

The Arkansas Methodist.

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

BY BENNETT & THORNBURG.

"Soak thou the things which become sound doctrine."

TERMS IN ADVANCE.
One Year, \$1.00. Ten Years, \$10.00.

VOL. IX.

LITTLE ROCK, ARKANSAS, WEDNESDAY, FEB. 25, 1891.

NO. 12

THE ARKANSAS METHODIST.

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

Subscription Rates: In Advance, one year, \$1.00, 6 months 50 cts., 3 months 25 cts. To all persons not in arrears.

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FROM CHINA.

DEAR BRO. BENNETT:—The issue of THE ARKANSAS METHODIST containing the appointments of this Conference was received by the last mail. I was amused at your printer's effort at setting up Romanized Chinese names. It is evident that he is not accustomed to setting up words without a vowel. But the sounds of many Chinese characters are represented by such combinations as s and e, or t, s, and z, or t and a, or n and g, or simply m, without any vowel sound. Thus I am reminded how much we should be in writing Chinese names for your readers.

Several months have elapsed since I wrote you before, you will not think me a backslider. In due time after the adjournment of the Annual Conference, we left our home at Nantziang (which home we had learned to love), and moved to Shanghai, and are now living in the house built and formerly occupied by Bro. C. F. Reid, who is now in America to recover his health. Soon after getting here I was seized by a gripe, which held me closely for two weeks. Prior to that time I had not been sick since getting to China, except for a few hours on one or two occasions.

In my work here at Shanghai I have a very efficient co-worker in the person of Bro. H. T. K. (his is his surname). In the list of appointments this work is put down as "Shanghai Station," but it has six regular preaching places—all in Shanghai. Each week we have ten appointments for preaching, two Sunday-schools, one prayer-meeting, and a probationer's meeting. Our two Sunday-schools, taken together, have an average attendance of one hundred and fifty. Our services for preaching are well attended. And I have to regret that our street chapels are too small. We could frequently have the number of our hearers doubled if there was sufficient room in our chapels.

This week I have had the pleasure of visiting the Nantziang work, and preaching at three of their appointments. Bro. O. E. Brown—one of our new missionaries and my successor at Nantziang—is in good health and is making good progress in acquiring the language. He has three native preachers to help him, and at present they have to do the preaching. But no doubt Bro. Brown will be able to begin before the year is out.

A few days ago while going from Wung Doo to Nantziang I was passing through a small hamlet and saw about seventy-five Chinese gathered together looking on and assisting in the erection of a paper house. They first put up a light frame work of bamboo about fifteen feet square and about eight feet high. This frame was covered over with paper, giving it the appearance of a Chinese house. The inside was cut up into a number of small rooms and furnished with paper furniture. I was told that the cost of the whole would not be less than thirty dollars, and the whole thing was prepared to be burned as soon as completed, that some dead man might have a house to live in. Everything is thus transferred to the spirit world by burning, and the spirits of the deceased are supposed to use them. Sometimes a man does all this before he dies, for fear the living will not do it for him after he is dead.

Surely we need your prayers in this most difficult work. Yours fraternally,
Moses B. Hill,
Shanghai, China, Jan. 24.

GALLOWAY COLLEGE DAY.

The attention of the Church in Arkansas has already been called to the fact that by the authority of the Conference, the second Sunday in April has been designated as "Galloway College Day," and it is expected that on that day in every congregation a collection will be taken for the purpose of paying the debt on the College property. This debt, in the shape of a mortgage, now amounts to \$16,000, and all who are interested in the cause of female education, and especially of that work as intimately connected with the progress of our Church in Arkansas, will appreciate the importance of making every possible effort to relieve this institution from its present embarrassment. The phenomenal success of the College, the great and important work which it is doing, the outlook for the future, and the possibilities which lie before it, should stimulate the Church throughout the State to make a determined effort to relieve it from the incubus resting upon it, and to send it forward to enlarged prosperity and usefulness.

The time has long since passed when it is necessary to make any argument for the higher female education, but unfortunately all do not appreciate the importance of having our girls as well as our boys educated within our own State. Not only should the question of additional expense and of remoteness and inaccessibility in case of sickness be considered in patronizing schools at a distance, but there should be a certain esprit de corps, a both Church and State, and it should be remembered that the idea formed at school abide through life. There is, therefore, every reason why we should build up our own schools here in Arkansas, thus fully identifying our boys and girls with the great commonwealth in which they expect to make their future home.

Galloway College is the only exclusively Methodist Female College in the State, and as the joint property of the three Conferences, should command their full sympathy and support. There are about two hundred and fifty-five pastoral charges in the three Conferences, and if the pastor in each charge will press this matter, the whole amount of the debt will be raised on the 12th of April. It is understood that several of the Bishops are to visit various points and assist in the effort, and it is confidently expected that by a united effort the result will be all that is desired.

M. B. CHAPMAN.

Little Rock, Feb. 23.

NOT UNION, BUT ABSORPTION.

Under this heading the Christian Guardian, organ of the Methodist Church of Canada, says in its leading editorial, Feb. 4:

We have always maintained that when Anglican ministers who hold the doctrine of Apostolic Succession, plead for organic union with Methodists and Presbyterians, they really can mean nothing but the absorption of these Churches by the Church of England. Without being recreant to their ideas of the Church and the ministry, they cannot mean anything else. We are obliged to the Rev. Dr. Langtry for showing, in a letter in Saturday's Globe, that our view on this point is correct. He does not, indeed, say this in explicit words; but that is what his letter amounts to. After joining in the condemnation of Rev. Dr. Wade for inviting Dr. McMullen to preach in his church, he goes on to state his belief respecting the Church and the ministry, so as to show that he could not consistently recognize, or hold church fellowship with Presbyterian or Methodist ministers. He believes that the Church to which the promises are made is one, visible, organized society, with power to make rules for its own perpetuation and extension. All branches of Episcopalianism are not parts of one organization. He believes that there were always three orders of ministers in the Church; and that Bishops, in the Episcopalian sense, alone have a right to ordain men as ministers. So, with these convictions, he declares, no union but a union that would consist in the other Churches accepting episcopal "orders" and becoming part of an Episcopalian Church, as possible. These are not his words, but this is their import. He says: "And having these convictions, we cannot act towards Christian ministers, whom we respect and honor, in such a way as to express our own parts or as to lead others to think that it makes no difference how or by whom men were ordained, or whether they were ordained at all or not. We cannot exchange pulpits, we cannot propose or accept confederation. It is not a question of church government. It

is a question of the continuity of the Church itself, and so of the authority and privilege which that continuity involves."

That is plain enough. Dr. Langtry and his friends must maintain in practice their views of the Church, of the ministry, and of the sacraments; and there can be no union, unless Presbyterians and Methodists will consent to not as these things, which they believe to be unscriptural, were true. It is surprising that after showing so clearly what he means by union, that Dr. Langtry could still hope to convince Methodists and Presbyterians that they should accept such a union. "In vain is the net spread in the sight of any bird." His pleading is ingenious; but we think it is based on misapprehension. This is the argument: "We are convinced of the validity of our own orders; we are not satisfied with the validity of Presbyterian or Methodist orders. Presbyterians and Methodists are convinced of the validity of their own orders, but they are equally convinced of the validity of ours. It would be no violation of their convictions to accept our position on this point. It would be a violation of our convictions to accept theirs."

When Dr. Langtry asserts that Presbyterians and Methodists believe in the validity of Anglican "orders," we think he mistakes our position. This is really not true in his sense of the words. We believe that any organized body of Christians, who are taking the Bible as their guide, in faith and practice, may appoint faithful men to act as ministers of the Word in that body. On this ground we accept the ministers of the Church of England as Christian brethren. We do not, however, accept their "orders" on the ground on which Dr. Langtry would vindicate them; for we do not believe that any man has the power to make another man a minister in the way the Apostolic Succession theory assumes. Of course we do not accept Dr. Langtry's version of the historic facts. He asks an utterly unreasonable thing, when he asks us to assist in forming a united Church, which is organized upon an assumption respecting the ministry that we believe to be essentially Romanist, untrue and unscriptural.

ADVOCATING CHURCH UNITY.

Bishop Huntington of the P. E. Church recently delivered by invitation an address before the Presbyterian Union in New York City. Commenting upon that address The Presbyterian (issued from N. Y. City and Philadelphia) says in its issue of Feb. 11:

No one, however, should infer from the kindly words which marked Bishop Huntington's address throughout, that he was pouring forth a stream of unlimited "gush," or bidding for a momentary popularity among his Presbyterian hearers. He had an errand in his coming into the Assembly of his Presbyterian brethren. He proposed to himself, and faithfully carried out his purpose, to explain, maintain and commend to those before him the Overture on the Union of the Churches, which came some years ago from the House of Bishops of the Episcopal Church, and which was subsequently re-issued by the Conference of Bishops at Lambeth. Of this overture of the Bishops and of its sending forth, he emphatically declared that "in it the House was solemnly and religiously moved by a disinterested sense of obligation to the Head of the whole Church. It meant to contribute its own part in good faith and ample trust to the oneness of believers for which the Master prayed."

Passing by the first three specifications of the overture as so far consented to, on all sides, that further argument is needless, the Bishop came to the fourth, which he quoted: "The Historic Episcopate locally adapted in the methods of its administration to the varying needs of the nations and peoples of God into the unity of his Church." The sum of his argument was, if we can agree in accepting three specifications, why not the fourth?

Bishop Huntington evidently felt that there were reasons supporting the negative of his question in the minds of those to whom he was speaking, for he addressed himself at once to the advocacy of this fourth condition of union, which he finds other Christian communions so reluctant to accept. The "why not?" passes speedily into a positive assertion of the absolute necessity of the Historic Episcopate in the continuation of the visible Church, a "condition" which he holds can be effected only by "a succession marked and maintained by a tangible sign and seal of transmission." This "tangible sign" is, of course, the

imposition of a Bishop's hands, and so we are back again on the old ground of contest, and are again asked, though by a kindly voice, to take up a burden which neither we nor our fathers have been able to bear.

The Bishop followed this explanation with some advocacy of this position, but did not adduce any arguments which have not already been considered, and which have been very much weakened by late admissions of Episcopal writers. But he does not believe, evidently, that he closed the door to fraternal conference between the Church which he represented and our own by this decided adherence to the "four essentials" of the House of Bishops. He proceeded further to outline a scheme in which there is a large measure of the hypothetical, but which he thinks would be "a bond of spiritual and practical unity, sufficing to hold these communions as one." He does not call it a "federation," he declines to consider it a federation, and illustrates its working by saying, "This Republic is not a federation of nations, but of States in a nation." If the illustration conveyed the thought of the speaker, then the one Church would be the federation of distinct Churches in a Church. His statement, however, is so dim and indefinite, in its forebodings, that it need hardly be considered until the outline is more perfectly filled up.

But there is one point which we must continue to hold as of essential importance, which Bishop Huntington has forgotten, or rather which he has recalled only to dismiss it as a point of small interest. One question will arise, and it ought not to be pressed down into silence or thrust aside as quite subordinate—the question, if the ministers of the future Church, the visible result of the union of two or more communions now existing, are to be ordained by Bishops, standing in the true succession, unto what are they to be ordained? Unto a priesthood in the Church? Is the Bishop to continue the use of the words of the Anglican Ordinal and say, "Receive ye the Holy Ghost for the office and work of a priest in the Church of God, now committed to the imposition of our hands." This question, of vital import to us, and ever recurring, Bishop Huntington answers thus:—"Whether or how far this (the fact that the primitive Episcopate was diocesan) carries with it what is called a special sacerdotal character or impression, is not in the least necessary to be determined in order to the acceptance of a threefold ministry of Christ."

We must respectfully reply that if there is a "priest" introduced into this threefold ministry by the ordination received from a Bishop's hands, then we should consider the whole process vitiated. It is no matter whether the ministry so set up be threefold or sixfold, there should be no place in a Church of the New Testament for a priest. His office has been forever superseded by the divine priesthood of Christ. The argument in the Epistle to the Hebrews implies and declares all this. It was a sad day for the Church of Christ when the visible Church was reconstructed on the basis of the "sacerdotal character" of the ministry. It was the fountain out of which flowed the corruptions and perversions which have marked the whole period of the domination of Papal Rome. Dr. Pusey was so enamored of the word "priest," and the theory signified thereby, that he declared that "upon the principle of sacerdotalism hangs the future of England's Church." The principle of sacerdotalism we utterly reject. We prefer rather to stand with Bishop Lightfoot, one of the great scholars and leaders of "England's Church," when he said, "The most exalted office in the Church, the highest gift of the Spirit conveyed no sacerdotal right which was not enjoyed by the humblest member of the Christian community."

That is an amazing story that comes from Chicago of the attempt made by the secretary of the Whiskey Trust to have the Shufeldtillery blown up and burned down by an infernal machine. The fact of the case as given from our special correspondents seem to leave no room for doubt that it was a deliberate plan conceived by Secretary Gibson to destroy the most important rival to the Trust, and in such a way as to endanger the lives of 150 men. When men with \$85,000,000 of capital in their control are ready to resort to such extremities as this, society is in a perilous condition. Those in the liquor business begin by defying the laws of God and morality, and it is a small wonder that they are ready to defy the laws of man when they think they can do it safely. This Whiskey Trust represents almost the entire distilling business

of the country, and it is the secretary of this powerful concern that has resorted to dynamite and incendiarism, and tried to bribe a Government official, with \$15,000, to connive at the outrage.—N. Y. Times.

MORE AND BETTER STUDY.

Our Conference Course of Study has been a great blessing to our preachers, but all human systems are imperfect, capable of development and improvement. The flexibility of our institutions is the glory of Methodist polity. Is it not possible and desirable to make our Course of Study more helpful than it is? At present it is chiefly a guard against indolence, and its benefit is more of a negative than positive character. Can it be made more positively helpful to those who have to pass through it?

In considering this question a few things should be remembered: 1. The majority of our preachers, who are to be the teachers of our people, come to this high and responsible position without advanced education or training in thinking and study. 2. The examinations at Conference inadequately test the student's knowledge of the subjects he has to study, while they do not furnish any actual assistance to him in mastering his course. 3. No way is provided by our Discipline by which the student can get the help and guidance in study which he needs. Many young men have felt the need of this help, and while they by no means count their course of study of no benefit to them, they see how it might have been more beneficial, if they had only been shown how to study it and think upon it. The Church owes it to these earnest young men and to herself to meet this felt want if she can. If some plan could be hit upon which would furnish inspiration to thought and stimulation to honest study, many of our young men, in whom great powers of mind and soul are now like smoldering embers, would flare out like flaming fire-brands, and a thrill of new life and power would quicken the whole Church. As it is, many of these go from year to year preaching their old sermons over and over again, moving along in rote and never rising above mediocrity. By this I would not cast any reflection on our fathers who did such noble work for humanity. There is no man in the world I would lift my hat to more quickly than an old circuit rider; but can not better things be provided for us in these last days?

There are two things which, if they could be brought about, would greatly increase the efficiency of our system. These are arrangements by which the young men would be enabled to help each other and be helped by others in the study of the prescribed course. The best way to effect this is by personal contact with each other and the older ministry by whom they are to be helped. Thus the younger preachers would be greatly stimulated by interesting views with each other and by the instruction of their elders. By this instruction supernumeraries and superannuates would take part, and the traditions of our fathers and the inspiration of their struggles and triumphs would be transmitted as a legacy to us. We have a great deal of sturdy, strong intellect couched in bodies now too feeble to do its bidding, and if these supernumeraries could impart their spirit and wisdom to younger men they would live and move men again.

These things can be done by dividing Conferences into sub-Conferences of two or more districts each, in which an annual meeting shall be held for the purpose of prosecuting the Course of Study.

1. Let the preachers of about three districts meet together once a year for this purpose. The districts could unite according to their convenience of situation, and the meeting could go from one to another in order to benefit all alike.

2. Let the meeting continue five days, giving one day to each year's course and one to the consideration of practical work. Of course a whole year's study could not be discussed in one day, but the most important parts could be selected and different ones every year.

3. By the union of districts enough men would be thrown together to enable them to procure distinguished lecturers and teachers from a distance with very light expense to each one. A member from each year's class could be appointed to read a paper on some topic in his study for that year, and a free and general discussion could follow, conducted by some one appointed by the committee.

4. The Executive Committee who would arrange the programme, appoint leaders, engage services of men at a distance and upon whom would devolve the general oversight

of the meeting, could consist of the Presiding Elders of the united districts and the members of Examining Committees who might be stationed in the territory.

Upon these general principles a meeting for study could be organized and even adopted by the General Conference, which would prove a veritable blessing to the young men in the ministry. If any such scheme should be undertaken by any denomination, none has such facilities for making it effective as Methodism. Bishop Marvin once said that Methodism is "the world's organizer." With our wonderful organization, a scheme like this could be made one of the most important features of our economy. That it is practicable is proved by the fact that something like it has already been tried in the Memphis and White River Conferences, and has proved a success. Bishop Vincent of the M. E. Church has conducted a very similar "Internate Club" in the West with the happiest results. There appears no reason why it might not be universally and legally adopted.

What a blessing it would be for our young preachers to be instructed in the doctrines of our Church by such superannuates as Dr. Hunter, Rivers and Young, and assisted by their presence and counsel! What new life would stir in them if they should be guided in their study by such men as our Bishops, Mrs. T. C. Candler, Carle and many others whose names will crowd upon the mind of every one who reads this! How the good influence of Vanderbilt University could be widened by having its professors, especially of the Theological Department, to address these preachers' clubs! Nothing could more effectively bring into regulation every power of mind in our Church than such a scheme as this.

The direct effect upon the preachers is not the only benefit that would come from this movement. It would considerably affect the general education of the whole South. Scattered throughout the South like the pervasive tissue through the body, our preachers are a vital and important to the welfare of this section. Their influence is felt in every part of it and anything that would so universally affect them in their way would bring about nothing less than a general intellectual awakening. This would by no means supersede the work of our Theological Seminaries here but would be a feeder to it and would awaken interest in a theological education more quickly than can be done without it. Mr. Editor, what do you think of it?

J. M. HAWLEY.

Nashville, Feb. 21.

SCARRITT TRAINING SCHOOL.

To the Preachers and Women's Missionary Societies of White River Conference:

Easter Sunday having been set apart by a special committee of the Women's Board, with request that that service be held and collections taken for the Scarritt Bible and Training School, I take this method of asking your hearty co-operation. I sent programmes for the adult service, also for Juvenile Societies and Sunday-schools, to all the Missionary Societies and to as many pastors as my supply would allow.

This is a noble cause, and demands that a noble Church come to its aid. Any who find it inadvisable to carry out the published programme can bring the matter before the congregation and take the collection. All funds are to be sent to Miss Belle H. Bennett, Richmond, Ky.

I sincerely trust our Conference will not disappoint us in this matter. It is work of the Lord. Let us do it cheerfully and readily.

FLORENCE MAJOR.

Conf. Sec. Sec'y.

Jonesboro, Feb. 19.

Englishmen have now secured control over about one-eighth of Africa. Of course, in the acquisition of virgin soil we might naturally expect England to be first and foremost. This is, in fact, the position which she has secured in Africa. In that great continent, the commercial will inevitably be followed by the political leadership. But the great question now is, what will be the moral and religious influence of England upon the native population? Will she look upon it as a prey, or as a change which demands all the fratering and elevating forces? Will missionary work go on hand-in-hand with the rum traffic, or will the latter be suppressed? Just now competent observers are seriously asking whether the good done in Africa by foreign powers is not more than counterbalanced by the evil.—Christian Guardian.

WEDNESDAY, FEB. 25, 1891

CHURCH EXTENSION ANNIVERSARY.

The Anniversary exercises of the Board of Church Extension of the Methodist Episcopal Church, South, will be held at the First Methodist Church in Little Rock, Ark., March 25-27, with the following programme:

Friday, 25th March, 7:30 p. m.—"Organized Christianity," address by Rev. E. E. Hoss, D. D.

Saturday, 26th March, 10 o'clock a. m.—Bishop Galloway in the chair. 1. "What have we done," answered by Rev. J. C. Morris, D. D., Ass't. Secretary of the Board, followed by brief addresses by others. 2. "Rich men's helping poor saints," Paper by Bishop Fitzgerald.

3 o'clock p. m.—Bishop Fitzgerald in the chair. 1. "What do we propose," answered by Rev. David Morton, D. D., Secretary of the Board, followed by suggestions from others. 2. "The province and work of the Annual Conference Boards," Paper by Rev. J. M. Heard, D. D.

7:30 p. m.—"Our work in the older States," Address by E. W. Jones, L. L. D.

Sunday, 27th March, 11 o'clock a. m.—Sermons and collections at all our churches in Little Rock to be arranged by the pastors.

7:30 p. m.—Night services to be arranged by the pastors.

The Woman's Parsonage and Home Mission Society will hold, Saturday, 21st March, 3 o'clock p. m., a meeting for the Ladies, conducted by Miss Lucinda B. Helm, General Secretary.

Sunday, 22nd March, 3 o'clock p. m.—A mass-meeting to be addressed by Bishop Galloway.

Rev. Dr. Chapman requests us to say that a cordial invitation is extended to all preachers of our three Conferences to attend the anniversary of the Church Extension Board, and that all who will notify him promptly of their purpose to attend will be cheerfully provided with homes during the anniversary meeting.

It is, of course, expected that the members of the three Conference Boards of Church Extension will be present, as well as a number of preachers and laymen from other States.

We earnestly advise our readers to peruse carefully the timely and thoughtful articles on page 2, from the pen of Rev. Dr. Cuyler, and then let each feel and perform his solemn and sacred duty in "holding up his pastor's hands."

As previously remarked we have noted with much pleasure the cordial reception extended to our itinerant preachers generally in this State. Such generous tokens of appreciation were as highly gratifying to pastors as they were commendable in their charges. But such gracious expressions of favor will lose much of their worth, unless they indicate the spirit of willing and hearty co-operation with their pastors in the service of the Lord. Every pastor's success is largely determined by the consecrated zeal and fidelity of official co-workers in his charge.

Rev. J. M. Hawley writes in this issue some thoughtful suggestions for organizations to help our preachers in the prescribed course of study. The plan suggested would afford very desirable advantages, especially to all young preachers of limited education; by holding the sub-Conference training meetings in the Spring of the year, many itinerant preachers could attend them without serious neglect of their pastoral charges. The subject is, at least, worthy of such consideration, as will lead to the trial of some plan to help undergraduates in their studies.

Having attended in Cincinnati the recent meeting of the Book Committee of the M. E. Church, the editor of the Pittsburgh Advocate says: "The report of the Agents showed another year of great prosperity in the publishing interests of the Church. The net profits at New York were \$140,276.48, and at Cincinnati for eleven months, \$124,174.81; total, \$264,451.29. Out of this sum the Committee advised that \$120,000 be sent next year to the Annual Conference for the benefit of Conference claimants, an advance of \$10,000 on the sum for the present year."

The net capital of the New York House is \$1,546,816.82, an increase during the year of \$58,341.63; that of the Cincinnati House, \$1,010,514.52; increase, \$76,731.42. The history of these publishing interests has no parallel in any similar institution in the world. They started with nothing, have sustained heavy losses by fire, paid millions of dol-

lars outside of their own legitimate business, have supplied the Church with cheap and valuable literature, and have now almost three millions of capital in the business. The prospect for still greater increase and usefulness is better than ever before. That they deserve the hearty support of every true Methodist goes without the saying."

A young preacher desirous of doing everything possible to advance the interests of our Church, seems undecided whether he should organize a Christian Endeavor Society or the Epworth League. Without disparaging the Christian Endeavor movement, which has accomplished much good, we think it is clearly the duty of our Church to foster the Epworth League, which has been organized in compliance with the instructions of our last General Conference, and which will meet fully the demand for such an organization among our young people. Write to our Sunday-school Editor, Dr. W. E. G. Cuyler, Nashville, Tenn., for Constitution and By-Laws of the Epworth League and any other information desired on the subject.

WHAT THAT "CLAIM" INVOLVES.

Our readers will remember seeing in this paper, Jan. 28, Dr. John B. Bond's inquiry, and our reply thereto concerning "the Historic Episcopate claim of the P. E. Church."

Before publishing these we called at Dr. B.'s drug store (but he was absent) to ask him to express himself so clearly that our readers generally might easily understand his meaning. Supposing, however, we understood him correctly, we published his letter of inquiry and our reply, in which we indicated what we thought he meant by "the Historic Episcopate claim of the P. E. Church."

In a conversation on the subject the next day, among other things Dr. Bond said that one of the "very intelligent theologians" had recently claimed and declared, that "he could certainly trace his Episcopal ordination in an unbroken line of succession back to the Apostles."

By this, in part at least, Dr. Bond was led to write as follows:

"The statement has been repeatedly made in my hearing, by very intelligent theologians, that there is no Protestant writer or historian of any prominence in literary circles, who denies the 'Historic Episcopate' claim of the P. E. Church. Especially is it stated by the parties referred to, that such claim is admitted by Ralston, Kavanaugh, Breckenridge and other leading Protestant authorities. Is this true? If so, what is the way of escape from the apparent dilemma in which our Church is placed?"

In our reply to this we said: "We have not read Kavanaugh and Breckenridge, but Ralston does not admit the claim of High-church Episcopalianism—that Episcopacy in its modern acceptance can be maintained from the Scriptures or history, as of divine right, or as essential to the validity of either Churches, ministers or sacraments. If Dr. Bond can induce one of those 'very intelligent theologians' to affirm over his proper name the claim indicated above, we will esteem it a duty to show why leading Protestant writers regard such a claim as a preposterous fable."

Referring to the foregoing the Anglo-Saxon Churchman, edited by Rev. Wallace Carnahan, Rector of Christ (Protestant Episcopal) Church in this city, said: "We did not suppose it possible for an educated clergyman to be confused on any ecclesiastical subject as the editor of THE METHODIST seems to be on the subject of the ministry. The fact of the Historic Episcopate (which is not, so far as we know, disputed by a single writer of Church History) he confuses and seems to identify with 'High Church Episcopalianism' and 'The Divine Right' of Episcopacy as essential to the validity of Churches, ministers and sacraments. We suppose there are not one hundred of the forty thousand clergymen of the Anglican communion who hold that the validity of the sacraments is dependent on the character of the ministry."

Now we candidly think our readers will agree that the learned editor of the A.-S. Churchman has clearly, if not purposely, avoided the issue raised by Dr. Bond's inquiry and our reply thereto concerning "the Historic Episcopate claim of the P. E. Church."

We presume Dr. Bond understands that Protestant writers outside of the P. E. Church admit the fact that the Episcopate (Episcopacy) is historic, while they contend both sincerely and reasonably, that the Presbyterian is equally historic; but they fully deny "the Historic Episcopate claim" of Protestant Episcopal prelates and writers—that Episcopacy can be maintained

from the Scriptures or history, as of divine right, or as essential to the validity of either Churches, ministers or sacraments.

By adroitly repudiating only a part of this "claim," the learned editor of the A.-S. Churchman shows "it possible for an educated clergyman" to evade a proposition, which he is apparently unwilling to affirm.

Hear him: "We suppose there are not one hundred of the forty thousand clergymen of the Anglican communion, who hold that the validity of the sacraments is dependent on the character of the ministry." But what is the general opinion of these "forty thousand clergymen" as to the validity of other Churches, and as to the validity of ministers not episcopally ordained by Bishops, who can "trace their ordination in an unbroken line of tactual succession back to the Apostles?"

His answer to this two-fold question might indicate why the learned editor of the A.-S. Churchman studiously avoided any reference to the validity of Churches and ministers not in an unbroken line of succession, &c. Does he concede the validity of the Methodist and Presbyterian Churches? And does he concede the validity of the ordination of Rev. Drs. T. C. Barrett of the Presbyterian Church, M. B. Chapman of the M. E. Church, South, and M. N. Powers of the M. E. Church—all educated, efficient and respectable clergymen occupying pulpits near his own? We think his answers to both questions would be in the negative; and we would be surprised to hear of him inviting either of these clergymen, or any other minister of their respective Churches, to occupy his pulpit on any occasion. But if he is in harmony with the majority of the leading prelates and writers of the Anglican communion, he may concede the validity of the Roman Catholic Church and the validity of the ordination of Rev. "Father" O'Reilly, because they are in "the succession"—while neither the Roman Catholic Church nor "Father" O'Reilly will concede the validity of the P. E. Church, or the validity of the ordination of the learned editor of the A.-S. Churchman, though he may stoutly claim, that he can certainly trace his Episcopal ordination in an unbroken line of succession back to the Apostles!

Our readers may see how others regard "the Historic Episcopate claim of the P. E. Church," by carefully perusing on our first page the editorials from the Christian Guardian and Philadelphia Presbyterian, both bearing upon the overture from the House of Bishops of the P. E. Church, on Church Unity. In that overture there were four essential conditions to Church unity, the fourth being the acceptance of "the Historic Episcopate, locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the unity of His Church." Even this modified the Historic Episcopate is "the most formidable barrier" against the acceptance of the overture referred to. The Rt. Rev. Boyd Vincent, S. T. D., Assistant Bishop of Southern Ohio, in an address on Church Unity (a copy of which we received with the compliments of Rev. Wallace Carnahan), says in his discussion of this fourth essential condition: "Now, of course, the real crux in any such scheme of unification is the question of re-ordination of those clergy not episcopally ordained. It stands to-day as the most formidable barrier in our path, by all odds. But it must be faced and disposed of in some way, before any substantial advance can be made. In what way, God alone knows." Surely, "the Historic Episcopate claim of the P. E. Church" means more than the mere fact that Episcopacy is historic; for "it stands to-day as the most formidable barrier" in the proposed scheme of unification, involving "the question of re-ordination of those clergy not episcopally ordained," and embracing in its last analysis the preposterous claim of prelatical succession.

In conclusion, that our readers may infer how few comparatively of "the forty thousand clergymen of the Anglican communion" recognize the validity of non-Episcopal ordinations, we quote the first paragraph of an article on "Presbyterian Ordination Valid," by Rev. B. R. Goady, in the Philadelphia Presbyterian, Feb. 11, calling particular attention to his second sentence:

"I am one presbyter in the Protestant Episcopal Church favoring church unity on the basis of a full

recognition of the validity of Presbyterian ordinations. Possibly I stand alone in my views among my brethren in these United States. I am, however, not concerned about that. If history and truth are on my side, I am in very good company, and the other brethren should see to it that they get there speedily. I am not advocating the recognition of non-Episcopal ordinations as a matter of expediency, but as one of principle. The history of the early Church unmistakably points to ordinations in many of the churches, for the first two hundred years, by presbyters, and the constituting of presiding presbyters or bishops by the presbyters and people. And, although I believe it just possible, that there was a tactual succession of presiding presbyters in a few of the provinces—e. g., those of the Holy Land, Proconsular Asia, Crete, and Cyprus—yet certainly not so at Alexandria, and extremely improbable at Antioch, Corinth, Rome, and many other places."

THE WOODRUFF SHORTAGE.

On page 8 we give our readers a report of the payment of ex-Treasurer Woodruff's shortage by twenty-six of his bondsmen on last Thursday.

But this settlement does not satisfy a very large number of people, who feel that ex-Treasurer Woodruff violated the State law in loaning and using the public funds; hence, there is a controlling sentiment in both the Senate and the House to urge the Governor to apprehend and proceed against Maj. Woodruff under the criminal laws of the State.

In the discussion of this subject Monday morning there was a brief but exciting episode in the House, when two distinguished members exchanged the offensive epithets of liar and coward. From the Gazette's report of the proceedings at this point and its outline of the speeches of the two bellicose members, we quote:

Mr. White called up Senate Concurrent Resolution No. 9, requesting the Governor to cause ex-Treasurer Woodruff to be apprehended and prosecuted under the criminal laws of the State, and offered the following substitute:

WHEREAS, It appears from the reports heretofore submitted to the Senate and House of Representatives by the special Joint Committee on Investigation of the Treasurer's Accounts, and from information received from other sources, that late State Treasurer Wm. E. Woodruff did at various times during his several terms of office as State Treasurer, loan public funds in willful violation of the law, and also did likewise convert or apply other such funds to his own use or benefit, and did willfully fail or omit to pay over other such funds to his successor in office at the expiration of his last term of office as required by law; therefore be it

Resolved, That the Governor be and is hereby advised of the said delinquencies of the said late State Treasurer; and be it further

Resolved, That it be and is hereby suggested and recommended to the Governor that he suggest to the proper officer that the said Wm. E. Woodruff and all other persons connected with him in the said delinquencies, either as principals or accessories, to be apprehended and proceeded against therefor under the criminal laws of the State.

Mr. White said the time has arrived for the Legislature to take some action in the Treasury matter, and that it could not be ignored any longer.

Mr. South thought the substitute as objectionable as the original resolution. It was a reflection upon the Chief Executive.

Messrs. Wimberly, Brundidge and Otey spoke in favor of the substitute.

Mr. Jones of Pulaski opposed it, and during his speech became involved in a verbal controversy with Mr. Otey. Mr. Jones called Mr. Otey a liar, and the latter retorted by branding the other as a coward.

A vote was taken on the resolution, and it was adopted. Yeas, 66; nays, 11.

Mr. Otey had spoken in favor of the adoption of the substitute. He rebuked the House for delaying so long the passage of some measure by which the punishment of those who have misused the State's funds could be had. Every time, he said, a proposition had been presented to the House for clearing the Treasury mystery and vindicating the laws of the State, there had always been some one to oppose it. The people demanded that something should be done and that it should be done at once. It had been frequently stated that the Supreme Court had rendered a decision that would enable Maj. Woodruff to escape successful prosecution. "He had no desire to persecute the ex-Treasurer. He had no better friend in Arkansas than he was; no man who was in greater sympathy with him, and he only wished that he were able to bear some of his burdens and do his share of penance for him if that could only relieve him from his present embarrassment. He was familiar with the decision of the Supreme Court referred to, and was surprised at the time that such an august body should render such a decision. He believed that Supreme Courts, like other mortals, frequently make mistakes, and he had known them to reverse their decisions. The Supreme Court of Arkansas might reverse its decision in this case. There were some men in the House who, apparently, were endeavoring to delay action in the settlement of the Treasury matter, and as a straw in

the way, unnecessary work, etc., on Sunday—would mean the ultimate abolition of the American Sabbath as a day of rest. The exemption from general laws to allow a small part of the people to pursue their usual work on Sunday, because they observe some other day for rest and worship, is a partial abrogation by special legislation, and is a step in the direction of abolishing all laws for the protection of the American Sabbath."

Mr. Jones followed Mr. Otey. He said that any blind man, deaf and dumb man, or a man of any sense whatever could plainly see that the remarks of the gentleman from Lee were intended for him. He was familiar he said with the Govan case, and at the time it was decided by the Supreme Court he had the honor of being the Attorney-General of the State. He filed a brief on the "side" in opposition to that taken by the Supreme Court, but he knew at the time, and still knew, that the Supreme Court was composed of some of the ablest jurists in the State, and when it rendered the decision in the Govan case he accepted the ruling as a proper and correct interpretation of the law. It was untrue that he had ever tried to obstruct any legislation that had a tendency to enforce the laws of the State or of any proposition having for its object the speedy and satisfactory settlement of the irregularities in the Treasury Department.

SUNDAY LAWS.

The vote of our State Senate protesting against Russia persecuting the Jews, and the vote of the same body in favor of the prosecution of the Seventh-day Baptists and other observers of the seventh day, would make very interesting reading.—Fayetteville Sentinel.

There are 5,000 or 6,000 Seventh-day Baptists in Arkansas who conscientiously observe Saturday as the day of rest and religious observance. There are several hundred thousand Catholics, Methodists, Baptists, Presbyterians, Episcopalians, etc., who believe that our Sunday is the day that should be observed. The question arises: Is it right or in accord with the spirit of our institutions that those of us who believe in Sunday should compel another class of religionists who do not agree with us to adopt our day? So long as any class of religious people observe a day of their own and do not interfere with the rights of others, the just and tolerant view of the case is to let them alone. The Democrat is against the persecution of the Jews in Russia, and it is also opposed to any proscriptive measures against the Seventh-day Baptists.—Arkansas Democrat.

Their criticism of the Senate's votes, indicated above, is lacking in point and force, as the Sentinel said the Democrat can not show that the cruel persecution of the Jews in Russia, because of their refusal to obey the long existing and general law for the observance of the national day of rest. Many Jews are coming from Russia to the United States, in which Sunday, the first day of the week, has ever been recognized as the legal day of rest, in the administration of the Federal government. Last year over 80,000 Jews came to this country through the port of New York alone, and it is probable they are now four times as numerous as the members and adherents of the Seventh-day Adventists and Seventh-day Baptists combined. But the great body of the Jews are not clamoring for exemption from the long existing Sunday laws, which are binding alike upon all loyal citizens of our government. "The only nations that have not been added and robbed the Jews, are those which have forbidden them to trade on the Christian Sabbath," and "the Jews to-day enjoy the greatest freedom in countries, where the people live the nearest up to the teachings of Christianity," which requires the observance of Sunday as the Christian Sabbath, or day of rest from manual labor, and for religious teaching and worship.

But we think the Democrat is in error about the number of Seventh-day Baptists in Arkansas. The Washington correspondent of the Christian at Work said last week, the forth-coming census will show that the Seventh-day Baptists have in the United States only 106 churches (congregations) and 9,123 members—and this would indicate their total population in the U. S. at less than 40,000. In 1866 the Seventh-day Adventists had in the United States 787 congregations, 199 ministers and 22,357 members—say about 80,000 population; but we are informed, they have in Arkansas less than 700 members, and we think they are here, as in this country at large, far more numerous than the Seventh-day Baptists.

For those to demand exemption from general State laws—which are necessary to the common welfare and designed to promote the great end good to the greatest number—is to ask a discrimination in their favor on account of their religious belief, which is really special or class legislation. The abrogation of Sunday laws—laws against amusements,

trading, unnecessary work, etc., on Sunday—would mean the ultimate abolition of the American Sabbath as a day of rest. The exemption from general laws to allow a small part of the people to pursue their usual work on Sunday, because they observe some other day for rest and worship, is a partial abrogation by special legislation, and is a step in the direction of abolishing all laws for the protection of the American Sabbath."

"TAKE ME HOME."

Last Saturday afternoon we received from Rev. Dr. J. Allen C. Brown the following very sad note, mailed from Union Depot, probably the night before:

Little Rock.

Dear Bro. Bennett:—I am here with my wife and the remains of our little girl, who died yesterday in Ft. Smith. We take her to Batesville for burial. Eight years of sunshine has fled away from us; a little spark from the Eternal fire has gone back to the original flame. Sister Wee died in my arms with little hands raised up, and crying, "Take me, oh! take me!" Invisible spirits were surely in the room, and also felt their touch. Yours,

J. C. Brown.

Many of our readers can from very sad experience join us in extending tender condolence to Bro. and Sister Brown in their sore bereavement. And many, too, may feel as did our dear brother, that "invisible spirits were surely in the room" to escort the pure 'heir of salvation' into the beautiful home prepared by Him, who said, "Suffer little children to come unto me; for of such is the kingdom of heaven."

TO ALL CONCERNED.

At considerable expense for clerical work, postage, &c., we have just finished mailing to our subscribers who owe for this paper one year or longer, the following statement of account with blanks properly filled:

OFFICE OF THE ARKANSAS METHODIST, LITTLE ROCK, ARKANSAS.

DEAR FRIEND: As you may know, we are furnishing our readers the cheapest Conference Organ published for our Church, and this fact makes prompt settlements the more important. Our receipts from subscribers have fallen so far below our reasonable expectation that it has become positively necessary for us to call directly upon hundreds of subscribers who are in arrears, and who may be waiting for statements of their accounts. If any of these have not the money to settle in full and to renew for another year, we earnestly request a prompt remittance of what they can now pay. We have confidence in the integrity of our patrons, but many, through neglect or otherwise, get behind without intending to do so.

According to our mail lists you owe us \$_____

which we hope you will kindly and promptly remit, and if convenient your renewal also. If there be any error in this statement of account, we will most cheerfully correct it, when you point out the error.

Yours Respectfully,

BENNETT & THOMPSON.

In reply to the "statements" many have responded both promptly and cheerfully, while a few who admitted the correctness of their accounts, complained at being "dunned"—not being familiar with the usual methods of business men, who generally expect and desire statements of their accounts. We did not insist upon immediate and full payment from any unable to settle in full, but having great confidence in the integrity of our patrons, we earnestly requested prompt remittances of what they can now pay.

We hope all who have not yet responded, will kindly and promptly remit the amounts due us, and if convenient for renewals also. This request we emphasize and urge, hoping our subscribers may send us at least \$1,500 in the next fifteen days to pay for print paper we have already used and for a car load of paper, which we think will be of better quality than we have been using for some time. We hope this urgent request will be complied with—promptly.

Last August there was a fall of manna in Asia Minor, which was baked for bread after the manner of the biblical tradition. It has been examined by Frenchmen of science, and identified as lichen of the family *lecanora esculenta*. Some will doubtless say, no doubt, manna fell naturally for the support of the Israelites. But manna fell six days out of the seven, but not on the seventh, through a long period. That manna, when gathered on Saturday, would keep over the Sabbath; on other days it would not. The rain that fell in answer to Elijah's prayers was like other rain; the circumstances under which it fell proved the miracle. It never was pretended that manna was wholly unknown in the East.—N. Y. Advocate.

The printers have just completed the Little Rock Conference Minutes, which will be mailed to the preachers of the Conference without delay.

In a letter from Rev. G. M. Keith, P. C. of Princeton, Ct., we learn he has been laid up two weeks with la Grippe. Second attack in two months, and that his wife and two little children had also suffered from the same cause. Glad to learn all are now better and on the road to recovery.

Mr. "Hinerant": We did not think you were "blowing your own horn" in the article, "My Predecessor," and that others might regard you a little impudent, you know.

Rev. Dr. Andrew Hunter was called to Collegeville last Wednesday morning to preach the funeral of Mrs. Dr. B. S. Medlock, an estimable Christian lady, who died from la Grippe on Tuesday.

In a business letter from Rev. V. V. Hazles, Conway, Ark., we learn he still has on hand several hundred copies of the Arkansas Conference Minutes, which we hope will be soon ordered by preachers and laymen, at 10 cts per copy or \$1 per dozen. With his usual promptness Bro. Hazles had the Minutes well printed, and a copy of this neat annual ought to be preserved in the homes of intelligent laymen in that Conference.

On page 7 we give the programme of the Theological Institute for the Helena District. Since it was stereotyped we learn the place for meeting has been changed to Haynes.

Rev. W. D. Kelly, P. C. of Forrest City, writes, Feb. 20, that he has been sick for a month—not confined to his bed, but unable to do full duty. We are glad to learn he is now better, and that his work moves on cheerily, prayer-meeting and Sunday school flourishing.

Rev. T. R. Williamson, P. C. of Paragould, Ct., writes that he is arranging to attend the golden wedding of his father and mother, March 4 near Windsor, Mo. On that occasion seven brothers and sisters hope to meet again for the first time in seven years. May the parents and children be blessed with the joyful pleasures of that happy reunion now so pleasantly anticipated by them.

Rev. R. S. Kirkman writes from Jackson, Tenn., Feb. 17: "I am now here waiting on my dear wife. She came here to visit her children, and took a trip and has been very sick, but is better now. I think she will be able to return home with me to Paducah, Ark., next week."

Rev. J. B. Suter of this city has become with Maj. S. H. Nowitz, local proprietor and editor of the Rural and Workman. With his well known enterprise and ability added to the Rural and Workman, the only exclusively agricultural paper in the State, it should have an increased circulation.

Last week we had a cordial and cheerful visit from Bro. T. A. Sumner, of Little Rock. He is an appreciative friend of the Arkansas Messenger.

Monday p. m. Rev. H. W. Brooks and his wife and children, accompanied by Rev. R. J. Moore, favored our office with a short visit.

Rev. J. F. Hillman requests his paper changed from Silver City, N. M., to Michigan, Fla., which he says is a first rate appointment.

Hon. J. F. Park, the Representative of Arkansas county, is one of the most intelligent members of the House, rarely absent from his seat, and always fully alive to the interests of his constituents.

President and Mrs. S. H. Babcock of Galloway College, accompanied by Miss Galt, visited this city last Saturday and gave our office a hurried call.

Rev. F. A. Jeffett, P. E. of the Berry District, reports a delightful Quarterly meeting at Beebe last Saturday and Sunday.

Rev. R. C. Douglas of our Church, now in school at McTear's Institute, McKenzie, Tenn., desires to teach school in this State next Summer, before entering Vanderbilt University. Some of our readers may be able to accommodate this worthy brother.

Bro. J. T. Beal, late of Morrilton, having bought the interest of Mr. George, is now associated with Mr. Fletcher under the firm name of Beal & Fletcher, wholesale and retail dealers in staple and fancy groceries, a first-class firm in every respect.

Bro. E. Hodge gave us a cheerful call Tuesday and reported our Sunday school at Jacksonville in a flourishing condition.

Tuesday p. m. we were pleased to have a fraternal visit from our esteemed brother, Capt. Frank Parks of Ft. Smith. He was just returning from a visit to Beceville, accompanying Rev. and Mrs. J. C. Brown to bury the remains of their lovely and only child.

Mr. E. F. Babcock, of this city, who has advertised Arkansas apple trees in the Messenger is an old nursery man. The Manager of this paper knew him twenty-five years ago when Mr. Babcock was proprietor of one of the largest nurseries in the United States. He thoroughly understands his business. Write to him for prices of trees, etc.

Lots are selling like hot cakes in Braddock's beautiful boulevard addition. In addition to a large number of sales reported last week he has sold the following: Lots 1, 2 and 3 in block 18, corner of Twenty-seventh and Bishop streets, to J. A. Hudson, for \$1000; lot 10 in block 10, High street, in same addition, to W. P. Funtun, for \$850; Lots 1 and 2 block 18 on corner Twenty-ninth and Wolfe to Alvin Hulse, for \$800. Parties contemplating investments in that addition should call at Braddock's office, 316 West Main, at once in order to get the choicest lots. See new advertisement in this paper.

GALLOWAY COLLEGE DAY.

The Church is to be congratulated on the phenomenal success of this institution. In its second year, and 280 pupils. This is beyond the most sanguine expectations. We verily thought we were building for ten years, but the second year finds it filled with pupils. The faculty has a full corps of specialists. Pres. Babcock is wise, cautious, firm. Jeffett has the energy of a steam engine, Day and night he is pulling, trying to pull up a grade of \$15,000 indebtedness on this school, which has been so wonderfully successful.

We will not stop to discuss the necessity of Galloway Female College. Its success demonstrates its necessity; neither will we write of the lack of wisdom in building so large a house. It has been demonstrated, by its being filled, that we acted only in not building larger.

What can we say then? Could the appeal be stronger? Untie the money-bags, ye wealthy sons of God. Ye stewards of God's wealth, fill this treasury of the Lord.

Scarcely has done well in the contribution of \$25,000. Her liberal citizens will come again to the help of this great enterprise.

We confidently appeal to the 70,000 Southern Methodists of Arkansas not only to wipe out this \$15,000, but also to contribute a sufficient sum to enlarge the building, suited to the increasing demands. The field is open to us to make Galloway Female College the best. With the prospects before us, can we be true to our God and our daughters and be satisfied with less?

Let Galloway College Day be made memorable by the many liberal contributions to this worthy institution. Let every preacher prepare a sermon for that day on Christian Education. Let everybody contribute something. Remember the day—2nd Sunday in April.

H. W. Brooks.

THE GENERAL ASSEMBLY.

The Senate accepted the House amendments to the Separate Coach bill, which awaits the Governor's signature to become law in six months from its passage. On Tuesday the Senate accepted the House substitute for the Senate concurrent resolution, looking to legal proceedings against ex-Treasurer Woodruff. The substitute is given in another column.

THE HOUSE.

Tuesday was Senate day, and Senate bill No. 3, known as the Separate Coach bill, was placed on its third and last reading. When the reading of the bill was concluded, Mr. J. Gray Lucas, one of Jefferson county's colored representatives, arose from his seat and began to address the House in opposition to the measure. He declared that the Separate Coach Bill was to the negro what the Lodge bill was to the white man of the South, and that its passage would drive the better elements of the colored race from the State. A synopsis of his speech would be interesting, but time and space forbid. His address was read from a prepared manuscript, and from his standpoint was a splendid presentation of his side of the question. He was followed by Messrs. Weddington, colored, of Desha and Donahoe of Phillips. On the part of the friends of the bill, Col. Otey, Mr. Berry and Mr. Wimberly addressed the house. The bill passed by a vote of 72 to 12, and only lacks the signature of the Governor of being a law. By its provisions all railroads over 25 miles long must have separate coaches for the blacks and whites (roads 25 miles long and less in length may have partitions in their coaches) and separate waiting rooms at all their depots.

The consideration of the bill for the general abolishment of the crop mortgages by Mr. Young was taken up Wednesday and discussed, but the vote was not reached. By its provisions after the year 1891, one-fourth of the crop would not be subject to mortgage in 1892, one-fourth more in 1893, and so on until 1896, when crop mortgages would be void altogether. It will be defeated. Thursday several bills of minor importance were passed and under a suspension of the rules several bills were introduced but most of them were of a local nature, and therefore of but little interest to general readers. Friday a substitute for the Berry-White election bill was introduced in the House by Mr. Sevier. Under a suspension of the rules the bill was read twice. The main features of the bill are that a commission is created which has control of the election machinery, thus taking all the authority and power out of the hands of the county Judge, and the secret ballot after the Australian plan. The remainder of the bill is made subservient to these two main features.

Friday evening was taken up in discussing the Medical bill which passed. Saturday the House adjourned out of respect to Gen. Sherman, whose burial took place on that day. Yesterday (Monday) a resolution was adopted recommending to the Governor, that the late Treasurer be apprehended and dealt with under the criminal laws of the State.

The election bill was placed on its third reading and at this writing is under discussion. It will pass both houses by handsome majorities and no doubt will be the law under which our elections will be held for the next two years at least.

MARRIED.

Feb. 19, 1891 at the residence of Rev. A. H. Lark, father of the bride, by Rev. F. M. Paine, Manning C. Gowan and Miss Lavinia J. Lark, all of Crawford county, Ark.

At the residence of the bride's father, Judge Perkins, in Lookoutburg, Ark., Feb. 11, 1891, by Rev. A. M. Robertson, Mr. Geo. W. Jolley and Miss Nellie Perkins, all of Sevier Co., Ark.

At the residence of the bride's brother-in-law, Mr. John Weiss, Carlisle, Ark. Mr. Henry Schenbeck and Miss Mary Ross, all of Lonoke Co., Ark. Officiated by Rev. S. H. Burt, officiated.

February 18, 1891, at the residence of the bride's brother-in-law, Mr. G. S. Epton, in Magnolia, Ark. by Rev. J. M. Sanders, Mr. S. C. Beckett, of Little Line, Ark. and Miss Mattie Pearson of Magnolia, Ark.

At the M. E. Church, South, in New Edinburg, Jan. 28, 1891 by Rev. Z. T. McCann, Mr. Henry Harris and Miss Cora Stewart, all of New Edinburg, Cleveland Co., Ark.

At the residence of the bride's parents, by Rev. G. W. Rice, Mr. Will Ward to Miss Mollie Watson, Jan. 15, 1891—Rock Creek, Ark.

At the residence of the bride's parents, by Rev. G. W. Rice, Mr. Neander Richardson and Miss Maggie Mann, Feb. 12, 1891—Rock Creek, Ark.

At the residence of the bride's parents, by Rev. G. W. Rice, Mr. Mat Richardson and Miss Eugenie Mann, Jan. 18, 1891—Amity, Ark.

At the church in Golden City, Ark., on Jan. 20, 1891, by Rev. G. W. Evans, Prof. H. S. Mitchell and Miss Mattie Florence, all of Logan Co., Ark.

At the Methodist Church in Smithville on Tuesday night Feb. 17, 1891, 8 o'clock by Rev. F. E. Taylor Rev. W. E. Bishop, of the White River Conference and Miss Fannie Register. From the church we repaired to the residence of the bride's parents and enjoyed a splendid supper with many of the citizens of Smithville.

At the residence of the bride's brother, Feb. 12, 1891, by Rev. C. W. Drake, Mr. B. Robins and Miss Mattie Montgomery—all of Black Springs, Ark.

Jan. 18, 1891, at the residence of the bride's step-father Mr. W. D. Hodges, by Rev. W. E. Brady, Dr. W. M. Ellis and Miss Della Hinkle—all of Elmo, Independence Co., Ark.

Pastor's Book—Now Ready

Messrs. Shaw & Batlock—The J. T. L. Annis Pastor's Book has just reached me. I cannot commend it too highly to Pastors. In revising it has been brought to a high degree of perfection. No Methodist Pastor should be without it. I am thankful for such a book. Respectfully, T. L. Adams.

The above book, revised and enlarged, can be bought only from the undersigned. Price, postpaid, 20 cents per copy. SHAW & BATLOCK, Publishers Tex. Christian Advocate, Dallas, Texas.

Quarterly Meetings.

Brownsville Dist. Memphis Conference, 2nd round. W. C. Johnson, P. E. Brownsville, Feb. 28, March 1, Belmont, Feb. 7, 9, Newbern, Feb. 14, 16, 18, 20, 22, 24, 26, 28, 30, 31, 32, 34, 36, 38, 40, 42, 44, 46, 48, 50, 52, 54, 56, 58, 60, 62, 64, 66, 68, 70, 72, 74, 76, 78, 80, 82, 84, 86, 88, 90, 92, 94, 96, 98, 100, 102, 104, 106, 108, 110, 112, 114, 116, 118, 120, 122, 124, 126, 128, 130, 132, 134, 136, 138, 140, 142, 144, 146, 148, 150, 152, 154, 156, 158, 160, 162, 164, 166, 168, 170, 172, 174, 176, 178, 180, 182, 184, 186, 188, 190, 192, 194, 196, 198, 200, 202, 204, 206, 208, 210, 212, 214, 216, 218, 220, 222, 224, 226, 228, 230, 232, 234, 236, 238, 240, 242, 244, 246, 248, 250, 252, 254, 256, 258, 260, 262, 264, 266, 268, 270, 272, 274, 276, 278, 280, 282, 284, 286, 288, 290, 292, 294, 296, 298, 300, 302, 304, 306, 308, 310, 312, 314, 316, 318, 320, 322, 324, 326, 328, 330, 332, 334, 336, 338, 340, 342, 344, 346, 348, 350, 352, 354, 356, 358, 360, 362, 364, 366, 368, 370, 372, 374, 376, 378, 380, 382, 384, 386, 388, 390, 392, 394, 396, 398, 400, 402, 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