

The Arkansas Methodist.

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

BY BENNETT & THORNBURGH.

"Speak Thou The Things That Become Sound Doctrine."

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THE SPIRIT OF CHRIST.

Religion is the product of the Spirit of Christ. Growth in grace is the result of the Holy Spirit's influence upon the heart. Christian doctrine is the Spirit's revelation of Christ to the understanding. Christian experience is the Spirit's revelation of Christ in the affections. Christian conduct is the exemplification of the Spirit's teaching in the life. All the processes of grace in the heart are but the movements of the Spirit upon our intellectual, emotional and volitional nature. To the extent that the mind in its threefold activities responds to the gracious influence of the Spirit, to that extent do we "grow in grace and in the knowledge of our Lord Jesus Christ."

Conviction is the result of the Spirit's action on the mind, revealing in the realm of consciousness the malignity and guilt of sin. Repentance and faith are the first fruits of the Spirit, the prophecy and pledge of the harvest of greater good soon to be received. Conversion is the Spirit's response to the penitent and trusting cry of the soul in agony for salvation, bringing it from darkness to light, from the power of Satan unto God and creating it anew in Christ Jesus. Adoption is the Spirit's recognition of the new-born soul as a member in the household of faith accompanying this recognition with such convincing testimony as to give to the soul a vivid apprehension of its sonship with the Father. "The Spirit itself beareth witness with our spirit, that we are the children of God." "God has sent forth the Spirit of his Son into our hearts crying Abba Father."

From the first movement of the soul Godward to its glorious entrance into the adoption of sons the Spirit's agency is manifest and indispensable. Indeed the Spirit's work is fundamental to any just conception of experimental religion. Helpless in ourselves, the law impotent to give us life, it takes nothing short of "the law of the Spirit of life in Christ Jesus to free us from the law of sin and death."

There are but two ways to live in this world, "to live after the flesh" and "to live after the Spirit." Before conversion we live after the flesh. After conversion, if we are true to our profession, we live after the Spirit. "If any man have not the Spirit of Christ he is none of his." The New Testament is full of this great thought. By every form of statement the inspired writers would bring us to see our dependence on the Spirit and the gracious help which He affords. Do we pray: "It must be 'in the Holy Ghost.'" "We know not what to pray for as we ought, but the Spirit helpeth our infirmities." He maketh intercession for us with groanings which cannot be uttered." Do we seek the truth? "When he, the Spirit of truth, is come he will guide you into all truth." "The Spirit searcheth all things, yea the deep things of God." Do we need strength? We are strengthened with might by his Spirit in the inner man." "Tarry at Jerusalem until ye be endued with power from on high." Do we need victory over our carnal selves? "If ye through the Spirit do mortify the deeds of the body ye shall live." There is not an appetite which the Spirit cannot control, not a passion which He cannot restrain, and no chain of habit which He cannot break. Do we wish to grow in grace? "We are changed into the same image from glory to glory, even as by the Spirit of the Lord." "The fruits of the Spirit are love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." The gracious help which the Spirit affords is the condition and pledge of growth in all that is true, noble and divine in Christian manhood. It is "through the Spirit that we wait for the hope of righteousness by faith." The Spirit should be the motor power of our lives. "If we live in the Spirit let us walk in the Spirit." The Spirit is the full and final credential of our sonship. "If ye be led by the Spirit of God then are ye sons of God." "Hereby know we that He abideth in us, by the Spirit which he hath given us." Do we need comfort? "I will pray the Father and he shall give you another Comforter, that He may abide with you forever, even the Spirit of truth." "I will not leave you comfortless; I will come to you." "Peace I leave with you, my peace I give unto you, not as the world giveth give I unto you." Do we expect the resurrection of the body? If the Spirit of him that raised up Jesus from the dead dwell in you he that raised up Christ from the dead will also quicken your mortal bodies by his Spirit that dwelleth in you." Do we ex-

pect everlasting life? "Ye are sealed with that Holy Spirit of promise which is the earnest of our inheritance until the redemption of the purchased possession." Do we wish to appropriate the wonderful wealth of promise and prophecy held out to us in the Holy Scripture? "Eye hath not seen nor ear heard, neither hath it entered into the heart of man the things which God hath prepared for them that love him, but God hath revealed them unto us by his Spirit. For the Spirit searcheth all things, yea the deep things of God."

The Spirit of Christ is the subjective need of Zion. We need unity, but there is no true unity—except "the unity of the Spirit in the bonds of peace." We need love, but there is no love like that which is "shed abroad in the heart by the Holy Ghost." We need liberality, but there is no liberality like that born amid the baptismal fires of the Holy Ghost. We need a higher type of piety, but the righteousness of the law is fulfilled in us only when we walk not after the flesh but after the Spirit. We need a more effective ministry, but that effectiveness comes not from excellence of speech and human wisdom but "in the demonstration of the Spirit and with power." We need a great revival, but it is to come not by might nor by power but by my Spirit saith the Lord of hosts." Do we need and long for ever fresh revelations of his glorious presence? "He is more ready to give the Holy Spirit to them that ask him than are earthly parents to give good things to their children."

Some conclusions from the above: 1. If a man is a Christian he has been made so by the Holy Ghost. 2. If a man is a Christian he has a measure of the Holy Spirit. 3. If a man would realize in this life the fullness of God's purpose in his creation and redemption he must not grieve or quench the Holy Spirit but evermore seek "the fullness of the blessings of the gospel of Christ." 4. The Holy Spirit sent of the Father in the name of Jesus is the abiding and crowning glory of believers, representing all that is sublime in faith, noble in purpose, beautiful in character and heroic in achievement. 5. The vigorous effort made to identify the second blessing theory of sanctification with the gift of the Spirit is as hurtful in its results as the theory is unscriptural in its postulates.

SIDNEY H. BARCOCK.
Searcy, Feb. 5.

SPICY LETTER FROM CONWAY.

EDITOR METHODIST:—I wish that many of our Church members and many out of the Church, could have heard the talk of Mr. Adachi (the Japanese Hendrix student) at prayer meeting one morning this week. There is something so fresh and vigorous in his religion! It makes one almost envy him his former heathen experience to have the story of Christ's life and love and death and suffering revealed to him for the first time. To a mature and a receptive mind, it must be a perfect sunburst of glory, or similar to witnessing a magnificent sunset from a mountain peak, or viewing a beautiful scene for the first time. I do not mean that every one's conversion does not bring this perfect realization of God's love, but that the historical story alone of Christ, heard for the first time, must be of thrilling interest to the heathen mind. We, who have had the doctrine of God's love woven into the very wood and warp of our natures, grow so often indifferent and non-appreciative. I cannot argue it, but do you not believe that some soils are worked too much, while others, with equal depth and richness, are left unproductive and unfruitful for want of laborers and cultivation?

I have been reading (though rather late about it) Bishop Haygood's "Man of Galilee," and am fascinated with it. What a realistic view he gives of Christ! and how invincible are his arguments! He throws every foundation from those who believe that Christ is only a myth of Hebrew history, and from those that believe He was only a very good and great man, without the divine attributes.

Our pastor, Rev. J. B. Stevenson, is holding a protracted meeting, with Rev. J. R. Sanders of Fordyce assisting him. The weather has been so unpropitious, that the services are greatly interfered with. Bro. Sanders's gentleness and sweet spirit, both in pulpit and socially, have made a deep and abiding impression on the people of Conway.

Bro. Stevenson is still growing in favor with his people. He is studious, pious and modest, three of the best qualifications in a preacher. It is a lamentable state of affairs

when a preacher thinks he is capable of guiding, teaching and controlling a congregation without many hours spent in study, as well as in prayer. He ought, at least, to measure up intellectually with his congregation. We will not send our children to schools where the teachers are incapable of imparting instruction; how much more, then, do we require spiritual advisors, who are capable of ministering to us in holy things. There is no excuse for ignorance in this day of cheap books and easy educational facilities.

Our Church papers are running over with arguments pro and con on evangelists and sanctification, or the second blessing theory. If the evangelists will only drop their egotism, preach the gospel in pure, chaste language, quit usurping the rights of the pastor, stop taking all the ready money, that rightfully belongs to the preacher in charge, and occasionally go out upon the mountain tops, and into the valleys, where gospel advantages are few and money scarce, then, I say let them preach all they want to, and God speed them in their work! You nor any other right thinking person, can condone in them, language, verging or quite on the profane, that we punish our children for using; or the telling of questionable jokes and anecdotes from the pulpit, that, if a man should tell in our home, we would, very promptly, order him from it. I cannot conceive of a home atmosphere being wholesome and pure and sweet, where such blasphemous words as some of these evangelists use come readily to the lips of different members of the family. Human nature cannot teach a very lofty ideal where such a state of affairs exists. Many excuse these coarse, free-spoken evangelists, by saying that what is not allowable in other people, is very effective when used by them. I deny that they are "a law unto themselves." They are supposed to be our moral teachers—guides and examples. I for one want a loftier ideal than some of them are!

Do the second-blessing people believe that they are on a higher pinnacle, and are better than those who "have had a clear heart created in them; and a right spirit renewed within them"? Will their seats in heaven be higher? or will those who do not profess sanctification get to heaven at all? I know there are many good people among those professing a belief in this holiness doctrine—Bro. Hill being one of the number—but I know also, that in many of them that I have seen, the human frailties are largely in the excess, and the aureole around their brows is never visible to the rest of us poor mortals. I once knew a young lady, professing the second blessing, who was so vain of her beautiful complexion, that for fear of injuring it, she would go a week without washing her face. Could anything be much worse than vanity and uncleanness? Not one of Christ's disciples ever professed sanctification, and the most that any of us can do is stepping heavenward gradually and surely until at "Jesus's feet, we lay our burdens down," divest ourselves of all earth stains, and be clothed in a robe of righteousness.

MRS. P. H. PRINCE.
Conway, Feb. 8.

GREATHOUSE AND HILL.

DEAR BRO. BENNETT:—Reading THE METHODIST I see you have a Greathouse against a Hill. I am glad both are founded upon the Rock—that the Hill will never fly from its firm foundation, and that the Greathouse on the solid Rock stands—and are built upon the foundation of the apostles and prophets, Jesus Christ being the chief corner stone, Eph. 2:20, linked together on the Rock by an invisible chain of affection and brotherly love. It is a good thing to be zealously affected always in a good thing. Gal. 4:18. And I also am persuaded of you, my brethren, that you also are full of goodness, filled with all knowledge, able also to admonish one another. The Greathouse against the Hill makes the Hill more attractive as it was in its godlike majesty, grandeur and sublimity and throws off the shadow cast upon it by the Greathouse, and the light shines for it is set upon a Hill and cannot be hid. And the light in the Greathouse is not under a bushel, but on a candlestick and giveth light that all can see there are no veils of dishonor in this Greathouse. Purg'd from these he is a vessel of honor, sanctified and meet for the Master's use and prepared unto every good work. A Greathouse dedicated to God for life is a house of prayer. And who shall ascend unto the Hill of the Lord and in his holiness stand? He that hath a pure heart. Now the

end of the commandment is charity out of a pure heart and of a good conscience and faith unfeigned. Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently. We are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth. Prove all things, hold fast to that which is good. 1 Thess. 5:21. Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace and the God of love and peace shall be with you. 2 Cor. 13:11. That the name of our Lord Jesus Christ may be glorified in you and ye in him. Yours truly,
MRS. SUE LAYTON.
Yellville, Feb. 6.

FOR PERFECT LOVE.

BROTHER BENNETT:—We have recorded in the 10th chapter of Mark a very gracious and remarkable promise given by our Lord to His disciples, after the young man of wealth had departed with a heart made sad by the words which had been given to him: "Sell whatsoever thou hast and give to the poor . . . and come, take up thy cross, and follow me." Peter spoke saying, "Lo, we have left all and followed thee." "And Jesus answered and said, verily I say unto you, there is no man that hath left house or brethren, or sisters, or father or mother, or wife, or children, or lands, for my sake and the gospel, but he shall receive a hundred fold now in this time, houses and brethren, and sisters, and mothers and children and lands with persecutions; and in the world to come eternal life."

Is not this promise the heritage of the humblest disciple, and has not many an itinerant family proved the length and depth of this promise? With all the crosses and losses that come in the wear and tear to the preacher's ease and comfort, there is a wealth of more than comfort in the warm welcome of the people to whom he often goes, who with gentle hands and thoughtful acts prove themselves brothers, sisters, mothers and children, loving and kind. Such we record as our experience, for though our hearts are pained by the parting with well-tried friends, trusting this promise we only move over to find an addition to that number of faithful Christian hearts, and so we have "all these things richly to enjoy."

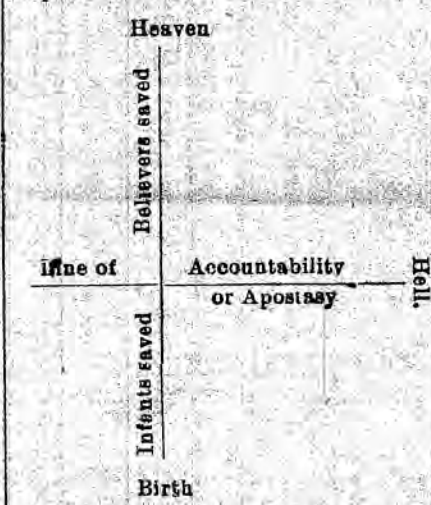
But here I again thought suggested while writing this, and I think all will pardon me, for I would enter a remonstrance with the dear brethren of the ministry against this war of words in our paper on the mooted subject, just now calling out some (apparently to us) careless and unfit expressions in regard to a subject which should never be handled lightly, or flippantly; viz, purity, holiness and perfect love. The brethren must pardon me, but in reading some lines in our paper of late, the prayer has involuntarily come into my heart and on my lips: "Let us stand in awe, and sin not." If the 13th chapter of 1st Cor. were read about once a day on bended knee, with prayerful heart, methinks some of these brethren would find some of their words quite meaningless, if not harmful. Why should any one fear to promulgate the doctrine of perfect love as a Christian's experience—a love that beareth all things, hopeth all things, endureth all things, a love that casteth out fear, that never grows cold in the service of the Master in trying to save the lost, and comforting His suffering and sorrowing ones.

Here for some reasons I might close, but for others I cannot forbear writing somewhat personally of things long since learned and taught me by honored and now sainted parents and teachers, in a village and school in Alabama—the village Summerfield, the school, dear old Centenary Institute. This school was one of the Ebenezers of our loved Methodism, set on foot as a centenary offering in 1839. For many years it ran a noble career in educating boys and girls, young men and women, many of them to go out to bless the world and honor their instructors. The work within its walls has changed somewhat. Its most commodious building serves as an orphan's home, still doing noble work for the motherless children of Alabama. At the head of this institution stood for many years as honored President, Dr. A. H. Mitchell, to my mind, then as now, a model of Christian manhood and unswerving integrity. Under the shadow and within her walls, guided by that noble man and other precep-

tors, his associates, we were taught that learning was good, but that religion of the heart was the chief thing to be acquired, was on many of our minds, indelibly impressed. During these years our Church was served in the pastorate by earnest men who preached to us of purity of life, of holiness of heart, and the necessity of a growth in grace and of a constant seeking after holier and higher life. Class meetings were kept up and we were encouraged to look within ourselves, and study our soul needs. Under this tuition I grew and I have never doubted, that there was a point in religious experience at which the Christian may find his soul at perfect peace, because it is filled with perfect love. It is much to be feared that the spiritual dearth in our Church and the increasing of worldliness in many places is due to the fact, that this doctrine of consecration and of holy living has not been preached so much as in former times, as a possibility, and urged as a necessity for a happy and useful Christian life. In truest Christian regards for all who love and labor for the Master of the vineyard,
MARY S. PEEBLES.
Auvergne, Feb. 8.

DIRECTIONS.

A traveler, starting out upon a journey, was told to keep straight ahead until he came to a cross-road; where he would turn in the wrong direction, and go until he found himself to be lost; whereupon, he should retrace his steps to the point of angle from whence he had gone, and from which he could not again depart.



Friend, what of the man who, not only would thus trifle with a stranger, imperil his life in a wilderness of which he knew nothing, but would insist that it was right to mislead him?

The above chart shows that the common idea regarding the moral status of the infant is an admission of the doctrine of Apostasy. It does not claim to be Scriptural; it only holds up to view that notion of accountability which has forced apostasy upon us all. Every time through life that we may be called upon to choose between right and wrong, we cross a line of accountability; the fact is, we are born on it all of the days of our lives—responsible at a day old for what we may know—irresponsible at any age for what we cannot know. If the infant is in a saved relation or condition, it is so because of Christ's death and mediation—the case with anyone else. If actual sin is essential to salvation—that is, if one must first become a sinner, before he can be a Christian, and must remain in sin, if he would continue to be a Christian, then let us organize societies and establish schools for the propagation of vice and wickedness that Christianity may abound.

If we say that man's free moral agency is his crowning excellence; and that in becoming a Christian he surrenders his personality, then we confess that being a Christian reduces him in dignity and dishonors him in character. If it is possible for a man despite a depraved nature, and the power of the wicked one to turn from sin unto righteousness; is it not probable, even in the absence of choice, that the world, the flesh and the devil will draw him away from God and back into sin? Opposition to the doctrine of apostasy stands, or falls with the predestinarian idea. If you take human agency out of human salvation, predestination is true, and there can be no apostasy. But if man's present and final salvation is contingent upon his own voluntary action, then liability to apostasy confronts him; and he had better look out. Finally, if infants are in a saved condition, and if there can be no apostasy, then universalism is true, and infant damnation is true.

G. W. RICE.
Rison, Feb. 8.

TO ALL FRIENDS OF TEMPERANCE.

Conscious of the sleepless energy of the enemies of our cause and the apathy that too frequently creeps over its friends, the undersigned have taken the liberty of calling a conference of calling all those opposed to the liquor traffic in the State of Arkansas to meet in the city of Little Rock on the 27th and 28th of February. This call is not in the interest of any phase of former temperance work, but a united front to the common enemy.

All papers in the State are respectfully requested to publish this call.

A. L. McKinnon, W. H. Browning, W. W. Folsom, A. L. Malone, R. M. Traylor, F. P. Laws, C. C. Colburn, W. E. White, Lewis W. Davis, J. H. Riggins, J. M. Hawley, C. C. Godden, W. C. McKinnis, G. A. Dannelly, J. B. Moody, J. A. Walden, E. P. Minton, H. Beauchamp, E. L. Beard, J. R. Cason, W. T. Tardy, W. K. Penrod, Horace Jewell, J. R. Moore.

FOR EVANGELISTS.

Permit me to offer my appreciation and endorsement of Bro. J. R. Cason's article in last issue of your paper. It meets the question in an honest, bold, brotherly, common sense way. He truly says, "It is not a question of evangelist or no evangelist; he is here to stay. He will not and can not be put down by law," and the only question is how best to use him for the good of the Church and the glory of God. Now Bro. C. does not, neither do I, endorse those men claiming to be evangelists and taking members into the Church upon the raising of hands or a bare desire to lead better lives—no tears, no repentance, no Christ in the heart. But that there are good conscientious Christian men, doing a grand, noble work for the Church and the glory of God, no conscientious man will deny. It is an undeniable fact, that we have some good consecrated men, good preachers, good pastors, whom we love and honor, who cannot get up a revival or keep one up if given them. It is also another fact, that we have men who are doing a grand and noble work as evangelists who would not sustain themselves as station preachers or pastors twelve months. Again the evangelist does a work that the preacher cannot do from the fact, that a large class will go to hear the evangelist that will not go to hear the preacher. Again, suppose the evangelist hold a meeting and 200 join the Church, and for want of nursing or some other cause 100, yea 150, go back to the world, but 50 remain, making good Christian men and women—who will deny that it was a grand and noble work for Christ? Again, it is said by some, that the evangelist cripples the collection of the preacher's salary. My observation is very different and that the preacher's salary was always promptly and easily collected after a big revival in the Church. My plan is use the evangelist, not abuse him; save the wheat, let the chaff go. Bid him success and ask God to bless and crown his efforts for good.

B. W. SMITH.
San Marcos, Texas, Feb. 5.

When I stood near the vast crash of the waterfall at Niagara, the whole heavens seemed to melt in endless masses of the omnipresent fluid. Water above, water below, water streaming from horizon to horizon, water dancing, jumping, foaming, rushing, roaring, threatening you with destruction. I wondered why the American men and women did not build a mighty cathedral near the Niagara, instead of buildings and manufactories, and with the music of the eternal cadence of the waters worship God, the Creator of all that is great and vast.—Protab Chunder Mozoomdar.

Several of our exchanges uncover their heads at this profound and pious suggestion, and one of them contrasts the "deep religiousness of his thought" with that of professed Christians who only go to Church on Sabbath. But let us see just what Mr. Mozoomdar would have us do. He would utilize Niagara, not to turn the wheels of commerce and furnish light to mankind, but as a vast "praying machine." The idea is essentially that of a Hindoo: worshipping by water-power or by the thunder of the falls would be easier than turning a crank. Any one who has heard him or read his writing carefully, knows that he has no idea whatever of real prayer in the name of Christ. And yet most of us, at first reading, are caught with just such gush.—Herald and Presbyter.

THE OBEDIENT LIFE,
Or Bible Studies on Sanctification.

The words Sanctify and Sanctification occur in the Old and New Testaments. From these two words we get the idea of an outward and an inward relation to God in a peculiar sense. This inward relation is more properly a state, and where it really exists, there is always an outward relation corresponding to that within. But there may be this outward relation without this inward state.

The word Sanctify is a verb; it means to do a thing. It signifies an act of which a person or a thing is the subject, and we can not use the term in any proper sense, of which we have any knowledge, except in reference to a person or a thing upon which the action terminates. Whether God or man sanctifies, there is of course a person or a thing sanctified.

The word Sanctify also implies a two-fold action; it means to separate and consecrate. This is so true that there can be no real consecration without having connected with it an act of separation. Where the word is used in the ceremonial or outward sense, it means to separate from a common, and consecrate to a religious, or holy use, and whether it is used in the ceremonial or spiritual meaning, its components are the same. When it is used in reference to the inward state of man, it always implies a separation from, or a renunciation of, all that is sinful, and a consecration of the entire self to the service of God. In this sense there are always two parties to the transaction; first, man, by a voluntary act of his own free will, offers himself without any reservation, to be and do and suffer whatever may be according to the will of the Lord. Second, the Lord, on his part, and according to his own free grace, accepts the offering, works in the inward nature a change to suit his ideal of what the man ought to be, and uses him in a way to answer the purposes of his glory.

To sanctify is to make holy. But this holiness is sometimes only of the relative kind. Anything that God takes to himself and applies to his own exclusive service, is relatively holy. For instance, Moses tells us that when God finished the work of creation, he blessed the seventh day and sanctified it. That is, he separated it from all other days, and consecrated, or set it apart to himself. And by this relation to him, it is holy in a sense in which other days are not. It is forbidden to be used like other days; the work done in it must be the Lord's work, and in his law to the Jews concerning it, they were not allowed to appropriate any part of it to a common or worldly use, under the no less penalty than being cut off from among the people of God and put to death. Now every Bible reader knows that in all the writings of the Jews, the seventh day was called a holy day; God made it so when he sanctified it.

To sanctify, and to set apart, are different forms of words to express the same thing, when they are used in the sense of making relatively holy. In Ex. 13, 1-2, the word sanctified is used in connection with the command to set apart all the firstborn of man and beast. The language is, "Sanctify unto me all the firstborn, whatsoever openeth the womb among the children of Israel, both man and beast; it is mine." To show that the word sanctify here means to set apart, we have the language of Moses himself unto whom the word was spoken. In the 12th verse of same chapter where he delivers this message to the children of Israel, we read, "Thou shalt set apart unto the Lord all that openeth the matrix, and every firstling of a beast which thou hast; the males shall be mine." Dr. Richard Watson, a standard in Methodism, says, "Consecration means a devoting or setting apart anything to the worship or service of God. The Mosaic law ordained that all the firstborn both of man and beast should be sanctified or consecrated to God." In this short quotation we have made from this profound thinker, he tells us that to sanctify is to consecrate, and to consecrate is to set apart. Thus we have both divine and human authority for saying that to sanctify and to set apart are the same in meaning.

Let it be carefully noted, the Lord does not say I sanctify unto myself all the firstborn, but he commands the children of Israel to do it. It was an act the people were themselves to perform. When God sanctified the Seventh day, he did it without any choice on the part of the creature; it was a day in which God seems not to have allowed man any ownership that was personal like other days; he had made it apart from other days as his rest day. It was therefore, exclusively his, and as he never transferred to man any right of disposal; man could not, by an act of consecration, or any form of gift, make it over to another. But in the instance of sanctifying man, or things in which he had the personal right of use, the will of the owner is consulted. God enjoins upon the creature himself the performance of that act which makes himself, or that which belongs

to him, over to the Lord. He may withhold, and disobeys according to choice; the injunction is not arbitrary. But for refusing, there is the penalty of losing the divine favor, and suffering all the consequences of declining to make terms with God.

To sanctify or set apart anything to the Lord, either in the relative or inward sense, is to relinquish our right to use for personal pleasure or profit, and recognize God's absolute right in the case. Whether it is of ourselves, or merely things that belong to us, the person or the thing so sanctified, is the Lord's by a voluntary act of our own, in which we consent that it shall be used in no other way than according to his will, and for no other purpose than his own glory. And in the very nature of the case, nothing can be sanctified to the Lord except by the party who has some ownership in it, and then it can go only to the extent of the right of property. For example, when Israel sanctified their firstborn, it was only in the relative, or outward sense. The act was not of the kind to make them inwardly holy. This change, which is in the moral, or spiritual nature, can be effected only when the creature, as a moral agent, capable of moral actions, by a free volition of his own will, consecrates or sanctifies that nature to the service of the Lord. The firstborn of Israel became holy in the outward sense by virtue of that outward relation to God, in which they were placed by a dedicatory act of their parents. But here is no inward holiness. It is not a state; it is a relation. The thing done, which the Lord describes by the word "sanctify," could not be a change in the moral nature, for neither genders and beasts have no moral natures, and the firstborn of the human species that were commanded to be set apart, were very little ones who were not able to exercise any moral volition. And to say that their parents did this for them, is to say that they were the sole arbiters in the question of their spiritual relation to God; whereas they had no power to do more than place them in a relative position of service to God, and trust him to influence their wills in the right direction when they came to accountable age and change their inward natures "from all unholiness to all holiness."

We will close this article by saying that when we sanctify anything to the Lord then the Lord sanctifies it to himself by adjusting it to his will. And this is true, whether we sanctify our entire selves to him, or only something that belongs to us. Even beasts, and neuter genders, and little children, when sanctified to him, were thus accepted and applied to his service in a way to suit his purpose. Thus, there are two parties to the transaction. More anon.

T. J. SETTLE.
Newburg, Ark.

BREAK UP THE FALLOW GROUND.

There can be no genuine revival unless the conditions are fulfilled. The fallow ground must be broken up by driving the subsoil plowshare of repentance through and through it. Begin at the house of God; there is much fallow ground in God's field, the Church. There are many nominal Christians who do not realize that they are sinners in the sight of God. They are resting in Church membership, promptly paid pew rents and weekly offerings, attendance upon preaching and the Lord's supper, and the same general interest in the prosperity of the Church to which they belong that is exhibited by Liberalists and Romanists. They also contribute their share to the great charities of the denomination. But all these things a person backslidden in heart may do from other motives than pure love to our Lord Jesus. It may be the effect of habit. He may desire to restrain the good opinion of the Christian public for purely personal ends. He may be making an ostentatious display of some virtues to compensate for some vices, or to cover them up. Professors of Christianity are prone to sophisticate conscience when they are out of the strait and narrow way. They try to make their crookedness seem to be undistorted. Men spiritually dead have been known to simulate great fervor if called on to pray in public. Sometimes an excessive bustling activity in the externals of Christianity is prompted by the consciousness that the inner life has become extinct, and the uneasy moral sense must have something to lean upon. What all these characters need is plain and fearless preaching, which uncovers their sins and drives them out of all

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their false refuges. Their sins should be enumerated and dwelt upon. What a catalogue of neglects the faithful preacher might set in array before the members of his Church—neglect of the holy Scriptures—which do not feed him now as they once did, but they appear dry and chaffy. Once he fed upon the Word with great delight; it was sweeter than honey. Now the daily paper is sought first in the morning, and on Sundays the Sunday newspaper with all its trash and flummery. Preach a sermon on the Bible so long neglected that damnation could be written on a dusty cover. Then, what a fearful neglect of family religion is prevalent in our Church. In many of our families the altar-stones have fallen down. The morning and evening sacrifice is no longer burned thereon. Business and the railroad train are put in place of God in the morning. The lodge, the club, the social party, the evening newspaper are instead of God at night. What will become of the children who hear not the voice of their parents in home worship?

"Just as the twig is bent the tree is inclined." Let me testify to the praise of my heavenly father that the twig of my childhood was bent heavenward by the voice of prayer about my cradle. Two of the four sons of my father were called to preach, and two of my own. Rebuild the family altars and rekindle the fires, and Methodism of the next generation will feel the effect in the conversion of millions of her children.

Preach on neglected communion with God in the closet, where all unworthy motives, such as the praise of men, is excluded. How common is the neglect of that indispensable condition of discipleship—self-denial. The term is rarely used. Many professors know its meaning by the dictionary only. They never have denied themselves a ribbon or a cigar for Christ and for his gospel. They are quite active in the pleasant parts of religion, but they shrink from everything that requires self-denial. That is too humiliating to pride. What they can do as well as not—flowers for the pulpit or a book-mark for the Bible—they are willing to do, but they are not willing to sacrifice any comfort or any convenience for the advancement of the kingdom of Christ. They seem to think that God ought not to ask them to do disagreeable duties, and that he should feel that he was specially complimented by their condescending to take the name of Christians when there were so many high toned and fashionable people outside the Church for them to associate with. How few the deniers of self at the contribution box! Here and there a widow with her two mites, who gave not her surplus but her capital. Preach self-denial as absolutely essential to salvation. Many are utterly negligent of the highest well-being of their fellowmen, a point on which we have been forewarned that the final judgment will turn. They should be convicted of this sin by the faithful preacher. Says Dr. Finney, "If your soul is not agonized for the poor benighted heathen, why such a hypocrite as to pretend to be a Christian? Why, your profession is an insult to Jesus Christ."

Preach repentance for the great sin of not believing God, great because it makes him a liar. This sin, existing wholly in the invisible realm of the spirit, is by the world and the worldly part of the Church deemed to be destitute of any moral quality. The preacher should put forth his whole strength to tear this destructive falsehood out of men's minds, especially out of the minds of professed Christians. These frequently negative God's promises by their failure to believe, while sinners throw away God's threatenings. Thus the whole Bible is rejected.

Preach repentance for sins of commission, setting forth specifications of transgressions of the moral law as Christ did in his sermon on the mount. Read Wesley's discourses on that sermon as a part of your preparation. I have been painfully observant of the decline of this kind of preaching in the modern pulpit. It is a bad sign of the times. It indicates that a soft theology is superseding the biblical doctrines of our fathers. In addition to the miasma of liberalism that is in the air a doctrine is prevalent in certain circles which negatives the law as binding on believers, and substitutes faith for repentance and holiness. Its teachers emphasize the fact that St. John does not speak of repentance either in his gospel or in his epistles. Negations prove nothing. He does not mention hell either. Both of the causes named tend to weaken the motives to repentance. But it is quite certain that it is absolutely essential to the exercise of saving faith in Jesus Christ, and that every genuine revival is preceded by faithful preaching on this duty.—Rev. Dr. Daniel Steele in Chicago Advocate.

Rev. J. H. Bradford, P. C. of Austin, Ct., 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."

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



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In their business letters to this office many brethren write matters, which they doubtless expect us to us, and which we are glad to publish; but as all business letters are filed for reference, it requires much work of the Editor to copy the items mentioned. We request, therefore, that all such items be written on separate slips of paper, or lower part of business letter to be cut off, with date and signature, for our use. Our time spent in copying the notes we thus make can then be profitably employed in other writing for our readers. Brethren, help us in this matter.

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73 IN 3 WEEKS. Still Going Free. * * * * * (Ga., March 23, 1893, 60) copies of "CHARACTER SKETCHES," as follows: 11 Morocco, 5 Gilt Cloth, 44 Cloth. I have taken 73 in 3 weeks. Have not had a chance to work in a week. The above is for April delivery. Give this year prompt and kind attention. Yours sincerely, REV. W. E. MUMFORD. "Character Sketches" IS THE GREATEST SELLING BOOK ON THE AMERICAN MARKET. PURE, WHOLLY SOBER, HELPFUL. 17 Has Now Reached Its Ninetieth Thousand. It is a sensational wonder. It appeals only to the best sentiments of the best people. It is a plain, everyday, sensible book—helpful to the home. This book must reach 100,000 copies. To induce all to put out the best efforts in its sale, we are still offering a handsome double-case, seven-leaf. WATCH FREE. For a very small number sold. Nearly 400 people have taken advantage of this offer. Complete outfit of "CHARACTER SKETCHES" will only cost you 75 cents. Write for particulars and order outfit at once. Bennett & Thornburgh, LITTLE ROCK, ARK.

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WOMAN'S MISSIONARY SOCIETY

MRS. RUTH A. HARVEY.
Memorial of Mrs. Ruth A. Harvey, read at the memorial service in Little Rock, and published by request of Rev. J. R. Harvey.

I have a settled antipathy to extended eulogies of the departed. The world will laud its own heroes; ours do not need it. "They rest from their labors, and their works do follow them." A life well lived is its own best eulogy, and such was that of our dear friend and sister. Yet, while our praise can do her no good now, I hope that from a short review of her life we who remain may derive lessons of wisdom, which shall prove of incalculable benefit to us in our onward march.

Ruth A. Dickinson was born in June 1841 and spent most of her girlhood in Dallas and Calhoun counties, receiving the greater part of her education at what was then the famous Tulip Academy. There she also formed attachments and friendships which lasted, as long as she lived, shall I say? Nay, shall last while the years of eternity shall roll on. She was converted at the age of twelve, and was ever after unwavering in her allegiance to her Lord, and unflinching in her endeavors to serve him.

She was married to Rev. J. R. Harvey at the age of twenty-three, and a more devoted self-sacrificing wife never lived. "Husband" was ever first and most important in her thoughts. She was always the centre of attraction and influence in her own family, and a magnet to old and young alike in her husband's pastoral charges.

As the wife of an itinerant preacher she has been in all parts of the Little Rock Conference, and wherever she has been has left the imprint of her life work. As soon as the benediction was pronounced she was among the congregation, seeking out those most likely to be neglected and making them feel at home and welcome in God's house. She could shake hands with and speak a kind word to more people in a few minutes than any other person I ever saw. The same peculiarity was noticeable on the train when on our way to our annual meetings. She never forgot anybody and instantly recognized all old members of the Missionary Society; if there were new ones it took her a very short time to find them, and welcome them into our ranks.

As a friend, how can I speak of her—the truest, most unselfish and thoughtful friend I ever had? Other people could sit back and wish that all might go well, and your interests be advanced; she was one to push your interests with all her might, and work for your advancement as if it were her own. When the waves of affliction had well-nigh overwhelmed me, in her sweet, affectionate way, she brought me back to interest in life, and to her, more than to anyone else, I owe the fact of being able to take up the tangled threads of life and begin my weaving again, with some of the old-time cheerfulness. Her worth as a friend cannot be measured with words—the sense of loss growing deeper day by day proves it more and more to the aching hearts of those who love her.

I haven't the information I should like in order to mark the eras of her religious life; but know from her own expressed experience that there were many milestones along the way, marking the points from which she took courage and went forward to higher achievements.

As soon as the organization of the Missionary Society began, she took part in the work, organizing a Society in Prescott in March 1878, almost a year before the Little Rock Conference Society was formed. The Minutes of the Prescott Society, as kept by Sister Harvey, are now in the hands of the President of that Society. In 1880 she was elected Ass't Rec. Sec. of the Conf. Soc., and from that day to this has never missed a meeting. In 1881 she was elected Rec. Sec., which office she held until elected Cor. Sec. in 1886. All the records were carefully kept, the old book laid aside and a new one provided and prefaced with a synopsis of the history of the Society up to the close of the year 1887. When the Society met in 1888,

soon after her mother's death, she said that she had long wanted to do more for missions, but had felt that her first duty was to her mother; now that she no longer needed her care she intended giving herself more fully to the work, an intention that was faithfully carried out. She told me once that a gentleman in Nashville said to her that whenever he saw her he thought, "missions", for he knew that he would be sure to hear something about them. I thought, "The zeal of mine house hath eaten me up," and could but wish that more of us were so consumed with that zeal, that our very presence suggested it.

In her connection with the Woman's Board of Missions, she made a careful study of all the details of the work, formed her opinions with thoughtfulness, and stood by them with courage. She believed in advance movement, was conscientiously opposed to any "funding" of money needed in actual work, and fearlessly raised her voice in opposition to such policy. When she returned from the last meeting of the Board at Kansas City, she was full of enthusiasm about the Bible and Training School, repeatedly saying: "If I were only a few years younger, so that I might go there and learn to do better work. O if our young women would only realize and take advantage of their opportunities!"

At our Annual Meeting, although looking tired and worn, and feeling uneasy on her husband's account, she was her own cheerful self, adding to the comfort and happiness of all around and attending to her duty with her usual painstaking care. She came home to find her husband racked with rheumatic pain and to nurse him with tireless and sleepless fidelity. Then, with slow but sure step, an insidious disease fastened itself upon her, sapping her strength, wrecking her nerves, and finally dethroning the intellect, once so strong and dominant. But behind the clouds resting over these last few suffering months, rises the clear shining of her life through all the preceding years, and over and above all the light of supernatural joy which we know now shines from her countenance as she basks in His love, who has so long had the deepest love of her heart, and been to her the "One altogether lovely." What matter a few painful and dreary months, or even years, if at the end we may realize the bliss of His presence through eternity? What a blessing to have lived such a life that no clouds can dim its lustre and no doubts shatter our faith in the fulfillment of promise: "To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it."

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MARRIED

Jan. 11, 1894, at the home of the bride's father, Prof. G. A. Jones, Rogers, Ark., by Rev. B. C. Matthews, Mr. Geo. Q. Seawell of Yellville, and Miss Florence L. Jones, of Rogers, Ark. [Bro. M. writes he mailed notice of this marriage, Jan. 11, but we did not get it.—Editor.]

Jan. 1, 1894, at the residence of the bride's father, near Pleasant Hill, Ark., by Rev. P. B. Hopkins, Mr. W. H. Holland and Miss Ola Smith.

At the residence of the bride's father, near Fayetteville, Ark., Dec. 21, 1893, Mr. Wm. Rumpfle of Webb City, Iowa, and Miss Olive Rood of Fayetteville, Ark., Rev. J. J. Holland officiating.

Dec. 27, 1893, at the residence of the bride's father, Dardanelle, Ark., by Rev. A. H. Williams, Mr. Jno. L. Marr and Miss Ella Brooks—both of Dardanelle, Ark.

Feb. 7, 1894, at the residence of the bride's mother, by Rev. S. O. Dean, Mr. A. G. Tarpley of Avilla, Saline Co., Ark., and Miss Holland Yates of Lono, Hot Spring Co., Ark.

At the residence of the bride's parents in Springdale, Ark., Dec. 24, 1893, Mr. J. H. Franklin of Dickinson, Mo., and Miss Myrtle Petross. Rev. Arthur Marston officiating.

At the residence of Robert Grathouse, near Johnson's, Ark., Mr. J. E. Farish and Miss Addie Grathouse, Rev. Arthur Marston officiating.

Near Quitman, Ark., Dec. 27, 1893, by Rev. G. W. Williams, Mr. M. T. Forester of Mansfield, Ark., and Miss Ida Swor.

Near Enders, Ark. Jan. 24, 1894, by Rev. G. W. Williams, Mr. Z. Y. Platt and Miss Rachel S. Goodman.

Sunday Jan. 21, 1894, at the bride's home at Cato, Ark., Mr. E. E. Shultz, A. Dukes, to Miss Mollie. Rev. J. B. McDonald officiating.

Jan. 28, 1894, in the M. E. Church, South, at Sheridan, Ark., by Rev. Thos. H. Ware, Mr. R. L. Keese and Miss Ada Moore.

Do not wear impermeable and tight-fitting hats that constrict the blood-vessels of the scalp. Use Hall's Hair Renewer occasionally, and you will not be bald.

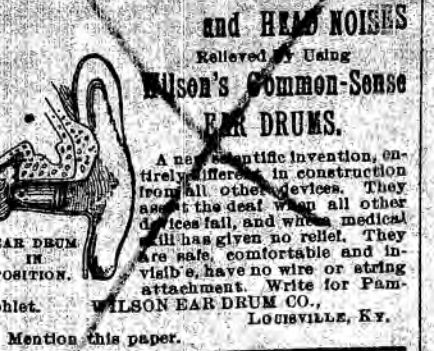
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DEATH NOTICES.

Mrs. Annie W. Holmes, [nee Scott] wife of Wm. A. Holmes, deceased, was born in Princeton, Ark., March 28th, 1854; converted and joined the M. E. Church, South, in 1868; married Dec. 12th, 1872, and died in Fordyce, Ark., Feb. 3, 1894, of pneumonia, after an illness of nearly a week. In the death of Sister Holmes Fordyce has lost one of her noblest citizens, our Church one of the best of members, her aged parents a devoted daughter, and her children one of the fondest and dearest of mothers.

J. R. SANDERS.

Hon. H. S. Carter, of Dardanelle, Ark., a lawyer of influence and member of the Methodist Episcopal Church, South, died Sunday evening Jan. 21, 1894, at his home in this town. He was buried at 3 p. m. on the 22nd. The services of the Church were conducted at his residence and the ceremonies of the Knights of Honor were performed at the cemetery.

Judge Carter had been afflicted for some time with progressive paralysis; but the sudden call was hardly anticipated, even by his watchful household. He was active in his chosen pursuit until the latest day possible, and was seen upon the streets only a few days previous to his decease.

He was greatly respected and had been highly successful as a member of the legal fraternity; was a strict and consistent adherent to the Church; had carefully provided for the needs of his household, and died it is believed at peace with God and humanity, and entered the rewards of those who have built upon the "sure foundation" and know "in whom they have trusted."

A. H. WILLIAMS.

Mrs. Sallie Conn (nee Knight), wife of R. G. Conn, was born in Franklin County, Tenn., in 1835; died Jan. 16, 1894, at her home in Akron, Ark., of pneumonia. With her husband she came to Big Bottom in 1869, and has lived there most of the time since. Mrs. Conn was of a generous nature, warmhearted, and many friends and neighbors will miss her kind hospitality.

Mrs. Conn was a member of the Methodist Church, but preachers of all Denominations found a hearty reception at her home. May He who directeth all things, bless and keep the husband and family to His honor and glory. MAUD NOX.

Sulphur Rock, Ark.

DARDANELLE STATION.

If "by their fruits ye shall know them", then the Dardanelle M. E. Church, South, is not last on the list as per reports of the latest Conference session. One Church only did better for Domestic Missions. Two stations report a greater gain in additions. Five Churches paid more on ministerial support and three excel us on "totals for all purposes." The weak point is Foreign Missions. And the Church Extension is hardly up to normal. But we have an elegant place of worship and an open field for improvement later when the debt is off.

The general meetings of the church are in advance of the beginnings last year, and the Sunday-school is in a healthy condition. The "Official Board" were kind enough to make a small raise on the salary, and as has been the custom for some time, advanced an early payment. No Church is more prompt in settlements, and the membership as a body are generous and cheerful contributors.

We have had no "poundings", but "Santa Claus" was complimentary on fine turkeys with sundry gifts for which we return thanks. Foundings are good but "as ye have received Christ so also walk ye in him," and "he that endureth to the end" &c. We are not "to perfection" but "going on" and a supreme purpose is to make progress by the grace supplied.

"Still achieving; still pursuing." Every element of this location is not heavenly, but the good agencies are at work, and the gains are evident as the years go by. Pray for us, Dr. Your paper shines upon us weekly, and improves with this '94—it is "circulated and read." The great Advocate of Nashville also has a bearing with the other kinds, likewise the local weeklies and the dailies from your city and St. Louis. The world "do move" and this town proposes to at least know the rate of progress.

The "District Stewards" and several of the P. C.s met lately and planned wisely as per order of the Conference. The preachers are duly awake so far as I know and the Rev. Presiding Elder is active in the work of his line.

Dardanelle has had a big time on cotton, and excels in a great produce and general goods business.

An item of interest is the late plans to import the springs of Mt. Nebo into the "water mains" of the town. "Fountains of life to all below." The high location is of the first importance as well as the coolness and absolute purity of the waters. From higher altitudes and co-extensive with the needs of human-kind, originates the "fountains" of "the house of King David" and "if ye do these things" elevates finally to the bliss of heaven. We hope to observe the "Week of Prayer" with some special services otherwise. We anticipate efforts also at a later time, and something brief in this line of work at Mt. Nebo during the months of Summer.

A. H. WILLIAMS.

Dardanelle, Jan. 28.

Most of our delinquent subscribers are in arrears through simple neglect. Brother, how is it with you?

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Every new subscriber at \$1.50 will have the first Portfolio mailed to him without further payment. Or every new subscriber sending \$2.00 will get the paper one year and the seven Portfolios without further charge.

After referring to the discussion in our Church concerning evangelists the Pittsburgh Advocate said:

"To say that no Church should ever recognize an evangelist, and that no congregation should ever employ one, would be to take very radical ground. There are exceptional cases in all professions and in business. But the setting apart of a class of professional evangelists, and the coming to depend them for leadership in aggressive evangelistic work, would be a sad blunder. It would tend to relieve the mind of the pastors from responsibility for one of the most important parts of their work, a tendency seriously harmful to both them and their people. It would bring another between pastor and people at the time of religious awakening and reformation, the very time when he needs to be nearest to them. Both Churches and pastors would come to think evangelists essential to revivals, and they would attempt nothing in their absence. These and other evils must follow the resort to professional evangelists."

In the past the pastors have been evangelists of Methodism. They her best evangelists today. She

will be wise to adhere to them, and establish no other class which will supersede them or in any way relieve them of responsibility. If they desire help at special times, let them assist one another, as has so often been done in the past. Every pastor should be an earnest evangelist."

REVIVALS.

During the two months past it was a genuine pleasure to publish the notices of timely donations and many kind receptions to our pastors in this State. Quite naturally many of the favored pastors believed, as some of them wrote, "these good people know exactly how to make their pastor and his family feel comfortable," &c.

Again and again as we received such notices we thought this would be an auspicious occasion to engage in special services for a revival in that charge. As the pastor is a new preacher, or has been so heartily welcomed on his return, he might be able now to impress more effectively some or many of his charge than he can do at a later season. Any way every faithful, wise pastor should avail himself of favorable opportunities to keep his flock alive to the importance and benefit of continuous revival work. His earnest efforts in that direction may be fruitful in other respects, and will certainly make his hearers believe he feels the burden of ministerial solicitude for the salvation of sinners.

We know the inferior houses, bad roads and sparse settlements in many circuits make it impracticable to have protracted services during the Winter months; but in some villages and many towns our pastors may wisely and very profitably engage in special meetings during the Winter, and then renew their efforts in the same work at suitable times during the year.

Methodism was born in a revival, and by its gracious seasons of revival experience and power has grown and imparted life to others in the shadow of spiritual death. Methodist preachers and members can not safely abandon the old-time protracted services for revivals in the Church and for the salvation of sinners. O for revival spirit, work and experience a hundred charges before the usual season of protracted meetings!

TIMELY POINTERS.

The friends of temperance in this State should plan early and wisely for a vigorous campaign in the anti-liquor movement.

They can not afford now to be indifferent or inactive in the warfare against the liquor traffic; for its advocates will exert every possible effort to extend their iniquitous business.

One method of perpetuating that business in prohibition districts is through "blind tigers," which can and should be speedily and fearlessly suppressed by invoking the aid of the "blind tiger" law.

And that drastic law is amply sufficient where the temperance citizens have enough backbone, moral courage, to demand the rigid and prompt enforcement of the statutes against the clandestine sale of liquors. For that purpose the "blind tiger" law was made, and wisely made too.

Here it may be truly said we are not needing additional and more stringent law as much as the faithful, rigid enforcement of the laws we now have. Such enforcement will depend upon the attitude of the temperance people, who should early and fearlessly proceed in the work of suppressing every "blind tiger" in reach.

Further, before expecting many convictions on indictments by grand juries, the temperance people in a given county must have satisfactory assurance concerning their Prosecuting-Attorney, and that their Circuit Judge has appointed jury commissioners in hearty sympathy with the purpose to punish every man guilty of selling liquors in violation of law.

We can give the name of one Circuit Judge who told the jury commissioners in — county he appointed them with the confident expectation of their selecting for the grand jury such men as would certainly do their utmost to suppress the clandestine sale of liquor; he was not disappointed, and that county was happily relieved from the curse of "blind tigers." The same course might have been pursued by other Circuit Judges not

only in reference to "blind tigers," but also in regard to gambling, which is shamefully tolerated in a few counties of this State.

After the foregoing pointers were written we received from a Presiding Elder a letter, dated Feb. 9, requesting us to "prepare a little tract, pointed and substantial, on temperance—something for country and city people—something to butt against blind tigers, &c., and help to save our land." That "beloved P. E." had not then seen our last issue, which contained suggestive dynamics enough "to butt" the life out of a thousand "blind tigers," if the temperance people will prompt and fearlessly do their whole duty.

"There is the rub," Brother; no tract or tractate can be of much service, where the advocates of law and temperance are indifferent, inactive or cowardly in the presence of "blind tigers" making drunkards and perjurers, and thereby utterly destroying the foundation of noble manhood. Here, however, we repeat the directions: Read and act under the drastic "blind tiger" law in Sections 1,926 to 1,934 of Mansfield's Digest, which every J. P. and every lawyer has in his office. Before proceeding in some cases, it may be wise to send (or engage a man of leisure in this city) to examine the record of licenses in the office of the Collector of Internal Revenue to see, if retail liquor license has been granted to any one in your community. John Smith may have Federal license in the name of Sarah Jones, or a firm not known in the community; but catch John Smith with that license and any quantity of liquor in the house of the supposed "blind tiger," and then John Smith can be fined from \$200 to \$500 and imprisoned not less than thirty days. See?

State Treasurer Morrow has received \$78,018.05 from the various counties on account of liquor license, about \$35,000 less than was received up to date last year.—Ark. Democrat, Feb. 12.

While this may not indicate the difference between the total amounts actually paid last and this year to date for liquor license, it is quite probable the State will receive from this source less revenue in 1894 than in 1893. Directly and indirectly the anti-liquor movement has greatly reduced the number of licensed dealers in intoxicating liquors.

Last week nine more illicit distilleries were destroyed, making about fifty destroyed in this State under the present Collector of Internal Revenue. He is determined to break up the entire "moonshine" business, and we hope under the opinion of Attorney-General, Clarke the temperance people will force some or many of the sixty-six registered distilleries to close. In territory covered by the Three-mile law and usually by the special acts of the General Assembly distillers have no right to sell at all. Why should they have in counties refusing saloon license? How about the distilleries near Batesville, Bentonville, Harrison, Fayetteville—also Farmington, Mulberry and other places?

From the address of Hon. Walter B. Hill, of Macon, Ga., at the late Augusta Exposition, we copy this significant paragraph: "I am thy god," says the saloon power. In the cities, "and you shall have no other god but me." It gave to New York the board of hooded aldermen and its record of the most shameless bribery that ever disgraced the American name. It compelled Boston to surrender local self-government and put the appointment of its police into the hands of the State. It furnished Chicago a mayor who said, when a scheme of plunder was discovered, that "you can't run a city without some change for the boys." It enabled a barkeeper in Richmond, Va., to say, "I am a bigger man than all the Churches." It rules with absolute power every city in the land, and is the chief cause of the universally admitted fact, that in our cities the American system endures its hardest strain and meets its most dispiriting failures.

Writing in the Nashville Advocate on "Temperance Legislation in Georgia," Rev. Dr. W. A. Candler said: It is believed there is no area in Georgia outside the cities and towns which is not covered by the three-mile law. If, therefore, the temperance forces will unite to carry the towns, Georgia will be a Prohibition State, and this could be done everywhere, with the possible exceptions of Savannah, Macon, Augusta, Columbus and Atlanta. * * * Certainly the "dry" areas in the State are very extensive,

for Hon. W. A. Candler, Michigan general writes me January 8, 1894: "Fifty-one counties out of the 137 in the State pay liquor taxes. Some of these are 'dry' counties, but pay on Government distilleries, while others which have no prohibitory laws, and which are not reported in the above number, are 'dry' by the operation of the three-mile law, and the refusal of the municipal authorities to grant licenses." It appears, therefore, that 86 counties are strictly "dry," many others totally "dry" by the operation of the three-mile law and the refusal of the municipal authorities to grant licenses; and all partially so by the operation of the three-mile law.

SERIOUS PROBLEM.

For those Methodists who sometimes doubt the efficiency and desirability of our itinerant system under Episcopal appointment, bad supervision, it may be wise to consider the disadvantages under the methods of ministerial supply in sister Churches. In a recent issue, on the subject of ministerial settlements, the N. Y. Evangelist (Presbyterian) said:

"A recent letter calls our attention to what is one of the great defects of our ecclesiastical system—the uncertain tenure of office by pastors, so they are often turned out of place and the means of support, with no way of relief. The Methodist Church has an organization so perfect that it provides a place for every man, and a man for every place. In the Episcopal Church, a bishop, who has the oversight of a whole diocese, can see that there are no fields unoccupied and no laborers unemployed. But in the Presbyterian Church there seems to be no rule but that every man should look out for himself, a service that is very painful to one of modest disposition, who does not like to push himself to the front, and which therefore leaves many of excellent qualifications to rust in idleness."

It cannot be said that they are unwilling to work. They are not only willing, but anxious, yet their sense of self-respect forbids them to obtrude themselves upon vacant Churches.

How shall the defect be remedied? Some attempts have been made by the appointment of Presbyterian Committees to keep a look-out over the field, exercising a sort of Episcopal oversight, and by means of friendly communication to the one and the other, to bring together vacant churches and unemployed ministers. How far it has been successful we cannot tell. Only this we know, that many cases still remain of men who are compelled to stand all the day idle because no man has hired them.

Who will provide a mode of relief for a state of things which in many cases makes of no avail the long years of training for the ministry, and thus neutralizes the learning and the piety of many in the Presbyterian Church, who might be filling spheres of usefulness?"

In adding a suggestion to an article in its last issue the Texas Advocate said:

We suppose that all who believe in the Methodist economy, whether modern evangelists or not, will agree that all of our pastors ought to be revivalists in the sense that sinners are convinced and converted under their ministrations. The Church uses much clearer and stronger language. One of the tests of a man's call to the ministry by the Holy Ghost is that men shall be "truly convicted of sin and converted to God by their preaching." Mark you, the conviction and conversion of sinners is not to be the fruit of their management, but of their preaching. The Church goes farther and says, having laid down two other tests, "as long as these three marks concur in any one, we believe he is called of God to preach." The converse is clearly implied. When "these marks" cease, the proof of the divine call ceases. The Methodist Church, therefore, expects and demands of her ministers the perpetual proof of their divine call to preach the gospel by the conviction and conversion of sinners as the direct fruit of their preaching."

In our last issue we devoted much space to the cause of temperance in Arkansas, and to its friends appealed earnestly for the suppression of "blind tigers" and distilleries wherever possible. Indifference or inactivity now may give the liquor traffic advantage which can not be easily regained. Read this picture from the last issue of the Michigan Advocate:

So far as we know, Michigan has no whisky distillery, most of these establishments being in the South, but it has 112 breweries, 191 wholesale and 309 retail dealers in malt liquors. Besides these, our State has 61 wholesale, and 8,072 retail dealers in other intoxicants. We do not know just how much larger beer is manufactured, but the tax paid on the same, amounting to \$670,463.28, indicates that 717,375 barrels, or 22,239,244 gallons are turned out. This is an awful exhibit. Less than a generation ago, ours was a

prohibition State; now intoxicating liquors flow like water, and there are none to molest the legalized dealers, or make them afraid. Our sons are being reared amid brewery perfumes and saloon stench. We allow ten thousand death dealers to put the bottle to their lips without even an effective protest. Our whole course on the liquor question is downward toward the pit, and our speed is gaining in momentum with every revolving year. God pity us."

WORDS FROM BISHOP HENDRIX.

PREACHERS' INSTITUTE.

DEAR BRO. BENNETT:—I enclose herewith an extract from a letter by Bishop Hendrix to me relating to our Preachers' Institute. The interest is growing. I have received a good many letters from our preachers expressing their purpose to attend. This Institute grows on me. It will mark an era in Arkansas Methodism. The preacher who can, but does not attend will be guilty of treason to himself. It gives me great pleasure to be able to state that the Bishop consents to to lecture for us.

Yours,

J. R. MOORE.

Bishop Hendrix says: I deem such a school a good thing. It is calculated to quicken the mind as well as furnish it. It is in the line of healthy progress. It dignifies the Course of Study by giving to it an emphasis which has hitherto been lacking. It deepens the interest of the undergraduate in his work by the new light which will be thrown on many subjects by competent leaders, who can be asked such questions as the thoughtful student would be glad to ask, and which the careless reader of the book will find awakening an interest that he had not before known. It will help to correct bad habits of study or of pulpit preparation, and aid in the forming of correct habits. It will help to correct erroneous doctrinal notions just as they are being formed. It will help young preachers (and old) to more wisely use both the Bible and Hymn Book, the latter a much abused book. It will correct that slovenly habit of some preachers, after asking a question of a candidate for baptism or Church membership, of saying, "The answer is," which the candidate must parrot-like repeat, as if he could not read or had never seen a Discipline, a habit which seriously discounts both the preacher and the candidate.

In a talk with Bishop J. H. Vincent last week while here to give an address before the Training School he said that "he would not confine the Institute to undergraduates." I am sure that older preachers need it also—I may say even more than undergraduates who are still studying, and who are much occupied with their work during the year in the Course of Study.

From Rev. Dr. J. M. King's article in Zion's Herald on "Methodism in New York" we clip this paragraph:

The numerical century boundaries in membership are thus seen to be that in 1793 there were 793 members, and in 1893 there 15,959. The population in 1793 numbered 34,000, and in 1893, 1,800,000. New York State has a population of 6,500,000; the Methodist Episcopal members in the State number 242,000; the population of New York city is 1,800,000; the Methodist Episcopal members in New York city number 15,959. In the State there is one Methodist to 27 of the population. In New York city there is one Methodist to 115 of the population."

A press dispatch from Chicago Feb. 10, stated: It is said on Change today that Ed Partridge, has cleared over \$2,000,000 in the last three months by selling the wheat market "short." The bulk of his operations has been in wheat. Partridge appeared as a "bear," when wheat was in the seventies, and it is stated has been steadily increasing his bank account as the market declined to its present place near sixty.

Here we have the statement, that one speculator, gambler, in wheat "futures" cleared \$2,000,000 in 90 days, by the decline in the market. And that market in our opinion was not entirely controlled by the law of supply and demand, but largely by the "bears" and "bulls," gamblers on the prices of the products of the farmers of our country. We would rejoice to see the whole system of dealing in futures abolished by act of Congress; for we believe that system is operated to the painful and very great loss of the producing classes.

The teachings of the Scriptures on this point [Christian philanthropy] are being studied at the present day as never before since the apostolic age. Hence the steady increase in missionary operations and resources. Hence also the multiplication of eleemosynary institutions, such as hospitals, almshouses, orphan's homes, etc. Hence, too, the constant stream of benefactions that is flowing into the coffers of the Church for the cause of Christian education. Men are beginning to realize as they have not been wont to do that God has claims upon them in behalf of

humanity, that the best way to serve God is by serving man.—N. O. Advocate.

REV. WM. R. YOUNG.

Died Jan. 24, 1894, Wm. R. Young, at Springfield, Mo. age 70 years, 4 mo. and 28 days. He was born Aug. 26, 1823, in the town of Wadsworth, county of Surry, England, and left London Aug. 13, 1849, and landed in New York, Sept. 18, same year, and in Charleston, S. C., Sunday Oct. 31, 1852. He professed religion and joined the M. E. Church, South, and was licensed to preach the gospel of Christ, Oct. 5, 1867 at the 4th Quarterly Conference at Grand Glaize, Ark. On Oct. 31 was admitted to the Arkansas Annual Conference at Dover, Bishop E. M. Marvin presiding, and there consecrated himself to the work of his Master, going wherever he was sent until he located at Gainesville, Ark., in 1879.

Moving from there to Newport and from there to Springfield, Mo., in the Spring of 1882 and continued to work for his Master up to the last of his days. On Jan. 25, 1894 he was laid to rest beneath the sod in the Confederate Cemetery in Springfield there to await the resurrection morn, when all must give an account of their stewardship here below.

Oh! how sweet death seemed to him. He was ready and willing, and said he was just waiting.

He just went to sleep as it were to awake in an eternal home. May God help us all whom he left behind so to live in this life, that when we come to die we may be as ready as he was. He fought a good fight and has won the victory, and our loss is his eternal gain. God help us and save us all, that we may at last meet around the throne of God never more to part again, is the prayer of his affectionate son,

W. A. YOUNG.

Springfield Mo.

AT HOT SPRINGS.

In this wonderful city we spent two days, Feb. 4 and 5—preaching Sunday morning for Rev. James Thomas at Malvern Hill Church and Sunday night for Rev. E. N. Evans at Central Avenue. At both services the attentive hearing and excellent music were appreciated by the visiting preacher, who was pleasantly impressed with the gratifying progress and great possibilities of Southern Methodism in this world-famed health and pleasure resort. Attending the meeting of our pastors Monday morning, we heard with interest the reports for the week by Rev. E. N. Evans, James Thomas, L. B. Hawley and John F. Taylor—each reporting favorably of most of the different services in his charge since the preceding Monday. Bro. Evans reported three and Bro. Thomas seven accessions—Bro. Taylor, two applicants for membership—and Bro. Hawley, a very large increase in his Sunday-school, for which he ordered of Bennett & Thornburgh seven dozen copies of Living Songs. Bro. Taylor is planning to organize a mission Sunday-school in connection with his charge, Glenn Street Church, and Bro. Thomas is building up two missions—one of great promise at Grand Avenue, where a lot has been purchased and house built for our Church. There he preaches once a week and has a flourishing Sunday-school of about 75 members.

From 11:20 a. m. to 5:30 p. m. Monday we had the delightful company and most valuable assistance of Bro. Thomas in canvassing for this paper—thus getting renewals and 23 new subscribers, and his promise of another large list at our next visit in March or April, when we have engaged to address his Epworth League Friday night and preach for him Sunday morning. After that visit we desire to write particularly of his very successful pastorate at Malvern Hill—exemplifying the possibilities of enlarging usefulness to a preacher constantly and lovingly devoted to his great work of winning souls to Christ. We have never known a pastor equal to Bro. Thomas in being in hearty touch with so many people in different stations in life; he seems to be known and loved by all as a preacher thoroughly consecrated and his influence for good increases with the passing days.

Little Rock Conference Minutes.

It is proper for the Committee appointed to publish the Minutes of Little Rock Conference to say, that we began negotiations immediately after Conference for the early publication of the Minutes, but when ready for the work to be done we found that the Conference had not elected any one to edit the Minutes. Bro. Moore, the Sec'y of the Conference, did not feel it to be his duty to do the work and declined to do so without pay. After Bro. Moore returned from White River Conference we employed him to edit the Minutes and in order to hurry them up we authorized him to have them printed at Pine Bluff as rapidly as he could prepare the copy for the printer. We understand he put the copy in the hands of the printer shortly after we employed him and the delay is caused by the printer.

GEO. THORNBURG.

This morning we had a brotherly call from Rev. G. A. Dannelly, who cordially invited us to dine with him next Saturday, his 70th birthday. May he live to see many more!

Let's see the names of all our pastors in our Honor Roll for February.



A Racking Cough

Cured by Ayer's Cherry Pectoral. Mrs. P. D. HALL, 217 Genessee St., Lockport, N. Y., says:

"Over thirty years ago, I remember hearing my father describe the wonderful curative effects of Ayer's Cherry Pectoral. During a recent attack of La Grippe, which assumed the form of a catarrh, soreness of the lungs, accompanied by an aggravating cough, I used various remedies and prescriptions. While some of these medicines partially alleviated the coughing during the day, none of them afforded me any relief from that spasmodic action of the lungs which would seize me the moment I attempted to lie down at night. After ten or twelve such nights, I was

Nearly in Despair,

and had about decided to sit up all night in my easy chair, and procure what sleep I could in that way. It then occurred to me that I had a bottle of Ayer's Cherry Pectoral. I took a spoonful of this preparation in a little water, and was able to lie down without coughing. In a few moments, I fell asleep, and awoke in the morning greatly refreshed and feeling much better. I took a teaspoonful of the Pectoral every night for a week, then gradually decreased the dose, and in two weeks my cough was cured."

Ayer's Cherry Pectoral
Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.
Prompt to act, sure to cure

OBITUARIES.

MILNER.

Sister Jane Milner was born and raised in Madison Co., Tenn. Nearly or about 17 years ago she came to Ark. and settled in Randolph Co., and two weeks ago our sister departed this life after having been sick for three weeks of typhoid fever. She was a member of the M. E. Church, South, and faithfully did her discharge her duties both to God and her race. She will be sadly missed by all the community and the preachers will be among the great number to help bear the heavy loss sustained. Our preachers who have traveled the Walnut Hill Circuit during the last dozen years will remember this hospitable, kind-hearted, pleasant lady, for every one of our preachers found a happy welcome to her home and found it pleasant there to remain. But she is no more.

She leaves a husband and a daughter in sadness and darkness; but there is light—yet, yonder on the other shore where husband and daughter may overtake the wife and mother and be reunited to part no more. Our sister twice was married, both times in Tenn. First to Mr. Parish, with whom she lived a number of years. Bro. Parish dying, she married Judge J. B. Milner with whom she lived 15 years, when at the age of 60 years, God removed her from a world of suffering, sadness and death to the better land. One of our sister's happy traits was her kindness to the poor and her attention to the children of the community. Her attractions for the children were marvelous; they all loved her and she loved them. The attachments of the poor people and the children were so strong for Sister Milner, that her removal from the Church and community of Ravenden has created a vacuum in that town that will be difficult to fill. I am sad tonight to think of the new made grave of our departed friend and only the light of the Christian religion and the undying hope of a happy resurrection can drive the darkness and gloom that settles over the graves of our beloved dead. Bro. Milner, strive harder to live and die a Christian, now that your beloved wife has gone to dwell with the Church triumphant. O how kind and good she was to you here! Meet her in heaven to part no more. Sister Fannie, you have lost your best earthly friend. How good and kind your mother was to you! Your loss is her eternal gain. Meet her, I exhort you, meet her in that land so sweet. Yours in deep sympathy,

J. F. ARMSTRONG.

Kingsville, Ark.
HALEY.
Mrs. Mary J. Haley, wife of J. A. Haley and daughter of Bro. A. G. W. Thomas, was born in Maury Co., Tenn. and died at her home in Mountain Home, Baxter Co., Ark. Jan. 10, 1894, aged 48 years, 3 months and 5 days. She professed religion in her 24th year and united with the M. E. Church, South, at Tusculum, Ala. She remained a consistent member until the Lord took her from labor to reward. She was conscious of her death several hours before she died, and spoke very freely to her husband, father and friends about her future home, while she shouted and the beautiful smiles played so plainly to be seen, on her face, by those who from time to time stood around her bed weeping. Every one who knew Sister Haley loved her. She was a loving wife, a kind neighbor. She often visited the preacher's home and with her kind cheerful words encouraged him and family. Services were conducted at the grave by this writer, assisted by the pastor of the Missionary Baptist Church. A great many weeping relatives and friends stood around the grave during the service. Her funeral will be preached on the first Sunday in next month by this writer at Mountain Home at 11 o'clock a. m. at the M. E. Church, South.

Servant of God, well done.
Rest from thy loved employ.
The battle fought, the victory won,
Enter thy Master's joy.

God be with you till we meet again on the shores of eternal bliss and glory. May God continue to bless her aged husband and father in their declining years, and all the relatives. And especially those of them that are not religious, may the death of this model Christian woman be the means of bringing them to Christ.

J. H. WATTS, P. C.
Mountain Home, Ark.
COOPWOOD.

Annie May Perkins was born in Desha Co., Ark. June 6, 1872; professed faith in Christ and joined the M. E. Church, South, in 1887; was married to B. J. Coopwood April 2, 1892; died in Desha Co., Ark. in great peace Jan. 15, 1894. Sister Coopwood was raised an orphan. She never knew anything of a father's protecting care or a mother's parental love. She lived with her good Christian aunt, who gave her a liberal education in a literary line, and trained her by precept and example in morals, so that she was what we call a perfect lady. She viewed death as a Christian. She never thought that she would recover. Was perfectly willing to make the change. She told her husband that there were no fears. The only regret was to be separated for awhile. The time will come, glory to God, when husband and wife will be reunited on the shores of sweet deliverance, there to wear the crowns of glory and wave the palms of victory for ever more.

Weep not, kindred and friends, for you will meet Sister Coopwood, if you hold out faithful. The funeral was preached at the home of Bro. Coopwood by the writer to a large congregation. W. W. CHRISTIE, P. C.
Arkansas Post, Ark.

MENARD.
One of our members, Bro. J. F. Menard, closed his earthly existence Jan. 12, 1894, to live with the redeemed in the glory world. He was born Aug. 30, 1854 in Arkansas Co., Ark.; was born of the Spirit in 1886, under the ministry of Rev. J. W. F. Scott, and joined the M. E. Church, South, in which relation he lived a consistent Christian life to the end. The people around all loved Bro. Frank Menard. He loved everybody and he loved God supremely. He had no very near kin people, but leaves many far off relatives and friends to mourn his death.

W. W. CHRISTIE.

Arkansas Post, Ark.
WYATT.
Little Maude Wyatt, daughter of Sister M. Wyatt, died in Walnut Hill, Ark. at the age of six years. Maude was a good, kind, pleasant child—loved to visit the preacher's family and to attend Church and was always glad when the preacher and his family made a call to see her. Had she lived a few years longer or till grown no doubt she would have made a useful member of the Church and society. But the Lord ordered otherwise and her mother is deeply grieved over her loss and can only be comforted by such Scripture reading as this: "Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven." May the Christian mother hold out faithfully and Vinney and Ed, the older children left behind, meet dear little, sweet Maude under the shade of the trees.

J. F. ARMSTRONG.

Kingsville, Ark.
CAPPS.
Emma, wife of James Capps and daughter of Jonathan and Nancy Ayers, was born in Sevier Co., Ark. Dec. 25, 1871; died Jan. 13, 1894, leaving a husband, father, mother, brothers and sisters and two little children, whom she admonished to be faithful and meet her in the beautiful land above. She was perfectly conscious to the last, gave instructions concerning her burial, and expressed no regrets, only on account of her children. May her last words be a loud sermon to her friends, is the prayer of one who attended her last obsequies.

H. H. RIDINGS.

GROOVER.
Guy Pierce, infant son of D. H. and Katie Groover, born May 9, 1893 and died Jan. 9, 1894.
I take these little lambs, said He,
And lay them in my bosom;
Protection they shall find in me,
In me be ever blest.
Death may the bands of life unloose,
But can't dissolve my love.
Millions of infant souls compose
The family above.
Father, mother, sister and brother,
Weep not; Guy is with Jesus. Live so
as to meet him in the sweet by and by.

M. R. HARP.

THOMPSON.
Petitions waited the spirit of Charley Thompson to the deathless realm at dark Jan. 14, 1894. Was born 1876. Was the elder of two children, and was the wholly dependent of his widowed mother. Charley was a good boy and loved his mother and only sister dearly. He was sick several days but endured his sufferings with patience; but when his dying hour came called his schoolmates to his bedside and said he was perfectly reconciled to death and requested them to meet him in our glorious home beyond. Besides mother and sister he leaves three step-brothers, a number of relatives and friends to mourn their loss, but his eternal gain. Sorrow not, sad ones; you will meet Charley in heaven, where there is no more parting, but all is joy and love.

Death is but the kiss of angels,
Life is but the breath of God.
Being, living, dying, going,
Perfect Wisdom's goodness laud.

His Cousin.

WILLIE JAMES.

BAGGETT.

Isaac Marion, son of Isaac and Jane Baggett, was born in Washington Co., Ark. Dec. 26, 1869, where he lived with his parents until the day of his death, Jan. 17, 1894. He took sick in October last with what soon proved to be that dreaded disease, consumption. He sank rapidly and those who watched by his side soon saw that his days were numbered. He did not profess faith in Christ until a few days before his death, but then said he had no fears for the future and left evidence

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behind that he had gone to rest. His was the first death in that home, and it leaves a dark cloud over the household and the community. A large family of brothers and sisters, with the parents mourn his early death.

He was taken at the age of twenty-five, in the prime of young manhood. "In the morning it flourished and growth up; in the evening it is cut down and withereth." Bro. and Sister Baggett have been members of the Methodist Church for twenty-five years. They are bowed down in sorrow, but not without hope. They look for a happy meeting on the other shore. May God bless this bereavement to the good of all the family and may they form an unbroken circle in heaven.

ARTHUR MARSTON.
Elm Springs, Ark.

Dear little Nina, second child of Bro. and Sister H. A. Dally, was born May 19, 1887, and after spending six happy years with loved ones here, went home to live with the Savior, who, when on earth, took little children in his arms and blessed them, and said: "Suffer little children, and forbid them not to come unto me; for of such is the kingdom of heaven." It may be at times the quick ear of the child had heard a heavenly voice saying, "Let the little ones come unto me," for she talked of going to heaven, and of meeting grandpa and grandma who were already there.

Nina was an obedient child, an affectionate sister and a faithful little Sunday-school scholar. She was punctual in her attendance and knew her lessons well. For more than two weeks she suffered with typhoid fever, and day after day and night after night the fond parents watched and waited and prayed and sorrowed and waited, while the little life was surely going out. We cannot tell why the years were so few, why the life, itself a flower, and so much like the flowers she loved, was to fade and wither so quickly. We only know that God is good and what he wills is right. "What I do thou knowest not now, but thou shalt know hereafter." In our hearts we believe that the wise Shepherd in tenderest love gathered the wee lamb to his bosom, and now together they beckon to the parents and to sister Floy and to other loved ones to follow on. Little Nina's going broke the family circle, but after awhile it may be fully reunited in our Father's house above. Now that she is gone, it is pleasant to think: Ere sin could blight or sorrow fade, Death came with friendly care, And up to heaven the bed conveyed, And bade it open there.

H.

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- L. Minor, Newport, Ark., attorney at law.
- M. M. Stucky, Newport, Ark., ex-county judge.
- J. W. Wallace, Newport, Ark., merchant.
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- R. M. Johnson, Newport, Ark., cashier Bank of Newport.
- Dr. E. Marshall, Newport, Ark., dentist.
- Prof. M. Shelby Knicker, professor higher mathematics, Baptist College, Mountain Home, Ark.
- Dr. B. L. Boyce, Tuckerman, Ark.
- Dr. Crawford West, Tuckerman, Ark.
- L. B. McDonald, Weldon, Ark.
- L. L. Smith, Tuckerman, Ark., county judge Jackson county.
- Hon. Charles Coffin, Walnut Ridge, Ark.
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FROM PASTORAL CHARGES

EMMETT CIRCUIT.

I have met all my appointments up to date; congregations large for this season of the year. Sabbath-schools and prayer meetings moderately well attended. A Bible class numbering 153, under promise to read the New Testament through this year; 153 have promised to pray earnestly that the blessings of God may attend the work. The ARKANSAS METHODIST is receiving some attention. Yours in the work,

GEO. W. LOGAN.

MARMADUKE MISSION.

At our last Conference at Jonesboro I was read out for Marmaduke mission. And I asked the Lord when I received my appointment to help me make this the best year of my life. I thank God that the Bishop saw fit to return me to this work for the second year. My wife has been sick for some time and the weather inclement, yet we are moving off very nicely. I have met all my appointments but one—was prevented then by rain—and the outlook is very good for a prosperous year. When I came on the work in Jan. 1893 the work had no parsonage. Since that time we have bought a small house and lot and we are now making arrangements to build an addition to it. When finished it will be a neat little home for the preacher. We have not been panned by our people, but they are ever ready to respond to every call from the preacher with their money and substance, and best of all with their prayers, counsel and kindness. God bless the good people of Marmaduke, that have so faithfully stood by us amid the dark hours of affliction, and with kind hands and sympathetic hearts have administered to our wants. We are praying and planning for a successful year and we do not apprehend any failure, while we have such a band of L. P.'s and such men of the laity as Dr. R. C. Cavit, J. H. Giddell, H. M. Williford, Smoot, Harvey, Edmonson, Baxter and others that space would forbid us mentioning. I am endeavoring to put THE ARKANSAS METHODIST in every home possible. Success to the paper and Editor.

W. C. TOOMBS, P. C.

SHERIDAN CIRCUIT.

Sheridan charge is coming to the front. For many years these people have been struggling for an existence. Exposed to little jealousies and hatred from all quarters and lacking spiritual courage as well as discipline, interest in Church affairs began to wane till it seemed impossible to arouse them. But last year under the ministry of that gallant and godly man George Rice, the people began to awake and fasten on the armor, and prepare for a forward movement. When I reached the work I found no prayer meetings or class meetings, and only one small Sunday-school, but since that time there have been two other schools organized, making three in the charge, and two prayer meetings are held weekly.

The people are attending these meetings and taking some interest in them. We are working and praying for a Sunday-school and prayer meeting at every appointment and a grand and glorious revival growing out of each. Our Woman's Missionary Society is doing good work and adding some new names to the roll. They are doing a noble work in a modest, unassuming way. God bless these noble Christian women! When I first reached the charge I found the parsonage nearly papered—a monument to the industry of Misses Lula Childers and Bessie Butler—and then bounding commenced—nice oaks, butternut, sugar, coffee, flour, meal, beans, canned fruits, lard, beans, eggs, peanuts and everything that makes the preacher and his wife happy—and they didn't stop here. They continued to bring in the good and serviceable things until whole hogs, wagon loads of corn and cotton seed and a good cow were brought to the parsonage. You can get some idea of the extent of this piling from the fact that I had to build a good sized smoke house so as to have room to store away the loads brought in by generous hands.

Jan. 27, 28 was the time of the meeting of our first Quarterly Conference. Our P. E., filled with the Spirit, came among us and gave spiritual food to many hungry souls. God bless him! The stewards notwithstanding the hard times increased the assessment from \$425 to \$500. We were treated to something out of the natural order of Quarterly meetings on Sunday night, when Mr. Rufus Reese and Miss Ada Moore were made man and wife. Rev. T. H. Ware officiating. Bro. Reese and wife subscribed for THE METHODIST and are going to com-

mence life afloat. May God's richest blessings attend them. Pray for us. Fraternally,

W. P. HAYNES.

NASHVILLE CIRCUIT.

I am getting along well on my work. The congregations are growing in size and there have been some very spiritual services. Besides my own family I have received two by letter and have two candidates for membership. Over one-sixth of the assessment for the support of the P. E. and P. C. has been paid. Notwithstanding this I am not financially easy, because I had an expensive move and had to buy a horse and road cart to travel my work with and in. Furthermore, I was not supported last year.

There are signs of improvement here and I do trust that this will be a very spiritual year to every appointment on the work. Plans are already being laid for the Pump Springs camp-meeting. I expect Bishop Key to attend. Pray for us; we need it.

By the way, where is the discussion on the second-blessing theory of sanctification going to lead and when will it stop? Let the brethren leave Wesley and the standards, and give us those expositions of the Scriptures bearing on the subject. To my mind Wesley is on both sides of the question, and unless the standards, Watson, Ralston, Summers and others give logical, Scriptural statements of the doctrine, why not pass beyond them to the Bible, which is the ultimate authority on the subject. I enjoy reading and studying the articles in THE ARKANSAS METHODIST. Bro. Hill wields too powerful a pen for me to give its production a mere casual reading. THE ARKANSAS METHODIST is all into the clear light of Scriptural truth on this and all subjects of experimental piety, and above all to the subjective experience of the fullness of the blessings of the gospel of Christ.

J. S. CROWER.

Nashville, Feb. 9.

ALTUS STATION.

DEAR BRO. BENNETT:—At our last Annual Conference, the Bishop gave us the Key, the House and the Burrow. Rev. S. S. Key, P. E. for the Clarksville District, lives here. His excellent family takes a lively interest in our S. S. work. Sister Key has a class of noble boys whom she is training for the Lord. Bro. Key has the work of the District well in hand; says all of the preachers are doing good and faithful work; that quite a revival spirit is prevalent in church-house building.

Rev. J. W. House, our pastor is enjoying a high degree of favor among our people. His preaching is good as are also, all the other characteristics that go to make up a good pastor. Rev. L. L. Burrow, President of Hiram and Lydia College, is doing a grand work; has a good corps of teachers all working splendidly—they are doing good college work. We can say to the public, that parents can do no better than to send their boys and girls to Altus. No mother can be more careful with her daughters than will Mrs. Carney who has charge of the young ladies boarding house; and besides, there is nothing passes unnoticed by the keen watchful eye of the President, who sees in person to all the wants of the house. The young men are also well cared for in their separate boarding house. Truly, young womanhood and young manhood are being developed in Hiram and Lydia College.

THOS. G. WELCH.

Altus, Feb. 7.

SMITHVILLE CIRCUIT.

The first Quarterly Conference for Smithville Ch. has just been held. Bro. N. E. Skinner, our P. E., was present, looking diligently after all the interests of the Church. I heard a number speak in commendable terms of his preaching. For the year we are comfortably domiciled at Powhatan. It is true this is an old town and we have not the push and hurry in business, that we find in new towns, still we have intelligent, clever people, and for kindness they cannot be excelled anywhere. A few nights ago they came in and gave us a nice pounding, which was helpful, and we appreciated it very much. Truly we can say the lines have fallen to us in pleasant places—yea I have a goodly heritage. I am praying and planning for a prosperous and happy year—so with best wishes for you and THE METHODIST, I close.

J. S. WATSON.

COLLEGEVILLE CIRCUIT.

The first Quarterly Conference for Collegeville circuit was held at Mt. Carmel Feb. 10 and 11; full attendance. Our beloved P. E. was with us and preached two excellent sermons and looked after all the interests of the Church. Everything for the quarter full and running over. \$30. reported for Domestic Missions and \$30. for Foreign Missions; \$11. for Bishops; \$7.08 for Education; \$1.31 for printing Minutes; 3 infants baptized and 11 accessions to the Church. So you see Collegeville Circuit is not dead, but is on the up grade. Preacher and people are all well pleased and pulling together for good. Think we will be able to send you some more subscribers soon as we bring the matter before every Church Conference. May God bless you and the Manager and THE ARKANSAS METHODIST.

SHERBEE H. RENTRO.

P. S. By the way, we made a preacher out Brother Holland Russell. R.

TEXAS LETTER.

DEAR BROTHER:—It has been a long time since I wrote you, and I might not now, but a few little, but very significant figures on the wrapper of THE ARKANSAS METHODIST remind me that I must. God bless THE METHODIST and you and Brother Thornburg in your labor to make it a blessing to its legion of readers. No paper published by our Church is read more closely and with greater relish by my family, than the grand old ARKANSAS METHODIST. Its columns are as letters from many friends back in old "Arkansas." It is a junior preacher whose sermons speak out upon all things that concern our Zion.—And while it already has the largest circulation of any paper published in your State—it ought to have 50,000 subscribers in Arkansas, alone.

At our Conference in Nov. last, I was changed from Seely—where I have spent two pleasant years. I bless God for the success attending our labor there. We are at Caldwell now, a beautiful little city of 2,500 inhabitants. We have a nice church and an elegant parsonage—furnished. Fifty it is that every church has not a parsonage and it furnished. When the preachers shall not have to pay freight bills for moving their furniture they will have many dollars with which to buy good books or spend in some other way profitable to them. We are getting along quite well here. I've received 18 members since Conference and all the collections ordered by the Annual Conference have been provided for. We are confidently looking forward for "showers of blessings" to fall upon the people. Methodism is a power for good in Texas—and the shout of victory is often heard from her faithful soldiers. The reports of brethren throughout the State show gratifying success the past year. May God give us even greater success this year.

Fraternally,

A. S. BLACKWOOD.

Caldwell, Texas, Jan. 30.

Printer's Ink of January 24, in an article on Arkansas and her newspapers says: "The leading paper in the State is the Little Rock Gazette, having by far the largest sale and greatest influence. The circulation of its weekly is only exceeded by that of THE ARKANSAS METHODIST, the latter being the only paper in the State reaching a distribution of over 10,000 copies each issue."

Preachers' Meeting.

There will be a meeting of the preachers of Fort Smith District, March 20-22, beginning at 2 p. m. Tuesday March 20. There will be a discussion of the following topics:—

1. Are we doing our duty to the Missionary Cause? Discussion led by S. Anderson and J. L. Hays.
2. How shall we secure a higher grade of piety in our churches? S. F. Goddard and G. W. Daman.
3. The collections. How secure them, our duty in relation to them. F. S. H. Johnson, J. M. McAnally.
4. Revivals, J. D. Baker, B. W. WEAVER.
5. Ministerial power, J. M. C. Hamilton, W. H. Metheny.
6. Relation of prayer to ministerial success, J. W. Deshaize, J. B. Winsett.

Preaching Tuesday night by Rev. F. S. H. Johnston.

GEO. W. HILL, P. E.

ONE HUNDRED DOLLAR SCHOLARSHIP.

In the Arkadelphia Methodist College to the person securing the greatest number of subscribers for the Methodist College Magazine, before Aug. 20, 1894. Twenty per cent commission to those who fail to secure the scholarship. Are you interested? If so, write for further information to the Business Manager of the Methodist College Magazine, Arkadelphia, Ark.

"Love beacons." Stick a bottle of Cheatham's Chill Tonic in your pocket and push ahead; success will attend you. Cure guaranteed. Put up in both tasteless and bitter styles.

A friend to the farmer, the merchant, the mechanic, the banker, the millionaire and the pauper is Cheatham's Chill Tonic. Never fails to cure. "No cure no pay." Put up in both tasteless and bitter styles.

"Quinine impairs the hearing, destroys the nerves and injures digestion." Cheatham's Chill Tonic assists digestion, and does not affect the hearing or nerves, and guaranteed to cure. Put up in both tasteless and bitter styles.

Cheatham's Chill Tonic is now on the market. Try it and be convinced that it is the only real pleasant and effective medicine known that will in every case cure the chills and fever. It contains no quinine or poisons and is sold under our familiar motto, "No cure no pay." Put up in both tasteless and bitter styles.

We claim some things for Cheatham's Chill Tonic, but not everything. It will not cure softening of the brain or ingrowing nails, but it will cure chills—cold chills. Guaranteed. Put up in both tasteless and bitter styles.

When afflicted with any of the miserable skin diseases, which make life a burden, try Hunt's Cure. It is guaranteed. If it does you no good it will cost you nothing.

ORGANS AND PIANOS.

Two Piano makers, and possibly several others, claim to have received the highest awards at the World's Fair. Just what that means can't be understood very well, as there are no lowest or lower awards. In the meantime the "Epworth" Organs are being bought, tried, and approved by the people everywhere. An effort is being made to prejudice the people against the Williams Organ Co., but it will fail. They are good Methodist people and worthy of confidence. One of the firm was a member of the last General Conference of the M. E. Church. The Epworth Organs speak for themselves all over Arkansas. The trouble is that the Epworth is interfering with the high priced dealers in their big profits.

Dr. Price's Cream Baking Powder

World's Fair Highest Medal and Diploma.

DR. HARTMAN.

Receives a Letter from A. C. Ware, of Bryan, Texas.

"I had chronic catarrh of long standing and neuralgia in the head. The doctors had given me up; said they could do nothing for me; that I was completely broke down. I was about as weak as I could get and live, and suffered all but death. After I had spent a great deal of money on doctors and different medicines I concluded to try Pe-r-u-na. I honestly believe that Pe-r-u-na saved my life. I think it is the best medicine on earth. I keep it in the house all the time now, and nothing could induce me to be without it."

I think if Pe-r-u-na was used there would be no coughs, colds, or anything of the sort. It is the finest tonic and nerve for building up the entire system that I have ever seen. I have been the means of selling hundreds of bottles. I have always told those I recommended it to that if the first bottle did not help them I would pay for it, and I have never paid for a single bottle. They were always pleased with it."

A free book on catarrh in all stages, coughs, colds and consumption sent, post-paid, to any address by The Pe-r-u-na Drug Manufacturing Company of Columbus, Ohio.

WARNING ORDER.

In the Pulaski Chancery Court, Pulaski County, Arkansas.

Della L. Dunham, Plaintiff, vs. Leonard K. Dunham, Defendant.

The defendant Leonard K. Dunham is warned to appear in this court within thirty days, and answer the complaint of the plaintiff, Della L. Dunham.

I. J. HICKS, Clerk.

February 5, 1894.

P. H. McNeer, Solicitor for Plaintiff.

De E. Bradshaw, Attorney ad litem, for non-resident defendant.

Commissioner's Sale.

Notice is hereby given that in pursuance of the authority and directions contained in the decree of the Pulaski Chancery Court, made and entered on the 7th day of February, A. D. 1894, in a certain cause (No. 387) then pending therein between Mechanics Building and Loan Association, complainant, and J. B. Suttler, M. A. Suttler and T. W. Rose, defendants, the undersigned, as commissioner, of said court will offer for sale at public outcry to the highest bidder at the East door of 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

Saturday, the 10th day of March, A. D.

the following described real estate, to-wit: Lots one, two and three (1, 2 and 3) in block thirty-three (33) in Wichita addition to the city of Little Rock, 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 8 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 10th day of February, A. D. 1894.

Commissioner in Chancery.

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SURELY CURED.

To the Editor:—Please inform your readers that I have a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy free to any of your readers who have consumption, if they will send me their express and post office address. Respectfully, T. A. Slocum, M. C., No. 183 Pearl Street, New York.

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The merit of this little volume is sufficiently indicated in the fact that it was awarded a prize of \$300 when eighty competing manuscripts were before the committee. The style is varied to suit the tastes of children of different ages. The one object is to turn them all to Christ.

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HARRY THORNTON. The Story of a Georgia Boy. "A Brand Plucked from the Burning." By Rev. Geo. G. Smith. 16mo. Illustrated. 50 cents.

No boy who begins reading this book will ever be satisfied until he has finished our city officers. Pains should be taken to secure for it an extensive circulation among this class.

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