

The Arkansas Methodist.

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

BY BENNETT & THORNBURG.

"Speak thou the things which become sound doctrine."

TERMS, IN ADVANCE.
One Year, \$1.50. To Preachers, 75c.

VOL. IX.

LITTLE ROCK, ARKANSAS, WEDNESDAY, MARCH 11, 1891.

NO. 44

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

Subscription Rates: In Advance, one year, \$1.50; 6 months, 75c; 3 months, 40c. To all preachers at \$1 a year.

At the end of your name on the margin of this paper the date to which your subscription is paid is printed. Look at it and see if it is correct. If not correct, write us immediately.

Discontinuance of subscriptions must always be accompanied with payment in full of past dues. Our rule is to consider each subscriber as permanent until he orders the paper stopped and pays up. But no paper should be ordered stopped till all dues are paid. If this suggestion is regarded, there will be no difficulty in "stopping the paper" when desired. Refusing to take the paper from the office, or returning it to us, is not a sufficient notice to discontinue.

Changing Postoffice: If you wish to change your postoffice, you must give us the name of both postoffices, the one you change from and the one you change to.

Business: All letters on business connected with this paper should be addressed to Bennett & Thornburg, and to them all checks, money orders, etc., should be made payable.

To Correspondents: Write proper names with extra care; do not write with pencil (it can be had); write only on one side of the sheet; do not put matter intended for the Editor and Business men on the same sheet. In obituaries leave out irrelevant matter, poetry and prayers, and eulogies.

Our Agents: All traveling preachers of the M. E. Church, South, are invited, and authorized to act as Agents for THE ARKANSAS METHODIST, to solicit subscriptions and to receive for them.

JOINT MEETING OF PUBLISHING COMMITTEES.

The Publishing Committees appointed on THE ARKANSAS METHODIST are hereby requested to hold their annual meeting in our office, Room 106, Allis Building, at 2:30 p. m., Thursday, March 13 inst. (The short delay in calling the meeting was to accommodate the brethren of the Committees desiring to attend the anniversary of the Board of Church Extension, March 20.) The Committees are composed as follows:

Arkansas Conference—Revs. V. V. Harlan, Geo. W. Hill and James A. Anderson.

Little Rock Conference—Rev. Drs. Andrew Hunter, J. H. Higgins and M. B. Chapman.

White River Conference—Revs. J. M. Tallington, S. L. Cochran and Horace Jewell.

A MOMENTOUS QUESTION.

What part will Southern Methodism take in the Evangelization of the World?

That the world will be evangelized in this generation is the hope which the sublime faith of thousands of consecrated persons has begotten in recent times. That this is possible, and that it may be made fact, are truths, which none who believes in the Bible and the power of the Holy Ghost should doubt. Every thoughtful observer has already discovered that the Holy Ghost is producing a deep and lasting conviction on the minds of the leaders of the Churches, that the world can and should be evangelized during this generation. The great awakening among the Churches for the spread of the gospel, and the hitherto unparalleled zeal for missions among the college students of the United States and Canada, indicate that the spreading of the gospel and mission work are to become the leading and all absorbing themes of the Churches. It is known by all readers of church literature, that all our Churches are becoming more and more aroused to a sense of their responsibilities on this line, and are becoming conscious that now at this auspicious time is a grand opportunity to take the world for Christ.

But if may not be so well known that the students in the college are so enthusiastic on this subject and so ready to be used to evangelize the world. The recent International Students Volunteer Convention held in Cleveland, O., revealed the status of the students on this subject. That the readers may more fully understand the nature and magnitude of the Student Volunteer movement, a few words of its history will be given. The following facts were taken from the report of executive committee at the convention: In July 1886 a memorable conference of college students was held at Mt. Hermon, Mass. Two hundred and fifty-one young men from eighty-nine institutions of the United States and Canada came together at the invitation of Mr. D. L. Moody to spend four weeks in Bible study. After more than one week of study and prayer one young man from Princeton received a deep impression, that the Lord would call some of that number to foreign work. He called together all the young men who were thinking seriously of becoming foreign mission-

aries. At first only twenty responded to the call. This little consecrated band began to pray, that the spirit of missions would pervade the entire body and that the Lord will call more to give their lives to this work. Before the four weeks expired God answered their prayers and one hundred of the two hundred and fifty-one consecrated their lives to missionary work. On the last day of the meeting this band agreed that the missionary spirit which had so powerfully manifested itself among them should be communicated to their fellow-students all over the country. Accordingly a deputation of four volunteers was selected to visit during the coming year as many of the colleges as possible. One hundred and sixty-seven institutions were visited and 2,200 volunteers were secured. During the following year—1888—89, there were no men in the field to enroll the volunteers. In 1889—90 one young man visited one hundred and ten institutions and enrolled 1,100 names. By this time the movement had assumed such a magnitude that a permanent organization became a necessity. A plan of organization was soon perfected which has commended itself to the leading men of the different Churches to whom it has been submitted. The Holy Spirit has in this short time wrought wonders through this movement. Up to date 6,200 young men and women have signed the volunteers' pledge—We are willing and desirous, God permitting, to become foreign missionaries. More than three hundred of the volunteers are already in the foreign field.

The policy of the movement is about as follows: It seeks to enroll volunteers in sufficient numbers to meet all the demands made on it for men and women by the missionary boards of the different denominations, and more than that to make the evangelization of the world in this generation possible. It is desired that the movement be extended to institutions, which have not yet felt its touch among these may be mentioned the colleges of the Southwest and the medical colleges of our large cities. The movement has the hearty endorsement and co-operation of Methodists, Baptists, Presbyterians and all other evangelical denominations. At the convention there were more than five hundred delegates representing over two hundred institutions in this country and Canada, thirty missionaries from the foreign field, and natives from the various missionary fields. Although the body was composed of men of different creeds, different nationalities, and different colors, yet it was a unit; the one purpose, the evangelization of the world in this generation seemed to permeate every heart. It was certainly the most earnest, zealous and devout body that the writer ever saw.

That tremendous possibilities are pending every thoughtful man recognizes. John Wesley is reported to have said: "Give me one hundred consecrated young men and I can take the world for Christ." Such is possible, but far more probable is it that the 4,000 consecrated young men and 2,000 consecrated young women, the thousands of missionaries already in the field, and all the missionary agencies of recent times will evangelize the world soon. Now at this auspicious time when all legal barriers are removed, when the heathen are in a state of receptivity, when the Lord is infusing into the hearts of his people a missionary spirit unprecedented in the history of the world—at this crisis the Church that puts forth her mightiest efforts to widen her borders during the next quarter century will be the Church of the coming years. May the Lord rivet this truth on the minds of the preachers, the professors, and the students of the M. E. Church, South, in Arkansas.

O. E. GORDARD.

Hendrix College.

It was a keen retort that was made by a Christian man to a cross grained infidel who loudly proclaimed in a public place that "the Christian Church was chiefly made up of women," when he quietly answered "Yes, it is so, much to the honor of women, and I noticed when down at Columbus the other day that in the Penitentiary the criminals were chiefly made up of men." The United States Census Bureau has just given additional emphasis to this fact by some of its figures. It issued a bulletin on Tuesday, February 17, showing that the number of convicts in State prisons and penitentiaries in the United States on June 1, 1890 was 45,232. Of this number, 1,791 were women. There are enough of women criminals, however, to prove that human depravity is not a matter of sex. Moreover, when woman is bad, she is apt to be very bad. —Phila. Presbyterian.

CARD FROM BISHOP HAY-GOOD.

The throat matter is only incidental. I have had a bout with bronchitis, but expect to get well of it. If this were all I would have found a sanitarium in Georgia. I have published a little card; it should be enough—this shorter one, because several kind papers "explaining" my movements to "Dr. Parkhurst," have concentrated attention on my "throat." I go to Los Angeles, on my own motion, because I think I ought. Long time I have been preaching "Go!" It seemed time to be going. ARTHUR G. HAYGOOD.

FORDYCE—TRAINING SCHOOL.

Fordyce has no tipping establishment of any nature; no gaming resort not even a "billiard table." We challenge competition in point of morality. We have 2,000 inhabitants. Speak out, brethren. In the mean time let those who have children to send from home, remember that the "Training School" of the Little Rock Conference is located here. The new building, a duplicate of the old, will be occupied next week.

Fordyce, March 4.

LATER.

DEAR BRO. BENNETT:—The building in which Prof. Clary was teaching was burned on Wednesday night. The Library of books, worth \$400, was a total loss. This is the second fire within the last few months. We need help. Will friends send such books as may be spared from their Libraries? Send to me or Prof. Clary and acknowledgement will be made through THE ARKANSAS METHODIST. Prof. Clary, with characteristic pluck and energy opened the next morning in the new building and we are determined to have school in spite of "fiend or fire." Who will be the first to help in a worthy cause? J. R. CASON.

Fordyce, March 7.

LIBRARY WANTED.

Our Little Rock Conference Training School building at Fordyce was burned in October, 1890. By great effort the library was saved. A new building has been erected, and on March 4th—the night before it was to be occupied—the house which the school was using temporarily was destroyed by fire with the loss of the entire library, valued at \$400.

Believing that "the library of wisdom is more precious than all riches," we desire at once to secure more books that the boys and girls may have access to the learning of the world, and may thus get the best thoughts of all ages in forming their characters. We appeal to your interest in the welfare of the youth and country to contribute one good book or send such donation as you may feel disposed. By your donation some boy or girl may be stimulated to greater exertion, some inspiration may be instilled into a youthful mind which will urge it on to great achievements and grand success. And so may you receive the benefactor's reward. It will prove a blessing to "him that gives, and him that takes."

A list of all contributions will be kept and proper credit given. Any amount or any good book thankfully received. Send to

J. D. CLARY, Principal.

Fordyce, Ark.

EARLY YEARS.

"If I had my ministry to go over again, I would give more attention to the children."—Rev. Dr. Ashbel Green.

"Train up a child in the way he should go; and when he is old, he will not depart from it."—Proverbs 22:6.

"We can raise more Christians by juvenile Christian culture than by adult conversion—a thousand times more."—Dr. J. G. Holland.

"The time is coming when there will be two sermons preached to children and youth where there is one to adults."—Bishop James.

"After the observations and experience of a long life I have come decisively to the conclusion that if I had my life to live over again I would pay ten times as much attention to the young of my charge as I ever did."—Dr. Samuel Miller.

"I am satisfied that the day is coming when, in our church and all the churches of the world, we shall look chiefly to the conversion of children, and as a comparatively rare instance to the conversion of those in maturer years."—Bishop Simpson.

"I have, during the past year, received forty or fifty children into church membership. Among these I have not had, at any time, to exclude a single one from church membership. Out of a church membership of two thousand seven

hundred members I have never had to exclude a single one who was received while yet a child."—Rev. C. H. Spurgeon.

THE PASTOR AND HIS YOUNG PEOPLE.

Under a similar head to the one above, it is common to see an article in the church papers occasionally. The great question seems to be, "how to attract young people to the house of worship and to win them to Christ." Generally those who write such articles seem to proceed on the idea that the larger the congregation, the more good will be done; the more popular the minister is with that class of young people who are not inclined to attend church, the more good he will do them. Here is where the trouble lies. With these ideas the preacher proceeds to drum for a crowd, and seek the favor of the world, and Dr. Cuyler says, "If there be a bright fellow over whom you can only gain an influence by playing a game of chess or quills with him, then do it." I may be permitted to suggest that if a minister wants Bible authority for it, he can as easily find it for card playing, horse racing or dram drinking with "bright fellows" in order to gain an influence over them, and thereby lead them to Christ (?), as he can for chess playing or quill pitching. When Nehemiah was doing the work of the Lord he received a proposition of this sort from some "bright fellows" over whom he had not yet gained much influence. The proposition ran thus: "Come, let us meet together in some one of the villages in the plain of Ono." He returned this answer: "I am doing a great work, so that I cannot come down; why should the work cease, whilst I leave it, and come down to you?" (Neh. 6: 2, 3). Perhaps Nehemiah lost a golden opportunity just there; for he might have gone down and taken a few games with them, and thereby gained such influence over them that he could have induced them to become servants of the Lord, and help him with the great work he was doing. True, the work would have ceased while the games were going on, but with the great number of workmen gained through the instrumentality of the games, the lost time might have been more than regained very soon.

Now as to the most good being done in the largest crowd, it is not always so, and I very much question if it is generally so. Jesus did most of his mighty works in obscure places and in the presence of comparatively small audiences. There are about thirty-five of his miracles recorded, and only four of them were wrought in Jerusalem. To those whom he healed he often said, "See that ye tell it to no man"—rather drumming for small audiences, it seems. To a great multitude he said: "Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled." (John 6: 26). In a protracted meeting there were large audiences from Saturday morning till Monday night, but no more. Tuesday the rain was falling steadily, and I was discouraged—wanted a crowd you know. Went to church and found only thirty-five people. An old soldier of the cross said to me, "Bro. Nichols, I feel like shouting glory to God." Why so, said I? "Because this is the first time we have had more here who are on the Lord's side than there were of those who are on the devil's side. We will have a glorious meeting to-day." And sure enough, two of the hardest sinners in the community were converted that day, and a gracious revival followed, and scores were converted. "Make friends of sinners," you say. Certainly, if you can do it on high Christian principles; but never by coming down to their frivolous games and worldly foolishness, by which you would wound the conscience of some of the best people. I never knew any one to doubt the piety or the sincerity of a minister, because he would not play at games. A minister riding along a muddy road, came upon a stranger with several bales of cotton on a wagon; the wagon mired down and the team balked. The man was whipping his team unmercifully and swearing at a terrible rate. The preacher said, "You seem to be in trouble, my friend." He replied, "Yes, and these—these horses need killing, and I will kill them if they don't pull out of here." "If you will stop swearing and let me take charge of your team, I will drive them out for you," said the preacher. This was agreed upon, and the preacher having had somewhat to do with horses, soon had them quieted down, and drove them out. The preacher turned to the man and said, "My friend, this team don't need any cursing; don't curse them any more; don't curse anything—it is

very wrong to swear—Thou shalt not swear," saith the Lord;" and then mounted his horse and went on his way without telling his name or intimating that he was a preacher. Sometime after this the man was in the town where the preacher lived, and met the preacher who gave him a hearty hand-shake, a few kind words, and passed on. The man pointed out the minister to the postmaster, and asked who he was. "Our preacher," said the postmaster. The man then related the occurrence cited above, and said, "Do you suppose he would come down into the bottom and preach for us some night?" "Yes," was the answer. So an appointment was made, and the preacher preached the first sermon that was ever preached in that bottom in a private house, and continued his appointments once a month for some months, then gave a them a protracted meeting under a brush arbor. The swearing man, his wife and all his adult children were converted—forty-two conversions, and a neat little church, was the result of the meeting. That beats a game of chess I think. The fact is, for a minister of the gospel to make the acquaintance of a sinner at a chess board, or on a quill yard, strikes me very much like a man "getting acquainted with his future wife in a ball-room or at the theater." Paul says the "gospel of Christ is the power of God unto salvation," and if it is preached in "demonstration of the spirit and of power," it will draw as many to our ministry as we will wish to be responsible for at the Judgment. Here is the secret of the whole matter. Barnabas "was a good man, and full of the Holy Ghost and of faith; and much people were added unto the Lord." (Acts. 11: 24). That is it in a nutshell. This solves the great problem as to how we will get bright young men, dull young men, smart young women, gay and frivolous young men and women, all to Christ. Let all of God's ministers be good men, get "full of the Holy Ghost and of faith," and the work will be done. It is all right for a "man of God" to help a sinner out of the mud with a barked team, enter his shop and take his sledge and strike a few blows for him, in fact help him in any honorable business; but from a chess playing, quill pitching ministry, "good Lord deliver us."

JNO. H. NICHOLS.

Unionville, Tenn.

THE MAKING OF A CHRISTIAN COLLEGE.

III.

The highest standard for admission and graduation, and all between these two points of college life, which the progress of knowledge and of the art of education allows, is necessary to the making of a true Christian College.

Here we have—what is easier of attainment than those things which depend on money or munificence—of which something has previously been written. To choose anything but the best in books and methods is suicidal. To place the "standard of scholarship below the highest point is to invite defeat. Greater numbers indeed of half-fitted Freshmen can be drawn in by low and superficial requirements, to be sent out in four years as half-fledged graduates. But a large attendance is the lowest and cheapest element of success. It is stark failure—the very largest—if purchased at the cost of good scholarship. It is charlatanry that secures a crowd of students within college walls, who should be in the academies or high schools instead. It is swindling the public for an institution to pretend to be a college without the genuine college standard. It cheats the young who are deceived by it. It degrades learning by the association of low and dishonest work with the word. And eventually the college where this is done will lose even the prestige of numbers. In New England, where alone the experiment of the highest possible requirements has been fully tried, it is Harvard and Yale, not colleges of lower rank, that have and hold steadily the largest attendance. It is a needless degradation for a Christian college to lower its standard because preparatory institutions are so poor; for there is no law that can require it to pick up candidates for its Freshman class where the public high schools drop them; and the preparatory work is constantly improving; and if it should do this unworthy thing, in a few years it would be passed by in disesteem when better fitted candidates are ready. It can never become a great college; it has already discounted its future; it has bartered its birthright for a mess of very poor pottage. For seeming success of any kind without solid and real merit is the poorest

thing a man or an institution can earn.

But this is the very lowest ground on which a low standard can be condemned. What do scholarship and real learning require? Let us advance a step farther and ask, what does the Christian cause require? "Provide things honorable in the sight of all men" is its rule. Our religion favors the highest culture, and never prospers if represented only by the lower, when higher is obtainable. For ourselves, we may, if unselfish, often content ourselves in supplying our personal wants with what falls short of being the best; but for our faith, and for its status and power among men, when the question is: What appliances for mind and for influencing it shall religion have? We must always answer, *only the best, the very best.* God's order is reversed, and disastrously so, if it will be found, when any institution, as to style of teaching, aids employed, aims realized, products turned out on Commencement Day, overtops the Christian college.—Ex-President Magoun in Education.

In the above article it is stated that the high standard demanded is easier obtained than those things which depend on money and munificence. That is only true when a conscientious and self-sacrificing faculty can be found, willing to imitate themselves for the sake of a high standard, and without hope of pecuniary reward. Why should this be expected of the faculty while the church members, the constituency of the college, go free, or make little sacrifice? A. C. M.]

NOTICE.

Dear Brethren of the Little Rock Annual Conference: Drs. Morton and Morris are in great need of Church Extension money to meet urgent demands now being made upon them. Can we not lift our Church Extension collections and send the money to Rev. J. R. Sanders, Treas., at Magnolia, before the Parent Board has its meeting at Louisville, Ky., in April? Prompt attention will help the cause wonderfully.

A. O. EVANS.

Sec'y. Conf. Bd. Ch. Ex.

THE REVISION COMMITTEE.

In the N. Y. Observer Wm. E. Moore, says: The Assembly's Committee on the Revision of the Confession of Faith, held its second session in the Church of the Covenant, Washington, D. C., Feb. 2 to 16. All the members were present. The same method was pursued as at the sessions in Allegheny, so that the entire Confession was reviewed and attention given to the answers of the Presbyteries on each chapter and section designated by them. The work done and tentatively adopted at Allegheny, was passed in review and confirmed or changed as seemed best. The Committee had thus revised Chapters I-XVI. The remaining chapters were taken up at these sessions and changes tentatively made were finally adopted as the mature judgment of the Committee. The general desire expressed by the Presbyteries in their answers to the Overtures, "For a more explicit statement of the love of God for the world"; "For the sufficiency of the Atonement and free offer of salvation to all men"; "For a recognition of the Church's duty to evangelize the world"; "For a statement of individual responsibility for salvation," and "For a fuller statement respecting the Person and Work of the Holy Spirit," the Committee sought to meet by the preparation of two new chapters, one, "Of the work of the Holy Spirit," to follow Chap. VII., "Of Christ the Mediator," the other, "Of universal Offer of the Gospel," to follow Chap. IX., "Of Free Will." These chapters meet most of the suggestions in the "Answer of the Presbyteries," and make many of the changes asked for in other chapters unnecessary. The sessions of the Committee were marked by a devotional spirit which indicated to all its members the presence and guidance of the Holy Spirit. Its conclusions were reached with harmony, and its report will be neither a majority or a minority, but of the Revision Committee. The question of publishing its report before the time of the meeting of the next Assembly, which was left to the discretion of the Committee (minutes p. 132) was fully considered. It was unanimously agreed, "That we do not print any part of our report prior to the meeting of the next Assembly, with the suggestion that the work of the Committee be referred to the Presbyteries for their consideration, but not as an overture for final action;" that the Presbyteries be requested to take up the report of the Committee at their fall meetings, carefully consider it, suggest any changes they may deem desirable, and forward the report of the same to the Secretary of the Revision Committee by December 1, 1891; that the Committee subsequently act upon these suggestions of the Presbyteries, and make a final report to the Assembly of 1892.

We will cheerfully send extra copies of THE ARKANSAS METHODIST to all preachers, who will notify us, that they can use the same to advantage in canvassing for new subscribers.

ARKANSAS METHODIST.

WEDNESDAY, MARCH 11 1891

AN OPEN LETTER TO OUR FRIENDS.

Our collections for 1890, were in advance of those of any previous year, and yet the demands upon us are so numerous, that we need \$10,000 more to meet only the cases which are more pressing, and should be met before the close of our fiscal year.

The above sum will help thirty-one churches, in amounts ranging from \$100 to \$750 each, and scattered from Oregon to Florida, from Maryland to Mexico and from Virginia to California, thus enabling them to complete their houses during the coming building season.

One brother to whom these facts were made known, sent us \$100; two others, \$100 each; and several others have responded in sums running from \$25 to \$100, to Dr. Morris' appeals, and besides, we both have secured pledges for other round amounts.

Now, my dear brother, or sister, can you not undertake to complete one or more of these churches by sending us a free-will offering, the needed amount within thirty days of this date? Or if you cannot do this, get one or more persons to join you in sending the amount. Form a club and let us have the money—or send us what you can, and we will add it to any similar sum we may have. We need \$750 for one church, \$600 for another, \$500 each for six others, \$400 each for seven others, \$350 for one other, \$300 each for six others, \$200 each for six others and \$100 each for five others.

Please write and remit to undersigned, at No. 705 West, Chestnut St., Louisville.

DAVID MORTON,

Cor. Sec'y.

P. S. Will not every preacher in charge in the connection, who can do so, take his Church Extension collection early in March, and forward proceeds at once to his Conference Treasurer. This would bring great relief to these churches.

D. M.

Lord, arm me with the Spirit's might;
Since I am called by Thy great name,
In Thee let all my thoughts unite;
Of all my works be Thou the aim;
Thy love attend me all my days,
And my sole business be Thy praise.

JOHN WESLEY.

From the Christian at Work we copy the second article on John Wesley, by Prof. George R. Crooks, D. D.

Not long after their father's death, John and Charles, for their lives are inseparably united, left Oxford to go to Georgia as missionaries. They failed, returned home, sought the society of the Moravians, with some of whom they had become acquainted on their travels to America, and from the humble Peter Bohler, a Moravian preacher, learned the doctrine of justification by faith alone. June 24, 1738, in a little meeting in Aldersgate street, London, while one read Luther's preface to the Romans, is the time John Wesley fixed as the date of his personal assurance of the divine forgiveness of his sins. It seems incredible that the knowledge of this, to us, familiar doctrine, should have died out in years between Luther and Wesley. But so formal had religion grown by Wesley's day that many English clergymen denied the presence of the Holy Spirit in the world since the time of the Apostles. The little prayer-meeting in Aldersgate street was a modest birthplace, but from it sprang the evangelical reformation of England. And more than this, as Lecky most justly says in his History of England in the Eighteenth Century, the reform of morals wrought by Wesley among the poor, and the spiritual hope he gave them in place of despair, saved England from the French Revolution. It would be impossible in the space of this article to give any detailed account of Wesley's more than fifty years of evangelical labors in Great Britain. Constant repetition has made trite the usual summary that he traveled over 250,000 miles, chiefly on horseback, preached over forty thousand sermons, that Charles published over four thousand hymns, and that both were mobbed by the poor, ridiculed by the prosperous, and assailed in print by the witty. In the end what triumph they had. Who in old age was more revered than John Wesley? What a change from violence and threats of imprisonment to the processions and escorts with which the authorities of the towns he visited welcomed him. But one, the most dramatic incident of his life, belongs to his earlier ministry. When he started out to preach a free salvation to all men, his feet naturally turned to Epworth. The curate of his father's successor, (it was a Sunday) refused him the church in which he had often officiated. Wesley must have felt that his father's spirit cried out to him from his father's ashes, for on the evening of that June Sunday, he stood upon the old man's tombstone in the parish churchyard and preached the immediate forgiveness of sins to a great company. This he continued to do for a week with mighty effect. He says himself that he there reaped the fruit of his father's labors. This

story is most fittingly made the subject of the *bas relief* commemorating Wesley in Westminster Abbey.

As might be supposed from his practical character, Wesley was a leader in, and in some cases the originator of, many of the modern philanthropies. He was one of the first opponents of the slave-trade, calling it "that execrable sum of all villainies." He encouraged Sunday-schools, day-schools for the poor, founded tract, mission, and Bible societies, dispensaries, and many other forms of relief for ignorance and vice. A large proportion of his two hundred publications were compilations for the instruction of his uneducated converts.

He has modified the spirit of theology of all English-speaking churches even if the formulas remain unchanged. Yet, as I said before, many strangely deny him large mental powers because he wrote no one great work. Now, it is easy to be dissatisfied and to destroy. It takes genius to be dissatisfied and yet work with what exists. Only necessity drove John Wesley to innovations. When the necessity came he adopted the innovation as a matter of course, preserving what remained of the old until a fresh necessity drove him to a fresh innovation. Then, until turned out of the churches, he never thought of field preaching; but once adopted, he pursued it with unflinching energy. Thus, only necessity drove him to the use of lay preachers, and again necessity led him to ordain a superintendent or bishop for America. His slowness to change might seem to some like irresolution, were not the change when once made so steadily followed. In this way constructive genius always works.

As time rolls on, his great service to the world is better appreciated. Macaulay said, long ago, that the man who wrote of the reigns of the Georges without noticing John Wesley did not understand English history. And to High Churchmen and Dissenters, Rationalists and Supernaturalists, are today extolling the fame of the founder of Methodism. With the tribute of an American theologian, Dr. Austin Phelps, we will close this record: "For her noble missions of a later day, for her fidelity to the faith as expressed in her incomparable Litany, and for her faithfulness to the masses of the poor at home, in the ways practicable to her stately polity, the Church of England to-day is largely indebted to the stimulant and remonstrant action of Methodism upon her vital powers. It regenerated them."

"It brought back into living use the resources which had been buried in her ancient standards, her Book of Prayer and her Martyrology."

"Methodism saved the Anglican Church from extinction. It was a re-enforcement of apostolic Christianity, also, in every other Christian denomination in the English-speaking nations and colonies. We have all felt the throb of its pulsations. It has been what new blood is to falling dynasties and decadent races."

MEMBERS OF ONE FAMILY

DEAR METHODIST:—In the Methodist Herald of Feb. 5, is an answer to Bro. Brown's question, *Why is it so?* The writer, an intimate friend of mine, will, I believe, suffer a re-statement of the facts involved in that question; the more so because he is a student and a Christian. To ignore the organic structure of Methodism is to stumble at the very threshold of the question. Back of Wesley the risen Lord says, "Go ye into all the world and preach the Gospel to every creature." Back of Methodism Wesley says, "The world is my parish." And we ourselves say that we will give ourselves wholly to that one thing. Seeing the grievous failure of the Christian world to carry out the design of the Gospel for want of intelligent co-operation, and earnestly desiring to do our Father's will on earth as it is done in heaven, we banded together for the express purpose of spreading Scriptural holiness over these lands.

The elements of this body, primarily, were equal in rights and in power. Nothing was lost in the transaction but self. Nothing to win but salvation. Authority to command, and readiness to obey, were essential to its success, for "we wrestle against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places," and need a strong organization. Hence Methodism in all of her appointments, in her Conferences and in her itinerancy, was founded with a view of doing business for God—with no room for pleasing ourselves, or time for trifling with eternal things. The Holy Ghost is unfolding the system of operations that is to save the world. As its features come to sight we are apt to call them new or strange, but in the end proposed, they are as old as Methodism herself. Centralization would have us to be all eye or all foot or all head. One Conference, one circuit, one preacher. Methodism would define herself and her business, group her forces, sectionize the kingdom, and work up every part of it. To prevent confusion, breakage and rivalry, sharp clear distinctions are to be met with at every turn, both among the workers and throughout the vineyard. A place for every thing, and every thing in its place would stop collision in the ranks of this move-

ment more effectually than all treaties and agreements in the world.

Now to the point. The American circuit is as really a division of the Little Rock Conference, as the Southern General Conference is a division of Episcopal Methodism. The Little Rock Conference is as much a part of Southern Methodism as any other Annual Conference in the Connection. Neither its size, the time of its organization nor its loyalty have anything to do with its nature, its purity or its source. She is, in method, in spirit, in functions and in equality as truly an integral part of Methodism South, as is the North Georgia or any other Annual Conference of the family, and the General Conference, South, is to American Episcopal Methodism just what the Little Rock Conference is to the Southern Connection. The Northern General Conference is no more; a part, and only a part of that body.

The plan of separation of '44 assigned a geographical part of the United States to the Southern Division of Methodism, and to the Division North, another geographical part of our common country; which division, and assignments are in perfect accord with obedience to the great commission, and with the spirit, polity and practice of Methodism. Now to observe the lesser distinctions of circuit and district, etc., and to disregard the greatest of all is very similar to the case referred to by the Master, "These ye ought to have done and not to have left the other undone." It metes and bounds are to be heeded, it is that the work, the whole work may be done. To this end, order, method and system are indispensable. If the Amity circuit should so far forget these truths and her place, and the Connectional principles underlying her existence as to begin independent operations within the Clark circuit, where the same gospel is preached, and the same interests guarded, and the same holy aspirations in the hearts of her people, she would be but assuming the attitude of and acting the part now being acted by the Northern wing of our Episcopal Methodism.

For a wonder, the right wing trying to get upon the left side. That would be a very unnatural position, being neither adapted, nor fitted for such a place, and to make way for it by paralyzing, or by cutting off the left wing, so that there may be but one wing, and that the right one, would be destructive of rapid, steady flight.

The mission of Methodism to this country is to sweep the land from ocean to ocean with her wings of love, bringing to our people deliverance from their prejudices, and from selfishness, and from the grip of the devil.

"The father of Methodism" is an expression that conveys the idea of family. To illustrate, let us take twin sisters of the Jones family. Sallie is married to John Smith, and Lucy to Tom Jones, and she remains in the old homestead. Born of the same parents, at the same time, and were both married on the same day. After a time the property is to be divided, and to the surprise of many, Lucy claimed it all, and Sallie is forced to appeal to the courts for justice. Other difficulties arise. Certain restrictions are to be observed, and personal and particular rights are to be respected, concerning their business relations. But Lucy having married to much better advantage financially than Sallie, and having retained in marriage the old family name, conceives the plan of claiming, and contesting for the whole of the estate, on the ground that the Joneses, and not the Smiths, are the legitimate heirs.

Now, all of these misunderstandings might have been avoided had both the sisters married Joneses, or had Lucy not married to one of her own name.

This setting up of altar against altar violates fraternal feeling, by giving to those that would dispute history and deny fact when speaking upon the claims of their several organizations. As I view it, I could not as an honest man, assert, even though it were to stay aggression upon my own right, that "Ours is the Mother Church." "The old M. E. Church," much less could I make this speech upon other soil to supplant an equal, a sister, though she be but a dwarf. God bless the M. E. Church and her Bishops, and Presiding Elders and preachers. In loving her I love myself. Her sainted living and dead have done millions for the world, and I pray God that they may do millions more. Her consecrated laymen, holy men and elect ladies are shining examples of the saving power of Divine grace. To them, one and all, we would say, that we, too, are custodians of these same precious truths, and are spending and being spent in this great work. Yours, with love to all, G. W. Rice.

Amity, Ark.

If Your House is on Fire

You put water on the burning timbers, not on the smoke. And if you have caught you attack the disease in the blood, not in your nose. Remove the impure cause, and the local effect subsides. To do this take Hood's Sarsaparilla, the great blood purifier, which radically and permanently cures catarrh. It also strengthens the nerves. Be sure to get only Hood's Sarsaparilla.

TENNESSEE CONFERENCE CORRESPONDENCE.

In your editorial of last week on "Sunday Laws" very truly you say, "the abrogation of Sunday laws would mean the ultimate abolition of the American Sabbath as a day of rest." You speak specially of laws against "trading and unnecessary work." How about church members and especially Methodists, who disregard the wise and wholesome law of God and our Church, "by profaning the day of the Lord by doing ordinary work therein, by buying or selling?" For two years I have been much annoyed, and troubled a little, by seeing almost every Sunday the Lord's Day profaned by Sunday traffic. I tried to check the evil among my own people by private remonstrance to the buyers and sellers, and was bluntly, but kindly told by one leading village merchant that he would gladly close his store on Sunday and give us money to be used for the Sunday-school, if my people and others did not patronize him on Sunday. First, I preached on the subject, and gave the merchant's statement. Then I signed a petition requesting Sunday closing, but to my chagrin I found the leading members of my Church that objected to the petition. Recently the subject of Sabbath desecration was before our Preachers Meeting at the Publishing House. Our leading preachers most familiar with the law of our Church and State, after careful examination of the municipal and State laws on Sunday observance, told us that the State and city laws were not very strong or extensive. Dr. Wm. M. Green gave us a very timely and able paper on the danger to the Sabbath of the Bible and of our fathers. The subject was discussed, the paper published in our city press, and soon a venerable D. D. of our Church reproved us sharply for interfering with the civil laws of our city and State. Two of our preachers who have, in this city, charges, for the first time in their lives, have boldly arraigned the great and growing evil from their pulpits. I can not chronicle results yet. Frequently of late on Sunday mornings I have met a milk wagon of a very worthy preacher. Finally I said to him, "Brother, do you deliver milk on Sunday?" He replied, "Yes." Then I asked, "Does your conscience not hurt you for it?" His reply indicated that he thought the preacher purchasers of the milk were as blameworthy as himself. Some days later he said to me, "My conscience does hurt me." He also gave me the names of every influential minister to whom he delivered milk on Sundays. He also stated that the Sunday work disqualified him for his Sunday worship. Since then I have seen him on Sunday morning in his milk wagon looking over the Sunday-school Quarter.

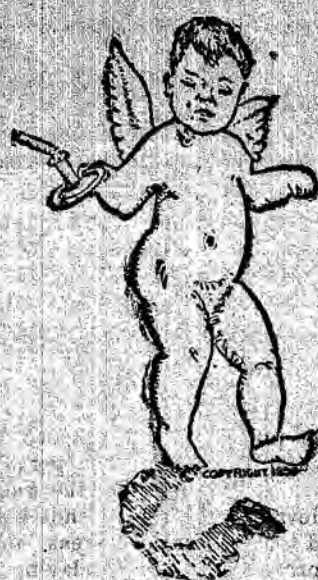
Recently I have interviewed several preachers who have their milk delivered on Sunday morning. "All with one consent began to make excuse." Two of them have small children who just must have fresh sweet milk. Another never pays for it on Sunday. Another very talented, witty man said the cows have to be milked on Sunday. He is as young as scholarship. Not one of the buyers, like the seller, said his conscience hurt him, or indicated that he would practice the self-denial or sacrifice of doing without fresh milk on Sunday. I use condensed milk on Sunday at home, or purchase during the week. But I write not this to censure or condemn my brethren, who differ with me in regard to what is wrong to do on the Lord's day. "Let every man be fully persuaded in his own mind." I regard the day as so sacred that I willingly practice self-denial every Sunday. But if my brethren "esteem every day alike" so far as the buying or receiving is concerned, who am I to judge another? I may do worse in other things. But until we as preachers and people keep holy the Sabbath day we have but little ground for complaint of the people who defy the laws of God and man by desecrating the Sabbath.

Speaking of preachers reminds me of the false saying of the world that preachers have worse children than others. The President of the Vanderbilt Medical Class, of over one hundred, which graduated last week was, Atticus G. Haygood, Jr. The President of the Vanderbilt Law Class to graduate this term, is also the eldest son of an itinerant preacher—named for his great uncle Wm. Capers—his grand fathers on both sides and six of his great uncles were Methodist preachers. Both bear the given names of honored Bishops of our Church.

Gracious revivals have blessed two or three of our city Methodist Churches during the very rainy season of the past few weeks. Dr. Erwin and Brother Duncan, the pastors, have found great grace in the Lord and in the eyes and hearts of the charges they serve. Bro. Harvey at East End, has also had a revival conducted by Vanderbilt students. Dr. Brown has started a series of meetings at West End near the Vanderbilt. Dr. A. Coke Smith will fill the pulpit during this week. The Dr. has made a very favorable impression upon our preachers and people during his short stay in our city.

S. M. CHERRY,

Nashville, Tenn., March 8.



"It makes me tired!"

People ask me—is marriage a failure? Of course 'taint; s'pose I don't know my biz—what am I here for?" If the women only keep healthy they keep in good spirits and cupid is in demand. Let every enfeebled woman know this—there's a remedy that'll cure her, the proof's positive.

Here's the proof—if it doesn't do you good within reasonable time, report the fact to its makers and get your money back without a word—but you won't do it!

The remedy is Dr. Pierce's Favorite Prescription—and it has proved itself the right remedy in nearly every case of female weakness. It is not a miracle. It won't cure everything—but it has done more to build up enfeebled and broken-down women than any other medicine known.



Happy and content is a bride with "The Rochester," she lives in the light of the morning. To learn more, write Rochester Lamp Co., New York.

NAILS

22,000 Kegs Nails in 30 Days—

January 13th, 10,000 Kegs Steel Nails
February 9th, 2,000 Kegs Steel Nails
February 10th, 10,000 Kegs Steel Nails
Total . . . 22,000 Kegs Steel Nails

In 30 days, being the largest purchase of Nails ever made by any house in the South in the same length of time. Will sell in car lots at mill prices. Send for prices on Steel and Wire Nails, and Galvanized Barbed Wire, in large or small lots.

THE OLIVER-FINNIE GROCER COMPANY.

WHOLESALE ONLY. Fancy and Staple Groceries, Memphis. Mention this paper.

PUBLISHING HOUSE.

READ CAREFULLY

OUR BOOK COLUMN

OUR BROTHER IN BLACK. His Freedom and His Future. By Atticus G. Haygood, D.D. 12mo. \$1.

This work has been widely read, greatly praised, and severely criticised. The author's convictions are expressed in the plain, strong English for which he is noted. It is a brave, honest book, which wise men will profit by.

OUR CHURCH. By Rev. Josephus Anderson. 18mo. Revised Edition. 50 cents.

A manual, setting forth in a plain, practical way the polity and doctrines of the Methodist Episcopal Church, South, and the duties required members.

OUR HYMNS and Their Authors. An Annotated Edition of the Hymn-book of the Methodist Episcopal Church, South. By Wilbur F. Tillett, D.D. 8vo. \$2.

In text, number, and order of hymns this book is a fac-simile of the standard Hymn-book. Following each hymn are facts so far as they could be obtained concerning its origin, date, subsequent modifications, etc.; also incidents and illustrations, such as may add interest to it and give value to its use in social and revival meetings. The Biographical Index contains sketches of all the authors—258 in number—and a list of the hymns written by each as found in the Hymn-book. A cyclopedia of important information is thus brought within reach of all who love the songs of Zion.

OUR KEEPSAKE. Edited by Atticus G. Haygood, D.D. 4to. Boards. 50 cents.

Short sketches and stories on a great variety of subjects selected especially for children. Well illustrated.

OUR YOUNG PEOPLE. By R. H. Rivers, D.D. 16mo. 60 cents.

In his Prefatory Note the editor will say: "The style is charming, the spirit magnetic, the matter all good to the use of edifying. It is a book which the young will read, ought to read, and will be greatly pleased and profited by reading."

Address,

BARBEE & SMITH, Agents,

PUBLISHING HOUSE of the M. E. Church, SOUTH,

Nashville, Tenn.



To Co., at Birmingham, Ala., or

J. G. W. SMITH, Manager Ark., Little Rock, Ark.

