLOR, Pres.
Russellville, Ky.

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

PREMIUMS! PREMIUMS!!

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

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

BOOKS FOR OUR AGENTS:

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

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

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

4. For 28 New Subs., we will send one copy of Webster's New Unabridged Dictionary.

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

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

PICTURE OF DR. A. R. WINFIELD.

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

WM. R. MOORE.

ROBT. M. McLEAN.

ORRIN M. PECK.

WM. R. MOORE & CO.,

(EXCLUSIVELY WHOLESALE)

DRY GOODS, FURNISHINGS,

HOSIERY, NOTIONS, WHITE GOODS, ETC.

ENTRANCE, 396 MAIN ST., MEMPHIS, TENN.

The Largest Establishment of its kind in the Southern States. Depth of Warehouse, 325 feet. Second street front, 115 feet. Flooring surface, 2 acres.

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Call the attention of their city and country patrons to their

IMMENSE STOCK OF DRY GOODS,

Notions, Shoes and Slippers,

CLOTHING AND FURNISHING GOODS.

Dress Goods, White Goods, Wash Goods,

Hosiery, Gloves, Handkerchiefs and Parasols

Are Specialties of which we have a better assortment than can be found in the State.

GUS BLASS & COMPANY,

307 309 & 311 MAIN STREET,

Little Rock, - - - Arkansas.

Full Dress Suits and Clerical Suits a Specialty.

MUSTANG LINIMENT

MEXICAN MUSTANG LINIMENT rubbed in saves many a valuable Horse and Mule's limbs.



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

PRICE BAKING POWDER CO.

NEW YORK. CHICAGO. ST. LOUIS.

A GOOD LOAN!

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

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."—JOHN SULLIVAN, Hospital Steward, Morgantown, Pa.

Madame Helen Edwards,

246 W. Market St., Louisville, Ky.

French Millinery

and the latest styles for dresses and wraps. Spring suits, all wool, as low as \$16.00. Spring Bonnets and Hats at very low figures. Orders from a distance given prompt attention. Purchasing of all kinds done and no percentage charged.

YOU WILL LIKE IT!

Try the new route. The Kansas City Memphis and Birmingham R. R., now completed between Memphis and Birmingham, with branch to Aberdeen, Miss. It is many miles the shortest line between points in the southeast, and Memphis and Arkansas and Texas, and all points northwest. The passenger train equipment of the new line is of the most modern construction; coaches were built by the Pullman Co., and are provided with every device necessary to insure the comfort and safety of passengers. Everything new and best class, and no effort will be spared by the management to meet the requirements of the traveling public. Through tickets via this line on sale at all through ticket offices. For large map and time tables giving full information as to through cars, connections, etc., address:
J. E. LOCKWOOD,
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DRY GOODS, FURNISHINGS,

HOSIERY, NOTIONS, WHITE GOODS, ETC.

ENTRANCE, 396 MAIN ST., MEMPHIS, TENN.

The Largest Establishment of its kind in the Southern States. Depth of Warehouse, 325 feet. Second street front, 115 feet. Flooring surface, 2 acres.

GUS BLASS & CO.

Call the attention of their city and country patrons to their

IMMENSE STOCK OF DRY GOODS,

Notions, Shoes and Slippers,

CLOTHING AND FURNISHING GOODS.

Dress Goods, White Goods, Wash Goods,

Hosiery, Gloves, Handkerchiefs and Parasols

Are Specialties of which we have a better assortment than can be found in the State.

GUS BLASS & COMPANY,

307 309 & 311 MAIN STREET,

Little Rock, - - - Arkansas.

Full Dress Suits and Clerical Suits a Specialty.

MUSTANG LINIMENT

MEXICAN MUSTANG LINIMENT rubbed in saves many a valuable Horse and Mule's limbs.

MUSTANG LINIMENT

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

Don't Fail to See Our Stock and Prices.

Novelties in DRESS
Bargains in GOODS
Novelties in TRIM-
Bargains in MINGS

AN ENTIRE NEW STOCK
—OF—
LACES and EMBROIDERIES.

JUST RECEIVED
A LARGE LINE OF
Black Lace Flouncings.

JUST RECEIVED
A LARGE LINE OF
Pique Flouncing and Embroidery.

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

M. M. COHN & CO.,
Main and Markham Streets, Little Rock, Ark.

Glidewell Hotel.

AMERICAN PLAN.

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

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

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

VICTOR CHILL CURE,

Speedy and permanent cure for

Chills and Fever, Malarial and Swamp Fevers.

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

For Sale Only By

JOHN A. JUNGKIND,

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