THE ARKANSAS METHODIST

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

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

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FROM DR. R. ABBEY.

To the Editor—I regret exceedingly that it is reasonably expected of me by the readers of your paper, that I make some reply to the article by the Rev. Horace Jewell in The Methodist of May 5. It embarrasses me much to do so; but Bro. Jewell has driven me to the wall, and I must say a hard word or two or keep silence. The latter would be unjust to the readers of the paper. He must bear the responsibility.

He charges me flatly, and explains at considerable length, with misquoting Webster's dictionary, and argues that my argument is built upon this misquotation! I have not known my veracity to be publicly impeached before, at least in my ministerial life of near half a century. A more serious accusation could scarcely be made. *I deny it!* And require explicit proof, or something else.

You, sir, can but see the embarrassment of my position. Well along in the ninth decade of life, and near the seventieth year of a Christian profession, to be charged unqualifiedly with so serious an offence. Well, it was unexpected. I not only deny the charge, but aver that I was very careful in making quotation, knowing that the whole the question in issue turned on the meaning, in this particular sense, of the word *build*. I was not only careful as to verbal exactness, but to quote all that was relevant, and was particular to state the edition of Webster from which I quoted. You also notice that Bro. Jewell's entire argument is based on his allegation of my false quotation. Now what? I don't know how to argue a question of veracity, and pending which I of course have nothing further to say about his argument.

And then, if you please, I would like to add a few words to the church, and particularly to my younger brethren in the ministry, touching the character of the Brotherhood we call church.

All high churchism, popery and others, proceeds upon the supposition that our Lord framed the government and so organized a church de novo in opposition to the then existing Jewish church; and hence, just so many *orders* in the ministry, the rights and powers of such officers, the necessity of conforming to this original divine model in all things. And so all churches not regularly descended from the divinely built church are spurious. The text, the only one, relied on to prove the making of this new church is the 16th and 18th of Matthew: "On this rock I will build my church." Now, understanding this word *build* to mean to make, to set up, to organize or bring something into being, as it is very frequently used in speaking on other subjects, it is assumed at once that Christ was about to make a new church; that is, to frame or build the government of a church. The religious doctrines men are required to accept is another matter; but for a church, or the church, there is nothing to prescribe or make but its external government.

Now it is of the utmost importance to understand this matter clearly. If the old church was abolished and a new one set up or builded, it was one of the most important transactions ever known on the earth. and Matt. 16–18 is the proof of it! But when we come to look at these words carefully, they prove the very reverse. They prove the straightforward continuation of the same church, but in an improved condition, with no reference whatever to its external government. Jesus said he would *build* his church. So the whole question of the continuation of the old church or the introduction of another, depends upon the meaning of this one word, build, not in some other places, on other subjects, but in this place.

And so in my various teachings on this point, I cite Webster's dictionary. In the several editions of this standard of English words, it may be seen that the definition of the same word varies slightly. This slight variation, with some exceptions that need not be noted here, is generally or frequently for the mere convenience of the printer. In using more defining words to give fuller meaning to some words, when not making a new set of plates, it becomes necessary, on the same page, to use less space in defining some others. This is frequently done without any substantial change or detriment to such words. And so, in defining this word *build*, with no change of meaning. fewer words are sometimes used. In making this quotation years ago, as may be seen in several of my books, I preferred the edition of '57 for two reasons. First, the definition is a little more full there than in some others; and secondly, that is the last edition brought out by Dr. Webster himself. And in writing on any particular subject, you of course, among several meanings, have use only for the one that relates to your subject. If you ask, what does build mean, a categorical answer cannot be given. "In Scripture," one of the meanings, Mr. Webster says, it means "to increase and strengthen; to cement and knit together; to settle or establish and preserve. Acts 20:32; Eph. 2:25; 1 Sam. 2:35," and he might well have added, in many other places. So there is the Scripture meaning of "build."

It therefore appears unmistakably that whatever the Saviour may have meant by his allusion to Peter, as to the church he meant that he would strengthen and preserve it, cement and knit it together—in short, improve it and make it stronger and better, with no allusion to any *other* church. And I will say further, that this view of this passage of Scripture, when explained as above, is never questioned by anybody. It is not only the doctrine of our church, but of all non-prelatical Christianity, when properly explained. It was somewhat elaborated in a lecture delivered by myself before the Arkansas Conference at Searcy in 1859, whereupon the Conference by resolution called for its publication in book form. The same thing occurred at other Conferences. It was soon after published by our Publishing House, considerably enlarged at the request of the Alabama Conference, and has since been on sale under the title of *Church and Ministry*. It was very warmly criticised and endorsed by the press generally.

A year or so later *Ecce Ecclesia* made its appearance in New York. It elaborates the same general subject. It had the advantage of being anonymous, so its criticisms were certainly impartial. It was about three years or more before the public before its author was known. It is probable that no religious book published in this country was ever more favorably criticised by the press. I take occasion to enclose in this communication a very few extracts of these notices. They are mostly from the very first theologians in the land, viz: such men as Dr. Abel Stevens, the great church historian, Dr. Summers, Dr. Bond, the younger, Dr. Deems, and a hundred others. I have also a drawer full of very approving private letters on the subject from all parts of the country.

Moreover, though *Ecce Ecclesia* was published in New York, it was edited by Dr. Summers, and with the special injunction that he should erase every word that he considered the least doubtful, either in theology or ecclesiastical science. This he assured me he did with unusual care. Neither of these books—and *City of God* might be included in the same remark—ever received a word of adverse criticism, so far as I know. I think, therefore, that these views of this celebrated Scripture, Matt. 16:18, and all others bearing on the constitution of the church, may be set down as the settled doctrine of unprelatical Christianity.

Your intelligent readers cannot fail to notice that almost all the conflicting criticisms on this verse relate to the Saviour's meaning about Peter. With that aspect of the question, I have nothing to say. I confine my teachings to what was meant as touching the church.

The church is a segregation and congregation of religious people worshipping according to Scripture, but making its own rules of government, and not a chartered institution with a proscribed condition of government. R. Abbey.

Gulf View, Miss.

☞Please renew your subscription to this paper *without delay*. We are needing help from the many already owing us for this paper. If you cannot now pay all you owe us, please pay part of it now and the balance later. This will aid us much. Our expenses are very heavy, and this ☞is the dull business season.☜

GALLOWAY FEMALE COLLEGE.

Information having been received that the charter under which Galloway Female College was lacking in formality, and therefore everything done was null and void, the Board was again called, and met in Searcy, Ark., May 3d, 1888. Another charter having been prepared, was presented and fully explained by Gen. Dandridge McRae. The majority of incorporators being present, were duly qualified by Jno. G. Holland, Notary Public, and permanent organization was effected and bnsiness transacted. Rev. Horace Jewell was elected president, Rev. Jno. W. Boswell, secretary, and G. B. Greer, treasurer.

An Executive Board was elected, consisting of the following persons, viz: Jno. W. Boswell, G. B. Greer, A. W. Yarnell, J. E. Skillern and J. M. Hanks. The president of the board is *ex-officio* a member of the Executive Board.

A Building Committee was also selected, to whom was committed the business of selecting places, letting contracts and superintending the construction of college edifices. G. B. Greer, A. W. Yarnell, P. A. Robertson, B. P. Baker and J. E. Skillern were appointed said committee.

The site selected for the college is a beautiful grove, elevated and well drained, east of the town and half a mile from the court house and the same distance from the celebrated sulphur spring.

It was determined to open the school in September, if a house at all suited for temporary occupancy can be secured. This matter was referred to the Executive Board, with power to act.

A committee on correspondence, with a view to selecting a faculty, was appointed. Parties interested can confer with either or all of the following persons: Rev. Horace Jewell, Benton, Ark.; Rev. F. A. Jeffett, Helena, Ark.; Rev. S. H. Babcock, Fort Smith, Ark.

Jno. W. Boswell,
Sec. Board of Trustees.

ARKANSAS HOLINESS ASSOCIATION.

II.

6. Will not the policy of the association produce harm by drawing a line between those who are sanctified and those who are not? If you preach on honesty, you draw a line between those who are honest and those who are not. Would you, therefore, refrain from enforcing the obligation to be honest? If you preach on the duty of being wholly consecrated to the service of God, you thereby draw a line between those who are wholly consecrated and those who are not. Would you, therefore, be silent on that subject? The preaching of any duty will draw a line between those who perform it and those who do not. Urging holiness upon the church will only make it more united. The little temporary friction sometimes met with at first gives place to increased love, faith, zeal and unity. A certain church has from her highest tribunals most emphatically denounced dancing as evil in its tendency. But in certain sections the very general practice of the membership encourages dancing. Now where this is the case a minister who earnestly insisted upon his members' refraining from the dance and putting it down, would, of course, at first meet with some friction. But should he on that account prove unfaithful to his church and violate his confirmation and ordination vows by being silent? Granted a church, one third of whose members love God with their whole heart, and two-thirds do not. Now earnestly insist upon the *present* privilege and *duty* of their so loving God; and some friction will be developed at first to result only in good.

7. Will not "come-out-ism" be a product of the said association? "Come-out-ism" does not proceed from such a source. "Come-out-ism" may be right or wrong. When the early Methodists left the Church of England, because they were unjustly treated and hindered in the doing of good, it was a praiseworthy "come-out-ism," abundantly justified by history. When in the days of Luther thousands renounced their allegiance to Rome, it was a "come-out-ism" for which we ought to thank God. "Come-out-ism" may result from (1) Oppression and persecution in the church abandoned toward those who abandon its communion; (2.) Heterodox doctrine and consequently unchristian life in the church abandoned. The writer could not conscientiously belong to any church which repudiated the vital doctrines, universal atonement, witness of the Spirit, and salvation by faith. (3) Ignorance, fanaticism, narrow-mindedness, and mistaken judgment on the part of the "come-out-ers." (4.) All of these causes may combine to produce the composite result, "come-out-ism." Hence, it is as unphilosophical to expect "come-out-ism" to come from holiness or a holiness association as to look for pine-apples on a potato vine.

8. Does not the work of the holiness association proceed upon a wrong use of the word, sanctification? [An elaborate argument based on the alleged wrong use of this word was published a short while since.] We reply

a.—We are not contentious over terms. A certain religious state and a certain religious life we aim at. You may call that state "full salvation," "Christian Perfection," holiness,—whatever you choose.

b.—If you will look into an unabridged dictionary or into a Bible or theological dictionary, you will find that one of the meanings of sanctification is the state of being made holy.

9. Will not such an organization within the church engender and intensify an *esprit de corps* hostile to the church? If the individual members of the association were nearly all hostile to the Methodist Church, such would be the case—the association in its collective capacity would be hostile. But there is a constitutional provision against such a result, and for the very *opposite* in our terms of membership.

Geo. W. Hill.

MONTICELLO DISTRICT CONFERENCE.

Editor Methodist—The following outline of the reports from the different charges in Monticello District, Little Rock Conference, may be of interest to your readers, and especially to the membership in this district who were not present at the Conference.

Monticello Station, O. P. Noble, P. C. In this charge deep interest is manifested in the Sunday school, which is well attended. The financial system is such that good collections have been made. Spiritual condition improving.

Warren Circuit, J. A. Biggs, P. C. The interest in Sunday schools is not so marked as at Monticello, but pastor is increasing his efforts. Finances in splendid condition; spiritual condition only tolerably good.

Mt. Pleasant Circuit, Jesse Sage, P. C. The Sunday school interest here is exceptionally good, especially at Rock Springs. Collections well up, as is evidenced by the fact that $41.00 self-denial fund was collected.

Selma Circuit, E. L. Beard, P. C. The interest in Sunday schools is good, but not what it should be. Finances well up. Spiritual condition improved since last year. Family altars increased 50 per cent.

Palestine Circuit, J. W. F. Scott, P. C. Bro. Scott's report regarding the Sunday school interest is decidedly bad—denominating them "skeletons;" he also reports "slip shod" work in finances, but reasonably well up. The spiritual condition is not what it should be, by any means.

Holly Grove Circuit, J. M. Pinnell, P. C. A good interest is manifested in Sunday schools. Small collections reported. Spiritual state of the members good..

Arkansas City Station, W. H. Browning, P. C. Good interest manifested in Sunday school. Collections remarkably good. A steady growth in grace is visible.

Lake Village Circuit, J. M. D. Sturgis, P. C. Notable interest taken here, especially at Lake Village, where a type of an old-time Methodist is the moving spirit.

Hamburg Station, H. W. Brooks, P. C. At this point the interest and spiritual condition are good, ond finances up.

Hamburg Circuit, T. G. Galloway, P. C. School interest is not such as it should be—only 80 pupils in five schools. Finances not good. "Spiritual condition very poor, except at one appointment."

Bartholomew Circuit, O. H. Keadle, P. C. The school interest fairly good. Collections good. Spiritual condition "at rather a low ebb."

Lacey Circuit, S. A. Hill, P. C. A general tendency to neglect the Sunday schools. Financial system not good; a steady improvement is visible.

Bro. V. V. Harlan secured $725.25 for the benefit of our college at Altus. Bishop Galloway made us a fine talk on Church Extension, and at the close secured $1,030.00 to assist in building a District parsonage at Monticello. C. H. Lyman,
Secretary.

RESOLUTIONS.

Resolved, That in sorrow we recognize the hand of God in the death of Dr. A. R. Winfield, editor of The Arkansas Methodist, and submit with resignation to His will.

Resolved, That we heartily endorse the action of the Publishing Committees in the election of the Rev. Z. T. Bennett as editor of The Arkansas Methodist, and his editorial conduct of the paper.

Resolved, That we cheerfully cooperate with the management of the paper in extending its present increasing circulation and usefulness.

J. M. Pinnell.
H. W. Brooks.

REPORT ON EDUCATION.

To the Presiding Elder and members of the Monticello District Conference. Your Committee on Education would respectfully submit the following report:

No subject is more vital to our church and to the American public at this time than that of the universal education of the rising generation. And we are rejoiced to see that our people are being stirred, as never before, with its importance. And while we do not simpathize with the idea suggested in certain localities, that education is the only panacea for the evils of society, yet it is one of the factors that will lead to its amelioration.

And we are glad that our church is awakening to a realization of the part that we, under the economy of God, are expected to take in this indispensible work. While many abortive efforts have been made by our church in the bounds of this State heretofore, we now see or think we see, the crystalizing forms of several institutions destined in the near future to extend a wide spread influence for good. Some of these are already exerting an influence beyond the expectation of their most ardent friends.

But still, your committee are impressed that our church is not yet awakened to her full share in the work of education which lies out before her. While we are contented to build up two or three schools of high grade in this great and growing State, we are not facing the responsibility of the educating of the masses, even of our own children. What are four or five schools of perhaps 700 pupils, compared to the 70,000 Methodists and 200,000 children in Arkansas! Perhaps not 700 of the 200,000 Methodist children in the State are in Methodist schools to day.

The Romanists, with one tenth of our nucimerical strength, are making greater efforts to educate the masses than the Methodist church in our bounds. And some of our feebler sister Protestant denominations are more fully aroused to this subject than ourselves; while we do not complain at them, we do feel that it ought to awaken, to arouse us to greater activity.

It is a fact that we are totally ignoring in our educational schemes, the instruction of the common people, and turning it over exclusively to the State, except where the Romanists take advantage of our apathy, and fill up the chasm. Our efforts are confined to the establishment of a few high schools and colleges, while the masses of our people are deprived of the possibility of an education in a Methodist school, or in a religious school of any sort. This is a mistake, we believe, and ought not so to be.

It is the opinion of your committee that there ought to be a well regulated Methodist school in every pastoral charge, and under the regulation and control of the Quarterly Conference, and in large circuits, in every important neighborhood. And in each Presiding Elder's District there should be a high school under the direction and control of the District Conference. These high schools would be feeders to our colleges, which likewise would be feeders to a great central University.

To this it has been objected, that we ought not to conflict with our common schools. But who does not know that Romanism is taking advantage of this very thing, and is building up schools in all of our larger cities and towns, and thousands of Protestant families are sending their children to them.

Besides, we may well stop and ask ourselves the question, have we the right to relegate the education of our children to the state; often to unconverted men and women, and sometimes men who are averse to Christianity, and not slow to inculcate their skepticism to the pupils committed to their care? The Bible is rarely permitted to enter our common schools, and never given the prominence that its importance demands.

Your committee would therefore urge the necessity of our church taking charge of the education of her children more generally, not only in the rural districts, but in our towns and villages. For, if we turn this branch of education over to others, feel assured it will not be long before we will have none left us in our high schools and colleges.

We would also urge the importance of a well regulated high school in every district in our Conference, to be located by, and under the control of the District Conference. Such schools, judiciously located, and well conducted are of too much importance to be longer passed by in silence.

Your committee are pleased to hear of the prosperity of our college at Altus. We are informed by the agent, Rev. V. V. Harlan that there are now 175 pupils in attendance, 120 of whom are boarding pupils.

We are also rejoiced at the prospect of a Female College of high grade in the near future at Searcy. In view of the fact that perhaps 300 Methodist girls are annually sent out of our State for education, and at an annual cost of not less than $150,000, it is time that this fearful drain upon our people was stopped. The only way to do this effectually is to establish and patronize schools of our own, and within our own bounds.

W. H. Browning.
J. A. Biggs.
J. W. Simpson.

REPORT ON TEMPERANCE.

We, your committee to whom was referred the temperance question, beg leave to submit the folowing report:

With grateful acknowledgement to Almighty God, for the victories won for the temperance cause, and for the good accomplished in the past, and rejoicing in the hopeful outlook of the present, we are determined by the help of God, that as a church we will take no backward step, but with unabated zeal, press the battle to the very gates of the enemy. Nor will we relax our vigilance, or cease our efforts until our country is redeemed from the curse of the liquor traffic.

We arraign the liquor traffic at the bar of public opinion; and charge that it is at war with the material, educational and moral interests of the State. That banded together as they are, combining men and money, to influence the election of men friendly to their interest, plying their so-called business as they do in open defiance of all law, human and divine, that looks to the suppression of intoxicants as a beverage, they are a standing menace to our free institutions.

This monstrous overshadowing crime of the age, is not only the nursery of crime, but the friend of criminals. It clogs our courts, and obstructs the course of justice. It genders strife between citizens, produces idleness and pauperism. Debauches the ballot, and blunts the public conscience. All this and much more is done by men claiming to be engaged in lawful business.

What we ask, has the State the right to authorize her citizens to do wrong? We affirm in the most emphatic manner that the State has no right, except such right as might gives. "All power is of God," and all righteous government must be administered in conformity to his will, and in the interest of his Kingdom. "Blessed is the nation whose God is the Lord." Is the liquor traffic in harmony with the will of God? Every citizen who is not an Anarchist will answer with an indignant no. Then the question resolves itself into this. Is the liquor traffic a crime? Can we as professed Christians, in any way aid or abet in perpetuating its life? "Woe unto him who putteth the bottle to his neighbor's lips, and maketh him drunken." These questions confront us. How will we answer them?

Resolved, 1. That in harmony with the universal declaration of our church as made from time, through her representative bodies, we still declare our uncompromising opposition to the manufacture and sale of all intoxicating liquors for beverage purposes.

Resolved, 2. That we will as preachers and lay members of the church, put forth our best endeavors and use every righteous means at our command to defeat liquor license.

Resolved, 3. That where the vote is for license, we will avail ourselves of the "Three mile law," to prevent the sale of intoxicating liquors as a beverage.

Resolved, 4. That we respectfully but earnestly demand such amendment of existing laws as will effectually protect towns and counties that have obtained the benefit of prohibition from the curse of the jug trade and the wine shops. E. L. Beard,
Chairman Committee.

At the Monticello District Conference Bishop Galloway raised in pledges and subscriptions $1,030 for a District parsonage; and Rev. V. V. Harlan raised $725.25 for our College at Altus. Nothing small down there.

ARKANSAS METHODIST.

SATURDAY, MAY 19, 1888.

ORIGIN OF BAPTISTS IN ENGLAND.

We have seen how the first Baptist Church was planted in England. This church grew, others were organized, proceeding from it. In 1626 there were eleven such in England. They were afterward known by the denomination of General Baptists.

In 1633, there was another church organized, the first of another class which obtained the denomination of Particular Baptists and in the next century became the largest of the two. Let us look into the origin of this church. "The first congregation of Independents, in 1616, had been gathered in London under the pastoral care of Henry Jacob, who was succeeded by John Lathrop. A number of this society came to reject infant baptism and were permitted to form a distinct church, Sep. 12, 1633, with Spilsbury for their pastor."—Armitage, Hist. Bap. p. 460.

This was six years before Roger Williams founded his church, and twenty-five years after John Smyth started his. Who re-baptized John Spilsbury and his congregation? There seems to be no record. Whether they proceeded like Smyth had done twenty-five years before, or like R. Williams did five years and a half later is unknown, and as Dr. Cramp would say, "is of little consequence." Very likely, however, the congregation received immersion from Mr. Spilsbury, who had been immersed by some one who had been immersed by Thomas Helwys who had beem immersed by John Smyth, who had been baptized by himself. One of these three methods was adopted beyond question, for there was no other alternative; and no historian has ventured to suggest any other.

This Independent church, out of which Mr. Spilsbury's came, continued to lose members who went to the Baptists, William Kiffin and others in 1638, a greater number in 1641, and again in 1643, and finally the pastor Henry Jessey in 1645. Another Baptist Church, or two, were formed in the secessions from the Independent Church, and that seemingly in an independent way—originating their own baptism. I will notice this further on.

Henry Jessey was immersed by Hansard Knollys. This Hansard Knollys was really the foremost Baptist of the age, and he was truly a great man. He was born in Linconshire in 1598, before a Baptist Church was invented. He was educated at Cambridge and was a thorough scholar. He was ordained to the priesthood in the Church of England. He went to America in 1638—the year R. Williams started his Church—but it does not appear that he and Williams ever met, nor was Knollys yet a Baptist. He served a church in Dover, N. H. as pastor for a time, and returned to England in 1641, and became a very popular preacher in London. Soon after this he became a Baptist. I suppose it was while he was chaplain in Cromwell's army, and so we have no account of the time or the administrator.

It will be remembered that the first church in Pennsylvania was organized at Cold Spring in 1684 by Thomas Dungan a preacher from Newport, R. I. Armitage says he was an Irish Baptist and, though he does not say so, hints that he may have been a Baptist in Ireland. What about this possible stream from the Irish Baptists that makes part of the general current of American Baptist pedigree? Armitage says:

"Probably the first Irish Baptist Church since the Reformation was formed in Dublin by Thomas Patience, assistant pastor to Kiffin in London. The date is not clear, but in 1653 a church was found there."—History of the Baptists, p. 571.

Kiffin was a member of Lathrop's Independent Church from which Spilsbury's Baptist Church seceded. Kiffin also came to Spilsbury in 1638. He withdrew from Spilsbury's church and established another Baptist Church—the Devonshire Square Church—in 1653, and became its pastor. Armitage, p. 468. Therefore Elias Keach, the founder of Pennekek church, Pennsylvania, was baptized by Thomas Dungan, who was possibly baptized by Thomas Patience, who was baptized by William Kiffin, who was baptized by John Spilsbury, who was probably baptized by Thomas Morton, who was baptized by Thomas Helwys, who was baptized by John Smyth, who was baptized by himself, the John Baptist of the English, as E. Holliman was the John Baptist of American Baptists. And there the pedigree runs into the ground, or into the water, as you please.

From time to time there have been Baptist preachers and baptizers in America, who have had no other water baptism than that they have received from Methodist ministers; but leaving that out of the account, and tracing back their baptismal lineage to the beginning, we are led to Ezekiel Holliman, John Smyth or John Spilsbury, all of whom began their baptism self originated between 1608 and 1639. Two hundred and eighty years carries us back to the first beginning.

Nearly all these men came out of the Church of England. John Smyth, Roger Williams, Hansard Knollys, John Miles, were all ordained ministers in the Church of England; and the Baptist denomination is as truly a daughter of the Church of England as is the Methodist Church. The processes of its formation were much more irregular, but, to say the least, John Wesley had as much right to form a new church—supposing he had done so—as had any or all of these.

J. H. RIGGIN.

THE CHURCH---ORGANIC UNITY.

Christian fraternity, both in spirit and practice, is all that can now be expected among the denominations or churches of this age. Even this much to be desired object, is hopelessly deferred, while the churches are composed of so great a number of unsanctified, both among her ministry and membership.

Churchism often becomes sc important a fea ure as to be recognized an equivalent in value to the most vital doctrinal tenets. It is a fact to be lamented that when a cold and formal spirit takes the place of the fervor of Christ's love, rites or sacraments are magnified in importance, and baptism is emphasized as the supreme human act, the climax of obedience, in which man becomes a full partaker of that grace which raises him into the relation of sonship and into the brotherhood of Christ.

Such an undue and unwarranted estimate of values assumed to exist in or attach to the mere circumstances of religion, is one of the chief hindrances to that Christian fraternity which should exist among denominations. It often resolves itself into such a sacred veneration for modes and forms as to lose sight of the most vital and central truths of religion. This creates a spirit of selfishness and superstitious sticklership that becomes proscriptive and dictatorial. Thought and faith are centralized in shadows, and the great fundamental principle, the "magna charta" of the true Christian religion, "justification by faith only," (which has been the central truth of every real religious reformation,) if not left out entirely, is so beclouded that its beauty and glory are lost in the labyrinthian mazes of an erroneous and superstitious reverence for that which cannot satisfy.

These issues, which are not vital to human salvation, become a bone of contention and strife, and are fruitful sources of a church egotism which loudly proclaims that "we are the only church and people of God in the world."

One denomination or church (I use the term synonymously) on this hypothesis rears around herself impregnable walls, and as virtually assumes infallibility in her pent up creed as did ever the church of Rome. The creed narrows down and centralizes in the one idea that the great heart of Deity is alone in sympathy with, and pours forth showers of saving grace upon those alone who are Apostolic in the organic structure of their own church. Such have made themselves the only custodians of church sacraments. Thus fenced in, the possibilities of Christian fraternization are forever barred, so far as relates to the advocates of such a theory.

Those who are sticklers for a creed so close and narrow often give more time, thought and labor to convince the world they are infallibly correct than to the all-important doctrine of salvation by faith and holy living. When an effort is made to show, from reason and revelation, the dangerous tendency of such dogmas, the war-whoop is raised, and the cry is, persecution. Oh! when will this spirit of church bigotry and fanatical devotion to side issues yield to the dictum of the Holy Scriptures in the all-essential spirit of Christ's love? Not until by concentrated prayer and holy consecration such churches receive the baptism from on high, and both priest and people give themselves to the one work of bringing to repentance and spiritual cleansing the unsaved sons of men.

Organic church unity is an impossibility. Might as well talk about unifying all the nationalities in the world in one grand system of government. A system of church government is no more of divine dictum than civil government. All the advocates of church unity base their arguments on the false assumption that church government is divine in its source in the same sense that the revelations of the New Testament Scriptures are divine, and that Christ in person, while in the flesh, gave the model for a form of church government, or that he actually organized a church in his earthly lifetime. The logical conclusion reached by all high churchmen, viz., that all men should be or become members of such an organization, is legitimately in harmony with the assumption.

If it be true that Christ organized a church in the world during the days of his humiliation or at any other time in the history of the world, by his spiritual presence and dictum, then it devolves upon every man in the world to become a personal member of such a corporate body as much as it does to repent and believe. Everything that is divinely instituted is indispensable in the plan of human redemption. With this view of the subject, it is no wonder that we find gowned and robed clergymen as intensely engaged in efforts to proselyte from churches reckoned non-apostolic by them, as to induce a sinner to repent. The man or church taking the view that church organization is of divine instituting, only shows himself a logician in claiming that all men ought, by all means, to be in "the church," and that outside that particular organization the sacraments possess no virtue, and there is no salvation.

Why does the church of Rome to this good day recognize all Protestant churches as heretics? Why does she labor so zealously and resort to so much scheming to win the children of Protestant parents to "the church"? Is it not wholly on the hypothesis that she is the only church formed after an Apostolic or Christly model? Certainly she does not claim it on the grounds of doctrinal difference or superiority altogether.

All the great cardinal doctrines of the Christian revelation are held by most of these "heretical churches" or organized bodies. All high churchism claims to go back to Christ and the Apostles for their authority to monopolize the sacraments and ignore every other organization in the world but the particular one to which each respectively belongs. And each claims that she is now mainly, in organic character, what the church then was, as it came directly from Christ. One of the strong proof texts relied on by the advocates of such a false view, which has given rise to so much false disputation, is found in Matt. 16:18—"I will build my church." If build in this text means to organize, then Rome and all advocates of high church views are correct. If it means an organization against which the gates of hell should never prevail, Romanism as an organization has the advantage of all others. As an organization she has carried her identity through the revolutions and vicissitudes of about fifteen hundred years. Many organizations since the utterance of our Lord have been legislated into existence and have perished, but Rome has held her own in organic character. So far as an organized body, called a church, she has had no parallel. Nothing of a church character has existed co-ordinately with her in history.

Take it that Jesus meant, "I will establish the doctrine contained in Peter's answer to him, 'Thou art the Christ, the Son of the living God,'" and there is no difficulty in the text. The doctrine of the Divinity of Christ is the central thought of all scripture teaching, from the time God said, "The seed of the woman should bruise the serpent's head," until the Amen word of the vision of John in Patmos. To establish a principle does not necessitate or imply an organization. Believing in the Divinity, the Sonship of Christ, by man, makes him "a partaker of the Divine nature." The principle or doctrine of the Sonship of Christ is then established in his conscious being. He knows the doctrine to be of God, because thus believing he has done the will of God. This is the will of God, that ye believe on the name of his Son. The gates of hell or the powers of darkness will never prevail against this doctrine, but the day will come when all existing organizations, called churches, will have had their day; but the doctrine of the Sonship will live and abide forever.

C. H. GREGORY.

THE MOST URGENT NEED.

MY DEAR METHODISTS:—A few weeks ago, I wrote you a brief letter on the necessity for an increase in the number of candidates for the Christian ministry. In that letter, I took occasion to lay down two general principles, in substance as follows: First, the Christian ministry is not a mere human profession which a man may take up of his own choice, as he would take up law or medicine, or merchandizing; but it is a divine vocation upon which no man should enter without a conscious impulse from the Holy Ghost. Secondly, the action of the Holy Ghost in sending men into the ministry is in some sense conditioned upon the prayer and faith of the Church.

On the same general subject, a few other things ought to be said. Not the least of them is this: when God calls a man into the ministry, He puts within his reach a satisfying knowledge of the fact. On any other supposition, of what avail would the call be? In what ways, then, may this knowledge be obtained.

1. The initial evidence, without which no man should go forward a single step, is to be found in the impression made upon his spirit by the Holy Spirit, "and by him recognized as a conviction of duty," that he ought to preach the gospel. Many men, however, commit the great mistake of utterly disregarding a faint or feeble impression of this kind, under the supposition that if it be genuine it will sooner or later become overwhelming. But we should not expect the Holy Spirit in calling men to the ministry to violate the normal method of His activity, which is to increase the force and energy of His influence just in proportion as men are willing to submit to it. The fact is that such an impression as that concerning which I speak may be fostered by religious conversation and work, by reading the Scriptures, and by prayer; or it may be weakened and destroyed by neglect, by absorption in secular affairs, or, most easily of all, by sins.

2. It is always proper to look for concurring providential indications. The supposition that the call will be accompanied by an open way for obedience, is a reasonable one. Yet it is not proper to construe every obstacle as an adverse sign. It frequently happens, in fact, that God tests the courage of His servants by putting the greatest obstacles in their paths. This, however, is only for a season. In due time, all such obstacles will vanish. Even the Red Sea opens a dry path for those whom the Lord is leading.

3. The ratifying judgment of the Church is also of great importance while the Church does not issue any call, she is yet appointed to test the genuineness of every call. This is the theory, more or less, of all the evangelical denominations, especially of our own, which, in applying her tests, lays special emphasis upon three things, graces, gifts, and fruits or usefulness. The first series of four questions which she propounds to those who think that they are moved by the Holy Ghost to this work, looks to their personal piety, as pre-supposing that no ungodly or unspiritual man is selected by divine wisdom for the discharge of such functions. These questions being satisfactorily answered, others are asked concerning the abilities of the candidates. No demand is made for genius or extraordinary mental gifts. Not many mighty, not many noble are called. The requisition is simply for reasonable intelligence and a moderate power of utterance. The warrant for this is found in St. Paul's letter to Timothy, in which, among other enumerated qualifications for the eldership, aptness to teach is mentioned. Two further interrogations conclude and crown the examination: Have they fruit? Are any truly convinced of sin and converted to God under their preaching? These interrogations take for granted what ought always to be the fact, the preliminary and unofficial usefulness of the candidates as laymen or exhorters. If men show no concern for their fellows and display no zeal for Christ before they have been formally recognized as ministers of the gospel, it is not likely that will do so after they have been set apart by the imposition of hands.

There are a few other remarks which I wish to make before laying down my pen. The proposition on which I desire especially to dwell is this: *that the call to the ministry is frequently a call to get ready.* In some cases—and these are always to be determined by the parties most concerned—the fact is otherwise. But the rule is as I have stated it. It is a great advantage to most men that the call comes to them in early life, and thus gives them an opportunity to make the amplest preparation for meeting its demands. Getting ready, is a comprehensive phrase, and includes many things.

1. *Increased consecration.* The first feeling that thrills the heart of a sincere man when he feels that God has put this honor upon him, is one of personal inadequacy and unworthiness; and the first aspiration is for a fuller and more blessed experience of the gospel in his own heart. When the prophet "saw the Lord sitting upon a throne high and lifted up, and his train filling the temple" he could not forbear to say: "Woe is me: for I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts." But after one of the Seraphim had touched his lips with a coal from off the altar, and he had heard "the voice of the Lord, saying, Whom shall I send, and who will go for us? he at once responded: "Here am I: send me."

2. *Intellectual enlargement.* To the man who is going to preach the gospel mental development becomes a moral duty. Laziness in the acquisition of knowledge is incompatible with the ministerial office. He who supposes that he is called to preach without being called to learn something that is worth preaching, is particularly in need of enlightenment. Even Timothy was exhorted to "stir up the gift" that was in him. Secular ambition is a bad thing, but religious laziness is worse. The desire to equip one's self so to make full proof of one's ministry is born of the Spirit of God. No man who has any just conception of the responsibilities of the office will for one moment think that they can be met and discharged by a mere ignorant zeal.

3. Actual work in reaching and rescuing the souls of men from sin. If there be no earnest desire and honest effort in this direction before license and ordination, it is not probable that there will be much afterward? Nothing is more to be desired in the Church of today than the revival of that unofficial fervor which will lead men, of their own accord, and without waiting for special ecclesiastical authorization, to labor for the religious welfare of their fellow beings.

If what I have written so imperfectly shall lead any one to serious reflection in regard to this great matter, I shall be more than glad. Placed, as I am where this matter is daily forced upon my attention I should be recreant to duty, if I did not speak out concerning it. May the great Head of the Church multiply the laborers in His own vineyard.

E. E. HOSS.

WESTERN ARKANSAS.

It has been my privilege to see some of this section of our State this Winter. My first trip was from Morrilton where I had labored three months as supply, to Fayetteville, the site of the Arkansas Annual Conference. The scenery along the railroad from Morrilton, though somewhat diversified, grows rather familiar by the frequent change from valley to hill and from hill to valley. Now and then the the old Arkansas can be seen from the car window, treading its way through the fertile lands to join the "Father of Waters" in his search for the ocean; but the solemn emotions, which a river always awakens in me, are hardly aroused when the majestic stream with its wierd enchantments is hid from view by the intervening wood or hill. At Van Buren we change cars and take the St. Louis and San Francisco road, leaving the river behind us.

The "Frisco" line runs through the mountainous portion of our State and the scenery along it is very imposing and grand. The road is up-grade from Van Buren to Fayetteville. The great number of curves, cuts and bridges and the great amount of grading and tunneling must have made its building very expensive. There are two tressles of great height. They are supported by iron and are about 75 and 100 feet high, respectively. There is one tunnel 1700 feet long. It is as dark as midnight when you get into it fully, and the entrance gets smaller and smaller as you move on, till you think of a camel's going through the eye of a needle when you remember that your train has just come through that hole. Some man struck a match just before the darkness got thick enough to be felt. He did a misanthropic deed. We wanted to enjoy a shadow of Pharaoh's experience; but that man went and "spiled" it all.

Fayetteville is a beautiful place but is too well known to your readers to need a description at my hands. There, the State Industrial University is situated. The building is massive and elegant; but a solemn stillness that reigns there shows clearly that the patronage and capacity of this great institution are wofully out of proportion. And it may signify that higher education is now falling into the proper hands—the church. Youth should be under the positive influence of religion. It is not casting any reflection upon the religious integrity of teachers in State schools to say that the students are not under the positive influence of their religion. The State can go no further than to teach the head, and too often alas! when the period of life is considered too critical for a young man to be left to himself for intellectual development, the higher and grander moral development is neglected. I once asked a highly intelligent man what church he attended. His answer was, "None. I got enough of the dry, prosy prayers at ———." (a State University.) "Whatsoever a man soweth, that shall he also reap," and he that soweth naught shall have a field of weeds and thorns and thistles, to lacerate his flesh and destroy his life. But I am wandering from my text. A little mountain north-east of Fayetteville is said to be the highest point in the State. Two of my conference class mates and I went up on this mountain, and were *sublime* once in our lives, anyhow. We visited also the Confederate and Federal cemeteries—the *necropoleis* of heroes, the sleeping-chambers of the unknown dead. A new rock wall was being put around the former; the latter, of course, was well kept. In this section of the State there is an abundance of live stock, grain, potatoes, and fruit raised. The people are thrifty and the earth yields large increases in answer to their industry.

Although the agricultural resources of Western Arkansas would compare favorably with those of any other region, its great superiority lies in its apparently inexhaustable mineral wealth. Fort Smith, the Kansas City of Arkansas, bids fair to surpass Little Rock in the near future if the present rate of advancement continues. There were 800 dwelling and 50 brick business houses erected there last year. These represent a population of about 4000 souls, an increase of nearly 50 per cent. on the population of the year preceding. This great advance was caused principally by the development of some of the mineral wealth so bountifully stored in the region in which Fort Smith is situated. Manufacturing is to be one of the chief industries of the place. An immense blast-furnace is among the many prospective manufactories. The materials to be used in it—the iron ore and coal—are so near the city that they will be hauled there by wagons. But while this rapidly growing city has its advantages, natural and otherwise, which I might enumerate almost *ad infinitum*, it has also many perils. The liquor power is very strong and, some of it, of the most degrading sort. One one of the ornaments adorning the "Avenue" is a sign which reads thus: "Mrs. Mary Miller, 5 Cent Saloon." There are, however some vigorous efforts made to counteract the baleful influence of these vicious Babylons, and some, at least, will be saved from the ruin to which these dens of iniquity allure.

Fort Smith is also quite an historic city. Military forces were stationed there from 1817, (I believe that is the date) until they were removed to Little Rock. Gen. Zachary Taylor was once in command there. Hon. Jefferson Davis, the ex-President of the Confederacy, "whose gray hairs are crowned with deathless love," was married there. The very window from which his wife (Gen. Taylor's daughter) escaped to her lover is still shown. Furthermore, the writer slept two nights in the room in which Stanley, the great African explorer, used to teach school. The house of which this room is a part, is now the residence of Bro. Frank Park, an influential and liberal layman of First Church.

But the marvel of this part of Arkansas is the immense coal deposit. I do not know how much coal land there is estimated to be; but the amount is large, the coal near the surface and the yield abundant. After our first Quarterly Meeting, I went with the P. E., Bro. Babcock, to Huntington, Sebastian Co., popularly called the "coal town" Contemplating the large coal fields of America, Dr. Strong says in *Our Country*: "When storing away the fuel for the ages, God knew the place and work to which He had appointed us, and gave to us twenty times as much of this concrete power as to all the peoples of Europe." If you want a "realizing sense" of the vastness of our coal wealth, go to Huntington. Like Vergil's ants, "the whole place is alive with work." The long, long silence of many ages was

broken by the first hammer stroke the 14th of last August, and now a town is there of 1500 or 2000 people. A year and a half ago a few persons were picking cotton above the "concrete power" that is now driving the thundering locomotives on our roads and myriads of spindles in our factories doing the work of thousands and thousands of men. A farmer may stand there today, dazed by the sight before him, and say, "One year ago I sold this land for $8 an acre and now if I want it back I must pay $9 a square yard for it." Everything moves. When you approach Huntington, you think you are nearing a great city: there is such activity. Five hundred men are employed in taking out this "portable climate" for the warming of the nation. They use plows and scrapers to take a few feet of earth off of the coal and wagons drive right down to where nature put the coal and haul it away to the cars where it is shipped at the rate of about 30 car loads a day. And yet at that time (January 24,) I was informed that the shipments were 800 cars in arrears of the orders. It is estimated that there is enough coal deposited at that place to employ 1000 men 100 years in taking it out; or, which is the same, 100,000 men one year!

We leave this young city, the infant of *today* still struggling in its mother's lap; but as we drove along I could not keep from looking back to behold the indistinct glare of the landscape southward and catch another glimpse of the grandeur piled on grandeur in the stately mountains receding from us in the west. JAMES M. HAWLEY.

Booneville, Ark.

THE INTELLECTUAL VALUE OF RELIGION---JAPAN.

We now come to the Empire of Japan. It consists of four large islands and a great number (3800) of smaller ones with a total population of thirty-seven and a half millions. The religions and literature of the people, with some slight modifications, are substantially the same as in China. There is the same deification of ideas of natural objects and of ancestors, and this worship has produced the same results that it did among the Chinese. In examining their history for ages we find them confined, as it were, in iron bands that only allowed them to look back to the past for light, with the same barrenness of the mind; and although there was much mental activity, all their intellectual efforts were comparatively unfruitful and produced but little more than vanity and vexation of spirit. Surely here one might reasonable expect from their insular position and their magnificent water ways that this people would take like ducks to the water and become bold and experienced navigators. But their religion so hedged them in and taught them such a rigid exclusiveness that they rarely ever sailed the high seas, or went abroad, or permitted foreigners to come among them. Astonishishing as it may seem, it is nevertheles true that their superstitions built a wall so high and strong about the inhabitants of these islands, like it did about the people of China, and so completely shut them in to themselves, that for centuries it may be said they lived like frogs in a well as far as any intercourse with the outside world was concerned.

Their isolation, however, was somewhat rudely broken into (1853) by Commodore Perry with a fleet of United States men of war, and so overawed did they become with the thunder of cannon that their frightened Shogun signed a treaty which opened seven of their ports for commerce. This act was followed by a period of wild emeutes and the occasional assassination of foreigners, with the governments powerless to protect them until an allied squadron bombarded several of their towns, and gave them to understand that they must observe their treaties. This opened the eyes of the Japanese to the power of the western nations, and produced a reaction in favor of the despised foreigners, and such an intense desire to raise their country to an equality with other nations that the movement gave birth to a party of progress. After a "short, sharp and decisive" civil war (1868) of some six months duration, the party who desired to preserve things as they had formerly been was overthrown, and the government was then organized on a plan similar to that of civilized nations. It soon (1871) created the Mom-Bu-Sho, or as we would call it, department of public instruction, and promulgated a scheme of national education. This scheme set aside their former narrow culture as a model of education and the old rote system of teaching with the pupils sitting on the ground, and introduced chairs, desks, chalk, black-boards, steel pens, text books, the study of the natural sciences, the higher mathematics and foreign languages, with normal schools and a university. Since then they have rapidly advanced in knowledge, and while the reports do not show much increase in school attendance, the instruction given is far superior to what it was in former times.

In the early part of the sixteenth century an episode occured in their history similar to the landing of Perry, when the Portuguese were allowed to visit the country, and granted the liberty of trade. Frances Harier followed in the wake of this movement, introducing Catholicism into Japan (1549) and converts to this form of Christianity were made by the thousand, and with some approval from the government. But it is not the nature of darkness to comprehend the light or yield its ground without a struggle, and toward the close of that century a spirit of antagonism rose up against the infant church. It was charged with being impatriotic and dangerous to the national welfare, and the rulers began to perceive that its teaching, to some extent, struck at the root of their religious and political systems. This culminated in a sanguinary persecution (1624) in which 50,000 adherents of Catholicism lost their lives, and ended in its supression outwardly at least But its influence to a degree survived and had its effect. And probable it is due to this cause more than any other that the position of woman is more favorable, and the number of educated females in proportion to males is larger, than among any other heather people. At present the number in their primary schools is reported to be 660 to each ten thousand of the population

THOS. M. C. BIRMINGHAM.

Altus, Ark., April 25, 1888.

ANNUAL MEETING OF OUR MISSIONARY BOARD.

The regular annual meeting of the Board of Missions of the Methodist Episcopal Church, South, met at Nashville May 3. Present: Bishops McTyeire, Keener, Wilson, Granbery, Hargrove, Duncan, Galloway, Hendrix, and Key; Revs. A. G. Haygood, P. A. Peterson, R. B. Crawford, Chas. Taylor, W. H. Potter, J. S. Martin, C. G. Andrews, V. V. Harlan, M. M. Pugh, H. S. Thrall, R. K. Brown, T. M. Finney, W. R. Kirkland, I. G. John, D. C. Kelley, and O. P. Fitzgerald; and E. W. Cole, B. W. Macrae, T. D. Fite, Thos. S. Weaver, J. D. Hamilton. Col. E. W. Cole, President, in the chair, Dr. I. G. John, Secretary.

The business of the Board was transacted with the painstaking care demanded by the importance of the subject. The several mission fields were respectively considered one by one, all the facts elisited, and the best provision possible was made for their wants. Every field had its special advocate or advocates, and if any failed to receive due consideration and adequate help, it was not for lack of intelligent representation, but for lack of the means.

The members of the Board were profoundly impressed with the increasing importance and growing necessities of the vast fields now opened to our Church, and the providential significance of current events that point to the rapid evangelization of the world. Every item of the appropriations was prayerfully and patiently canvassed. Below will be found these appropriations and assessments.

Resolutions were passed *in memoriam* of Dr. L. S. Burkhead and Dr. A. R. Winfield, members of the Board who had died since the last annual meeting of the Board, bearing testimony to the faithfulness and usefulness of these servants of the Church, and expressing the honor and affection in which their memories are held by their surviving brethren. The vacancies occasioned by the death of Drs. Burkhead and Winfield were filled by the election of Rev. F. D. Swindell, of the North Carolina Conference, and Rev. Z. T. Bennett, of the White River Conference.

The extensives travels of the Bishops throughout the Church during the past year were beneficial in a marked degree in the representation of the needs and possibilities of our several mission-fields, and furnished fresh proof of the value to our economy of our general superintendency. The College of Bishops thus constitute a bureau of information for all our Connectional boards, of which they are *ex officio* members. These general itinerants were all present, wide-awake to the wants of the whole Church, and specially well-informed concerning the particular districts respectively traveled by them.

Dr. Young J. Allen, of our China Mission, and Rev. George Needham, of the Denver Conference, by invitation addressed the Board with reference to these fields. and were listened to with profound interest.

ASSESSMENTS FOR MISSIONS.

Alabama Conference	$ 13,600
Arkansas Conference	4,500
Baltimore Conference	13,600
Columbia Conference	1,000
Denver Conference	1,150
East Texas Conference	3,500
Florida Conference	3,000
German Mission Conference	2,000
Holston Conference	11,600
Illinois Conference	900
Indian Mission Conference	2,016
Kentucky Conference	8,300
Little Rock Conference	6,800
Los Angeles Conference	1,816
Louisiana Conference	6,800
Louisville Conference	11,600
Memphis Conference	11,500
Mississippi Conference	7,800
Missouri Conference	11,100
Montana Conference	352
North Alabama Conference	10,600
North Carolina Conference	19,600
North Georgia Conference,	21,600
North Mississippi Conference,	9,450
North Texas Conference,	7,500
Northwest Texas Conference,	6,700
Pacific Conference,	2,816
South Carolina Conference,	13,600
South Georgia Conference,	13,600
Southwest Missouri Conference,	6,800
St. Louis Conference,	5,300
Tennessee Conference,	19,600
Texas Conference,	4,800
Virginia Conference,	20,600
Western Virginia Conference,	2,500
Western Conference,	1,500
West Texas Conference,	2,700
White River Conference,	3,500
China,	700
Brazil,	1,900
Central Mexican Conference,	700
Mexican Border Conference,	1,000
Total,	$300,000

THE TITHE LAW.

"The earth is the Lord's, and the fullness thereof; the world, and they that dwell therein." (Ps. 24:1) "Behold . . . . . the earth is the Lord's with all that therein is." (Deut. 10:14) "Whatsoever is under the whole heaven is mine, saith the Lord." (Job 41:11) "For the earth is the Lord's and the fullness thereof." (1 Cor. 10:26) Now seeing that the earth is the Lord's, and that the Lord has a church on earth, has not the Lord a right to fix a rate of tax on the gross products of his earth for the support of the institutions of his church? If it is the duty of Christians to pay anything to the support of Gods cause, is it not reasonable that God should give us a law on the duty of paying what we owe to his cause, as it is that he should give us a law in regard to any other duty? If the duty of paying to God's cause what we owe be left to men's consciences, would it not follow that when a man has no conscience on the subject he will owe nothing, while he who has a little conscience will owe little, and he who has much conscience will owe much? Paul says on this subject that "there may be equality." (2 Cor. 8:14) But can there be—will there ever be equality in this matter without a positive law governing the matter? If God has given us a law making it our duty to pay to his cause a stated per cent. of our gross income, can we *give* anything to the cause of God until we have paid all that the law demands? Brethren, we all know that under the Jewish dispensation God demanded *one-tenth* of the gross income of all his people, and some of us think that law was never repealed, but that there is just as much in the New Testament to show that the tithe law was re-enacted as there is to show that the law of the Sabbath was re-enacted; therefore let us study this matter in the light of the Bible and find what God demands, and then do it. If all of God's people would "bring all the tithes into" God's "storehouse," (Mal. 3:10) would it not solve one of the most difficult problems which is vexing the church just now? If God gives me ten dollars, is it unreasonable that he should demand of me to give one dollar to his cause? If God's law demands *one tenth*, then we cannot *give* anything to his cause until we have paid what we owe.

JOHN H. NICHOLS.

Springfield, Tenn.

ADVICE DESIRED.

TO THE METHODIST: There are perhaps more young preachers than the one of whom I am thinking, who are standing at a critical period of life. I have reference to those over 21 years of age, who have acquired a practical English education, and in doing so have exhausted their financial ability for going further.

Now the question is:

Should they stop, and set to work to procure means to enable them to obtain a higher education? Or should they at once offer themselves to the conference?

They have a burning zeal for the salvation of souls. Having realized the fact that "woe is me if I preach not the Gospel," they are anxious to enter the Master's vineyard, and labor for Christ and his church.

Will some one of experience give light and advice on this subject? By so doing much good may be accomplished.

Doubtless there are many who are trembling in the ballance at this time, and their decisions will seal their future destinies. H—

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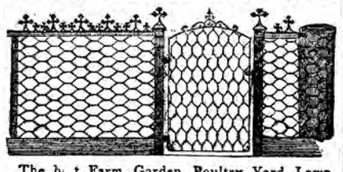

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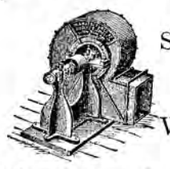

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ARKANSAS METHODIST.

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

Rev. Z. T. BENNETT, Editor.

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

PARTICULAR REQUESTS.

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

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

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

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

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

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

6. All money orders, bank checks, etc., should be made payable to
BENNETT & EMONSON,
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Office, Cor. Markham and Scott Sts.

SATURDAY, MAY 19, 1888.

Dr. Lee, pastor of Trinity Church, Atlanta, Ga., thinks he will raise $3,000 this year for foreign missions. Two members of his church have given $500 each. And so the missionary conscience is being stirred. We would like to make a like mention of some congregations in Arkansas.

Recognizing the very great importance of our Church at Hot Springs, Ark., the Board of Church Extension appointed Bishops McTyeire and Galloway and Dr. David Morton a special committee to visit that city in the interest of the new church enterprise. Bishop Galloway, Dr. Morton and probably Bishop McTyeire will be there May 25, 26 and 27.

The centennial of Mahanaim Church in the Holston Conference was celebrated on the 12th inst. The church is near where the Keywood Conference was held. The pastor advertised that walking sticks made of the rafters of the house in which the Conference was held in 1788 by Bishop Asbury would be sold to aid in building a new church.

Some weeks ago the Arkansas Baptist claimed for the Baptist Church in Arkansas a membership of 128,000—78,000 white and 50,000 colored members. The American Baptist Year Book for 1888 gives them in Ark. a total membership of 78,134; 48,537 white members in 42 Associations, *all reported*, and 29,597 colored members in 11 (out of 19) Associations reported. It remains to be seen by what process the Arkansas Baptist will raise 48,537 to 78,000!

A resolution has been introduced in the Northern Methodist General Conference providing that the Book Concern shall aid the Methodist Advocate published at Chattanooga to the amount of $2,000 annually. The necessity for such aid the resolution recites is on account of "the financial condition of the masses in that section of the country." We had supposed the Holston country was prosperous—indeed on a veritable "boom." Is it not rather the fact that our Northern brethren in that section are a feeble folk and growing weaker? Such an appeal exposes their own poverty rather than the impecuniousness of the masses in that historic section.

The Board of Trustees of Paine Institute had an important meeting in Nashville recently. Commissioner Dunlap reported the last dollar paid on the property and therefore, the conditions met upon which Rev. Moses U. Payne's gift of $25,000 was offered. That amount will now be paid over and properly invested for the benefit of the institution. Rev. Geo. W. Walker, the President of the school, was present and made a cheering report of his work and the outlook for the near future. We rejoice at the success of this school established for the benefit of the colored people. The duty of helping the Colored M. E. Church in America to provide for itself teachers and preachers is as imperative as the call to do mission work among the negroes in other days. One of the brightest pages in the history of Southern Methodism is the record of her missions among the people of color.

MONTICELLO DISTRICT CONFERENCE.

At 9:30 last Thursday morning we boarded the train on the Valley Route for Arkansas City, the seat of the Monticello District Conference. Our ride of less than six hours carried us through some of the richest and best timbered lands we ever saw, and we were informed, that these lands uuimproved are still very cheap, especially in the sparsely settled portions of the country along and near the Valley Route railroad. Joining us at Pine Bluff *en route* to the Conference to renew former and pleasant associations, Rev. Z. T. McCann was a very genial traveling companion, giving us here and there desired information, pleasantly impressing us with his warm appreciation of THE ARKANSAS METHODIST, and encouraging our expectations of its future.

Arriving at Arkansas City at 3:10 P. M., we found the Conference well under way, the P. E., Rev. H. D. McKinnon, presiding with ease and great acceptability, and Bro. C. H. Lyman making an excellent secretary. We heard a favorable report of the opening sermon by Rev. J. A. Biggs, and were soon much interested in the discussion on Sunday schools—The Aim of the Sunday school and the Relation of the Sunday school to the Future of the Church. At night we heard an earnest and clear sermon by Rev. H. W. Brooks on 1 Cor. 1:23, 24.

On Friday morning the P. E. began enquires into the condition of the various charges, with special reference to their financial plans. Among the remarks on this line we noted specially those of Rev. J. M. Pinnell, of the Holly Grove Ct. At his request his stewards furnished him names and amounts of all persons paying for the support of the ministry, and at the first services after the Quarterly Conference he read out to the audience at each church, stating amount paid by each person at that church,—total amount paid on entire circuit, amount paid to P. E. and amount to P. C.,—thanking the contributors, etc.

The report on Education was strongly endorsed in able speeches by Revs. H. W. Brooks, Dr. Browning, E. L. Beard and J. W. F. Scott, and Bro. Terry, layman, and was promptly and unanimously adopted by the Conference, indicating their settled convictions upon the importance of Christian Education. The report on Temperance, like that on Education, called out earnest speeches by Dr. Browning, Revs. E. L. Beard, O. P. Noble and others, and was adopted without a dissenting vote. These two reports are published in this issue by request of the Conference, and to them we invite the special attention of our readers. The sermon at 11 a. m. by Rev. J. A. Sage was clear, warm and richly edifying to his hearers.

The report of the proceedings by the Secretary in this issue will show the information elicited by the usual enquiries. The action of the Conference, as shown by the resolutions on THE ARKANSAS METHODIST, the very cordial reception and kind consideration of its Editor, the liberal co-operation of the preachers and promises of increased help, all will be gratefully remembered by their fellow laborer in the cause of Christ. The hospitalities shown us by Bro. J. S. Johnson and Dr. Dunaway and their families were duly appreciated and are here thankfully acknowledged. In fact we were so very pleasantly treated by all, that we regretted having to leave on Saturday, just on the arrival of Bishop Galloway, and in advance of the Sabbath services. We will long remember this visit to Arkansas City and this session of the Monticello District Conference.

ANNUAL MEETING OF OUR MISSIONARY BOARD.

On our third page will be seen a partial report of the proceedings of of the annual meeting of our Missionary Board and its assessments for 1888—kindly sent to us in proof slip by Rev. V. V. Harlan last week. We understand the collections for Foreign Missions for the past year amounted in round numbers to $234,000—an increase of $65,000 to $70,000 over the preceding year. From the Christian Advocate we copy other proceedings of the Board as follows:

APPROPRIATIONS, 1888.

Indian Mission Conf	$ 17,874.60
Brazil Mission Conf.	23,246.25
China Mission Conf.	26,512.00
Japan Mission,	13,970.00
Central Mexican Miss. Conf.	35,619.57
Mexican Border Miss. Conf.	31,645.00
German Mission Conf.	5,550.00
Pacific Conference,	4,300.00
Los Angeles Conference,	3,950.00
Columbia Conference,	6,675.00
Denver Conference,	11,600.00
Western Conference,	2,705.00
North-west Texas Conf.	1,750.00
West Texas Conference,	3,722.40
Montana Conference,	3,000.00
Florida Conference,	5,000.00
Salary of Secretary,	2,500.00
Salaryof Treasurer,	2,500.00
Office expenses,	2,500.00
Mrs. Koger and children,	750.00
Mrs. Freeman,	200.00
Traveling expen. to Brazil,	600.00
Travel. ex. China and Japan,	1,300.00
Travel. of del. London Conf.	600.00
Travel Bishop to West,	500.00
Travel Bishop to Mexico,	250.00
Total	$208,819.82

CONTINGENT APPROPRIATIONS.

China Mission Conf.	$ 2,500.00
Japan Mission,	2,500.00
Brazil Mission Conf.	1,760.00
Central Mexican Miss. Conf.	3,300.00
Mexican Border Miss. Conf.	8,500.00
Pacific Conference,	2,300.00
Los Angeles Conference,	3,250.00
Columbia Conference,	1,000.00
Western Conference	500.00
Total	$25,910.00

The Rev. Dr. D. C. Kelley presented his resignation as Missionary Treasurer, to take effect October 17, 1888.

The Book Agent was elected Treasurer of the Board of Missions, to enter upon his duties at the above date, without salary, with authority to employ such clerical service as may be necessary to meet this responsibility.

The following resolution was passed by the Board:

Resolved, That in accepting Dr. Kelley's resignation of the office of Treasurer of the Board of Missions, we express our high appreciation of his long, earnest, and efficient labors in the Missionary cause, and assure him of our prayers for yet greater usefulness and happiness in the work of our Lord.

A resolution was passed recommending to every pastor in whose charge the week of prayer and self-denial was not observed, to appoint a time for the observance of a week of prayer and self-denial during the present Conference year.

The work of the Board was conducted with the utmost harmony, and the body adjourned in hopeful mood.

OUR PUBLISHING HOUSE.

The Book Committee met in Nashville, Tenn., May 2 and was in session three days. All the affairs of our Publishing House were examined with the greatest care, and elicited many expressions of commendation from the Committee. The amount of $5,000 of the net proceeds of the House was ordered divided among the Conference claimants of all the Annual Conferences. The Methodist Review will be published quarterly hereafter at $2.50 per year, and $1,500 was appropriated to be expended by the Editor for literary contributions to the Review. The repairs and improvements during the year cost the House $1,501.40. We give below the financial exhibit for the fiscal year ending April 1, 1888, as follows:

Total merchandise sales,	$114,590.66
Total amount Advocate subscriptions,	33,213.88
Total amount Advocate advertising,	4,893.13
Total amount S. S. periodical subscriptions,	89,166.54
Total amount S. S. periodical advertising,	936.72
Total amount subscriptions to Review,	2,767.08
Total amount job and contract work,	40,993.56
	$286,561.57
Making increase over last year,	$4,099.56
Net results for the year,	$53,309.20

April 1, 1887, there were of outstanding bonds $68,409. During the past year the House paid and canceled of this amount $52,700, leaving outstanding, April 1, 1888, $15,700; against which there is a sinking fund in hand (invested in interest-bearing securities) of $14,695, and $10,656.90 cash in bank.

Meeting of The Woman's Board.

The Tenth Annual Meeting of the Woman's Board of Missions began in McKendree Church on the evening of the 3d inst., Mrs. H. N. McTyeire, Jr., speaking words of cordial welcome, to which Mrs. J. B. Cobb, of Macon, made appropriate response. From the first session there was a full attendance of members, including Mrs. Juliana Hayes, the President, who read an interesting annual address.

The report of the Treasurer, Mrs. H. N. McTyeire, Jr., for the year ending April 1, 1888, showed the total receipts of the year to have been $69,729.65. The largest amount was contributed by the North Georgia Conference, $5,789.80. The disbursements were $63,088.29. The balance on hand at the beginning of the year was $30,111.29, making a balance now in bank of $36,752.91.

The report of the Corresponding Secretary, Mrs. D. H. McGavock, showed the number of auxiliaries as 2,399, with 56,783 members, against 1,409 auxiliaries and 46,929 members last year.

Miss M. Baker, Treasurer of the Memorial Fund, reported receipts for an orphanage in China to the amount of $1,555.45.

Mrs. W. G. E. Cunnyngham, Editor of Leaflets, reported that during the year there had been issued 6,000 tracts and 20,000 leaflets, making in all 1,307,500 pages, an increase over the preceding year of 129,500 pages.

The *Woman's Missionary Advocate*, Mrs. F. A. Butler, Editor, has had a prosperous year, having a circulation of 12,000 copies, and being self-sustaining.

Mrs. Juliana Hayes was elected to represent the Board at the World's Missionary Conference, to be held in London June 9–19.

Bishop Granbery preached the anniversary sermon at McKendree Church Sunday morning, the 6th inst.

LAST FROM THE "GOVERNORS."

After our paper had gone to press last week, we received from Hons. John G. Fletcher and W. M. Fishback the letters given below, the one in answer to our letter of enquiry April 27, and the other explanatory of a former reply to same enquiry. From these letters it is now seen, that all the candidates for governor stand alike on the issue of "Temperance" or prohibitory legislation against the liquor traffic.

Eureka Springs, Ark., May 7, 1888.

REV. Z. T. BENNETT, Editor, &c.,

DEAR SIR:—By an oversight, I have neglected to answer your questions about the sale of liquor in Arkansas.

In answer to first question; I say no. In answer to second and third questions, I say yes. The candidates have visited about 40 counties during this canvass and find four-fifths of them dry. Yours truly,

JOHN G. FLETCHER.

Bentonville, May 8, 1888.

EDITOR METHODIST:—I see you regard my reply to questions upon the Temperance matter as an evasion.

I supposed you desired my views upon such matters, hence the form of my reply. I have no hesitation in replying to 1st question *no*. To 2d and 3d, yes. W. M. FISHBACK.

PERSONAL NOTES.

Among our callers this week was Bro. J. T. Henderson of Auvergne, one of our most active and noble laymen.

Revs. I. L. Burrows, H. W. Brooks, M. E. Butt and Harry May were visitors to our office last Saturday during our absence.

Rev. J. F. Carr of Pine Bluff and Rev. Z. T. McCann of Lehi C't, were among the visitors to the Monticello District Conference.

Rev. J. R. Edwards, Lorado C't, has been suffering greatly from bronchitis, and desires to be remembered in his present illness by brethren.

Bishop C. B. Galloway and Rev. V. V. Harlan honored us with their presence, both at our home and office, as they were on their way to the Washington District Conference.

Rev. E. N. Evans, pastor of our Floyd st. Church, Dallas, Texas, who is spending awhile at Hot Springs for rheumatic trouble, had extracted from his nose a few days ago a large polypus, by Dr. Payne, a famous specialist of that place. The operation was quite painful, and loss of blood considerable. The doctor thinks there is another one still deeper down towards the throat.

SPECIAL NOTES.

The Monticello District has raised about $200 on the Self-denial fund.

Rev. J. A. Sage says every family in his charge taking a church paper made a contribution to the Self-denial fund.

We were just about "captured" by the affable, warm-hearted P. E. and able body of preachers of the Monticello District, with their noble laymen Bradley, Cotham, Dixon, Green, Henry, Lyman, McGhees, Terry and others.

The contract for building Winfield Memorial Church in this city has been closed at $10,270, Noah Hamlet being awarded the work.

Rev. Wm. D. Mathews, Clarksville, Ark., writes: "We are moving along smoothly. Have taken steps to repair our church house."

If you have not already a program for Children's Day, do not fail to have some service specially for the children, and take up a collection.

Bro. R. B. F. Key of Gurdon sends us two new subs. and cash $3.00. Many noble laymen of our church can like Bro. Key render this paper great service.

In an obituary in our issue of April 28, read E. G. Corder, Sr.—*not* E. G. Corden, Sr. as we thought the writer meant. Editor and printer thought the name was Corden.

There are now two daily trains from this city to Memphis over the M. & Bald Knob Branch of the St. L., I. M. & S. Ry., leaving here at 2 and 9:30 P. M. Sleeping coaches on the night train.

Nearly every day we are getting renewals or new subscribers from other States. Monday we received from Texas three renewals and one new subscription—the latter from a Jew, who wants our paper to learn from it the Sunday school lesson.

Our old friend Col. Thos. Watkins of Searcy sends $3.00, and says: "We must have THE METHODIST—we can't do without it." Nearly twenty years ago he showed this writer, then 19 years old, a kindness he will never forget.

Besides a gracious revival enjoyed by many of his charge, Rev. A. O. Evans reports 18 accessions to his membership up to date, from the recent protracted services. Some other churches in this city will, also, receive some accessions from the labors of this meeting.

Bro. J. K. Hatchett of Clinton, one of our "school boy" friends of 1866, renews his subscription, with kind words for this Editor. Sorry we cannot accept his cordial invitation to visit Clinton from Quitman. We must return to our office by Monday night.

In a letter to the Editor, Bro. W. E. Glover, Mt. Zion church, Austin C't, expressed deep gratitude for valuable services rendered by Rev. J. H. Bradford on a recent visit to his father, relatives and friends in that community. His sermon will live long in the memory of those who heard him on Friday.

Rev. Dr. W. H. Browning is serving a noble charge at Arkansas City; only 28 members, nearly all ladies, none rich in money, but all abounding in good works, paying for all purposes about $750 to $800 annually, and with willing hearts and ready hands for every call to Christian duty, they are praying and working for the prosperity of Zion. God bless the noble women.

ARKANSAS PRESS ASSOCIATION AND TEXARKANA.

When leaving Little Rock last Wednesday for the annual meeting of the Press Association at Texarkana, I fully expected that I would see if not unusual sights, at least something in the way of progress; but now, like the Queen of Sheba, having exhausted all my power of admiration and wonder, I can only exclaim that the half had not been told. The country between Little Rock and Texarkana shows great growth since I last saw it six or seven years since even staid old Red River, being on a boom, is pouring a vast flood of its peculiar water over the lowlands, as if determined to paint the whole country red.

Texarkana, however, shows *the* growth of the section. It is a phenomenal town, bustling, busy, energetic, enterprising, public spirited, spreading itself widely in every direction, giving at one time one hundred thousand dollars to a new railroad (the Texarkana Northern); at another time projecting and building new street railways and beautiful parks, thus manifesting their very evident determination never to stop until they have made Texarkana what they fondly believe it is now, the very best town in Arkansas or Texas.

The town is pleasantly situated on gently rising ground covered with a pretty growth of pine and hardwoods. The lands immediately around the town are better than I expected to see, and seem well adapted to the growth of all the crops suited to our climate this indicates that on the line of agricultural progress there will be very considerable growth to the embryo great city. The churches, school buildings, U. S. Court building, and other public buildings are very creditable, and in the matter of hotels it easily distances Little Rock, having three good hotels—the Benefield, Huckins, and Cosmopolitan. Large oil mills, lumber mills, and railroad interests assure the city a permanent growth and prosperity. Surely these people deserve all that has come to them. They have unbounded confidence in their location, coupled with indomitable pluck.

The grand reception given the Press Association, and the magnificent hospitality I have never seen equaled anywhere in life, and every one present will have it to look back on as one of the brightest oases in the journey of life. Where each one vied with the other in the heartiness of their hospitality, it is hard to single out particular ones; but it is due them to say, that the honors by right belong to the big hearted Hon. C. C. Dorrian, Chairman of the Committee of Arrangements, and Maj. E. A. Warren, Editor of the Independent. Their indefatigable energy and ability conquered everything and everybody, and whether in reception on arrival, decoration of Hall, providing music, banquet, carriage drives, nothing was allowed to be wanting. The Harmonic Society, a grand chorus of about 40 voices, rendered superb music every evening.

It is especially grateful to me to acknowledge our debt of obligation to our most excellent host and hostess, Mr. and Mrs. Charles Wilkerson, who left nothing undone that could in any measure add to the comfort of myself and better half. We cherish the pleasant hours spent with them as among the most pleasant of memories.

The Association transacted its business with promptness, harmony and despatch. I found several subscribers of THE ARKANSAS METHODIST, all of whom expressed themselves as greatly delighted with THE METHODIST, which is but another evidence that the Texarkana people are possessed of sound judgment. I write this away down in southern Texas, with the train running thirty miles an hour, and notwithstanding the appearance of it I am still as uncompromising a prohibitionist as when I left Little Rock. The train motion is responsible for its sickly appearance. Some of our party have just rushed in from gathering ripe dew berries off the rail road bank at a little wayside station. How is that for summer? And it's hot too. So I will stop now and write you another letter next week from Austin or San Antonio. We reach Galveston tonight. J. B. S.

THE WATCHMAN.

"WHO BOASTED?" — The editors of the Camden Record undertake to reply to our article in which we criticized their claim, that the Camden District was the "banner district', at the late Conference. They do not call in question the fact that the Little Rock District paid more per member than the Camden District. This is the only true test. They claim that because the Camden District paid a larger per cent. of the assessments they are entitled to the praise of being the banner district. This statement reveals the fact, that the assessments on the Camden district were much lower than on the Little Rock district. Some charges pursue the policy of assessing, not what they ought to pay, but what they think they will pay. We know of a charge that proposed a ridiculously low assessment, because they said they knew they would pay that much, and would have the credit of paying their assessment. A charge that ought to pay $600 makes the assessment $400 and then boasts that they paid the assessment, is not doing as well as to make the assessment $600, what it ought to be, a[illegible]y $500. Camden District with[illegible] much financial ability as Little Ro[illegible] district, paid less per member. [illegible] have travelled both districts and [illegible]w whereof I speak.

THE POPE IN POLITICS:—The recent papal decree in reference to the Irish land question has created no little excitement in Irish circles and has called the attention of the country to the claims of the Pope to interfere in purely political questions. If the Pope has the right to issue decrees of a purely civil mature in Ireland, he has the same right in the United States. He has the same right to direct the votes of his subjects in the United States. His action in the case of Dr. McGlynn is a case in point in this country. Dr. McGlynn, a Catholic priest of unimpeachable character, held some views in relation to labor and capital, that were not in harmony with the views of his ecclesiastical superiors. He was a thoroughly orthodox Catholic of excellent reputation for purity of moral character. His only offense was his views on some purely political questions. These views, however, were unpopular with certain politicians, whose influence it was necessa-

ry to secure. We think Dr. McGlynn's views were very erratic, but that had nothing to do with his orthodoxy or piety.

If a Protestant Bishop or an assembly of Protestants should issue a decree of the nature of the one sent out from Rome, there would be a deafening howl going up from the political press of the country about the interference of the church with civil affairs.

If a Protestant preacher in his character as a citizen presumes to give his views on political questions, the political press raise a tempest of excitement over the affair. The difference between the Protestent minister and the Catholic priest is this. The Protestent minister always acts in his character as a citizen. The Catholic priest always in his character as a priest. The priest is seldom if ever seen in mere local matters, that can not materially affect the interests of his church.

But when government or State or municipal aid is to be secured for their schools or hospitals or asylums, their influence in politics is felt. When a Catholic prelate is received by a mayor of a city in his official capacity; or when Catholic prelates appear in their official robes in an immigration convention; or when the President of the United States sends a jubilee present to the Pope, there is a distinct recognition of the power of the Roman Catholic Church in politics. As citizens these Catholic prelates had a perfect right to attend any gathering of citizens they might desire; but as prelates it was improper. Grover Cleveland, as a man, had a perfect right to send the man Leo any token of respect he might desire. President Cleveland had no right to send Pope Leo anything as a jubilee present. The ministers of religion have all the rights as citizens, that any other citizens possess, and it is a system of persecution to attempt to deprive them of the right to do anything any other citizen may do. The priests and bishops of Rome are granted privileges that are not accorded to any other class of ministers. As Protestants we protest against these acts of injustice. H. J.

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[Mention this Paper.]

THE FACTS.

In reckoning the proportion of convicts to population, Maine stands at the head in having the smallest number of persons in the penitentiary (151), its ratio being one to every 4.333 inhabitants. But its next door neighbor, Rhode Island with the license system, has three times as many in prison, its ratio being one to every 1,293 of the population. The number of inhabitants to each one in the penitentiary in Massachusetts is 1,294, Tennessee 1,307, Georgia 1,090, Ala. 946, Miss. 943, N. Y. 956 and Arkansas 1,650. Illinois with the license system, has one convict for every 1,560 inhabitants, but just over the line in Iowa with prohibition, there is only one person in the penitentiary for every 2,960 of its population. And Maine and Iowa are both in the hands of Republican officials, who have usually not given a very vigorous enforcement to temperance legislation. The administration in Iowa is so pusilanimous, that when its present Governor (Larrabee) assumed office, he issued a weak and pitiful address, calling on the preachers and Sunday school Superintendents to see, that the law was executed—what his oath of office required him to do. But with prohibitory laws in the hands of men, who will enforce them, it is believed, that any community may reach that plane where they will not have more than one person in the penitentiary for every 5,000 inhabitants.

Texas recently voted down prohibition. Jefferson Davis lent his influence to the devilish work and nearly all its political leaders assisted, with an honorable exception in the case of Senator Reagan. This is the State that sends Roger Q. Mills to Washington, where he is proclaimed in many newspapers as one of the great reformers of the age, and for his services in defeating prohibition is given the leadership of his party in the lower house of Congress. What is the condition of the region he comes from? It has the undesirable honor of standing at the bottom of the scale, and having a larger share of criminals than any other part of the country. It has in proportoin to population more than six times the number of its citizens in the penitentiary than there are in Maine, its exact ratio being one to every 670 inhabitants. Any yet life and property are not any safer by reason of all this punishment, and perhaps not as safe as in the pine tree State. But of course, these gentlemen are entitled to, and should be given, all the glory that comes from the statesmanship, that unnecessarily consigns so many human beings to a life of wretchedness.

Com. C. D. Wright reports 44,492 persons confined under severe penalties in penitentiaries in different portions of the United States. But if there were no more elsewhere than there are in Maine, the number would only be 12,949, or say in round numbers 13,000. This means that with prohibitory laws, at least thirty thousand persons who are now in confinement, would be at liberty. What an army these figures suggest and what an increase of happiness does the thought present! What hopes have been blasted and what a fountain of grief has been opened to fathers, mothers, brothers, sisters, wives, sons and daughters by the ruin of these thirty thousand, that is all preventible by the enforcement of prohibitory laws. If we follow the statesmanship of Davis and Mills, it will lead us into a realm, where pitfalls and temptations are multiplied, and where jails and penitentiaries abound and where the air is laden with sighing and groaning of the prisoners and the woes and sorrows of their friends over their misfortunes. This is the promised land they offer the nation, and that Texas is now enjoying. But if we follow the counsels of the Holy Ghost, the magistrate will not bear the sword in vain against this evil doer, the liquor traffic, and liberty shall be given the captives and the opening of the prison to them that are bound, and the oil of joy for mourning, and the garment of praise for the spirit of heaviness; and instead of shame and confusion in the land of prohibition, they shall possess the double and rejoice in their portion, and everlasting joy shall be unto them. Why can we not among the gold fields of the Pacific, the cotton plantations of the South, and the manufacturing establishments of the East, do what they are doing before our eyes in Maine and Iowa? Glory be to God, it can be accomplished everywhere by the preaching of the word of truth, guiding a consecrated ballot.

THOS. M. C. BIRMINGHAM.

P. S.—The figures upon which the above are based are from the second Annual Report of the U. S. Labor Bureau. In a few instances they have been revised after correspondence with the prison officials in the different States.

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

BATESVILLE DIST. PREACHER S' MEETING.

The above mentioned assembly convened at Evening Shade, Ark., at 9 A. M. April 26, 1888, according to previous appointment, and our beloved P. E. Bro. Gregory presided. Most of the preachers of the District, and a few preachers from the White River Presbytery of the C. P. Church were present. The meeting was very harmonious throughout, and the discussion of the several subjects previously announced were participated in freely by all who chose to take part. Both the preachers and people expressed themselves as edified and entertained by the discussions; and this scribe can testify that he was benefitted both spiritually and mentally. It was just simply a feast of good things from beginning to end, both in the church and at our homes; for those good people at Evening Shade know just how to make provisions for the inner man and I don't think Mr. Editor, that our Moon ever beamed on a more appreciative and appreciating people.

During the meeting a discussion arose as to the intent and scope of the meeting which developed the fact, that all wished it to be a meeting of the preachers of all orthodox denominations in the bounds of the Batesville District, whereupon we moved that it be called The Preachers' Meeting of Central North Arkansas, which was carried but afterwards reconsidered, and the name changed to Batesville Preachers' Meeting (against our protest,) and all preachers in good standing in their respective denominations were invited to attend the meeting—next one at La Cross,—and take part in the discussions. The territory embraced in the meeting's limits is Independence, Stone, Izard, Sharp and Fulton counties; but if a preacher wants to come he need not stay away because he does not live in either of the above named counties. The committee on public worship put this scribe up to preach on Sunday night. After leaving the pulpit we were taken with nervous trembling, we went home with a good brother and were sick four days at his house. Friday morning we attempted to come home but pain compelled us to stay, whereupon we visited the school at Evening Shade, ably conducted by Prof. Mitchell, and his accomplished stepdaughter Miss Lula Russel. We found the pupils advancing rapidly under the instruction of these well qualified teachers; and the people of Evening Shade are justly proud of their school. If any parents who see this have children to educate, they need not fear to send them to the Evening Shade school; for Prof. Mitchell is a pleasant, genial gentleman who takes a deep interest in his work; and, loves to have a preacher come to his house, but don't like to have him depart without his leave, a failing all these Evening Shade people are guilty of.

Our attendance at the Preachers' Meeting will long be a green spot in our memory and if God wills, we'll attend many more Preachers' Meetings in North Arkansas.

By request of C. H. CARY.
P. WILKINSON, Secretary.

P. S.—The meeting was protracted by Bro. Moon the pastor, and though there were but four or five conversions, still we think a broad foundation was laid for a good revival in the near future. C. H. C.

SEND ON YOUR REPORTS.

DEAR BRO. BENNETT:—I have reports on the week of prayer from the following charges: Searcy district, Bradford mission $3.00; Red River circuit $7.10; Argenta $10.00; Helena district, DeView circuit $43.00; Holly Grove circuit $23.50; Clarendon and Brinkley $69.50 (Bro. Cochran, am I correct?): Newport district ——; Batesville district, Batesville station $70.00; Sulphur Rock circuit $30.01; Jonesboro district, Boydsville circuit $16.00. Come, brethren, please send on your reports. I can enter them at my leisure and save so much work at Conference.

I now have the assessment for Foreign and Domestic missions on Jonesboro and Batesville districts. Will the P. E.'s of the Helena, Searcy and Newport districts send me a duplicate of the assessment made upon your several charges by your District Stewards for Foreign and Domestic missions and oblige

F. R. NOE.
Treas. B. of Miss. W. R. Conf.

MEMORIAL SERVICE.

On last Sunday, May 6, anniversary of the death of R. D. Gambrell, of Mississippi, we held a memorial service over this martyr for prohibition. The service was conducted by Rev. T. M. C. Birmingham, and the preached from Isaiah 59:14, "For judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street." It was delivered to a large congregation, and produced such a profound impression, that when the invitation was given a large number in the congregation came into the altar to consecrate themselves afresh to serve God in living righteousness and hating iniquity.

When the school closes at Altus, Bro. Birmingham will have some time to spare from his work; and if any community wants to know the benefits of a just enforcement of the law and the value of the Bible in governmental affairs, I would suggest that they get him to repeat this discourse. I believe that if this was done in every town in the State, there would be a large majority next Fall for Prohibition, and faithful execution of the law.

WM. D. MATTHEWS.
Clarksville, Ark.

MARRIED

In Waldron, Ark., on May 8th, 1888, by Rev. G. A. Jones, Mr. Clarence A. Miller, Auditor on the Iron Mountain R. R., and Miss Minnie C. Bowen, of St. Louis, Mo. The happy couple left immediately for their future home in Little Rock, Ark.

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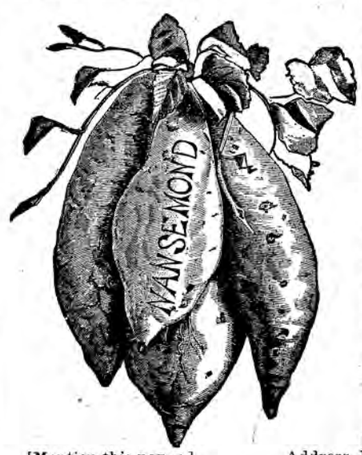

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SUNDAY SCHOOL LESSON.

BY J. B. SUTTLER.

FOR MAY 27th, 1888.

PETER'S DENIAL.—Matt. XXVI, 67-76.

HOME READINGS.

M. Peter's Denial.....Matt. xxvi, 67-75
T. Luke's Account.....Luke xxii 54-62
W. John's Account.....John xviii, 15-27
T. Mark's Account.....Mark xiv, 66-72
F. Peter's Restoration.....John xxi, 15-22
S. Godly Sorrow.....2 Cor. vii, 6-12
S. Peter's Final Testimony.....Acts ii, 20-36

TIME.—Between 2 and 3 o'clock Friday morning, April 7, A. D. 33.

PLACE.—The palace of Caiaphas, the high priest in the city of Jerusalem.

TOPICAL OUTLINE.—Peter's Denial; Peter's Repentance.

GOLDEN TEXT.—"Wherefore let him that thinketh he standeth take heed lest he fall."—1 Cor. x, 2.

INTRODUCTORY.

All four of the evangelists give an account of Peter's denial. The order of events as recorded connected with the arrest and trial of Jesus was as follows:

"1. The agony in the garden was from midnight Thursday to 1 o'clock A. M Friday. 2. The betrayal and arrest about 1 o'clock A. M. Friday. 3. Jesus taken before Annas. 4. Preliminary trial before Annas. 5. Trial before irregular meeting of the Sanhedrim—2 or 3 o'clock A. M. Friday."

Our Lord's trial and arrest was brought about by Judas Iscariot, who came with a band of armed men from the chief priests and scribes to take him. Judas knew where he would be found, and for thirty pieces of silver he agreed to deliver him up to them at a time when it would not arouse the fury of the people or cause wide-spread excitement.

So he comes at the dead of night, and going to Jesus, salutes him with a kiss; this is the signal by which the soldiers might know the man their masters so much desired to arrest. Jesus allowed him to kiss him and said to him, "Friend, wherefore hast thou come?" He also asked of the men, "whom seek ye?" And they said, "Jesus of Nazareth;" but when he boldly asserted, "I am he," they fell to the ground in terror, feeling his divine power. But only for an instant did Jesus talk with them. He requested that his disciples should go unharmed. but as for himself. he yielded his superhuman power to their feeble authority which he had for a moment destroyed, so that the word might be fulfilled. He *gave* himself to the death of the cross. Peter could not stand tamely by while this was going on, so he rashly drew his sword and cut off the high priest's servant's ear. (The servant was named Malchus.) But Jesus needed no defense, so he stretched forth his hand and healed the wound. He could have commanded legions of angels had he needed or desired it. But said he, "They that take the sword shall perish with the sword." "Put up thy sword into thy sheaf; the cup which my father hath given me, shall I not drink it?" Then the band took Jesus and led him away to Annas first, who was the father-in-law of Caiaphas, the high priest. Now the disciples forsake their Lord and flee for safety, but one young man followed him who had but a linen cloth about his body. Evidently he had come in haste to see the matter.

Him they would have taken also, but he escaped from them, leaving his single garment in their hands. Peter followed Jesus afar off. When they were come to the palace the high priests tried to accuse and condemn him of blasphemy from the words of false witnesses, but no two agreed in their testimony. Then they asked Jesus, "Art thou the Christ, the Son of the Blessed?" And he said plainly, "I *am*." This they claimed convicted him of blasphemy from his own mouth, that he, a man, should call himself God.

For the last time Jesus speaks of his coming in glory to judge the world, and they rise in fury and contempt and mock and insult him, thus fulfilling the prophecy Jesus himself declared, Mark x, 33-34.

ON THE LESSON.

I.

Who insulted Jesus in the palace of the high priest? "The men that held him;" i. e., the band sent out by the chief priests and scribes to take Jesus. The servants hit him with their hands; some even spit in his face.

What did they demand that he should do? That he should prophesy unto them and say who it was that struck him, for he was blindfolded.

Where was Peter at this time? In the open court or yard of the palace, where the servants were.

What did a maid say to him? "Thou also wast with Jesus of Galilee;" i. e., thou art one of Jesus' disciples.

What answer did Peter make? He said he knew nothing about the matter, nor what she meant.

Where did Peter then go? He went out into the porch, where he thought he might be unobserved.

What did another servant say about him? This fellow was also with Jesus of Nazareth.

What did Peter have to say this time? He denied it with an oath.

Who came to Peter after awhile? John says a kinsman of the man whose ear Peter had cut off in the garden.

How did he say he knew Peter was a Galilean? By his speech, or as we would way, by his accent.

How did Peter now act? He began to curse, and swore he never knew Jesus.

What happened while Peter was denying that he knew Jesus? The cock crew.

What warning is given in the Golden Text? Not to be confident of our strength to resist temptation.

II.

What did Jesus do for him at this point? He turned and looked upon him.

Of what warning was Peter reminded? Of what Jesus had said, "Before the cock crows twice, thou shalt deny me thrice."

What had Jesus said to him? Verse 34.

What had Peter said to Jesus? "Though I should die with thee, yet will I not deny thee."

What did Peter do? He went out and wept bitterly.

Did any of the other disciples deny Jesus? Judas denied him by betraying him, and the other ten by forsaking him, and in a degree were guilty of the same sin.

What did they all say with Peter? That they would never deny him.

Do men ever deny Jesus Christ in these days?

How may we deny him by our actions? By being found among his enemies, taking part in those things that detract from his honor and glory, or by avoiding an opportunity to show ourselves as his disciples.

CHILDREN'S DEPARTMENT.

BY UNCLE ED.

LITTLE ROCK, - ARK.

MISTAKES OF LIFE.

It is a great mistake to set up our own standard of right and wrong, and judge people accordingly.

To measure the enjoyment of others by our own.

To expect uniformity of opinion in this world.

To look for judgment and experience in youth.

To endeavor to mould all dispositions alike.

To yield to immaterial trifles.

To look for perfection in our own actions.

To worry ourselves and others with what cannot be remedied.

Not to alleviate all that needs alevation as far as lies in our power.

Not to make allowances for the infirmities of others.

To consider everything impossible that we cannot perform.

To believe only what our finite minds cannot grasp.

To expect to be able to understand everything.—Ex.

BOB'S GRUMBLING POINT.

JESSIE PAGE.

Now that was always his trouble. No one could say anything against Bob; he was a good lad, ready to run when called for, truthful, with a clear open face. Bless the boy, was he ever naughty? Oh, yes; anybody who lived at No. 33 Church street, knew perfectly well.

It is dinner-time, and Bob is in from school. He is almost out of breath with running, and is telling his mother how he got to the head of his class by spelling that word right.

"That's right, my boy; do your best, and God will bless you."

Dinner goes on till Bob asks for a third serving of apple-pie; not a second, mind you—that every boy expects—but a *third*. "No, Bob, that's all, my boy; and I think you have done pretty well."

But a cloud comes over Bob's face, the smile has quite gone from his lips, through which he is heard to mutter something. There is a great silence in the place at the table where Bob is sitting; he is rapidly getting cross, and if he goes to school in this humor some of the boys will catch it. Bob is at his grumble-point.

Now this is too bad of Bob. His mother is so loving and kind to him, it really grieves her to find her little son so often murmuring and sulking at meal times. And not only then—for when Bob could not have a new fishing rod, he got to his grumbling point again; and when his father found there was no room in the trap for him to go to the market last Saturday, he had another and a very severe fit of the grumbles.

Now we want to tell Bob, and every other girl or boy troubled with grumble-points, that this will not do; that it is not kind to their parents; but the most of all it is not what Christ would like to see in them. Let them add to their prayers, "Lord give me grace not to grumble any more," and then try to do better in the strength which he will give.—Little Jewel.

QUARTERLY MEETINGS.

WASHINGTON DIST.-SECOND ROUND.

J. H. Riggin, P. E.

Missouri Mission, Holly Spng's	do	23
Chapel Hill, Norwoodsville...	do	26-27
Washington, St. Paul.....	June	2- 3

FAYETTEVILL DIST. SECOND ROUND.

In Part.

Jas. A. Peebles, P. E.

Cincinnati.....	"	19-20
Illinois.....	"	26-27
Kingston.....	June	2- 3
Goshen.....	"	9-10
Bloomfield.....	"	16-17

MORRILTON DIST.—SECOND ROUND.

George W. Hill, P. E.

Quitman station.....	do	19-20
Quitman circuit.....	do	26-27
Clinton cir.....	June	2- 3

PINE BLUFF DIST.—SECOND ROUND.

Thos. H. Ware, P. E.

Auburn circuit.....	do	19-20
New Edinburgh.....	do	26-27
White River circuit.....	June	1- 3
De Witt circuit.....	do	9-10
Stuttgart circuit.....	do	16-17

CAMDEN DISTRICT—SECOND ROUND.

J. J. Jenkins, P. E.

Bearden at Fenstina.....	"	19-20
Buckner at Lewisville.....	"	26-20
Camden station.....	June	9-17
Ouachita at Pleasant Grove....	"	16-17
Camden circuit, ...		23-24

ARKADELPHIA DISTRICT—SECOND ROUND.

C. C. Godden, P. E.

Malvern Station.....	do	19-20
Malvern Circuit.....	do	24
Social Hill.....	do	26 27

MONTICELLO DIST.—SECOND ROUND.

H. D. McKinnon, P. E.

Hamburgh station.....	do	19-29
Monticello station.....	do	26-27
Bartholamew circuit.....	June	2- 3
Hamburgh circuit.....	do	9-10
Lake Village.....	do	16-17

LITTLE ROCK DIST.—SECOND ROUND.

Horace Jewell, P. E.

Galloway.....	do	19-20
Wattensas.....	do	26-27
Benton Station.....	June	2- 3
Maumelle.....	do	9-10
Collegeville.....	do	16-17
Benton Circuit.....	do	23-24
Liberty.....June 30 and	July	1

DARDANELL DIST.—SECOND ROUND.

G. W. Boyls, P. E.

Rover circuit.....	May 19-20
Dardanelle circuit.....	May 26-27

HELENA DISTRICT—2ND ROUND.

Frank Ritter, P. E.

LaGrange circuit.....	do	19-20
Forrest City circuit.....	do	26-27
Spring Creek circuit.....	June	2-3
Helena station.....	do	9-10
Holly Grove circuit.....	do	16-17
Brinkley mission.....	do	23-24
Howell circuit.....June 30-	July	1
Brinkley and Clarendon.....	do	7-8
Wheatley circuit.....	do	14-15
Cypress Ridge circuit.....	do	21-22

FORT SMITH DISTRICT—2ND ROUND.

In Part.

Paris and Roseville, Toseville..	do	19-20
Hackett City cir., Excelsior.....	do	23-24
Waldron cir., Square Rock.....	do	26-27
Cauthron cir., New Prospect....	do	29-30
Block Fork mis., Haw Greek....	June	2-3
Mansfield cir., Brewster's Chapel	do	5-6

Dear Brethren: You will see from the above list of appointments that some of your Conferences are fixed for the middle of the week. The number of appointments and the demands upon my time make this arrangement necessary. The Conference will be held on the afternoon of the first day of your meeting. I suggest that on circuits you have a basket 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 cur counsels and bless our souls.

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SEARCY DISTRICT—SECOND ROUND.

J. M. Talkington, P. E.

Angusta station.....	"	19-20
Union and Revels sta., Revels.	"	26-27
Jacksonville circuit, at Ward...	June	2- 3
Searcy circuit. at New Hope....	"	9-10
Kentucky Valley cir. Bethany.	"	9-10

JONESBORO DIST.—SECOND ROUND

M. M. Smith, P. E.

Jonesboro circuit.....	May 19-20
Harrisburgh circuit.....	May 26-27
Vandale circuit.....	June 2- 3
Wynne.....	June 9-10

NEWPORT DIST.—SECOND ROUND.

Geo. M. Hill, P. E.

Jacksonport.....	"	18
Walnut Hill.....	June 30, July	1
Siloam.....	July	7, 8
Pocahontas.....	"	14, 15
Tuckerman.....	"	21, 22
Walnut Ridge.....	"	28, 29

BATESVILLE DIST.—SECOND ROUND.

Henry T. Gregory, P. E.

Salem cir.....	May 19—20
State Line mission.....	June 2— 3

HARRISON DIST.—SECOND ROUND

P. B. Summers, P. E.

King's River mission.....	May 19-20
Eureka Springs station.....	May 26-27

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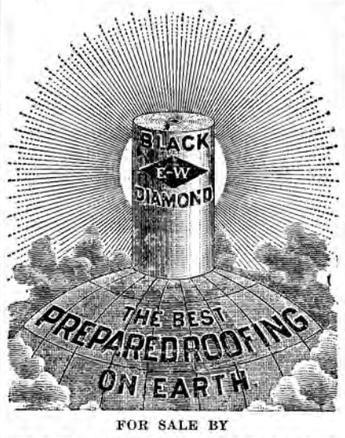

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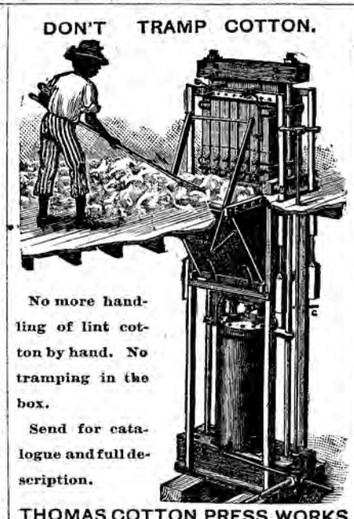

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ARKANSAS METHODIST.

OBITUARIES.

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

GORRY—Katie E. Gorry was born in Prairie county, Ark. on the 26th day of June, 1868, where she lived until October, 1880, when she come to Woodruff county. She lived in the family of Maj. J. S. Murphy, three miles east of Augusta, where she was highly esteemed. Her parents both died while she was quite young and left her raising to strangers. It was here and shortly after her arrival, that she met my young friend John W. Jackson, whose heart her lovliness of person, and charming disposition, thrilled with emotions that culminated in a mutual devotion and they were married on the 7th of April 1887, they were indeed consecrated to each other.

Last August Bro. Baker conducted a protracted meeting at Union Church, on the call for penitents, she in her own quiet way, arose and walked to the mourner's bench, kneeled, and before the meeting closed, her eyes were openedto realize the sweets of redeeming grace and dying love, in the forgiveness of her sins. When it came she at once arose and told of the precious treasure she had found. None who witnessed her conversion could doubt its perfectness, and her after life was marked by a maturity of faith attesting its genuineness.

She died of pheumonia, on the first day of Nov., 1887. She died in the bosom of a loving family, who did all that could be done to save her, good medical skill and careful nursing were of no avail. Her Christian experience made her triumphant in death. The bereavement is grievous to her young husband and his family, but their grief is greatly relieved by the knowledge that their loss is her gain. The merciful are taken away, *we should consider* that they are taken away from the evil that is to come. ED. T. JONES.

SANDERS—Mrs. A. F. Sanders was born in the year 1831. She was converted to God and joined the M. E. Church, South, in the year 1840. She was married to the Rev. Zachariah Thompson in 1850, and to Rev. R. H. Sanders, Nov. 5th, 1876, and died March 30th, 1888. Sister Sanders was very much beloved by all who knew her, old and young, rich and poor, saint and sinner, black and white all loved and respected her and when she died the universal verdict was, "a good woman has gone." She was kind in heart, but resolute in the discharge of her duties. She was a consistent Christian. Her children have said to me: "Mama was the same every day;" consequently she exerted a wonderful influence over those with whom she associated, and the influences of her consistent Christian life were felt throughout the entire circle of her acquaintances. She was in hearty sympathy with every branch of church work; to her the voice of her church in ordinary matters was the rule of right.

She leaves four children to mourn her death, she impressed upon their hearts the same ideas that she entertained herself and they are following close in her footsteps. The secret of her successful Christian life may be found in the fact that she began at the right time, in the right way, and like St. Paul, she "kept the faith." Our loss in the church and church work is irreparable.

My heart goes out in sympathy for the bereaved husband who was not permitted to be with her. Bro. Sanders needs the prayers of the whole church in this very dark hour.

N. E. BRAGG.

MARTIN—Clara A. daughter of H. C. and Jennette Martin, was born Nov. 16th, 1884 and died Aug. 27th, 1887, aged 2 years and 8 months. She was a sweet child, the pet and joy of the family. Never was a child loved more or a home left more de solate than ours when little Clara was taken away. Two days later death claimed our Charlie, who was born in June, 1879. It was a great trial to give him up, he was an obedient and lovely child, beloved by all who knew him. Though young in years, he was religiously inclined and loved to go to Sunday School. I look with faith to the bright heaven above and know my children are safe in the arms of my Savior.

MOTHER.

SMITH—Mrs. Susan Sublet Smith, was born in Madison co., Ala., on the 30th of April, 1825, and emigrated with her husband G. B. Smith, to Arkansas in the Fall of 1858, and died at her son-in-law's R. O. Gill, in Haynes, Lee co., Ark., on the 28th of March 1888. Sister Smith made a profession of Christ in early life and joined the M. E. Church, South, in which she lived an exceptable and zealous member until death. She was a brave and patriotic woman and a good and useful Christian. She passed through many sorrows and trials in life, but bore up under them with Christian fortitude. After having passed through the devestations and horrors of the late intestine war, she was called to give up her only son, a noble young man upon whom she had learned to lean for protection support, and her fond and affectionate husband dying within a week. Leaving her with six daughters. She lived to see them educated and married to honorable men. Three preceded her to the better land. Her house was the preacher's home. She was liberal in the support of the ministry, and ever-ready with lavish hand to administer to the needy, appreciating the scripture that it is more blessed to give than to receive. She was a true and loyal Methodist but free from sectarianism. She loved the people of God. She seemed to love everybody and with her bright cheerful smile drew everyone to her in affection and admiration. She passed away peaceful and quiet, conscious to the last. L. B. BURRUS.

Nashville Christian Advocate please copy.

ARNOLD—Preamble and Resolutions adopted by the Stephens Methodist S. S., relative to the death of Willie May Arnold.

The committee to whom was assigned the duty of reporting appropriate resolutions relative to the death of Willie May Arnold, who departed this life on Friday, the 23d day of March, 1888, beg leave to submit the following:

Whereas, The Supreme Ruler of the Universe in the dispensation of His providence hath seen fit to remove from our midst, and from the Sabbath School below to that grand school above, where lessons of glory and honor are forever taught and learned, Willie May Arnold; and

Whereas, The Superintendent, teachers and pupils of Stephens Methodist Sabbath School, of which she was a member, are desirous of manifesting their sorrow for the loss of one so beloved, and of paying some tribute of respect to her memory,—be it, therefore,

Resolved, 1. That in the death of Willie Arnold, this school has sustained a sad loss. As a pupil she was patient, obedient and studious; as a companion, gentle and kind. And we are only consoled by the reflection, that our "loss is her eternal gain."

2. That we extend to the bereaved family and sorrowing relatives, our warmest sympathies, and commend them for consolation and comfort, to Him who has promised to be the mourner's friend, and who has said, "My peace I give unto thee."

3. That a copy of these resolutions be forwarded to the family of the deceased, and copies furnished to the Stephens Monitor and ARKANSAS METHODIST for publication.

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ARKANSAS METHODIST.

SATURDAY, MAY 19 1888.

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

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

ANNOUNCEMENTS.

For Governor.

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

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

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

Fellow-Citizens of Arkansas:

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

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

For Auditor.

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

For Attorney-General.

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

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

Very Respectfully,
THOS. B. MARTIN.

For Supt. of Public Instruction.

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

For Prosecuting Attorney.

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

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

For Congress---Third District.

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

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

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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 druggist.

When men cease to be faithful to their God, he who expects to find them so to each other will be much disappointed.—Bishop Horne.

Ayer's Pills are pleasant, safe, and sure, and excel all other pills in healing and curative qualities. Best for family use.

Fortune knocks once at every man's door, but don't go hunting through the beer-saloons for him if the man happens to be out.—Puck.

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 Dearbon 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 eomplete cure. No one can safely travel without it. Sold by all Druggists.

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From the parsonage of Lehi cricuit, 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.

Every thought which piety throws into the world alters the world.—Emerson.

A Great Offer.

No matter in what part you live, you had better write to Hallett & Co., Portland, Maine, without delay; they will send you free information about work that you can do and live at home, at a profit of from $5 to $25 and upwards daily. A number have earned over $50 in a day. Both sexes. All ages. You are started in business free. Capital not needed. Every worker who takes hold at once is absolutely sure of a snug little fortune. Now is the time.

There is a prohibition clause in every deed given to property in Terra Cotta City, Cal.

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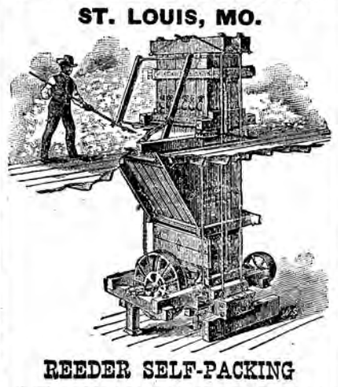

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An Unjust Criticism.

R. J. Lea is a candidate for the office of prosecuting attorney of the Sixth district in which the City of Little Rock is included. Lea held this office in 1885 and 1886, and his conduct in office during the latter part of this time is familiar to us all, and was very liberal. Opposed to him is the present prosecutor; Carroll, the well-known Christian youth, a puerile fellow, and of attenuated figure, and notwithstanding the sickliness of his exterior appearance, he is for that very reason the more a zealous temperance man and a Sunday fanatic. Little Rock has at the present time to suffer not a little from the strict discipline of Carroll and the influences that surround him. If this clique of Christian striplings is to be broken up, if we wish a free element, then it becomes the duty of Germans to bring everything to bear to secure the nomination of Lea.—Staats-Zeitung.

We clip the above from a city paper. When first written it was in German and written to influence German votes against Mr. Carroll. Two objections are urged against him—first, he is a Christian youth; second, he is against beer. These are the very reasons we like Mr. Carroll. No one but a Dutch atheist and a beer guzzler could object to a gentleman on these two points. Now this criticism breathes the sentiments that American citizens have to meet, and while we have the power let every true man cast his vote against the bitter enemies of our free country and our holy religion. We like Mr. Lea, and have always regarded him as a nice gentleman, and from our heart we regret that he has such supporters as the beer guzzling Dutch of Little Rock.

The above is taken from the Arkansas Baptist, and shows the means my opponent is using to poison the minds of the people against me. The same publication purporting to be a translation of the German editorial was handed the editor of the Little Rock Democrat, by Mr. Carroll or his partner, with a request to publish, offering at the time to pay the costs of publication. It was then inserted in the Lonoke Democrat as a paid communication and criticized by the editor. In am informed that it was a paid communication in the Baptist. It was also published in THE ARKANSAS METHODIST and Wheel-Enterprise, and copied from the Enterprise in the Van Buren county paper, and from the Little Rock Democrat in the Conway Log Cabin.

In all these publications Mr. Carroll poses as a martyr in the hands of a lawless element as he would have people believe, leaving the impression upon the minds of many people that the papers have of their own accord espoused his cause, and in defending him against the criticism are advocating him, he not appearing in the papers as having any connection with said publication when the fact is, as I am informed by some of the editors, that he paid for said publications.

This course does not seem to me to be fair, and there is in the minds of the people a sense of fairness and justice that requires of every candidate to make his charges specific, open and above board, if any he has against his opponent, in the press over his own signature, or to invite him to a public discussion before the people, if he has been guilty of any dereliction of official duty. I claim to have discharged my whole duty faithfully and impartially while holding the office of prosecuting attorney, and am willing to be judged by my official record, which is public property and a subject of legitimate criticism; and if I have been guilty of any wrong or dereliction of duty, let Mr. Carroll accuse me of it and I shall be happy to meet him in a public discussion, or through the press, and not shield himself behind an editorial and do by insinuation what he will not do in public discussion or in the press over his own signature. I wish to say that I knew nothing of what the German editor intended to say about me or my opponent when I gave him my announcement, nor did I know what he had said until Mr. Carroll had the same translated and published in the Little Rock Democrat.

As to my haying as supporters the "beer-guzzling Dutch of Little Rock," I have this to say, that if by this he means the democratic German voters of Little Rock, among whom are numbered many of our best and most substantial citizens, I shall be glad to have their support, and am glad to believe that many of them are my friends. Many of the Germans and most of the saloon men supported Mr. Carroll in the last race, for which I did not blame him, for I should have been glad to have had them myself, and it seems to me that if the Germans and saloon men were good to aid in the nomination of my opponent before, it is no good reason why I should be defeated, if they vote for me this time, and I hope they will, as well as all other democratic voters of the district, who may prefer me to my opponent.

By exhibiting and circulating the Arkansas Baptist containing the above publication and criticism, Mr. Carroll has advertised himself as "against beer," and since his return to this county has been seen in saloons drinking beer and treating at the bar. I publish this not for the purpose of questioning Mr. Carroll's right to drink with whom he pleases, but because he made the impression in Lonoke county and some of the townships of this county that he is against beer, and he also claims the credit of closing the saloons on Sunday, and now it is being urged in his behalf upon the saloon men of this county that it was not he, but Judge Martin who did it.

It seems to me that my opponent changes his political tactics as a chameleon changes its color to that of the object with which it is at the time associated.

I did hope this canvass would be made upon the merits of the candidates offering for the position, and dislike a controversy of any kind, but feel constrained in justice to myself and friends to expose in this manner the unfair and unjust political scheme resorted to by my opponent to poison the minds of my countrymen against me.

In this connection I wish to call attention to the manner in which I was defeated two years ago, against the will of the people as expressed at the primaries, to which I submitted in the interest of harmony in the democratic ranks, and supported the nominee.

In conclusion, I wish to ask Mr. Carroll the following questions, and hope he will answer through the paper.

Did you not in the canvass in Lonoke county exhibit the above publication to Dr. J. N. Ross and other leading prohibitionists of that county, and make the impression on them that you were fighting whisky and saloon men, and that the saloon men were fighting you for that reason?

Have you not since your return to this county visited saloons and drank at the bar with some of those parties designated in the Baptist as the "beer-guzzling Dutch" of Little Rock?

ROBT. J. LEA.

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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.

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