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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MINISTERIAL SUPPORT.

A BIBLE READING.

[The following paper is a chapter in Rev. S. S. Pickett's forth-coming book, "Leaves From the Tree of Life." Believing it would do good and the larger the number of readers the greater amount of good would be accomplished, I asked and obtained permission to copy it for THE METHODIST, that the readers of our excellent paper might be profited. Notice the propositions are all first stated, then the argument to prove each is numbered to correspond with the numbers of the propositions. J. S. CLOWER.]

1. The minister's mission—he is an ambassador for God: "Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God." 2 Cor. 5:20.

2. As God's messenger, he must keep knowledge and do His work: "For the priest's lips should keep knowledge, and they should seek the law at His mouth; for he is the messenger of the Lord of hosts." Mal. 2:7.

3. The Church should pray for more ministers of God: "Therefore said He unto them, The harvest truly is great, but the laborers are few; pray ye therefore the Lord of the harvest, that He would send forth laborers into His harvest." Luke 10:2.

4. Under God's call, the minister *must* preach. Necessity is laid upon him: "For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is me, if I preach not the gospel." 1 Cor. 9:16.

5. But who shall fight another's battles at his own expense? "Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock?" 1 Cor. 9:7.

6. The minister in the temple, lives of the things of the temple: "Do ye not know that they which minister about holy things live of the things of the temple? And they which wait at the altar, are partakers with the altar." 1 Cor. 9:13.

7. God also ordains that the minister shall live by his ministry: "Even so hath the Lord ordained that they which preach the gospel should live of the gospel." 1 Cor. 9:14.

8. The Savior teaches that the workman is entitled to his living: "Nor scrip for your journey, neither two coats, neither shoes, nor yet staves, for the workman is worthy of his meat." Matt. 10:10.

9. Simple justice rewards the laborer. He is worthy of it: "For the Scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, The laborer is worthy of his reward." 1 Tim. 5:18.

10. The laborer's hire withheld brings down Divine vengeance: "Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth." James 5:4.

In many places our ministers are not properly supported. Some people pauperize their preachers. They fail to pay them just and living salaries for their services, and instead dole out niggardly pittances, which they call giving, to their pastor as though he were a beggar. This system is cursed with a curse, because it robs God, dishonoring Him whose representative the minister is.

1. The preacher is a minister or representative of God, an ambassador of heaven; and consequently a wrong or injustice done him in his ministerial capacity, is an insult to Almighty God. The minister or ambassador of any government is supposed to be supported by the government he represents. Our text calls the preacher the ambassador of Christ. Do not the Scriptures bear out this idea: "All the tithes of the land is the Lord's." "The tenth shall be holy unto the Lord." (Lev. 27:30, 32.) "Hono. the *Lord* with thy substance, and with the *first-fruits* of *all* thine increase; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." (Prov. 3:9, 10.) "Will a man rob God? Yet ye have robbed Me." (Mal. 3:8,12.) Now God does not say: Honor the preacher with thy substance; will a man rob the preacher? but, "Will a man rob God?" He makes the preacher of the gospel His minister, and ordains for the minister to be supported *in His name*. Hence, the way that many beggarize the minister by failing to pay—not give—him a just support is a mocking of heaven, an insult to Deity.

2. The minister—"the messenger of the Lord of hosts should keep knowledge." This requires two things: (1.) Suitable libraries, periodicals, etc., for study. This necessitates heavy expense, which must be provided. (2.) Time to study. This he cannot have without he is properly cared for in all needs of himself and family.

3. This sets forth the source of supply. We must pray *the Lord* to send forth laborers. Ministers of the gospel must be called of God, not of man. When we recognize a Divine call to the ministry, all we assume here is established. His support, then, will measure our obedience to God; the amount of our gifts, according to the requirements of the case and our ability, will be the expression of our devotion to God who sent, and is represented by the minister. If a merchant seeks a clerk, or a farmer a laborer, the fact of seeking the man implies a willingness to support him—to pay him for his services. Lo, the prayer for laborers implies a readiness to provide for their support when the petition is answered and they are sent. To refuse then to provide for them is a breach of trust—a sin against Heaven.

4. This text tightens the lines we have drawn. The preacher loses himself in his mission. Necessity is laid upon him, and he cries out, "Woe is unto me, if I preach not the gospel!" With him it is not a matter of choice. You have prayed for laborers; God has heard your cry, and lays it upon him to answer your call. He must go, or reject the call of the Lord of the harvest; to do which is to sin against God, and bring judgment upon his own soul. But he answered the call, and enters the vineyard of the Lord; you rejoice in his labors, but refuse him a just support, and pauperize him among men. He is greatly wronged! Heaven is highly insulted, and the "Woe" that he escaped falls upon your head. "Ye are cursed with a curse; for ye have robbed Me," saith the Lord of the harvest.

5. This text illustrates the subject. No man must be left to feed himself, while fighting the battles of his country. No laborer shall plant and till a vineyard, and lack for fruit. Nor shall he who keeps the flock, perish for milk. So also,—

6. They who minister about holy things live of the things of the temple; and they who wait at the altar are partakers with the altar. God here associates His ministers with His own altar. If your substance then, is laid on God's altar in consecration to His service, there will be no trouble about the pay of your preacher; for God says he is a partaker with the altar. While there is anything on God's altar His servant shall be supplied. But, brother, "the earth is the Lord's and the fulness thereof," (Psa. 24:1) and if you withhold from God you see at once the force of God's searching question, "Will a man rob God?"

7. The Lord hath ordained,—provided, arranged, required—that they who preach the Gospel should live of the Gospel. There are those who do not believe in supporting preachers. Which is the better authority, they or their God? They who oppose the support of the ministry, and such as slight and neglect it, do so not simply to the man, but to God who sent him.

8. Here the minister is represented as a workman who is worthy of his support. The preacher should be devoted to his work, and diligent in his every duty. Then he should be paid like men in other avocations. His pay is not for his preaching on Sunday, but for his week day time, as a student to qualify himself for his ministry and as a pastor devoting himself to the work of the Church.

9. Stewards and other collectors for the support of the ministry sometimes beg for "a little something to keep the preacher and his family from suffering." Such a statement puts the minister of the Church of God on the plan of a pauper, and is an insult to his manhood, to the Church of which he is a member, and to the great God whom he represents. When a given Church fails to pay a faithful man of God a living salary for his services, such act brands each and every member of that Church as dishonest, who has not cleared his or her own skirts of the crime by a *faithful* and *liberal effort* to meet the obligation. When this is done by all, the minister will never be brought to want, or classed as a mendicant.

10. Withholding the laborer's hire, of which he is worthy, is a fraud; and his cry will enter into the ears of the Lord. Judgment will come to your house; and condemnation will rest upon your soul.

May God's people learn lessons of faithfulness; and may the spirit of liberality to our ministers—and all other good causes—rest upon us all. Amen.

NOTES ABOUT

Gallaway Female College.

The brick-work is to be finished by the 1st of November. The building will be four stories high and containing about 100 rooms, something near 75 rooms for boarders. The school has been projected on a broad liberal basis; and is to be so equipped as to furnish facilities equal to those of any Female College in our country.

The generous subscription of $25,000 by the citizens of Searcy calls for the gratitude of Arkansas Methodists. Now let the rest of Arkansas pay $25,000 more for furniture, apparatus, etc. Searcy will not lose anything by her investment in religious education. We expect the boarding students who attend there to leave in the place $20,000 annually, if, not more; the value of property as well being enhanced. The population will be increased by a valuable class of people resorting thither for the educational advantages of the place. So that the $25,000 will return no small annual dividend to those who have had the liberality and foresight to make this investment.

The financial profit received from the money expended in Searcy by the boarders in the College is not the only pecuniary profit derived from the College by the people of Searcy. Some of the citizens who would otherwise send their daughters off to Nashville, Staunton, Florence, and elsewhere at a cost of $500 each per annum, can educate them right at home far more economically, and enjoy the presence and have the oversight of their daughters.

There is still another source of pecuniary profit to Searcy. Looking a little into the future, we see men of intelligence, business capacity, and liberal views gravitating to that place for the advantages derivable from a religious and educational center. These men must have business; and when the commercial demands of the place are met, manufactories will be started, and surrounding agricultural resources better developed.

But there is a great profit to the place that will not be concreted in dollars and cents; to-wit, refinement, intelligence, purified sensibilities, exalted aspirations, dormant energies aroused, and elevated enjoyment from the Pierian Springs and Parnassian heights. These, although they are productive of large financial values, have a still larger value in themselves, not of a fiscal nature. This can be made plain by a single illustration. Who would not rather be a Milton with his cultured, well-stored mind, and strong trust in God, but not rich in this world's goods, than an ignorant, sensualist millionaire who knows nothing of intellectual and religious pleasures?

If Searcy is more largely and more immediately profited by Galloway Female College, the whole State also is largely benefitted, though less directly. Dr. Oliver Wendell Holmes said, "All diseases would yield to medical skill and intelligence, if the doctor was sent for in time; but in some cases he ought to be called in two hundred years sooner," that is, that our ancestry might be properly controlled and medicated so as to evade the intensification of particular diseases in their offspring. Another wise thinker has said, "A child's training should begin twenty years before it is born." Our school at Searcy is to do the State the largest good, financial, intellectual, and moral, by bringing intellectual and moral forces to bear upon the babe who is to come into existence two hundred years in the future, securing for him physical, intellectual, and moral health. Granting that the Galloway Female College, starting next fall, is to continue in operation a century, although the financial values created thereby will certainly run up into millions, this pecuniary advantage is by far smaller than the other benefits coming therefrom. What is the difference between England with her savage altars stained with human sacrifices, and England whitening the seas with her argosies of wealth, a benediction to the nations? Intellectual and religious culture. So long as Egypt was the schoolhouse of the world and taught the truest religion she was the corn-crib of the world. But Egypt to-day with descendants of the same people, with the same soil, with the same blue sky over her head, with the same mighty, mysterious Nile fructifying her lands; but with a false religion and no longer the Mecca of scholarship and philosophy, is clad in the rags of poverty, a parish among the nations.

GEORGE W. HILL.

Morrilton, Ark.

AUTHORITY TO BAPTIZE.

Mr. Editor:—In last issue of the Arkansas Baptist, J. G. Doyle has an article with this caption, "How about this baptism," in which he asks this question, from whom did Castleberry get his baptism, his ordination, and authority to baptize? Now I am not prepared to say who baptized or who ordained Bro. Castleberry; but can say, that he got his authority to baptize from Jesus Christ, just where every other preacher called of God to preach the gospel, gets his authority. Now will J. G. Doyle tell us where he gets his authority to baptize? If Bro. Doyle knows of any higher authority than this, let him say so. I suppose that he will say that he got his authority to baptize from the Baptist preacher that immersed him—and on back through a regular line of the duly immersed to the days of the Apostles. If Bro Doyle says this is so, and will trace his succession back to the Apostles, giving the name of the preacher that baptized him, and the name of the preacher that baptized the preacher, that baptized him, and so on, back to Apostolic days, I will pledge myself to give him a $25 suit of clothes. What say you Bro. Doyle? I thank God, that Methodist preachers have higher authority to preach the gospel, and baptize than through a prelatical succession, or an unproven line of the duly immersed.

No, Bro. Doyle, no Methodist preacher receives his authority from John Wesley to baptize, but from Jesus Christ, who calls us to go into all the world and preach the gospel to every creature, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, Amen.

S. L. COCHRAN,

Brinkley, Oct. 19, 1888.

FROM DR. HOSS.

MY DEAR BROTHER BENNETT:—It has been many months since I wrote to the METHODIST. A multitude of other more pressing duties has demanded my attention. They say that duties never conflict, and it may be so, but, in my experience, they frequently *seem* at least to cross each other at right angles. I am not vain enough to suppose that anybody is the worse off for my silence. More and more, I am inclined to doubt the value of anything that I write, and I have almost reached the conclusion that it is presumption on my part to expect that the reading public should have any interest in my hasty communications. There is one reflection, however, that gives me comfort and assurance, namely, that there are other men besides myself whose pens throw off a great deal of very light literature. Nor is this all; the people read it, and actually seem to relish it. The taste for what is solid and weighty seems to be dying out. If things go on at the present rate, the next generation will not tolerate anything that is more serious than a morning paper. What the ultimate result of this tendency is going to be, no one can tell—possibly a general softening of the brain. Excuse me, Mr. Editor, I do not mean to be hard on the newspapers. They publish much that is of real and permanent worth. Nevertheless, the fact remains that they give currency and circulation to a great deal that is frivolous, foolish, and trashy.

The Holston Conference, of which I am most happy to be a member, was held this year in Ashville, North Carolina. The distance from here s nearly 400 miles, and I hesitated for awhile as to whether I should go. But for twenty years I had not broken the record of attendance, and it seemed to me that it would be a pity to do so at this late date. Do you know anything about Ashville? To get there, you must turn off from the main stem of the East Tenn., Va. & Ga. R. R. at Morristown, Tenn., and take a run of about 80 miles up the valley of the French Broad river. Valley, did I say? Gorge or canon would be a better word. For about 30 miles of the distance, there is only margin enough on the river bank for the bed of the rail-road track, so closely do the rugged mountains creep down to the water's edge. On the cars, the trip is a most delightful one, though it used to be awfully rough in the days of stage-coaches. Ashville is a beautiful town of 10,000 or 12,000 inhabitants, with gas-works, water-works, electric lights, some considerable manufacturing interests, and the biggest and finest hotels in the South. The multitudes flock thither for health. There is no section of the country that does not send its representatives. One of the great attractions of the place is the Ashville Female College, of which Dr. James Atkins is President. Our church is strong in every respect. We have several congregations. The leading one, of which Dr. Rankin is pastor, has nearly 500 members. Rankin is a very vigorous and enterprising *man*. He has not many superiors in the Church. The Conference was largely attended. Bishop Hargrove presided for the first time. There was much preaching—more than I have known at an Annual Conference for many years. Seventeen young men were admitted on trial, and seventeen into full connection. The missionary collections showed an advance of $2,300. Those of the Woman's Board reached an aggregate of $3,800, an increase of over 40 per cent, of anything that has heretofore been done. The reports from every quarter were very cheering. In some sections of the Conference, there has been a marked growth. At Chattanooga, for example, we now have six charges and at Knoxville four. These two cities are increasing their population and business to a wonderful extent, and the Church must keep up. It would not surprise me to see them go beyond 100,000 in the next ten years. We can not afford to neglect the opportunity which they offer for the work of evangelization.

The Tennessee Conference is now in session at Fayetteville. The little town, so I understand, is crowded to the uttermost. On Sunday, it will hardly hold the throngs. The preachers and lay delegates alone make a body nearly 300 strong. In addition to these, there are the official and unofficial visitors, of whom there are not a few. As the Conferences grow larger, the number of places capable of entertaining them grows less and less. Dr. Garland went up two days ago to represent the University. He will say some strong things. I should like to be there to hear him.

Sam Jones, the only Sam, the irrepressible Sam, has been again in Nashville. He had, as he always has, a good hearing. The people flock in multitudes to his meetings. His audience frequently reached 1,500 or 1,800, and would have been larger, if there had been any room for others to sit or even stand. The number of conversions was not large, though I understand that there are applications for membership in the most of the Churches. Without much apparent effort, Mr. Jones raised the sum of $22,000 with which to buy Amusement Hall, and convert it into a sort of headquarters for all sorts of religious and temperance meetings. It is the largest building in the city and will be of great service. The Vanderbilt opens well and goes forward smoothly. There is every prospect for a good year.

E. E. HOSS.

Church Dedication.

The Pine Street M. E. Church, South, of Eureka Springs, Ark., will be dedicated (D. V.) on Sunday Nov. 18. Sermon by Rev. B. H. Greathouse of Fayetteville, Ark., and the dedication by Rev. P. B. Summers, P. E., of Harrison District, Arkansas Conference.

Former Pastors and those from adjoining charges are cordially invited to attend. Would be glad to see the Editor present. H. J. BROWN, P. C.

CLOSE COMMUNION.

We reproduce the following from the Florida Christian Advocate: Seldom has anything in Church affairs occurred that is more beautiful than the spirit of Dr. Dowling, pastor of Euclid Avenue Baptist Church, Cleveland, Ohio. Recently he extended an invitation to all Christians to unite with him in the Lord's Supper. This caused some unfavorable comments by his Church press, and he was led to see that his action was looked upon with disfavor, whereupon he resigned in words of sweet Christian moderation and loving regard for the feelings of all. In England, Spurgeon and most of the Baptists practice open communion, but in this country nearly all are close communionists. The N. Y. Christian Advocate says;

"Dr. Howard Malcolm, of Newport, R. I., who was long prominent by reason of his attitude upon this subject, finally made his Church open communion, and afterward left the denomination and became a Protestant Episcopalian. The Rev. J. Hyatt Smith took the same position, carried his Church with him, was disfellow-shipped by the association, maintained an open communion Church in Brooklyn with more or less vigor for several years, when he also left the denomination and became a Congregationalist. The Rev. George F. Pentecost, after trying to modify the Churches with which he was connected, became a Congregationalist. So did his brother, Hugh O. Pentecost. The Marcy Avenue Baptist Church, a very large society, Brooklyn, was agitated for years upon this subject. Dr. Jeffery, its pastor, was supposed to have a trend toward open communion. It was alleged that Dr. J. B. Thomas, one of the most able and justly distinguished men in the whole Christian Church in this country, had tendencies in that direction. Dr. Behrands, now pastor of the Central Congregational Church in Brooklyn, was pastor of the First Baptist Church in Cleveland, and, because of the same views attributed to Dr. Dowling, left the denomination."

The N. Y. Independent has this to say: "Speaking of admission to the Lord's Table, as its discussion is precipitated by the withdrawal of Dr. Dowling, the Examiner says:

"If the table were ours we should make our own terms. We could invite to it whomsoever we chose, and the natural promptings of Christian sympathy would lead us to invite to it all who love the Lord Jesus in sincerity and truth. We should be glad to invite them if we dared. But because the table is the Lord's we must submit to his terms, and not make terms of our own. And his terms as we understand the New Testament, are plainly that one must first believe and then be baptized before coming to the Lord's table. We dare not, therefore, undertake to set aside his terms by inviting to his table those who are unbaptized. If the unbaptized come without an invitation, we should not thrust them away; but theirs would be the responsibility, not ours."

"This is not a bad conclusion. This is not bigotry. If those whom The Examiner believes unbaptized, but who believe themselves to have been baptized, are not to be thrust away, but are to be as politely received and waited upon as the editor of The Examiner, acting as deacon, waited upon the Presbyterian who sat in his pew one communion Sunday, if we remember aright, then it is merely a matter of how vigorously visitors are made to see that their baptism is held under suspicion. If the welcome is to all those who believe themselves to have been baptized, it is all right. While we do not remember any definite statement in the Bible that only baptized believers have a right to the Lord's table, and while we should regard it a serious error to make baptism a condition equal to belief, either for salvation or for admission to the table, we make no special objection to The Examiner's statement of the Lord's "terms," which it says are that "one must first believe and then be baptized before coming to the Lord's table." The only question between us might be whether it is a man's own belief that he has been baptized, and that he has thus obeyed the Lord's command, or some one's else opinion whether he has been baptized that should settle the matter. As we understand The Examiner, it agrees with us that the "responsibility" rests upon the communicant."

ARKANSAS METHODIST.

SATURDAY, OCTOBER 27, 1888.

EARLY METHODIST HISTORY.

NO. 7.

BY REV. ANDREW HUNTER, D. D.

When I commenced to write these numbers I expected to avail myself of the labors of others in the accomplishment of my task. Accordingly when I find what I wish to write said, as I think, in a better way than I conceive I could say it myself, I have no scruples in using such materal. I take the following from one of Dan'l Wise's chapters on the rise and growth of Methodism. "As from the smitten rock in the wilderness, the abundant waters flowed at the bidding of the Almighty, to quench the thirst of a feverish and fainting people, so did Methedism flow forth to give fresh life to the expiring Christianity of the age. Its birth was from above and its author the Holy Ghost. The Wesleys, Whitefield and their co-adjutors, were only the instruments of its propagation. On being powerfully converted, these holy men, following the impulses of the spiritual life went forth preaching the truth and seeking to spread Scriptural holiness over the land of their birth. The idea of founding a Church did not enter into their conceptions for many years; and when it appeared necessary to the spiritual welfare of his *Societies*, that they should be organized into *Churches*, Mr. Wesley accepted the idea as a necessity and provided for its realization with manifest reluctance. He had no ambition to be the founder of a sect. The honor was awarded him by the Providence of God." Mr. Wise attributes the rise of Methodism to the Spirit of God. Is he not right? Whence did it come, if not from the working of that Holy Being? It certainly did not come from the English Episcopal Church, for that Church did not give Wesley a clear conception of Justification by faith only. There was nothing there but *formalism gone to seed*. They were indebted for their perception of that great truth to Peter Bohler and the Moravian brethren. Hence the human instrumentality through which the spiritual life of Methodism followed was not the Episcopal but the Moravian Church; a fact which sufficiently answers all the rant of the "Iron Wheel" about the relations of Methodism to the English Episcopal Church. But the Moravians were only *instruments*. The life of Methodism came from heaven, when on the evening of the 24th of May, 1738, God "strangely warmed" John Wesley's heart and gave him assurance that he "had taken away" his sins.

This experience was Mr. Wesley's Pentecost. Three days before Charles had experienced a similar baptism. By the self-same Spirit the brothers were made new men in Christ Jesus. Hitherto they had been servants, now they were children. From this time, as with the Apostles after their Pentecost, a divine energy attended their preaching. Vast multitudes were awakened and converted. These new-born souls, attracted to their spiritual parents and to each other, by the affinities of their new interior life met like the disciples in the primitive Church, for prayer and spiritual fellowship. *They desired* Mr. Wesley's advice. For the sake of convience and order, he formed them first into societies, and then into classes. The origin and history of the Methodist class meeting would form an interesting chapter, indicating the hand divine. When these societies multiplied, he drew up "rules" for their government. When the Holy Spirit moved numbers of the converts to preach the Gospel, Wesley employed them with manifest reluctance at first, to call the nation to repentance. When these preachers increased, and God had abundantly owned their labors, he was fully satisfied that their vocation was from above; and therefore in 1744 he formed them into a Conference and they have been meeting in Conference ever since. Thus Wesley proceeded, step by step, wisely providing for exigencies as they arose, but never anticipating the progress of events. His aim was strictly a spiritual one. His personal wish was that his societies should remain in connection with the Established Church. But God overruled that wish, and he was compelled, at last, to give them the only remaining thing necessary to constitute them Churches of Christ, viz: the privilege of having the sacraments administered by their own preachers, and in their own houses of worship. When this was yielded, they ceased to be mere *Societies in a Church*—they became Churches of Christ, having within themselves all the elements which went to make up the Apostolic Church, viz: an interior life derived from the Holy Spirit, the preached word, the ordinances of the Gospel, meetings for Christian fellowship, government. In one word they were essentially identical with the first Church at Jerusalem, which is described as receiving the "word" the ordinances, and as continuing in "fellowship" and in prayers: See 2:Acts 41,42. Such in brief was the rise of Methodism in England. Small in its beginning—a cloud not bigger than a man's hand—it grew with wonderful rapidity. It throve in spite of the scorn of the rich, the contumely of the proud, the persecutions of the ministry (the dissenting clergy not excepted) and the barbarity of mobs. Like the camomile, the more it was trampled upon, the more it flourished. Hence when Mr. Wesley died, *fifty-two years* after he organized the first Methodist Society properly so-called, his societies in Great Britain alone, included upwards of *eighty thousand souls*! To-day Methodism in all its branches in the whole earth according to the best authority numbers over five millions lay members, thirty-five thousand traveling preachers and seventy-seven thousand local preachers, and fully three million have already gone before to swell the Church triumphant. The Arkansas Baptist said:

"We love the Methodists more than any other Pedo-baptist people, yet we would like to live long enough to attend the funeral rites of this branch of mother Rome."

That paragraph shows the animus of the man who wrote it and of the paper that published it. But we can tell the young man who wrote it, that judging of the future by the past he will be a *very* venerable old man when Methodism requires "funeral rites." Where would he have her buried? In the Baptist Church? Where would the Baptist "*people*" be then? About fifteen miles below Little Rock, Plumb Bayou starts out from the Arkansas river winding its way down through the bottom for fifty miles or more, entering the river again twenty miles below Pine Bluff. What would be the result if all the waters of the Arkansas were turned into the Bayou? Wouldn't there be an overflow? And wouldn't there be an overwhelming overflow, if all Methodism even in Arkansas were turned in on the Baptist "*people*?" We ask again, where would the Baptist Church be then? Methodism would be in the majority and if any funeral rites were to be observed on the occasion, the Methodist ritual would likely be used. Why don't you know that these Methodists in their charity for all and malice toward none like Robt Hall and Spurgeon would all vote for free communion? And in all probability a majority would be in favor of Infant Baptism too. What would become of the old "land markers" then? To have things their own way they would probably go off to themselves and start close communion anew, and then we should have the same proselyting concern over again. It may be a slow process but better take these Methodists one at a time as formerly; the wholesale movement would be dangerous. Seriously how contrary to the spirit of the Master is such manifestation of bigotry, as is contained in the paragraph quoted from the Arkansas Baptist. Thank God that the great body of the membership of the Baptist Church do not sympathize with the preachers in this want of charity for other denominations. May the time soon come when "Ephraim shall no longer vex Judah." "Let both grow together until the harvest." God will separate the wheat and tares. He tried the world once with one church organization and it became corrupt. He is now carrying on his work by many. May we provoke each other to love and good works. The servants of the Lord must not strive, &c.

In our next we shall begin, and give a few numbers on the life and work of George Whitefield, who acted a prominent part in early Methodist history.

Bryant, Ark.

THE NEW BIRTH,

BY REV. SIDNEY H. BABCOCK.

The New Birth is the greatest event in the earthly history of the human soul. It dates the passage from darkness to light, from condemnation to justification, from slavery to liberty, from death to life. It introduces to the blissful experience of peace, love and joy, the hallowed fellowship of the people of God, the grave responsibilities of the Christian profession and those unspeakable blessings "which eye hath not seen, nor ear heard, nor hath it entered into the heart of man the things which God hath prepared for them that love him." "It is the Divine act which imparts to the penitent believer the new and higher life in personal union with Christ."—(Pope.)

"It is that mighty change wrought by the Holy Spirit, by which the dominion which sin had over him in his natural state, and which he deplores and struggles against in his penitent state, is broken and abolished, so that, with full choice of will and energy of right affections, he serves God freely and runs in the way of his commandments."—(Watson.)

The second birth is the divinely appointed sequence of the first birth. We live because Christ lives—We are born to be "born again." The creature must become "the new creature in Christ Jesus."—We are not complete in character until we are "complete in Him;"—until it pleases God to reveal his Son in us;—till "Christ is formed in our hearts," causing us "to live by faith in the Son of God who loved us and gave himself for us." The advent of Christ, the descent of the Spirit, the out going of the heralds of the cross, in fine, all the instrumentalities and agencies of redemption are designed to help us to "put on the new man which after God is created in righteousness and true holiness." If the race could have multiplied under the fatal influences of the fall without the counteracting agencies of redemption, man, ere this, would have become extinct by a process of self-destruction; or there would have been a degenerate human stock more akin to devils than men. But "the grace of God that bringeth salvation" meets us at the very threshold of life. "The free gift unto justification of life" is set over against "the offence unto condemnation." "The law of the Spirit of life in Christ Jesus" is designed to free us from "the law of sin and death." In the economy of redemption sin is proof of a Savior. The fact that we are sinners is demonstration complete, that we can and ought to be saints. "Jesus proposed nothing less than the moral re-creation of the whole world—the conquest of the love of every apostate heart—the restoration of the entire race to the unity of an all embracing spiritual kingdom, of which He Himself is the immortal head."—(Haygood.)

"The atonement was made for man, it is true; but in a higher sense man was made for the atonement. All things were made for Christ."—(Bledsoe.)

God's command to Nicodemus, "ye must be born again," grounded alike upon our ruin in Adam and our salvation in Christ, is imperative upon all men. We become Christians in no other way. Baptismal waters can not cleanse us, Prelatical hands cannot convey the Holy Ghost. The training of the home and the culture of the schools cannot change the deceitful and desperately wicked heart into "the mind that was in Christ Jesus our Lord."

The New Birth is a spiritual resurrection:—"Ye are risen with Him through the faith of the operation of God."—It is the impartation of life:—"I am come that ye might have life and have it more abundantly."—It is the breaking of our slavish chains:—"If the Son shall make you free, ye shall be free indeed."—It is a new creation:—"Ye are his workmanship, created anew in Jesus Christ." It is a translation:—"Who hath delivered us from the power of darkness and translated us into the kingdom of his dear Son"—

What a great and glorious work! Methodist theology is full of the doctrine and Methodist history full of its illustration. In the Scriptures we found it; from our pulpits we preach it, and in our hearts we enjoy it.—Conversions tell us in clearer, louder tones of the presence and power of the Spirit than all forms of worship, however beautiful, and all sacramental of servances however important.—A true gospel is a powerful gospel. A true Church is a Church about whose altars souls are born to God.

I am not in full sympathy with modern methods of conducting revivals, nor with the popular statements of evangelical doctrine. Albeit I am no stickler for method, nor for the verbal expression which our fathers gave to Scripture truth; yet, one thing we must insist upon with the persistence and heroism of our fathers, that is, that a change of heart, wrought by the power of God and attested by the witness of our own and God's Spirit, is taught in the Scriptures and necessary to all men.

"Every thing around us is a type and symbol of our high destiny. All things shadow forth the glory to be revealed in us. The insignificant seed that rots in the earth does not die. It lives, it germinates, it grows, it springs into the stately plant and is crowned with beauty. The worm beneath our feet, though seemingly so dead is by the secret, all working power of God, undergoing changes to fit it for a higher life. In due time it puts off its form of death and rises like "a winged flower" from the cold earth into a warm region of life and light. In like manner the bodies we inhabit, wonderfully and fearfully as they are made, are destined to moulder in the grave and become the food of worms before they are raised like unto Christ's glorified body, clothed with power and immortality. Even so the human soul, although it be subject to the power of darkness for a season, may emerge into the light and blessedness of the children of God. Such is the destiny of man; and upon himself under God it depends whether this high destiny be realized or his bright hopes blasted."—(BLEDSOE.)

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ORIGIN OF INFANT BAPTISM.

NO. 1.

Infant Baptism is not only prevalent to-day, but was equally prevalent one hundred years ago. It did not originate then. Indeed we are continually assured that the practice is declining. If so, it was more general one hundred years ago than now. I suppose it would be admitted very readily, that infant baptism was more general in Christendom two hundred years ago than now; and still more so three hundred years ago. If infant baptism has been declining through these centuries, it is less prevalent than formerly. And as, in seeking its origin, we move backward into the past, the further we go in that direction, the more general will we find its practice to have been, and the feebler the opposition to it. If the opposers of infant baptism to-day are five per cent. of the Christion world, they were probably not more than three per cent. a century ago, and two hundred years ago not more than one per cent. And I think this will be admitted to be really true. And moving back still further into the past we would reach a point between three and four hundred years ago, when the opposition to infant baptism in Christondom was no appreciable part at all. This also I believe to have been the state of the case. Four hundred years ago there was no opposition to infant baptism anywhere. Excepting those who like the Quakers, opposed water baptism altogether, there existed four hundred years ago no visible opposition to infant baptism in all Christendom. I think no one will be rash enough to attempt to give any historic proof that there was. Let us take a whole century—and we might take a much longer space—from 1420 to 1520. There can be produced from the writings of that period no scrap of evidence, nor the slightest hint that anybody in the world, who believed in water baptism, doubted the propriety of administering it to young children. If this statement is true, and I think no one will dispute it, it is the opposition to infant baptism that is modern, and to be regarded with suspicion. The origin of the opposition to infant baptism is somewhat this side of 1520. The origin of infant baptism is before 1420, and must be sought in the remoter depths of antiquity.

Again, every instructed Methodist knows that infant baptism has always been a custom in the Methodist Church from the beginning of its independent existence. Every instructed Presbyterian knows that it has been the constant practice in that Church from the days of Knox and Calvin until now. Every informed Lutheran knows it has been the custom in every branch of Lutheranism from the time of Luther himself. If any scholar or divine of reputation in either of the churches should assert that, as to the Church with which he is associated, it has always and everywhere taught and practiced infant baptism, no one would question his statement on the ground of his being uninformed or untrustworthy, or on any other ground. Why not? Is it not because the facts are well known, and there is and can be no controversy about it? Otherwise such statement would be questioned, or rather would not be made. Am I correct or not?

How about the Baptist Churches? They have steadily protested against it from their very beginning. Where there has been, among them, any indulgence of infant baptism, it has been occasional, sporadic and in the face of opposition. That any man of reputation should rise up and affirm that to give baptism to infants has been the universal custom of the Baptist Churches is unthinkable.

But how about the future? Some say infant baptism is declining. This was true for a long period, but so far as the last forty years is concerned, I believe it is not true. I think the opposition to it is weakening and will ultimately pass away. Will not the Baptists themselves soon adopt the practice? Suppose I turn prophet and predict that they will. By and by some Baptist preacher of learning and influence will introduce it into his own Church. He will baptize his own children, and then the children of some special friends. Opposition will appear in his own Church, but facing it firmly but kindly, he will gradually prevail, so that his flock will at last endorse and adopt the views of their pastor.

Then, of course, the question will arise in the Association with which his Church has fellowship. There will be remonstrance, discussion and some heat, but such will be the learning, the mental power, the piety, the personal magnetism, the weight of character of this preacher who began the movement. that his convictions will win upon the other preachers, and prevail in the other Churches and the whole Association will first endure and then endorse and then adopt infant baptism. By this time the leaven will be spreading abroad. The circulation of preacher and people will diffuse it. It will get into the schools. Teachers and pupils will be infected. Zealous advocates will bear it abroad with tongue and pen. Other Associations will follow the example. By and by a State Convention will endorse the custom. Other States will be won, until by general consent every where, infant baptism shall have become "Baptist usage." And the great Baptist Denomination will be brought into harmony with the whole body of Christendom in this matter.

Of course, all this will take time, perhaps two or three generations, but within a century or two it will be a fact so completely accomplished, that it will be forgotten and denied that Baptists ever did oppose infant baptism. And we will have Baptist Divines of great eminence confidently affirming that infant baptism has been the constant and universal usage of the Baptists from the beginning. You and I, Mr. Editor, will not live to see that day; but it will come. If not, why not? At least, I should like to know why it should be thought a thing incredible or improbable.

I would be glad if Dr. A. B. Miller of Little Rock will start this movement. Perhaps he will. You have no idea, Doctor, how easily it may be accomplished. And I would be so glad to see it begun in our day. Will anybody deny that if Dr. Miller should honestly enterprise this movement a full success would be achieved?

J. H. RIGGIN.

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EXTRACTS FROM "NATIONAL SALVATION."

[From pages 10-12.]

It it often said that the law of supply and demand governs the rate of wages as it does the sale of any other commodity; and this is the view that most writers on political economy take of the subject. But a study of these figures proves that only under certain limitations is this true. Each faith seems to build a wall about the countries that accept it, and inside of that inclosure, like water standing at the same level in each lock of a canal, so does the rate of wages stand at the same height within the territory occupied by each system of religion. There is great diversity in soil, in climate, in the forms of government and character of the people of India, China, and Japan, but substantially the same rate of wages in all these countries. Why? Because a common idolatry prevails in them all. It is the same in Mohammedan lands. Amid their diversities of race and products the rates of wages remain about the same in all. The difference every way between Greece and Russia is very great, but the same rate of wages prevails at Athens as at St. Petersburg. Why? Because the same religion exists in both countries. In Malta the rate of wages is thirty-seven (37) cents a day, and it is the same in the Azores, the same in Mexico, the same in Ireland, the same in Spain, and the same in Portugal. Here are countries differing widely in soil, in climate, in arts in language, in the character of their inhabitants, and in their governmental institutions, and thousands of miles apart; but accepting a common system of religion, it unifies them and causes amongst them substantially the same rate of wages everywhere to prevail. And there is no country in which the people and government are controlled by the Catholic Church where the rate of wages exceeds half a dollar a day, although in nearly all Protestant lands it exceeds this amount. German rationalism, however, has brought Prussia down very low, until it stands at the bottom of the scale. "Be sure your sin will find you out."

[From pages 69, 70.]

But if the benefits of redemption are so great in promoting the internal peace of nations, it will appear still greater when its power to disband vast armies and navies is considered And here it may not be amiss to remark that the constitution of the Hebrew commonwealth made no provision for a standing army. But it was one of the evils of which Samuel warned the Israelites, when they desired a king, that monarchy would inevitably multiply offices and lead to a standing army. Still Europe to this day, although nominally Christian, is little better than a vast camp, and the enormous naval and military expenses of the different countries is one great cause of their impoverishment. Russia, at the lowest, has continually 750,000 men under arms, and Austria 300,000 while there is a total of never less than 3,500,000 European soldiers in active service in times of profound peace. And every man of them, by the taxation of honest labor, must be fed, clothed, and pensioned when he is disabled from further service. To say nothing of the havoc and destruction they may cause, just imagine how much the withdrawal of so many men in the prime of life must unhinge the social fabric and natural order of society, and you may have some conception of the evil of this "blood tax." And if you were to ask any of these governments why they keep so many of these citizens from being producers and make of them only wasters and consumers, the answer of each would be: "To keep the peace from being broken." If France keeps an army of half a million men, Germany must do the same to prevent spoliation. Political economists are doing some thing for peace by showing that there is no profit in war, either to the victor or the vanquished. But the only remedy that will ever be found effectual must come through the efficacy of redeeming grace and a class of ministers of the gospel who will "not shun to declare the whole counsel of God."

[From pages 70-72]

International law does not exist outside of the pales of redemption. And even where it is accepted its principles are not well defined, so that it cannot yet be relied upon to govern the intercourse of nations. At present it provides for no courts, and, in defiance of the legal maxim that "no man can be the judge of his own cause," it allows each nation to interpret the law for itself. But its day is coming. Steam, electricity, cheap postage, the printing press, universal commerce, and, above all, the hallowing and uniting influence of redemption, are beginning to weld the nations into one common brotherhood. Even now, considering the interests involved and the immense service international law can render, it is beginning to commend itself to publicists, thinkers, statesmen, and philanthropists with an impressiveness before unknown. When Israel left Egypt it was the design of Providence that they should enter Canaan by the end of the second summer. Instead of this, through unbelief, it took them forty years. We look back with astonishment, oblivious to the fact that it is now taking modern nations centuries to make the same journey. From the breaking up of the Roman Empire until the sixteenth century, and in some instances later, every petty lord in Europe was a law unto himself. He gathered up his retainers and swooped down on a neighboring town or castle, and unless they could repel him it was thought proper for the invader to capture and destroy every thing he found. At the same time piracy on the high seas was common. We today look back and wonder how they ever endured such a state of society; and we now say that before any one can proceed against another he must obtain the sanction of an impartial and disinterested court. May not a time come when before one nation can pro-

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ceed against another it must obtain an approval of the justness of its cause, and the sanction of a disinterested international court before it can levy war? Assuredly that day is drawing nigh. The welfare of humanity all lies in this direction, and redeeming grace is adequate to the work. The writer was once suggesting this thought and the appropriateness of the word of the Lord as the rule of international law, when a skeptic said: "What would you do with the Canadian fisheries question if you had only the Bible to decide it by?" The answer was: "Nothing is more simple. Try it and decide it by the golden rule." And when that day does come the book which will be most studied and have most authority not only in theology, but as the chief depository of the principles of the civil, criminal, and international law, will be the Holy Scriptures from Genesis to Revelation. Then the fortifications will be dismantled and the vast armies that have absorbed the life's blood of multitudes of people will be disbanded. And then will be fulfilled the prophecy: "*For the law shall go forth of Zion, and the word of the Lord from Jerusalem. And he shall judge among many people*, and rebuke many strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up the sword against nation, neither shall they learn war any more."

The drums shall beat no longer,
And the battle-flags be furled
In the parliament of man,
The federation of the world.

AN EDUCATIONAL REVIVAL.

By many tokens the American people feel a quickened interest in education. The new-born concern on the subject is confined to no particular section of our extensive country; it reaches from Maine to Mexico and from Boston to Alaska. It does not follow any denominational lines, but traverses freely all church limits and takes hold of the better class of secular minds. It is an interest that touches every branch of the subject. It is not moved so much by the number of universities and colleges and academies and the amplitude or meagerness of their foundations; these things are only incidental to its pressing inquiry into the methods of teaching, what is taught, what ought to be taught, who ought to teach and who ought to be taught in school and college. There is a sense of deficiency indicated by a restless anxiety on the subject, if not among the masses, certainly among men who, without straining the term, are regarded as leaders of opinion and conservators of the welfare of Church and State.

In proof of this, the daily press is sensitive to every movement in the educational world, and shows itself ready to take part in shaping events. The Church press of all denominations gives more than its accustomed space to this subject. We have noticed particularly the course of the Southern Methodist press for the last twelve months, and feel safe in saying that since we began to read newspapers there has never before been such a general discussion of this subject by them. The managers of popular monthly magazines and quarterlies seem to regard their lists of articles incomplete without one or more papers upon some phase of this subject by the best writers of the country. Glancing over the periodicals for September we find articles of this kind in the Forum, the New Princeton Review and others, while the Century contains no less than nine separate papers on the subject.

The truth is that while the American people, and especially the American Churches have done a vast deal in the matter of education, nobody that has a good basis of knowledge of facts for his thoughts, and that does really think upon the subject, is at all satisfied with the educational status of the country; nor is he content to let things remain as they are. Confusion reigns supreme as to whether the Bible or religion should be taught in school and university; indeed confusion covers the whole question of what should be taught in school. The sex question has not been settled. The social and race questions are like so many dynamite bombs. Shall we have large foundations with thousands of pupils in each, or more and smaller ones with only hundreds of scholars? How shall endowments be obtained? How can we best educate the poor without impairing their manhood? These and many other questions like these agitate the minds of thoughtful men. This awakening is to us one of the most hopeful signs of the times, and although it has not yet reached the masses of the people, it is spreading in that direction. Like religious revivals, however, it will reach no further than the workers push it. Human nature is like a gum log, it will hold neither religion nor intelligence except the fire that kindles it be fed and fanned.—Wesleyan Christian Advocate.

A MOTHER'S INFLUENCE.

Can a mother's love be supplied? Is a question often asked in the mind of the young. I answer, no! no! a thousand times no! By the deep, earnest desire of my spirit for a mother's love; by the weary, aching void in my heart; by the restless, unsatisfied wanderings of my affections, ever seeking an object on which to rest; by my instinctive discernment of the *true* maternal love from the false—as I would discern between a lifeless statue and a breathing man; by the hallowed emotions with which I cherish in the *great* depths of my heart, the form of my darling mother, she whom I adore, by the reverence, the feeling akin to idolatry with which my thoughts hover around her, both day and night—by all these, I answer, no! Dear young readers, have you a mother? Then on your knees remember the "Giver of this the *greatest* earthly good, and as you offer to Him the incense of a greatful heart, oh! mingle with the oblation a prayer for those to whose quivering lips is pressed the orphan's bitter cup." In what Christian land can we deny the *untold* influence which a mother exerts over the whole life of her children? The roughest and hardest wanderer, *far away* from home, while he is tossed on the raging ocean's waves, or while he scorches his feet on the desert's sand, or bakes his brown face beneath the "cowboy's brim," rescues in his loneliness and sufferings to the smiles which maternal affection shed over his infancy; the heedless sinner, even in his hardened course, occasionally hears the gentle whisperings of those holy precepts instilled by a virtuous mother, and, although they may, in the fullness of guilt be neglected, there are many instances of their having so stung the conscience, that they have led to a deep and lasting repentance; the giddy girl, or the wandering boy, will then if a mother yet exist, turn to her, with all the reverence of mind, for that consolation which the laws of society deny, and in the lasting purity of a mother's love will find the way to heaven. How cheerfully does a dutiful daughter obey and respect the commands of a mother! How willingly does a virtuous son toil and strive, to supply the comforts of his mother! How alive is he to *all* her wishes, her honor, and high standing in the world! And should that mother be deserted—be left in "worse than widowhood;" how proudly he stands forth her comfort, delight and protector! Indeed, the more we reflect upon the subject, the more entirely are we convinced, that no love is so true, no influence is so lasting, and so deeply felt, or of such broad extent, as that of a mother's. Napoleon said, "The future character of a child proves the work of its mother." "My mother," said Mr. B., not long before he died, "asked me not to drink liquor, and I never did. She desired me at another time to avoid gambling, and I never knew a card. She hoped I would not use tobacco, and it never passed my lips." I once read a story, of a mother on the hillsides of Vermont, holding by the hand a son of sixteen years old, mad with the love of the sea. And as he stood by the garden gate one sunny morning, she said: "Edward, my son, they tell me that the great temptation of a seaman's life is drink. Oh! promise me, my darling boy, before you quit your mother's hand, that you never will drink." "And" said he, "I gave her the promise; and I went the broad globe over—from the North to the South-pole—and I never saw a glass filled with sparkling liquor, that my mother's form, by the garden gate, on the green hill-slopes of "old Vermont," did not rise before me; and today at sixty, my lips are innocent of liquor." Who can look coldly upon a mother? Who, after the unspeakable tenderness and care with which she has fostered him through infancy, aided him through childhood and deliberated with him through the perplexities of maturing manhood, can speak irreverently of a mother? "Her claims to the affection of her offspring are founded in nature, and cold must be the heart that can deny them." Alas! how little do we appreciate a mother's tenderness while living. How heedless are we in youth of all her anxieties and kindness? But when it is too late she is dead and gone, when the cares and coldness of the world come withering to our hearts, when we experience how hard it is to find true sympathy, how few to love us for ourselves, how few will befriend us in misfortune; then it is, that we think of the dear mother we have lost.

I. B. MANLY.

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REVERENCE IN TIME OF PRAYER.

But who has not seen the leader of song turn the leaves of his book, even with confusing sounds, during the moment of prayer? This is a most careless habit, and one most annoying, often, to him who engages in the supplication. The fear seems to be that the next hymn will not be ready, and rather than that time should be lost, indifference and irreverence may be indulged. It is sadly evident, too, that ministers are most faulty just in this direction. Their obligation is certainly a good example. We plead for reverence in time of prayer, and this means closed eyes, bowed head, and sealed hymn book."

Such things are too often seen. They produce a very bad effect upon the young, and they are wholly unnecessary. He is a poor manager who cannot conduct a meeting without infracting the commonest rules of religious propriety. Dedications, funeral services, special occasions of all kinds, are greatly marred by what may be termed an exhibition of the machinery. The ordination of Bishops at the last General Conference was performed with less of this than any similar service within the memory of men now living. There should not be a single word or motion necessary to secure the orderly conduct of every special service. The Roman Catholics, the Greeks with the most complex services in the world, and the Lutherans do not find it necessary to make arrangements in public. Nor is there any need of it among Methodists, Presbyterians, or Congregationalists. In the social meetings pre-arrangement cannot be carried very far, and would tend to formality if it were; but to examine hymn-books during prayer is never necessary. The leader should have a sufficient knowledge of hymns to be able to announce them appropriate to the occasion at any such service; or if he cannot do that, he can always ask some one to start an appropriatd hymn. If reverence be not maintaineg during divine worship, there is nothinl left of any value.—[Herald of Gospe Liberty.

THE TRUTH OF HISTORY.

During the past century it has been often charged that Bishops Coke and Asbury "forged" the title of Bishop to their names, and that the term Bishop did not appear in the "minutes" until 1787 and then came in by "clerical fraud." That the truth of history may be known and the ignorance of those who have made these charges exposed, I write this article.

The Methodist Episcopal Church in America was organized at a Conference held in Baltimore, Christmas, 1784. The minutes of that Conference were kept, and I have a copy of them before me now. In assigning a reason for organizing a Methodist Episcopal Church in America, that Conference gave the letter of Mr. Wesley appointing Dr. Coke and Mr. Francis Asbury joint superintendent. Here is the appointing clause in the letter: "I have accordingly appointed Dr. Coke and Mr. Francis Asbury to be joint *superintendents* over our brethren in North America." In the minutes there is an asterisk at the end of the word *superintendents*, and these words form a foot note: "As the translators of our version of the Bible have used the English word *Bishop* instead of *superintendent*, it has been thought by us that it would appear more Scriptural to adopt their term *Bishop*." After giving the appointing letter of Mr. Wesley, the minutes go on to say: "Therefore, at this Conference, we form ourselves into an Independent Church; and, following the counsel of Mr. John Wesley, who recommended the *Episcopal* form of church government, we think it best to become an *Episcopal Church*, making the *Episcopal* office elective, and the elected *superintendent* or *Bishop*, amenable to the body of ministers and preachers." The term *Bishop* occurs, as the reader may see, three times in the minutes of the Conference of 1784. Remember this was the Conference that organized the church. That conference *created* the office, "making the Episcopal office;" that Conference *named* the officer, *superintendent* or *Bishop*; that Conference adopted the term *Bishop*. "Adopt their term *Bishop*."

It is needless for me to quote from any other work to prove my assertions. I have the minutes, and any one can see for themselves, who will take the trouble to examine them, that what I have written is the truth of history. Hereafter no one but some ignoramus or bigot will repeat the unfounded charges. MELVILLE S. WILLIAMS.—[Wesleyan Christian Advocate.

FIELD NOTES.

SEARCY C'T.—BRO. BENNETT:—The good Lord has been very gracious to us on the Searcy circuit this year. We have had about 50 conversions, with 30 additions to the Church; there are several yet to be received, and the membership was greatly blessed. I serve a good people as you know. Center Hill, with Smyrna and Harmony, gave us a token of their kindness by a "pounding," which amounted some where to about thirty dollars. It came so unexpectedly that we did not know what to do or say for a time, but we assured the good people that it was greatly appreciated. This is a good place for a preacher, for you have been here. E. M. BAKER.

LOLADO C'T.—DEAR METHODIST:—We now come with the closing report of protracted meetings for Lorado circuit, Shady Grove—19 conversions and 22 accessions to the Church. This gives us 127 converts in all and 113 accessions during the revival season. In addition to these there have been three converted on their death bed. The laity have stood at their post; the local preachers have done well, and notwithstanding our poor health we have had a happy year. We will always love the Lorado circuit and they have a place in our heart and prayers; no matter where we are sent at the approaching Conference. Our P. E. continues to captivate the people on his every visit, with his strait-forward way of preaching and dispatching business. THE ARKANSAS METHODIST is liked by all who read it. You may expect some subscribers soon. There have been between forty and fifty new family altars erected this year in the bounds of this circuit, and a good number of children baptized. The class-leaders are holding their meetings with good results and the prayer-meetings at all the appointments but one are just splendid. Let us sing with Jernigan, "Salvation's rolling on." To God be all the glory.

Oct. 6. J. R. EDWARDS.

EL DORADO C'T.—Began at El Dorado last Sabbath morning. That morning and night I preached to large attentive serious congregations. That Sabbath afternoon I preached to the dear children. Blessed service that was! At the close of that happy service many dear little people came into the altar with tears in their eyes and bowed down in prayer. And the parents of those dear children with tears came around the altar and bowed in prayer with the dear little ones. O that was a grand sight! I know that the holy heavenly angels shouted for joy over that happy crowd. I expect to preach here every morning and night till next Friday. O we are having a good time here now! Glorious meeting! God is indeed with us! "Life in the old land again!" Glory to our God forever! This Union county has been the seat of hot political strife during the past two months. Yes indeed, during said two months this Union county has gone through an awful political fiery ordeal. During the past month I have held five protracted meetings in Union county. Every where I have been in Union county all the people have treated me with great respect and much kindness. I really love Union county. Clever people. Healthy country. Great abundance of the best of water. Lands very cheap. El Dorado circuit and Lapile circuit both are embraced in Union county. Should the good Bishop ever wish this poor preacher to go and labor on either of said circuits I would go there rejoicing. Next Saturday I expect to begin at Hillsboro in Union county. Expect to begin at Redfield on Saturday night before 4th Sabbath in October and preach there two whole weeks. All good people pray for me.

JAMES M. CLINE.

El Dorado, Ark., Oct. 16, 1888.

Bradfield's Female Regulator

Will give a blooming color, an elastic step and a cheerful spirit to the woman of sallow complexion, heavy dragging motion and melancholly disposition.

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

BRADFIELD REGULATOR CO. Atlanta, Ga.

Mr. Fremont—Charming reception, Mrs. Lofty. Mrs. Lofty—Don't think much of it. Lots of ordinary people here. See that common looking woman over there, and what a horrid dress she has on. (Suddenly discovers she is facing a mirror.)

At this season of the year people can not be too careful about keeping their bowels regular. Bilious and malarial diseases are often brought on by allowing the bowels to become torpid. An occasional dose of St. Patrick's Pills is all that would be required, and might prevent serious sickness.

Caller—Your little dog doesn't look very well this morning, Mrs. Hobson? Mrs. Hobson—No, poor little fellow! The baby's crying kept him awake all night. He barked until nearly morning.

Cholera Morbus is one of the most painful and dangerous diseases, many deaths result from it each year, usually because it is not properly treated The most severe cases may be cured, by using Chamberlain's Colic, Cholera and Diarrhoea Remedy. It never fails.

"What do you think of our church choir?" asked a village merchant of a traveling man. "It reminds me of a passage in Shakespeare, 'Sweet belles jangled harshly out of tune.'"

At the solicitation of many of his friends, Messrs. Davies & Rayburn have made and placed in our office for sale a very fine cabinet photograph of Rev. Dr. Andrew Hunter. We will send this photograph by mail, carefully wrapped, for 50 cts. tf.

Mr. Lazybones thinks it is lucky we are not centipedes, because it would be such dreadful work to button on fifty pairs of boots every time we wished to take a walk.

How's This!

We offer One Hundred Dollars Reward for any case of Catarrh that can not be cured by taking Hall's Catarrh cure.

F. J. CHENEY & CO., Props., Toledo, O.

We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions, and financially able to carry out any obligations made by their firm.

West & Truax, Wholesale Druggists, Toledo, Ohio.

Walding, Kinnan & Marvin, Wholesale Druggists, Toledo, Ohio.

E. H. Van Hoesen, Cashier, Toledo Nashional Bank, Toledo, Ohio.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucus surfaces of the system. Price, 75c. per bottle. Sold by all Druggists.

"How did you manage to capture such a handsome wife, Mr. Tucker, when you are such a homely man?" "O, my good clothes did it; I just put on my best bib and tuck her."

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

Out of free religion has grown free irreligion, and out of infidel liberality, practical immorality.

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

The first christian church in the Congo Free State was organized in November of last year, and there are now one thousand and sixty-two converts in the Congo Mission.

Knott's New Restaurant.

Restaurant No. 219 West Markham street, under Capital theatre. Strictly first-class. Everything new, fresh and at reasonable prices. Oysters served in any style. Neatly furnished rooms pleasantly located. tf.

The government of Greece permits the scriptures to be distributed freely, and in the higher classes of the primary school the gospels in the original old Greek are used as text-books.

WANTED.

All persons reading this notice to call at the "Only" Hall's for what "Barbering" they want done. Our clear cistern water baths for ladies and children, as well as for gentlemen, can not be excelled. It is the "Only" place in the city accomodating ladies. We particularly solicit the patronage of the clerical fraternity of all denominations as no vulgar or profane language is allowed at any time and naught but courtesy, cleanliness, &c. practiced by our large staff of artists. Hall, proprietor in Capital Hotel. tf.

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

ONLY ONE.

In presenting "Dr. Able's Tanamaw" to the American people, we do so with the proud satisfaction of knowing that it is the *best and only chill and fever specific and malarial antidote known to an English speaking people.* It is as sure to eliminate the malarial poison from the system in 24 hours, as sunshine will dispel miasma. And in calling your attention to Dr. Able's great Tanamaw we really feel that we must give you a better remedy for Chills, Fever and all Malarial diseases than you ever had, to entitle it to a place we are confident it will take, and retain, in every household in our land.

One trial only will prove to you, that we have not misjudged the great value of this boon to stricken humanity.

Yours sincerely,
DR. ABLE MEDICINE CO.

N. C. Y. L.

The new four story building for the NASHVILLE (TENNESSEE) COLLEGE FOR YOUNG LADIES is now about completed. It contains 8 recitation rooms, 6 rooms for the music teachers, 20 practice rooms, an art studio 60 feet long by 20 feet wide, and a grand chapel 48x71 feet, 21 feet in the ceiling. Rooms are now available for 25 more boarders. Early applicants will receive most favorable terms. Address,

REV. GEO. W. F. PRICE, D. D., Pres.
Oct. 20 2t. 108 Vauxhall St.

QUARTERLY MEETINGS.

NEWPORT DIST.—FOURTH ROUND.
Geo. M. Hill, P. E.

Tuckerman circuit	do	27-28
Corning cir	Nov.	3- 4
Siloam cir	do	10-11
Conference 10, at 2 p. m.		
Pocahontas cir	do	11-12
Conference 12, at 9 a. m.		
Smithville cir	do	16-17
Conference 17, at 8:30 a. m.		
Calamine cir	do	18-19
Conference 19, at 9 a. m.		
Shiloh cir	do	24-25
Conference 24, at 8:30 a. m.		
Lorado cir	do	25-26
Conference 26, at 9 a. m.		
Walnut Ridge	Dec.	1- 2

JONESBORO DIST.—FOURTH ROUND
M. M. Smith, P. E.

Marion circuit	do	27-28
Buffalo Island ct	do	30-31
Harrisburgh ct	Nov.	3- 4
Vandale station	do	6- 7
Wynne circuit	do	10-11
Chickasawba circuit	do	17-18
Big Lake miss	do	20-21
Osceola circuit	do	24-25
Jonesboro ct	do	29-30
Tyronza Mission	Dec.	1- 2

WASHINGTON DIST.—4TH ROUND.
J. H. Riggin, P. E.

Prescott	do	27-28
Emmet, Williams church	Nov.	3- 4
Lockesburg, Lockesburgh	do	3- 4
Missouri miss., Holy Springs	do	7
Washington	do	10-11
Hope	do	17-18

HARRISON DIST.—FOURTH ROUND
P. B. Summers, P. E,

Carrollton circuit	do	27-28
Elixer mission	Nov.	3- 4
Kings River	do	10-11
Eureka Springs station	do	17-18

DARDANELLE DIST.—4TH. ROUND.
G. W. Boyls, P. E.

Rover at Rover	do	27-28
Gravelly Hill at Gravelly Hill	Nov.	3- 4
Dardanelle cir at F. C	do	10-11

LITTLE ROCK DIST. FOURTH ROUND,
Horace Jewell, P. E.

Maumelle	do	27-28
Wattensas	Nov.	3- 4
Austin	do	3- 4
Liberty and P. G	do	10-11
Collegeville	do	17-18
Benton cir	do	17-18
Benton station	do	19

BATESVILLE DIST.—FOURTH ROUND.
Henry T. Gregory, P. E.

State Line mission	do	27-28
Newbury circuit	Nov.	3- 4
Salem circuit	do	10-11
Bethesda circuit	do	17-18
Mountain View circuit	do	24-25

CLARKSVILLE DIST.—4TH ROUND
I. L. Durrow, P. E.

Lamar ct. at Beckenridge	do	27-28
Ozark mission	Nov.	3- 4
Dyer ct. at Shiloh	do	10-11
Altus ct	do	17-18

ARKADELPHIA DIST.—4TH ROUND
C. C. Godden, P. E.

Hot Springs mission	do	27-28
Malvern station	Nov.	3- 4
Princeton	do	10-11
Arkadelphia	do	18

HELENA DISTRICT—FOURTH ROUND.
Frank Ritter, P. E.

Forrest City cir	do	27-28
Forrest City sta	Nov.	3- 4
Cypress Ridge circuit	do	10-11
La Grange cir	do	17-18
Wheatly circuit	do	24-25
Howell circuit	Dec.	1- 2

MONTICELLO DIST.—4TH ROUND.
H. D. McKinnon, P. E.

Bartholamew at Bethel	do	27-28
Palestine at Pattsville	Nov.	3- 4
Hamburg circuit	do	10-11
Hamburg station	do	11-12
Monticello	do	17-18

MORRILLTON DISTRICT—4th ROUND.
Geo. W. Hill, P. E.

Perryville	"	27, 28
Quitman Station	Nov.	3, 4
Bee Branch	"	6
Quitman Ct	"	10, 11
Mount Vernon	"	17, 18

CAMDEN DISTRICT—FOURTH ROUND.
J. J. Jenkins, P. E.

Bright Star	do	27-28
Carolina	Nov.	3- 4
Stephens	do	10-11
Camden station	do	10-11

SEARCY DISTRICT—FOURTH ROUND.
J. M. Talkington, P. E.

El Paso Ct., at Cypress Valley,	"	27, 28
Weldon Ct., at Tupelo	Nov.	3, 4
Union & Revels Sta., at Union	"	10, 11
Augusta Station	"	17, 18
Jacksonville ct. at Jacksonville	"	24, 25
Searcy Ct. at Gum Spring	Dec.	1, 2

In all the world there is but one sure cure for the OPIUM Habit. The Dr. J. L. Stephens Remedy never fails, and no other treatment ever cures. We have cured more than 10,000 cases. No other treatment ever cured one case. NO PAY TILL CURED. Remember this, and write to the J. L. Stephens Co., Lebanon, Ohio.

ARKANSAS METHODIST.

SATURDAY, OCT. 27, 1888.

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

Office, cor. Markham and Scott Sts.

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.

"On or before Christmas the new Hymn-book will be ready"—both the word and the music editions. Let all be patient a little while longer.

The Little Rock Conference convenes at Camden, Nov. 21; the Arkansas at Fort Smith, Nov. 28; and the White River at Paragould, Dec. 5—Bishop Joseph S. Key to preside at each.

As we go to press the Arkansas Synod of the Presbyterian Church is convening in this city. We trust their session may be pleasant to the visiting brethren and profitable to the great Church they represent. It will afford us pleasure to look in upon their deliberations.

The active part taken by godly laymen in the discussion of the support of the ministry and of ministerial education, gives promise of great and desired improvement. It has a two-fold meaning: first, an increasing demand for the full time and entire services of ministers properly trained for their high calling; second, that our Church can and will suitably support them.

From Rev. Sidney H. Babcock, P. E. of Ft. Smith District, we learn that Rev. Jas. A. Anderson and his congregation will occupy our new First Church in Ft. Smith next (4th) Sunday. O how we wish we could accept the invitation to be with them! We tender our congratulations to Bro. A. and his faithful charge. May God's rich blessings rest abundantly upon them. 'May living waters go forth from that sanctuary, carrying life and joy to to all around.'

In its leading editorial on "Methodism and The Masses," the Nashville Christian Advocate says, with point and force:

"The more than 600,000 souls added to Southern Methodism since the war demonstrate that it has not failed in its mission. It has evangelized the masses on a scale so large as to prove that the system has not lost its adaptation, and that its administrators have not been lacking in zeal and practical sagacity. While impatient and querulous pessimists here and there complain that nothing is being done, and utter their prophecies of ruin, the work goes on: revival fires burn in all directions, sinners are converted by thousands and tens of thousands, new houses of worship are being built, and provision made to furnish church privileges for the multitudes, who are thus brought into fellowship with the household of faith."

AT SEARCY.

We spent last Wednesday night and Thursday morning at Searcy. We had an excellent supper at Bro. F. A. Jeffett's, and forgot to explain that we do not eat dinner at home; went out to Gum Spring and married two dear and estimable friends; returning, spent the night in the pleasant home of Dr. and Mrs. J. M. Jelks, who are highly and deservedly esteemed by all. We regretted not being able to hear Rev. Geo. W. Hill preach at 7 p. m.; but two preachers told us that it was the best, clearest sermon on Faith they ever heard. The Board of Trustees of Galloway Female College held two meetings, a notice of which appears in this issue. Through the kindness of Mr. John H. Yarnell, one of the best citizens we ever knew (and we have known him too long to mention, as he is unmarried), we enjoyed a pleasant buggy ride to see a number of new residences recently built in Searcy, and then to look upon the spacious walls and beautiful grounds of Galloway Female College. We were delighted and charmed; both the building and campus will far surpass our expectations. We felt that generations to come will bless the enterprising citizens of Searcy for their munificent investment to furnish Christian collegiate education to the daughters of Arkansas; and that our people will respond to calls for aid to complete and equip this youngest but not least of Southern Methodist Female Colleges.

The Board of Trustees elected Rev. F. A. Jeffett, Financial Agent, an excellent choice for the position, and will soon address through him the members and friends of our Church in behalf of Galloway Female College.

A PLEA FOR THE CHURCH PAPERS.

From a timely editorial under this heading in the South-Western Methodist we quote:

"Now, for the circulation of religious papers we must depend chiefly on the preachers. It avails nothing to recommend the papers in the Conference resolutions if they are not recommended from the pulpit, and in pastoral visitations. To circulate the papers is a part of the pastor's work, and an important part of it.

It is reported by a leading paper of the M. E. Church, the Northwestern Christian Advocate, that not more than one-third of all their church membership, is touched in the circulation of their church papers. The same may be said of our own church; not more than one-third of our members take a church paper. This statement of things ought to alarm us. Are two-thirds of our people too poor to take a church paper? No: not one in fifty is too poor. Do these people take no paper at all? There are more secular papers issued week by week, in our country, than are needed to put one in every home in the United States. These people who say they are too poor to take a religious paper have secular papers, and those of the most worthless kind.

One of the mottoes proposed for the church in our centenary year was "A Methodist paper in every Methodist family." That is a consummation worth continued effort throughout the whole of the second century of our Methodist history."

We are doubtful about the correctness of one statement above; but if it is true, 'that not more than one-third of our church membership, is touched in the circulation of our church papers,' the statement is surely enough to alarm us and to rebuke us severely as a church for indifference and neglect in the past. As publishers, preachers and members, we could have made the circulation of our church papers 'touch more than one-third of our membership,' and thereby we could have accomplished far more for the cause of the Master and the advancement of our Church. The responsibility for failure lies, in our opinion, upon publishers, preachers and members; for if each class named had done wisely and faithfully their whole duty, four-fifths of our church membership would be 'touched in the circulation of our church papers.' Preachers, stewards and all other members, who read a church paper regularly, will bear united testimony to the fact of its *helpfulness* to the readers personally and to the support and advancement of our church enterprises.

In these two respects the value of the church paper is so great, as to be regarded as indispensable by the more religiously thoughtful and intelligent of the church membership. This being true, it becomes the duty of every church member not only to take some church paper, but also to encourage others to do likewise. The pastor can and should do more in this work than any of his members, but this does not deprive them of all opportunity for *doing good* along this line, nor does it excuse them for neglect, when the opportunity is present. If all our preachers and members, now reading church papers, would make earnest and judicious efforts to place our church papers in other homes, their circulation would touch two-thirds of our membership before the first day of next year. That is a consummation fraught with such possibilities of personal benefit to our members and of such vast gain to our Church, that every preacher and layman should improve every opportunity for doing good in this direction.

AN EDUCATED MINISTRY.

The last General Assembly of the Northern Presbyterian Church appointed a special committee on the subject of ministerial education and to prepare a circular address to all their churches. The N. O. Christian Advocate quotes from the circular and comments as follows:

"The problem to be solved is one not of money, but of men. To this deeper problem of men PROPERLY TRAINED for the ministry and sufficient in numbers to meet the constantly enlarging need of the church, we specially solicit the thoughtful consideration of all who are interested in her welfare." Here are two points we ask *our* people to think over: "The constantly enlarging need of the church," and, "Men trained properly for the ministry." Our great country is enlarging the borders of her civilization in every direction, especially westward; and everywhere doors are opening for the entrance of the gospel. But these modern "borders of civilization" are very different in character from what they were fifty years ago. The ignorant backwoodsmen and their ignorant families are nearly all gone. Those places now calling for the gospel have been settled, in the main, by men and women from the very centers of refinement and culture; and they have no more use for an uneducated ministry than Philadelphia or Baltimore!

The circular gives some statistics which, to our mind, show that our Presbyterian brethren have cause for alarm. It says:

During the last five years the net increase in the number of our churches was, at least 570—an average of 114 annually—while the net increase in our ministry was but 448—an annual average of nearly 90. The disparity between churches and ministers in 1883 was 632, but in 1888 this disparity rose to 754—a relative diminution of 122; in other words, the roll of ministers has failed to this extent to keep parallel with the ever-enlarging roll of churches. But the most remarkable fact in the case is that of the increase of our ministry during this period; no less than 277 (or more than sixty per cent.) have come in from other denominations. The gross additions from such foreign sources have amounted to 82 annually, and the net annual increase has exceeded 55. Apart from these accessions from abroad, the increase in our ministry would have amounted to little more than the decrease—110 annually—caused by death. If we should now close the door to these foreign additions, our church would at once become utterly incompetent to maintain its present rate of development; a net decrease of fifty-five ministers annually would involve not merely a large arrest of growth, but in the end nothing less than denominational weakness and decay.

A church that receives sixty per cent. of its ministers from other denominations may well call its membership and ministry to "a thoughtful consideration" of the subject. Such a church can not be in a healthy condition, nor can such "foreign" additions to her ministry do her work as well as men trained at her own altars and in her own methods. David could not go in Saul's armor; and Saul going out against the giant with David's sling would have lost his life! What every church needs is an "indigenous ministry"—men raised and developed and educated and trained upon her own soil, and by her own firesides—men who have taken in the denominational spirit with their mother's milk, and have grown strong and hardy feeding upon denominational traditions and usages and doctrines.

The circular concludes in these strong words:

"Speaking for the church and for her Master, we may properly summon each and all to a higher appreciation of the vital need we have described, and to greater diligence and zeal in providing for it; for without a ministry adequately trained according to our denominational standards, and sufficient in numbers, what is to become of home missions, of foreign missons, and of all the other departments of our denominational work? We regard this need as central and controlling—a living, active, sufficient and efficient ministry is the indispensable condition of success at every other point. To produce such a ministry must be the primal mission and function of the church."

And so we say in regard to our own church. Whatever we have done in the past—and we *have* done something in this country for God and humanity—our special need for the future, our only hope of success, is a trained ministry to lead the hosts of God.

ENFORCE THE LAWS.

In the Pulaski circuit court last Monday morning, Judge Joseph W. Martin delivered to the grand jury a charge creditable alike to his head and heart, and worthy the cordial approval of the law-abiding people of our State. After reading it we felt like exhorting along the same line, but we have not space for both, —so we give our readers a part of his charge, as it appeared in the Daily Democrat:

"And here, gentlemen, permit me to call your attention to this matter of the enforcement of the laws generally. As a matter of public history there are many and grave crimes, which by a sort of tacit consent, go unwhipped of justice, not only here but all over the land. Here in our own fair city we have a class of men most demoralizing in its effects, destructive and ruinous to the public morals in its results, which courts, officers and jurors have shown how to suppress, but except to a limited extent, have been powerless to destroy. This as long as it is permitted, will foster and cultivate a spirit of lawlessness that must bear bitter fruit. I refer particularly to the open violation of our laws in regard to gambling houses and gaming, and again, as I have often heretofore done, urge upon you that this war be continued and that every effort possible be made to root this evil out of our community. And again reverting to the poll books matter, gentlemen, before closing, I feel that it is not improper for me to pass a little beyond the strict bounds of my official charge to you, and addressing the community as well as yourselves to call the popular attention to the fact that public sentiment goes very far, both towards the prevention of crime and the successful punishment of it when the law has been violated. Much has been said and written in regard to this recent crime on the elective franchise, and too much cannot be said if it will only lead us all to a proper view of this subject, and to respect for and obedience to the law of the land. But when we refresh our minds with regard to the history of the past twenty years in this country, and even in our own State, we, of all parties and complexion, will find much to reproach ourselves with in practices which have tended to fostering the sentiment that leads to the fostering of just such crimes as you now have before you for investigation.

This is a wonderful truth, but one that must come home with peculiar force to the heart of every true patriot, for it strikes to the very root of our national life, and the preservation of all wise and honest government of the people, for the people. And in view of the tendencies of the times and our own State and national life for the past two decades, we may well ponder the words of the Great Master, recorded in that book from which all that is purest and best in our laws is derived, and I here quote it with utmost reverence: Luke, xiii, 1-5.

THE CONTRAST---CONTINUED.

In our last issue we quoted the words of several eminent English Baptists, including Spurgeon, in very striking contrast with the intolerant utterances of the editors of the Arkansas Baptist—those great religious editors, who affirm that Baptists are "one family"—"that with Baptists there is a universal, consistent and essential unity"-that "it is outrageous to suppose such an institution (Methodist Church) can be the Church of Jesus Christ, or any part of it," and that all devout and intelligent Baptists agree with them. We give this week one installment, showing how some American Baptists think and speak. More to follow.

Joseph Walker, West Washington, D. C., said in the American Baptist (St. Louis), April 18, in his review of Armitage's History of the Baptists:

"But Dr. Armitage scouts the pretense of a visible succession of either individual Baptists, or of Baptist Churches." * * * "But Dr. Armitage is in distinguished company here. Our great Baptist leaders have decided that the administration of baptism is of no importance, if the recipient is satisfied. There is not a Baptist school in the land that can or will give their students a reasonable explanation of this question. And churches are admitting to membership persons baptized by all denominations, and thus compelling persons who believe otherwise to commune with unbaptized members."

In the endorsement of the American Baptist, from Southern Illinois, in that paper of Oct. 18, are these words:

"There are papers claiming to be Baptist which do not stand for these ideas. On the contrary they hold that Pedo-baptist churches are churches of Christ and that their ordinances are valid."

The editors of the Arkansas Baptist should declare the editors of such papers are neither "devout" nor "intelligent," and never will be until they visit the South and learn "Baptist faith" from "those who seem to care more for victory in debate than for the truth of God."

In this connection we reproduce from the Arkansas Baptist, a strong and explicit statement from one of the leading Baptist papers in the United States:

The practice of the Baptists does not unchurch Churches. While holding firmly by their principles, they have always recognized their brethren (of other denominations) as belonging to Christian churches.—National Baptist.

We have not so read the faith of Baptists. The great question of difference between Baptists and other people is on this matter of the church. * * * The National Baptist editor would do well to visit the South and acquaint himself with Baptist faith before writing further on such a question.—Arkansas Baptist.

But why visit the South! As quoted by the American Baptist, the Journal and Messenger (Baptist) said last year:

Dr. Broadus holds that the "rock" there (Matt. 16:18) referred to is Peter; that the Church is built by Christ himself, using his apostles as the foundation, and the Church an invisible, unorganized body, composed of all true believers—"an ideal congregation or assembly." * * * "It is with no little satisfaction that we receive this interpretation from the pet scholar of the South, whose position enables him to do much toward correcting the vicious methods of interpreting Scripture, which have sprung up among those who seem to care more for a victory in debate than for the truth of God."

Dr. Broadus is a professor in the Southern Baptist Theological Seminary. Dr. Lasher, editor of the Journal and Messenger says, Oct. 11:

"Let us then say to the American Baptist that, while we do heartily endorse Dr. Broadus' view of the Church, we as heartily dissent from his view of the rock."

It is quite evident, that there are in the United States Baptist authors, editors and teachers, who are neither "devout" nor "intelligent" in the eyes of the great religious editors of the Arkansas Baptist.

The First church, Newark, N. J., is to cost, including the lot, $250,000. Since Dr. Boyd went there the church roll has been revised. At one meeting 856 names were erased and 300 more are now under the consideration of the deacons. It is thought the church roll will tell the truth when the revision has been completed.—[Arkansas Baptist, Oct. 18.

Then the roll of this Newark Church has *not* been telling the truth, but has been very severely stretching its statistics of members.

The practice of the Baptists does not unchurch churches. While holding firmly by their principles, they have always recognized their brethren (of other denominations) as belonging to Christian churches.—[National Baptist.

We have not so read the faith of Baptists. The GREAT question of difference between Baptists and other people is on this matter of the church. * * *

The *National Baptist* editor would do well to visit the South and acquaint himself with Baptist faith before writing further on such a question.—[Arkansas Baptist, Oct. 18.

Why visit the South to learn "Baptist faith"? Have the Baptists in the North departed from "Baptist faith"? Are the Baptists in the South the custodians of the the true "Baptist faith"? You have been claiming that Baptists are "ONE family," and March 22 you "unhesitatingly asserted that with Baptists there is a universal, consistent and essential unity." It now seems from your remarks above, that Baptists are not "ONE" in "Baptist *faith*."

PLAINLY STATED.

If possible, we will state more plainly our offers of Premium Books on fifth page. 1st These offers are to *any* subscribers, who *have* paid, or *do* pay to January next or longer. 2nd These offers are to subscribers *only*, but if they so choose they may give the *new* subscribers part or all the benefits of the premiums. *Two* new subscribers gotten at $2 each for the paper and "3 Great Books" advertised on last page, will count as *one* new subscriber under offers in Lists 1, 2 and 3 on fifth page. We hope all interested will now understand clearly, and that no mistakes will be made.

ADMIRABLE COMPANION PICTURES.

We have just received a shipment of the attractive companion pictures, "Christ before Pilate" and "Christ on Calvary." These two pictures, carefully tubed, will be mailed, *free*, to any subscriber, who will send us $3 cash for back dues and renewal, or for his renewal and a *new* subs. Those wanting these pictures, should *promptly* take advantage of this liberal offer.

GALLOWAY FEMALE COLLEGE.

There was a meeting of the Board of Trustees for Galloway Female College, Oct. 17, at which the most gratifying reports were received of the progress of the College building. The brick work will soon be completed; and the other work on the building is being rapidly pushed towards completion. When completed it will be one of the best college buildings in the South. It will be a large, commodious structure with all of the modern improvements for College buildings. It was decided by the Board to request the appointment of a Financial Agent. Rev. F. A. Jeffett was elected said agent, subject to the appointment of the Presiding Bishop. A close investigation of the affairs of the College was very satisfactory, and the friends of the College are very hopeful of the speedy completion of the building.

HORACE JEWELL, Pres.
Board Trustees.

PERSONAL NOTES.

Rev. V. V. Harlan and Rev. Geo. W. Hill were pleasant visitors last Thursday.

Our office was honored with a short visit from Mrs. A. C. Millar of Altus, last Friday.

Rev. G. A. Dannelly writes he is still in poor health, but somewhat improved.

Rev. E. C. Castleberry of Argenta went to Izard county last week to visit relatives, one of them being very sick.

Rev. Wade Preston, P. C., of Benton circuit, was among our callers last week. He now resides in this city.

Mr. Geo. Passe of this city called Saturday and paid two years' subscription on THE METHODIST sent to his father.

We had Monday a very pleasant call from Rev. C. D. McSwain of Lonoke station. He is in splendid health and will have a full report at Conference.

Prof. M. P. Venable, late of Logan county, gave us a pleasant call Tuesday. He is a genial and scholarly Christian gentleman, and we welcome him to our city.

Mrs. Sue Winfield and her daughter Mrs. Powell and family arrived home last Friday from their Summer visit at Ocean Grove, N. J., all well, and Sister W. very much improved in health.

Rev. Benj. S. Rayner, Muldon, Miss., writes a pleasant note, saying "I congratulate you on making so good a paper. I hope to be remembered by the brethren of the White River Conference."

Rev. Wm. D. Matthews and family of Clarksville have gone on a visit to their old home, Holly Springs, Miss. Bro. M. will return soon, but his wife and children now in very poor health will remain for some time. We trust the change will be beneficial to them.

The announcement that Rev. Lewis Powell, of the Tennessee Conference, was, on October 10, 1888, married to Miss Anna Shell, at Aberdeen, Miss., will be read with special pleasure by the numerous friends of the excellent preacher and of the fair and accomplished bride. A hearty editorial benediction is extended to them.—Christian Advocate.

Bishop Galloway came in upon us Friday evening from his long tour in the West. He has evidently been busy, as the following information extracted from him shows: Absent from home, 96 days; traveled 9,200 miles by railroad, steamship and stage coach, without missing a connection or a meal; held four Conferences; delivered seventy sermons and addresses; baptized seventeen infants and one adult; dedicated *seven* churches and raised nineteen thousand and four hundred

dollars for various connectional enterprises. The Bishop looks well, but considerably bronzed by Western suns and breezes.—N. O. Advocate, Oct. 18.

In the Central Methodist Rev. R. H. Rivers, D. D. of Louisville says: Brother M. H. Wells has been preaching in the West for more than twenty-five years. He filled some of the most important places in Texas, and was wonderfully successful and popular. He is an old and beloved pupil of mine. A pious and talented youth, he went forth from his Alma Mater honored by the faculty and beloved by his fellow students. A quarter of a century has passed since we have looked upon this son in the Gospel, and yet we have kept sight of him. He wields a trenchant pen and preaches an earnest and often powerful Gospel sermon, always 'strait from the shoulder out.' We expect great things from him at Walnut street.

SPECIAL NOTES.

This paper one year and "3 Great Books" for only $2. See last page.

By mistake Bro. Riggin's article in this issue is printed No. 1; it should be No. 2.

Since sending note on third page, Bro. Cline writes of a glorious revival at El Dorado.

Do you want to read Ditzler on Baptism? Send us 35 cts cash and one *new* sub. at $1.50 for it.

Rev. V. V. Harlan is working very industriously and successfully for our Male College at Altus.

Rev. C. D. McSwain of Lonoke and Rev. A. O. Evans of this city exchanged pulpits last Sunday night.

Read in this issue our Special Premium offer of the popular Commentary, 4 volumes, for ten *new* subscribers.

☞The sample copy sent you is a polite invitation to subscribe for this paper. Read large adv. on last page.

All the books offered in Lists Nos. 1, 2 and 3, are *first class* books, well gotten up in style, print, paper and binding.

☞Preachers and others receiving sample copies of this issue, will oblige us by distributing them to the best advantage.

We will give either one of Moody's six books in List No. 1, for one *new* sub. at $1.50; or the six for five *new* subs. at $1.50 each.

"The Christian Secret of a Happy Life," cloth, black and gold stamp, 292 p, will be mailed for 75 cts, or given for one *new* sub. at $1.50.

How easily any one of our subscribers may get, without money, a fine volume of Sermons by Bishops Doggett, Pierce or Marvin or Dr. Munsey. See List No. 3.

Our Trial Trip offer has expired, but we will send the paper four months for 50 cents; and in competing for premiums, three subs. at 50 cts each count as *one* at $1.50.

Rev. W. B. Godbey writes from Ozark, Ark., Oct. 22: "I spent 9 days with the dear saints at Cuba, Ala. The Lord was with us in power saving and sanctifying souls."

We have added a number of valuable books to our lists of Premium Books on 5th page. Read the three lists again. The books are all first class and salable at the retail prices named.

Rev. G. A. Dannelly of Auvergne station writes Oct. 20, that Sister Lizzie Davis, wife of Bro. W. S. Davis, died near Auvergne Oct. 18. We tender condolence to the bereft ones.

Pay up to date and send us $2 for this paper another year and the "3 Great Books" advertised on last page; *all* for only $2. Do not wait; you may miss the opportunity of getting the books.

Dr. Pierson's great work, "Many Infallible Proofs," will be mailed for $1.25; or for 35 cts cash and one *new* sub. at $1.50. Preachers and Sunday school teachers ought to have this book.

The notice of a Christian woman and daughter wanting homes, was published by request, and since then we have failed to get any response from them. Let this be our reply to many letters.

"Fifty Years and Beyond; or Old Age and How to Enjoy it"—large 12mo. volume, over 400 p. for $1; or send us 35 cts cash and one *new* sub. $1.50. We wish hundreds of our aged readers had this book.

"Grace and Truth" by W. P. Mackay, fine cloth, 272 p, for 75 cts; or we will give this book for one *new* sub. at $1.50. Over 250,000 copies of this book have been published, and it is printed in nine languages.

"Our Darlings," the children's Treasury of Pictures and Stories, beautifully illustrated and printed, nearly 500 pages and 1,000 illustrations, for $1.25; or send us two *new* subs. at $1.50 each, and we will send "Our Darlings," postage paid.

We are sad to learn through Rev. C D. McSwain, that Rev. S. H. Parker, P. C. of Galloway c't, died last week after a short illness. He leaves a wife and six children sorely bereft. We presume some one will furnish an obituary of our deceased brother.

Rev. E. Garrett, P. C. of Maumelle C't, sends two new subscribers and one renewal and says, "I think we will close out on this circuit tolerably well. I trust that you may reach the 12,500." If all our preachers will yet help us as Bro. G. has done, we will reach 12,500 before Feb. 1, '89.

"Beta" in the Nashville Christian Advocate says of the late session of the Holston Conference: "One of the notable events of the occasion was the Asheville Female College. The new building of this old institution, recently erected by Dr. Atkins at a very great cost, is almost a model of school architecture. The Arkansas brethren did well to copy it. In all its appointments it is elegant and complete."

Rev. Edward Barrass in Canadian Methodist Magazine says of the Life of McFerrin: "This is one of the cheapest books that has been issued in modern times. It is 12mo, respectably got up, and consists of 448 pages. Many books of the same kind have been sold at two dollars; it ought to sell by thousands. We are not surprised that the first edition was sold in a few weeks." We will send this book for $1; or for 35 cts cash and one *new* sub. at $1.50, we will send it post paid. See our List No. 2.

The marriage of Mr. Edgar Oliver and Miss Minnie Ballew in Gum Spring Church near Searcy last Wednesday night, was witnessed by a large number of people in that excellent community, where the manly groom and his beautiful bride are each deservedly popular. Both belong to two of the best families there and both have served that community as teachers. THE ARKANSAS METHODIST wishes them happy and useful lives. Before they left that night for their future home in Jefferson county, Mrs. Rob't. Booth, served the bridal party a rich feast of ice cream, cakes, fruits and confectioneries.

The news of the death of Mrs. Richard H. Johnson, of this city, at 6 o'clock last evening, will be received with sadness by a large circle of friends. Her illness was very brief, and death came quite suddenly She leaves an invalid husband, three sons, a daughter and a large number of relatives and friends to mourn their loss. She was a noble woman, a tender, affectionate mother and a true and loyal wife. In the sorrowful home where her children are prostrated with grief to-day there will always be an empty chair and a sacred memory for the true indulgent, mother. The blow falls heavily on her relatives and friends among whom she was always held in the highest esteem. The deceased was a sister of the late lamented Robert C. Newton and Thomas W. Newton, present postmaster of this city.—Daily Democrat, Oct. 20.

(Advertisement)

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NOTICE.—All who desire to vote the Prohibition Ticket in the coming election Nov. 6th are requested to send to Mr. J. C. Fraker, Sec'ty at Eureka Springs or to the elector of their district for tickets. Each voter can write his own ticket

WM. D. MATHEWS, Chairman
State Executive Committee.
Clarksville, Ark., Oct. 11, '88. 3t.

Mrs. W. F. Alexander whose card appears in this issue of the paper has moved into her new store and would be glad to see or hear from all the readers of this paper whom she is in a better position than ever to serve.

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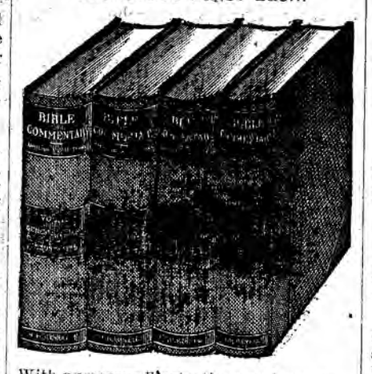

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To all subscribers (paid up to January next) we now make extraordinary offers of premium books for *new* subscribers to this paper. Read carefully each offer below.

LIST NO. 1.

For one *new* subscriber at $1.50, we will send by mail any one of the books in List No. 1.

Preacher's Wife, 359 pages, Redford,	1.00
California Sketches, Fitzgerald,	.75
Fruits and Flowers of our Eden Home, Collins,	.75
Apostolic Succession, R. Abbey,	.60
Bible Expositor, 320 pages,	.60
Manual of Discipline, McTyeire,	.60
Golden Censer, Muslin, 288 p,,	.60
Miscellanies, Bishop Andrew,	.75
Preacher's Manual,	.60
Preacher's Text-Book,	.75
Tongue of Fire, Arthur,	.60
Uncle Bob's Letters to Children,	.75
Notes and Suggestions for Bible Readings. (Flexible cloth, 262 p. 30th thousand)	.75
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Life and Times of David, 200 p. McIntosh,	.60
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Christian Secret of a Happy Life,	.75

LIST NO. 2.

For *35 cts cash and* one *new* subscriber at $1.50, we will send by mail any one of the books in List No. 2.

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Sermons, P. P. Neely,	1.00
Sermons and Sayings, Sam Jones,	1.00
Conflict of Centuries, Miller,	1.00
The Living Christ, Harrison,	1.00
The Methodist Armor, Hudson,	1.00
Headlands of Faith, Cross,	1.00
Platform of Methodism, Henkle,	1.00
100,000 Synomyms and Antonyms, 512 p. Dr. Fallows,	$1.00
Fifty Years Beyond, over 400 p.	$1.00
Many Infallible Proofs, Pierson,	1.25
Wonders of Prayer, 370 p.	1.00

LIST NO. 3.

For two *new* subscribers at $1.50 each, we will send by mail any one of the books in List No. 3.

Life and Times of Kavanaugh, Redford,	$2.00
Sermons, Bishop Marvin,	1.50
Sermons and Addresses, B'p Pierce,	1.50
Sermons, Bishop Doggett,	1.50
Sermons and Sketches, Munsey,	1.50
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Bible Stories and Pictures, large square quarto,	$1.50
Large Type Pilgrim Progress, over 600 p.	1.50
Smith's Bible Dictionary, 776 p.	1.50
Our Darlings, (nearly 500 p. and 1000 illustrations)	$1.25

☞These offers are good from Oct. 15 to Nov. 20; possibly we may then extend the time, but we do not bind ourselves longer than Nov. 20.

☞Persons applying for these premiums must have their own subscription paid to January next or longer.

☞For the cash price annexed we will mail any book in the foregoing lists.

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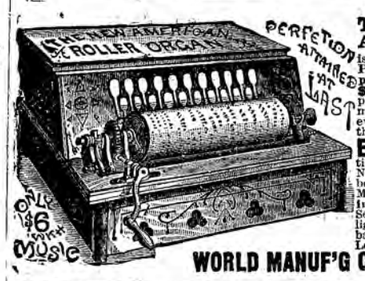

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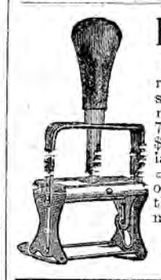

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ARKANSAS METHODIST.

SATURDAY, OCTOBER 27, 1888.

FAMILY DEPARTMENT.

HOME.

A man can build a mansion,
  And furnish it throughout;
A man can build a palace,
  With lofty walls, and stout;
A man can build a temple,
  With high and spacious dome;
But no man in the world can build
  That precious thing called Home.

So 'tis a happy faculty
  Of women far and wide,
To turn a cot or palace
  Into something else beside,
Where brothers, sons and husbands, tired,
  With willing footsteps come;
A place of rest where love abounds,
  A perfect kingdom, home.
—[Christian Intelligencer.

THE INFLUENCE OF HOME.

The New York Herald says that an eminent financial authority in that city, in speaking of the defalcation of one of his clerks, made this suggestive remark: "This clerk was always most exemplary and competent, an excellent paying-teller, cool, methodical, and imperturbable. Had I known he had not a happy home, I would not have kept him as paying-teller. I would not have any man in such a capacity who did not live happily at his home."

Here is food for reflection. There is a truth involved which is of the greatest importance and widest application. The home life is the basis of all life and a happy home is essential to safety and success in any department of life. Occasionly a man or woman is strong enough and sufficiently self-contained to endure disquiet and unhappiness at home without flinching at any point of duty. But the majority are not so. They become discouraged, lose heart, and at last break down. Many of the sudden and surprising lapses are to be traced to this cause. Indeed, when one finds himself tied for life to a home, and has become convinced that there is no rest or happiness for him in it, it is not surprising that he becomes discouraged and breaks down. That is the natural result, however much we may deplore it. And it is no more true of the man than it is of the woman.

On the other hand, a man is prepared to stand almost any storm, meet any foe, endure any hardship or suffering, which may fall to his lot in the world, if he only has a good home, full of sympathy and love, into which he may retreat. Therein he grows strong. In it he has something for which to endure and fight. Many a man's success, many a woman's triumph, are to be attributed to the happy homes in which they live. There is no other place so much like heaven this side of heaven as a happy home. —[Pittsburgh Advocate.

A CENTURY AGO.

One hundred years ago the world was rated at 731,000,000, of whom 174,000,000 were Christians; now the population has doubled and the Christians trebled. One hundred years ago the Church was asleep on mission work, and the governments and nations opposed missions; now, with little exception, all welcome them. One hundred years ago English-speaking people had not one mission society; now they have 150.

One hundred years ago educated men could not be induced to become missionaries, the work was too forbidding; now we have 7,000 missionaries, nearly one-third of whom are women; also 55,000 native agents, 3,000 of whom are ordained.

One hundred years ago there were not 300 Bible converts among the heathen; now there are 3,000,000. One hundred years ago it was thought vain to hope for conversion from Mohammedanism; now, in many parts, as Lahore, India, most of the leading Christian pastors are converted Mohammedans.

Within the past two years more than 2,000 young men have gone from the United States and Canada, and are laboring with success. The Moravians of Germany have done good work, but to the Anglo-Saxon race, both sides of the Atlantic, are committed the oracles of God.—[Christian at Work.

MORBUS SABBATICUS.

Morbus Sabbaticus, or Sunday sickness, a disease peculiar to church members. The attack comes on suddenly every Sunday; no symptoms are felt on Saturday night; the patient sleeps well and awakes feeling well, eats a hearty breakfast, but about church time the attack comes on and continues until services are over for the morning. Then the patient feels easy and eats a hearty dinner.

In the afternoon he feels much better and is able to take a walk, talks politics and reads the Sunday papers; he eats a hearty supper, but about church time he has another attack and stays home. He retires early, sleeps well and wakes up Monday morning refreshed and able to go to work, and does not have any symptoms of the disease until the following Sunday.

The peculiar features of this disease are as follows:

1. It quite often attacks members of the church.

3. It never makes its appearance except on the Sabbath.

3. The symptoms vary, but it never interferes with the sleep or appetite.

4. It never lasts more than twenty-four hours.

5. It generally attacks the head of the family.

6. No physician is ever called in to attend the patient.

7. It always proves fatal in the end —to the soul.—[Banner and Herald.

SORROW NOT AN ACCIDENT.

Sorrow is not an accident, occurring now and then; it is the very woof which is woven into the warp of life. God has created the nerves to agonize and the heart to bleed, and before a man dies almost every nerve has thrilled with pain and every affection has been wounded. The account of our life which represents it as probation is inadequate; so is that which regards it chiefly as a system of rewards and punishments. The truest account of this mysterious existence seems to be that it is intended for the development of the soul's life, for which sorrow is indispensable.

Every son of man who would attain the true end of his being must be baptized with fire. It is the law of our humanity, as that of Christ, that we must be perfect through suffering. And he who has not discerned the divine sacredness of sorrow, and the profound meaning which is sealed in pain, has yet to learn what life is. The cross, manifested as the necessity of the highest life, alone interprets it. —[F. W. Robertson.

MAMMONIZING CHILDREN.

There is great danger, in this age of materialism, of parents who are immersed in the world—its gains, pleasures, and pursuits—impressing upon the plastic minds of their children their own likeness in these things, and of failing to train them for better things both in this life and that which is to come. When everything smacks of the world in the parental spirit and conduct, the offspring naturally partakes of the same, readily follows a similar course, and soon becomes thoroughly mammonized. Good reading, Sunday-school instruction, sanctuary privileges, are all ignored, and God and eternity prohibited. It may may be a polite secularity is affected, and a seductive deliciousness of personal comfort enjoyed in the gilded scenes of worldliness, but there is no solid happiness attained, and nothing but what the world can give sought. How unspeakable the folly of such training? How fearful the responsibility incurred, and how ruinous the results!—[Pulpit Treasury.

A NOVEL CASE.

The legal question as to whether a Methodist minister, on account of being liable to removal at the order of the Bishop from one part of the State to another, and even from one State to another, is a citizen, has been decided by the Supreme Court of Iowa. The Court decided that the Rev. George E. Fuller is a citizen. He was a complaining witness in the prosecution of the saloonists in Emmetsburg, Ia., and the defense moved that the Judge dismiss the case on the ground that an itinerant Methodist minister, subject to removal by the Bishop at any time, is not a citizen under the law. The trial Judge would not entertain the motion; an appeal was taken from the decision to the Supreme Court of Iowa, which has just decided the first case of the kind on record. The lawyer who made that objection is worthy to be classed with a practitioner in a Justice's Court in the Adirondack Mountains who, shortly after the Internal Revenue tax was established, raised the point for the defendant before the Justice that an arrest made under the New York laws was not legal because "the warrant had no revenue stamp upon it," and the ignorant Justice dismissed the case, regarding the objection as fatal. Methodist ministers may keep on complaining against men who sell liquor contrary to law, and perform any other act and exercise any other function of citizenship.—[N. Y. Christian Advocate.

☞Book Premiums. See Fifth page.

OUR YOUNG FOLKS.

MOTHER.

Fold Mother's hands across her breast,
  With angels she has gone to rest;
Smooth the grey bands o'er her brow,
  Close her eyelids gently now,

Robes her form in raiment white,
  Where she is gone there is no night;
But day, perpetual, ever blest
  And joy and love and peace and rest.

Her loving heart to you so true,
  No more with grief will sadden you,
Her every burden at Jesus feet
  Will find a ransom most complete.

Then dry your tears sad heart to-day,
  And on the altar of sweet hope lay
Your grief and repinings down,
  And wreathe with faith her new heaped mound.

With faith and love look o'er the shies,
  To life that never, never, dies.
There's where your Angel Mother's gone,
  There's where you'll meet her in life's morn.
Sue L. James.
Hot Springs, Ark.

FIVE MINUTES MORE TO LIVE.

A young man stood before a large audience in the most fearful position a human being could be placed—on the scaffold. The noose had been adjusted around his neck. In a few moments more he would be in eternity. The sheriff took out his watch, and said: "If you have anything to say, speak now, as you have but five minutes more to live." What awful words for a young man to hear, in full health and vigor.

Shall I tell you his message to the youth about him? He burst into tears, and said, with sobbing: "I have to die! I had only one little brother. He had beautiful eyes and flaxen hair. How I loved him. I got drunk—the first time. I found my little brother gathering strawberries. I got angry with him, without cause, and killed him with a blow from a rake. I knew nothing about it until I awoke the next day, and found myself guarded, Whiskey had done it all! It has ruined me! I have only one more word to say to the young people before I go to stand in the presence of my Judge. Never, *never*, NEVER, touch anything that can intoxicate!"

Think what one indulgence in drink may do.

This youth was not an habitual drunkard. Shun the deadly cup which steals away your senses before you are aware of it; for you can not know the dreadful deed you may commit while under its influence.—[Ex.

WHEN THE DARK COMES.

A little girl sat at twilight in her sick mother's room, busily thinking. All day she had been full of fun and noise, and had many times worried her poor tired mother.

"Ma," said the little girl, "what do you suppose makes me get over my mischief, and begin to act good, just about this time every night?"

"I do not know, dear. Can you not tell?"

"Well, I guess it's because this is when the dark comes. You know I am a little a fraid of that. And then, ma, I begin to think of all the naughty things I've done to grieve you and that perhaps you might die before morning; and so I begin to act good."

"Oh! thought I, "how many of us wait till 'the dark comes,' in the form of sickness or sorrow, or trouble of some kind, before we "begin to act good!" How much better to be good while we are enjoying life's bright sunshine! and then, 'when the dark comes'—as it will, in a measure, to all —we shall be ready to meet it without fear."—[Wellspring.

KILLING THE DRAGON.

A little boy four years old was much impressed by the story of St. George and the Dragon," which his mother had been reading to him and his sister, and the next day he said to his father:

"Father, I want to be a saint."

"Very well, John," said his father; "you may be a saint if you choose, but you will find it very hard work."

"I don't mind," replied John. "I want to be a saint and fight a dragon. I am sure I could kill one!"

"So you shall, my boy."

"But when can I be one?" persisted the child.

"You can begin to-day," said his father.

"But where is the dragon?"

"I will tell you when he comes out."

So the boy ran off contentedly to play with his sister.

In the course of the day some presents came for the two children. John's was a book, and his sisters Catharine's a beautiful doll. Now, John was too young to care for a book, but he dearly loved dolls; and when he found that his sister had what he considered a much nicer present than his own, he threw himself on the floor in a passion of tears.

His father, who happened to be there, said, quietly:

"Now, John, the dragon is out."

The child stopped crying, and looked quickly around the room, and then up at his father's face, but said nothing.

That evening, however, when he bade his father "Good-night," he whispered: "Papa, I am very glad Catharine has the doll. I did kill the dragon!"—Temperance Banner.

HE KNEW ALL ABOUT IT.

Johnnie lives out in Western New York, near the famous Silver Lake camp ground. One day at Sunday-school the minister talked to the children about the duty of their making a right start early in life, and showed them what a safeguard the temperance pledge would be. He had a supply of tripple-pledge cards on hand, and Johnnie with many others very gladly gave his name. He carried the card home to his mother, with his name written on it in his very best style, and proudly showed it to his mother and his good mother was very glad of his act, but his father only laughed. Said he:

"Why, Johnnie, you don't understand this. You are too young to know all it means."

"No, I ain't, papa," said Johnnie. "I understand all about it. It means, If I always keep that pledge, I'll never come home drunk as you did last Fourth of July."

His father said no more, but concluded that Johnnie did know more than he gave him credit for.—[Banner.

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SATURDAY, OCT. 27, 1888.

OBITUARIES.

RICHIE.—Cora Viola, little daughter of J. W. and E. A. Richie, opened her little eyes upon this earth Dec. 1, 1887, and closed those little organs in death and winged her way to the spirit land, July 27, 1888. Father, mother, brothers and sisters, you may meet her by and by, if you trust our risen Lord.

J. W. F. SCOTT.

WILLIAMS.—Died peacefully and resigned at the home of her son-in-law, Mr. A. T. McGee, in Pine Bluff, Ark., of consumption, Sept. 16, 1888, Mrs. Augusta F. Williams. Sister W. has been married twice. Married first to G. W. Winburn, and was a life long Christian. As a result she died as she lived in hope of a glorious rest. J. F. CARR.

FORD.—Ansa Caswell, infant son of Brother Joseph and Sister E. T. Ford, was born May 7, 1888, and departed this life Sept. 22, 1888. Age 4 months 15 days.—He leaves a twin sister. Little Ansa just lived long enough in this world of suffering and death, to be fully recognized and loved. Then in obediance to his Saviour's call, he bade earthly friends adieu and went up to live with the angels.

J. RICHARDSON, PASTOR.
Lake City, Ark.

HALL.—Ida, daughter of J. M. and M. E. Hall, was born in Randolph co., Ark., July 15, 1881, and died Aug. 24 1888 at Kingsville, Ark, of typhoid malarial fever. With loving care did we watch over her for thirteen days, but the Lord who gave her, claimed her for His own. We are submissive to His will. Ida was a good, obedient and truthful child and loved by all who knew her. She was the pride of her aged grandparents. Weep not, dear papa and mama; she is with the angels and her dear little sister Nora, who preceded her. They are watching and waiting for you at the beautiful gate to welcome you into the paradise of God. HER AUNT.

McCLANAHAN.—Little Primm, infant son of S. T. and J. E. McClenahan, was born Dec. 5, 1887 and died at his home near Hampton, Aug. 15, 1888.

Another beautiful flower of sweetest fragrance has been plucked from earth's stormy paths to be transferred to the beautiful home in Paradise above, where innocence and beauty rejoice forever in the companionship of Him who said, "Suffer little children to come unto me and forbid them not; for of such is the Kingdom of heaven." Little Pimm was a precious jewell to the loving parents, and it was hard to say, "Lord, thy will be done." He was our Sunday-school pet, being the only baby at school.

R. H. DUNN, Supt.

HARDIN.—Miss Nora Hardin, who died Sept. 5, 1888, was a member of the first Bible class of the Sunday-school at Blythe's Chapel, which class was taught by Rev. H. T. Blythe. She was young and seemed to promise long life, but O, how soon was she called to bid her friends and relatives on earth farewell. We must weep in order to relieve our aching hearts, yet we feel that it is wrong to weep for one, who died as she did, happy in her Saviour's love, telling her father and all the family to meet her in heaven. While we know that she can't come to us, we feel thankful that we can go to her.

Therefore, resolved, by the grace of God we will live better lives, and meet her where partings are no more.

Resolved 2nd. As members of the school, we will do all in our power for the salvation of her father and mother, who still live.

MISS ALICE BLYTHE,
MISS MATTIE RUDDELL,
MISS LIZZIE ROBINSON.

HOPKINS.—Lizzie, daughter of C. B. and M. M. Hopkins, was born in Panola co., Miss., June 8, 1874, and died in Wheatly, Ark., August 17, 1888. She professed religion and joined the M. E. Church, South, in 1886, under the ministry of Rev. Thos. Whitaker, and lived a consistent Christian to the time of her death. She has acted wisely and well. At 12 years old she gave herself to the service of the Lord of hosts, and enjoyed His loving kindness and tender mercies in the Springtime of probationary life, and before she was permitted to meet the more stubborn realities of middle life, or feel the frosts of old age, she has been gathered home, to serve in a purer atmosphere, where service is not mixed with trial or pain. Dear reader, follow the example of the sweet spirited Lizzie, and serve God from principle in this life, and if you live long in the land, it will be to bless it; and if you die soon you have peace and saftey, and an eternal life in the world to come. May God help us to live well.

FRANK RITTER.

FUGATE.—Death has entered our flock and borne away Sister Margarett Jane Fugate, (nee Benson). Sister Fugate was born in Fayette co., Tenn., Nov. 25, 1833, and died in Woodruff co., Ark., Sept. 26, 1888. She joined our Church at DeView. It was my privilege to be in a revival with Sister Fugate about one week before she died. She seemed to enjoy the meeting very much. I shall never forget how earnestly she prayed, when her youngest daughter came to the altar for prayer, nor how her eyes sparkled with joy when her daughter professed religion and joined the Church; nor shall I ever forget the covenant, she and I made to pray for her sons-in-law. She leaves five daughters and four sons-in-law to shed tears of grief over her departure. I would say to them, let those tears be dried up, for Jesus has caught your mother in his arms of love and borne her soul away to that home of the redeemed, there to await your arrival. If you would remain with her in that celestial city of God, live a Christian here. She leaves a large number of friends. If we will live Christians in this world, we can follow her until we reach the shining shore. God bless the sorrowing hearts. Her pastor,

THOS. WHITAKER.

DRAKE.—Erdeine Drake, daughter of Rev. C. W. and P. W. Drake, was born in Hot Springs co., Ark., Dec. 18, 1872; died August 13, 1888. Her illness was of short duration. She was a seeker of religion for several months of the last twelve months. She had lived the life of a Christian, though she had not claimed to be converted until the night before her death. When she asked her mother if she thought God would forgive all her sins, she told her He would. She spent a few moments in prayer, when she exclaimed "O I am so happy; God has saved me." Next morning she sang

"O tell me no more of the world's vain store;
The time for such trifles with me now is o'er."

Then calling the family one by one, bidding them farewell with a kiss, asking them to meet her in heaven. Holding her mother by the hand saying, you have been so good to me; have taught me to accept Christ as my Saviour; then taking her father by the hand, telling him to go on and preach the gospel. Then turning her eyes to her many friends, telling them to trust God and meet her in heaven, she fell asleep in Jesus. Though she was so young I have never witnessed so triumphant a death before. Parents, weep not; your precious Erdeine will be waiting and watching for you.

J. W. VANTREASE.

VANN.—Eliza J. Vann (nee Brown) was born near Atlanta, Ga., Feb. 28, 1829; was married to W. K. Vann, Dec. 11, 1845, and died Oct. 3, 1888. Death never stilled a nobler or more unselfish heart. Since the death of her husband 22 years ago, she lived only for God and her children. She often said she wished to live long enough to see her youngest child grown, and like Samuel of old she would depart in peace. The God on whom she leaned granted her prayer, and then folding the tired hands and closing the weary eyes she gently breathed her life away. She was no ordinary woman. Left a widow at the close of the war, without money or relatives, she bravely struggled along unaided and alone. She was never to poor to give to the suffering, and was always ready to speak works of comfort to the drooping heart. She was a faithful member of the M. E. Church, South, for 45 years. Many trials and bereavements were allotted her, but she accepted them meekly, and never murmured. She was a lover of nature, and simple hearted as a child. She had a premonition of approaching death, and tenderly, for the dear mother heart grieved for her children, she told us that she had renewed her covenant with God, that he had pardoned her sins, and for us to meet her in heaven. Our eyes were blinded, and we knew not that an angel walked with us. As we stood around her bed we saw how easy it is for a Christian to die. Calmly, gently, as one who falls asleep, she closed her eyes on earth, and woke in heaven. Death came to her as a sweet messenger. One gentle sigh her fetters broke, and for the first time her heart broken children wept, with no gentle mother voice to cheer them. As the solemn words, "I am the Resurrection and the Life," were read above that happy face beneath the coffin lid, the tears and sobs, of many friends mingled with ours, and love, mute witness, how fondly she was loved! Fond wife, kind mother, true friend, noble woman, we sorrow most that we shall see thy face no more. Sleep in thy lonely grave, sweet mother, and when we are through with life, God grant that we may form a reunited family above.

HER CHILDREN.

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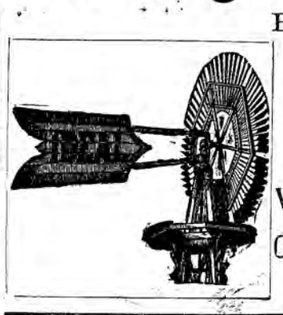

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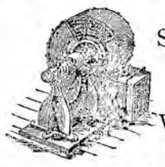

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FIELD NOTES.

BLOOMFIED C'T.—I closed my protracted meeting at Heater Springs and the brethren wanted me to send the result to our paper. We had a good meeting, 27 professed faith in Christ and they were not still born—some of them the hardest cases in the whole country. We got the leaders of all the meanness in that part; 9 joined the church and nearly all the rest will follow. Old Grandpa Leonard, 86 years old, and his wife went two miles and attended all the time. All the glory and honor to Jesus.

Oct. 19. A. M. ELAM, P. C.

DOVER C'T.—Rev. L. L. Pickett has been with us the last three days, preaching to the spiritual profit of the Christians. Some penitents, many of our Church members made a new start, reconsecrating themselves to God and striving after that holiness without which no man shall see the Lord Some have claimed the blessing of entire sanctification. Some others had already experienced the blessing. Tobacco is certainly a "filthiness of the flesh" (2 cor. 7: 1) and must be laid aside before the fullness of salvation can be realized; so some of my people have laid aside the expensive, filthy, sinful practice. Collections are coming up. I would be glad, if I were able to report the steward's up also with the preacher's claims. Bro. Pickett is doing a good work both in preaching and in selling religious books. I like him, because he is Scriptural and Methodistic.

Dover, Oct. 19. J. S. CLOWER.

MANSFIELD C'T.—This is an old circuit, but it has a new name. We have never learned who, at our last Annual Conference thought it best to change its name from Hartford to Mansfield. We are getting anxious to know what it will next be called, as it has had four or five names; but changing the name of the circuit has not changed the good people who reside within its bounds, all of whom we have learned to love during our stay with them, and it will be like a boy leaving home when we tell them good-by. This was our first work; two years ago in Nov., we were sent to this circuit, a boy preacher and inexperienced in the itenerant work. In the two years we have had 120 conversions, 136 additions to the Church, 53 adults and 53 children baptized, and more to follow before Conference. God has wonderfully blessed this boy. The praise shall be His. I must soon tell my people good-by and go to Conference for the Bishop to send me any where that will be to the glory of God and the good of His cause, knowing that whatever is best for the cause is best for me. I wish to say to the good people of Mansfield circuit, I have been unworthy of the place that I have poorly filled among them; yea I am not worthy of the poorest mission of the Ark., Conf.; but I would beg of them to think of me kindly and ever remember me at a throne of grace. Yours sincerely, IRVIN F. HARRIS.

MT. BETHEL CAMP-MEETING.—Last Friday we went to the Mt. Bethel Camp-meeting, on Saline C't, with Bro. Riggin and our P. E., where he held quarterly meeting. This campground is about 25 miles North of this city, and the meeting, which closed last Wednesday morning, certainly deserves the title being of "the big camp-meeting over yonder." For shouting and religious enjoyment it seems to excel the recent Centre Point Camp-meeting. There were about 20 converts, and several accessions to our Church. Salem C't is supplied by Rev. Ben Green, L. P., who is doing a good work. We received THE METHODIST yesterday, as usual, and it was unusually interesting to us. It seems that every issue is better than the previous one. We were so glad to read such a good letter from our dear Bro. C. O. Steel, in California, and also read in his letter of our Bros. Wilson and Few. We still feel these brethren are ours, though so far away. Certainly THE METHODIST, with its able editorials, correspondence, etc., will continue to grow in the hearts of our people, and I believe you will get several thousand more subscribers before another Conference year will pass away. J. R. SANDERS.

Centre Point, Oct. 18.

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HOT SPRINGS C'T.—Since the third Sunday in Aug. we have had some splendid meetings with good results. There have been 79 conversions and about 65 have joined the church since that time, our spiritual condition has improved very much and all the interests of the Church have moved forward. Our building interest has not moved so far on account of pressure in the financial condition of my people, but we will have two church houses in building by Conference. For one we want help from the Board of Church Extension, and must have it. We can not finish the house without help. Unless there be some unfortunate mishap that I can not anticipate I think the general collections will be full. "Full"—that word I like it, but rather the word "excess." Hope to have it on Foreign Missions. Our parsonage building will begin in a few days, and the committee think they can have it ready to be occupied by Christmas. Our people all want a home for the P. C., and so I think next year they will have it. THE ARKANSAS METHODIST is much in favor with my people who take it; sorry they don't all take it. Will try to have some new subs. by Conf. and look after renewals.

Yours in Christ, J. S. NICHOLSON.
Burk, Oct. 18.

LITTLE ROCK CONFERENCE.

The preachers who expect to bring their wives to Conference will please notify me. Some of them have *told* me during the year that their wives were coming, but I have forgotton who they were. Those who expect to bring horses will do us a great favor by notifying me. Will the P. E.'s please give me the names of applicants for admission, and of local preachers for ordination? And will Bros. Jewell and Ware give me the names of their lay delegates? Please, brethren, attend to these requests at once, and take notice that we shall not feel under obligations to provide for any preacher's wife who does not give notice of her coming. Members upon arrival will report at the church

J. R. MOORE.
Camden, Oct. 11, 1888.

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At the residence of Mr. F. Rudolph, Nashville, Ark., by E. N. Watson, Mr. Wm. M. Weddington of Honey Grove, Texas and Miss Florence Arnold of Nashville, Ark., Oct. 18, '88.

At the residence of Mr. Jas. Milwee Nashville, Ark., by Rev. Tally, Mr. E. W. Lightfoot and Miss Jennie M. Milwee, both of Nashville, Ark., Sept. 5, 1888.

At the residence of the bride's stepfather, S. G. Hinton, by the Rev. A. H. Woodard, Mr. William Sharp to Miss Minnie Boatman, all of Cross co., Ark.

At 7:30 p. m. Oct. 17, in Gum Spring Church near Searcy, Ark., by the Editor of this paper, Mr. Edgar Oliver and Miss Minnie Ballew, both of White county.

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THE PULPIT.

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We admit that not a few of our church houses are but poorly constructed as to acoustic properties, that many of our pulpits are sadly out of shape, and that preaching in them is rather hard work. But it really does seem to us, that too many of our preachers, most of them young preachers, ignore them and the pulpit Bible too, just a little too much. In our humble judgment that is the place for the minister of the gospel to stand when delivering the solemn and glorious truths of God. From childhood we have been accustomed to associate ministerial dignity and authority with the pulpit. If our pulpits are too illy constructed, tear them down and improve them. "Let every thing be done decently and in order." Stick to the pulpit, my young brethren; it is your throne I have no personal reference in these remarks; the habit of preaching out of the pulpit is becoming general and as I humbly and sincerely believe far too much so.

We must teach our people to reverence God's sanctuary and all its appointments, and the pulpit is one of them. The bench is the place for the judge, when discharging the duties of his office, and every lawye and every body else is accustomed to look upon that dignitary in his place, with respectful, if not reverential regard. So it should be with the man of God in his pulpit. When a young preacher I read much about "preperation for the pulpit," "going from your knees to the pulpit," etc. I don't know how to reconcile these godly admonitions of my elders, with the habit of some ministers of to-day. I know I do respect them, love them, but I verily believe this is an evil in itself and in its influence upon our congregations. Some of my young brethren may smile sorter pityingly, when they read this. Be it so. I love the pulpit, and memory will hold it dear through life that THERE, from the serious solemn earnest man of God came words whereby I was saved. May the Master help us all to magnify the pulpit.

Tulip, Ark. J. C. CALDWELL.

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