

Arkansas Methodist.

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THE ARKANSAS METHODIST.

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OF THE M. E. CHURCH, SOUTH,
IN ARKANSAS.

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News and Notes.

Revenue collector, Rimmel, is showing commendable activity in hunting down the illicit distillers of Arkansas. His deputies brought in thirty or more last week.

The course which our government is taking in regard to the sinking of the "Maine," is every way dignified and wise. Thorough investigation is being made as to the cause of the explosion, and while newspaper reports are rife with sensation the facts, as discovered by the divers, are not yet known. It is probable that the finding is that the explosion was from a mine or torpedo. Spain has been allowed to employ divers also to make an investigation. This fact is suggestive that the United States has a clear case.

It is the part of prudence to make all possible preparation for war, in case Spain should refuse to do full justice if demands for indemnity be made. But our government will not be controlled by a secular press which boosts every possible sensation in order to sell a few papers.

The Lake City Murder.

"Universal consternation has followed the unfortunate murder by a mob of the Lake City postmaster and his infant child, with the wounding of his wife and daughters (21st ult.), in Williamsburg County, in this state. It came from the injudicious appointment of an un-

welcome colored man as postmaster. Such a political appointment was utterly unnecessary and ill advised; but it must not be justified nor should it be pleaded in extenuation of this awful crime."

We take the above from the Southern Christian Advocate. On first reading the story of the murder of Baker in the secular papers we doubted its truth, hence made no reference to it last week.

A worthy colored man by the name of Baker was appointed postmaster by the President at Lake City, South Carolina. We understand that Senator Tillman and other representatives from South Carolina protested that the appointment was unwise, chiefly, we presume, because of the race prejudice which makes the race problem a question now as grave as the slave problem of former days. The innocent postmaster was attacked by a mob and shot down in his own house. His infant child also was shot dead upon the spot, his two daughters were severely wounded; his only offense that he was a negro. We may say he was the victim of an unwise policy on the part of the President. But it was only the race prejudice, which it is desirable to abate, which made that policy unwise. Nothing that the most degraded negroes of the South have ever done exceeds in cold blooded villainy this murder of the postmaster at Lake City by his white neighbors. The newspapers report that near one hundred men were engaged in this disgraceful and diabolical affair. The country at large looks to see the actors in this terrible drama punished as they deserve.

The "Southern" has a ringing editorial in regard to the crime from which we take the following paragraph:

"It is needless to say that we condemn this crime, that we are ashamed that it took place on our soil. We have no words—nor has any man the language to characterize this deed in fittingly dark and hideous terms. We must content ourselves by condemning it with all our heart and by calling for the punishment of the guilty. They should be found—and should receive the uttermost penalty of their crime."

Nashville Notes.

Dr. Gross Alexander, of the Theological Department, left Friday for DeFuniak, Fla. He goes to deliver a series of lectures to the Chautauqua now assembled there.

We were glad to meet Prof. Junius Jordan, of Arkansas, on the street Saturday afternoon. He was returning from Chattanooga, where he had been to attend a convention of Southern teachers.

"The Social Union of the Methodist Episcopal Church, South," is a new movement to be discussed at a meeting in the chapel of Price's College this evening. Dr. Hoss will read a paper setting forth the needs of such an organization. Its object is to promote the spirit of Christian enterprise among the members of the congregations in Nashville and vicinity.

Bishop Hargrove, Dr. Lambuth, Dr. Jas. Atkins, and Rev. P. L. Cable attended the International Convention of the Students' Volunteer movement, which met in Cleveland, Ohio, last Wednesday.

There have been sixty conversions during the two weeks' meeting at Park Avenue Church. The meeting closed last night on account of the Sam Jones meeting.

The Sam Jones meeting began yesterday afternoon at 3 o'clock, when Mr. Jones preached the opening sermon. At 2:30 o'clock, there were nearly 8,000 people in the tabernacle. The sermon was practical and plain. Rev. Geo. Stewart preached to a packed house at night. Mr. E. O. Excell is conducting the singing. The meeting will last three weeks, with two services each day; one at 3 o'clock and the other at 7:30. Instead of preaching at 3 o'clock Tuesday, a

memorial service will be held in honor of Miss Willard, whom Mr. Jones said today was, "one of the most gifted, useful, and noble women that this century has produced."

A Forcible Protest.

[Southern Christian Advocate.]

Prohibition seems to have taken a very practical shape in the recent petition of the W. C. T. U., understood to express the sentiments of 300,000 members, to the President (Dwight) of Yale College to forbid students under his charge "to enter places where alcoholic liquors are sold for beverage use, to keep such liquors in their rooms or to have them furnished at their banquets." And the threat is unless their request is granted that they will "feel compelled to send their sons and brothers elsewhere," which is to say, to institutions where such provisions for safety against intoxicating drinks have been adopted.

The Religious Press.

[The Presbyterian.]

The religious press is becoming more than ever a power for good. It has made rapid progress during the past twenty-five years. It has improved in every department, and for the most part discusses problems, social and religious, with ability, tact and judgment. It deserves greater support than it is receiving. No Church can afford to dispense with its journals at this time. They may not be perfect, but they are an agency necessary for the maintenance, development and extension of denominational life, polity and doctrine, as well as for the building of Christian character in the individual membership and in the home.

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LICENSE, FOR OR AGAINST,

WHAT WILL THE VOTERS SAY?

REV. SIDNEY H. BABCOCK.

No. 5.

The saloon is the national hot-bed of crime. The hot-bed is the richest and most productive spot in the garden. Here the gardener bestows his earliest and most careful labors. He secures the best seed and puts them there that he may provide the best plants for the larger operations of the more advanced spring time. The saloon is the national hot-bed. As there can be no successful gardening without the hot-bed, so it seems that our statesmen (?) have concluded that there can be no modern civilization without the saloon. Here we are sprouting the great men (?) of the future. The one omnipresent thing in the United States is the saloon. Have we cross-roads? It is there. Have we towns and cities? Behold! it is there. Have we institutions of learning and halls of legislation? Even there this hand must lead us and this right hand must hold us. Public opinion, party platforms, the secular press, candidates (with now and then exceptions) echo saloon principles and are devoted to saloon interests. There is no disguising the fact that the forces above referred to are subsidized in the interests of the saloon. Upon one pretext and another they deny the charges, but the proof multiplies as the years go by, and the saloon roots itself in the appetite and greed of the people and in the laws and institutions of the country. The drift of legislation is in the interest of the saloon. The saloon is a hot-bed, a chosen spot, fertilized, protected and watched with constant care. Under one plea and another, "low license," "high license," "prohibition does not prohibit," "blind tigers are worse than saloons," "revenue is all that we get from saloons and we better get that than nothing," "we cannot prevent them and we had better make them pay their way." Many of the men who have to do with our laws and our destiny as a nation are lending themselves to the growth and domination of the saloon power.

The church had as well recognize the peril of the situation and face the issue. Unless the pulpit speaks, unless the church marshals her forces against this diabolism, there is no power sufficient to cope with the intrenched and defiant foe.

The hot-bed of the nation is a hot-bed of crime. It produces crime and only crime. In its very nature it can produce nothing else. Whisky has no other effect than to destroy the very elements of manhood. Truth, virtue, honesty, so-

saloon. Falsehood, dishonesty, intemperance, prodigality, licentiousness, vagabondism, gambling, blasphemy, murder and such like things are the plants which flourish in this hot-bed. It is a terrible commentary upon the civilization of the nineteenth century that this colossal wickedness is buttressed and defended by the very forces which ought to determine and secure its overthrow. That the entire machinery of government should be committed to the defense and maintenance of the saloon, is a travesty of legislation which will be classed in the coming time with that devil worship of which all heathenism is an illustration.

No student of crime has failed to trace the increasing number of paupers, insane persons, suicides, murders and other felonies to the saloon as the mother of villainies. In the United States all forms of crime are increasing out of proportion to the increase of population, and especially the crime of homicide. Prof. Cesan Lombroso, in a recent number of the North American Review, declares: "Whilst in all other civilized countries homicides are yearly decreasing, in America the contrary is the case, such crimes being continually on the increase." He also states that "during the past ten years homicides have increased 60 per cent., while the population has increased only 25 per cent." Dr. Buckley, the astute and able editor of the Christian Advocate, of New York, declares that "There is no considerable portion of the earth's surface where so many murders are committed as in the United States" Worse than this. The greater the crime and the greater the criminal, the better are the chances of escape from penalty. What mean our millions and what mean the material triumphs of our civilization, if this wreckage of manhood is to continue?

It is a truth terrible enough to startle the church from her slumber, that despite our public school system, our state and denominational institutions of learning, many of them with large patronage and some of them with large endowments; despite the fact that one-third the population is affiliated with some form of Christianity, Protestant or Catholic; that our national wealth is increasing at the ratio of \$7,000,000 a day; that in inventions, industries, resources, property accumulations and colossal enterprises of communication and transportation we are first; that the United States stands before the world as the freest, the richest, the most productive, the most courageous and the most Christian nation on the face of the earth; yet, young America is also forging to the front as a crime producer. Whatever other causes may conspire to bring about this result, it is certain that the saloon is the chiefest. The opium dens of China, the murderous wheels of India's juggernaut, the cannibalistic feasts of the South Sea Islanders do not present a more hideous manifesta-

hot-bed? Tear it up and throw the seed away.
Batesville, Ark.



Snow Balling.

About one young woman in ten nowadays would dare to run out bare headed and bare handed and frolic and snow ball in midwinter. They have to be muffled up like hot-house flowers before they dare venture out in severe weather, and even then would shudder at the thought of rollicking in the snow as their grandmothers did.

The trouble lies in the fact that too few women enjoy perfect health and strength of the special womanly organism. A woman who is not well and strong locally cannot enjoy good general health. Dr. Pierce's Favorite Prescription cures all weakness and disease of the delicate and important organs concerned in wifehood and motherhood. It is the most perfect and scientific remedy ever devised for the peculiar ailments of women. It restores womanly power, strength and virility. It tones and builds up the nerves which have been shattered by suffering and disease. It corrects all irregularities and derangements and stops exhausting drains. It restores weak, nervous invalids to perfect health. It is intended for this one class of disorders and is good for no other. It is the discovery of Dr. R. V. Pierce, for thirty years chief consulting physician to the Invalids' Hotel and Surgical Institute, at Buffalo, N. Y. No other known medicine can take its place. "I have been troubled with female weakness that my physician called catarrh of the womb," writes Miss Tean Conner, of Catfish, Clarion Co., Pa. "I doctored for it and did not get better. At last I commenced taking Dr. Pierce's Favorite Prescription. I got better right along and when I had taken four bottles was cured. I recommended the 'Favorite Prescription' to a friend of mine. She has been using it and thinks it is wonderful."

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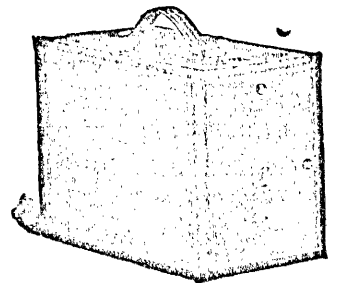
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The Student Convention.

CLEVELAND, O., Feb. 28.

DEAR METHODIST: The great missionary convention, which was held in this city February 23-28, is at an end. It was one of the most far-reaching meetings in which I have ever been. Such church loyalty, self-denial and intelligent consecration means much to the future church.

In this gathering were represented sixty-one theological seminaries, forty-seven medical colleges, nineteen missionary training schools, and 331 colleges and universities, making a total of 458 schools.

The student delegation present, 1,717; college presidents and professors, 106; returned missionaries, 189; missionary secretaries (representing 71 different boards), 83; representatives of Young People's Societies and secretaries of Y. M. C. A. and visiting pastors, 219, making a total of delegates present of 2,214.

Hendrix College was the only institution in Arkansas represented.

The student volunteer movement had its rise in the summer of 1886 at Mt. Hermon, Mass., in connection with the first International student conference ever held. The movement assumed organized form in 1888, just ten years ago, and is already become a recognized and influential factor in the missionary life of the church.

The four-fold purpose of this organization, as stated in the constitution, is (1), to awaken and maintain, among all Christian students of the United States and Canada, intelligent and active interest in foreign missions; (2), to enroll a sufficient number of properly qualified student volunteers to meet the successive demands of the various missionary boards of North America; (3), to help all such intending missionaries to prepare for their life work and to enlist their co-operation in developing the missionary life of the home churches; (4), to lay an equal burden of responsibility on all students who are to remain as ministers and lay workers at home, that they may actively promote the missionary enterprise by their intelligent advocacy, by their gifts and by their prayers.

This movement, is, in no sense, a missionary board. It never has sent out a missionary and never will. It is simply a recruiting agency. It is unswervingly loyal to the church. It is the servant of all the foreign missionary societies, and has received the endorsement of every leading board of the continent.

This is a student movement, and has from the beginning restricted its operations to the institutions of higher learning in the United States and Canada.

The organization has its general secretary, its educational and traveling secretaries, etc. They have already touched over 800 institutions of learning, and through the educational department have enlisted the professors in most of these institutions to encourage mission-

ary study. There was to be seen a strong sentiment from college, university and seminary presidents to establish in our institutions a chair of missions. It is a conceded fact that this movement in its reflex influence on the colleges and seminaries of the home lands, has been simply incalculable. For every student who has offered for foreign work, it is plain to be seen that more than one has been influenced to give themselves to earnest Christian work at home. Moreover, by interesting students in the world-wide purposes of Christ, the movement has done much to free themselves from pride, selfishness and cant.

In Canada the movement has resulted in augmenting offerings to a marvelous measure. In fact, the testimony of the most of the boards is that the church cannot calculate the benefits. The young people of Canadian Methodism are now supporting forty additional foreign missionaries through the regular board of missions.

What a blessing this movement is to those of us who have children to entrust to college and university life.

I talked with students from many of the great schools, male and female, as to the religious condition of the student body, and found that they were planning and praying for the evangelization of the world.

I dined with representatives from Harvard University, where there are 6,000 students, and was informed that the movement is beginning to leaven that great body of young life. The Epworth League Board of the M. E. Church, North, made a call recently, through the Epworth Herald, for not less than 100 volunteers to make missionary addresses to the Epworth Leagues during the summer vacation. Already the minimum number have offered, and the leaders think that 500 will respond. Of course, I speak only of Methodists, all other Protestant denominations are just as active.

I heard representatives from every denomination of Protestants speak enthusiastically from the platform.

The sessions of the convention were held in the armory building, with a seating capacity of 4,000. Tickets had been provided for the delegates and they were admitted first. They began to assemble for an hour before the doors were thrown open, and they stood, about eight abreast, in the snow and ice, singing inspiring missionary songs until the police were ordered to open up the hall. The general meetings were held in the morning from 9:30 to 12:30; in the evening from 7:30 to 10:30. Addresses on

every conceivable phase of the work were delivered at these general meetings by men and women of national and international reputation. In the afternoons the programmes varied. One afternoon the different branches of the church had meetings. Imagine, if you can, the Canadian, Northern and Southern branches of Methodism, in a session together, in a meeting of that character, presided over by Mr. Brockman, a volunteer. Well, I expect, Mr. Editor, to have but few such privileges on this earth. At this meeting was discussed the relation of universal Methodism to this movement. Our own church was represented by Bishop and Mrs. Hargrove; Dr. Walter Lambuth; Dr. Atkins, Sunday-school editor; Mrs. Truheart, foreign secretary Woman's Board of Missions; Miss M. L. Gibson, principal Scarritt Bible and Training School; Miss Richardson, return missionary from China, et al.

When this adjourned I attended the China Conference. At the same hour were held conferences of all the mission fields of the world. As I could not divide myself I went to China. At this meeting were present all the returned missionaries, together with native preachers from this field. It was an instructive, as well as interesting conference.

One afternoon was given to denominational rallies. Ours was held in the First Methodist Church and presided over by Bishop Hargrove, and was addressed by Dr. Lambuth, Mrs. Truheart, Miss M. L. Gibson, Miss Helen Richardson, Bro. Mosely, a brother from South America, and Sister Hargrove. Mrs. Hargrove's heart is all afire for the foreigner on our own shores, and we felt glad that our own Methodism had such an array of consecrated talent.

The prayer circle of the students' volunteer movement has belted the globe, praying for each other and the whole Christian Church. Many of the meetings were attended with great spiritual power.

When the great concourse of young men and women arose on the proposition made by Mr. Watt, the chairman, "All these who are ready to go wherever the church sends you, rise," the baptism of fire came. Thank God that my own horizon has been thus enlarged. When so many of the more intelligent young men and young women are thus consecrated, it cannot be long before, Thou, O blessed Christ! whose universal reign has been so long retarded by our indifference and carelessness, wilt, through this innumerable host, carry Thy blessed gospel of love to every creature. Why not make

possible the watch-word of the volunteers, "The evangelization of the world in this generation." May God grant it. JAMES THOMAS.

Preacher's Meeting.

The preachers of the Monticello District met at Wilmar, Ark., Tuesday, February 22. Rev. J. W. Berry had been appointed to preach the opening sermon at 7:30 p.m., but was absent. All the preachers of the district, except three, were present and entered heartily into the discussions. The prevailing opinion of the preachers is that we had the very best meeting we have ever had. Our presiding elder, Rev. T. D. Scott, gave great prominence to the religious features of the meeting.

Great harmony prevailed among all the preachers, and all are agreed in the high esteem in which we hold our presiding elder. Special importance was given to the discussion of plans for revival meetings, the educational interest of the district, and the "anti-license" campaign. We are glad to note a very marked improvement in the style and weight of the discussions. Several of the brethren delivered able speeches full of forceful argument. The preaching was strong.

The town of Wilmar deserves special mention. Since our meeting was held there two years ago, it has grown to be quite a town. Many new residences, and many more in course of construction. Under the wise management of Professors Spence and Allen, they have succeeded in establishing the Drew Normal Institute, a very fine school. It has an able faculty and liberal patronage. To the credit of the school and town, they are operating the school in an elegant new frame building owned by the school. The preachers gladly accepted an invitation to take supper at the dormitory one evening. We were royally entertained. Much more might be said, but space forbids. We were very much disappointed that Dr. Godbey failed to attend our meeting.

We are resolved to do all we can for the METHODIST.

R. LUTHER BROACH,
Secretary.

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Contributed.

Was it Only a Dream?

The wasting hand of a slow and lingering illness had been laid upon me. I lay helpless as a babe. Loved ones, with stealthy step and bated breath moved noiselessly in and out, or bent over my couch, peering anxiously into my sunken eyes and pale face to note the least change that might appear. I knew their anxiety, and my heart bounded in response to their tireless and loving ministrations. I knew that I was very near to the "valley and the shadow of death," and my heart clung fondly to the loved ones around me. But, one by one, they quietly and silently left my bedside. I called, but received no answer. I waited and called again and again. I suffered from thirst. Surely they would not neglect me at such an hour. I must call louder. My mother would surely hear and hasten to my side. No answer, save a faint echo in the distance. 'Twas growing dark. I glanced around and saw that I was in the midst of an unfamiliar dark, dense wood. I could not see the path before me. I groped my way slowly and painfully amid the thick underbrush that threatened to trip me up at each step. Again I called, louder and longer, but still no answer to my call. Suddenly, I felt a light touch upon my shoulder. Startled, I turned and beheld beside me a beautiful creature in long shining garments, and never will I forget the sweet peace that thrilled me as a smile brighter than the sunlight lighted up his already radiant face, and, in a low musical voice he said: "Look up." I turned my eyes heavenward, but all above me was darkness, not even a tiny star to be seen. Hurt by the disappointment, I turned eagerly to gaze with rapture upon my fair companion. He smiled, and lifting his hand toward heaven, and once more bidding me "Look up," he vanished from my sight. Wondering, I turned my eyes upward, and Oh! that I had words to describe what I beheld. Clouds of every tint, more gorgeous than ever adorned a sunset sky, floated dreamily through the air. The darkness fled before them. Soon they seemed to be circling around a common centre, ever changing in shape and tint, now glancing off a few yards, only to return, displaying some new beauty, now whirling round and round, as if driven by an unseen hand, now gliding softly through the air, and poising in some lovely form, and thus they silently and slowly descended towards me. Suddenly the clouds parted and revealed to my now fixed and awe-stricken gaze, a figure of richly carved silver, octagon in shape; at each corner was an upright bar about eight feet high, carved and adorned with precious stones; from one to the other of these upright bars hung festoons of iridescent pearls, of graduated sizes, while from the top of each a similar festoon extended far up into the sky, and seemed fastened to a silver bar that extended down the centre of the oc-

Clergyman's Statement

Nerve Strength Gained by Taking Hood's Sarsaparilla.

BRIGHTON, IOWA.—Rev. Bernard M. Shulick of this place, owing to weakness of the nerves, was for a time unable to attend to his duties. He makes this statement: "I have suffered for a long time from weak nerves. After I had taken a bottle of Hood's Sarsaparilla I became quite well again. The weakness of the nerves has now wholly disappeared and I am able to attend to my duties again. I am therefore grateful to Hood's Sarsaparilla and I recommend it to everyone who suffers from weak nerves."

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tagon, and there terminated in a curiously carved and fashioned chair, that was cushioned with gorgeous plush and adorned with wreaths of lovely flowers. Around the whole figure, which still continued slowly to descend, myriads of angels hovered, and the motion of their wings wafted to me a delicious perfume, that suggested the "ever vernal trees."

For one brief moment I glanced around me, and, in the light that fell around me I saw that my surroundings had changed. Near me ran a placid river, and along its green banks and under the giant trees that overshadowed it many of my friends were walking. In rapturous awe I waited, content to gaze forever on the beauties before me, and to listen to the strains of heavenly music that now greeted my ears.

Presently I felt myself being borne by invisible hands, and gently and lovingly placed in the cushioned chair. Just then an agonized cry reached me—"Oh! don't take her yet. Spare her to me a little longer," and I awoke to find that my mother had been pleading with God for my recovery. Dear reader, I let you answer the question for yourself. Was it only a dream?
FLORA.

Correction.

Mr. Editor: I wish to correct a mistake which the Minutes of the White River conference make. The Minutes say that August's station last year paid the P. C. \$600 and the P. E. \$100. But there was only \$600 paid in all, to the support of the ministry. It should be paid to the P. C. \$514.25, and paid to the P. E. \$85.75. There is no mistake on the part of the secretary. I reported \$100 more to the support of the ministry than was paid, because I had reasons to believe that it would be paid as soon as I returned from conference.

Fraternally,
A. C. GRAHAM.

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Warning Order.

In Pulaski Chancery Court.
L. H. Hollingsworth, plaintiff,
vs.
Elizabeth F. Hollingsworth, defendant.
The defendant, Elizabeth F. Hollingsworth, is warned to appear in this court within thirty days, and answer the complaint of the plaintiff, L. H. Hollingsworth.

J. H. PASCHAL, Clerk.
By JAS. PASCHAL, D.C.
February 28, 1898.
Marshall & Coffman, solicitors for plaintiff.

We keep the full course of reading for the Woman's Parsonage and Home Mission Society.

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THE MOST ATTRACTIVE ROUTE TO BALTIMORE VIA WASHINGTON CITY.

The Chesapeake and Ohio railway with its connections offers by far the most interesting route to the conference in Baltimore in May. The route from Louisville is through the Blue Grass region of Kentucky, passing Frankfort, the State Capital, Lexington, and the home of Henry Clay. At Ashland the line from Cincinnati is joined, the route from Cincinnati being along the banks of the beautiful Ohio river for 165 miles. Shortly after entering West Virginia the banks of the Kanawha river are followed. Kanawha Falls is passed and the canons of New River are penetrated. After skirting the picturesque Greenbrier for fifty miles the heights of the Alleghenies are reached, and next comes the Shenandoah Valley, the Blue Ridge mountains and Piedmont section, the most beautiful of the Appalachian valley. After passing through Charlottesville and Gordonsville the route is through the most memorable battle-fields of the civil war, among them, Cedar Mountain, Culpepper, Rappahannock, Warrenton Junction, Manassas and Bull Run.

For complete description of C. & O. route, address C. B. Ryan, A. G. P. A., Cincinnati, Ohio.

Literary Table.

Conference Rights.

We have read this book, written by Rev. T. A. Kerley of the Tennessee Conference, with great interest. It is scarcely to be expected that all the positions taken by any author in the region of speculative questions should command the assent of any one person; nor can all men interpret history alike. But what is the main contention of this book, that the conference is the governing power in American Methodism, we consider to be borne out by the facts of history. In the practical working of our economy we have made the episcopacy a co-ordinate branch of church government; but the episcopacy itself has no powers which it did not derive from the conferences, though we are inclined to think that Mr. Wesley never contemplated any other than the episcopal form of government for American Methodism. So completely did our Methodist fathers follow their own minds in the organizing of American Methodism, that Mr. Wesley's plans sent to them are not to be regarded as amounting to anything more than suggestions and recommendations. But we cannot go into this question here; it is clearly discussed in Conference Rights, with whose conclusions as to all these early matters we agree.

We do not believe that there is ground to fear, however, that the history of our episcopacy in the coming years will be a repetition of the history of earlier forms of episcopacy. The aggressions of Roman Catholic episcopacy, and even the lofty pretensions of certain Anglican prelates, came about under circumstances quite distinct from any that American life will ever see. Both the one and the other would have been impossible under our American notions of liberty. "Lording it over God's heritage" in this country is never likely to go to any very great lengths. This is not a country for Lords, spiritual or temporal. Still, as that celebrated jurist, Lieber, in his work on Hermeneutics, has shown, it is the natural, inherent and necessary attribute of all power, physical or moral, that it tends to increase; and the whole history of American Methodism shows that the powers originally lodged in the episcopacy by the General Conference have steadily and almost without break or check increased to this day. And it is certain that there are now current some rather extravagant claims as to the powers of Methodist episcopacy. The coming General Conference ought to give, and we believe will give, a clear deliverance on some of these matters.

There are several other matters in this book on which we have opinions, but space does not permit us to discuss them here. Without by any means committing ourselves to all the author has said, we are thankful that he has written and do not hesitate to recommend the book as worthy of a very wide reading. It is evidently the prod-

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Book Notices.

Reginald de Koven and Sir Arthur Sullivan have both been commissioned by The Ladies Home Journal to give a musical setting to Rudyard Kipling's great "Recessional" poem written for the Queen's Jubilee. DeKoven has finished his setting of the poem as a hymn with chorus and solo, and the composition will be published in its entirety in a forthcoming issue of The Ladies' Home Journal.

The Foreign Mission Journal, published monthly by the Foreign Mission Board, Southern Baptist Convention, Richmond, Va., 35 cents, in advance.

The Southern Baptist Convention has missions in Italy, Mexico, Brazil, China, Africa and Japan. The Journal represents the labors in these fields, and in the churches at home. It is a very instructive magazine and very cheap.

The Itinerant's Guide, by John R. Allen, A. B., D. D., Professor in Southwestern University, Texas. Barbee & Smith, 80 cents.

This is a book for the guidance of young preachers of the Methodist Episcopal Church, South, in the discharge of all their pastoral duties. It is timely and will prove very valuable to preachers, young or old. Preaching, pastoral work, administering discipline are all treated in a very practical way.

The Cosmopolitan for March has many articles of interest relative to current events. Not the least important of these is the paper on the case of Capt. Dreyfus, of the French army, whose trial and sentence have interested the whole civilized world.

The Province of the College is the title of a pamphlet from Rev. A. C. Millar, A. M., president of Hendrix College. It sets forth with clear reason the advantages and importance of intimate acquaintance between the teachers and their pupils at school—advantages which are especially enjoyed by students at the smaller schools.

Pioneers of Southern Literature. John Pendleton Kennedy, John Esten Cooke and other Southern novelists, by Samuel Albert Link. Barbee & Smith, Nashville, Tenn., 10 cents.

We commend the reading of such books as the above. The effort to awaken greater interest in literature among the Southern people and to bring forward with due meed of praise should be met with favor by all our Southern editors and publishers. The booklet before us is the No. 5 of a series of ten, which are sold for 10 cents each. The entire series is as follows:

No. 1. A Glance at the Field. Here a Tale; There a Song.

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Warning Order.

Pulaski Chancery Court.
Ida Lankford, plaintiff, vs. E. N. Lankford, defendant.
The defendant, E. N. Lankford, is warned to appear in this court within thirty days, and answer the complaint of the plaintiff, Ida Lankford.
J. H. PASCHAL, Clerk.
By JAS. PASCHAL, D. C.
February 9, 1898.
Jno. D. Shackelford, solicitor for plaintiff.

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The Sunday School.

PREPARED BY REV. J. A. ANDERSON.

MARCH 13, 1898.

The Wheat and the Tares.

MATTHEW XIII:24-30, 36-43.

Golden Text: "He that soweth the good seed is the son of man." (Verse 37.)

Topical Outline. I. The parable itself. (Verses 24-30.) II. The parable explained. (Verses 36-43.)

Time: A. D. 28.

Place: By the seaside, near Capernaum.

READINGS FOR THE WEEK.

Sower and the Seed, Matt. xiii. 1-9.

Why Jesus Used Parables, xiii. 10-17.

Parable Explained, xiii. 18-23.

The Wheat and the Tares, xiii. 24-30.

Wheat, Tares explained, xiii. 36-43.

Drag-Net, xiii. 47-52.

Four Other Parables, xiii. 31-33: 44-46.

"Reference word: 'Tares.'"

Lesson Hymn, No. 500.

This parable has given rise to much dispute as to its meaning. When it was uttered our Lord did not intend that the people should understand its meaning just at that time. He was under the necessity of teaching some things in parables because he would not have been permitted by the prejudices around him to teach them in plain language. The meaning would develop afterwards and in due time. Even the disciples did not know the meaning of the parable of the Tares. We understand something about it, but we do not insist upon our interpretation for any one who does not choose to receive it.

To our mind it is a setting forth of the difficulties under which the kingdom of God was to make its way in the world and of the spirit in which those difficulties had to be dealt with. The Son of Man has sown good seed, the children of the kingdom, in the field, which is the world. Conceive of the world as a vast field in which are scattered the seeds of the kingdom. Intermingled with these seed, mixed all in among them, are seed which the devil has had sown. We do not see that it matters much whether you consider it a case of the church mixed in with the world or the world mixed in with the church—they are mixed; they are going to stay mixed for the present. And, as a matter of fact, the church has always been mixed in with the world and the world has always been mixed in with the church—both are mingled in this world-field. The wheat must struggle for its growth under just these circumstances, must grow and mature in spite of the choking influence of tares. If you take the view that "the field is the world," and that the Savior did not mean to intimate that you are not to en-

deavor to keep the church pure, you are still confronted with the fact that your good seed are sown in the "field, which is the world," and you will not be rid of the repressive influence of tares even if you get your church pure. You must still make head in spite of them. Now what we get out of the whole parable is chiefly this: That the work of the kingdom will go on in spite of all the evil influences that the devil has sown in the world; that he cannot choke out the growing wheat; and that we ought to have faith in this fact, and not to indulge any rash and inconsiderate zeal. When the sifting time comes, the Master will understand how to separate the wheat and the tares, and it will be done without any injury. This is a good rule to observe as to discipline in the church—it ought never to be rash, though it is clear from other teachings of the Master that it ought to be exercised. This is also a good thing to be remembered when we think of the power of evil that surrounds the church in the world. The church will go on growing right in the midst of it and in spite of it, as it has always done.

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"Let Epworth Leagues be organized in our congregations, for the promotion of piety and loyalty of our Church among the young people; their education in the Bible and Christian literature; and their encouragement in works of grace and charity."—Discipline, ¶ 249.

MARCH 13, 1898.

The Breadth of God's Love.

ACTS X:11-20.

The lesson of to-day is the story of the opening of the doors of the church to the gentiles.

Two principles must be recognized in our relations to an ungodly world; one is the danger that they may corrupt us; the other, our duty to save them. Against the first we need to guard by separation. The mingling in social relations, customs, and fashions with the world will never fail to corrupt God's people. It is a situation in which we become complacent towards the spirit and temper which shapes those customs and wears them as congenial garments. The young, especially, in spite of good resolves, find, that in following the customs of worldly society and keeping up with its fashions they drift upon a tide of worldly and irreligious influence.

It was a part of God's plan to protect the people, to whom he gave the oracles of divine truth, from the influence of the heathen by enjoining institutions which vigorously separated between them. One could not be a Jew and follow the customs of the gentiles. Thus, a wall of separation was built up between the Israelite and his heathen neighbors.

But while mingling with the world on its own terms corrupts the servant of God, it is quite different when, for the specific purpose of winning the worldly to the cause of truth, we break over formal or ceremonial barriers.

This higher devotion becomes the earnest Christian. It is that zeal which must always characterize those who are ambassadors for Christ. The spirit of true loyal-

ty to Christ, and an earnest zeal for His cause, will make a man a law unto himself. It is not enough to condemn a true Christian that you have seen him in the haunts of evil men or women. You should know for what purpose he is there. Jesus himself seemed, to the Pharisees, to lead a very careless life, so far as respected regard for the ceremonial law. But his spirit, and his work, wherever he went, were his answer and his defense.

God is no respecter of persons. His purposes of salvation are toward all men. Peter, as an apostle of Christ, needed to be lifted above all the restraints of ritualism. The barrier which protects the chosen people of God against corruption from the world must not withhold them from showing to all men the way of life.

The vision which Peter saw, in the house of Simon the tanner, was intended to break him loose from the fear of the ceremonial law, and to teach him even to disregard it in his effort to save souls. The restraints and barriers were swaddling clothes for children, which a man, inspired with the Holy Ghost and consecrating his all to human salvation, must break off. Prepared by the vision, to violate, if need be, the ceremonial law in his work, Peter was led away to the house of Cornelius, where he preached the gospel of salvation through faith in Christ.

When the Holy Ghost owned the word and fell upon the people, the last proof was given to the mind of Peter that in the divine mercy there was no difference between Jews and Gentiles. "He that feareth God and worketh righteousness in every nation is accepted of him."

He baptized the believing, rejoicing gentiles into the Christian Church though they had not previously conformed to the ceremonies of the Jews. It was not necessary to be of the seed of Abraham to inherit the promise, nor was it necessary to become first a Jew by conforming to Jewish ritual before entering the Church of the New Dispensation. Faith in Christ and obedience to him was the condition of salvation now open to all, now to be proclaimed to all.

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F J Robinson, 128 orders in 8 days.
F R Bennett, 55 orders in 5 days.
C A Barkley, 26 orders in 2 days.
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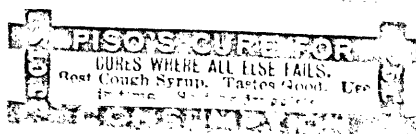
"A QUESTION IN BAPTIST HISTORY."

By William H. Whitsett, D. D.,
President of the Southern Baptist Theological Seminary, Louisville, Ky.

Many of our readers have become interested in the question raised among the Baptist by Dr. Whitsett. Send us \$1 for the book.

Since we advertised that we had a few Fountain pens for sale we have had so many calls for them that we concluded to make a special and very liberal proposition on them. We will send a first class guaranteed Fountain pen postpaid, free, to any travelling preacher who will send us two new subscribers with three dollars to pay for them. The pen is the famous "Laughlin." The name being a sufficient endorsement to those who know the pen. We cannot sell this pen for less than \$1.50.

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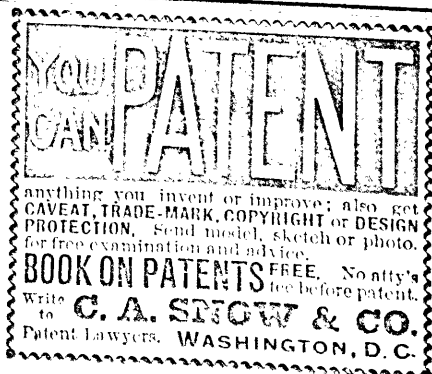
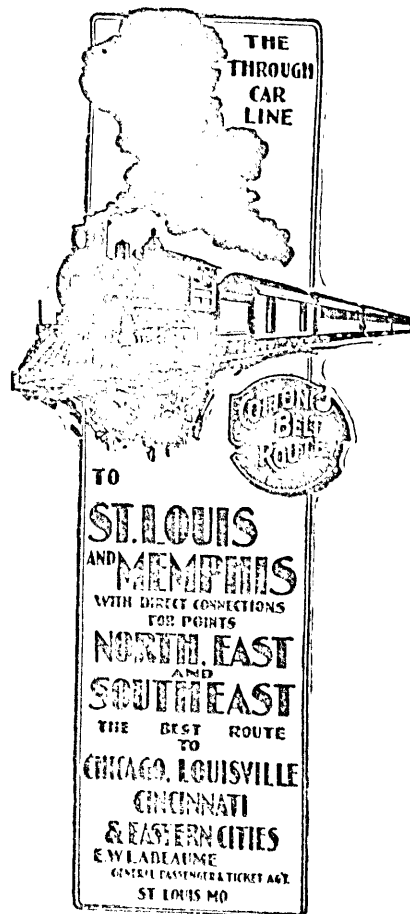
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ARKANSAS METHODIST

J. E. GODBEY, D. D., Editor.

WEDNESDAY, MARCH 9, 1898.

The Home.

A man is best known in his own home. Often he is only truly known there. Before the world his life is conventional. In popularity he finds his own interest and studies to be popular. The crowd applauds selfishness as if it were devotion to principle.

Again, there is a sentimental goodness, which is enthusiastic in its defense of principles which it does not practice, and sets up noble ideals only as a work of art.

There are men whose devotion to truth and righteousness is professional. They have been put in the place of leaders of parties, or champions of reforms. They make a livelihood of the advocacy of temperance, or purity, or religion. The hypocritical will preach virtue, and the hypocritical will applaud noble sentiment while they themselves are sinking in the mire.

It is not well to cherish suspicion, but an easy credulity is the shortest path to misanthropy and skepticism. He who trusts too much will soon be hardened by his disappointments not to trust at all. You cannot accept a man on his own testimony. The Master himself has guarded us against recognizing a disciple of his in everyone that saith, "Lord, Lord."

You must know a man in his own home. There his nature asserts itself. There you will know his patience or his petulance, his kindness or his cruelty. In his home you will see him unmasked and learn whether his goodness is conventional or real, whether it is a sentiment or a principle, ingrained and indwelling.

The highest virtue will have its foundation laid in faithfulness, love and purity in the home life. Those of our own flesh and blood have the highest claims upon us. To be found unfaithful in the home is to be detected as a pretender in one's zeal for goodness before the world.

Those who seek to establish real reforms in society and set us upon a higher plane of virtue must begin their work in the home. No eloquence upon the rostrum, no sermons from the pulpit can do half so much to save the rising generation as pure teaching and example in the home. He who shall turn the hearts of the fathers to the children and the hearts of the children to the fathers shall be counted the greatest prophet of

God and the herald of the divine King.

Helena District League Conference.

At the junction of the Helena branch with the Bald Knob and Memphis railroad, is the growing town of Wynne, a typical railroad town, mingling thrift and shabbiness everywhere, as the new takes the place of the old.

Here is a changeful population of 1,500, about twenty-five stores of various sorts, a large stove factory, five hotels, six churches for white folks and three or four for negroes—decidedly more churches than are needed.

Rev. J. B. McDonald serves the Methodist Church, South, here in connection with that at Vanndale, six miles away. We have here 120 members. They need a new house of worship and are raising a subscription to build it. The preacher assured me that it would be built promptly. Brother McDonald is in excellent favor with the people, and what he plans the people desire to do. The parsonage is at Vanndale, and there is the stronger society.

The Helena District Epworth League Conference was held at Wynne March 1-3, Joel E. Wynne president. Sixty-five delegates represented eight leagues. Judge E. D. Roberson welcomed the Leagues on behalf of the people of Wynne, Rev. J. B. McDonald in behalf of the Wynne League, and Rev. J. K. Farris made the response.

The regular exercises of the Conference ran through two days and were highly interesting to the attendants.

The address of Dr. J. C. Brown, of Helena, on education, was worthy of any speaker and any occasion, admirable in matter, diction and delivery, and worth going to the Conference to hear.

The speech of Rev. W. B. Ricks in regard to the general work of the League was pointed and practical. It struck fire. Some remarks which disparaged church fairs and festivals as a means of raising money called forth some strictures from Dr. Bennett, but the audience was, evidently, with Brother Ricks, in the feeling that movements in this direction should be checked rather than encouraged.

The relation of the League to missions was discussed by Revs. Frank Moore and W. B. Ricks. Some excellent essays were read. A religious spirit prevailed throughout.

The officers elected for the ensuing year are: President, Joel E. Wynne; first Vice-President, John

Perry, of Vanndale; second Vice-President, Mrs. W. M. Neal, of Helena; third Vice-President, Miss Bessie Landcaster, of Wynne; Secretary and Treasurer, Miss Minnie Reeves, of Cotton Plant.

Marianna was chosen as the place of the next meeting.

It Does Not Read Right.

In Sunday's Gazette there appeared an appeal to the women of Arkansas to join in a movement ostensibly to prevent war. Such a purpose is commendable. But a careful reading of the appeal leads us to suspicion that it is really an effort to stop the Christianization of heathen lands. One paragraph says:

1. We propose, instead of sending young, inexperienced governesses to Oriental families—Moslem, Christian or Jewish—to send women of devotion, tact and experience in all the departments of domestic life, with knowledge of hygiene and caring for the sick. Lady doctors especially will be gladly received; and all should be intelligent teachers who are willing to learn; for if we of the West have something to impart we have also much to learn of the Orient. And we intend sending women who seek not to proselytize, but to co-operate, naturally and sympathetically, with the religious life of the family into which they go. And what good may not a kind, intelligent and considerate woman do in a family where, more than we are led to believe, the women are anxious to learn, and where children can be taught something of our literature, arts and sciences, and all in accord with their religion. The Christian women going into Moslem families may have no fear of meeting hostility in the observance of their own religion, for Mussulmans excel in religious toleration, though they reject all attempts of interference with their belief. As to the Bible, the Old Testament belongs to them as well as to the Jews and Christians, and the New Testament is also read among them. At the same time the women we send might learn with advantage to read the Koran, which so frequently resembles the Bible.

The purpose seems to be to send women missionaries who will not teach Christianity, but will embrace the religion of Mahomet.

If it is not Christianity that the Mussulman needs, then he needs nothing that Christianity has.

G. T.

Our columns show the announcement of Col. J. W. Colquitt as a candidate for State Land Commissioner. Col. Colquitt is worthy and competent to fill the position he seeks. He is a high-minded Christian gentleman. A Methodist not too proud to take his place regularly in a Sunday-school class in Winfield Memorial Sunday-school. He was a brave Confederate soldier; entered the army as a lieutenant and promoted gradually to colonel. One of his army comrades says of him:

As a soldier John Colquitt was brave, true and faithful. He was at his post of duty at every battle in which his regiment participated—Shiloh, Bull Run, Farmington, Munfordville, Perryville, Murfreesboro, Chickamauga, Missionary Ridge, and the series of bloody combats through Georgia to the very gates of Atlanta, where he fell, desperately wounded, losing a leg as a result.

Hon. W. P. Wooten.

Our acquaintance with Mr. Wooten is so limited that we can not speak of him from personal acquaintance, but take pleasure in

copying from the Arkansas Democrat as follows:

The announcement of Hon. W. P. Wooten, of Pope county, for State Land Commissioner, appears elsewhere in "The Democrat" today. He is one of the most popular and thoroughly capable men in north central Arkansas, and needs no introduction to a large number of Democrats in the state. His standing in the party is shown by the position he filled under the last administration and his fitness for the office to which he now aspires is demonstrated by the business-like manner in which he conducted the office of register of the United States land office at Dardanelle for the period of four years. Mr. Wooten was born and raised in the state of Mississippi, but has been a citizen of Pope county, Arkansas, for the last 23 years. He has never voted any other than the straight Democratic ticket in his life, and has otherwise used his means and influence for the success of the party. He never held any office except that of register of the United States land office at Dardanelle, the duties of which have made him conversant with questions concerning land and land matters. Mr. Wooten desires it to be clearly understood that he is a free-silver Democrat and in full accord with the principles of Democracy as enunciated in the Chicago platform.

Church Notes.

We have from Rev. A. E. Holloway, pastor, a very carefully prepared directory of our church at Forest City, with a full list of members. The work shows that the church is in the hands of a thoughtful man.

The fourth annual association of the Southern Biblical Assembly will be held at Knoxville, Tenn., June 16-26. In order that all classes of Christian workers may be reached and benefited by this assembly, the work is divided into eleven great schools and conferences. Prominent among these are the lecture course, which will occupy the evening sessions; the Minister's conference, the Sunday-school conference, the Christian mother's conference, and the young people's conference. These are planned to meet the needs of each class of workers in the great cause of Christ. All evangelical Christians in the Southern states are invited to attend this assembly.

The Book Committee of the M. E. Church make the following exhibit of the property of the Book Concern and its business for the last four years:

Net capital, Methodist Book Concern, \$2,045,133; net capital Western Methodist Book Concern, \$1,506,454; total, \$3,551,587. Sales for the quadrennium, Eastern, \$3,900,405; sales for the quadrennium, Western, \$4,049,691; total, \$7,950,096. Profits, Eastern, \$387,993; profits, Western, \$515,634; total, \$903,627. Dividends to annual conferences, Eastern hemisphere, \$270,024; dividends to annual conferences, Western hemisphere, \$240,500; total, \$510,524.

Bro. Taylor has accomplished an excellent work at Dye's Chapel. He has secured the payment of the larger part of the debt and expects

to pay the rest this year. He has a good congregation and the tone of the church is spiritual and hopeful.

Bro. Hearon is conducting a revival service at Asbury Church, this city. Dr. Hunter preaches every morning, the pastor at night. The evening congregations fill the house.

Notice.

The Board of Church Extension for the Arkansas Annual Conference is called to meet at 9 a. m., March 11, in the office of the First M. E. Church, South, Fort Smith, Ark.

J. B. STEVENSON, Pres.
S. ANDERSON, Sec.

Information for School Directors.

Every school should have the best teacher obtainable. Often the neighborhood does not have the teacher needed. In such cases if school directors will apply to me, I can put them in correspondence with suitable teachers. Many ambitious and experienced teachers come to Hendrix College for more thorough preparation. Several choice young men will be ready for summer schools or permanent engagements.

When application is made to me, as much information as possible should be given so that I may make proper selections.

A. C. MILLAR, Pres.
Conway, Ark.

Hendrix College.

Already the enrollment is equal to the total of last year, and the third term has not yet begun. The average attendance has been unusually good, few seats in the chapel having been vacant at any time. The winter term closes March 19, and the spring term begins March 23. The third term is often the best and is usually the cheapest for students. As our commencement is earlier than usual, students who expect to teach may complete their work in time to attend the summer normals. Prospective students should arrange to enter promptly at the beginning of the term. The supply of catalogues for the current session has been exhausted, but old catalogues containing ample information will be sent to all who apply.

A. C. MILLAR, PRES.,
Conway, Ark.

March 3, 1898.

COMMITTEES—SEARCY DISTRICT.

License to Preach.—Revs. M. M. Smith, A. H. Williams and A. F. Skinner.

Admission on Trial.—F. E. Taylor, W. A. Pendergrass and H. H. Hunt.

Deacons' Orders.—M. B. Umsted, J. F. Armstrong and George Wilkerson.

Elders' Orders.—J. F. Jernigan, E. M. Davis and W. C. Edmondson.
S. L. COCHRAN.

Personal.

Dr. J. F. Oakley, of Lonoke, and his father, were pleasant callers Monday.

The Editor of this paper is engaged in a protracted meeting at Clarendon.

Rev. W. M. Manville was over Tuesday. He says he is getting a parsonage ready for his successor.

Rev. O. H. Keadle has put out a small monthly paper to aid him in his work. It is called the "Gospel Banner."

Rev. J. K. Farris was taken sick at the League Conference at Wynne and returned home. He has been in ill health for some weeks.

We acknowledge an invitation to the marriage of Rev. L. M. Powell and Miss Florence C. Atchely, at Dalark, March 23rd. We extend congratulations in advance.

Rev. J. H. Dye was notable to attend the Epworth League Conference at Wynne, on account of sickness. The Conference adopted resolutions of sympathy.

We were surprised and pleased Monday to have a call from Rev. J. F. Armstrong, of White River Conference. We are glad that he does not look older nor thinner than he did ten years ago.

Rev. C. R. Montgomery writes from Princeton, Cal., saying: "The Lord is very good to us over on the slope. May the Lord bless you both, and long live your valuable paper. My address is now Princeton, Cal."

ANNOUNCEMENTS.

FOR ATTORNEY-GENERAL.

THE METHODIST is authorized to announce Hon. J. B. Baker, of Izard county, a candidate for Attorney-General, subject to the action of the Democratic party.

THE METHODIST is authorized to announce F. M. Goar, of Pulaski county, a candidate for Attorney-General, subject to the action of the Democratic party.

FOR STATE TREASURER.

THE METHODIST is authorized to announce Hon. Thos. E. Little, of Sebastian county, a candidate for State Treasurer, subject to the action of the Democratic party.

FOR COMMISSIONER OF THE BUREAU OF MINES, MANUFACTURE AND AGRICULTURE.

THE METHODIST is authorized to announce M. L. DeMather, of Pulaski county, a candidate for Commissioner of Mines, Manufacture and Agriculture, subject to the action of the Democratic party.

THE METHODIST is authorized to announce Frank Hill, of Washington county, a candidate for Commissioner of Mines, Manufacture and Agriculture, subject to the action of the Democratic party.

THE METHODIST is authorized to announce Hon. W. V. Wadsworth, of Drew county, a candidate for Commissioner of Mines, Manufacture and Agriculture, subject to the action of the Democratic party.

THE METHODIST is authorized to announce Chas. T. Arnett, of Fulton county, a candidate for Commissioner of Mines, Manufacture and Agriculture, subject to the action of the Democratic party.

COMMISSIONER OF STATE LANDS.

THE METHODIST is authorized to announce Col. J. W. Colquitt, of Pulaski county, as a candidate for Commissioner of State Lands, subject to the action of the Democratic party.

THE METHODIST is authorized to announce Hon. W. P. Woodson, of Pope county, as a candidate for Commissioner of State Lands, subject to the action of the Democratic party.

FOR REPRESENTATIVE.

THE METHODIST is authorized to announce William Sparring, a candidate for Representative of Pulaski county, subject to the action of the Democratic party.

FOR SHERIFF.

THE METHODIST is authorized to announce W. M. Kavanaugh as a candidate for re-election to the office of Sheriff of Pulaski county, subject to the action of the Democratic party.

BUFFALO LITHIA WATER

SPRINGS Nos. 1 and 2.

In Diseases of Women and Children, Nervous Dyspepsia, Uric Acid Poisoning, etc.

Dr. Wm. T. Howard, Baltimore, Pr. fessor of Diseases of Women and Children in the University of Maryland. In a communication on the Therapeutic value of the then "Buffalo Spring," now Buffalo Lithia Spring No. 1, compares it with the far famed White Sulphur Springs in Greenbrier County, Va., and adds the following: "Indeed, in a certain class of cases, it is much superior to the latter. I allude to the abiding debility attendant upon the tardy convalescence from grave acute diseases, and more especially to the Cachexia and Sequela incident to Malarious Fevers in all their grades and varieties, to certain forms of Atonic Dyspepsia and all the affections peculiar to women that are remediable at all by mineral waters. In short, were I called upon to state from what mineral waters I have seen the greatest and most unmistakable amount of good accrue in the largest number of cases in a general way, I would unhesitatingly say the BUFFALO SPRINGS, in Mecklenburg County, Virginia."

Dr. John H. Tucker, of Henderson, N. C., Ex-president of the Medical Society of North Carolina, Member of the American Medical Association, says: "The BUFFALO LITHIA WATER Spring No. 1, is that of a decided nerve tonic. Nervous Dyspepsia, with its train of distressing symptoms, is promptly and permanently relieved by it. In many of the diseases peculiar to women I prescribe this water with almost the same confidence that I do Quinine in Chills and Fever. I have observed marked beneficial results from its use in the disorders of Teething Infants. I have sent many patients of this class to the Springs for the use of this water, and without exception, they have returned to me cured or greatly benefited."

Dr. James Shelton, Formerly for many years resident Physician at the Springs: "BUFFALO LITHIA WATER is, in my opinion, among the most powerful agents ever brought to the relief of human suffering. Spring No. 1 is a powerful and permanent nerve tonic, and as a restorative of the exhausted, shattered nervous system, is unequalled by anything known to me. It has shown uniform, special and the happiest possible adaptation in diseases of women, more particularly in functional irregularities, in Nervous Dyspepsia, Neuralgia, Disorders of teething infants, all Malarial Poisoning, and in Uric Acid Diathesis. Spring No. 2, in common with No. 1, has in many cases shown extraordinary remedial power in these conditions. No. 2, however, is best known for its oft times marvellous power in Renal Calculi, Stone of the Bladder, Bright's Disease, Rheumatism, and all diseases of Uric Acid Diathesis."

The late Dr. Thomas P. Atkinson, Ex-President Medical Society of Virginia: "I regard BUFFALO LITHIA WATER Spring No. 1, as a most powerful remedial agent. It is invaluable in many of the affections peculiar to Women in Chills and Fevers, and in all diseases originating under Malarial influences. I found it highly efficacious in a severe and obstinate case of Dyspepsia in my own person, after a trial, without material benefit, of the most noted springs of the country, both North and South. The most valuable properties of this water are those of an alternative and a Tonic character, it is powerfully diaphoretic and diuretic; indeed it effects all of the secretions, but its crowning glory is that it is the best Tonic in all the or by disease or by overwork (and in this category, too, there are many sufferers), it has no equal in all the range of Medicines of which I have any knowledge."

BUFFALO LITHIA WATER is for sale by Grocers and Druggists generally. Book of testimonials sent free on application. Springs open for guests June 15th. Close October 1st.

Proprietor, Buffalo Lithia Springs, Va.

Quarterly Meetings.

N. B.—Henceforth the Quarterly Conference notices will be published but one time. Please clip for future reference.

FORT SMITH DISTRICT, Second round,
S. Anderson, P. E.

April—Fort Smith, Central Church, 2, 3; Fort Smith circuit, Spring Hill, 9, 10; Fort Smith, First Church, 10, 11; Booneville circuit, Long Ridge, 16, 17; Magazine circuit, Magazine, 23, 24; Caulksville circuit, Caulksville, 30 and May 1.

May—Cauthron circuit, Center Point, 7, 8; Waldron circuit, Mt. Pleasant, 14, 15; Parks circuit, White Church, 21, 22.

DARDANELLE DISTRICT, second round,
J. M. Cantrell, P. E.

March—Russellville station, 12, 13; Dardanelle circuit, 19, 20; Paris and Roseville, 26, 27.

April—Dover circuit at Dover, 2, 3; Walnut Tree at Giggerville, 9, 10; Dardanelle station, 16, 17; Prairie View at Delaware, 23, 24; Gravelly Hill at Bluffton, 30 and May 1.

May—Rover circuit at Rover, 7, 8; London circuit at London, 14, 15; Ada circuit at Casa, 21, 22; Aplin mission at Aplin, 22, 23; Atkins circuit at New Hope, 28, 29.

ARKADELPHIA DISTRICT, second round,
Horace Jewell, P. E.

March—Arkadelphia, 26, 27.
April—Malvern, 2, 3; Benton, 9, 10; Alexander, 16, 17; Bryant, 23, 24; Gurdon, 30 and May 1.

May—Dalark, 7, 8; Princeton, 15, 16; Holly Springs, 21, 22; Okalona, 28, 29.
June—Clarke, 4, 5; Lono, 11, 12; Murfreesboro, 18, 19; Social Hill, 25, 26.

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Christian Life.

COURAGE.

Who fails to strike when man's assailed,
For fear of selfish pain or loss;
Who weakly cowers when right is nailed
Upon the proud world's heavy cross;
Who fails to speak the splendid word
Of bold defiance to a lie;
Whose voice for truth is faintly heard
When party passions mount on high;
Who dares no struggling cause espouse,
And loves no paths by martyrs trod;
Whose timorous soul no call can rouse
To dare to stand alone with God—
That man is coward, and no deeds
Of valor done on fields of strife
Can prove his courage. Battle needs
Are naught beside a tested life.

Who dallies with temptation's lure,
Nor hurls his temper to the ground;
Who champions not the weak, the poor,
Whom power and strength with cords have
bound;
Who bows obsequious to the strong,
And crushes what he knows is weak;
Who palters with a deadly wrong,
And dares no vengeance on it wreak;
Who crouches 'neath opinion's lash,
Nor dares his own true thought proclaim;
Who never with an impulse rash
Ran on before his time—is tame,
Is coward, and no work uprears
Which lasts. God's edict from on high
Says courage shall outlast the years,
But every coward soul shall die.

—Hattie Tyng Griswold.

Be patient with everyone, but
above all with yourself. I mean,
do not be disturbed because of
your imperfections, and always
rise up bravely from a fall. There
is no better means of progress in
the spiritual life than to be contin-
ually beginning afresh, and never
to think that we have done enough.
—Francis de Sales.

"The doctrine of 'faith cure'
has, at best, this evil tendency that
it directs the Christian's faith and
prayers mainly toward physical and
material things, whereas a study of
all the precepts and examples of
prayer in the Bible tends to minify
the physical as an object of prayer
and to magnify the spiritual as the
thing of transcendent importance
among the objects we are to seek
from God."—Baltimore Christian
Advocate.

A Restaurant Blessing.

A clerk, and his father, just in
from the country, entered a Lima
restaurant one Saturday evening,
and took seats at a table where sat
a telegraph operator and a report-
er, both known to the writer. The
old man bowed his head and was
about to say grace when a waiter
came up to take their orders. Fa-
ther and son gave their orders, and
the former again bowed his head.
The young man turned the color
of a blood-red beet, and, touching
his father's arm, exclaimed in a
low nervous tone, "Father, it isn't
customary to do that in restau-
rants."

"It's customary with me to re-
turn thanks to God wherever I
am," was the old man's answer.

For the third time he bowed his
head, and his son bowed his also.
The telegraph operator paused in
the act of carving his beefsteak
and bowed his head; the journalist
pushed back his plate and bowed
his head, and there wasn't a man

who heard that short and simple
prayer who didn't feel a profound-
er respect for the old farmer than
if he had been president of the
United States.

Removing the Dross.

Dross is always found in gold,
and it must be removed before the
precious metal can be utilized. So
it must be melted down in the fur-
nace and the debasing part remov-
ed, then the gold, thus cleansed
and refined, is ready for use.

Thus it is in moral and spiritual
life. There is so much dross in
our natures that it must be re-
moved before we are ready to do
the Master's work. He cannot use
us until we are melted down in the
refining fires, and made pure, as
the dross is forever taken away.
Then the gold of our spiritual na-
tures will shine out in all its beau-
ty, just as the Great Refiner would
have it. He will gladly remove the
base alloy, and then we are puri-
fied and made like him.

Let us be grateful that the dear
Father is able and willing to thus
make us pure and holy like himself,
for then we are made meet for the
kingdom of heaven, and fitted to
do his work here.—Mrs. M. A.
Holt.

The Reformatory Value of Happiness.

I believe it is Mr. Stevenson who
says that the duty of being happy
is the most underrated duty in the
world. And in spite of all we may
wish or as-certain to the contrary, there
is indubitable evidence that happi-
ness, up to date, at least, has a ba-
sis in physical well being. I sup-
pose one of the reasons why the re-
formers of the earth have not been
notably delightful persons to live
with is because they were either too
busy or too tied to be happy. And
yet a happy man, and especially a
happy woman, is a radiating focus
of reform, for such a person pos-
sesses that gentle and diffused per-
suasiveness which leads us into
willing good endeavor, simply be-
cause it displays to us the good
taste of enjoying fine behavior.—
Exchange.

STATE OF OHIO, CITY OF TO- } ss.
LEDO, LUCAS COUNTY.

FRANK J. CHENEY makes oath
that he is the senior partner of the
firm of F. J. Cheney & Co., doing
business in the city of Toledo,
county and state aforesaid, and
that said firm will pay the sum of
ONE HUNDRED DOLLARS for each
and every case of Catarrh that can-
not be cured by the use of HALL'S
CATARRH CURE.

FRANK J. CHENEY.

Sworn to before me and sub-
scribed in my presence, this 6th
day of December, A. D., 1886.

{ SEAL }

A. W. GLEASON,
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For the Young People.

Legend of a Latin Class.

He was a youth who didn't like
To study overmuch,
In Massachusetts dwelt the lad,
But every state has such!
All in the recitation room
His Latin class did meet;
His lesson being unprepared,
No word could he repeat.
In this extremity he sought
To use his neighbor's brains,
And cram what others had acquired
By dint of care and pains.
What was his consternation then,
Such being his sad plight,
To have the teacher call on him
As first one to recite!
"Caesar, Book I. Commence it, sir!"
No word could he recall
Of the translation which his friend
Had loaned him in the hall.
The teacher waited, quite unmoved,
To hear the youth begin;
One helpless look he cast around,
Gasped, coughed, and then plunged in!
"All Gaul divides into three parts—
The Belgæ live in one—
The Aquitani in the next—
The third—qui ipsorum—
The Celts, who, in our language,—(cough)—
Their tongues—(cough)—are called galls!"
Subdued emotion in the class,
Boy sits, and curtain falls.
—Katharine Keife, in Journal of Education.

A Doctor's Bill.

A good true story is told of a San Francisco philanthropist and a doctor with a conscience. A wealthy lady several years ago developed an insignificant wen on her face. In her travels in Europe she consulted an eminent surgeon as to its removal and was advised not to have it done. An eastern surgeon of equal eminence also declined to perform the operation. Returning to San Francisco, she happened to show it to a physician and surgeon of no national reputation—a humble homœopath—but a man whose skill was unquestioned. He examined it carefully, and said there would be no trouble about it; it was a simple operation. Dreading to risk it after such eminent warning, she delayed action, but finally asked another examination and opinion. The same conclusion was reached; and the operation followed, with wholly successful results.

One day, when the doctor called, his bill was asked for. He presented it, \$50 being the amount. The lady smiled and said, "Do you consider that a reasonable charge, considering the circumstances?" to which the doctor replied: "That is my charge for that operation: your circumstances have nothing to do with it." The lady went to her desk and drew a check for \$500, and presented it to him. He looked at it and handed it back, saying: "I cannot accept this. My charge for that operation is \$50." "Very well," the lady replied. "Keep the check, and the balance to my credit." Some months after she received a lengthy itemized bill, upon which were entered charges for treatment of various kinds, rendered to all sorts of odds and ends of humanity, male and female, black and white, who had been mended at her expense. She was so delighted at it that she immediately placed another check for \$500 to her credit on the same terms, and it is now being earned in the same way.—Pacific Unitarian.

A TALE OF PIONEER DAYS.

CHAPTER V.

GAINING CONFIDENCE.

BY REV. ROBT. POYNTER.

As time passed the old Indian chief seemed to grow more trustful of the white captive. He was permitted to go out hunting, but was limited to two charges for his gun; the hour of his return was rigidly fixed. He was punctual to return as required and generally brought game.

Patrick could not be excelled by the Indians in any manly sport, yet he had to consent often to be excelled by them lest he should provoke their jealousy.

One evening while exercising with the young warriors he was thrown off his guard and in contest with that same warrior whom Lulela had seen watching him from the tree, he over jumped him in the contests. The Indian became enraged and made an assault upon the pale-face with his tomahawk.

Lulela was sitting near with others of the young squaws, enjoying the sports, and with her watchful eye caught sight of the danger in time to give the alarm and put the White Swan on his defense. At her scream, he turned just in time to receive the blow of the descending tomahawk on his left arm, and at the same moment, striking out, full drive, with his right, he stretched the Indian full length on the ground. In an instant he was upon him and had wrested the hatchet from his hand. Whirling it over his head, he threw it into the brush. Then raising the fallen Indian to his feet, warned him never to do so any more. He thought surely this would bring him into great trouble. But in an instant Lulela was at his side, and with her hand she waived the other young Indians away. Taking Patrick by the hand she almost forced him away toward the chief's tent, the others following on behind. The young Indian who had received the terrible blow, humiliated and bleeding, with hatred flashing from his eyes, ran to his own tent with intent to arm himself and renew the attack. But before his return young Patrick had been escorted by all the young Indians to the tent of Thandanega. The young squaws seemed to be filled with delight, and most of the young braves smiled upon him, but a few seemed not so well pleased. In a few moments Lulela had plainly presented his case and explained to the great chief, in her own gentle way, all about the unfortunate affair. All the while young Patrick listened with silence. When she had finished her statement the chief turned, and sternly said, "Has the White Swan something to say?"

"Yes, noble chief," said Patrick, "I am very sorry that my young brother of the forest became so angry. I had no intention of offending him, and did what I did in defense of my own life. I could have ended the life of my brother, but the Great God would have

been angry and Thandanega would have one warrior less to fight his battles. I have no grudge against my brothers of the forest. They have treated me kindly, and if I have done anything to be punished for I am in your hands."

The great chief gently stroked him upon the head, and said, "the White Swan talks like an honest man, and he has done only what any brave man ought to do. Be true to our confidence and the White Swan shall not be molested."

Then turning to Lulela, he said, "Take your pale-face brother and have him carefully watched to-night, and send me Scioho, the young warrior who made the assault."

Then turning to the young warriors he gave them a strict command that they should see to the protection of the White Swan.

When Lulela and Patrick arrived at the wigwam the captive discovered that he had received quite a wound on the fleshy part of his left arm from the Indian's stroke, that if it had been planted on his head would probably have killed him.

Thayan had been away on a hunting expedition, and returned that night with game and hides, and when he found how badly Patrick had been treated was very indignant, and complained to the chief next morning, who assured him such a thing should not occur again. Said the chief, "Does Thayan think the White Swan will do to trust? or will he not fly the first chance he gets, and come again to kill our braves. He is a foe that will do to watch. But if we can enlist his interest in behalf of our tribes he will be of great value to us. I need an ambassador at this time to bear messages to the commanders of the pale-faces in the East. Our territory lies on the separation line of the great contending forces of the white men and the red men, to the south and west of us, and I wish to enter into negotiations by which I can sell a great portion of our territory to the north and east. We need ponies, guns, and many things from the whites that would be of greater benefit to us than this northern boundary of our territory along the banks of the river to the north and east. This young pale-face could serve us well."

"Yes," said Thayan, "but how will we ever know anything of his loyalty unless we give him some chance to show it?"

"True," said the chief, "and we must take him out. I am just planning a hunt to the southwest of us; and we must take the pale-face to the hunting ground, and if he prove faithful to us there perhaps we can trust him. He seems to have great faith in the Great Spirit of the pale-faces, and is honest, and I think speaks the truth. In the hunt we will find out more about him. Call the older warriors and chiefs together early in the morning for a council."

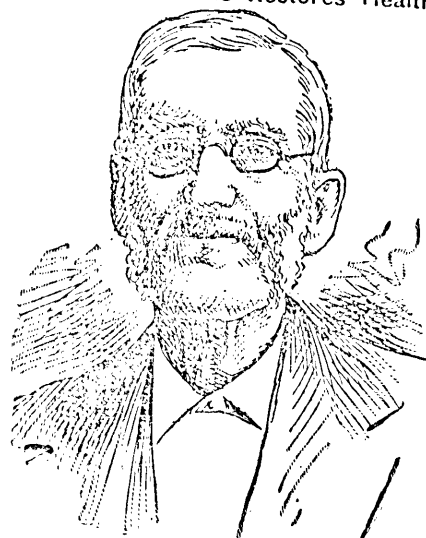
During this interview between Thayan and Thandanega, the great chief, our young friend was quietly entertaining the beautiful Lulela and a number of her young friends

by teaching them how to speak the English language, and relating to them many of his earlier adventures on hunting expeditions, never recurring to any of the encounters with the Indians. He told them of the great ships of the white man, and of the country across the seas, and of the wars between the French and the British, and of the wonderful things that could be seen in the great cities of the far off east, and of the constant immigration to the new country, and then of the happy meetings of the young white people of the settlements. As the young Indians were scattering to their wigwams, young Patrick and Lulela strolled along the bank of the pretty creek toward their own abode. Just before reaching their tent, while under the outstretching branches of a large poplar, the Indian girl stopped suddenly, and with her dainty finger resting gently on his arm, her eyes moist as with the dew of the evening, she looked up into his face and said, "Has not the White Swan some tender dove in the settlements that he sighs for, and would he not leave his home in the woods, and his mother, Laola, and his brother, Thayan, and go to her?"

(To be Continued.)

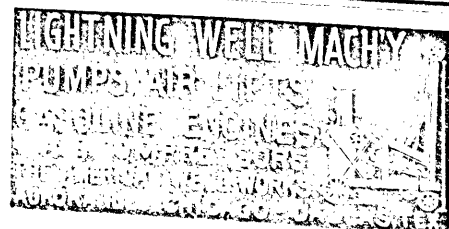
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Our Church at Home.

NOTES FROM SEARCY DISTRICT.

DEAR DR. GODBEY: I finished my first round of quarterly conferences last Saturday and Sunday at Bald Knob, where I found Bro. Hunt, the P. C., at his post, looking after all the interests of the church, and much loved and esteemed by all his people. We had a delightful and spiritual quarterly meeting, one that will never be forgotten by us. God bless Bro. Hunt and his noble people.

I have filled every appointment, and found the pastors all at their post, working, planning and praying for the outpouring of the Holy Spirit and the salvation of souls. O that God may hear and answer their prayers with mighty revivals of religion and the happy conversion of hundreds of souls. The P. C's and people all over the district have received me kindly as their new presiding elder, which makes me feel very much at home, and I hope by the blessing of God to prove myself worthy of their love and esteem for me. My predecessor, Rev. H. T. Gregory, is remembered kindly by the district as a faithful, laborious servant of Christ, and his godly influence will be felt for years to come all over the Searcy district. It is said that P. E's know how to sympathize with each other, which affords me a great deal of consolation, as I have eight ex-P. E's living in the bounds of my district, four of whom reside in Searcy. Can any other P. E. beat it?

Galloway College is booming under the efficient management of President Godden and his able faculty, and we are all looking forward for a grand time at the commencement.

Our dear Bro. Dannelly is right sick, and fears are entertained as to his recovery, but his bow abides in strength, and the arms of his hands are made strong by the hand of the mighty God of Jacob. Let all the church pray for the recovery of this dear old father in Israel, if it is God's will.

Our district conference will convene at Bald Knob April 27 to May 2, and we are all praying for a great revival at that time. At a later date we will have District Epworth League and Sunday-school convention at Beebe, at which time we hope to have a good representation from every League and Sunday-school in the bounds of the district.

Some time ago I came across a copy of the Pentecostal Herald, which contained an article from Rev. Wilson, an evangelist from Kentucky, about his visit to the White River Conference, in which he said some nice brotherly things about us, but he allowed himself to spoil the good things that he had said by writing things that were absolutely false. In speaking of Rev. M. B. Umsted, he said that he was very pronounced in his views on holiness; that he had served some of the best districts in the conference, and for the last four years had served Newport station and built a fine church there (which is true), but that he had been ap-

pointed to a little semi-station that only paid \$250 a year to the pastor, which is false. Here is the report taken from the statistical report of the fourth quarterly conference by me for that charge last year at the first quarterly conference this year, on the 19th of February. What were the estimated claims, and what the final settlement of the same in this charge the past year? Answer: For P. C., \$500, paid \$500; for P. E., \$80, paid \$80. In addition to this the pastor, Bro. Davidson, told me that they gave him his board and horse feed free of charge. Bro. Davidson was a single man. This year the stewards have assessed Bro. Umsted's salary at \$600, and they will pay every dollar of it. Just why Bro. Wilson cast this reflection on that charge and on the bishop and his cabinet, I can't tell. One thing is certain, either he or his informant have wilfully misrepresented the facts.

He also said that his heart sank within him at hearing an anti-holiness P. E. defending the use of tobacco. I think that he refers to me in that charge, and if he did I deny the charge in toto. Who told him that I was an anti-holiness P. E.? I am a strong believer in holiness and sanctification, and I preach it, but I neither preach nor believe the second blessing theory of holiness, because I do not believe that God's word teaches it, and it can only be proved by warping and twisting the Scriptures out of their true meaning. And as to my defense of tobacco, instead of defending the use of it I was simply defending the Christian character of good men that did use it, such as Bishops Asbury, McKendree, Pierce, Haygood and Wilson. I acknowledge that I use the weed and would be glad if I didn't, but I know that I love God and the brethren, and the Holy Spirit bears witness that I am a child of God, and that my name is written in the Lamb's book of life, and I always try to tell and write the truth in love.

S. L. COCHRAN.

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Missions.

Japan, Condition and Needs.

BY REV. C. B. MOSELEY.

In order to the clearest view of the state and needs of the Japan field, I think it is necessary to look at it from the two standpoints of (1) the Japanese people generally, (2) that of the men and women missionaries and Japanese workers, who are laboring in the field.

I. While they have always been disposed to take hold of the useful and the new, Japanese have yet the most intense dread of giving up that which is or is supposed to be distinctly Japanese in origin. Especially is this the case when the sentiment of loyalty is in the least involved. And so we find more often the attempt to accommodate the new to the old, putting of the new piece of cloth on the old garment, than would otherwise be the case. It is too rarely an entire forsaking of the old and worn out for that which is altogether new. A few particular cases will illustrate what is general.

(1). It is this feeling which has organized itself into a party called the "Nippon Shugi" commonly known in the English papers as the Nationalistic party. Of course these loyalists find a speedy recognition and are treated with high praise by the native papers. The ideas they would inculcate have been thus summarized for the Independent by Dr. De Forest, of Sendai, Japan. After speaking of the part the Buddhists are taking in the opposition to Western ideas and religion, the doctor says: "Shintoists, however, have made the biggest fuss. Even some professors of the University one formerly a Christian, have laid themselves out to show that the worship of the nation's ancestors and supreme loyalty to the Emperor are all the religion Japan needs and the only religion that can save the nation." He continues: "Some of the test questions proposed are so exceptional since the days of Julian that they are worthy to be posted on the other side of the Pacific. Is it possible to reconcile the idea of the sacredness of the Japanese Emperor with the doctrines of Christianity which teach us that Christ is supreme governor of all things, both visible and invisible?" "Is it not against the very constitution of Japan to recognize supreme beings such as a God, a Jesus, a pope, a church or a Bible other than the sovereign of the country?" "Do Christians mean to regard Jesus as a faithful subject of the Japanese Emperor or do they mean to bring down the latter under the rule of the former so that he might offer the prayer saying: 'Jesus, though son of God, have mercy upon me.'" These quotations by Dr. De Forest are taken from The Far East, but which were originally published in the magazine of the "Nippon Shugi."

(2). Another example from a correspondent of the Japan Mail, of what occurred in a meeting of school teachers. Other business

disposed of, some one proposed that the subject of education and religion be discussed. But this subject being considered too general, it was agreed to discuss education and Christianity, and "at its close," says the writer, "it was voted that Christianity is an injury, that a belief in Christian truth on the part of school teachers interferes with the proper discharge of their duties (it being implied that if one became a Christian he would lose his position) and that they should use their influence against Christianity by keeping the public from attending Sunday-schools and in other ways which might be open to them." The same writer continues: "I have understood for several years that it was the desire of the educational department that the public school teachers should have nothing to do with religion. In view of these two incidents, this would seem to mean Christianity, and Christianity alone, for I have never heard of any objection being made to a teacher because of his attitude towards any other religion, and now these incidents would seem to show that the authorities had no objection to teachers having something to do with Christianity provided only it is to oppose it. Can this be the policy of the government of this 'enlightened era of the ninth year of the constitution which guarantees religious freedom to every subject.' The editor of The Mail, in an article entitled 'Freedom of Religious Belief in Japan,' refers to this correspondent's letter as follows: "It seems necessary to make one or two comments on a letter published in our correspondent's columns, over the signature S. S. W. We need scarcely say that we entirely endorse the principle for which our correspondent contends, but the difficulty is its enforcement. So far as the central authorities are concerned we imagine there is no discrimination against Christians in any capacity whether as civil officers or as school teachers. We are persuaded also that if conclusive evidence could be furnished of the dismissal of a teacher from a school by a local government on the declared ground of his belief in Christianity, the act would not be condoned. But has there been any case in which such proof was forthcoming? We are not aware of direct proof does not indicate that the spirit of the constitution is fully respected. If it be desired to deprive a man of his post because he is a Christian without, however, letting that reason appear public, there are many pretexts available for the purpose. A man may be well aware that to embrace Christianity would be fatal to his prospects of continued official appointment and yet he may know at the same time that his Christianity will not be openly alleged against him by those in authority. It is a question of the greatest delicacy."

(3) Let us notice one more example and this time from a Japanese Christian minister. He says: "The use of foreign (funds) for the purpose of spreading Christianity among the Japanese is a na-

A Suffering Soldier.

This veteran fought for his country; suffered untold hardships, and returned with health shattered. Many a brave soldier has the same history. To-day this one rejoices in a new-found strength and tells his experience to benefit others.

No man is better known and liked in that rich tier of Illinois counties, of which Peoria is the centre, than genial Chester S. Harrington, of Princeville, Ill.

Mr. Harrington is a veteran of the late war. Like many another brave soldier, he suffered not only during that service, but for years afterwards from diseases contracted then.

For years his health was shattered; his sufferings increased. He was unable to gain relief, but now he tells a story which is of profit to many:

"I served three years in the 12th Illinois, enlisting at Kewanee, Ill.," said he, "I was in Libby prison and suffered like many another Northern soldier."

"The strain of army life did its work in undermining my health, although the collapse did not come for sometime after."

"For fifteen years I suffered from general debility and nervousness so badly that I could not sleep. Indigestion resulted and my misery increased."

"My eyes began to fail, and as my body lost vitality my mind seemed to give way. I could scarcely remember events that happened but a few weeks before."

"For two years I was unfitted for business. I was just able to creep around during part of this time, and there were many times when I could not get up."

"My brother is a doctor, but all his efforts to help me failed to give any relief."

tional disgrace. This practice must be discontinued before Japanese Christians will be at liberty to discuss freely modes of propaganda. It is not to be supposed that the Christianity which will be received into our Japanese households will be an exact counterpart of the Christianity known to the Europeans and Americans. The Christianity to be taught here must assimilate to itself certain Shinto, Buddhist and Confucian truths in order to assume a character suited to our national requirements. Mr. Ebina describes these truths as Tenpu no Shinri (Heaven taught truths).—Japan Mail. A Japanese writer, an editor of one of the Christian newspapers, [Department of Education] is hardly too severe when he says: "The popular ideas respecting the connection of religion and patriotism, the Mombusho view of the right principle to be followed in educational matters, the readiness to identify Christian objects of worship with ancient Japanese gods, and the like, all show the inherent weakness of modern Christians. The Fukuin Shimpō prays for the return of the days in which Christianity showed its superiority to all human institutions."—Japan Mail, April 23, 1897.

These are sufficient to show how deep-rooted and general is this trait of character. It forms in its manifold workings, the chief of difficulties in the way of Christian missions in Japan at the present time.

(II) Needs. I. A deeper personal sense in the missionary of the

"I tried a number of remedies without avail. Finally, having read articles regarding cures that had been effected by Dr. Williams' Pink Pills for Pale People, I decided to try them. That was in 1896. I bought a box and took the pills according to instructions."

"Four days later I had the happiest hours I had known for years. That night I went to sleep easily and slept soundly as a child and awoke refreshed."

"After I had taken four boxes of the pills, I found that I was cured and had also increased 27 pounds in weight."

"This greatly surprised my friends, who thought my case was a hopeless one. I began my work again and have continued ever since in excellent health."

"Another valuable gain to me was, that while I was taking these pills I had been cured of the smoking habit, which had formed when I was a boy and had clung to me all these years. The craving for tobacco left me and I have never experienced it since."

"I cannot say enough for these pills and have recommended them to many."

To verify this statement Mr. Harrington made affidavit to its truthfulness before Lincoln M. Coy, Notary Public.

Dr. Williams' Pink Pills for Pale People strike at the root of disease by acting directly upon the impure blood. Their power is marvelous and many wonderful cures have been made. Druggists consider them a potent remedy, and all sell them.

truth that Christ is the "end of the law for righteousness to every one that believeth;" for it is here that he finds both his power to do and freedom for doing work for others.

2. This same thing in the Japanese worker which, while he labors for others, will enable him to count but loss for Christ all the things that so distract his mind in the conflicts which arise out of his new environment and devote his energies to the things that "are worth while."

3. Some sufficient and unifying force that will put all of the powers of the Christian community to work for more definite ends—an incarnation of the divinely great principle found in the golden rule. For I am persuaded that by this the truest progress, both religious and social can be made and on no other method yet made known by men.

University of Chicago, February 21, 1898.

Since we advertised that we had a few Fountain pens for sale we have had so many calls for them that we concluded to make a special and very liberal proposition on them. We will send a first class guaranteed Fountain pen postpaid, free, to any travelling preacher who will send us two new subscribers with three dollars to pay for them. The pen is the famous "Laughlin." The name being a sufficient endorsement to those who know the pen. We cannot sell this pen for less than \$1.50

GODBEY & THORNBURGH.

Our Church at Home.

FULTON AND COLLEGE HILL,

The church is making some progressive steps. My congregations are increasing. The Sunday-schools are doing good work; we aim to have the banner school in the district at College Hill, under Bro Murphy as superintendent. These people know all about pounding; they pound hard. Yours for Christ,
J. O. WELSH.

PARIS, ARK.

DEAR BRO. GODBEY: Our church at this place burned down yesterday morning. It caught from the flue sometime before or during the Sunday-school, and though many worked faithfully the flames were uncontrollable. All the furniture was saved. It was with a great effort that the parsonage was saved. Four other houses caught from the flying shingles, but were discovered in time to save them. The Christian brethren tendered us their house, saying: "You need not miss a single service." The Baptist brethren also offered us their house at such times as they were not using it. I have had but little time to work at it yet, but many have expressed their willingness to pay liberally toward commencing at once to erect a good stone or brick church. This is what we hope to do. Our church was valued at \$1,500; no insurance. Pray for us.

J. S. WILLIAMS.

HARRISON, ARK.

DEAR BRETHREN: We are taking an upward move in my district; have reasons to be encouraged. We have been having in attendance at our quarterly conference sessions all the way from twenty to one hundred persons. We urge this in every charge; we want the membership of the church to attend the quarterly conference. Among many sad features in our church in this part of the Arkansas Conference, so far as I have been able to investigate, is that our people, in most part, do not take our church periodicals, nor anybody else's; we need to sub-soil this whole country, and some of our preachers need some of it; we are just playing at things. Can't you visit our district during this conference year? Let us hear from you.

My wife writes me that those books came through all right; wish I had some of them with me, I could sell some. In one more week I will be around, then I will go home and load up with books and start. Pray for us. Cordially,
PIERCE MERRILL.

JUNCTION CITY.

We have had a hard battle in some respects this year, but my church is growing and the cause of Methodism is more prosperous than ever before. Several days ago we announced in church we expected to go to housekeeping, and asked the congregation to assist us in furnishing the parsonage. When we were ready to move the parsonage was almost completely furnished from front room to kitchen. There was one handsome suit furniture, set of nice chairs, new stove, set of silver-

plated knives and forks, table and teaspoons, all the nicest crockery needed; in fact, nearly everything we need for housekeeping. Last, but by no means least, at night there came a crowd to visit us, and when they were gone we had plenty of the best our market affords to do us a month. Wife and myself certainly appreciate all these good people have done for us. We think the prospects are this will be the best year we have ever had here.

Our congregations are large. We have received sixteen into the church since conference. We are confidently expecting a great revival of religion this year. Pray for us. Yours for Christ,
W. W. NELSON, P. C.

Junction City, Feb. 19.

CHERRY VALLEY CIRCUIT.

I am getting along nicely with this charge. This circuit was formerly known as the Vandale circuit, but at the Annual Conference last fall, Vandale was put with Wynne. Cherry Valley circuit is a nice charge. Lots of good people here; they keep this preacher supplied with good things to eat. Last Wednesday night they gave us a pounding, bringing many nice things to eat and some money. They came with bright faces and glad hearts and put the nice things on the dining table; they brought enough soda and coffee to last a year. I feel very grateful to Sister T. F. Jackson, who was at the head of the pounding. I am very thankful, indeed, to all. May the Lord bless them for their kindness. I will try to renew my energies and do more this year than I have ever done for the good Lord.

Our 2nd Quarterly Conference has just been held. Bro. W. C. Davidson was on hand, and preached an excellent sermon. It was good to be there. He preached on the Witness of the Spirit. Our people are well pleased with our new P. E.; we think he is in the right place.

J. M. WILLIAMS, P. C.

Feb. 28.

How many young men and young women are cut off just as the future seems brightest and fullest of promise! They are taken away by the disease which causes over one-sixth of all the deaths in the world—the disease which doctors call consumption. There is absolutely no reason in the world why consumption should be fatal—why it should be even serious. It is a disease of the blood, and can be cured absolutely and always by purifying and enriching the blood. The only exception to this is the case where the disease has been neglected and improperly treated until it is stronger than the body—until the body has become so weak as to have lost the ability to recuperate. Dr. Pierce's Golden Medical Discovery will cure 98 per cent. of all cases of consumption if used according to directions. It also cures all lingering coughs, bronchial and throat affections.

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SAMANTHA at SARATOGA

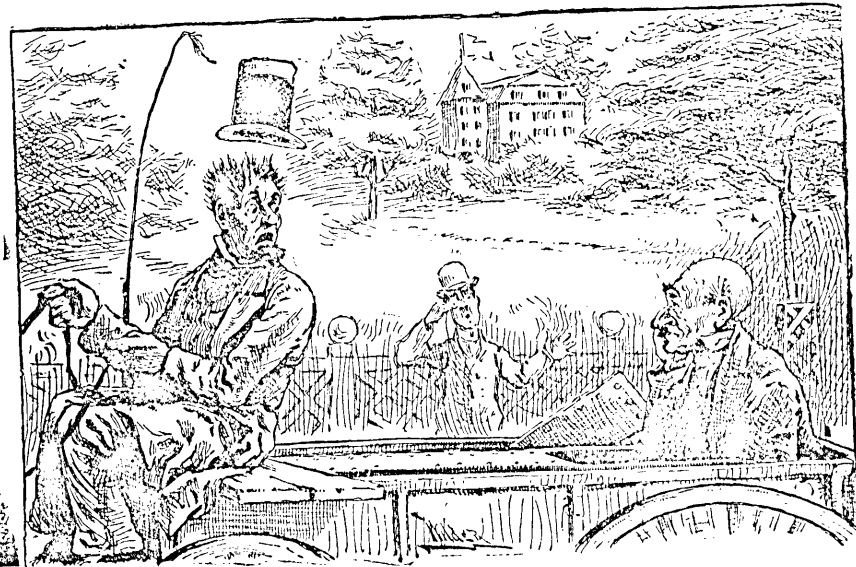
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By Josiah Allen's Wife (Marietta Holley).

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SPECIMEN OF MISS HOLLEY'S HUMOR,

A few days after this, Josiah Allen came in, and sez he, "The everlastin' spring is the one for me Samantha! I believe it will keep me alive for hundreds and hundreds of years." Sez I, "I don't believe that, Josiah Allen." But Josiah kep' on, for he was fearfully excited. Sez he, "Why, the fellow said, there waz a old man who lived right by the side of this spring, and felt the effects of it inside and out all the time, it wuz so healthy there. Why the old man kep' on a livin', and a livin', till he got to be hundred. And he wuz kinder lazy naturally and he got tired of livin'." He said he was tired of getting up mornin's and dressin' of him, tired of pullin' on his boots and drawin' on his trowsers, and he told his grandson Sam to take him up to Troy and let him die.



"Wall, Sam took him up to Troy, and he died right away, almost. And Sam bein' a good hearted chap, thought it would please the old man to be buried down by the spring, that healthy spot. So he took him back there in a wagon he borrowed. And when he got close to the spring, Sam heard a sithe, and he looked back and there the old gentleman wuz a sittin' up a leavin' his head on his elbow, and he sez, in a sort of a sad way, not mad, but melancholly, 'You hadn't ort to done it, Sam. You hadn't ort to. I'm in now for another hundred years.'"

She takes off follies, flirtations, low neck dressing, dudes, pug dogs, tobogganning, etc.

OPINIONS OF NOTED CRITICS: "Exceedingly amusing."—Rose E. Cleveland. "Delicious Humor."—Will Carleton. "So exuberantly funny, we had to sit back and laugh until the tears came."—Witness. "Unquestionably her best."—Detroit Free Press. "Bitterest satire, coated with the sweetest of exhilarating fun."—Bishop Newman

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TEARS & TRIUMPHS, No. 2

This new song book, just from the press, is destined to be a leader on the market. It is by the authors of "Tears and Triumphs, No. 1," which in a little over two years has reached a sale of about 120,000. We can furnish both books. The No. 2 has been edited with religious care and great labor, and those who have examined it thus far concur in the opinion that it has no superior (if an equal) on the market. Such songs as 'It is Burning Still Today,' 'Halleluiah I'm Redeemed,' 'The Light Brightly Beamed,' 'Lost on the Mountains,' 'Calvary,' 'Consecration' (which has sold thousands of copies in sheet form), 'The Great Judgment Morning,' 'The Wanderer,' 'Never Alone,' stir the hearts of singers and hearers.

The authors have drawn on such men as Hoffman, Bryant, Sweeney, Ogden, Kirkpatrick Keiffer, McIntosh, Tillman, W. W. Williams, Lincoln, Blake, Street, Black, Gilmour, H. R. Palmer, A. B. Everett, T. E. Perkins, Rev. J. E. Rankin, and many others for choice music and hymns. While there are many books on the market, we look for an immense run on this. Orders received for 5,000 before it came from the press.

Prof. Geo. E. Kersey, teacher and composer of music, writes: "I have carefully examined the advance sheets of 'Tears and Triumphs, No. 2,' and have no hesitation in pronouncing it, in advance, the best now on the market for camp-meetings, revivals, church and home worship."

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"HARP OF LIFE"

At Rest.

We publish in this department obituaries of our Church members sent us by the preachers. We cannot publish resolutions of Sunday-schools, or Epworth Leagues or Missionary Societies in honor of deceased members. We also require all obituaries to be short.

SANDERS: Oliver L., Jr, son of Oliver L. and Anna Sanders, was born October 3, 1897, and died of pneumonia, at Marion, Ark., December 28, 1897. The little one did not live long enough to make any history save in the fond hopes of its young father and mother. It came to them as a sunbeam, and lingering for awhile that they might know the joys of parenthood, departed to be with God—their treasure in heaven.

"Mourn not for the child from thy tenderness riven,
Ere stain on its purity fell,
To thy questioning heart, lo! an answer from heaven.

Is it well with the child? It is well."

FRED LITTLE.

MILLER: James W., was born in Tennessee in 1829. When a boy he professed religion, and soon afterwards joined the Methodist Episcopal Church, South. He married Sarah Lydia Medlen in 1867 in Texas. Soon after their marriage they moved near Hackett, Ark., where he died suddenly November 27, 1896. He left a widow and six children. The twenty-six years spent in and near Hackett, were for his Master. Many of our preachers know of his usefulness in the Church. He was at various times steward, Sunday-school superintendent, trustee or class leader. Pray our Father that the family may be united in heaven.

EUGENE WOODRUFF.

MILLER: Sarah Lydia Medlen was born in Alabama in 1844. She was married to James W. Miller in 1867. In 1869 she was converted and became a member of the M. E. Church, South. Her Christian life was spent in and near Hackett, Ark. At 5 o'clock p. m., February 21, 1898, in Hackett, Ark., she died, having lingered for a long time with consumption. She was laid to rest in the Hackett cemetery by the side of her husband. She was ready and anxious, only regretted leaving her children that were in the house with her. The Church has lost one of its best members. During her last three months' sickness I visited her often, and found her patiently waiting.

EUGENE WOODRUFF.

Hackett, Ark., February 22

FORD: Jimmie, a sweet little girl of Balloon, Ark., died on February 11, and was buried on the 12th. During her entire illness not a word of complaint escaped her lips, and when the final summons came she closed her eyes and fell asleep in the arms of a loving Saviour, who hath said, "Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven." We are assured of the fact that Jimmie's little soul was wafted on angel's wings to that good home above. This, with the fact that she had never had to surmount the trials and turmoils of this life, and that her young mind had never become contaminated with the sins of this world, should be a consolation to the bereaved parents and relatives. Jimmie was beautiful and bright. She was one of the most lovable and affectionate children the community has ever had. Innumerable were the tears that were shed by the great host of friends who accompanied her to her last resting place. She was a favorite with her companions, and idolized by her parents and other relatives. She will be sadly missed in her home, in the circle of her association, and in our school. In her death Jimmie's parents and relatives have been sadly bereaved, and in this bereavement they have the sympathy of all who know them.

A FRIEND.

VANCE: Hubert Carlton, son of Rev. R. C. and Mary Vance, was born in Danville, Yell county, Ark., May 17, 1881, and was killed by the accidental discharge of his gun, while hunting near Burk, Saline county, Ark., December 15, 1897. Hubert was a good boy, with chivalry and manliness in every expression of his life. The boys and girls of his community regarded him as a gentleman and a brother, because of his excellent, kind and loving character. We have every reason to believe he has gone to the home of the good, to live with God and the angels throughout eternity. His parents had labored to make him a good boy and a useful man, and he remarked a few days before his death to a young lady friend, that he had been very happy for about two weeks. May God's love abide in the souls of his loving parents and brother and sisters, and the host of friends that are lingering here, and help us to submit to his will and live faithfully and meet Hubert in heaven.

"Faith sees the bright eternal doors
Unfold to make his children way,
They shall be clothed with endless life
And shine in everlasting day."

S. W. RAINEY.

FOMBY: Nathan G. Fomby was born in True county, Ga., November 17, 1834, and departed this life at his home in Ashdown, on the evening of February 11, 1898. He was married to Miss Martha Phillips, September 15, 1853, with whom he lived in happy wedlock for almost forty-five years, and who survives him in loneliness and sadness. He moved to Arkansas and settled in Columbia county in 1859, where he lived until about seven years ago, when he moved to Little River county, where he resided at the time of his death.

Bro. Fomby had been a member of the Methodist Church forty-five years, and was a devoted follower of the Lord Jesus Christ. The Church honored him with an official relation for more than forty years, and he honored his relation to the Church by a blameless life and a zealous performance of his duty. He loved the Church and her ministry, and his home was the home of his preacher, and he was never happier than when he was doing his pastor a kindness. Ashdown Methodist Church stands today as a monument to his zeal and consecrated effort.

He has left to his children and grandchildren the priceless heritage of a good name. His name being as ointment poured forth. As his pastor, I mourn with the family as one who had lost a father. He, indeed, served his "day and generation well, and is not, for God has taken him." May the bereaved ones follow him as he followed Christ. His sorrowing pastor,

F. N. BREWER.

Richmond, Ark., February 15, 1898.

WATSON: Mrs. Drura L., was born October 21, 1862, and died February 7, 1898. Her maiden name was Sorrels. She was first married to Dr. W. H. Brown, November, 1889, with whom she lived till the fall of 1894, when death came and took him away, leaving her to experience the loneliness of widowhood. On December 2, 1896, she was married to M. L. Watson, who, with relatives and friends, is left to mourn her absence. Sister Watson was converted early in life, and joined the M. E. Church, South, in which she lived till death transferred her to the church triumphant. She was the subject of bodily afflictions more or less, all her life; and for sometime previous to her death her suffering was intense. Her life was a warfare; her death a holy triumph. She was perfectly rational in her last moments and talked freely of her prospects beyond the grave. Visions of glory seemed to burst on her sight, and taking her dear old father by the hand as he knelt by her bedside, she spoke of her mother, who went to heaven several years ago, saying: "I see mother," and then addressing her mother, said: "Mother, open the door wide." After exhorting all present to meet her in heaven she requested that this writer should preach her funeral. We laid her body to rest in the family graveyard where her mother and other members of the family in quiet repose are awaiting the resurrection morn,

when the trump of God shall awake their sleeping dust, and bid them come forth. Then shall come to pass the saying that is written, "Death is swallowed up in victory." "Thanks be to God who giveth us the victory through our Lord Jesus Christ."

B. W. ASTON.

CORNELIUS: Bro. Roland E. Cornelius, son of Ira and Elizabeth Cornelius, was born February 22, 1863, in Nevada county, Ark. He was married to Cassie Richardson, and moved to Hempstead county, near Guernsey. Professed religion and joined the M. E. Church, South, under the ministry of J. H. McKelvy, in August, 1894, after which time he lived a consistent Christian until God called him home November 19, 1897. Bro. Cornelius was a man full of faith and energy, always ready to help in a good cause, and the needy seemed to learn where they could get help, and but few went away without it. He was steward and trustee and was one of the building committee of Water Creek Church at the time of his death. The church we have nearly completed, and in that work, like all other, he was ever ready to push forward. During his illness, the writer heard him remark often, "It is all with the Lord," and he felt prepared to go. He leaves a wife and five children and a host of relatives and friends to mourn his early departure. It was his great desire that his children should be raised prepared to meet him in heaven. May we all be found faithful and prepared to meet him in the sweet by and by.

H. J. WALKER.

Guernsey, Ark.

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THE ARKANSAS METHODIST.

WEDNESDAY, MARCH 9, 1898.

GEO. THORNBURGH, Business Mgr.

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

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TO ADVERTISERS:—The circulation of the ARKANSAS METHODIST is fifty per cent larger than that of any other paper, religious or political, published in Arkansas.

From "Printer's Ink": "ARKANSAS METHODIST—published at Little Rock, has a much larger circulation rating than any other newspaper published in the State *** This organ of the Methodist Episcopal Church, South, is credited with a circulation that exceeds the sum total of the ratings accorded to the ten other religious periodicals issued in the State."

An Artful Dodger.

In the Arkansas Baptist of Jan. 12, Bro. Freeman shows himself an adept in the art of dodging a direct question, or in giving an evasive answer. My hammer, he says, "was too small." I gauged my hammer by the size of the nuts he gave me to crack. A wise man would not use a sledge-hammer to crack peanuts. Bro. F. affirms that "one may be in Christ and not in his church at all." If he means by the word "church" the Baptist, Presbyterian and Methodist churches, et al., I agree with him, but I think the phrase "denomination" would make the meaning clearer. What do you mean by the term church in the quotation above? We can greatly simplify this discussion by clearing away the rubbish and clearly defining our terms. Unless this is done, we cannot intelligently discuss the questions at issue. If I apprehended your meaning I might agree with you. I am in search of light—truth. Again, he asks, "Isn't it the only protection that our Saviour could leave his church to require that we enter his sheep-fold by the door?" I cannot answer unless I knew what meaning he attaches to the words "church" and "door."

Bro. F. quotes Jesus as saying "I build my church." And adds: Bro. B. says that Jesus did not make any of the denominations of the present day. Upon this statement of mine Bro. F. comments thus: "Bro. B. belongs to one of these denominations Christ did not make, therefore, Bro. B. does not belong to the church which Christ built." He also admits that Christ made the branches, and asks: "But what comfort can you draw from that fact, seeing your branch was an after thought by over 1700 years. To all of which I reply: That over 100 years ago the thirteen colonies formed the Federal union. In other words, they built a Federal government upon the immutable principles voiced in the declaration of independence. Since that time State after State has been added to this union, having precisely the same rights and privileges. Arkansas is the peer of New York and Virginia. But according to Bro. F. Arkansas was an after-thought, and has no part or lot in the matter. Upon this rock I build my church. It would be profitable

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for Bro. F to study the word "build."

An eminent author, commenting on Matt. 16:18, says, "He endowed his church with immortal life when he said the gates of hell (hades) shall not prevail against it, but this has nothing to do with a traceable hidden existence." Again he says: "The world is vastly more indebted to a line of individual men who have contended for the truth each by himself, than to any organic churches which can be traced by visible succession from the apostles under any name whatever." That accords with my contention, don't it, Bro. F? What say you? Thinking men of this enlightened day are not troubling themselves about the origin of the people called Methodists, Presbyterians, and else, but are looking for fruitage; what manner of fruit do they bear, is the pertinent question asked? Bro. F. treats me to the "fury of syllogism." Well, I am glad he informed me what it was. For after looking carefully at it, I should, in the absence of such information, have mistaken it for a "sillygism."

In answer to my question, if the body of Christ is the church, can any be saved who are not members or branches of His mystical body, (church)? If so, how?

And if the Baptist denomination is that body (church) can any man be saved outside its communion? He answers: The church was not made only for the home of the saved. Baptists require all who come to her for a home to at least profess to be saved already. The church works for the salvation of souls, then brings them into the fold. The Presbyterians require as much, and work to the same end. I object to the above answer, because, first, it is evasive; second, it is so clumsily stated that it is difficult to apprehend the author's meaning; and third, it is no answer at all.

Bro. Freeman, will you dare quote the following questions, and give to each a categorical answer?

Did our Lord ever promise an organic visibility to his church in perpetuity, amongst any people in any age? If so, is the Baptist denomination that church?

Is the Baptist denomination in the regular unbroken line of succession from the apostles? If so,

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can it be demonstrated in an unbroken chain of baptisms?

Since there can be but one visible church of Christ, is the Baptist church that church?

These are plain questions and go to the core of the matter in controversy. Please give me a plain answer. A plain yes or no preferred. Then argue and amplify to your heart's content. I have been on the move, hence this delay.

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