The Arkansas Methodist.

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

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PRECEDING ULTIMA-THULE.

It is a little interesting, if not amusing to see some one bob up every now and then—sometimes a second-blessing brother, sometimes an anti-second-blessing brother—and rush into print or speech with the medicative, mediatorial words which he aims and hopes to reconcile and fuse together the pro-second-blessing people and the anti-second-blessing people. It can't be done; and, however admirable the motive of the effort its unwisdom will be apparent upon a little reflection. There is of necessity

AN ENDLESS WAR

between the two schools. As long as there will be Paines and Ingersolls to deny Christianity and Wesleys and Clarkes who know its truth, so long will there be rejectors of an instantaneous post-regenerate sanctification on the one hand and others to know its blessed experience on the other hand. There have always been and there always will be deists and scoffers of a supernatural regeneration of man by faith in Christ. At the same time there have always been and always will be many who know, beyond all doubt, they have passed from death unto life by God's regenerating power. There will always be undergraduates in the colleges and schools contemporary with some others who have graduated. But many of the undergraduates will graduate after a while in due season. There will always be some who know by a happy experience the truth of the Wesleyan doctrine of sanctification instantaneously received by a definite intelligent act of faith, and some sets, like Dr. Barbee, who think "nobody but a fool" would believe such a doctrine. In due time many of the undergraduates will graduate—many of those who now hate the second-blessing will profess it. Many of those who were against the second-blessing a few years ago now claim the experience. Patrick Henry said he knew no way of judging of the future but by the past; and judging the future by the past, the Barbees, Hosses, Bennetts and Ditzlers will profess sanctification for awhile.

But no not the learned men of Methodism deny that

"WESLEY TAUGHT

an instantaneous second-blessing doctrine of sanctification. No learned man in Methodism will make that denial without showing thereby that he does not know what he is talking about. While Wesley altered his opinions and teachings as to the results of the act of sanctification, in the seven octavo volumes of his works there is not one word to show that he changed in regard to the cardinal points: (1) Sin in believers; (2) Post-regenerate sanctification; (3) Received by faith; (4) Usually, if not always instantaneously; (5) The duty of constantly preaching it; (6) The duty of a modest and prudent avowal of the experience.

In one of John Wesley's letters to Charles Wesley there is evidence that

CHARLES WESLEY VACILLATED,

staggered by the spurious sanctification originated and engineered by Satan. Satan always counterfeits every good thing, and the better the thing is, the more industriously does he spread spurious copies. A $20 piece, however, is worth 100 cents in the dollar notwithstanding the presence of counterfeits. The soothsaying, demon-possessed girl who chose to follow after Paul and Silas, and confirming their teachings, did not obliterate Paul's soteriology at all. Neither do any spurious pretenders to sanctification and ignorant adherents of fanaticism detract one iota from the estimation of right thinking men from the soteriology of Wesley and his followers.

Dr. Ditzler some three or four years ago came to the conclusion, that nobody had as

DR. DITZLER'S CONCLUSION,

made a "scientific" study and refutation of Wesley's teaching on sanctification and other related doctrines. (To elucidate Wesley's teaching is "to gild refined gold and paint the lily"). He therefore did do so and during the year wished a forthcoming volume in which Wesley would knock the bottom out of the second-blessing doctrine. But that volume was never published—simply because it was an intellectual and moral impossibility. An intellectual impossibility because when he applied his mighty mind to the study of Wesley's doctrine, he easily found it would not justify the promised volume; a moral impossibility because Dr. Ditzler is an honest man and could not falsify Wesley's plain words—as plain as were ever penned by parties desire to [illegible] do so—till they become wiser. But for the sake of truth and honesty let them not endeavor to enlist Wesley against his own doctrine.

THE MEANING OF THE TERM SANCTIFICATION.

Once in awhile somebody proposes a certain meaning for the term sanctification which, he thinks, if universally applied wherever the term or its equivalent occurs, would bring about universal harmony as to the doctrine. One says it means setting apart, appointing to divine service, consecration. While this is one of the meanings of the word who does not know that, according to both Scriptural and lexicographical use it means also; (1) the act of freeing or purifying from the dominion of sin; (2) the state of being purified from this dominion, and some other meanings. See Creeden's Concordance and ascertain for yourself. The "second blessing" people generally use it as an equivalent for purification, although the blessing of sanctification is generally accompanied by other effects. The rankest of all heresies, however, is to make

A PUBLIC PROFESSION

of sanctification. Allow me to make a few remarks on this point. (1).—To make a profession of sanctification in an immodest, unsanctified manner is exceedingly offensive to a pure spirit, and an obstruction to the cause. Therefore the devil will studiously seek to betray sanctified persons into a wrong manner of testifying; therefore, they must carefully and prayerfully guard themselves at this point.

(2).—A follower of Crane and Boland who believes regeneration and sanctification co-incident has no right to utter a word of criticism; because in professing regeneration he also professes sanctification, he professes just as much as the second-blessing brother. He denies that the second-blessing brother got any more in the second-blessing than he did at regeneration.

(3).—Many persons who believe consecration and sanctification identical do not hesitate to say, "I am consecrated to the service of God," while they are horrified at the idea of another man's saying, "at such a time I was sanctified." O consistency, thou art a jewel; but thou art a stranger to these fellows! They can say "I am consecrated" easily enough; but to say "I am sanctified," although according to their theory it means the same thing—no, no, it chokes them; they could more easily swallow a bale of cotton!

(4).—A profession of sanctification from the standpoint of a Wesleyan sanctificationist is not a profession of man's deeds, man's life, man's character—save indirectly but a profession of God's work upon the nature of man; and the point is not to glorify self but to glorify God in the fulfillment of the Savior's words, "Ye are my witnesses." To bear witness to the resurrection of Christ and the work on the day of Pentecost, subjective to the apostles was as great a reproach in apostolic times as to bear witness now to the work of subjective sanctification. It gained for the early Christians the honorable badges, "fanatics," "bedlamites," "fools," "filth and off-scouring," etc., as eloquent as some of the epithets applied now.

(5).—To say, "God regenerated me at the age of ten and sent his Spirit to bear definite and unmistakable witness of his work," is all right; it is modest and just what we ought to say and explains the existence of love-feasts and experience meetings. But to say, "at the age of 25 God performed a 'deeper work of grace' upon my nature, destroying pride, vanity, avarice, etc., and sent his Holy Spirit to bear unmistakable witness to entire purity, entire sanctification"—the hands are lifted up in holy horror. Don't, don't, brother! That is superlatively immodest, it is the apex of pharisaism, the climax of self-glorification! It is the I-am-better-than-thou spirit gone to seed. We have no place in our testimony meetings for such as this. If you stop at the words, "deeper work of grace" it is all right. That old Presiding Elder who hates the second-blessing as bad as he hates Old Nick a thousand times has called Christians to the altar as an evidence that they desire a "deeper work of grace." But as soon as you use the word sanctification, "the fat is in the fire." The wormwood and gall is in the word, sanctification. Why so? why not in the word regeneration? There are different theories about regeneration than about sanctification. Men do not per[illegible] get all excited mad ov[illegible] word regeneration as [illegible] the other [illegible] has conquered a peace on that battle-field—at least in this country. There are other countries, however, whose religious development is behind ours where the Wesleyan doctrine of regenerstion plainly preached would arouse as much antagonism in the minds of the professedly Christian population as the second-blessing does here. And Christianity will conquer a peace on the battle-field of an instantaneous sanctification by faith—as it has already done in particular Churches and communities.

(6).—To say that Dr. Wiseman cured me of a particular deadly disease whose symptoms were very manifest is but a modest and due tribute to his professional skill. To say that at another time the same Dr. Wiseman cured me of an equally dangerous disease, transmitted through a thousands ancestors, symptoms very obscure and slow in developing, is immodest! physical pride! the apex of self-glorification! an I-am-stronger-than-thou exaltation of my own bodily health, instead of a due tribute to the physician's skill!! Logical Consistency, where dwellest thou? Not in the cerebral chambers of these critics.

If I were in a country where forty-nine out of fifty people did not understand anything about a supernatural regeneration, did not believe in any change in man except one purely natural, purely self-wrought, brought about very gradually by different educational and refining processes—where they hated the very mentioning of a divinely wrought instantaneous passage from spiritual death unto spiritual life, yet honestly desired to live on a higher plane; and, if I had in my own soul clear experimental knowledge of this instantaneous, supernatural new birth, its happy effect upon my character and my life—my very position would increase my obligation to tell plainly, lovingly, prayerfully, carefully, repeatedly, what the Lord had done for me, that I might help others who were honestly but blindly groping for such an experience. The same reasoning is true of sanctification.

(8) The witness to sanctification is to testify only to subjective sanctification. Objective sanctification, a sanctified life, is open to the eyes of the world. He need not say anything about that except in so far as it becomes necessary to throw light on the subjective work, the change in his nature.

(9) An inspired author says "With the heart man believeth unto righteousness and with the mouth confession is made unto salvation." But Paul will not do for a guide here. Some wise D. D's have amended the passage and the improved rendering is as follows: "With the heart man believeth unto righteousness and with the mouth confession is made unto salvation in all degrees except entire sanctification wherein the mouth must be dumb."

GEORGE W. HILL.

Greenwood, Jan. 1.

BIGGS—BURNETT DEBATE AT CORINTH, ARK.

Dr. J. F. Biggs is a layman in our Church, as many of the readers of THE METHODIST know. He was giving our Campbellite brethren some trouble on the subject of baptism. He had met two of their strongest men of this State, so they sent to Dallas, Texas, for Mr. Burnett, an old and experienced debater.

Subject first two days: "The Scriptures teach that infants are proper subjects of Christian baptism." Biggs affirming, Burnett denying.

Dr. Biggs clearly showed that God had always had a people in the world, and that he had a Church for them to live in and children were born into the Church; hence it was proper to baptize them. While Mr. Burnett rallied around the new Church as he called it on the day of Pentecost he admitted the second day, that there was a Church before the coming of Christ in the flesh, but it was not a Christian Church. Dr. Biggs showed that it was the same Church purified, with the dead branches broken off as illustrated by the olive tree. The third day they took up the second proposition:

The Scriptures teach that immersion in water is the act, which Christ commanded his apostles to perform for Christian baptism. Burnett [illegible] firming, Biggs denying.

Bro. Burnett dwelt on "[illegible] to" "up out of", "bory[illegible] "buried with him [illegible] showed very clearly [illegible] immersion in any of t[illegible] nor elsewhere in the Bi[illegible] way of [illegible]zing. [illegible] Dr. Biggs of [illegible] with Mr. [illegible] with [illegible] discipline. Dr. Biggs informed him they were not discussing Mr. Wesley or the Discipline. Dr. Biggs took one Book, while Mr. Burnett had as many as twenty-two books at one time on the table. An outsider said it was amusing to him that they sent to Texas for a mustang to trot against an Arkansas pony, and the mustang broke his trot the first day. The debate was held in one of their Churches said to be headquarters for their Church in this State. The brethren will do well to have Dr. Biggs to lecture on these subjects where it is needed. He does it in the Spirit, never says a word, that would hurt any one. The best of feelings continued through the discussion. Preaching each night, by one of their preachers one night then by a Methodist. Bro. Clower and several local brethren attended.

J. W. VANTREASE.

Murfreesboro, Jan. 1.

MODERN EVANGELISM.

Is modern evangelism a normal or an abnormal growth on the grand old tree of Methodism? Is it a necessity, growing out of the nature of things? Can it be a fact that the great body of the Methodist ministry has lost the power to be the instrument in the hands of God to save souls—a power which has been so wondrously displayed by it in the past? And has this new movement come to take the place of that loss? If so, brethren, we may as well go home, for the days of the itinerant are numbered and finished. But if not, what is the cause of this new thing? May it not in part grow out of a desire for ease, freedom and popularity in the man; and be fostered by the all-engrossing demand for novelty and entertainment on the part of the world? I speak of the general exhibit, bear in mind, and am not attacking the men personally.

What of the system? Some evangelists are moved to this work by a desire to save souls. May they not be mistaken in their method? This is a day when men are fretting under restraint. The Church is crying out against the exercise of discipline, and even the ministry are in some instances, speaking against those in authority. There may be other promptings to this work also. The evangelist has not the cross of appointment, is not bound by formal law, has no pastoral care, which is quite an item by the way. He has no collections to raise, and no scanty report to make on a Conference floor, for which to be rebuked. He is master of his time and place as well as manner of work. He has not the drudgery of clearing the ground and removing rubbish from the Church, no sowing and cultivating. His is a continual harvest, reaping what other men have sown and gathering where other men have strewn. He reaps the smiles and hearty hand-shakes and welcomes, which the earnest prayers and faithful work of the insignificant pastor have prepared. He does not have to plead with the indolent, backslidden and unruly members nor bear the blame, often heaped upon pastors for the exercise of discipline. All hearts are open to receive him, and with a flourish of trumpets he comes. He is a comparative stranger and does not know the weakness of Sister A., so she is delighted; he has not seen the careless indifference of Bro. B., so he takes a front seat; he is not conscious of Bro. C.'s worldliness, so can say amen heartily when C. prayes; he has not watched the life of Sister D., so when she tells her experience, he glorifies God for such a life. In short, there are no hard feelings, backbitings or disaffections for him to overcome; these closets of dry bones are reserved for the pastor, and the careless, the disgruntled, the disaffected crowd to the front, and affect the devotion of vital godliness. They know that his visit will be short, so they can afford to do their best for so short a time. Like an honored guest at a banquet he comes and partakes of the good things of the feast, and when all is over bears off the palm and leaves the pastor to straighten as best he can, and gather up the fragments out of which to prepare the ordinary meals for many months to follow. The ne[illegible] novelty passed, the [illegible] gone, the people returning from [illegible] revival, all is ordinary, [illegible] and uninteresting. Ab[illegible] departed and the same [illegible] is with us.

[illegible] evangelism has these faults: It discounts the regular pastorate in being new, novel, occasional, superficial, and of short duration. Its requirements are few, attendance for a few days and a dollar or two at the close, while those of the pastor are many. It places the pastor at a disadva[illegible] ging forward a new and [illegible] er and instrument of g[illegible] es a work intended to [illegible] time and eternity, on t[illegible] undation. Men do not se[illegible] t their position, here [illegible] stand through life, and [illegible] vows are to bind them t[illegible] and eternity. They en[illegible] lue consideration, and h[illegible] all away. "The kingdo[illegible] suffereth violence, and [illegible] take it by force." No [illegible] one or four weeks lay the [illegible] of the Christian religio[illegible] hearts of a people. But [illegible] meetings, "Behold all things [illegible] come new," the words and wo[illegible] the pastor are forgotten or lost [illegible] of, and the immediate oracle is he[illegible] as though there had never been o[illegible] before, and in many cases as though there was never to be another.

But we are told, that large crowds are gathered, many who will not attend the regular services. Yes, and like the mists of the morning, many of them are never seen thereafter. I can have no confidence in the profession of a man, who, rarely if ever attends the house of God, before or after these occasions, which is often the case. They, like the old cisterns spoken of, are leaky. But they tell us that great good is sometimes accomplished. No wonder! The thing certainly would be terribly wrong, if so much earnest effort on the part of God's ministers and children, conscientiously put forth, should not be blessed by Him. The wrath of men shall praise Him, much less their mistakes, but that is no excuse for either their wrath, or their mistakes.

One thing seems sure. The pastoral plan of Methodism will be antiquated if modern evangelism continues to increase. The pastor will not long be wanted, if the evangelist is the only means that can bring about a revival, for his other duties are not altogether pleasant to some people and rarely command him to the popular mind. His watchful care is harrassing to the worldly. A three-weeks and sometimes Sunday religion is more pleasing to the man, who wishes to cling to the world and serve God at the same time. If evangelism succeeds it will be to the pastorate, what John Wesley's success was to the Established Church, an everlasting rebuke. Now brethren, there are exceptions, I admit, but all these statements will prove to be the rule I believe. Some evangelists may do good and continue, but they will be few and far between, if history is a criterion by which we may judge. Nevertheless while man proposes God disposes; so let it be.

H. L. BUGG.

Tuckerman, Jan. 5.

ARKANSAS CONFERENCE MINUTES.

Several errors crept in unawares: The names of J. M. Clayton and G. S. Yarborough are not in the roll. Quitman station and Atkins circuit ex-changed places in their respective Districts. The statistics of Quitman College are not given in answer to question 33.

The statistics are almost unmanageable. The blanks are carefully prepared, but they are not understood. The columns of "additions on profession of faith" ought always to include the number of "adults baptized." The number of "members last year" ought to be taken from the reports of last year whether they are correct or not. The Statistical Secretary's book shows the total of 1892 to be 23,881. The preachers show it in this year's reports to be 21,698.

The pastor at Morriton counted 283 members on the register after the session of the Annual Conference for 1892 whereas his predecessor had given them at 294. When no division of the charge has occurred we must take our predecessor's figures right or wrong, if we are to make our statistics both correct and consistent. First Church, Ft Smith, began last year with 295, added 23, lost 50 and reported 245. You can not make these figures tell a consistent tale, because the real loss is 73 instead of 50. Fayetteville station reports 232 for last year, 44 added and 63 lost. The real loss is 89. Cincinnati circuit began with an even 200, added 18, lost 27 and positively asserts in figures that she has 205. You may bandy these figures as you please, and they defy any Statistical Secretary to make them consistent. Try Van Buren, Clarksville, Rogers. The man who prepared our blanks laid a trap in the heading of the last column of our table on finance, "Total from our sources," although he did not intend to do it. The amounts expended for churches and for Sunday-schools ought not to be included in the last column of table [illegible] these tables [illegible] each in itself, and should not be mixed. Dardanelle station reports $800 expended on church and parsonage in the first table, and will not be satisfied without repeating the statement in the second table. Some of the charges add the amount expended for Sunday-schools to the same column. The Examining Committees might do some good work with their classes and themselves by looking after the statistical reports, and how to make them.

The Minutes are neatly printed, and no printer ever gave us as quick work. The last lot was sent out [illegible] 13, fifteen days after Conference adjourned. Any failure after that date was not the printer's.

J. A. WALDEN.

[illegible], Jan. 6.

[illegible] Mississippi Conference me[illegible] the General Conference to [illegible] evangelistic movement. [illegible] solely or even chiefly th[illegible] who are opposed to [illegible] Men who believe this [illegible] of God voted for [illegible] believing that evange[illegible] other ministers, ought to [illegible] control of the Church.—[illegible]

HELP[illegible]T.

Motto for 1[illegible] consecration; 2, a g[illegible] in every charge; 3, eve[illegible] met in full. Amen.

Let every presch[illegible] man and child, bind this [illegible] their neck, fix it in their [illegible] and pray to bring it t[illegible]

Brother Pastors, suff[illegible] exhortation. Visit all yo[illegible] as soon as possible, specia[illegible] sick and poor; pray with them [illegible] practicable. Commence work at the first of the year with the above motto. By the help of the good Lord and faithful co-operation of preachers and Church, I want us to have a clear deck and many converts to report at the next Annual Conference, as an evidence that God has been with us. A long strong pull and a heroic effort will accomplish the desired end. Begin in earnest, prepare your people for a revival by calling frequent attention to the subject, get them in a state of expectancy and a prayerful mood. Secure the service, by organized effort, of every man, woman and child you can to help you raise the general collections.

Brother Stewards, your pastor looks to you for a support. The Church expects you to collect it. You have my sympathies and prayers in your important work. Read carefully your duty as prescribed in the Discipline, pages 114–118. Then go to your closet and pray God to help you; then appeal to the people with the authority of the King's servant. Commence early—it takes twelve months to do a year's work. Collect all you possibly can the first and second quarters. Don't put it off until the last of the year—that means a large deficit. Systematize your work. I want preacher in Helena District full this year; will you see [illegible] has his full salaty? I ma[illegible] peal to you, hoping soon [illegible] and render you and your [illegible] tor all the assistance I po[illegible] In love and faith in Christ,

M. M[illegible]

P. S. Remember Distric[illegible] meeting at Brinkley, Jan [illegible] o'clock p. m.

BRYANT CIR[illegible]

On Jan. 1 at about [illegible] a diminutive cyclone [illegible] sonage. Old and young, [illegible] male, Methodists and Ba[illegible] by ones, twos and dozens. [illegible] storm subsided it was dis[illegible] the table was literally [illegible] good things. From pop-c[illegible] children to flour, meat, su[illegible] fee for the old folks, edibles in [illegible] dance. Our table is not of the gro[illegible] ing sort, or it would have groaned. [illegible] think, however, that it squeaked a little. May God bless and prosper these good people of Bryant. Friends, our thanks and prayers go with you.

R. L. WOZENCRAFT.

Bryant, Jan. 3.

MABELVALE CIRCUIT.

Our first Quarterly Conference convened last Saturday and Sunday. Owing to the illness of the wife of our P. E., Rev. H. H. Watson, he failed to meet us at 11 o'clock Saturday, [illegible] was on time for Conference at 3 p. m. and looking after the various intere[illegible] of the Church in that ea[illegible] and bu[illegible]ness-like way of his. He preach[illegible] two soul-stirring sermons for us a[illegible] administered the sacrament to a lar[illegible] number of persons Sunday at [illegible] o'clock. He has certainly capti[illegible] our people. We had a very ful[illegible] tendance of the Board of Stewar[illegible] They are men that look after their pa[illegible] tor and family. They have gone to work early and say there must be fu[illegible] payments on all lines this year.

On Friday before Christmas [illegible] good people of this place gav[illegible] a ponading with good things such [illegible] flour, sugar, meats, coffee, fruits, [illegible] a number of other nice presents. [illegible] pounding continued irregularly [illegible] holidays and came from all p[illegible] the circuit. We are serving a [illegible] ons-hearted people and the [illegible] just now to make a Methodis[illegible] er and family comfortable a[illegible] Every indication is for a go[illegible]

J. A. [illegible] RSO[illegible]

Mabelva[illegible]

ARKANSAS METHODIST.
THURSDAY, JAN. 11, 1894.

THE TREASURE OF UNTOLD WEALTH.

He that "stands on a lofty mountain, should not look merely at the gold which the morning sun pours on the grass, and showers at his feet; but he should sometimes also look behind him into the deep valley where the shadows still rest, that he may more sensibly feel that the sun is indeed a sun. Thus it is also salutary for the disciples of Christ at times from the kingdom of light to cast forth a glance over the dark stage where men play their part in lonely gloom, without a Savior, without a God." What would the condition of the world now be, had no supernatural revelation been made to man? The object of this paper is, if possible, to increase the esteem and appreciation of God's word. The greatest enemy of man is unbelief. This unbelief is born out of an imperfect knowledge of the Bible. We sometimes say that the neglect of the sacred precepts of the word causes unbelief. This is putting the cart before the horse. For unbelief causes this neglect. If one's faith is clear and sound—backed up by a correct understanding of God's word, his precepts will, as a rule, be correct. An increased admiration of the Bible, even among the leaders of Bible thought, would to my mind, be a great blessing to the Church today. "We look for greatness in all the works of God. We gaze upon the exterior universe, and exclaim with the psalmist, "Marvelous are thy works, Lord God Almighty; in wisdom hast thou made them all!" We expect a supernatural revelation to exhibit its divine Author in the same illustrious and splendid character in which he appears in the works of creation and providence. Nor are such expectations disappointed or deceived. Infinite intelligence belongs to the deity, we see it in his works and we see it in his word. At first glance, we can scarcely fail to perceive that the God of creation and providence is the God of the Bible and that the system of truth revealed in he Scriptures must have originated ith the same being who created d governs the world." When we, wever, examine the Bible closely, plore the treasures of its pages, grasp the full measure of its ders and knowledge, how our adition of the blessed book is itened. We get into the exance of the apostle when he exaimed: "O the depth of the riches th of the wisdom and the knowlge of God!" Just such an exence on the part of the writer had much to do with the birth his paper. A brother once said, r a close and prayerful study of 's word that "it seems to me that the Bible is as much greater than all other books, as its Author is greater than all other authors." His view was correct. As God is reater than man so the Bible is reater than all other books. And e believe a careful, prayerful udy of God's word will develop th intellectual and spiritual rength in man faster than the dy of any other book or books, as much faster as God is ater than man. I do not discred- For use of helps in the e Bible is the study of This one thing we must of—God is the source oth spiritual and in- e the Bible is pre- Book of books. There been a book made ense in it that the get his seed thought This expression agant, but a close vines you of its said "I I ... ot ... g to ... e was giv... ad said: The ... Bible, the Bible; ... e Bible. This grand ... ong known and appreciated any of us of the Church, had ched the point in his ripe old age ears and hard study (for he many long years been a close lent) where he saw that the e was the main book for the cher to study. It has made me k no little recently to read the nt in so many papers and magaines that the ministry of today are t reading and studying the Bible ely as they ought. I hope hings are not true. I am not ed to say, except in my own I don't think I have ever d the Bible as closely as I . My experience seems to me has said of Bible students, ople who have a gold mine d wealth, but are content to p stray nuggets from the sur- , or wash from the sands of the near by a few ounces of dust, nough to keep us from starva- A close, prayerful, constant the Bible will expand the xalt our faculties and furst estimate of man as well s our duty to God. A y of this Book will give us ctual and spiritual en- t we can get from the other book. Science have taken deep root brated soil, and no ... worth the paper it is printed on today that had not its origin in and is not shaped and squared by the truth of God's word. At least the Bible has been a powerful auxiliary to every book of worth that has been given to the world. Take the influence of the Bible upon laws and government; upon history and literature; upon all of our institutions; upon civil and religious liberty, upon moral sciences and on moral virtues, upon the holiness which fits man for heaven and the peculiar spirit and exalted character which prepares him to act well his part on earth; look at all these things and then we can see that we are under everlasting obligations to the Bible. So read the Bible.

W. E. RUTLEDGE.

Quitman, Dec. 27.

IN MEMORIAM.

Rev. J. W. Maddox was born in Va., Sept. 19, 1808; in 1811 his father moved to Fayette Co., Ky., where he was reared and married. In 1834 he moved to Ill., and in 1844 to Mo. He was converted in early life and joined the Methodist Church. He was licensed to preach Aug. 30, 1853, received on trial in the Mo. Conference in 1854, and appointed to Carrolton Circuit with Wm. Penn, J. P. Several hundred were converted that year under their ministry and 480 received into the Church; then to Millville Circuit one year; in 1856 ordained Deacon by Bishop Pierce and sent to Hartford, Miss. He located the next fall on the account of severe family affliction. In 1860 and 1861 he traveled Forest Hill Miss. under Rev. Wm Bradford, P. E. In 1867 he traveled a work under Rev. N. Scarrett, P. E. and then re-admitted in the St. Louis Conference and appointed to Clinton Circuit. Family affliction caused him again to locate. In a few years he moved to Texas, then to Arkansas, where he traveled two years under Revs. J. A. Walden and J. F. Hall; ordained Elder by Bishop Wilson in 1892 and died at Springtown, Ark., Oct. 20, 1893.

These are some of the dates in the long and useful life of Bro. Maddox. He was recognized by all that knew him as an humble, devoted man of God, true to the Church, and full of faith and the Holy Ghost. He leaves a devoted Christian wife and several children to mourn their loss. His home was a pleasant retreat to the preacher, while in him he found a true friend and safe counselor. He loved his Church and was loyal on all lines. As a preacher he was efficient and successful. He was a man of strong faith and knew the power of prayer. Cheerful and social in life he made warm friends wherever he lived. His rich experience of Christ and the realization of faith increased with his years, giving to him a growing appreciation of his title to a fadeless inheritance in heaven. He loved to preach upon these themes. His call to the ministry was so clear, that he could not be otherwise than earnest in his preaching. The atonement of Christ was to him the most real of all things, and this made sin and holiness, heaven and hell realities also. His rich experience of the power of the gospel, and his conception of sin and the terrors of damnation, set his very soul on fire, and made him eloquent without the graces of oratory. For forty years he studied and preached the gospel as interpreted in Methodist theology. He said to me a few months before his death: "My work is done, but the sunshine of heaven is upon my soul. When the end comes I want you to preach my funeral and send a notice of my death to some of the Church papers." When the final moment came, he was ready for his crown. While the angels tarried for a moment at his bed, with a shout of victory he put off his mortality and with them stepped into the chariot of God and went up to help swell the allelulas of the redeemed in ... After the funeral services of ... his body was laid to ... Masonic fraternity of ... honored member.

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SPIRITUAL CHURCH BUILDING

On this subject Rev. Charles E. Jefferson delivered before the Boston University School of Theology a lecture, which was thus reported in Zion's Herald:

The Bible places great emphasis on the Church. It is a divine institution, the bride of Christ, the city of God descending out of heaven. The business of the preacher in this organization is to speak the truth, to tell the great story, to build man into holy character, to help him to do the will of God. That will is to be done on earth as it is in heaven. We have tried to save men in heaven; God saves them in the Church. Man builds no Church and fails to know the value of its fellowship. But man is a fragment; he can not be saved alone. He must join hands and heart with his human brother. No man liveth unto himself. No man can be saved by himself. We see the value and beauty of a human life only when built into other human lives. They are saved in being joined. It is on the plan of humanity that God meets man in the incarnation of His Son. The God-man sanctifies all humanity and makes it the scene of redemption. In finding the God-man, we find our brother also, and in both we find satisfaction. The Incarnation is the central truth of Christianity. The corner-stone is laid in the human. Find Christ in men—the least of them.

The New Testament knows nothing of solitary religion. Man is not saved alone. He finds God by finding his brother and bringing him to God. He is saved only when reconciled to his brother and brought into fellowship with him. God saves men by other men. This is a hard truth to be received. If hard to live with men in their crookedness and crustiness, it is harder to accept them as the agents of salvation. But this we must do. When a man is justified he is only half saved; he must then go and be reconciled to his brother and joined to him; for the Church is a brotherhood, a fellowship, the communion of one with another. No man is saved until he comes into this brotherhood. The Church must be more than a congregation of believers; it must be really a brotherhood; and that brotherhood is here for the purpose of saving men. To save him God does not take a guilty man into the company of angels, but into the congregation of the faithful. Alone man is feeble, but in this collective form under the guidance of the Holy Spirit he is mighty to the pulling down of strongholds of sin.

At the Reformation a great mistake was made in setting up the individual as the ideal. Luther was led to that by his struggle for justification. He did not stop to notice that justification is but a half-way station; he needed to go on and take the justified soul into the brotherhood on earth. Here he was in error, and the error was magnified tenfold by the Puritans, who really built no Churches; they collected congregations of believing and stalwart men. They had seen the corruptions of the Catholic and English Churches, and they saw no way out but to make a Church of each individual. In this way they were mistaken. The brotherhood is more than a collection of individual men. It is the testing place of our faith. If any man love God, let him see that he love his brother also. What men and women want is the fellowship of this brotherhood; and if a Church be without it, they will go to lodges and orders outside.

The young preacher, on entering the itinerancy, will be tempted to build congregations rather than Churches. Congregations are easiest built. The temptation will be to secure immediate results. On this beware. Use no cheap methods. Aim to build a brotherhood. Keep a steady eye upon your successor. Do what will bear inspection—what you will be glad to have reviewed in the Judgment day.

As to the means by which the Church is to be built into a holy brotherhood, he gave these five points:—

1. Preach God. People are hungry for this preaching, and no subject has really such lasting popularity as the Gospel. Strange topics come into some pulpits. Don't fail to preach the great subject, which is Christ and His Church.

2. Preach a high doctrine of the Church. The Epistle to the Romans deals with the question of individual justification; that to the Ephesians with the collective faith, the body of believers or the Church. For three hundred years the Protestant Churches have lived in the Epistle to the Romans; for the next three hundred years they will move over into the Epistle to the Ephesians.

3. Train your people to habits of Christian work. Emphasize the first word. It will require training; for few know just how to work. They are willing, nay, desirous; but they are men who have not learned the trade. What shall they do? Preach. Every Christian is a preacher, a teller of the old story. Let each do what he is fit to do. The priesthood is in the people. Do pastoral work; take care of the finances.

4. Develop the human side of your Church. Reach God through men. Shake hands. This is often as important as praying.

5. Build into the truths and fellowship of the universal Church. There is but one Church. Hold in honor all believers. The remotest sect in the aggregate of Denominations is doing something for God and ought not to be ignored by us. Draw closer in spirit to them; endeavor to know and appreciate what is good in them; "forbearing one another in love; building up the body of Christ till we all attain unto the unity of the faith and of the knowledge of the Son of God, unto a full grown man, unto the measure of the stature of the fullness of Christ."

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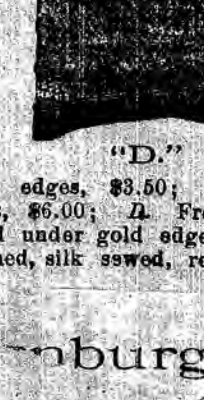

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WOMAN'S MISSIONARY SOCIETY

The Stories of Two Chinese Women.

"Another story that I might tell you is about a woman who was eighty years of age—the old brown woman we used to call her, because she always wore brown clothes. She lived for the most part in a temple. After she became a widow she entered the temple to serve the idols, hoping thereby to get her sins forgiven and win her way to heaven. The Chinese women know they are sinful, and many of them seem to be always trying to do something to get their sins forgiven. This woman had a son who became a Christian, and his first thought was for the conversion of his mother. He bought gospel books and brought them home to her, but she was so angry that she would have nothing to do with them. He left the books in her way, however, and when he was absent she read them in secret. Not long after this she became sick, and when an opportunity presented he read to her from John iii. 16, of how God gave his only Son to die for whosoever would believe. Afterwards she consented to go into the city and visit the ladies living there, and the next step was she decided to put her trust in the Lord Jesus. Some of us will never forget how, on the day when the candidates were to be admitted to Church fellowship she showed bitter sorrow of heart when we told her that she could not be admitted. She was still living in the temple and gaining her livelihood from the offerings made to the idols. After about six months she gave up living in the temple and came out entirely as a Christian. The last time I saw her she got me to sit down, and she told me all her history. She said that before she knew anything about Jesus she used to go about the neighboring villages and exhort the people to come and worship the idols and get their sins forgiven. 'Now,' she said, 'it is like a great burden on my heart that all these years I have been leading the poor people astray, so I go about and try to reach all the people I knew before and tell them that they are going the wrong road, that we have all been making a mistake, and that we must all turn right around and serve the Lord Jesus.' 'But oh,' she said with tears running from her eyes 'they are not so willing to serve and follow Jesus as they were to worship and serve the idols.' Dear friends, pray for the missionaries, but do not forget the native Christians—put them first in your prayers. You can hardly understand what it means for a Chinese woman to become a Christian. Often when these women come out boldly for the Lord Jesus they are bound down by those having rule over them, and many a woman who is trusting the Lord Jesus Christ has to keep away from the services simply because she is not allowed to come by those who have authority over her. I shall never forget the joy I had when one night a dear woman whom I had been privileged to lead to the Lord Jesus, said: 'Teh chiao-si, I can never thank you enough for telling me about Jesus; if it had not been for you I should have been in hell tonight. Three months ago I did not know anything about Jesus, and I intended to buy opium and put an end to my miserable existence, but you told me about peace in the heart, and I felt that I must come back to you.' 'Oh,' she repeated, 'I can never thank you enough for telling me about Jesus.' My dear sisters, perhaps there are other women in China who might say the same words to some of you, if God should give you the privilege of carrying the gospel to them. May this meeting result in a blessing to your own soul, and the dark places of the earth be won for Christ."—Mrs. F. A. Steven, China Inland Mission.

TEXAS SCHOOLS.

Thinking it may be of interest to some of your readers to know what Methodism is doing in Texas, I send you a few items. At this place is located the Southwestern University, an institution for higher learning and belonging to the five Texas Conferences. Each Annual Conference has its college, and many District Conferences have high schools and colleges, most of which grant diplomas to those finishing their courses of study. In this way Methodism in Texas is well supplied with training schools, there being probably a dozen or more. These are all supposed to be correlated with the Southwestern University, which stands at the head, though at present the correlation is not perfected. The training schools provide ample means for our young men to pursue their studies near home, and under able teachers, while the University offers advanced courses in the classics, mathematics, modern languages, science, English and metaphysics, under specialists. Its curriculum is parallel with that of the Vanderbilt University and leads to the degrees of B. S., A. B. and A. M.

Our students come from all parts of Texas, and, I believe from seven other States, and from such institutions of learning as Central College, Mo. and Oberlin University, Ohio. Between four and five hundred have already enrolled for this session, and the number will soon run up towards six hundred. Of these above fifty are preparing for the itinerancy. Tuition is free to such young men, and also to the children of ministers of any Denomination. About twenty per cent of the students are thus receiving free tuition.

Our Regent, Dr. J. H. McLean, is not only a native Texan, but was also educated in Texas. Under his management our school has known nothing but prosperity, until now the buildings of the institution are by no means adequate to accommodate the students that seek instruction under her professors.

Though in age, now only leaving her teens, Southwestern University has given to Texas about one hundred and fifty graduates, who are taking the lead in Church and State. About thirty will graduate here this year, and the number increases from year to year. It is gratifying to note the fact that the higher degrees are becoming more and more popular. There are no more than fifteen expecting A. M. the class of '96.

THE ARKANSAS METHODIST comes to the reading room of our Hall, and having been reared in Arkansas myself, I take great interest in reading it.

ATTICUS WEBB.

Georgetown, Texas, Dec. 29.

A Texas-Arkansan.

DEAR DR. BENNETT:—I love Arkansas and there are many sweet memories of childhood that cluster around the old Arkansas home—and you know there is no place like home. I have several friends in the Little Rock Conference who are preaching the gospel of peace, and when THE METHODIST puts in its appearance it is received with gladness. After I scan over the first pages I then turn to the field notes to see how the boys are getting along with their work, and here it is I find the reports of J. R. Moore, J. J. Menifee, J. B. Thomas, H. H. Watson and others—all of which I count as so many letters.

Well our Conference is over and this preacher is comfortably housed here at Bellville for the third year. We have spent two very pleasant and I trust profitable years upon this work, but hope to do more and better work this year. We have a good people to serve, and we think as loyal as can be found. I received in two years 180 members, about 170 by Ritual—baptized 145. So you see we have plenty of work to do. Bro. Bennett, if you would like a visit to Texas, come down and be with us at our camp-meeting. We have one of the finest campgrounds in South Texas. Come and see.

Well the Arkansas boys do fine work in Texas, and get along well. If you have any boys to spare send them over to Texas. I like Bro. Moore's idea of a Summer Normal for the undergraduates. A thought just here as to the time of holding the session. Who will take charge of the works while these preachers are attending the school? Most of the undergraduates are filling the circuits and their time for holding protracted meetings are the Summer months.

Yours in Christ,

J. C. MOORE.

Bellville, Texas, Jan. 2.

CAPT. JOHN SMOKER.

Capt. John Smoker was born in Lancaster, Penn. 1817; died at his home in Arkadelphia, Ark. Nov. 13, 1893, aged 75 years, 11 months and 26 days.

The long honorable and eventful life of Capt. Smoker has been well and truly chronicled by abler and more skillful pens than mine, both in New Orleans where he was so well and favorably known, and in Arkansas where at his home in Arkadelphia he spent more than a score of the last years of his life.

Leaving the parental roof when but a mere boy, we find him at Galena when but 16 years of age captain of a steamboat, and with the exception of a few years spent in mercantile pursuits he continued to follow the river as commander of several steamers on the Mississippi and Red rivers until 1872, when he came to Arkadelphia and engaged in merchandizing. He was married in 1850 to Miss Sarah C. Russ at Covington, La., with whom he lived happily until she was removed by death.

The many eulogies passed upon his life and character since his death by the press in New Orleans and elsewhere show how large a place he held in the affections and esteem of those who knew him. His kindness of heart, nobility of character, geniality of disposition, honest integrity and love of truth could not fail to win for him hosts of friends and warm admirers wherever he was known; but to them alone who knew his home life, who saw him there with his loved ones, who were permitted to enter its sacred precincts as a guest and witness the loving big-hearted father display unreservedly the true gentle characteristics of his loving, joyous nature, can do justice to the true character of the man.

He was converted and joined the M. E. Church, South, about 7 years before his death, and from the time of his conversion until God called him his life was that of a true consistent Christian. Being his pastor for some years I had ample opportunity to know the man. Being a frequent visitor at his home during the four years of my pastorate and making his house my home during my frequent visits to Arkadelphia since then—spending sometimes weeks enjoying his hospitality—I had every opportunity to know the true nobility of his character and to estimate properly the genuineness of his Christian profession. He was truly a man of prayer. He erected a family altar immediately after joining the Church which was kept up regularly until old age and feebleness prevented, but morning and night his private devotions were never neglected.

In his family he was all a loving kind Christian father could be. It has never been my lot to witness more love displayed by a father to his children than Capt. Smoker displayed to his daughter, Mrs. L. Boddie and to her children; and never was love more warmly reciprocated. He loved them; they loved, idolized, almost worshiped him, anticipating every wish and ready to gratify if possible every desire.

During his extreme helplessness the latter part of his life, his daughter waited upon him night and day, as kindly and gently as though he was an infant, bestowing on him all the care and wealth of love a mother could lavish on an infant, striving by all the means love could suggest to prolong the life so dear to her and her children, but all in vain. At 10:30 p. m. Nov. 13, 1893, he suddenly and quietly passed away. His funeral was preached by the writer on the 15th at the Methodist Church in Arkadelphia to a large concourse of weeping, sympathizing friends, his body was then borne to the cemetery and consigned to mother earth there to await the resurrection morn.

In the death of Capt. Smoker Arkadelphia has lost one of its best and most public spirited citizens, a noble generous patron, the needy, a true friend and generous helper, the Church a true worshiper and liberal supporter; while all of us who rejoiced in and prized his friendship, feeling the greatness of our loss, would mingle our tears with the sorrowing, stricken family and looking forward with them to the glad time of reunion with loved ones, rejoice that "earth has no sorrows that heaven cannot heal."

J. MCLAUCHLAN.

Quarterly Meetings.

Eureka Springs Dist. 1st round. Y. A. Gilmore, P. E. Eureka Springs sta. Dec. 9, 10; Kings River 16, 17; Berryville ct 23, 24; Green Forrest 30, 31; Carrollton Jan. 6, 7; Jasper 13, 14; Kingston 20, 21; Huntsville 27, 28; Hindsville Feb. 3, 4; St. Paul 10, 11; Goshen 17, 18; War Eagle 24, 25.

Fayetteville Dist 1st. round, V. V. Harlan, P. E. E. Springs ct at Elm Springs Dec. 9, 10; Springdale and Farmington at Springdale 10, 11; White River Miss. at Dowell's 16, 17; Fayetteville sta 17, 18; Bentonville ct at Butram's 23, 24; Bentonville sta 24, 25; Prairie Grove ct at Prairie Grove 30, 31; Centre Point at Oakley's Chapel Jan 6, 7; Rogers sta 7, 8; Cincinnati ct at Cincinnati 13, 14; Sulphur Springs Mis. at Honey Creek 20, 21; Boonsboro ct at Clyde 27, 28; Siloam Springs and Gentry at Siloam Springs Feb 3, 4; Springtown ct at Decatur 10, 11.

Morrilton Dist 1st round, D. J. Weems P. E. Springfield ct at Springfield Dec. 9, 10; Gold Creek miss at Fair View 16, 17; Conway sta 17, 18; Plummerville ct Hill Creek 23 24; Ada ct at Oppelo 30, 31; Morrilton sta Dec 31, Jan 1; Mt Vernon ct Oakland 6, 7; Quitman ct Mt Pleasant 13, 14; Quitman sta 14, 15; Morganton miss Harrison's Chapel 17, Martinville ct Old Hickory 13; Clinton ct at Clinton 20, 21; Cleveland miss at Cleveland 27, 28; Hattieville miss at Hattieville 29; Perryville miss. at Dixie Feb 3, 4; Perryville ct at Perryville 4, 5.

Harrison District, 1st round, C. H. Gregory, P. E. Omaho, Dec. 10, 11; Yellville sta 16, 17; Powell ct 23, 24; Harrison sta 30, 31; Bellefonte Jan. 6, 7; Valley Springs 13, 14; Mountain Home 20, 21; Oakland 27, 28; Lead Hill Feb. 3, 4; Yellville ct 10, 11; Wiley's Cove 17, 18; Archie 24, 25; Big Flat March 3, 4.

Clarksville District 1st round, S. S. Key, P. E. Altus and Coal Hill at Altus Dec. 2, 3 Alma ct at Alma 9, 10; Dyer ct at Dyer 16, 17; Ozark sta 23, 24; Ozone miss at Ozone 30, 31; Clarksville sta Jan. 6 7; Lamar and Knoxville at Lamar 13, 14; Hartman ct at Hartman 20, 21; Clarksville ct at Mt. Zion 27, 28; Van Buren and Van Buren City miss Feb. 3, 4; Chester miss at Chester 10, 11; Ozark ct at Gar Creek 17, 18.

Dardanelle District, 1st round, P. B. Summers P. E. Prairie View ct at Elizabeth Hall Dec. 9, 10; Danville ct at Bellville 16, 17; Dardanelle ct at Mt. Zion 23, 24; Russellville sta 30, 31; London ct at London Jan. 6, 7; Rover ct at Rover 13, 14; Atkins ct at New Hope 20, 21; Dover ct at Dover 27, 28; Gravelly Hill ct at Oak Ridge Feb. 3, 4; Walnut Tree ct at Egypt 13, 14; Dardanelle sta 20, 21.

Fort Smith District, 1st round. Geo. W. Hill, P. E. Booneville ct at Booneville Dec. 9, 10; Central 16, 17; Huntington and Mansfield 23, 24; Greenwood ct at Greenwood 30, 31; Paris and Roseville Jan. 6, 7; Mansfield ct at Centre Bluff 13, 14; Hackett ct at Mt. Olive 20, 21; First Church 27, 28; Charleston ct at New Prospect Feb. 3, 4; Ft. Smith ct at Lavaca 10, 11; Sugar Grove ct at Sugar Grove 17, 18; Chismville ct 24, 25; Cauthron ct March 3, 4; Waldron ct at Mount Pleasant 10, 11.

Little Rock District, 1st round; H. H. Watson, P. E. Austin ct at Austin Dec. 23, 24; Mabelvale ct at Mabelvale 30, 31; Lonoke sta Jan 6, 7; England ct at England 13, 14; Winfield Memorial 20, 21; Carlisle and Hazen at Hazen 27, 28; First Church Feb 3, 4; Maumelle ct 10, 11; Wattensas at Hickory Grove 17, 18; Oak Hill ct at Spring Valley 24, 25; Asbury March 3, 4, Des Arc and Devall's Bluff 10, 11; Hickory Plain ct at Johnson's chapel 17, 18.

Monticello District, First round. A. O. Evans, P. E. Monticello Dec. 24; Arkansas City 30, 31; Warren Jan. 6, 7, Hamburg sta 13, 14; Lake Village at Lake Village 20, 21; Tillar at Tillar 27, 28; Lacy at Collins Feb. 3, 4; Berea at Magnolia 10, 11; Palestine at Pattsville 17, 18; Hamburg ct at Zion 24, 25; Bartholomew at Parkdale March 3, 4; Star City at Star City 10, 11, Mt. Pleasant at Rock Springs 17, 18.

Washington District, First round, Geo. M. Hill, P. E. Bright Star Dec. 30, 31; Genoa Jan. 6, 7; Fulton and College Hill, Jan. 7, 8; Washington 20, 21; Mineral Springs 13, 14; De Ann 27, 28; Richmoud Feb. 3, 4; Rocky Comfort 10, 11; Chapel Hill 17, 18; Lockesburg 24, 25; Emmet March 3, 4; Prescott 4, 5; Spring Hill 10, 11; Hope 11, 12; Center Point 17, 18; Nasuville 19, 20.

Hot Springs Dist., 1st round. A. D. Jenkins P. E. Malvern Hill Dec. 23, 24; Central Avenue 30, 31; Glenn Street Jan. 6, 7; Crystal Spr. Gra. Chap. 13, 14; Mt Ida, Bl. Spr. 20, 21. New Hope Cent. Ac. 27, 28; Amity Feb. 3, 4; New Liberty Mor. Star 10, 11, Saline, Galena 17, 18; Silver Hill Johnsonville 24, 25; Mt Valley New Salem Mar. 3, 4; Dallas, Liberty 10, 11; Mt Fork, Cove 17, 18.

Helena Dist. 1st round, M. M. Smith P. E. Helena sta Dec 30, 31; West Helena miss Jan. 1, 2; La Grange & Spring Creek 6 7; Marianna sta 13, 14; Haynes ct 20, 21; Forrest City sta 27, 28; Taylors Creek ct Feb 3, 4; Wynne 10, 11; Wheatley ct 17, 18; Oak Forrest ct 24, 25; Brinkley sta Mar. 3, 4; Cypress Ridge ct 10, 11; Clarendon sta 17, 18; Holly Grove & Marvell 24, 25; Poplar Grove & Turner 31, April 1. Hunter miss 7, 8; Cotton Plant sta 14, 15.

Batesville Dist., 1st round, Jas. F. Jernigan P. E. West Batesville miss Dec 30, Batesville sta 31, Jan. 1; Oil Trough 6, 7; Barren Fork 13, 14; Melburne 20, 21; Newburg 27, 28; Salem Feb. 3, 4; Viola miss 10, 11; Ash Flat 17, 18; Evening Shade 24, 25; Calamine Mar. 3, 4; Sulphur Rock 10, 11; Jamestown 17, 18; Cedar Grove 24, 25; Mountain View 31, Apr. 1.

Pine Bluff Dist. 1st round, Thos H. Ware, P. E. Stuttgart & De Witt Jan. 13, 14; White River 20, 21; Sheridan 27, 28; Lehi Feb. 3, 4; Old River 10, 11; De Witt ct 17, 18; Little Prairie 24, 25; Goldman March 3, 4; Toledo 10, 11; Kingsland 17, 18; New Edinburg 24, 25; Pastoria March 31, April 1; Pine Bluff, 1st Church 7, 8

Searcy District, 1st round, Henry T. Gregory, P. E. Searcy sta Dec. 31, Jan 1; West Searcy ct 3, 4; Augusta sta 6, 7; Beebe ct 10; Beebe sta 13, 14; Jacksonville ct 18; Argenta sta 20, 21; Mineral ct 24; El Paso 27, 28; Stony Point 30; Bradford ct, Feb. 3, 4; West Point miss 10, 11; Mt Pisgah ct 17, 18; Deview miss 22; Union ct. 24, 25; Auvergne and Weldon 28; Howell and McCrory Mar. 3, 4.

The District stewards will please meet me at the Methodist Church in Beebe at 2 o'clock, Tuesday Jan 16, 1894

Newport Dist., 1st round. N. E. Skinner P. E. Walnut Ridge & Corning Jan 3, Reyno ct 6, 7; Portia ct 13, 14; Clover Bend ct 16; Tuckerman and Jacksonport 20, 21; Swifton ct 23; Newport ct 27, 28; Cache mission 30, Black Rock and Imboden Feb. 3, 4; Smithville ct 6, 7; Mammoth Spring and Hardy, 10, 11; Walnut Hill ct 13, 14; Pocahontas 17, 18; Siloam ct 20, 21.

Camden District, 1st round, J. R. Casop, P. E. Lewisville at New Lewisville Jan. 6, 7; Hampton ct at Hampton 13, 14; Camden ct at Ten Springs 20, 21; Atlanta ct at Atlanta 27, 28; Camden sta Feb. 3, 4; Ouachita ct at Ebenezer 10, 11; Bearden and Thornton at Little Bay 17, 18; ElDorado ct at ElDorado 24, 25; Caledonia ct Caledonia March 3, 4; Buckner ct at Buckner 10; 11; Eagle ct at Hillsboro 17, 18; Carolina ct at Holly Springs 24, 25; McNeil ct at Logan's chapel 31, April 1.

Will the brethren suffer a word of exhortation? The success of the year depends largely upon early efforts. It is therefore important for stewards to begin at once and make an earnest effort for liberal payment at 1st Q. M. Will the preachers act upon some principle in their collections? This is desired.

Jonesboro Dist. 1st round. Frank Ritter P. E. Jonesboro sta Dec 30, 31; Paragould sta Jan. 6, 7; Boydsville ct 13, 14; Gainsville ct 20, 21; Shiloh ct 27, 28; Lorado ct Feb. 3, 4; Marion ct 10, 11; Brookland ct 17, 18; Chickasawba ct 24, 25; Osceola sta 27, 28; Pecan Point ct Mar. 3, 4; Paragould ct 10, 11; St. Francis ct 17, 18; Vanndale ct 24, 25; Harrisburgh ct 31, April 1; Jonesboro ct April 7, 8; Marmaduke Mis. 14, 15; Buffalo Island ct 21, 22.

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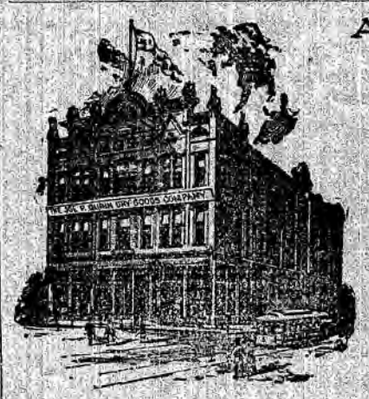

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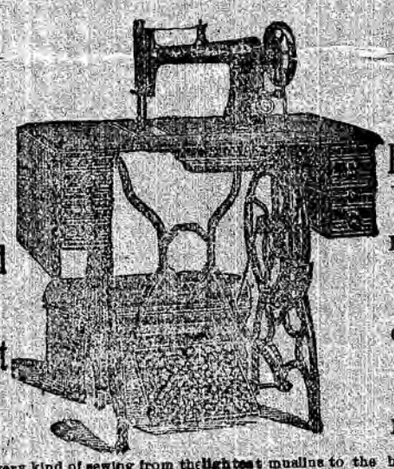

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ARKANSAS METHODIST

Z. T. BENNETT, D. D., Editor.

GEORGE THORNBURGH, Business Manager

THURSDAY, JAN. 11, 1894.

DEATH OF MRS. J. R. HARVEY

About 5 o'clock Tuesday p. m. we were deeply pained to learn, first from a newsboy, that Sister Ruth A. Harvey, wife of Dr. J. R. Harvey, had ended this suffering life by hanging herself Monday night in her room in the Insane Asylum. The evening papers gave the public the details of this tragical ending, exciting tender sympathy for Dr. Harvey in his very sad bereavement, and profound sorrow over the untimely death of one so long and greatly esteemed for her loving service in benevolent and Christian work. To our readers her name has been familiar as that of an earnest worker and leader in the Woman's Missionary Society, and many of its members in affectionate sympathy will keenly feel a personal bereavement by her death.

While serving with her husband in charge of the Blind School, her health failed and soon her mind became so impaired, that it was deemed expedient to place her in the Insane Asylum, where life ended in the mournful way already stated. The body was removed to the residence of Bro. G. W. Dickinson, where at 3 p. m. Tuesday funeral services were conducted by Rev. H. H. Watson, and the remains were shipped this morning to Calhoun county for interment in the family burial ground.

Expecting an early and suitable tribute to the memory of Sister Harvey, we offer sincere condolence to all the bereaved in their deep sorrow lessened by the sweet assurance of a happy reunion in the home of the pure and good.

STARTLING BUT JUST.

The Supreme court of Indiana recently made a startling but just decision in a damage suit against the proprietor of a saloon and the owner of the house in which it was kept, holding them liable for damages. Established in a residence locality, the saloon caused depreciation in the value of the property of the complainants and annoyance to other residents in the neighborhood; hence, their action for damages on the ground, that the saloon was a nuisance.

After reciting the facts in the case, the court said among many other things: 'No person can maintain a private action for a mere public or common nuisance, but where the damage or injury to one is more than to the public, however slight, or where he sustains a special damage not common to all, he may maintain a private action. We think complaint stated facts sufficient to constitute an actionable nuisance.' As to the owner of the house the court held, that the landlord is liable when he rents his premises for the purpose of the establishment thereon of a nuisance. As to the saloon keeper the court said 'the license set up in his demurrer did not constitute a justification—did not enlarge his rights, but restricted them; that it was a certificate he had been put under bond to keep the peace and for the license fee was permitted to sell; that the license is no contract but a mere permit given to sell, in the exercise of the police power of the State, and may be withdrawn at any time; that it cannot be presumed the legislature intended to authorize acts to the injury of third persons where no compensation is provided except on condition of obtaining their consent; that while the license law of the State is constitutional, it is for the protection of the citizens against universal liquor selling rather than for the protection of the saloon keeper.'

We have not quoted in order nor literally but substantially a few of the many welcome utterances of the court on the rights of citizens to maintain action against the saloon as a nuisance. We believe this decision will be approved by superior courts in other States, and that private actions for damages against saloons as nuisances will multiply the abatement of the evil and the betterment of social conditions in many communities. And if a citizen can maintain a private action for damage to residence property, why not also for damage to business property in choice localities of a city? If so in both cases, we hope to see a movement to drive the saloon from the principal business as well as select residence localities in the cities granting license for the iniquitous traffic.

In Arkansas the law requires a person applying for liquor license to enter into bond with the State in the penal sum of $2,000, "conditioned that such applicant will pay all damages that may be occasioned by reason of liquor sold at the house of business." And the law specifically provides, 'that action on said bond against the principal and securities may be brought by any person *aggrieved* by the keeping of the drinking saloon, of who may have lost money or other valuable things at gaming in the saloon or in any room attached and under control of the saloon.' Having this law for the protection of the rights of citizens against damages from the saloon, we would be glad to hear of many suits in Arkansas like the one recently decided by the Supreme court of Indiana; for that decision like others from Supreme courts in late years shows the license of the saloon is not a vested right but merely a privilege or permit granted in the exercise of the police power of the State. Verily the courts are helping greatly in the crusade against the license of the liquor traffic.

In conclusion, we copy from the N. Y. Voice extracts from some of many opinions on the Indiana decision. Judge Noah Davis of New York city said: "It is right morally and right in equity." Col. A. S. Bacon, an able lawyer of the same city, said: "That is good law, and I see no reason why it ought not to be applied in every State. The private individual is unquestionably injured by the saloon and should have redress." The N. Y. Sun said: The natural result of this decision will be the elimination of saloons from the residence streets of Indianapolis and other Indiana cities. . . . . Certainly it makes a license a very doubtful investment in any quarter where there is real estate of much value, as the saloon keeper is liable to be assessed for heavy damages, and to have his saloon suppressed as a nuisance. And the N. Y. Wine and Spirit Gazette, perhaps the leading journal of liquor dealers in the United States, said: "This is a new doctrine, and one that must prove an intolerable hardship to saloon keepers. Indeed it is the most serious blow that has yet been struck at the liquor traffic. The rule as laid down by the Indiana court is applicable, as yet, nowhere outside of that State, but it will serve as a hint to enemies of the traffic in all the States, and they will not fail to act upon it. If the Indiana interpretation of the law is sound, which we do not believe, it is only a question of time before the courts of other States will lay down similar rules, unless forestalled by legislative enactments counter to the common-law principle as interpreted."

WELL SAID.

Last week Gilderoy replied in the Tennessee Methodist to a recent article in that paper by Rev. Sam P. Jones criticising the action of Bishop A. G. Haygood at the late session of the North Georgia Conference in refusing to give him a nominal appointment as for years past, that he might still remain a member of the Conference but travel at large as an evangelist. His strictures on the Episcopacy have been noted as sweet morsels by many opposed to the Episcopal government of our Church, and they are gladly repeated on the prestige of his name as prophetic of a revolution against our system of ecclesiastical government. But after approving Bishop Haygood's ruling as according to law and reviewing the strictures of Sam Jones, Gilderoy said among other things:

The Methodist Church was pulling along up the road at a fair rate of speed before Sam. P. Jones was born, and she will go along just as well after he is dead. He is not the Church and the Church is not run in his interest. He may think it ought to be, but some of us who have been in it longer than he, and are quite as loyal to it, if not such great men, do not think so. If Brother Jones begins to kick against the Church he will just kick himself to death and that will be the end of him. The Church will come out of the fight with one his old homeknit "suspenders wound around its off hind leg," to use one of his own homely illustrations. I love him so well that I would hate to see him come to his last end in that way.

We are much gratified to inform our Epworth League readers that their department in this paper will be under the special care of Revs. J. M. Hawley and J. R. Moore, the former writing the topic notes and the latter turning "side lights" on the current studies. Now we hope pastors, wherever they can, do so, will organize Leagues and enlist the hearty co-operation of their young people to make this organization as helpful so them and to the Church as possible. This moveme in behalf of the young may be wisely directed to the achievement of wondrous possibilities for the Church of tomorrow. It is therefore worthy of the favorable consideration and fostering care of every pastor.

CRIME STATISTICS.

From the Chicago Christian Advocate's editorial on "S me Statistics of 1893," quoted from the Chicago Tribune's review of the year, we copy two paragraphs:

According to this review the number of murders and homicides of various kinds, amounting to 6,615, shows a slight falling off as compared with 1892, when there were 6,791; whereas for ten years previously they showed a steady increase. The record of suicides, on the other hand, is not so encouraging, as it numbers 4,436 as against 3,860 in 1892. It appears that for the last fifteen years suicides in the United States have increased steadily and out of proportion to the increase of population. The enormous disproportion between males and females is shown by the fact that while 858 of the latter took their own lives there were 3,578 of the former. This suggests the question whether women are not braver than men in bearing the burdens of life. A curious feature, also, is the large number of physicians who have committed self-murder as compared with clergymen and lawyers. During 1893 no less than fifty-three physicians died by their own hands, while the number of clergymen and lawyers combined is only fifteen.

As the outcome of murders and other crimes 126 persons have been executed legally, as against 107 in 1832, and 200 have been lynched, as against 236 in 1892; the first time in fifteen years the record of lynching has shown a decrease. There were seventeen victims lynched in the Northern and 183 in the Southern States, and of these 183 no less than 154 were colored men. A peculiarly discouraging feature of the moral record is the huge aggregate of public and private stealings by fraud, forgery, embezzlement, and bank wrecking, amounting to nearly $20,000,000, as compared with $8.837,547 in 1892, and this only takes account of large sums. On the other hand, there is a bright picture of public and private philanthropy, and of earnest effort in behalf of religion, education, charity, and popular entertainment. While nearly $20,000,000 has been stolen over $33,000,000 has been contributed, where each individual donation was $10,000 and upwards. In this work Chicago contributed about one-tenth of the total amount."

On the painful subject of "Lynchings in the United States," the Christian Educator a quarterly magazine published by the Freedmen's Aid and Southern Education Society of the M. E. Church—had an editorial from which we quote some unpleasant statistics. Its record of the lynchings in the United States for each of nearly six years from 1888 to the middle of October 1893, was respectively 144, 175, 128, 195, 236 and 167—total 1,045. In the distribution of these among the States and Territories the Southern States are given the numbers annexed: North Carolina 26, South Carolina 37, Florida 30, Virginia 40, Kentucky 50, Arkansas 61, Tennessee 78, Georgia 82, Texas 89, Alabama 91, Louisiana 100 and Mississippi 104. Its record of the Negroes murdered by mobs in the decade from 1882 to 1891 was for each year as follows: 52, 39, 53, 77, 73, 70, 72, 95, 100 and 169—total 800. The crimes charged and the number for each were as follows: rape 269, murder 253, robbery 44, incendiarism 37, burglarly 4, race prejudice 27, quarreling with white men 13, making threats 10, rioting 7, miscegenation 5 and for reasons not given 32.

It can not be otherwise than humiliating to all patriotic citizens to consider seriously the deplorable condition of society, when so many human beings—fellow-citizens under the laws of the land—are unlawfully killed, executed without forms of law in the trial or punishment. While tolerating, chiefly because they can not prevent, the mobbing of Negroes for nameless outrages upon helpless white women, they must see the fearless rule of the mob in such cases is extending to other offenses, which can not be urged as a sufficient provocation for the frenzied act of taking human life without lawful trial. It is true premeditated arson and murder may be committed with such frendish atrocity as to excite neighbors into the execution of summary vengeance, but who will dare to condone or palliate the crime of the mob in murdering any man, white or black, for the other offenses in the list given? In our own State from Jan. 1, 1888 to Oct. 15, 1893, by the record already quoted, mobs killed sixty-one Negroes—not all for rape, arson and murder under circumstances exciting the people beyond control—but some of them for other offenses coming down as low as the stealing of a hog! Truly the time has come when all patriotic citizens and especially all civil officers should fearlessly do their whole duty to suppress the mob and exalt the majesty of the law. Anarchy in taking human life in punishment for crime may soon lead to anarchy in unsurprising all other rights of the law-abiding for the benefit of those under the red flag. By example, word and vote every good citizen should strive to mould public sentiment in favor of the impartial and righteous administration of the laws of our land.

Like many Northern philanthropists in their profuse sympathy for the Negro and in their unjust disparagement of Southern white people, the Christian Educator in the editorial mentioned reached this conclusion: "There is but a single inference from all these statistics and conditions. A whole section is now reaping what it has sown. In the South the conditions which excite the mobs produced the criminals. Not only was it a crime to teach the black pagans a letter in the Slave States, but for twenty-five years the millions of professed Christians in the 'white Churches' of the South have studiously avoided organized mission movements among them. Nay, such movements from the North have existed in bishonor among the Southern Church-people."

"It is true some mission movements from the North in behalf of the Negro have existed in dishonor among Southern white people, but generally that dishonor was produced by the unwise efforts of the leaders in such movements, advocating social equality and otherwise exciting racial prejudice to the great detriment of the Negro race. In advance of such movements from the North the moral condition of the Negroes was being improved by the efforts of Southern Church-people, and in this direction the M. E. Church, South, had made a record in numbers not yet excelled in mission work among the Negroes. And to date we suppose Southern white people have paid nearly $100,000,000 for the education of Negro children. Thus 'a whole section has sown' for the improvement of the Negro race in education and morals. And generally the Negroes punished for crime have received some education in the public schools supported at the expense of Southern white citizens—they are usually Negroes born and reared since the emancipation of slavery. In his speech at the late session of the Arkansas Conference Rev. Dr. G. G. Smith said "he saw in his city, Macon, Ga., on the chain gang ninety Negro men, who had grown up since the Civil War, and every one of them could read and write; and that no Negro man belonging to the Colored M. E. Church had ever committed one of the nameless outrages, now so alarmingly frequent."

In conclusion, Southern white people have not done as much as they should have done for the moral improvement of the Negro race, and not as much as they would have done but for the unwise words and efforts of leaders in mission movements from the North, where we may infer not a few 'would rejoice to see black heels on white necks.'

Writing in the Way of Life about a late "holiness" meeting conducted by evangelist Whitehead and Rev. L. C. Craig in Main Street M. E. Church, this city, Mrs. Fannie E. Suddarth requested 'every member of the holiness band all over the South to pray for the salvation of this wicked city', saying: "Pray for the cold, dead Churches and their worldly, esthetic pastors, who pose as actors, and with great complacency thank the dear Lord, that their mission is to instruct and save the elite."

If our esteemed sister had remained here long enough to be well informed from her own observation, we believe she would have written differently from the words quoted. She would have learned there are many pious and also poor people in the various Churches, whose pastors generally have the reputation of being earnest and and faithful preachers, ministering to the poor as well as to those having plenty. At that time the pastors of the Southern Methodist Churches were Revs. Dr. R. D. Sears, Dr. Andrew Hunter, T. D. Scott and J. E. Jernigan. Few who know these preachers would speak or think of them as "worldly, esthetic pastors, posing as actors," &c.

EVANGELISTS AND THE GENERAL CONFERENCE.

MR. EDITOR:—Your editorial in the last issue of THE ARKANSAS METHODIST on evangelists was both thoughtful and timely. The subject of evangelists and what to do with them has awakened much thought among the more thoughtful and considerate of our Church for a number of years. Even among those who feel the necessity for and advocate the importance of such a body of ministers, it is admitted that "much damage has been wrought in many places by these unauthorized, self-styled and self-appointed evangelists;" while there are many true and loyal men in the Church who believe that the evils resulting to the Church from said movement have far exceeded the good—all the good that has come to the Church—from the labors of these men. It is believed both the advocates and opposers of this movement will agree, that both good and evil have resulted from evangelists. The good is mixed with evil and the evil with good. The question then is, which predominates, the good or the evil? and can the Church in her legislative body sanction and endorse this mixture of good and evil? There are those who believe that such action as is recommended by the St. Louis Christian Advocate would only increase the "damage wrought in many places." Such legislation could not and would not do away with these "unauthorized, self-styled and self-appointed evangelists" as you have well said; and, hence, the "damage in many places" would go on just the same, unless the General Conference would pass a law compelling every minister who felt called to this special work to submit to the action of the Conference Board—"the powers that be". And is it likely that each and every pastor who feels that he needs the services of an evangelist would acquiesce in the wisdom of the Conference Board? This is hardly to be expected. Then where is the good in such suggested legislation?

It may be, that in the mind of the St. Louis Christian Advocate the evils deplored could be corrected and the "damage in many places" averted by fixing "the salary" of the evangelists. Doubtless that would greatly modify these evils and prevent "much damage in many places", by diminishing the number of evangelists; provided that each and every one would come in and submit to the constituted authority. But who among us is prophet enough to say, that such will be the case? Doubtless the motives of the St. Louis Christian Advocate were good—being a desire to rid the Church of a confessed evil; but if the Church cannot or will not correct or prevent these evils that exist without the sanction or approval of our only legislative body, will she be better able or willing to correct them by giving her approval by an act of legislation thereto?

Some of us believe that, the Methodist Church does not need the evangelist. It is believed that with her magnificent machinery in perfect working order and oiled for the occasion she is equal to the demands upon her. Besides such action as is suggested would be damaging to the pastors in this, that it would advertise to the world that the gospel preached by them is not such as to reach and convert sinners to Christ. And right here is where the greatest damage to the Church comes in. The faith of the Church has been turned away from the gospel as it is preached by the pastor and turned to the evangelist, who in the minds of many holds a sort of "patent right" upon revivals. Shall we encourage this state of affairs by an act of legislation confirmatory of this belief? I answer no—by no means.

Let not the General Conference weaken the faith of our people in the power of the gospel and the ability of our preachers to reach the people with the "bread of life." If each pastor will be true to God, true to the Church and true to himself and brother pastors, we will get along and do well without the evangelist. The time has come when we should put a stop to this latitudinarian idea which has made such inroads upon the Church and which threatens to break the back of our itinerant system. Let the idea once get into the minds of the Church, that our pastors are only to be regarded as a set of "wet nurses" in the Church, whose only work is to nurse the babies born through the ministry of others, and they will be promptly retired, as I think they should be, to private life.

THOS. H. WARE.

Little Rock, Jan. 5.

ENOUGH!

I am grateful to say that the numbers of THE ARKANSAS METHODIST, for which I made request, have kindly been supplied by three different brethren. J. R. MOORE.

Pine Bluff, Jan. 8.

NOT TOO LATE!

It is not yet too late for our linquent subscribers to pay their arrears in time to save us the great labor and expense of sending them account statements. And it is certainly not too late for them to make full or part payments of what they now owe, that we may get the assistance we really need and have faithfully earned.

☞ If they will try to do so, fully 1,000 of them can settle in full or part by next Monday or Tuesday.

ARKANSAS CONFERENCE MINUTES.

DR. BENNETT:—The Pilot Printing Company of Morrilton is entitled to the compliment of "well done" on the mechanical execution and printing of the Minutes of the late Arkansas Conference session at Clarksville. The type is rather fine in the print of the committee reports, but taken as a whole the work indicates a good measure of painstaking skill. The secretaries too and Minute committee have done themselves great credit. Much work and faithfulness gives a good conscience and sound sleep; therefore these brethren have had a high measure of enjoyment in these regards.

Conference Minutes are a most interesting study. Figures do not always speak the whole truth; but ordinarily they state no falsehoods. If a Church pays $40 on missions, the history as to how the $40 was secured does not appear, but the fact that it was secured has gone to record. A few figures to the thoughtful pastor or layman often indicates quite a good deal of history in a given line of work.

As an example, at Cauthron, Fort Smith District, the membership last year was 174; the total this year is 300, giving a gain of 126. But in this same charge the P. C. is paid $258. The total expense was about $2 cost to the circuit for each new addition to the Church. The contributions on the general collections were small.

Again First Church, Fort Smith, had removals 50, and additions 23, making a loss of 27. But First Church paid to the P. C. $1,148. Lost members at an expense of $40 each, and paid very well on the general collections. Now which is the better Church—the Church which pays well and cheerfully for the conserving influences of the Christian religion and means of grace, under the discouraging condition of but little tangible results in strictly religious work, or the Church which God has so greatly honored and blessed and yet expresses so little in the form of tangible thanks for the very great blessing received. We all believe in revivals. Methodism was born "in a university", but likewise in a revival; and the Church of Christ makes conquests everywhere largely by means of revivals. But when God so greatly honors and blesses a people, is it right for them to hide away without so much as paying the P. C. the value for one-fourth of his time? The minister who is working in flint and dealing with complex and complicated conditions is certainly deserving of strong sympathy and cheerful support, even though not knowing which may thrive—"the late or early sown." But alas for the individual or Church which takes the salvation of God without so much as a contribution in "temporal things" to indicate thanks for the riches of grace and blessing of life eternal.

A most peculiar feature of the Minutes is the item of "net gains" in membership. Take the reports of this year on numbers in membership last year, and we have a gain of 1,545; but take the reports of last year on numbers in membership and we have a loss of 431. Now the question is, who is correct—the preachers of this year on previous members or the preachers in reports of last year? Of course it would appear that the gains are evident and amount to something. But it does also appear that the preachers have failed to tell the same story or truth as the case may be twice in succession. We will take it for granted at least that "the whole is equal to the sum of all its parts", and therefore these mistakes and corrections—with parts of corrections—when combined together into form of an average must give us a net gain, in proportion as the statements may have been correct or incorrect as entered by the preachers of last year, and as passed upon by the incumbents of 1893. Taken altogether the Minutes are a very interesting record of the Conference proceedings. And, except in the discrepancies mentioned, is a document well nigh faultless, containing much valuable information.

A. H. WILLIAMS.

OUR CLUBBING RATES.

For the accommodation of our subscribers who may desire to take also the Arkansas Weekly Democrat or the Arkansas Weekly Press (price of each $1 a year), we will during January and February send THE ARKANSAS METHODIST and the Weekly Democrat or the Weekly Press one year at $2.00 for both papers. This rate is offered to present and new subscribers alike, but is limited to this and next month.

ONAL AND OTHER NOTES

Thursday our office was hon- with calls from Mrs. Nannie y of Magnolia and Mrs. Eva man of DeWitt.

A. O. Evans, P. E. of Monti- District, wrote Jan. 5: "I have but in nearly ever since Confer- I am able to proceed now I Our readers may expect some from Bro. Evans during the

n Dr. and Mrs. Wm. C. John- emphis, Tenn., we received a nouncement of the marriage, of their daughter Bessie to Mr. d Taylor of Greenville, Miss. ide is favorably known as a su- teacher, being Lady Principal sway College, and the groom is of Rev. R. V. Taylor of the known West Tennessee family. e happy couple we offer our ishes.

J. F. Saffell of Franklin Co., way back from a visit to rela- n Mississippi, called Friday.

J. B. McDonald on his way to l circuit called Friday, and says a good appointment.

Seamens of South Bend, Ark., caller Wednesday. He thinks ing to Little Rock.

Fox of Greenwood, Ark., of Hon. T. E. Little of the Treasurer's office, gave us a nt call Saturday, accompanied Little.

ering his paper changed to May- Ky., Rev. H. W. Brooks says: re doing well. Have received e Conference. Congregations id. Mayfield has 5,000 inhabi- Church 300 members. Church g nearly completed—$20,000 Come to see me at Mayfield."

wing for his paper, Rev. T. A. , formerly of the Arkansas Con- e, now P. C. at Tahlequah, I. ites: "We have a very impor- ation this year. This being the of the Cherokee country makes ry important point to us. Our fare treating us like princes. ve all that heart could desire, as this world is concerned."

hrew in the pastorate, please THE METHODIST many and *brief* from your charges. We would to get a *short* field note from harge once a quarter.

Kind Readers, if you are in ar- t is not yet too late to remit in save us the labor and expense ing your account statements. that tax and help us greatly itting without delay.

Brother, don't wait for your ption account, and then kick you are "dunned." See?

f they would try, 1,000 of our bers could make remittances paper by next Monday. Broth- one of that number, will you?

R. G. Brittain wrote Jan. 2 he t moved to his new home in Grove and was well pleased s new work. Grand old man t! May he live many years.

F. M. Smith, recently appoint- arren Fork C't, wrote Jan. 5, was at Waraaw in Jacksonville had been confined to his bed te sick since Dec. 20, but he eful of early recovery.

e at home last week Rev. T. H. P. E., gave us a cheerful report outlook in the Pine Bluff Dis- d expressed grateful appreca- the very cordial reception ex- him.

Our Quarterly meeting notices nted on page 3, Rev. J. R. P. E., requested these changes den District: El Dorado, Feb. Cauchita, 24, 25; McNeil, 24, 25; Carolina, 31, April 1.

B. W. Aston, P. C. of Cauth- has had a hard time with la but is now improving.

J. M. Self, father of Mrs. nrgh, has been quite sick for eeks at the home of Bro. rgh. He is getting better now.

the Conferences we have had llege of worship at each of our urches in this city. Their pas- Brothers Smart, Jewell, Scott yer, have entered upon the r with an encouraging out- They have each planned for d and diligent efforts in the the Lord, and good congrega- attending upon their minis- Smart reports a most de- love-feast at first Church last day night, and profitable ght services were held at Church. The interior of this being very tastefully im- In a former issue we made of Rev. Jewell's beginning at d Memorial, and now we are to know Bro. Cryer is hope- uitful year in Argenta. The ss these pastors and the con- ns they serve.

A Methodist" who wrote on n or Free Salvation?" we say ated we do not without knowing er.

DED
S-WORLD'S FAIR
R.
CE'S
EAM
ING
DER
FECT MADE.
of Tartar Powder. Free or any other adulterant.
HE STANDARD.

Tuesday p. m. we had a friendly and helpful call from Bro. G. C. Thompson, an honored layman of Wattensas C't, here to attend the meeting of District Stewards.

Only one has replied to the question submitted to the Executive Committee of the Preachers' Aid Association.

Sending his article on page 1, Rev. H. L. Bugg requested prayer in behalf of a most excellent Christian lady, Mrs. Dr. J. M. Green at Tuckerman, who is now very low and has been sick since Dec. 16. She is the daughter of a Methodist preacher, Rev. Gibson, and is deservedly held in great esteem for her works of faith and labors of love.

Rev. G. W. Matthews, P. C., writes he was kindly received by the good people of De Ann C't, who supplied his present wants in the way of provisions.

Rev. J. M. Hawley, P. C. of Batesville station, wrote Jan. 4: "Bro. Jernigan started off well here Sunday. You may look for valuable assistance in him. He inquires into the matter of periodical literature." And so should every P. E. and P. C.

Her friends will address Mrs. J. F. Folin at cor. Louisiana Ave. and Lueda St., Fort Worth, Texas.

From the well-known Sunday-school worker, Bro. J. R. Pepper, Memphis, Tenn., we received a beautiful holiday souvenir, giving photographs of Rev. T. P. Davidson, first pastor, and Mrs. Ann Kesterson, first Sunday-school superintendent of First Church, Memphis; also of Rev. Drs. S. A. Steel and W. G. Miller under whose pastorates respectively the present magnificent church was begun and completed.

We had last Thursday p. m. a friendly call from Bro. R. C. Snoddy, a leading Methodist, of Louisville, Ky. He has been traveling in this State many years, selling shoes.

Last Thursday we had a very pleasant call from Rev. W. E. Sewell of the Memphis Conference and P. C. of Trimble Street Church, Paducah, Ky. He was returning from a visit to his father living near Russellville. He gave us the sad intelligence, that Rev. J. M. Spence, of the Memphis Conference and long one of its leading preachers, died in Paducah, Ky., Dec. 20, from paralysis, after an illness of five days during which he was unable to speak. Last week we mentioned the deaths of Bros. Ross and Lanier (Dec. 23 and 25) of the same Conference.

MARRIED.

At the residence of W. H. Wycott, the bride's father, in Paragould, Ark., Jan. 7, 1894, by Rev. J. C. Ritter, Mr. C. M. Brake and Miss Emily Wycott.

At the residence of the bride's father, A. T. Fitzgerald, Mr. J. E. Daniels and Miss Laura Fitzgerald, Rev. W. P. Hamilton officiating—all of Paris, Ark.

At the home of the bride's mother Jan. 4, 1894, Mr. J. M. Chism and Mrs Dollie Boyd—all of Emmett, Ark.—Rev. Geo. W. Logan officiating.

At the residence of the bride Jan. 2, 1894, Mr. Wm. Mitchell and Miss Matt. West—Rev. W. H. Dyer officiating—all of Prairie Grove, Ark.

Dec. 19, 1893, in the Methodist Church at Turner, Ark., by Rev. J. I. Maynard, Mr. Henry Moody and Miss Julia Miles.

Dec. 26, 1893, at the residence of the bride's mother Mrs. Peet, Holly Grove, Ark., by Rev. J. I. Maynard, Mr. Wm. Sims and Miss Lela Peet.

Jan. 4, 1894, at the residence of the bride's father near Walcot, Ark., by Rev. A. J. Blakemore, Mr. Jas. W. Boyd and Miss E. C. Fielder.

Sunday evening Dec. 31, 1893, at the bride's father's near Wolf Bayou, Mr. W. C. Pritchard and Miss E. V. Cranford—all of Wolf Bayou, Cleburne Co., Ark., Rev. James F. Ramer officiating.

☞ Now is the time to order your Sunday-school literature. Please send the exact amount to pay for it. We can't sell it on credit. See prices in this issue of THE ARKANSAS METHODIST. Address all orders to Bennett & Thornburgh, Little Rock, Ark.

DEATH NOTICE.

BRO. BENNETT:—Our Church at Lakeside, Pine Bluff, is again in mourning as Bro. T. W. Vining, who was born in England, Jan. 13, 1832, died Dec. 27, 1893. Bro. Vining moved with the family at an early day to America and settled in Arkansas, where his life was spent. Being a man of firm convictions and having the courage of the same, he was a good and true citizen.

A number of years ago he was admitted to membership in the M. E. Church, South, in Pine Bluff, under the ministry of Rev. H. Jewell. From that time he was true and faithful at all times, serving in some official relation in Church and Sunday-school.

When the Lakeside Church was organized he took an active part in its success. He loved the place and from its altars he was borne to the silent city of the dead, to await the coming of the crowning day. He was loved by all and mourned by those who knew him best.

Bro. Vining's life and last utterances were all satisfactory and we fully expect to meet him again. As a husband, father and Church member he filled the place of a good man, and his example was worthy of imitation.

JOHN F. CARR.

Pine Bluff, Jan. 4, 1894.

MORRILTON DISTRICT

Preachers' Meeting will be held in Springfield Tuesday and Wednesday Feb. 13 and 14. We hope all the preachers of the District, local and itinerant, will be present. Fraternally,

D. J. WEEMS, P. E.

Conway, Jan. 8.

PREACHER WANTED.

Wanted—a preacher to supply Canadian circuit. A single man, or man with small family preferred. Address

C. M. COPPEDGE, P. E.,
Muscogee, I. T.

EPWORTH LEAGUE.

Topic For Jan. 14, 1894.

Daniel's Prayer. Dan. 9:19-23; Psalm 55:16, 17; James 4:2-3; 1: 5-7.

The prayer of Daniel, like so many of David's prayers, was for the peace of Jerusalem, "for the holy mountain of my God." The heart of the prophet was bleeding because the Lord's house and city and cause were suffering on account of the sins of the people. The manner of his coming to God—"with fasting and sackcloth and ashes"—indicated the condition of his heart, and the whole prayer from beginning to end shows the greatest sincerity and earnestness. The prayer begins with a very humble confession of sin and a grateful acknowledgement of the goodness and mercy of God. The eagerness of the suppliant as he prayed "not for our righteousness but for thy great mercies" could hardly be shown more strikingly than by quoting the words with which the prayer closes: "O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thy own sake, O my God; for thy city and thy people are called by thy name."

Now Daniel was not a man so seldom at prayer that he must needs make mention of it when he did pray, as in this case. Like David in this also, he was in the habit of praying three times a day. Once upon a time, in defiance to the decree of the mightiest monarch on earth, he threw open his windows toward Jerusalem and "kneeled upon his knees three times a day before his God," and for his pains got thrown into a den of lions. For one so used to praying as this, therefore, to make such a record as of one prayer as is contained in this ninth chapter indicates that he was in an extraordinary frame of mind, with an extraordinary burden on his heart and that the answer was extraordinary and came in an extraordinary manner. His experience is a parallel to that of St. Paul when, not knowing whether he was in the body or out of the body, he was "caught up to the third heaven."

Such eargerness, such earnestness, such heart-broken sincerity, such abandonment of self-interest commanded the blessing even before it was asked. For the record is twice made that while Daniel was speaking Gabriel was caused to fly swiftly to inform him that he was greatly beloved and that even "at the beginning of his supplications the commandment came forth." And then see what a marvelous answer he received, what a wonderful revelation was made through him. Doubtless the apostle had this very passage in mind when he wrote 1 Peter 1:10-11. We can easily imagine the hoary prophet wondering at the words his own hands had written. "The Spirit of Christ which was in him" "helped his infirmities" and he prayed a prayer whose broad meaning he could not comprehend, and the fullness of the promise contained in the answer will not be realized "'Till all the ransomed Church of God be saved to sin no more", and the promised Messiah shall be crowned in heaven "King of kings and Lord of lords."

We should have stated hours for prayer, they should be frequent. Dan. 6:10, Psalm 55:16-17. No man-fearing spirit should be allowed to make us swerve from our duty in this regard. Imitate the example of Daniel and of little George Arthur in "Tom Brown's School-days." Unselfishness and purity of intention should characterize all prayer. James 4:3; and there should be faith both in God to whom the prayer is made and also in the thing prayed for. He that wavereth or is double-minded either with reference to the petition or God to whom it is made needs expect nothing. James 1:5-8. It is thus we should "come boldly unto the throne of grace." Heb. 4:16.

JAMES M. HAWLEY.

The Epworth League Book, which is now ready, is made in two styles, as follows: Fine cloth, price $2.50; Morocco Gilt, $3.50.

Mrs. M. F. Bone

"I Was a Wreck

With catarrh, lung trouble and generally broken down. Before I had taken half a bottle of Hood's Sarsaparilla I felt better. Now I am in

Hood's Sarsaparilla Cures

good health, for all of which my thanks are due to Hood's Sarsaparilla." MRS. M. F. BONE, Clover, Iron Co., Mo. Get Hood's

Hood's Pills cure Constipation by restoring the peristaltic action of the alimentary canal.

WASHINGTON LETTER.

(From our Regular Correspondent.)

Some of the people, so plentiful in every community, who profess inability to see or understand the necessity for constant and persistent agitation in behalf of temperance should have spent New Year's day in Washington ten years ago and again on Monday. The contrast would have shown the necessity for temperance agitation, as well as the great reform it has accomplished within that period. Ten years ago the first day of the year was recognized by thousands of otherwise respectable people as the one day in the year, when men might put themselves on a level with beasts without losing their social standing; in fact were persuaded to do so by those who should have been the last to place such temptations before them—the women. It was the rule then rather than the exception that young men, and all too often the middle-aged and elderly men also, should end their calls in a beastly state of intoxication.

Now look at the other side. It is now considered as disreputable for a young man to get drunk while making New Year's calls as at any other time, and the number of women who offer their callers intoxicating liquors in any form is comparatively small and growing smaller each year. This reform has been accomplished by temperance workers, much of it under great difficulties. For instance, one lady who for many years made it a practice to furnish her callers with intoxicating liquors so resented the request of the temperance people, which she called "an impertinent interference with my affairs," that she became offended with several of her life-long friends who were among them. The rebuffs had no effect; the temperance folk persisted and although it took them several years they finally succeeded, and that lady not only banished intoxicants from her own house but she became an active worker for temperance and has been instrumental in causing a number of others to do the same. That is the method which has been followed as a rule in working against the New Year orgies in Washington, which investigators have declared to have been reproductions of the saturnalia of pagan Rome. In fact the social position of the women made personal appeals from some other woman who enjoyed social intimacy with them about the only certain way of reaching them. There are still some who persist in tempting their callers with intoxicating liquors, but the temperance agitators will not cease to plead with them until all have been convinced of their error.

It is not alone in social circles that good results of temperance agitation were perceptible New Year's day. The custom of the saloon keepers in distributing free drinks to their customers on that day had filled our streets with drunken men in the past, but this time so few drunken men were seen on the streets that everyone was commenting upon their absence. There can be no doubt that it was the temperance workers who brought about this reform, because money was not required to make a man drunk that day. Therefore all honor to the noble men and women who believe in and who keep up a ceaseless agitation in behalf of temperance.

Considerable disappointment is felt here because of the refusal of the government of Chili to extend the time for which the United States and Chilian claims commission, now sitting in this city, was appointed. It was discovered soon after the commission met, last October, that it would be impossible for the commission to act upon all of the claims within the specified time, and application was made to both governments for an extension. The United States consented, but the refusal of Chili will prevent it, and no matter how just the claims may be that will remain unacted upon when the time of the commission expires they can never be brought forward again. What makes it look all the worse for Chili is that nearly all of the claims are by Americans against that country.

Congress reconvened today with a fairly good attendance. The first business in the House of Representatives was the new tariff bill, which will, except where other matters are temporarily taken up by general consent, be kept before that body until it is disposed of. Some think that the rapidly diminishing available cash in the Treasury may cause the tariff to be laid aside until some sort of a financial measure is adopted, but no official statement has been made to that effect.

The Hawaiian investigation which is being conducted by a sub-committee of the Senate committee on Foreign Relation is not public, but it is known that all of the witnesses who have yet been examined are gentlemen who are in favor of the provisional government of Hawaii, and of annexation. The testimony is being taken under oath. It is impossible at this time to say when the investigation will be concluded.

Jan. 3.

Arkadelphia Dist., 1st round H. D. McKinnon, P. E. Arkadelphia sta Dec 28, 24; Okolona and Smithton at Okolona 30, 31, Daleville ct at Pleasant Grove Jan 6, 7; Benton sta 14, 15; Dalark ct at Bethlehem 20, 21; Malvern sta 27, 28; Murfreesboro ct at Brocktown Feb 3, 4; Collegeville ct at Mt. Carmel 10, 11; Holly Springs ct at Sardis 17, 18; Social Hill ct at Friendship 24, 25; Lono at at Bethlehem Mar. 3, 4; Gurdon ct at Gurdon 10, 11; Princeton ct at Macedonia 17, 18; Clark ct at Hollywood 24, 25; Bryant ct at Pleasant Hill 31, Apr. 1.

Cuticura SOAP

The most Effective Skin Purifying and Beautifying Soap in the World. The Purest, Sweetest and Most Refreshing for Toilet Bath and Nursery.

Sold throughout the world. Potter Drug & Chem. Corp., Sole Props., Boston.

GALLOWAY COLLEGE

Bishop Keener, always conservative in speech, and never given to flattery, after visiting and stopping in Galloway College and Conservatory of Music several days, said: "In its personnel, and in ALL of its appointments and departments Galloway College is the equal of any female college east or west of the Mississippi river.—White County Citizen.

There are only a few vacancies left: apply at once.

JOHN H. DYE, President,
Jan. 8, '94. Searcy, Ark.

One of the daintiest of the New Year calendars is that issued by the proprietors of Hood's Sarsaparilla. It will fully satisfy every expectation as to beauty and utility. "Sweet Sixteen" is the head of a beautiful girl, the lovely picture being lithographed in many delicate colors. The pad harmonizes with the exquisite array of color above, while the dates are easily read. Hood's Calendar may be obtained of your druggist or by sending 6 cents in stamps for one or 10 cents for two, to C. I. Hood & Co., Lowell, Mass.

During Jan. and Feb. we will club with the Arkansas Weekly Democrat and Arkansas Weekly Press so as to send THE METHODIST and either of those papers one year for only $2. This rate will apply to new and old subscribers alike.

Rev. J. H. Bradford, P. C. of Austin C't, having bought of Bennett & Thornburgh an Epworth parlor organ, wrote from Cabot, Dec. 29: "Organ received in good order. It is very handsome and fine toned. We are well pleased. Shall take great pleasure in recommending it. I think I shall be able to sell two others soon and perhaps others during the year. Many thanks."

Rev. A. S. Scott of the Little Rock Conference to whom we sold a METHODIST Sewing Machine, writes: "We are highly pleased with it. My wife thinks it much superior to any she has used."

"Many diseases arise from one cause —blood impurity.

Beecham's Pills

WORTH A GUINEA A BOX. (Tasteless)

Purify the blood and, thus, go to the root of many maladies.

25 cents a box.

Pastors can make something by selling organs to their people and do the people a kindness too; for we can sell through the preachers cheaper than the people can buy from others. Preacher, if you want to investigate the matter send to us for catalogue and particulars.

BENNETT & THORNBURGH.

POINTS OF SUPERIORITY.

THE METHODIST SEWING MACHINE

Has the latest design of bent woodwork, with skeleton drawer cases, made in both walnut and oak, highly finished, and the most durable made.

The stand is rigid and strong, having brace from over each end of treadle rod to table, has a large balance wheel with belt replacer, a very easy motion of treadle.

The head is free of plate tensions, the machine is so set that without any change of upper or lower tension you can sew from No. 40 to No. 160 thread, and by very slight change of disc tension on face plate, you can sew from the coarsest to the finest thread. It has a self-setting needle, and loose pulley device on hand wheel for winding bobbins without running the machine.

It is adjustable in all its bearings, and has less springs than any other sewing machine on the market. It is the quickest to thread, being self-threading, except the eye of the needle. It is the easiest machine in changing length of stitch, and is very quiet and easy running.

Attachments accompanying each machine are as follows:

One ruffler, with shirrer plate, one set of 4 plate hemmers, one binder, one presser foot, one hemmer and feller, one braider foot, (all interchanegable into hub on pressed bar.) One tucker, one quilter, one plate gauge, one slide for braider, one can (with oil), one thread cutter, six bobbins, seven needles, one large screw driver, one small screw driver, one wrench, one instruction book

WARRANTY.

Every machine is fully warranted for five years. Any part proving defective will be replaced free of charge, excepting needles, bobbins and shuttles.

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World's Fair Highest Award.

To The Preachers in Charge.

We desire to put corrected lists of subscribers in your charge into your hands. In order to do so we must have the names of all the post-offices at which your people get mail. Please send on a postal card such information, whether you have been sent to a new charge or returned to the same you had last year.

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Purity in Medicines is of first importance. Fair dealing is also an important matter. We believe both of these considerations will be met at the store of Bond's Pharmacy Co., of this city. Try them. tf.

Do you want a first-class sewing machine at moderate price? If so, buy our METHODIST machine, and we believe you will be fully satisfied. Read the adv. in this issue.

Mrs. Thornburgh's Catechism.

Two years ago Mrs. Thornburgh had printed a simple sensible catechism for use in the infant class room at our First Church, Little Rock. She did not intend it for general use, but many who saw it urged her to place it on sale. The Little Rock and White River Conferences without solicitation specially recommended it. It was placed on sale and already 9,000 copies have been sold, and a fresh edition of 3,000 just printed. They have nearly all been used in Arkansas as no effort has been made to introduce them abroad. Without special merit they would never have met with such favor. Send for sample copy, 5c, 40c a dozen. Bennett & Thornburgh, Little Rock, Ark.

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Lost his grippe—the man who took Cheatham's Chill Tonic, but he ain't kicking, and says its a Lulu—Cheatham's Chill Tonic. Put up in both tasteless and bitter styles.

Why scratch your life away when a little Hunt's Cure judiciously applied will cure the worse case of itch ever known? If not it costs you nothing. Price 50c.

Are You Tired

of reading our advertisement that has been running in this paper for the last few months? We will make a change. Groceries have been on a standstill so to speak; hardly any change, except perhaps in hog products. From now on the indications are for high prices. Sugar has advanced nearly two cents, flour is sure to advance if the government report comes in as bad as expected regarding the wheat crop; we will know by the 10th of this month. If you are in the market for anything write us for prices. Every letter answered by return mail.

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ARKANSAS METHODIST.
THURSDAY, JAN. 11, 1894.

THE FAMILY.

HOME RELIGION.

The Bible is in a very special sense a book for the home, full of sweet pictures of home life, and counsels how to make home happy and holy. In the Old Testament we have glimpses into the home in Eden, where Adam had fellowship face to face with God; the home of Abraham, where Isaac was nurtured into piety; the home of Jacob, in which Rachel was the sunshine and the quarrels of the children the clouds; the home of Jesse, where David learned how to sing and how to do deeds of bravery, and the home of Hannah, where Samuel grew up in an atmosphere of faith and prayer, which made him strong for a great life work. Equally beautiful are the revelations of the home life of the New Testament. The home of Bethany, in which the Savior always found rest and sympathy; the home of Timothy, where mother and grandmother taught the child the Holy Scriptures, and above all, the home of Nazareth, where the Son of God, incarnate in the flesh, spent his boyhood, suggest pictures to the Bible student which abide with him as a delight and inspiration. One of the reasons, and not the least of them, why the Bible should be a well thumbed and much prized volume in every fireside circle is because it is so distinctively a home volume.

In the home are the beginnings of life social, national and ecclesiastical. So it comes about that the religion of the home enters into the religion of the Church and the State as a determining factor. The Bible has much to say about the religion of the homes it describes. Family worship in some form it emphasizes from the very dawn of family life. Patriarchal customs, as depicted in the chronicles of the Book of Genesis and the Book of Job, found a place for home religion. It's very significant that the only acts of worship we read about in the Book of Job are family sacrifices offered by Job on behalf of his children, sacrifices which correspond to the family worship of the Christian dispensation. It was in the capacity of heads of their respective households that Noah and Abraham, Isaac and Jacob, in all their journeys, reared altars to Jehovah. The patriarchal religion was peculiarly and emphatically home religion. The father of the family was alway the priest of the household: and the most eminent commentators are of the opinion that the sacrifices they offered were distinctively family sacrifices of thanksgiving for family blessings, or of petition for the removal of family afflictions. When the family organization widened into the tribal organization, the old arrangement still held good, the head of the enlarged family being at once chief and priest of the tribe. Thus Melchizedek was king of Salem and priest of the Most High God. The heads of the families and the chieftains of the tribes remained priests of their respective households and tribes until the giving of the law, when Aaron and his sons were consecrated and the tribes of Levi set apart to priestly functions. Home religion sanctified the family life from its very foundation.

It is instructive to notice that even after the establishment of the Levitical priesthood, exercises of family worship had their own place and value. There were frequent family festivals which partook of a religious character. "Our family had a sacrifice in the city, and my brother, he had commanded me to be there." These family sacrifices are supposed to have been continuations of partriarchal customs incorporated into the Levitical ritual, and served not only to cement into hallowed unity the fellowships of the household, but also to preserve the individuality of family religion. Over and over again in the later history of the Old Testament do we meet with hints of the existence of home religion as distinct from the national religion of the children of Israel. Thus, for example, we read that at the close of the solemn celebration of the bringing of the ark into the city of David, "all the people departed, everyone to his own house; then David returned to bless his own household." What is the meaning of this phrase but, to quote the words of a capable commentator, "that at the close of a day of great public interest, after he had as king taken part with his people in the national rejoicing, David returned to unite with those who called him by the more sacred name of father, in rendering more special thanksgiving for what was indeed a blessing to all the people over whom he ruled, but a peculiar blessing to the family of which he was the head."

Home religion is, then, inseparable from the home life of Bible homes. The father is the priest of the household, and in every home there ought to be an altar on which sacrifices of thanksgiving and petition ought to be offered. This is, we fear a neglected truth in our day, and because it is neglected the vitality of the religion of the Church and the State is seriously threatened. As water cannot rise above its level, no more can the religion of a country rise above the level of the religion of the families which make up the population of the country. Of all the problems of our age not one is more important or urgent than the preservation of the religious exercises of the home in their primitive purity and power. Back of all social and political questions stands this question of home religion, holding in it the key of the position. There can be no doubt that if all our homes were really Christian, the Christianizing of the rest of life would be an easy task. Homes are the need of the world, and the supreme force in home-making is the religion of Jesus Christ as an atmosphere to pervade and an influence to mould the life of the fireside. The highest patriotism seeks the best welfare of the State, and that best welfare is inalienably bound up with the constant and universal practice of home religion.—N. Y. Observer.

"BE YE HOLY."

"He is glorious in holiness." He could not be holy, and be indifferent to your becoming holy. Then he has made available all the help you need to become holy; such as his revealed truth, the instrument of your sanctification; the gracious impulse and help of the Holy Spirit, the efficient instrument; the atoning blood, which is the purchasing or procuring instrument and the fountain of your hope. These must be all-sufficient if fully received and obediently trusted to make you holy, or he would besides have suggested the supplementary need. That he has not done so, but requires you to be holy here, and now through life, by the use of the Word, the grace of the Holy Spirit and the merit of the atoning blood, settles the question of your responsibility; for your opportunity to be holy is the measure of your responsibility.

With myself the reasoning is conclusive, so that if there is but one holy man on earth I must be that man. I greatly desire that all men should be holy; I can not conceive that any should prefer to be polluted by sin, but for myself, I prefer to stand above with God, rather than with a whole world in sin.

I ought; therefore I can. I may; therefore I must. I have no time but now; therefore I must now be holy. His approbation is more to me than the approval of all the universe besides. I can not have it and not be holy. At any cost, then, give me this! Without this I am an infinite pauper; with this I am an adopted and divinely cherished son, having fellowship with the Father and with his Son Jesus Christ.—Rev. John Parker, in the Guide to Holiness.

THE POWER BEHIND THE LIFE.

To the casual observer of men they appear to be very much alike. That in general they act very much alike, are prompted by similar motives for the accomplishment of similar ends. But a closer scrutiny—a more careful examination of motives prompting action and of the ends sought by the effort put forth develops a wide difference in the ruling influences back of all the outward activities. Here is where men often mistake and greatly misjudge each other. The apostle Paul exclaims, "It is a very small thing that should be judged of you or of man's judgment."

This same apostle was a grand illustration of the idea we would bring out. In early life, self-righteous, ambitious, a violent, maddened persecutor. In after life, a zealous disciple of Him whom he had despised, counting all things but loss for Christ Jesus. Outwardly the same energetic man, but in the power unseen back of the life, oh, what a change! In one case moved by the spirit of persecution and death; in the other, obedient to the heavenly vision.

See the same difference in men in the busy round of daily life as you meet them; apparently much the same—yet how different! One devising schemes of self-indulgence, self-aggrandizement, mischief, iniquity and wrong; the other, plans of benevolence, deeds of pity and compassion, love to God, and love to man—such are the forces back of the visible life. Such is the Christian life, often unrecognized, despised and rejected, but it is there silently working out unnumbered blessings in the dark ways of sin and sorrow.—Religious Herald.

The continual succession of boils, pimples, and eruptions from which many suffer, indicates an impure state of the blood. The most effective remedy is Ayer's Sarsaparilla. It expels the poison harmlessly through the natural channels, and leaves the skin clean and clear.

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"Yes, sir; we want some good men, men of first-class character and ability to represent us. Among our representatives are many of the noblest and best men in America, and parties of that stamp can always find a splendid business opportunity at our establishment." That is the way Mr. B. F. Johnson of the firm of B. F. Johnson & Co., of Richmond, Va., stated the case in reference to their advertisement in this paper.

The great value of Hood's Sarsaparilla as a remedy for catarrh is vouched for by thousands of people whom it has cured.

ESTEEM YOUR PASTOR.

When tempted to think lightly of your pastor, think of how much you are indebted to him for starting good thoughts, for inciting you to noble resolutions, for directing you into right channels, for helping you in every good work. He moves and sways you in ways you little imagine. No one rightly disposed can sit under the preaching of a minister Sabbath after Sabbath, and come under his influence week after week, without being more or less affected by what he says and does. His counsels, his warnings, his instructions, his prayers, and his examples are more or less helpful and inspiring; and one must in his thoughtful moods, trace to him much of the good that he does, of the resistance of the evil that he makes, of the stimulation which he enjoys, of the spiritual quickening which he receives, and of the better living he manifests from time to time. His faithful ministry is indispensable to individual and Church life and development. It is foolish to talk against it, as it is possessed by you Sabbath after Sabbath. It may not be all that it ought to be and might be, but it is the best you have, and would be better if everyone encouraged and sustained it as he might and should do. Talk it up, not down, and note the increased benefit which you derive from it.—The Presbyterian.

Baldness is often preceded or accompanied by grayness of the hair. To prevent both baldness and grayness, use Hall's Hair Renewer, an honest remedy.

Children's Corner.

Conducted by Mrs. Carrie Thornburgh. Letters from the children for their CORNER should be addressed thus: "AUNT CARRIE, care of THE ARKANSAS METHODIST, Little Rock, Ark.

Lima, Ark., July 20, 1893.

DEAR AUNT CARRIE:—As no one has ever written from this part of the country to you, I thought I would write, and hope to see it in print. My mamma takes THE ARKANSAS METHODIST and we all like it very much, especially the children's corner. My own ma is dead, but I have a good step-mamma. She is just as kind and good as our own mamma could be. Perhaps you know her; she has met you a time or two. She was the wife of Rev. J. G. Miller of the White River Conference, who died a year or so ago. My papa is a Baptist, but we are all going to be Methodists. I wish papa was a Methodist. I have one sister 16 years old and two little brothers. Bobbie is 9 and Devon is 6. I have two grown brothers away from home. Brother Rant is living in Little Rock; he is not religious. Sister Gertie professed religion at Bro. May's meeting last Summer, but she has never joined the Church. I am eleven years old and would like to be a Christian and would have been perhaps, but the Baptists do not believe in children coming into the Church; therefore, I had never thought anything about it until lately. I never heard a Methodist preacher preach but once in my life time. Papa married a Methodist wife. We go with her to Church very often. We children all like Methodist preaching best. We are all going to school now and are learning fast. Well as this is my first, I will close for fear of the waste basket. Your niece,

BERNIE AMOS.

P. S. Will send you some money when I can. B. A.

DEAR BERNIE:—I remember dear Bro. Miller when he was one of our preachers in Newport District, and I remember to have met your step-mother also. I am glad Gertie has made the good profession. My advice is for her to tell her father that she feels it to be her duty as a professed follower of the Lord to join some branch of his Church. If he is anxious for her spiritual happiness, and I doubt not he is, he will tell her to do as the spirit leads regardless of Denominational views. As for yourself you should become a Christian at once. The Lord has more right to your service than the devil. Why not begin early in life to return to him the love He has bestowed upon you? Do you know that He shed his precious blood for you, yes, for YOU? And are you not old enough at eleven to love him and obey him? Are you not as well qualified at eleven to belong to the army of the Lord as to the other army? This is a serious question my dear niece, your future happiness depends upon it. AUNT CARRIE.

Altus, Ark., Dec. 24.

DEAR AUNT CARRIE:—As my little sister has written—I write some too. I live in a nice little town, have good schools—the Hiram & Lydia College and our public school; have a good S. S. and lots of preachers. Our new pastor is J. W. House. I like his appearance. I think he is a good man. We had a good pastor last year. I am not a member of the Church but intend to be a Christian. I am eleven years old. Papa and mamma and my brothers and sister older than I, belong to the Methodist Church. I send 5 cents for the S. B. & T. S. With best wishes I remain your nephew, J. MAC. BROWN.

Altus, Dec. 24.

DEAR AUNT CARRIE:—Will you admit another little niece? I am nine years old. Mamma takes THE METHODIST. We all like it so much. I have 5 brothers and one sister here and two little brothers and one little sister in heaven. I go to Sunday-school. My teacher is Miss Ella Burkhead. We have a good S. S. and weekly prayer meeting. Last month I went to see grandpa in the Ind. Ter. I had a nice time. Grandpa had old Barney killed (a bear). I send 5 cents for S. B. & T. School. Wishing you a merry X-mas,

LILLIAN LEE BROWN.

My dear little Nephew and Neice: You are indeed blessed with a happy condition. I hope you never fail daily to give thanks to God for his loving kindness to you. So many children have no school near them, no Sunday-school and little preaching. Many of them would become educated, religious and useful, if they had the opportunity you two have. I hope you will improve every hour of the favorable time given you.

AUNT CARRIE.

Rison, Ark.

DEAR AUNT CARRIE.—I am a little boy 7 years old. We take THE METHODIST and like to read children's corner. I have two sisters and one sweet little brother. We hope you will come to Conference next summer. I send 5 cents for the S. B. and T. School. I go to S. S. Miss Aurelia Withers is my teacher, but she is going away next week and I am sorry. All send love. Your loving nephew,

JAMES CARROLL RENFROW.

DEAR JIMMIE:—You write a nice letter for one so young. I would be glad to know that I could attend your District Conference. My husband says he attended District Conference once at Rison and took dinner at your house. He says you have such a nice home and good parents. What a blessing. You should show that you love your parents by obeying them.

AUNT CARRIE.

Clio, Texas, Dec. 2.

DEAR AUNT CARRIE:—I thought I would write again. We have 4 prayer meetings a week at Clio, and Sunday-school and Epworth League every Sunday. Our new pastor is Bro. Thomas. We are expecting him on the work soon. Bro. Shelton is our P. E. I was sorry to give up Bro. Bloodworth and his kind family. I will close for fear my letter will be too long.

Your neice, EMMA BOWDEN.

Benton, Ark., Jan. 1, 1894.

AUNT CARRIE:—I wish you a happy New Year. I love to read the children's letters and I love to read yours also; they are interesting to me. Your letter after your return from the country was nice. I went to the Christmas tree. I received a nice card, a set of vases. I send five cents for the S. B. and T. School. I am your niece,

FLORENCE E. HOUSE.

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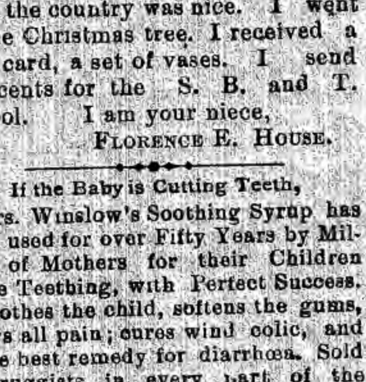

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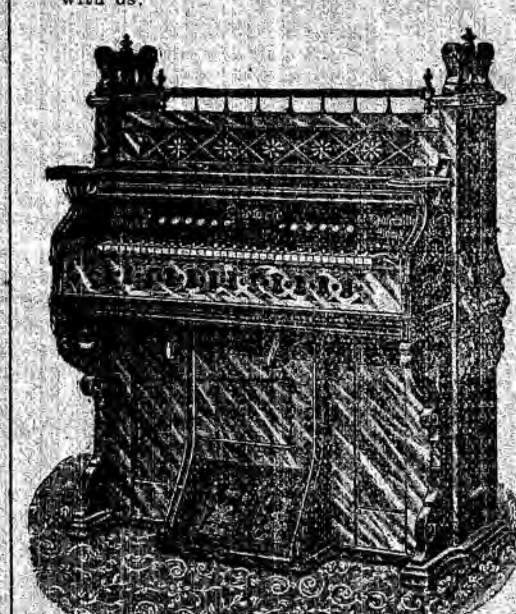
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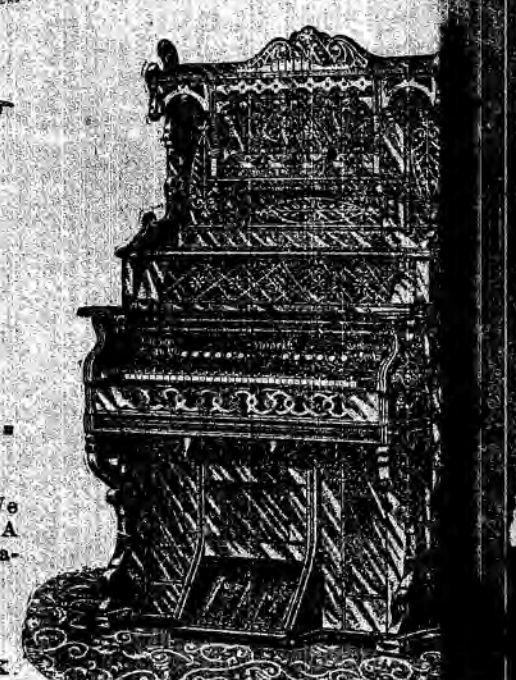
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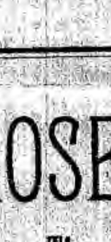
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KANSAS METHODIST
HURSDAY, JAN. 11, 1894.

A Racking Cough

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s. P. D. HALL, 217 Genessee St.,
ckport, N. Y., says:

Over thirty years ago, I remember ring my father describe the wonder- curative effects of Ayer's Cherry toral. During a recent attack of La ppe, which assumed the form of a arrh, soreness of the lungs, accom- nied by an aggravating cough, I d various remedies and prescriptions. hile some of these medicines partially eviated the coughing during the day, e of them afforded me any relief from t spasmodic action of the lungs which ld seize me the moment I attempted e down at night. After ten or twelve h nights, I was

Nearly in Despair,

had about decided to sit up all night my easy chair, and procure what p I could in that way. It then oc- red to me that I had a bottle of r's Cherry Pectoral. I took a onful of this preparation in a little er, and was able to lie down without ghing. In a few moments, I fell p, and awoke in the morning atly refreshed and feeling much er. I took a teaspoonful of the Pec- l every night for a week, then grad- y decreased the dose, and in two ks my cough was cured."

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OBITUARIES.

BROWN.

bert J. Brown, son of Rev. G. W. M. F. Brown, was born Dec. 12, ; professed faith in Christ Sept. 91 under the ministry of Rev. L. arris and joined the M. E. Church, h; departed this life Nov. 4, 1893. economy and hard study Bro. rt had gained for himself a place g the teachers of public schools. s while teaching a public school ew Salem he was happily married ss Lisba Bennett, a daughter of Bennett, an honored citizen of place.

was to see him on Wednesday before his departure Saturday found him cheerful and pa- y bearing his afflictions. Soon my arrival he called for the Bi- "Mother, we will have Bro. C. with us." After this he seemed t well for awhile. He had grown weak and nervous. It can truly d as his physical strength gave his faith seemed to grow stronger. his hearing was almost gone leep had almost forsaken him, ew what the shadows meant, and sing "On Jordan's stormy banks d." The thought of leaving his companion and little Robert, mamma, sisters and brothers ad, but thinking he was only ipping them in the race he could s he did "We shall meet by and His father was called home from rence at Clarksville to see his reathe his last, and follow him grave Monday and we met a congrega ion and the dear rela- of Bro. Robert.

t beloved ones, our brother can ome to us but we know where to im, for we do not think of him who is forever gone from us, in the home of the good, where cked cease from troubling and eary are at rest.

ANDREW J. CULLUM, P. C.

MOSIER.

. Cathatine Mosier (nee My- f Sulphur Springs, Ark., my ear mother, passed away from s sorrows and entered into rest 3, 1893 at 10:30 p. m., being 78 and 11 days old. In her 16th he was married to Mr. Enoch . The progeny following this were 14 children, 58 grand- en and 12 great-grandchildren- ly youth she was converted to d never dishonored his cause ning back, but with fixed pur- nd unswerving faith in Him she life worthy of emulation. She devoted Christian, however not onstrative as some, but of an epor of life, not easily moved to estacy on the one hand, nor sed below a cheerful hope on her. Many a time sharp arrows d her soul. She saw her own ustand, my father, by accident wn lifeless at her side. She her boy good-by and let him go battle of Alaska, but we never other any more. She saw five children as their feet were ed in death, but she bore it with tion and sought comfort in nion with God. In 1860 she t a widow with a large family dren looking to her for protec- specially m on; but dressed her creased sibilities w ss of a Christian d that challenge h of an- She tried wanted dren to b eal of a an life an as been me This a al eulogy by every Her sympathy th the M. , South, hose ras e to join omed al city, we all h er again. C. Ross.

eville,

Jane S Rev. Pat- ott and John and Nelson n Orange Co., N. C. Sept. 25, 1826 and died at her home in Saline Co., Ark. Nov. 30, 1893, aged 67 years and 2 months. She professed religion in her 16th year and united with the Presbyterian Church. After her marriage to be with her husband she joined the M. E. Church, South, where she remained until released from earth to join the Church above. She maintained a pure Christian character through all the years of her earthly pilgrimage. As wife and mother she was all that the words mean. "Her husband safely trusted in her," "Her children arise and call her blessed; her husband also and he praiseth her," see Prov. 31. Sister Scott was a member of the Salem Church where she always joined in public worship with her husband and children. One of her sons, B. F., is in the itinerant ranks and all her children are on the way to a home in heaven. The home life of our sister was beautiful; it was felt by all the members of her household. Her quiet gentle manner was a benediction to all who knew her. No one ever heard her speak unkindly of any. She was a model Christian. Many a weary itinerant has found comfort and good cheer under her hospitable roof, and if a cup of water given in the proper spirit will not lose its reward our sister and her husband will have abundant blessings from our heavenly Master. Her pain and suffering have ended and she is now with the loved ones gone before.

A. HUNTER.

SOUTHWORTH.

Sister Mary E. Southworth, sister to W. S. Southworth of the White River Conference, was born about the year 1835; died Aug. 4, 1892. She came with her parents to Lawrence Co., Ark. in 1842. Her mother died in 1857, her father in 1867; after her father's death she made her home at Sister West's, whom she regarded as her bosom and life-long friend. She was converted during the war, but did not join the Church until 1883 under the ministry of Rev. S. W. Register. Her sickness was of long duration; her disease was cancer of the tongue. She bore her affliction with great patience; she was a devout Christian and a loyal Methodist, always ready to visit the sick and comfort the distressed. When she began to realize that her time on earth was short she seemed submissive to the will of the Lord. What she regretted most was leaving Sister West, with whom she had been associated so many years. Her name is transferred from the old Bethlehem roll to the roll of the Church triumphant. May we all meet her some sweet day in her bright home above.

GEORGE ROGERS.

Kings Mills, Ark.

SULLIVAN.

W. S. Sullivan was born in Lauderdale Co., Ala., Jan. 28, 1842; moved with his parents to Tenn., thence to Sharp Co., Ark., near Calamine, where he died within three miles of where he was raised. He had heart trouble for several years and the last eight or ten months of life it grew worse all the time, until Dec. 6, 1892, we had to give him up. I know he is in heaven, but Oh! what a sad, sad year this has been to me. He had been twice married, his first wife preceded him to heaven about 12 years. In less than a year afterwards an infant son went to join his mother, and about five months before he died one of our sweet little twin babies was called and was there ready to welcome its dear papa through the pearly gates of the New Jerusalem. He was a devoted Christian, a noble husband, a kind and affectionate father. He was always ready to do what he could to advance the cause of Christ. He was converted when about 20 years old, but did not join the Church until 1884, when he joined the M. E. Church, South, and soon after received the blessing of entire sanctification. He knelt by his bed every morning as soon as he arose. He had prayer in his family twice a day for nearly six years; prayed in secret morning and evening. About three years and a half before he died he began to fast once a week, every Friday, commemorating the sufferings of our dear Savior on that day, and gave what he supposed might be saved by denying himself one meal each week for some benevolent purpose. He had not tasted liquor in over six years, except for medicinal purposes. It lacked only five days when he died of being five years since he began reading the New Testament one chapter each day on his knees. In this way he had read it through ten times and to the 16th chapter of St. Luke the eleventh time. He leaves his aged parents, six brothers, three sisters and a host of other connection, besides 11 children and a heart-broken wife to mourn our loss. I would that all who read this would join in my daily prayer, that the prayers of my dear husband in behalf of his wife and children may be answered; then we would be a reunited family where there will be no more parting, no trouble, nor death.

JOANNA SULLIVAN.

Calamine, Ark.

LOUTON.

John A. Louton was born in Miss. Dec. 22, 1867; moved with his parents to Ark. in 1876. In 1888 he was married to Miss Alice Emory, they living together two years, the Lord took her to the home above. He then married Miss Willie Ballard, they living happily together about two years, death came and took him to his home above. He was happily converted in Sept. '93 at a meeting conducted by Bro. G. W. Rice, and joined the M. E. Church, South, of which he lived a worthy member. He was always present at Church and Sunday-school. He departed this life Sept. 6, 1893. He bore his affliction with Christian fortitude; for 40 days he lay submissive to the Lord's will. The writer was present during his sickness and prayed with him. He said he was ready to go any time the Lord saw fit. He leaves a wife and two children and a host of friends. I will say to the wife and family: Live faithful; the Lord that saved Johnnie can save you. He will be waiting and watching for you.

WM. H. SPURLIN.

GARLAND.

Whereas, God in his wisdom has seen proper to take from our midst another one of our friends; and whereas we miss her bright face and wish to offer some tribute of respect and love to her memory; therefore be it resolved:

1. That in the death of our dear sister, Miss Emma Garland, Pruett Chapel Sunday-school has lost a faithful and earnest scholar and the parents a lovable and obedient child. May we all profit by her example of patience and forbearance during her long illness.

2. That to the bereaved family we tender our heartfelt sympathy, and may they so live that they may meet her on the other shore, where she stands waiting and watching for them.

3. That a copy of these resolutions be sent to THE ARKANSAS METHODIST, one to the Solophone for publication and one to the family of the deceased.

BERTHA GRIFFIN,
BETTIE HART,
W. F. DOVER.

JONES.

Died at Methodist College, on Friday afternoon Dec. 15, 1893, Lelia Adele, infant daughter of G. C. and L. L. Jones, aged 16 months.

Though she had not been well for several days, yet none felt any apprehensions of danger, not even her doting mother; so the startling words, "Little Lelia is dead" as they pass from lip to lip was like an electric shock to the inmates of the college.

Yes, little Lelia's earthly ministry was well done, for her pure spirit, after having helped to sanctify and lift heaven ward the very hearts that are now so sorely grieved over her departure, has gone from this troublesome sphere ere the winds chilled or the rains stained it, leaving the home it blessed and the skies through which it passed sweeter from its lingering fragrance.

Though its gentle spirit seemed to have been kissed from earth to heaven, yet the yearnings of love cannot be stilled. Fond parents, whose hearts are full of deepest anguish, who miss your darling so sadly, remember you "sorrow not as they who have no hope" for your treasure is not dead, only gone before to His loving arms, who said: "Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven." Oh, stricken hearts, look above, and know that your treasure is there with her little brother and sister; is only another link in the golden chain that draws your hearts heavenward; only another angel hand beckoning you upward, only another angel form waiting and watching to welcome you home.

Weep not for little Lelia, she is a seraph around the throne on high, clad in spotless robes of heaven.

That little form so cold and still,
Which death hath taken from thine eyes,
Fond parents, thou shalt see again,
An angel in God's Paradise.
Then cease thy grief and dry thy tears;
For she was only lent, not given,
'Tis but the casket mouldering here,
The gem is shining pure in heaven.

Arkadelphia, Ark. F. A. C.

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The immense sale of Mrs. Thornburgh's Catechism has created a demand for another catechism, a grade higher than hers. We have been asked so often for such a catechism that our brother Thornburgh has prepared one and we have it for sale. The price is 5 cts. each, 50c. per dozen. Send on your orders.

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Commissioner's Sale.

Notice is hereby given, that in pursuance of the authority and directions contained in the decretal order of the Pulaski Chancery Court made and entered on the 25th day of October A. D. 1893, in a certain cause (No. 4357) then pending therein between Mechanics Building and Loan Association complainant, and Carrie J. McCoy defendant, the undersigned as commissioner of said court will offer for sale at public outcry to the highest bidder at the East door or entrance of the Pulaski county court house, in which said court is held, in the city of Little Rock, within the hours prescribed by law for judicial sales, on

Wednesday, the 24th Day of January, A. D. 1894,

the following described real estate, to-wit: South half of (or three 3) in block one hundred and ninety-nine (195) in the city of Little Rock, in Pulaski county, Arkansas.

Terms of sale: On a credit of three months, the purchaser being required to execute note with approved security bearing interest at the rate of 9 per cent per annum from date of sale until paid, and a lien being retained on the premises sold to secure the payment of the purchase money.

Given under my hand this 28th day of December, A. D. 1893.

I. J. HICKS,
Commissioner in Chancery.

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REFERENCES:
J. E. Williams, Newport, Ark., mayor.
L. Minor, Newport, Ark., attorney at law.
M. M. Stucky, Newport, Ark., ex-county judge.
J. W. Wallace, Newport, Ark., merchant.
Dr. R. P. Watson, Newport, Ark.
J. J. Underwood, Newport, Ark., liquor dealer.
Guy Smith, J. P., Newport, Ark.
Capt. Jno. T. Flynn, Newport, Ark., Supt. B. & B. Railway.
Geo. W. Decker, Newport, Ark., vice-pres. Newport Bank.
T. S. Stephens, Newport, Ark., ex-sheriff Jackson county.
R. C. Wallace, Newport, Ark., jeweler.
Harry L. Moore, Newport, Ark., proprietor City Drug Store.
M. Holland, Newport, Ark., manager Goodwin Pharmacy.
Joseph W. Phillips, Newport, Ark., ex-county judge.
G. W. Hurley, Newport, Ark., vice-president J. C. S. Bank.
Rev. Herbert Edwards, Newport, Ark., rector Episcopal Church.
Rev. Frank Ritter, Newport, Ark., pastor M. E. Church, South.
R. M. Johnson, Newport, Ark., cashier Bank of Newport.
Dr. E. B. Marshall, Newport, Ark., dentist.
Prof. M. Shelby Kennard, professor higher mathematics, Baptist College, Mountain Home, Ark.
Dr. R. L. Boyce, Tuckerman, Ark.
Dr. Crawford West, Tuckerman, Ark.
L. B. McDonald, Weldon, Ark.
L. D. Smith, Tuckerman, Ark., county judge Jackson county.
Hon. Charles Coffin, Walnut Ridge, Ark.
Dr. M. C. Weaver, Jamestown, Ark.
Sig. Wolff, Newport, Ark., president Jackson County Savings Bank.
J. P. Foster, Newport, Ark., ex-mayor.
Jos. M. Stayton, Newport, Ark., prosecuting attorney Third district.

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THURSDAY, JAN. 11, 1894.

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To Advertisers: The circulation of *The Arkansas Methodist* is forty per cent larger than that of any other paper, religious or political, published in Arkansas.

From Printers Ink: "Arkansas Methodist: Published at Little Rock, has a much higher 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."

FROM PASTORAL CHARGES

SOCIAL HILL CIRCUIT.

At our last Conference, Bishop Keener read us out for the above named Ct. On the evening of Dec. 21 we reached the parsonage which is located at Friendship, and on the following Sunday preached our first sermon on the circuit at this place, to an appreciative audience. Was rained out at Midway in the afternoon. These are all the appointments I have met.

On the 1st inst. came the storm in the shape of corn, meat, lard, flour, molasses, etc., to the amount of about $25.00 worth. This we greatly appreciate, and feel ourselves endeared to this people.

Trust that this may be a very prosperous year in the ingathering of souls and the upbuilding of the Church. Shall do all I can for THE METHODIST.

R. T. RILEY, P. C.

Friendship, Jan. 3.

CAUTHRON CIRCUIT.

At the late session of the Arkansas Conference we were read out to Cauthron Ct., and after a long move, attended with considerable exposure and expense, found ourselves domiciled in the parsonage at Cauthron, in the midst of a clever, kind-hearted and hospitable people. As an evidence of this fact, I will mention the following instance.—On Friday night, Dec. 22, soon after dark, the noise of footsteps were heard on the front porch, and in a moment a crowd entered the door and without stopping to notice the preacher or his family, struck a bee-line for the dining-room. After depositing their gifts on and around the table, they came into the family room where introductions were passed and new acquaintances formed. We then had prayers and after spending sometime pleasantly together, the crowd dispersed and left us to investigate matters and ascertain what execution had been done. On examination, we found quite a variety of good things, such as meal, flour, pork, beef, sausage, soda, salt, sugar, coffee, kraut, dried and canned fruit, potatoes, peas, mustard, pies, syrup and corn-bread, and last but not least, a little cash, all of which a preacher and his family need. I am just recovering from a severe attack of "La Grippe," which has prevented me from entering fully upon my work, as I would otherwise have done. I hope soon to be able for full work, and am hoping and praying for a prosperous year.

B. W. ASTON.

Cauthron, Jan. 4.

LORADO CIRCUIT.

We have moved to our new field of labor and have filled one appointment. We have a most pleasing opinion of our charge—everything indicates a healthy locality and a generous good people. The first night of our arrival in the parsonage at about 8:30 our ears were greeted with a number of voices singing the "Kingdom Coming." It soon became very plain they were advancing on the parson and parsonage and after reaching the front door they called a halt, still singing. When we made our appearance in the hallway they ceased singing and began advancing, and entering the house asked where is your table? Soon the table was burdened with flour, meal, canned fruits, butter, hams, sausage, molasses, soda, soap, starch and other necesary things to make a preacher's home happy and comfortable. The crowd consisted of old men, young men and boys, old ladies and girls and young ladies. When they had disburdened themselves and all had passed the usual salutations, all were seated—and a short talk from this scribe, a song and a prayer, and then others were called upon to pray. O how animating it was to hear the prayers of those godly men, beseeching the Lord to bless the preacher and his family. Truly the lines have fallen to us in very pleasant places. We anticipate a good year. I do not believe I ever met a better and more appreciative people in life. God help me to prove worthy of the task before me. Pray for me.

Fraternally, A. J. BLAKEMORE.

Crowley, Dec. 29.

TILLAR CIRCUIT.

The Conference, Bishop, Christmas and New Year have all come and gone. The first offording us unusual pleasure on such occasions; the second giving us a very desirable appointment, returning us to the Tillar circuit for the 2nd year. The third brought the inevitable Santa Claus with toys for the children and turkeys for all. The fourth and last brought down on this parsonage a "pound storm," surpassing anything of the kind I ever witnessed; consisting of a happy mixture of old folks and young folks, big folks and little folks, representing homes from our "door neighbor" to a distance of eight miles from the parsonage. It seemed that every person was burdened with something good for the preacher and his family, while every face beamed with an expression of supreme delight they experienced in making their pastor and family so happy.

After the contents of wagons, sacks, baskets and buckets with their great variety of edibles far too numerous to mention, but meeting almost every need of the culinary department—with even a kindly remembrance of old "Bob" with a "pound" the size of a full bushel of best corn—had been deposited, Bro. Dickson, representing the kind and happy donors, made a nice and touching little speech which brought this scribe to his feet in response. This was followed by prayer by the pastor, after which a service of songs, prayers and talks, was enjoyed until we all felt the blessed Lord was among us and giving us a good spiritual start for the new year. All seemed to realize that they had been amply rewarded for all time, trouble and expense which they had invested in the parsonage storm. May God continue his blessings upon these kind and generous people! The oft-repeated words of the Psalmist I feel now to be very appropriate. "The lines are fallen unto me in pleasant places: I have a goodly heritage."

Our first Quarterly meeting will embrace the 4th Sunday in this month. I will now close and, with your permission, will be heard from again after that occasion.

Yours rejoicing in tribulation (pounding),

W. R. HARRISON.

Selma, Jan 5,

PARAGOULD STATION.

We have entered upon the new year under very favorable circumstances. The people of Paragould pounded their pastor last week substantially—the largest in number we ever had, men, women and children crowded in on us until our premises were full. The Board of Stewards have assessed a liberal salary for their pastor; peace and brotherly love prevailing. The first Quarterly Conference has just been held; our new P. E. preached three times for us and talked abundantly at Quarterly Conference, at which it was agreed that a committee be appointed to build a church during the year. We hope to build a good and substantial church that will be a credit to our town and country, and one that will be here when we are gone.

We have received many expressions of kindness from our people, whom we have long since learned to love, and our constant prayer is for God to help us live worthy their love and confidence. Give us a Sunday sometime during the year, Bro. Bennett. My people will appreciate a visit from you muchly. Love to THE METHODIST and all its readers.

JOHN C. RITTER.

Jan. 8.

FORDYCE STATION.

My first Quarterly meeting came the first Saturday and Sunday after Conference. Bro. Cason was with us, and, though both of us were suffering from severe colds, we had a good spiritual service both hours Sunday. At morning meeting there were four penitents up for prayers, and a very large communion at night. Monday night the Quarterly Conference met and made a larger assessment for this year. We believe the prospects are much brighter for a good spiritual feast and harvest this year than last.

The first five months for our Training School are nearly up, and Prof. Clary seems very hopeful for the future. He has lately moved into his beautiful residence, which is another great ornament to our growing city. Hon. Minor Wallace will deliver a lecture before the Training School on the night of the 12th inst. A treat is in store for all who can hear him. Cannot you come down then, and preach for us the Sunday following? We will be glad to see you.

Lovingly, J. R. SANDERS.

Jan. 5.

HARRISBURGH CIRCUIT.

The Bishop saw fit to send me back to Harrisburgh circuit, and I came with a glad heart, for I think I have the best circuit in the Jonesboro District—that is it is the best for me: so you see I don't envy any preacher his appointment. When I returned home from Conference the Modern News Band of this place which makes fine music met me at the depot and gave me some of their best music and a hearty welcome. These things make a preacher feel good coming back home among his friends. And after this a few nights later the good people of the town gave us a pounding, and I tell you they just poured in and they were all loaded. They had flour, sugar, coffee and canned goods to beat the world. And they brought us a Christmas turkey, and that isn't all this pounding had some money in it. I tell you a pounding like this helps a preacher. We then sang a song together and offered prayer and the good people went home and I went to bed saying in my heart, I will try to do the best year's work of my life.

JOHN EIDSON.

Harrisburgh, Jan. 5.

A VISIT TO QUITMAN.

Mr. Editor:—A trip to Quitman recently deeply impressed me with the sad effects of the persistent gnaw of the "tooth of time," and the ruinous consequences of the ruthless hand of death. Twenty years ago I passed through the same country, but not altogether the same road—so changed are all things now. What was then a continuous forest is well nigh under cultivation now. Everywhere new farms, new houses, new roads meet the eye; and ever and anon, a new village or town. Let's see, there is a Hattieville, a Solgohatchie, a Bono, (well I don't know whether that is right or not), a Greenbrier and a Guge. Even old Springfield, the old ex-county town of Conway, has improved almost beyond recognition, since I left there in 1876. Then what a change in Quitman! Though far away from railroads and rivers nestled amid the foot-hills bordering on little Red River, she has slowly though steadily crawled to the front. What painfully pleasing emotions experienced as I sat in the church Sunday night, and looked out upon the assembling audience! How changed the scene! how sad the picture! What hesitancy and assurance blended and alternated! How my mind irresistibly reverted back to when the Garners, Witts, Hortons, Ligons, Masseys, Swans, Martins and others were all here—pillars in the Church. Amid these sad reflections, how pleasant to feel in the midst of the noble sons and daughters of these worthy sires, meeting you with all the warm-heartedness and open-handedness of their generous parents.

Through the politeness of Rev. O. H. Tucker the worthy president, I was shown through the new college building, which, when finished and equipped, how admirably adapted to the purposes designed; rooms large and commodious, well lighted and ventilated; ingress and egress well arranged; magnificent superstructure; a lasting monument to the enlarged liberality and high appreciation of Quitman people of Christian education. Much like, as St. Paul said of the Macedonian brethren, "For to their power, I bear record, yea, and beyond their power they were willing of themselves," to erect this magnificent edifice. Hence, assisted by an able corps of able and efficient teachers, can but make Quitman College a grand success. Away from the fashionable vices and the extravagant frivolities of large cities, and away from that continuous sluice and stream of moral corruption and degradation, so common on the great thoroughfares of public travel, it is peculiarly adapted to the growth and development of all the finer feelings of our better nature till bulwarks of strength and power are thown around youthful character amply sufficient for all future protection. No better community is to be found anywhere than around Quitman. May heaven crown this noble enterprise with grand success.

W. J. STONE.

Atkins, Jan. 4.

ARGENTA STATION.

With our wife and little ones we journeyed from Marianna to Argenta in a few days after having been appointed to this place, and think we have a tolerably fair conception of the work to be done here, and hope and believe that we will have a spiritually profitable year. Not that within ourselves we can do anything, but feeling that God is with us, because we have an eye single to his glory, and also having the fullest assurance from the brethren and sisters, for and with whom we are to labor, of their hearty co-operation, we look to the future with bright anticipations on the lines of Christian effort.

On the evening of the 6th inst. at about 7:30 o'clock, the parsonage was visited by the good people, quite a number, who brought with them quite a lot of the substantials and luxuries of life—sugar, coffee, lard, potatoes, canned goods, meat, turnips, &c. &c, and the kindly spirit of the occasion made us feel that many true and devoted Christians lived in this part of the vineyard of our Lord.

We are glad, Bro. Bennett, that you thought enough of us to come to see us yesterday. Your sermon did us good. You were in the spirit of the Master, and we caught the fire. That great doctrine of love and smypathy for erring humanity as preached by you, is as we understand it the teaching of the Book. Preach it as you go, and God will bless you and your hearers! We will do what we can for THE METHODIST. Your brother,

H. M. CRYER.

Jan. 8.

WALNUT HILL CIRCUIT.

I have just returned from a visit to Clover Bend where I preached last Sabbath for their popular pastor. Bro. Grissett is well received at Clover Bend, this being his second year in that charge. This writer served that kind, hospitable, liberal people two years ago and my trip there was quite enjoyable to myself and I trust to some extent profitable to people and pastor. The Clover Bend mission embraces some of the finest, prettiest country I ever saw, and has in it some of the cleverest, kindest people not only of our own but other Churches as well and many not of any Church. I pray God that great success may crown the efforts of all our ministry this Conference year both in the bottoms and in hills. On my way I had the pleasure of stopping with Bro. Watson of Portia for dinner. He is getting ready to move to his new field, the Smithville C't. Bro. W. will succeed wherever he goes. Today, Wednesday, we met in Walnut Ridge in District Stewards' meeting—a number of preachers present and all seemed to be hopeful and glad to see each other. Bro. Skinner and the boys will work together harmoniously is my prophecy; God grant it so is my prayer. I never saw a pleasanter set of preachers and Church members than composed the District Stewards' meeting today for Newport District. Bro. Branson, the new pastor, was exceedingly kind and thoughtful about grub time, to use a war life expression.

Allow me to add, Mr. Editor, in the conclusion of this hasty article, that I am well and cordially received on this my old circuit, where I have been appointed from time to time; and since you have gone out among the other preachers and almost in every locality but this, I now invite you to make a trip this way next time and help this writer to methodize and revive our several Church interests throughout this mountainous country. Your paper should be read by the membership generally. I will do what I can in its circulation. The Lord bless you and yours. I ask an interest in your prayers. Fraternally,

J. F. ARMSTRONG.

Kingsville, Jan. 3.

NASHVILLE CIRCUIT AND A DEBATE.

On my arrival at Nashville I found the good people busily engaged putting flour, meat, sugar, coffee, rice, butter, etc., in the parsonage for the new preacher; also gathering money to defray the heavy expenses of the move. We were very cordially welcomed to our new home and into the midst of a very kind people.

I hear a great many expressions of love and esteem for Bro. Berry, my beloved predecessor. This is encouraging. I like to serve a people who love their pastor.

There is much work to be done, as is the case everywhere. I find persons ready to take hold with me and help. I trust that I shall have the special prayers of all my brethren of the the ministry and of God's people generally for a religious year on Nashville ciruit.

When I reached Nashville I heard there was to be a debate at Corinth, about 7 miles distant, between Dr. J. F. Biggs, Methodist, and Elder T. R. Burnett, Campbellite, editor of Christian Messenger, Dallas, Texas, on the subject of the mode of baptism. There was something a little peculiar in this affair. Here was a preacher of long experience in the pulpit and considerable experience as a debater in the defense of his peculiar views on baptism, challenging a Methodist layman to debate with him. Dr. B. was not made of the stuff that backs down; so he accepted.

Corinth is the seat of Nazareth University, presided over by Elder C. M. Wilmeth, a Campbellite preacher. The Campbellites are very strong there, there being no other Denomination at that place. Dr. B. settled among them some months ago. He was invited to lecture on baptism in their house of worship. A Bro. Jones, one of their preachers, replied. Again the Dr. was given an opportunity to lecture, and Bro. Wilmeth replied. But the replies of these brethren being unsatisfactory, they challenged Dr. Biggs to meet T. R. Burnett, their champion in the Southwest.

The debate lasted four days and it is needless to say that Dr. B. sustained triumphantly the proposition: "The Scriptures teach that infants are proper subjects of Christian baptism," and that Bro Burnett failed to sustain his proposition: "The Scriptures teach that immersion in water is the act which Christ commanded his apostles to perform for Christian baptism." Bro. Burnett had his Greek lexicons and other books, but Dr. Biggs held to the Bible and did not allow his antagonist to draw him therefrom.

A Methodist layman has routed three Campbellite preachers, two of whom have engaged at different times in debates on the subjects and mode of baptism. Verily, they have not all the truth on the subject. When a layman can rout preachers on a question of Biblical teaching, ought not the preachers seriously to consider the probability of themselves being in error? I think so.

This debate began at 10 a. m. the 26th ult. and closed at 4 p. m. the 29th ult.

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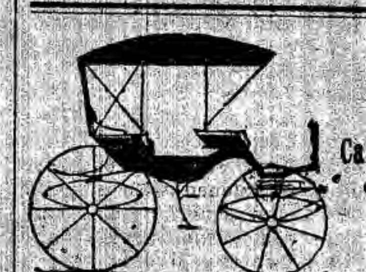

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