

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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JESUS CHRIST AND THE MASSES.

This is the subject of an earnest and interesting article in Zion's Herald, written by Rev. Hugh Price Hughes, editor of The Methodist Times, London, and by common consent the leader of progressive Methodism in England. During the past six years he has probably exerted greater influence than any other preacher in England in reformatory and aggressive Christian work. From the editorial sketch of him in Zion's Herald, we give these sentences as an introduction to our selections from the admirable article: "The reforms he seeks to bring about may be summed up in the two words—Social Christianity. He believes that Christ came not merely to save individual souls, but also to reconstruct human society upon a Christian basis. Above the real London, with its fog, its sins, and its sorrows, he sees an ideal city like the city that came down from heaven in shining splendor. To his great faith and sublime optimism the ideal is, after all, the only real. The aim of his activity is to fulfill the vision God gave him by flooding the dull streets of earth with the glory of the streets above. This aim is the strength of concentration—for it he speaks, writes, plans and prays."

Jesus Christ was essentially a man of the people—a working man. He spent all His days among the poor; and after His public life had begun, He almost lived in the crowd. He was constantly surrounded by the crowd. Nothing is more characteristic of Jesus Christ than the familiar saying that "The common people heard Him gladly." Therefore when we come across anybody whom the common people do not hear gladly, he may be a very estimable man, but we know that he is not like Jesus Christ. I was very much struck by a remark I heard in Scotland about an undoubted Christian. Some one said of him: "He is a very good man, but he does not remind me of Jesus Christ." How many good men there are who are really very good men, but who do not remind us of Jesus! No man can really remind us of the Jesus of the Gospel unless he loves the people, and is loved by the people. I admit the truth of Tennyson's awful impeachment that "the Churches have killed their Christ," and that we have presented to the masses of the European peoples all sorts of Christs, caricatures of Christ. But the real Christ is one who, when seen, attracts the crowd everywhere. Wherever Jesus went He was surrounded by the multitude.

It is only within the last few years that I have noticed the beautiful and significant fact that in nearly every instance in which we find Jesus Christ face to face with the multitude, the Evangelist tells us that He was "moved with compassion." When Jesus Christ saw a crowd, His heart yearned over them. He pitied them. When Jesus Christ saw a great crowd, He was moved with compassion. Mark it well—not with hatred; not with fear. It is the invariable tendency of heathenism, both ancient and modern, to hate and to fear the people. Horace was a fine old Roman gentleman, and a worthy representative of a fine English gentleman of the present day. Not a few of those who are found in the popular clubs of our cities would feel very much at home in the society of Horace. His views and theirs are remarkably alike. Horace honestly enough begins one of his best-known odes with these words: "I hate the vulgar crowd, and keep them at a distance." The illustrious Frenchman, Ernest Renan, who has a passionate and almost idolatrous admiration for the old Greek civilization, and who, in a memorable passage, bitterly regrets that Paul ever went to Athens to destroy it, acknowledges in a recent work that the Greek civilization, with all its refinement and culture, utterly failed in this—that the thinkers and statesmen of Greece had no compassion for the multitude. Their policy was to bribe and to massacre the masses of the people. Heathen statesmanship had no better method then, and it has no better method now.

The best excuse we can offer for politicians of all classes, and of all sections and positions in society, who either hate or fear the masses of the people, is that they do not know the people. One of the greatest calamities of the existing social condition is that between us—who, I suppose, all belong to the privileged and fortunate classes—and the masses of the suffering poor there is too often a great gulf fixed. We know very little of them, and

they know very little of us. As one has well said: "Beneath the sea there is another sea." You may be a large employer of labor, but what do you know about the men and women you employ? Between you and them there exists too frequently only what Carlyle, in his grim, vivid way, calls a "cash-nexus." They come on Friday or Saturday for their wages. They get so much money for so many hours' work, paid through a hole in the office window. If you do not want them any longer, you give them notice to quit; and, in the same way, if they do not wish to remain with you, they give you notice. That is the beginning and that is the end of too much of the existing social relation between capital and labor.

I am quite sure the suspicion and dread which rise in many minds with respect to the masses of the people would disappear if we knew them better. Victor Hugo is right when he says: "Mix with the people and love them, and you will trust them." Do not be afraid of the roaring and advancing tide of democracy. Rush into the midst of it, take a header into it—use the phrase Mr. Spurgeon employed the other day. Mix freely with the people. It will help to purify you of your innate selfishness, and you will come out of the crowd glowing with the enthusiasm of humanity. This at any rate is true: when Jesus Christ saw the people He had compassion on them. When He looked at Jerusalem He wept over it. Why? Why did the masses of the people excite in the heart of Jesus Christ not hatred, not fear, but deep pity? St. Matthew tells us that when He saw the multitude He was moved with compassion, because they were "distressed and scattered," or, as it is rendered by other scholars, because they were "harassed and neglected."

And that is more true to-day than it was then. The masses of the people are harassed and neglected. They are harassed by the dogs of hell, who take advantage of their poverty and of their helplessness. Oh, the anguish of the starving poor! It seems to them as though every man's hand was against them. While they are worried, badgered, and harassed by those whom they too frequently meet, they are neglected by the wise and the good! Oh, how ignorant they are! how helpless! how miserable! and how often may they truly say in the bitterness of their hearts: "No man careth for our souls!" It is almost impossible from some of us, even by the most desperate effort of the imagination, to enter into the feelings of the suffering and starving poor. I shall never forget the revealing word of my friend, Mr. Henry Broadhurst. Looking at me as I sat on the other side of his fire-place at Brixton, he said: "Why, you don't know what hunger is. You have never been hungry in your life;" and as I reflected, I felt it was true. I had been what we call hungry, but the hunger of the starving poor, who go for days without bread, I had never felt. Alas! alas! that there should be so many thousands whose whole life is absorbed in a desperate attempt to keep their heads just above water. Oh, the sufferings of the respectable poor, of those of whom you never hear.

So much depends upon occupying Christ's standpoint. If you are at the standpoint of some doctrinaire political economist, or of some thoughtless writer who has never known what hunger means, you may pour forth column after column of heartless folly. But if you know the suffering of the poor as Christ knows it, you will pity them. Have you ever thought of the tender and charitable meaning of that oft-quoted passage in the book of the prophet Isaiah, where God puts this confession into our lips: "All we like sheep have gone astray?" Like sheep, not like wolves. We are accused of ignorance, of stupidity, of heedlessness, rather than of malice, premeditation, or of downright and deliberate wickedness. There is a great deal more of the sheep than of the wolf in sinners; especially in those who, humanly speaking, have never had a chance; who have been the victims from the very first of unfavorable circumstances; who, in the terrible language of Charles Kingsley, have been "damned from their birth." And do not flatter yourself too much if you are better than they. You might have been in their position. That was a wise saying of good John Newton's when he saw a hand-cuffed man walking along in charge of a constable: "There, but for the grace of God, goes John Newton." If I had to

watch my wife and children starving under my eyes, I do not know what I should say in Trafalgar Square. Let us not take too much credit to ourselves for the position we occupy. We owe a great deal more to our circumstances, to our social privileges and safeguards, than we sometime imagine. The teaching of the Bible commends itself to every good man's reason.

We—society at large—must take a big share of the blame for the sin and folly of those who break the law. There was a good old Saxon rule in England many years ago: when anybody did something wrong in a parish, every parishioner was fined for it—a most excellent rule, founded upon profound reasons. I should like to have it re-enforced. As Mark Guy Pearse has said, how can you expect virtue and morality from people living in one room? Not a few Christians think that if they attend prayer-meetings, they are doing their duty. But let me remind you that you are partially responsible for every unsanitary dwelling in the place where you live. A part of true religion consists in securing laws which will absolutely prohibit such buildings, and in electing to positions of authority men who will not permit them to remain a dead letter.

There are only two alternatives before us to-day—Christianity or revolution. What can we do? A thousand things. At any rate, let us do this one thing. Let us place ourselves at the right point of view. Let us look at the masses of the people through the compassionate eyes of Jesus Christ. I felt humiliated a few years ago when I read that it was the duty of every Buddhist priest in Asia to spend some time every day in contemplating the misery of mankind, in order that his sympathy might be aroused. It occurred to me that I should do well to imitate the Buddhist priest in that. Let us reserve some sacred moments every day to contemplate, through Christ's compassionate eyes, the sin and the misery of mankind. When our hearts are moved we shall soon discover some method, great or small, of relieving that misery and that sin.

OUR COUNTRY.

From the Philadelphia Presbyterian we quote the following concerning the subject matter of Rev. Dr. Josiah Strong's remarkable book, "Our Country," from which we have occasionally made quotations: Some years ago, Professor Austin Phelps said, "Five hundred years of time, in the process of the world's salvation, may depend on the next twenty years of United States history." A thoughtful American Christian has written a book to show by logical statements that this is probably true. The book appeared some years ago, and it attracted very large attention; so large that 130,000 copies of it have been circulated, while nearly the whole of the book has been at various times reprinted by the daily press in the United States and Canada, and to some extent in London and Glasgow. It has also been translated. No American Christian, no American right-thinking citizen, should fail to read "Our Country: Its Possible Future, and Its Present Crisis." The author is the Rev. Josiah Strong, General Secretary of the United States branch of the Evangelical Alliance. A new edition, revised according to the census of 1890, has recently appeared, which, while it modifies some of the statements of previous editions, in no way invalidates their conclusions. It would be well-nigh impossible to over-estimate the magnitude of the issues which hang on the conduct of the present period of religious history in America. In dealing with the subject Dr. Strong presents an array of figures representing the vastness of our domain, our agricultural resources, and the million of millions we can therefore provide with food; our mineral wealth, the product of which exceeds that of any other world; our present and prospective manufactures, the United States steadily becoming the workshop of the world. With our resources fully developed, we cannot only feed, but enrich a population of 1,000,000,000. How few of us grasp in thought the magnitude of what we vaguely term the West! There is nearly two and one-half times as much land west of the Mississippi as east of it, without including Alaska. The West can sustain and enrich more than twice the population of the East. And the population is coming with appalling rapidity; coming before the Church and the State are ready for it. With immigration are coming our country's perils, yet God is in the immigration. The causes that drive people from the Old World with explosive power, and the causes which

attract them to the New World with a force which is irresistible, are not simply dynamic. God controls those forces to bring his own purposes to pass. So that the people are coming, and with them are coming perils from false old world theories and philosophies. Socialism threatens us; the Roman Catholic Church would invade our public school system, and this system finds another foe in the secular spirit of the day. Then we have Mormonism; we have that hydra-headed monster, intemperance. We have perils from the too rapid consolidation of wealth; from the rapidly growing power of the city over the agricultural regions. These are some of the perils arrayed against the magnificent promise in the future of the United States. This remarkable book sets off the dark and gloomy figures against the brightness of the picture, and then solemnly asks God's people, "What are you going to do about it?" And what is the Church doing about it which can compare with the magnitude of the work to be done? It is time to awake. This book is a trumpet call to action for the hosts of God. It is full of eloquence and inspiration, and the eloquence lies almost entirely in the facts. Its inspiration consists in the truth simply told, and yet presented with startling force to the Christian conscience of the nation; in its direct address to the love for Christ, which lies at the root of all effort in the Christian heart, to the desire of every child of God when he prays for his country, that God will use it, and bless it, and make it a power for the coming of his kingdom. Read this awakening book, and ponder it well; then listen to the call of duty.

APPEAL FROM BISHOP WILSON.

DEAR DR. HOS: The Board of Missions did not do many things which ought to have been done. I do not blame the Board. The fault lies further back, and must be more evenly distributed. The result, however, is the same; and I am constrained by the facts to make this call. Among the many things is our whole school work in China. The day-schools and Buffington Institute—Dr. Parker's school at Suchow—are left without any provision whatever. I was sorely distressed, and said all that I could say; but the debt, the failure in collections, the apathy of the Church—all these things were against me, and were re-enforced by the utterances of more eloquent and more influential men than I—men who dreaded debt. I have pondered and prayed. I do not know what to do. The conditions are serious. I obtained the consent of the Board to make special appeals, provided they would not interfere with the general collections. I have not found opportunity for such appeals, save in a few individual instances, thus far. I do not wish to affect the regular contributions, and will not if I can help it; but I give here an extract from the Presiding Elder of the Suchow District—a sober, thoughtful, devoted missionary, who knows the worth of the agencies: "The news in your letter from the Board is far more serious than our riots here. Unless we can get relief somehow, it means the stopping of a large part of our work. Our day-schools are a necessary part of our fixed work. It is through them that we have contact with the people, and these school-houses furnish us with established preaching places on our various circuits. If we shut them up, the usefulness of our native preachers is very seriously affected. Our day-schools must be kept up. Then, as to Buffington Institute, I feel very sorry for Bro. Parker. This news was a heavy blow to him. Surely the Board does not understand the value of this school. Buffington Institute is yielding fruit annually. The Chinese Church and world are both benefited by it. To withhold the appropriations means simply to close the schools for good. It would take years of hard work to bring it up again to its present standard."

Much more he says that I do not wish printed. This is enough. It is true, and more is true. Our native helpers, thrown out of employment, will go to other missions. If ever we resume the work, we will have difficulty in finding men to fill their places. We are discredited among the Chinese. We lose much of the influence gained by hard work and self-sacrifice. Shall it be so? Is there not among the thousands of our men of wealth one—are there not many—whose devotion to their Lord, his Church, and his cause will move them to save us from this dishonor? It is a positive dishonor. Such a Church, a million strong in numbers, living luxuriously, increas-

ing in wealth daily, cannot afford to let such a stigma remain. A few thousand dollars, in addition to the call for the assessment—a meager call—will meet the demand. If the men who have the money will not respond to this claim of their Lord, they are in pitiable condition. I beg that we may not be compelled to cut off this strong arm of our service in China. Help! A. W. WILSON.
—Nashville Advocate.

ARKANSAS CONFERENCE.

The Old Minutes Culled.

This Conference was organized at Batesville, Nov., 1836, by Bishop T. A. Morris. No secretary is given. The original Minutes from 1836 to 1843 appear to have been lost. Those on record seem to have been copied from the printed Minutes of the Annual Conferences. They are in the handwriting of J. M. P. Hickerson, who was secretary for the years, 1864-5-7-8.

Seventeen questions made up the business of the Conference.

1. Who are admitted on trial? Ans. Andrew Hunter, Jas. Essex, Jas. L. Newman, Enoch Whitley, Thos. Benn, Wm. H. Bump, Phillip Asborne, J. W. P. McKenzie.

2. Who remain on trial? Ans. Jno. McIntosh, Jno. Powell, Jno. H. Carr, Jas. M. Gore, Ansel Weber, Arthur W. Simmons, Benj. Jones.

3. Who are admitted into full connection? John H. Rivers (Rivers?), Henry Cornelius, Winfree B. Scott.

4. Who are the Deacons? Lemuel Wakelee, Wm. P. Ratcliffe, Jesse A. Guice, Erastus B. Duncan, Henry Cornelius, Winfree B. Scott.

5. Who have been elected and ordained Elder this year? Thomas Bertholf.

6. Who have been located this year? Wm. G. Duke, Daniel Sears.

7. Who are the supernumerary preachers? Wm. Stevenson, Lemuel Wakelee.

8. No supernumeraries. 9. None expelled. 10. None withdrawn.

11. Were all the preachers' characters examined? This was strictly attended to by calling over their names before the Conference.

12. No deaths.

13. What numbers are in society? The statistics are deficient, but the total is put down at 2,733 whites, 599 blacks, 1,225 Indians.

14. What amounts are necessary for the supernumerary preachers and the widows and orphans of preachers, and to make up the deficiencies of those who have not obtained their regular allowance on their circuits? Ans. \$1,898.33 (this is calculated to a cent).

15. What has been collected on the foregoing accounts, and how has it been applied? Ans. Conference Collections, \$178.80. The foregoing collections were divided as follows: J. N. Hamill, \$6.25; J. A. Cotton, \$54; W. Stevenson, \$50; L. Wakelee, \$11; H. Cornelius, \$9; Bishops Roberts, Soule, Hedding, Andrew, Waugh, Morris, \$3 each; H. S. Lafferty, \$25; Stationery, \$5.55.

16. What has been contributed for the support of missions, and what for the publication of Bibles, tracts and Sunday-school books? For missions, \$104.50; for publishing fund, \$20.

17. Where are the preachers stationed this year?

LITTLE ROCK DIST.—CHAS. T. RANSEY, P. E.

Little Rock sta., Wm. P. Ratcliffe, ch., H. Cornelius.
Hot Springs ch., A. W. Simmons.
Mt. Prairie ch., E. B. Duncan, Jacob Whitesides.

Rolling Fork ch., J. H. Carr.
Sulphur Fork ch., L. Wakelee.
Pine Bluff ch., J. Essex.

BATESVILLE DIST.—B. LEE, P. E.

Batesville ch., A. Webber.
Jackson ch., John L. Irwin.
Litchfield mis., E. Whitley.
Carrollton ch., J. B. Annis, supply.
Washington ch., Wm. H. Bump.
Ozark ch., Thomas Benn.
Lewisburg ch., Robert Gregory.

ARKANSAS DIST.—CHAS. J. CARNRY, P. E.

Washita ch., Fountain Brown.
Chicot ch., to be supplied.
Bartholomew ch., John Powell.
Helena ch., John H. Rives.
Franklin ch., James L. Newman.
Mississippi ch., James M. Gore.

ALEXANDRIA DIST.—W. H. TURNLEY, P. E.

Alexandria sta., Richmond Randle.
Charleyville ch., to be supplied.
Opelousa ch., Winfree B. Scott.
Franklin and Newtown mis., John N. Hamill.

Lower Vermilion ch., John R. McIntosh.
Natchitoches ch., Jesse A. Guice; Wm. Stevenson, sup.

Little River ch., to be supplied.
Harrisonburg ch., to be supplied.

MONROE DIST.—JOHN A. COTTON, P. E.

Monroe ch., Benjamin Jones.
Claiborne ch., Sydney Squires.

Marouge African mis., John A. Cotton.

SOUTH INDIAN MISSION DIST.—JOHN HARRELL, SUP'T.

Cherokee ch., Thomas Bertholf.
Schools Nos. 1 to 4, to be supplied.
School No. 5, at Bayou Baynard, Andrew Hunter.

Creek ch. and schools, to be supplied.
Choctaw ch., J. W. P. McKenzie, Moses Perry.

Missionary school, A. D. Smith.

Transferred: Peter McGowan to Pittsburg Conference, Alvin Baird to Missouri Conference, Levi Pearce to Mississippi Conference.

I have given the appointments entire that a correct understanding may be had of our original territory and to what extent it was under cultivation. Washington circuit is now more than a District. It was named after Washington county. A. Hunter traveled it in 1839-40, where he is gratefully remembered by many of the older members. Rev. Nathan R. West is responsible for this on the Dr.; His horse's back was very sore, and Bro. West loaned him a fine mare. He made one round and returned her. What's the matter, Bro. Hunter? Is your horse well? No; I will not ride an animal that attracts more attention than I do. The graceless imps of the race track had been in ecstasies over her qualities as a racer. Some one was grieving over the sinners of that circuit. J. A. WALDEN.
Eureka Springs, Aug. 22.

THAT FRAUD AGAIN.

Mr. Webster defines a fraud as "an act or instrumentality by which an unfair or unlawful advantage is sought to be gained deceitfully." I find this in Webster's Unabridged Dictionary. In the publication of the book, "Bible Readings for the Home Circle," the Seventh Day Adventists seek to gain an unfair advantage of the purchasers of their book; 1st, by suppressing the name of the author, 2nd by giving the name of Bible Readings, (when in truth it is a dogmatical treatise of Scriptural subjects), and 3rd, by offering it as a suitable book for home reading, when in fact it is unworthy of a place in the home of any Christian family. In these three counts, it is characterized by deceit, or as Mr. Webster defines, "by an attempt or disposition to deceive or lead into error or cause to believe what is false."

Now I submit, if it is not a plain and logical conclusion, that the book is a fraud, the opinion of the modest critic of Conway to the contrary notwithstanding. The book is a bad one and we warn Christian people and people who love their homes and their liberties to see to it, that they are not imposed upon by those who are seeking to wrest from us our Christian Sabbath and even destroy the foundations—upon which depends our only hopes of a better life. Pernicious books is the giant evil of our times. In an editorial of last week the St. Louis Christian Advocate says, "The companionship of bad books is even worse and more dangerous than the association of bad men; for as Victor Hugo says, 'The book is the man in his moral or immoral essence.' The book stays with the reader and enters into the secret chambers of his soul as no friend or companion could do."

It is the avowed duty of every Elder of our Church "to be ready with all faithful diligence to banish and drive away all erroneous and strange doctrines contrary to God's word;" and this will we endeavor to do, the Lord being our helper, subject of course to the "higher criticism." N. FUTRELL.
Dardanelle, Ark.

On the first of this month the new temperance law of Massachusetts went into operation. Under this law drunkenness is dealt with as a crime, and subjects the guilty person to imprisonment as a felon. The operation of the law will be watched with interest. Heretofore the laws have been framed with a view to regulating the traffic in liquors. By high license or by prohibition it has been sought to keep the traffic within bounds. The consumer of the poison has been leniently dealt with, and he has had the sympathies of the public, being regarded rather as the victim of designing men than as a law-breaker.—Alabama Advocate.

SALEM CAMP-MEETING.

The Salem camp-meeting will begin on Friday night before the third Sunday in September, and will be self-supporting. Preachers are most cordially invited to attend and help in the meeting, and they will be well cared for.

E. GARRETT, P. C.
Collegeville Ch.

THE ARKANSAS METHODIST

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Subscription Rates: In Advance, one year, \$1.50, 6 months, 75 cts., 4 months, 50 cts. To all preachers at \$1 a year. At the end of your term, if you do not receive your paper, please write to the office and see if it is correct. If not correct, write us immediately.

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To Correspondents: Write proper names with extra care; do not write with pencil if ink can be had; write only on one side of the sheet; do not put matter intended for the Editor and Publisher on the same sheet. In Ohio, articles leave out irrelevant matter, poetry and prayers, and condense.

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

RECOLLECTIONS OF MY ITINERANT LIFE NO. 35.

It was a heavy cross, but the exigencies of the case demanded it, so leaving my family to remain at our own home near Princeton, Nov. 4, 1865, I am enroute for my first station—Arkadelphia. The contrast, in some respects at least, in the manner of receiving preachers then and now is striking, pleasantly so, but I was satisfied with my reception perfectly. No preacher ever felt better or more honored than did this writer on Sunday morning the 5, when he was privileged to tell the story of the cross to a good congregation, who I believe were appreciative in the best sense of the word; they really seemed hungry for the gospel. These donation parties, storming the parsonage, elegant suppers prepared by the good sisters for the preacher and his family, and "good things too numerous to mention," are all very fine. I'm glad, and in my heart I am thankful, that the preachers, many of them at least, of to-day have them; hearty religious appreciation of the gospel is not lost sight of, in these displays of the riches of your liberality. Your pastor deserves, and I tell you, must receive, if he succeeds as you doubtless wish him to, your uniform presence and your earnest prayers.

A parsonage, or even a rented house for my family I found to be quite out of the question, and I must make the best of the situation I can, so with home and loved ones thirty miles away, I address myself to the year's work before me. Bro. W. D. Neely tenders me a "large upper room furnished," and in their Christian family I find as pleasant a home as I could wish for away from my own.

The first task before us, and a difficult one we found it to be, was getting the membership of ninety in ship-shape; our "brother in black" is on our hands too, and their condition was indeed "confusion confounded," Ione Wesley, a preacher of some note among them, giving us no little trouble. The fact is the smoke of battle had scarcely cleared away, and then there were so called Christian men and ministers here and there, some of them rushing into print with most inflammatory utterances, the purport of which was that the Methodist Church South, died with the Rebellion, that the cause of the division—slavery was gone and now the old mother Church was coming to take us all back, and the world would soon see one grand army of Methodists marching to music, the key note of which was "no North, no South." It seemed to me they hated that word South "with a perfect hatred." For our own part we applied the language of the one hundred and thirty seventh Psalm to our own dear mother Church, and to her peace and prosperity we would give whatever of service there was in our poor powers of body mind and soul. Bless God, to-day her banner waves on land and sea.

We soon heard of the old "Friday morning class," Dr. Hart leader. The holy women of old who promptly met there to talk of Jesus and heaven were felt accessories to the gospel. Is that Friday morning class still a fixture of that now vastly improved charge? We sincerely trust so. All through our journal for this year we speak of the wonderful help we got there. Sad day for us, when our city charges out grow and get above these things. O my beloved brethren and sisters, beware, beware of becoming a fashionable Church, a Church where form and style in pew and pulpit sicken and disgust a world of dying sinners appealing to you for help. Love of Christ constrain us, then shall we have power with men.

Two veteran pioneers of our Conference pass away this year—Rev. Fountain Brown and Rev. John Harris, one in January, the other in February. With the former is associated my first recollection of preachers. He was a man of massive frame, great powers of physical endurance, stern and somewhat

forbidding in personal appearance; there was nothing light or flippant about him either in language or manner; he knew all about piddier work, protracted absences from home, long hard rides on horseback over mountains and through swamps; impelled by the love of Christ and souls he preached the glorious gospel of the blessed God with the Holy Ghost sent down from heaven. He fell a victim to abolition hate, was released from confinement in a northern prison at the close of the war, came home to die, and he died as he had lived firm in the faith of the gospel. His name deserves to be had in everlasting remembrance. We knew Rev. John Harris intimately, have heard him talk for hours of early travels in Ark. away back in the thirties, have been with him at camp meetings, have listened with alternate feelings of awe and delight to his speeches and preaching, when with clear full toned musical voice he warned the sinner of the damnation of hell—he was fearful on this line sometimes—or in pleading accents told the story of Jesus and his love. He did a great work; let Arkansas Methodists honor his memory, and especially you young brethren in the ministry, who ride in cushioned chairs in palatial cars to meet most all your appointments, think of these God honored old heroes who literally cut their way through forests of cane and deep tangled wildwood to meet their appointments—yea think on these things and be thankful.

Feb. 19, 1866. Here is the day that dates the commencement of the greatest affliction that has ever befallen me—the loss of my hearing. I rode horseback from A. to my home swimming creeks, breaking ice and getting very cold and wet, from which time my hearing has steadily grown worse.

March 18, I enjoy quite a pleasure, that of a visit to old "Mann's school house" on the Princeton circuit. A place this dear and treasured in the memory of several who will read these humble lines. It was not a large or wealthy congregation that worshipped here, neither were all its members burning and shining lights, but beyond a doubt there was here a band of Christian men and women, who upon the whole, were as true and constant the year round (winter quarters was not in their vocabulary) to every requirement of duty as any Church it was ever my privilege to serve. What I said of that service was said by many of her pastors. The Lord was with us, a weeping time. The old log house has given place to an elegant frame, on a different site, and it is now "Macedonia," but I trust they retain the simplicity of Christ, and the distinctive honor "The old Regulars." May the mantle of the precious dead there rest upon the children.

J. E. CALDWELL.

NOTES FROM ST. LOUIS.

We observed the Week of Prayer in our Cook Avenue Church. I think many have been greatly and lastingly profited. Our pastor said his spirit had been greatly refreshed; so it was with this writer. Bro. Scruggs is one of our rich men. His prayer last night was wonderful. I think it was indited by the Divine Spirit. His heart was in it. He prayed so earnestly and sincerely for more of the grace of giving, and giving to God what was already his own—utterly disclaiming any proprietary right in money on our part.

I think our chief pastors never did a better thing than to appoint that Week of Prayer. I should be wonderfully disappointed if the good results following are not very great. One thing I am quite sure of: Our people, as a general rule, do not pray as much as they should for their pastors. This is a vital matter. No member of any Church need expect to be profited by the sermons he hears unless he prays constantly and mightily for the preacher. When we pray morning and evening in our families we ought always to mention our pastor. He needs the mighty help of God which is only given in answer to prevailing prayer. When we pray in secret we should never forget our pastor. Everything in a Church goes up or down just as the pastor is and lives. No men on the earth have the burdens to bear as do our faithful and consecrated preachers. They have no rest days. Day and night, and unremittingly the mighty burden of souls is upon them. They constantly need the mighty help that only can come to them in answer to prayer. There never was a day in the history of the world when there was greater need of a consecrated and a powerful ministry in all our pulpits. I very greatly rejoice in the utterances of Brother Hill in your last paper on the subject of Fasting. Power comes along those lines.

The Great Benefit

Which people in run down state of health derive from Hood's Sarsaparilla, conclusively proves that this medicine "makes the weak strong." It does not act like a stimulant, imparting fictitious strength, but Hood's Sarsaparilla builds up in a perfectly natural way all the weakened parts, purifies the blood, and enables healthy action those important organs, the kidneys and liver.

METHODISM IN NATCHEZ.

While making a pastoral call one evening this week I found a small volume entitled "A Centennial Retrospect, or Methodism in Natchez," by Dr. W. C. Black. I borrowed it and have enjoyed reading it very much. The Church which I am serving this summer has a very interesting and inspiring history. It was organized in 1799. The Spanish troops were withdrawn from this place and the authority of the United States government established in 1798. Immediately Bishop Asbury determined to send preachers into this region to preach the gospel, as taught by Protestants. He could not operate in this field before, because Protestantism was not tolerated. He sent Tobias Gibson from South Carolina to Natchez. The country between here and South Carolina was then a vast wilderness inhabited by savages. Gibson had to come, therefore, by a very circuitous route. "He traveled," says Dr. Black, "on horseback to the Cumberland river near Nashville, a distance of about six hundred miles, and then sold his horse, bought a canoe and paddled down the Cumberland into the Ohio, down the Ohio into the Mississippi, and down the Mississippi to Natchez." He began his labors at once and in this last year of the century Methodism was introduced into the Southwest at Natchez. Prior to 1802 this region was included in the South Carolina Conference. It was in the Kentucky District which included "Mississippi, nearly all of Kentucky, and Tennessee and the region north of the Ohio river." The Church met with much opposition, and persecution is mentioned in some of the letters of its early members. "At this early period," says Dr. Black, "and for decades afterwards, 'Natchez-under-the-hill' had a national reputation as a den of infamy." Through victories and defeats our Church has come for almost a century, and we now have two congregations with an aggregate membership of 650. It is inspiring to read of the struggles of the pioneers of Methodism in this section, of whom it might be said as truly as Emerson said of Napoleon, "they saw only the object, the obstacle must give way." Their faith reached unto heaven where their citizenship was, and their arms were nerved by "the thunder of His power."

This Church has enjoyed the labors of some men of great power and reputation. Most of the earlier pastors of this Church were men of remarkable power in the pulpit. In 1812 John Johnson, one of the most interesting characters of whom I have read, was pastor of this Church. "Even Abraham Lincoln and Andrew Johnson had far better facilities for self-culture than did he," and yet he surpassed both of them in intellectual attainments. In 1814 and 1821 William Winans was the preacher in charge. Every one who knows anything of Methodist history is familiar with his name. In '23 and '24 John C. Burruss was here, "whose descriptive powers were unsurpassed and whose pathos, was often absolutely irresistible." B. M. Drake was junior to Burruss in '24. From '38 to '40 he was in full charge. He was the originator of the Course of Study for our itinerant ministry. C. K. Marshall began his ministry here in 1832. I called upon an old member this week, who said she joined the Church when Dr. Marshall first preached here, and was here when the stars fell and during the tornado. She is still enjoying religion after sixty years of service. She lives "under the hill." The tornado occurred in May, 1840, and was the most destructive ever known in the South. The gentleman with whom I am now staying was made an orphan by it. In 1836 John Newland Maffit resided here for several months, editing a paper called The Religious Herald. Maffit was one of the founders of the Nashville Advocate and one of the most famous pulpit orators that ever lived. I have heard many things about his wonderfully effective oratory from Bro. John Rhyne, a superannuate of the White River Conference now residing at Booneville, Ark. In later years our Jefferson street Church has been served by Drs. W. L. C. Hunnicutt and W. C. Black, both of whom are widely known among us. Besides those I have mentioned there are a score of men in the list of pastors of far more than ordinary ability and reputation. So you see the man who fills Jefferson St., Natchez, is in a noble line of succession, and if he could only be the instrument to exert the cumulative energy of the influence which he thus inherits, what a tremendous power he would be!

In '26 Natchez was made a station and thus became perhaps the first station in the Southwest. It so remains until this day. In '35 the Sunday-school Missionary Society, which is still alive and at work, was organized—the oldest one of its kind in the Southern Methodist Church, says Bishop Wilson. In '55 there was a very powerful revival here. It broke out "under the hill" in a prayer meeting. There were 129 additions to our Church as a result. The pastor's name at that time was Fly. He was a holy man and was greatly blessed in his ministry. I went down where his revival began yesterday morning to conduct the funeral services of a

little child. In the same hack with me was a gentleman who was actively engaged in the great revival. He is still a zealous worker and kind hearted man. The yellow fever made its appearance here just after the revival closed. It raged with unusual violence for three months. The faithful pastor stood firm at his post of duty, doing all he could for the bodily and spiritual good of his plague-stricken flock till Oct. 1, when he, too, died of that awful disease. There has been no fever here since '71 and the quarantine is so strict and so rigidly enforced that it may never come again. There was also a great revival here in '58, but none of any considerable magnitude since then until last Fall when Rev. Geo. S. Inge labored here for two or three weeks. From 1818 to '60 there was a local preacher in this Church by the name of James Carson, an Irishman, who was converted under the ministry of John Wesley.

These are a few of the interesting facts connected with our Church here in Natchez. I hope they will be of interest to your readers and will whet their appetite to relish an account of some peculiar features of this congregation at present—a model for thorough and systematic organization.

J. M. HAWLEY.
Natchez, Miss., Aug. 15.

"Beauty without grace is a hook without a bait." That's what the French think. Whether it be true or not, there are many American women who do not even possess the hook—beauty and attractiveness are denied them. Why? Because they're languid, cross and irritable. They know not what it is to be without pain or discomfort half the time.

That's it; suffer in silence—misunderstood—when there's a remedy—Dr. Pierce's Favorite Prescription—at hand that isn't an experiment, but which is sold, by druggists, under the guarantee that if you are disappointed in any way with it, you get your money back by applying to its makers.

A signal service to weak womenkind is the finding of lost health—the building-up of a "run-down" system. Nothing does it so surely as the "Favorite Prescription." None like it. For overworked, debilitated women, teachers, milliners, seamstresses, "shop-girls," nursing mothers—one and all are cured by it.

When you have the love of Christ in your heart, you will find there is more pleasure in giving than in making money.

Read carefully what is said in next week's issue of this paper by J. C. Shipley, of Muscatine, Iowa, about Shallenberger's Antidote for Malaria. If you are a sufferer it may be of interest to you.

There is something wrong when a Christian pays two dollars for a dog license and only fifty cents to the Church Extension Society.

CHILDREN ENJOY

The pleasant flavor, gentle action and soothing effects of Syrup of Figs, when in need of a laxative and if the father or mother be constive or bilious the most gratifying results follow its use, so that it is the best family remedy known and every family should have a bottle.

Aug. 19-1m.

Church members who engage in all the amusements and frivolities of the world need not feel hurt if the world can draw no distinction between it and them.



I am glad to testify that I used Pastor Koenig's Nerve Tonic with the best success for sleeplessness, and believe that it is really a great relief for suffering humanity. E. FRANK, Pastor, St. Severin, Keylortel P. O., Pr.

A Can. Minister's Experience.

St. Paulin, P. Q., Can., Feb. 10, 1890. I am happy to give this testimonial as to the excellence of "Pastor Koenig's Nerve Tonic." Suffering for a long period of nervous debility due to dyspepsia, I ascertained that since I made use of this remedy a radical change was operated on me; not only on the nerves, but even dyspepsia disappeared promptly. Similar experiences have been made by many of my converts with this remedy. I consider it entirely efficacious and proper to cure all nervous diseases and other cases depending from the same. J. E. LAFLAQUE, Pastor.

FREE—A Valuable Book on Nervous Diseases sent free to any address; and poor patients can also obtain this medicine free of charge. This remedy has been prepared by the Reverend Pastor Koenig, of Fort Wayne, Ind., since 1874, and is now prepared under his direction by the

KOENIG MED. CO., Chicago, Ill.
Sold by Druggists at \$1 per Bottle, 6 for \$5. Large Size, \$1.75. 6 Bottles for \$9.

COMMERCIAL COLLEGE OF KENTUCKY UNIVERSITY, LEXINGTON, KY.
Rightly called a "Business College." Book-keeping, Book-keeping, Short-hand, Typing, English, and Penmanship taught. 1000 Bldg. Pastor Koenig, of Fort Wayne, Ind., since 1874, and is now prepared under his direction by the

BOOK-KEEPING. Thorough, Practical instruction. Graduates assisted to positions. Catalogue free. Write to: **BRYANT & STRATTON BUSINESS COLLEGE, LOUISVILLE, KY.**

OWENSBORO FEMALE COLLEGE

Will open Sept. 7, with a full corps of carefully selected teachers. New buildings. New furniture. Bath rooms, and all the latest modern conveniences. A thorough education. For circular, address **W. H. STUART, President, Owensboro, Ky.**

WESLEYAN FEMALE INSTITUTE

One of the most thorough schools for young ladies in the South, with twenty-five teachers and officers. Degrees of B. S., B. A., and M. A. conferred. Conservatory Course in Music. Superior Art School. Special advantages in Elocution, Calligraphy, Physical Culture, Stenography and Typewriting, etc. Situation beautiful, climate unsurpassed. During last Session every place was filled with pupils from twenty States. Terms low. Special inducements to persons at a distance. For the excellent advantages of this time-honored Virginia School, write for a Catalogue to the President, **WM. A. HARRIS, D. D., Staunton, Virginia.**

CENTRAL COLLEGE FOR YOUNG LADIES

Twenty-third year begins September 9, 1891. Regular courses leading to Degrees; also, Certificates of Proficiency granted those completing elective studies. Specialties:—Music, Art, Elocution, Gymnastics, Free Lecture Course, etc. Elegant Building, equipped with modern appointments, as Steam-heat, Gas-lights, complete Water Service, Bath Rooms, etc., throughout. For Catalogue address the President, **ARCHIBALD A. JONES, Lexington, Mo.**

Little Rock Conference Training School.

GRANVILLE GOODLOE, M. A., PRINCIPAL.
FORDYCE, DALLAS CO., ARK.

Students fitted for Junior Class in any good College. Send for circular. Fall Session begins Aug. 31, 1891. Tuition free to young ministers and preachers' children.

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With a Preparatory Department

The oldest Methodist College in the State. None but competent, Christian teachers are employed. Has a full collegiate course, Vocal and Instrumental Music; Art, Elocution, Book-keeping and Commercial Law. Money to lend to needy students. Fourteen tuition scholarships. The Home School for Preachers and Teachers. Location unsurpassed for health and morals. Board \$15 to \$18 a month, including washing, fuel and lights. Young ladies may board with the President. Session opens August 31, 1891. The handsome three-story brick building is in process of erection. For Catalogue and information about the College, address

Rev. O. H. TUCKER, Pres't., or **Rev. J. M. CANTRELL, Ag't**
QUITMAN, ARK. MOUNTAIN HOME, ARK.

HOWARD COLLEGE,

For Girls and Young Women.

FAYETTE, MISSOURI.

UNDER THE AUSPICES OF THE M. E. CHURCH, SOUTH.

187 Matriculates. Full courses in English Language and Literature; History and Rhetoric; Ancient and Modern Languages; Mathematics; Natural and Physical Sciences; Mental and Moral Philosophy and Pedagogics. Vocal and Instrumental Music. Art—Crayon, Water Colors and Oil. Faculty Specialists. Three Music Teachers educated in Europe. Special Students Received in Day Department. The new building completed, and the entire building heated by steam. New Furniture throughout the building. Water on every floor. Next session opens Sept. 3, 1892. For Catalogue and information about the College, address

Rev. HIRSH D. GROVES, President.

Hendrix College,

Conway, Arkansas.

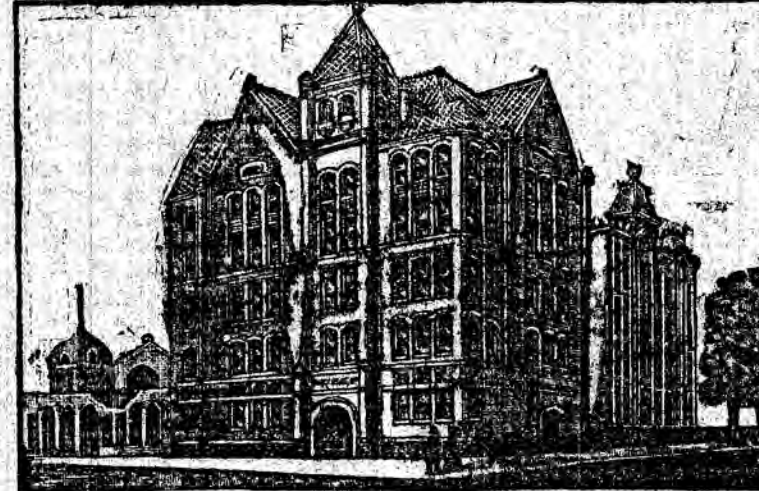
The Male College of the M. E. Church, South, in Arkansas.

The location is beautiful, healthful, moral, central, and accessible, being seven miles from the geographical centre of the State, and on the L. & N. & Ft. S. R. R., thirty miles north of Little Rock. A large Dining Hall and two Dormitories were built and used last year. The main building, the handsomest and most convenient in the State, will be ready for occupancy Sept. 23rd.

ADVANTAGES:—A full Faculty of Competent Specialists; an Attractive Curriculum, leading to Classical, Scientific, Literary, and Philosophical Degrees; a Practical Normal Course for Teachers; Excellent Preparatory and Commercial Departments; Elocution; the largest College Library and Reading Room in the State; the best College Gymnasium in Arkansas; a Student's Journal; well conducted Literary Societies; a strong Y. M. C. A.; cheap board, \$6.50 to \$12.00 a month; Moderate Tuition, \$10.00 to \$15.00 a Term; Healthfulness; the Best Christian Influences. For Catalogue, address

REV. A. C. MILLAR, A. M., Pres't.,
Conway, Ark.

Nashville College for Young Ladies



ENROLLMENT 1891, 413, 64

Session Begins September 2, 1891. Three Buildings, Rooms for 200 Boarders, 30 Officers, Teachers and Lecturers. Privileges in the Vanderbilt University. Eminent Lecturers every season.

IN MUSIC—Two First-class Musicians are in charge of the instrumental and the vocal departments. With them are associated six other teachers of the culture and great skill in the production of the best musical compositions. Pupils enjoy advantages in hearing the best of music.

OUR ART DEPARTMENT is in the finest building of the city, beautifully lighted, and supplied with models. Pupils enjoy advantages in hearing the best of art instruction for seeing and studying best Art works, such as can be found only in a first-class and wide-awake city.

FOR SCIENTIFIC STUDIES—our classes have the privilege of attending the lectures of Vanderbilt University, thus giving us access to the splendid resources of the leading institution of the South. Our teacher of physical culture is a former pupil of Dr. Sargent.

OUR LITERARY SCHEDULE embraces a scheme of education extending over a period of four years, and a mode of training which is in advance of competition.

A KINDERGARTEN is in full operation in connection with the College, and a training class for teachers and mothers who desire to learn Froebel's principles of child culture.

THE BEST ELOCUTIONARY TRAINING is provided by the organization of classes under the joyous and popular instruction of Prof. Merrill, of Vanderbilt University who enjoys a national reputation in this field. Teachers desiring further instruction are invited to try this course.

PRACTICAL EDUCATION is provided for pupils who desire to learn Dress Making & Fitting, Stenography, Typewriting, and Book-keeping.

MAGNIFICENT NEW BUILDING now going up, 100 ft. facing on front and on Vauxhall Street. Five stories, grand rotunda, fine Elevator, Steam heat, ample parlors. This completes and crowns the work.

AN UNPARALLELED GROWTH. From obscurely a national fame, from fifty pupils to begin with, now 413, 64. Send for Catalogue and for free paper "Our College."

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MARMADUKE—High Grade Education for Young Gentlemen and Ladies. Superior English, Latin, Greek, French, German, Italian, Spanish, Russian, and all the latest modern languages. **WESLEYAN FEMALE COLLEGE.** Mission, Oct. 1st, annual session begins Sept. 23, 1891. Address: W. H. STUART, President, Owensboro, Ky. For catalogue write to W. C. BASS, D.D., Free.

GLENDALE INSTITUTE—A Home School for a limited number of boys. Located at Glendale, Mo. Send for Catalogue. Address: E. A. BALDWIN, President, Glendale, Mo.

ARKANSAS METHODIST.

WEDNESDAY, AUG. 26, 1891

BAILEY'S
SALINE
APERIENT
A SPARKLING EFFERVESCENT
LAXATIVE.

A cure for Biliousness, Headache, Constipation, and all Liver Complaints, and a pleasant way to take a glass of soda water. Price, 50 cents, of sent by mail for 60 cents.

READ THIS TESTIMONIAL.

"For many years I was a sufferer from severe biliousness and experienced great relief from the use of Bailey's Saline Aperient, and recommend it with confidence to all affected with headache or indigestion. JOHN S. SMITH, Pastor First Christian Church, Louisville, Ky."

PREPARED BY
J. P. DROMGOOLE & CO.,
LOUISVILLE, KY.

FARM PROFITS.

The Northwestern Advocate, Chicago, says: It is asserted that farm profits in this country will this year be a thousand million dollars more than in recent depressed years. On the basis of present prospects it is estimated that the corn crop of 1891 will be 2,000,000,000 bushels, wheat 500,000,000 bushels, and oats 622,000,000 bushels, against 1,500,400,000 and 524,000,000 bushels respectively in 1890; and 1,700,145,000 and 578,000,000 bushels as the average for the preceding eleven years. This makes the total prospective crop of corn, wheat and oats 3,122,000,000 bushels, or 28.8 per cent. greater than last year, and 147 per cent. over the average of the preceding eleven years. It is further prophesied that corn will be worth half a dollar a bushel on the farm in December, wheat a dollar a bushel, and oats forty cents. One other prophecy made by a prominent railway man is curious in this connection. He declares that all railways in this country will be unable to keep the crops in due motion, this fall, through want of transportation facilities. We have heard of various kinds of famines, but this is the first time we have heard of a railway car famine. At the close of last week December wheat ran up to 115 cents in New York, and to 108 cents in Chicago. Corn also performed some rapid gymnastics. One cause or excuse for the flurry was the news that Russia had forbidden the export of rye on account of short crops. That news excited German markets, because rye is the chief flour of millions of German peasants. It was said that American corn must go to Germany to supply the lack of rye. Rye flour rose in value in Berlin markets last week to that of wheat flour. Most of this flurry in markets is artificial, and a part of grain gamblers' tactics. One report concerning the Russian prohibition is that it was made to punish Germany, and for political effect. That fact should be as clear to a grain sharp as that the real Russian motive was to rob the young German emperor of rye for potatoes for his lame leg. But one thing is clear—we have large crops as a general thing, and should be thankful to God. If any are less favored, we should of our abundance share with them.

As we guarantee Plantation Chill Cure why not try it? If it does not cure you it will not cost you anything. For sale by C. J. Lincoln Co., Little Rock, John Schaepp, Ft. Smith, J. H. Scull & Bro., Pine Bluff.

Be enthusiastic in what you do. A half-hearted service is not pleasing to the Lord. It is not sweetened by reward.

Why pay other dealers 75 cts. and \$1.00 for chill cure when you can get Plantation Chill Cure, a better one for 50 cts? For sale by C. J. Lincoln Co., Little Rock, John Schaepp, Ft. Smith, J. H. Scull & Bro., Pine Bluff.

TEACHER WANTED.

We want a teacher to take charge of Stuttgart Institute located in the beautiful and prosperous town of Stuttgart, Arkansas, U. S. A. A good live energetic teacher can find a pleasant and profitable location here. No other need apply. Address: W. M. Price, Stuttgart, Ark.

Would you be polite and learn etiquette? Study to practice the Golden Rule.

Are you a martyr to rheumatism, or kept in constant misery from neuralgia? Then use Mansfield's Magic Arthritis Liniment, and you will surely find relief.

Are you growing bald, or your hair showing signs of disease by falling out, or turning prematurely gray? Then get a bottle of Louisiana Grease Hair Restorer, immediately, and you will find your scalp stimulated, your hair strengthened, and its falling color rapidly restored.

These standard and long-tried remedies are recognized family medicines and can be depended upon the same as if a specialist had given a prescription in every case. Any one of them may be procured by sending to the Mansfield Drug Company, Memphis, Tenn., though you will probably find them at your druggist's.

Be kind and obliging as a principle and a daily habit, and it will pay in the end, in your own character being refined and in the sight of God, even if you never realize anything from it in a mercenary point of view.

We could not afford to argue an article without merit. We not only argue but guarantee Plantation Chill Cure. For sale by C. J. Lincoln Co., Little Rock, John Schaepp, Ft. Smith, J. H. Scull & Bro., Pine Bluff.

BUCKEY HILL FOUNDRY
Belts for Conveyors, Chimes, Schools, and all kinds of machinery.
VANDERZEE, TIFT, Cincinnati, O.

FIELD NOTES.

CLEVELAND, Miss.—We went to Zion's Hill, but was rained out. Came home and commenced our protracted meeting at Sunny Side July 31. We had a most wonderful meeting; God was with us in great power. We had 16 conversions, and 8 accessions; baptized 8 adults and 6 children. We closed Sunday night Aug. 9, to go to Prairie Grove. Bro. W. W. Burns, one of our noble local preachers, commenced there by my request Friday night, Aug. 7. It lasted 6 days, and we had a gracious time—24 conversions, 21 accessions to the Church; baptized 12 adults. We are holding it at Cleveland at present. Pray for us. Praise the Lord. JOHN H. SMITH, P. C., Cleveland, Aug. 19.

SUGAR GROVE, Miss.—I held a 10 days' meeting at Belva the first of July. The Church was greatly revived, 5 were converted. Bro. J. B. Winsett, P. C. of Sugar Loaf C't, and Bro. Basham rendered efficient help. Next I was at Golden City, beginning on Friday night before the 4th Sunday in July; it continued 10 days, 28 conversions and 8 accessions. Bro. Barker of the M. E. Church did good service.

Appointment is made, and arbor is built at old Lick Creek, and I am there Saturday night before the second Sunday, and a glorious time we have had; closed last evening, 9 converted and 8 joined the Church. Many whose lights had well-nigh "gone out" are now "bright and shining." Our own local preacher, Bro. Graham, preached twice and did other valuable work. The Lord was with him. Bro. Crews of Booneville was our host. We heard him 6 times. All will concur in the saying that Crews is not velvet mouthed in the pulpit. God bless him and bless all who attended all these meetings. The Lord grant us greater success than we have yet had.

WM. S. BRISTOW, P. C., Sugar Grove, Aug. 18.

GAINESVILLE, C't.—I have just closed my third protracted meeting for this year, with about 65 conversions and 49 accessions to the Church. We are having a good time up here in this part. Salvation is moving on and other meetings yet to hold. We are hoping and praying for a good time next week. Pray for us that we may have a good meeting next week. J. D. RUTLEDGE, P. C., Gainesville, Aug. 21.

DE WITT, C't.—I have just closed a gracious revival at Kavanagh's Chapel near Humphrey on the De Witt circuit. The Holy Spirit's blessed presence was manifested from the beginning of the meeting; 9 were added to the Church and the membership was greatly strengthened and built up. This is a brave and courageous band of Christian men and women and as true to Methodism and their pastor as the needle is to the pole, and with such men as Thos. S. Kavanagh, nephew of the sainted Bishop of that name, and C. M. Acklin in the leadership, Methodism will triumph. God bless the Editor of THE ARKANSAS METHODIST.

Yours, B. A. FEW.

HUMPHREY, Aug. 17.
JACKSONPORT & TUCKERMAN STA.—Our meeting at Tuckerman began Aug. 2, and continued 12 days. I was assisted by Rev. G. W. Smith two days, and Rev. E. M. Davis two days. The meeting resulted in 31 professions and 11 accessions and others will join. Also we baptized 11 infants. Fraternally, D. W. REID.

JACKSONPORT, Aug. 18.
ATLANTA, C't.—Just closed a meeting at Marysville, which resulted in 8 conversions and 8 accessions, several new family altars erected, the Church revived and the name of God glorified. To him be all the praise. Yours, GEO. W. LOGAN.

SEPHENS, Aug. 15.

CLARKSVILLE.—The Rev. J. P. Lowry, of Little Rock, closed here last week a most successful and glorious revival. It was a revival in every sense of the word. It did not only awaken sinners, arouse them to action, lead mourners to the fountain of life, but it revived all classes of Christians, the zealous and the indifferent, rejoicing the hearts of both old and young.

As a result of the meeting there were something near 100 conversions, and over 60 of them united with the two Churches that engaged in the meetings, over 40 uniting with the Methodist Church, and 25 united with the Cumberland Presbyterian Church. Five or six more will unite with the C. P. Church in the near future. These are the immediate results, but the far reaching results, the yet widening influence of the meeting, eternity alone can tell; for like a tidal wave it is still sweeping over the country.

Bro. Lowry is a power in a meeting. He is preacher, exhorter, singer, instructor, everything. He preaches straight at the people and hits the mark every time.

Respectfully, H. B. MILLER.

Clarksville, Aug. 16.

NEAR VANDALIA.—We commenced a series of meetings at Marvin Church Aug. 1st and closed Aug. 11, which resulted in 25 or 30 conversions and 19 accessions to our Church. Our meeting was rained out. The last regular service before we closed, 20 penitents were at the altar, earnestly seeking redemption in the precious blood of Christ, 5 of whom professed to have found the pearl of great price. I have been acquainted with this neighborhood for over 20 years, and I don't think I ever have seen it so agitated before. If the meeting could have gone on for another week I have no doubt the results would have been much greater than they were. One young man said to me this morning, "It was the best thing that ever happened to Cross Co." One young man (who was raised a Catholic) was converted, is now preparing to enter the ministry and expects to ask for admission into the travelling connection at the session of the White River Conference. Our house needed some repairs and saint and sinner say, yes; I am ready to do my part. By our next

FOR MOSQUITO BITES, SUN-BURN, SORE FEET, LAMENESS from OVER-EXERTION.

USE POND'S EXTRACT FOR PILES, CHAFING, To Bathe FACE and HANDS when heated etc.

DON'T FORGET when starting on vacation to take with you. You are sure to need it, perhaps VERY MUCH indeed.

REFUSE SUBSTITUTES probably worthless. Accept POND'S EXTRACT only. Ponds Extract Co., New York and London.

appointment, we expect to have a new cover on our house. Bro. Anderson of Vandalia rendered valuable service, also Bro. Buchanan. Many thanks to them. A. H. WOODARD, Vandalia, Aug. 13.

Tutt's Pills
FOR TORPID LIVER.

A torpid liver deranges the whole system, and produces

Sick Headache, Dyspepsia, Costiveness, Rheumatism, Sallow Skin and Piles. There is no better remedy for these common diseases than Tutt's Pills, as a trial will prove. Price, 25c. Sold Everywhere.

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

There was a wonderful amount of consumption in Texas last year. We mean consumption of Cheatham's Tasteless Chill Tonic. The consumers waxed fat but didn't kick a single time. It cured chills and fever in every instance. Better consume some when you have the chills. Price 50 and 75 cents per bottle, and guaranteed.

Some druggist may tell you they have other chill remedies just as good as Cheatham's Tasteless Chill Tonic; they have not. It is the best made. Insist upon having it even if the poor druggist don't make quite as much as he would have done had he sold you some other preparation. Cure guaranteed.

A great many people have expressed astonishment at the rapid manner in which Cheatham's Tasteless Chill Tonic gained popularity. It is not remarkable at all. We simply said it would cure chills. It has always done so. Try it. Price 50 and 75 cents. No cure, no pay.

It used to be a sad day in the life of a child when it had to take a dose of castor oil. It need be so no longer. Cheatham's Tasteless Castor Oil answers every purpose and is exceedingly sweet and palatable. Price only 25 cents.

Plain castor oil is probably the most nauseous dose a mortal ever had to take. Cheatham's Tasteless Castor Oil is one of the most pleasant. It is just the same as the plain oil in effect, but oh, my! the difference in the taste. Price 25 cents.

Hundreds of people have used Hunt's Cure with the most happy results in diseases of the skin, such as Eczema, Tetter, Ringworm, etc. It is guaranteed to cure and only 50 cents per box. Aug. 26-1m.

FOR CHURCH FESTIVALS

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"A Mad Stone can be found at DeVal's Bluff, Ark., owned by A. W. SORR.

WARNING ORDER.

J. P. EWING, Before T. W. Wilson, J. P. in and for Big Rock, vs. L. B. JARGERSON, Township, Pulaski Co., Ark.

The defendant, L. B. Jargerson is warned to appear at this Court within thirty days and answer the complaint of the plaintiff, J. P. Ewing, of the County of Pulaski, State of Arkansas.

Big Rock Township, Pulaski Co., August 14, 1891.

WARNING ORDER.

JAMES BEATTIE, Before T. W. Wilson, J. P. in and for Big Rock, vs. L. B. JARGERSON, Township, Pulaski Co., Ark.

The defendant, L. B. Jargerson is hereby warned to appear within thirty days and answer the complaint of James Beattie, Plaintiff herein.

August 14, 1891. T. W. Wilson, J. P.

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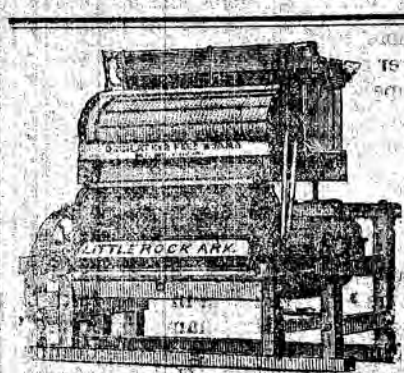
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ARKANSAS METHODIST

Rev. Z. T. BENNETT, Editor.

WEDNESDAY, AUG. 26, 1891

During the recent Circuit court in Arkadelphia a man was tried, convicted and fined \$1,400 for selling liquor in violation of law. Of course, "Prohibition does not (?) prohibit" in Arkadelphia and Clark county, but that illicit dealer with his infamous business will hardly deter again those good people who prefer colleges, education and morality rather than liquor shops, drunkenness and crime.

We trust the selections on page 1 from the excellent article by Rev. Hugh Price Hughes may be read with interest and profit. We suppose very few of our readers have learned from personal experience, and not many of them from observation, the full meaning of the sufferings of the poor, as described in London and the great cities of our own country. Except in rare cases the poor in the towns and rural districts of our Southland are not distressed with the terrible horrors of starvation; for they can generally secure employment to provide shelter, raiment and "bread enough," if not to spare.

We commend to our readers a careful perusal of the summary (on page 6) of the thirteenth Annual Report of the Woman's Missionary Society of our Church. In the thirteen years since its organization this Society has raised for missionary purposes a total of \$582,863.72, and last year it raised \$83,865.72. When we consider the small number of its present total membership (women and children) reported at 75,480, we can not refrain from contemplating the wondrous possibilities of our Woman's Missionary Society, if even half the godly women and dear children of our Church were properly organized and heartily engaged in the cause of missions under the auspices and direction of this grand Society. In our Church there are probably 750,000 to 800,000 female members, ten times as many as the total membership of the Woman's Missionary Society. We sincerely hope all our preachers, who have been indifferent or inefficient in their co-operation with the consecrated missionary women of our Church, may hereafter render better service to this strong arm of great power in the cause of missions.

Many of our itinerant preachers have learned from painful experience how greatly the Church in some charges has suffered from inefficient official members, especially stewards and Sunday-school superintendents. As the fitness of these officers for their important work must be learned by trial or experiment, unsuitable men will be sometimes chosen; but such mistakes should not be repeated to the serious and perhaps lasting injury of the Church by the unwisdom and folly of re-electing these men to the same positions. Since our pastors have the prerogative of nominating the official members, they should fearlessly meet this responsibility by prudently and candidly nominating the most suitable men in their charges for the positions to be filled. Such men should not only be men of approved religious character and loyalty, but also men of special qualification for the solemn and important duties they are selected to perform. As they are to be nominated by the Preachers in Charge at the fourth Quarterly Conferences, all the official members of our Church in this State will soon be chosen for the next ecclesiastical year. May the wisdom in their election become manifest in their godly living, consecrated service and abounding zeal in the cause of Christ.

Rev. E. M. Cousins contributed to The Word and Work an article under the heading, Don't Shoot—urging the religious duty to honor and help rather than to shoot the man who is doing the best he can. For the benefit of some, thoughtless critics we quote this paragraph:

"And yet I would say don't shoot the minister. You will find him more or less conspicuous. You, like a good many others, may think that he is where he is mostly that he may be a target for marksmen to practice upon. Some of you may mean no serious harm to him. You only want to show your skill in a

somewhat facetious way. He may be too young or too old, not profound in scholarship or wisdom, not eloquent in speech, nor elegant in manner, and yet he is probably doing the best he can. He is probably where he is because he feels that the Gospel is what men need, and because there are not at present enough learned, profound and eloquent ministers to supply all the Churches. Now don't shoot him. You may not kill him, but you can quietly maim him as far as usefulness in your Church and community is concerned. You may kill him so that he can never do you or your children any good. You may compel him to move on, to give place to a new object for your marksmanship. But, on the whole, it isn't very good sport. It isn't Christian sport. You have the minister at a disadvantage. It isn't very manly sport."

DEATH OF MRS. T. A. HEARN.

Last Wednesday we received the following very sad note from our dear brother, Rev. T. A. Hearn, missionary to China from the Little Rock Conference:

DEAR BRO. BENNETT:—My wife died yesterday morning at 2 o'clock. We buried her to-day. She leaves a little boy nine days old and a broken-hearted husband. We had consecrated our boy to be a missionary to China. May God accept the offering and spare him for this work. Pray for me.

Your Bro. in Christ,
THOS. A. HEARN.
Shanghai, China, July 21.

On the same day we received from some one at Arkadelphia this notice of the death and funeral of Sister Hearn:

DIED:—At the residence of Rev. M. B. Hill, on Monday morning, July 20, 1891, Mrs. Kate R. Hearn, wife of Rev. T. A. Hearn, of Southern Methodist Mission, Soochow, aged 29 years.

The funeral will take place from the Methodist Mission Church, corner of Yunan and Hangkow Roads, English Concession, on Tuesday, July 21, at 8 a. m. Services conducted by Rev. M. B. Hill. Friends are invited to attend.

ROMAN CATHOLIC OPPOSITION TO PUBLIC SCHOOLS.

In The Arkansas Democrat, Aug. 18, Rev. J. M. Lucey, Catholic priest, made reply to what we have published on the opposition by the Roman Catholic Church to State public schools. As he seems to enjoy favoring the public with frequent lucubrations, we were not surprised that he wrote again; but we were surprised at his unfairness, evasion, misrepresentation and manifest anger—all clear evidences of the weakness of his cause.

Of our articles he said, without any attempt at proof: "Fictions, and not facts, were drawn upon, unless such fictions are good enough facts for THE ARKANSAS METHODIST, and the whole field of state jokes and charges against the Catholic Church was gone over." But if he considered this positive assertion true, is it not strange, that he utterly failed to show the inaccuracy or falsehood of a single quotation we made? As our statements were fairly based upon, and our inferences legitimately drawn from quotations from reputable sources, it was clearly his duty to show the quotations false—which he did not even attempt to do.

Again he clearly, if not intentionally, misrepresented us in this sentence: "The editor of THE METHODIST repudiates the idea that the Methodist schools of the State interfere with the public schools as much as those maintained by the Catholic Church." We said nothing whatever about denominational schools interfering with the public schools, but we did repudiate the insinuation, that Baptists, Methodists and Presbyterians had established high schools and colleges, because of opposition like that by the Roman Catholics to the State public schools. The M. E. Church, South, has in this State about 70,000 members, while according to the last census (1890) there are only 8,845 Roman Catholic communicants in Arkansas. It is ridiculous to say we assumed, that the Methodist schools in this State would not draw as large patronage as those maintained by the Roman Catholic Church.

Further, he knows that our State public schools are merely common or primary schools except in the cities and towns, where graded schools are maintained but not for the benefit of children, whose parents are citizens of the rural districts of the State. To say our public school system is fairly well graded from the primary classes to the university, is misleading so far as it concerns the rural districts, which have only short-term common schools, and cannot

have the free advantage of the intermediate or graded schools in the cities and towns.

Intending to show the Roman Catholic Church in favor of popular education and not in antagonism to public schools by the State, Mr. Lucey made a brief extract of rather equivocal meaning "from the pastoral letter issued by the national council of Baltimore, 1884." Against his short extract we quote from The Church Progress, a leading Catholic journal, a few sentences of its editorial criticism, July 18, last, of Rev. John Conway's article on State and parochial schools: "It is difficult to comprehend Father Conway's position in face of the express decree of the late Plenary Council of Baltimore imposing, as a strict and unavoidable duty upon Catholics, the establishment of parochial schools. * * * After the decree of the Council of Baltimore we do not see how it is possible that there should be a school question, in the sense of Father Conway's article, for any Catholic. The Council certainly thought parochial schools a necessity when it imposed their establishment upon Catholics as a bounden duty. For Catholics, therefore, there can be no question of a State school. They are without cavil or escape obligated to the support of their own schools; not only logically, but religiously are they so bound."

In its last issue The Church Progress says: "A just distribution of the school funds—pro rata as is done in Canada—is what we want. This is to be distributed to our schools, not to the State schools. Such distribution is simply to return us our own, levied upon us in the shape of taxes. As the matter stands we are now taxed for the support of a school system of which in conscience we cannot approve, and therefore in conscience cannot make use of. We will do our own educating and nobody else can do it for us. It is rank injustice to compel us to support a school system which educates other people's children at our expense. If other people are so in love with education, why don't they put up their own schools and pay for them? That is not a free school which is supported by compulsory and unjust taxation. Taxation without representation is a cardinal sin in political life. It is no answer to say that we may use the public (not free) schools if we choose. We can do nothing of the sort. We are clearly bound by conscience not to use them. Moral diets are more peremptory than physical force."

Again, in the same issue The Church Progress says: "We also believe that it is the right and the duty of the State to provide ample material for the purpose of education. The State may provide school houses and funds, but the State cannot itself do the teaching. That is a function outside of its province." And, "If there be no God, then is the public school system right. If there is a God, then is it wrong. The question clearly enough lies between atheism and Catholicity."

In conclusion we copy from Rev. Dr. R. S. MacArthur's pamphlet, "Three Essentials to National Perpetuity and Power," some unequivocal utterances from Roman Catholic priests against the public schools:

"The public schools have produced nothing but a godless generation of thieves and blackguards."—Priest Schauer. "Unless you suppress the public school system as at present conducted, it will prove the damnation of this country."—Father Walker. "I frankly confess that the Catholics stand before the country as the enemies of the public schools."—Father Phelan. "These so called public schools are not public schools, but infidel and sectarian. Catholic parents who send their children to such schools are guilty of mortal sin."—Rev. Dr. Frul. "The duty of all loyal, God-fearing, Christian men (Roman Catholics) then, I repeat it, is to make common cause against this common foe."—Father Gleason of Oakland, Cal.

However some may think to the contrary, the standard of morals in the country is not declining. It is already shown that the rate of church membership to population is increasing; that the proportion of criminals to population is also declining, and that reformatory and other institutions for the conservation of morality are doing a grand work. And then a fact not to be ignored as relating to this matter is the significant use that a large proportion of the vice and crime in this country comes here from abroad. Out of 60,000 prisoners, according to the census of 1880, about 13,000 were of foreign birth, though the foreign-born population was only a little over an eighth of the whole at that time. Multitudes of records in the different States show that a larger proportion of arrests are made among the foreign-born than among the native population, and this is not in the least surprising when it is considered how much foreign governments have done to get rid of dangerous classes by deportation to this country. In our cities especially, the dominance of the foreign crim-

inal element is great. But so far as public opinion goes, it is unquestionable that a better standard of personal conduct is demanded than formerly prevailed, and that when vice and crime appear—and the growth of the telegraph offices in twenty-five years from 2,000 to 20,000 has largely increased the arrests of crime—the public is swifter to condemn them than ever. Assuredly society is rising to a higher and better plane, and vice and crime are not making headway.—Christian at Work.

PROHIBITION IN KANSAS.

In an editorial brevity last week The Arkansas Gazette said: "The only inebriate Asylum in the West is located in prohibition Kansas, and it is said to be filling a long felt want."

We know nothing whatever of the Asylum referred to, but we are fully persuaded the "long felt want" was created before the inauguration of Prohibition in Kansas. As the brevity quoted was evidently intended as a reflection upon the efficiency of Prohibition in Kansas, and designed to indicate an increase of drunkenness under Prohibition there as compared with States under license, it deserves more than a passing notice.

Recently Hon. Wm. Higgins, Secretary of State of Kansas, wrote a letter on the relation of the Republican party in Kansas to Prohibition, and his letter was generally interpreted as meaning that Prohibition in Kansas is a dead issue. But in a dispatch to the N. Y. Voice last week he said: "My position is that Prohibition being an established fact, it never was and never should be abandoned in Kansas, but being firmly engrafted into the constitution, and the laws for its enforcement having been placed on the statute-book with an overwhelming majority against their repeal, the question should now be removed from politics and placed in the hands of the people, who will then, irrespective of party, insist upon the election of those men to office who will endeavor to enforce all laws. When the question is removed from politics those favoring Prohibition but heretofore opposing it because of its advocacy by the Republican party will rally to the support of the law."

Again, much notoriety has been given to the sweeping utterances of ex-Senator Ingalls in his recent speeches, especially the one in which he said: "We have wrestled with this subject for ten years in Kansas, and have had organic and statutory Prohibition, and yet there is not a town in that State where a man can not get all the liquor he wants. There is not an organized municipal corporation there whose expenses are not paid by the taxes levied upon the recognized and open traffic in intoxicating liquors." But before the political downfall of this same Ingalls, he said two years ago in The Forum and re-asserted the same declarations one year ago to the N. Y. Voice: "Kansas has abolished the saloon. The open dramshop traffic is as extinct as the sale of indulgences. A drunkard is a phenomenon. The barkeeper has joined the troubadour, the crusader and the mound builder. The brewery, the distillery and the bonded warehouse are known only to the archaeologist. . . . Temptation being removed from the young and the infirm, they have been fortified and redeemed. The liquor-seller being proscribed is an outlaw, and his vocation is disreputable. Drinking being stigmatized, is out of fashion, and the consumption of intoxicants has enormously decreased. Intelligent and conservative observers estimate the reduction at 90 per cent; it cannot be less than 75. The increase in the number of Internal Revenue stamps sold by the Collector from year to year is explained by the fact that they are required by all druggists, and many of them are repetitions and renewals for short terms. . . . One of the most significant and extraordinary results is the diminution of crime in the State. At the January (1889) term of the District Court of the county in which the capital was situated, there was not a single criminal case on the docket. Many city and county prisons are without a tenant. The number and percentage of the convicts in the State penitentiary have been remarkably diminished."

As Mr. Ingalls cited figures to prove these declarations, just as other State officers of Kansas have done, we prefer to accept his deliberate and carefully prepared utterances before his political downfall rather than his reckless assertions contrary to reason as well as to the repeated statements of numerous reputable citizens in public and private life. In conclusion, we are inclined to regard all this talk about the failure of Prohibition in Kansas as we used to consider the old cry of liquor dealers in this State, "Prohibition will not prohibit."

ECUMENICAL FUND—IMPORTANT.

At the meeting of the Ecumenical Committee at Saratoga on August 5, 1891, the Executive Committee of the M. E. Church, South, passed the following resolutions:

Resolved, That Dr. Harrison be authorized to publish in the Church papers a call for the Guarantee Fund assessed to our Church, and urge its payment by September 1, 1891.

2. That he also ask Barbee & Smith, Treasurers appointed to receive the amounts collected, to forward the amount now on hand to German Hunt, Treasurer, Ecumenical Conference Fund, Baltimore, Md.

J. C. GRANBERY, Ch'n Ex. Com.

In a recent issue the Nashville Advocate said: "It is known to the most of our readers that the sum of \$5,000 has been assessed upon our Church to aid in defraying the necessary expenses of the approaching Ecumenical Conference. This money will be put chiefly to the use of entertaining the 200 foreign delegates, while in attendance upon the Conference. As to the American delegates, they will either pay their own way, or else their friends will make special provision for them. The Americans were treated with the utmost cordiality at London in 1881, and they must now return the compliment in full measure. If we should fail to show due hospitality to our invited guests, it would be a permanent blot upon the reputation of our Church. Owing to some misunderstandings which we do not now care to discuss, the collections up to date have been very small, and prompt action is necessary. The sum asked for is only a trifle. Without consulting Dr. Harrison, who has the matter in charge, and who is absent from the city, we take the liberty of urging all of those who are interested in the matter, and especially those to whom circulars have been sent, to make at least a small remittance at once to Barbee & Smith, who are the treasurers of the fund. The required amount will, of course, be contributed. We do not allow ourselves for a moment to think of anything else. But it is better by far that it should be done at once."

Rev. Jas. A. Anderson, Dr. J. W. Brown and Rev. Horace Jewell are the delegates from the Arkansas, Little Rock and White River Conferences. While we feel sure Dr. Brown is as willing as he is able to pay his own way, we feel equally sure that it would be a burden upon Bros. Anderson and Jewell to pay their traveling and hotel expenses. We hope, therefore, their friends will make special contributions to pay the expenses of these brethren—to Bro. A. at Greenwood and to Bro. J. at Searcy. We make this suggestion without their knowledge, hoping remittances will be made in September. The Ecumenical Conference will be in session in Washington, D. C., Oct. 7 to 20.

PERNICIOUS AND DANGEROUS BOOK.

DEAR BRO. BENNETT:—I am glad to see that attention is again being called through your columns to that pernicious and dangerous book, "Bible Readings for the Home Circle," pernicious because it is full of the most corrupt doctrines I have ever known, and dangerous because the poison is so subtle, and the pill is so nicely sugar-coated, that the unsuspecting are in danger of becoming saturated with the poison before they are aware of its nature. But I write specially to say two things:

First to Bro. Metheny, who regrets that notice of the nature of the book was not given two years ago. I wish to say that more than two years ago the now sainted Thos. G. Galloway called attention to the book through THE METHODIST, and warned the people against buying; and a little more than a year ago your humble correspondent repeated the warning through THE METHODIST, and thereby saved scores of individuals in Drew and Ashley counties two dollars each, and kept a dangerous book out of their homes.

Second, while I leave Bro. Futrell to answer the criticism of your fair correspondent from Conway, I simply wish to state that the agent who canvassed for the book in my section of the country, so manipulated his prospectus as to "almost deceive the very elect," and I have never yet found a person who bought the book knowing that it was a book of any denominational bias whatever. This may not be fraud, but to my mind it closely resembles it. May the book receive such an advertisement this time, that hereafter the readers of THE METHODIST shall at least know what they are buying when they subscribe for it.

J. A. SAGE.

Stephens, Aug. 22.
As correctly stated by Bro. Sage, our readers have been several times warned as to the real character and design of the book under consideration. In 1889 Rev. J. R. Sherwood called special attention to its statements concerning the operation of the Sunday laws in Arkansas. His note and

our remarks on the same prevented some sales of the book, as we learned from a Mr. Hawkins, who was interested in its circulation, and who expressed sentiments as pernicious as those reported in the misleading and dangerous book. Soon after referring to this same book, we copied from the Northwestern Advocate (Chicago) an editorial warning, from which we now quote:

"It would appear that the book is sold under false pretenses, for while innocent enough in appearance, the work is devoted to disseminating Seventh-day adventism of the rankest kind. We ask pastors to denounce the outrage. The agent calls attention to good texts on other themes and carefully conceals the Jesuitical trick in the sale of the book. Many copies were sold to Methodists in one city church last week. Be on the watch and condemn the book from the pulpit."

While the book has an attractive title, "Innocent enough in appearance," the agent's careful concealment of the real character of the book, in order to sell it to Christian people generally, constitutes "false pretense" in every sale of the book, where a knowledge of its pernicious and dangerous teaching would certainly prevent such a sale. Very few Baptists, Methodists, Presbyterians or other evangelical Christians would knowingly purchase a book "devoted to disseminating Seventh-day adventism of the rankest kind," to say nothing of other dangerous heresies said to be taught in this book. As books under such titles, as Bible Stories, Bible Characters, etc., are almost invariably unsectarian and acceptable to evangelical Christians generally, it would not appear difficult for an expert agent to manipulate his canvassing book so as to deceive even intelligent people. We suppose exceedingly few of our people would buy "Bible Readings for the Home Circle," unless deceived by the title of the book or the representation of the agent.

ABOUT SOUTHERN NEGROES.

The Chattanooga (Tenn.) Tradesman has gathered interesting facts and figures from about 200 employers of Negro workingmen in the South: "Skilled Negro laborers are earning \$3 a day, less skilled \$2, and the 7,500 or so reported on earn on an average \$1.75. Unskilled Negro labor is paid from 60 cents to \$1.50 a day, the average being \$1.10. White labor is preferred by 35 employers, 27 see no difference, while 49 employers prefer the Negroes. There are 67 employers who are sure that colored labor is increasing in efficiency, while 43 think not, and 15 see no change. More than half of the employers inquired of announced their intention to continue the employment of colored labor, while only two say they will have no more of it."

According to The Omaha Bee there were in 1885 only two Negro attorneys, three Negro physicians, two editors and \$12,000 worth of taxable property among all the Negroes of America. There were no colleges, no high schools, no banks and no church property. It is twenty-six years, seven years less than a generation, since 1865, but to-day the Negroes of this country pay taxes on \$264,000,000 worth of personal and real property. There are 749 physicians, and 654 of these are college graduates. They have seven colleges, seventeen academies and forty-nine high schools, all under the charge of Negro teachers. Three of the seven college presidents were slaves. There are 995 college-bred Negro ministers and 247 Negro men and young women in European capitals studying foreign languages to return here as teachers. A bank in Richmond, Va., with \$500,000 capital, is owned and conducted by black men, and they are loaning money to their former masters.

The N. Y. Advocate of recent date said: "The Gospels and the Acts have been translated into the Shutswa language by the Rev. B. F. Ousley, a graduate of Fisk University and Oberlin Seminary, and formerly a slave owned by the brother of Jefferson Davis. Mr. Ousley was set free by the Proclamation of Emancipation issued by President Lincoln, and since the war has improved his opportunities so diligently as to be able to render this distinguished service to the cause of Christianity in Africa. The Shutswa language is spoken by nearly three hundred thousand people in south-eastern Africa. The American Board has several stations in that region, and the Free Methodist Board has a station in the same field."

MARRIED.

Aug. 18, 1891, at the Quitman College Chapel, in Quitman, Ark., by Rev. O. H. Towner, Mr. John S. Garner of Lamar, Ark., to Miss Florence V. Harkey of Quitman, Ark.

ARKANSAS METHODIST.

WEDNESDAY, AUG. 26, 1891

CHRISTIAN LIFE.

WOMAN'S MISSIONARY SOCIETY OF THE M. E. CHURCH, SOUTH.

Summary of 13th Annual Report, Organized 1872.

"I am the vine, ye are the branches." These words of Christ show the close relation that should exist between him and his followers. If they are "rooted and grounded" in him, the same life that abides in the vine abides in the branches; and thus co-operating with him, they bring forth flowers and fruit to his glory.

The members of the Woman's Missionary Society are peculiarly set apart to "work together with God," and results have shown that co-operation with him is the only source of success in bringing benighted minds to the light of Christ. Dr. Cuyler says: "The great demand of the times is for men and women who live near to God," and also that "the lifting power of the Church increases directly in the ratio of its connection with the source of all light and love and strength and holiness." If we would have men and women who live near to God, we must train the children of the Church, and prepare them to fill the places their elders will soon leave vacant. Statistics show that the largest increase in numbers of the Society comes from the young people's and juvenile organizations. The writer quoted above also says most aptly: "The Church that has no young blood in its veins is a withering fig-tree."

There is no better way of cultivating the vines and young growth in our part of the Lord's vineyard than to distribute the literature provided by the Woman's Board of Missions. Knowledge is the force that governs the world, and in missionary work it is the level resting on the fulcrum (faith) which shall remove the mountains headbroom into the sea of God's love. As chairman of the Publishing Committee I call attention to the Woman's Missionary Advocate, and to the missionary leaflets published for the Woman's Missionary Society.

At the last Annual Meeting it was decided to enlarge the Woman's Missionary Advocate, and in the month of July it was changed from a sixteen-page paper to a thirty-two page magazine, beautiful in appearance, and much more desirable for reference and for binding. It publishes official reports from the foreign fields, delightful letters from the missionaries, interesting correspondence from the home workers, and miscellaneous missionary reading from all parts of the world. The circulation has increased to thirteen thousand six hundred, and the finances are in sound condition. It is ably edited by Mrs. F. A. Butler, and published monthly at fifty cents a year.

Leaflets and Programmes were issued quarterly for the use of the Societies, as ordered by the Board. One million seven hundred and forty thousand pages have been published the past year, and have been most helpful in the monthly meetings.

MISSIONARIES.

The Woman's Board has twenty-nine representatives in foreign fields; three are at home on leave. Sickness and removal from the employment of the Board have reduced the number of missionaries, but ten young ladies were accepted the past year. Some of these have gone to their appointed fields, some are in training schools at home, one has withdrawn, and others will be appointed. Miss Lucy Harper, of Texas, went to Laredo Seminary; Miss Helen Richardson and Miss Mary Littlejohn Smith sailed for China last September; Miss Mattie Dorsey, Miss Mary Turner, and Miss Kate Fannin went to Mexico. Early in the year Miss Yarrell returned from Brazil on account of ill health, Miss Lou Phillips came from China, and toward the close of the year permission was given to Miss Mattie Jones to come home to recuperate.

FOREIGN WORK.

All reports from the foreign fields are full of encouragement; schools are prospering, seeds of truth bearing fruit, and the opportunities for opening new work ever increasing.

The oft repeated cry for more workers comes from every field; the overburdened missionaries trying to hold the work already organized, seeing the necessities on every side and feeling their helplessness to meet them, are enduring a great strain, and exclaiming out of the fullness of their hearts: "What are we among so many?"

China.—This was the first field occupied by the Woman's Board. The work has grown and prospered notwithstanding the great diminution of forces from sickness, death, and other causes. Shanghai, the largest center of work in this field, has suffered most from these changes; the schools are flourishing, but it is at the cost of health to the noble women who are keeping them up, one attempting the work of two or three.

The boarding-school at Nantaiang has been closed; the day-school

under faithful care, are accomplishing good.

The work at Kading is growing in interest.

In Suchow, the boarding and day schools and medical work more than fill the hands of the faithful few who have all in charge. The work in this capital city of the province only needs to be fully equipped to develop its grand possibilities.

Mexican Work.—One can scarcely get a correct idea of the growth and promise of this work without carefully reading the reports fresh from the field. While the ravages of small-pox temporarily affected the schools and work among the women, the health of the missionaries has been exceptionally good, and their hands and hearts have been fully occupied.

Laredo Seminary is the Pharos of the border, reflecting its light on both sides of the Rio Grande, and sending out an influence for good that only eternity will unveil.

Saltillo is meeting the need in that city and vicinity. The missionaries have not been free from the persecutions of the fanatical officials, who have sought to hinder their work; but through firmness, patience and faith have triumphed over the difficulties.

The work in Durango is growing in importance, and will be enlarged to suit the demands of that rich and beautiful city.

At Chihuahua the Board has come into possession of fine property, and a school was opened there.

Work was re-opened last Summer at San Luis Potosi, with every prospect of a bright future. Property has been purchased in an eligible locality, and boarding and day schools have been opened.

Brazil.—The college at Piracicaba has had an uninterrupted and successful year, and maintains its hold on the confidence of the people.

At Rio de Janeiro the "College on the Heights" is recovering from the effects of the epidemic that passed over the city nearly two years ago, and has opened again with fair success. The strenuous call there for re-enforcements is repeated in every letter; without these the work cannot be sustained.

A fine school has been opened at Taubete, which has been assisted this year by the Woman's Board, with the view of adopting it in the plans for the coming year.

Indian Territory.—The school at Anadarko among the wild tribes was turned over to the Woman's Board of Missions by the General Board last May, partly in exchange for the Harrell Institute property. It is accomplishing much for the superstitious, helpless Indians in reach, and deserves the sympathy and generous support of the Woman's Board.

The cry that comes from every mission field for re-enforcements is almost appalling in its earnestness. Is the answer slow in coming because we at home do not pray aright that the Lord may "send forth laborers into his harvest?" Dr. Judson, when dying, said: "I never prayed sincerely and earnestly for any thing, but it came—in some shape, probably the last I should have desired, but it came."

Humanity is often too full of its own needs and selfish pleadings to rise to that higher plane where in humble, importunate prayer the Holy Spirit is invoked to move upon Christian hearts to give and to go that perishing millions may be saved. In proportion as we curtail the self-life we increase the Christ-life and the burning desire to bring every soul to accept him.

The great missionary movement of this century is the outgrowth of prayer, and one of the Secretaries of the American Board has well said: "A work conceived and born in prayer, as the missionary work assuredly was, must be sustained also and completed in prayer."

An account was recently given of a shipwreck which was thrilling in its details, and most appropriate in this connection. The wreck was seen from the shore, and a number of fishermen manned the only boat that could be found, and with great difficulty all were brought safely to land except three or four. The storm raged with great fury, and the men laid down exhausted upon the rock-bound coast as they landed, saying they could go no more to the wreck. An old man of eighty years was standing with a few others on the shore, and hearing them declare that they had made the last trip, he knelt and prayed, then said: "If four others will go with me and row, I will steer the boat and bring off the captain and those that are left on the ship." Four young men at once said: "We will go; you stay on the rock and pray." On they went breasting the great waves, reached the ship, and brought the helpless ones to the shore in safety. So our work and our duty confront us. "On the wreck of heathendom not three or four, but millions upon millions of our race are sinking. The life-boat is going to and fro, but there is not strength enough; the hands employed are almost exhausted. Men and women of God, come to the rescue!"

Mrs. D. H. McGAYOCK,

Foreign Secretary.

STATISTICS OF HOME WORK.

Auxiliary Societies,	2,148
Increase,	162
Members,	42,568
Y. P.'s and C. S. Societies,	124
Members,	1,124

The boarding-school at Nantaiang has been closed; the day-school

Members,	32,917
Increase,	1,785
Total Societies,	3,272
Total increase,	291
Total membership,	75,480
Total increase,	3,113
Life-members,	2,121
Honorary life-members,	59
Life-patrons,	9

MARY HELM,
Sec'y of Home Affairs.

SUMMARY OF FOREIGN WORK.

Missionaries,	31
Teachers and assistants,	63
Boarding-schools,	11
Day-schools,	26
Pupils,	1,254
Hospital,	1
Medical missionary,	1

VALUE OF PROPERTY OF WOMAN'S BOARD.

China,	\$ 80,000
Mexico,	66,300
Brazil,	45,000
Indian Territory,	5,000
Total,	\$176,300

SUMMARY REPORT OF TREASURER, 1890-91.

Amount from self-denial and thank offerings,	\$ 5,946 29
Amount by mite-boxes,	3,459 13
Total receipts this fiscal year,	83,865 72
Receipts since organization (13 years),	582,863 72
Memorial Fund,	2,598 12

SCARITT BIBLE AND TRAINING SCHOOL.

Rec'pts through Miss Belle H. Bennett, Agent, for 1890-91,	\$ 23,335 52
Rec'pts through Mrs. M. D. Wightman,	3,929 16
Total rec'pts, '90-91,	\$27,264 68

SUMMARY OF APPROPRIATIONS FOR 1891-92.

China,	\$ 25,670
Mexico,	38,190
Brazil,	15,650
Indian Territory,	5,100
Office, printing, contingent, and course of medical candidate,	5,000
Assistance to juv. paper,	875
Total,	\$80,485

FOR SLEEPLESSNESS

Use Hofford's Acid Phosphate. Dr. C. R. Dake, Belleville, Ill., says: "I have found it, and it alone, to be capable of producing a sweet and natural sleep in cases of insomnia from overwork of the brain, which so often occurs in active professional and business men."

OUR YOUNG FOLKS

A SISTER'S INFLUENCE.

Some six months ago, we heard of a home where the son and daughter, a brilliant young man and an accomplished young lady, were always quarreling. A second chapter in the history of that home came to our knowledge recently. The young man left his home suddenly and secretly, with a dark suspicion resting upon him.

A question arises: Might not that sister, bright, intelligent and handsome, whose society was sought by others, have exerted such an influence over her brother as to save him?

And, if this be true, is not that sister responsible in part for his downfall? Second only to a mother's influence is that which may be exerted over her brother by a gentle and affectionate sister who interests herself, as a true sister should, in all that concerns her brother's happiness.—United Presbyterian.

A BOY'S MANNER.

"His manner is worth a hundred thousand dollars to him!" That is what one of the chief men of the nation lately said about a boy. "It wouldn't be worth so much to one who meant to be a farmer, or who had no opportunities, but to a young college student with ambitions it is worth at least a hundred thousand."

The boy was a distant relative of the man, and had been brought up by careful parents in a far-off city. Among other things he had been taught to be friendly and to think of other persons before himself. The boy was on a visit in the town where the man lived. They met on the street, and the younger, recognizing the elder, promptly went to his side and spoke to him in his cordial, happy, yet respectful, way. Of course, the man was pleased, and knew that anybody would have been pleased. The sentence above was the outcome of it.

A little later the boy came into the room just as the man was struggling into his overcoat. The boy hurried to him, pulled it up at the collar and drew down the wrinkled coat beneath. He would have done it for any man, the haughtiest or the poorest.

The boy has not been in society a great deal. He has not learned orthodox selfishness. He positively can't be easy at the table until his neighbors are waited on; a chair is torture if he thinks any one else is less comfortably seated. He wouldn't interrupt to let loose the wittiest or the most timely remark ever thought of. He may learn to do so some day—after he has earned his hundred thousand—but it is doubtful. The expression of his kindness may become conformed to popular usage, modified, refined, but the spirit which prompts the expression will only grow with his years.

Do not misinterpret, boys.

Estey
Is the name which we ask you to remember when about to purchase an Organ.

You may be truly unselfish, and yet not have the boy's prize. You may wish to do things for others, and yet feel that you do not know how. The only way to learn is to try; to hesitate for no feeling of bashfulness or awkwardness, but put into direct and instantaneous practice whatever kind, helpful thoughts occur to you.—Lucy Elliott Keeler in Congregationalist.

OUR INHERITANCE.

Some years ago, after one of the Moody meetings, I paused to speak to a young man whose face attracted me.

"Yes," he replied in answer to my inquiries, "I have had a hard life. I am poor and wretched, a stranger in a strange land. And yet," he added, "I have heard there is money waiting for me in the Old Country, if I could get back to claim it."

"If that is the case," I asked, "why do you not go back?"

"Well," he answered, "you see it may not be true after all; and besides, I would not know just what steps to take. No; I will try to make my way here."

After a little talk with him about the better inheritance that could surely be had for the claiming, I left him and passed on.

Nearly a dozen years later, I sat listening to the sermon of a minister from England. During the course of it he spoke of a refugee for boys, in which he was much interested, and told of a lad who had run away from his home, unwilling to perform the duties assigned him there. "Shortly afterwards," he said, "we heard that a fortune had been left to him, and every effort was used to trace him, but in vain." "Somewhere, to-day, perhaps," he added, "that young man is wandering poor and homeless, whilst an ample provision is held in trust for him, and all that he has to do is to come and claim it."

When the service was over, I sought a private interview with the minister, and told him of the boy who had so interested me. The date of his coming to America, his appearance, and his story, all seemed to point to him as the fugitive sought so long and vainly.

Again, through the newspapers, the effort was made to inform him that an inheritance was his for the claiming; but again it was unsuccessful.

Often, since then, my mind has dwelt on the wonderful teaching in this little life parable. How many there are who, like this poor lad, are contenting themselves with a life of poverty and hardship, whilst "the glorious inheritance of the saints" may be theirs for the asking!

Without merit or effort of their own, this inheritance has been provided, and He by whom it has been provided is sending forth his messengers day by day to search for his wandering sons, that they may be lifted from the depths of their degradation into the joy and abundance of the Father's house.

We might suppose that the poor, hungry, thirsty, homeless souls, who vaguely grasp the thought of the "all things" that are promised them, would seek with joy for a fuller knowledge; but no, like my poor boy, they say: "It may not be true, after all, and I know not the steps to take. I will try to be content as I am."

Ever is it the same old story—blessings offered and rejected. "Ye will not come unto me that ye might have life," said our blessed Master, and through the centuries that cry still rings, and we see the wonderful spectacle—not of the lost seeking a Savior, but of the Savior seeking the lost, and offering to sinful souls the possibility of becoming "heirs of God and joint-heirs with Christ."—Selected.

\$100 REWARD \$100.

The readers of THE ARKANSAS METHODIST will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is catarrh. Hall's Catarrh Cure is the only positive cure now known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials. Address, F. J. CHENEY & CO., Toledo, O. Sold by Druggists, 75.

Aug. 19-1m.

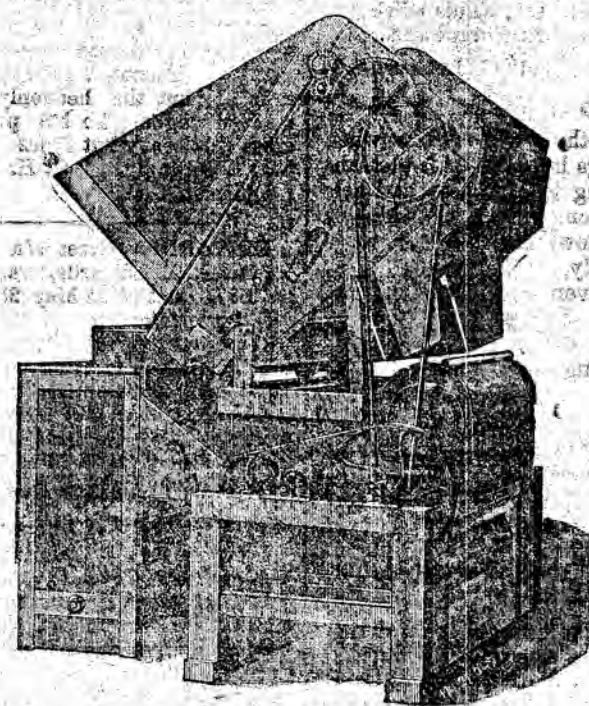
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From Rev. Jas. H. Potts, D. D., editor of the Michigan "Christian Advocate," Detroit, Mich.: "To say that we are delighted with the Piano does not express the fact. We are jubilant. If all your instruments are as fine in appearance, and as pleasing in tone as this one, your patrons will rise by the hundred." From Hon. L. B. Cobb, Groesbeck, Texas: "The Organ bought of you for Methodist Sunday-school has been tried and is all right." From Rev. H. P. Dudley, Pastor of E. Church, Des Moines, Iowa: "The Piano is for every way satisfactory. A thing of beauty, and we expect it will be a joy to us for many years. It is pronounced by musicians 'Brassano.'" From Jas. B. Steele, Esq., Attorney-at-Law, Locksborough, Ark.: "I have just received my Parlor Organ 77; am highly pleased. It is all you claimed for it. Will take pleasure in commending it to my neighbors." April 23, 1888. From Rev. J. M. Dennison, Warren Forks, Ark.: "We have organ in our church and are perfectly satisfied with it." From Rev. J. C. Horn, President of McGee College, College Mound, Mo.: "Piano is excellent. We have it in a Chapel that will hold 1,000 people, and the volume is quite satisfactory. Our music teacher thinks its touch and response perfect, and is especially delighted with the sweet, rich tones called forth by light touches."

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WEDNESDAY, AUG. 26, 1891

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without pain or hindrance from busi-
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Diseases of the Eye,
Ear, Nose and Throat.
111 E. 5th St., LITTLE ROCK, ARK.

WARNING ORDER.
Before T. W. Wilson,
J. P., in and for the Rock
Township, Pulaski Co.,
Ark.
The defendant, L. B. JARROLD, is hereby warn-
ed to appear within thirty days and answer the
complaint of C. A. Pratt plaintiff herein.
August 14, 1891. T. W. Wilson, J. P.

WARNING ORDER.
Mrs. Jennie Boatner, Plff.,
vs.
J. W. Morrison, Dft.
The defendant, J. W. Morrison, is warned to
appear in this court within thirty (30) days and
answer the complaint of the plaintiff, Mrs. Jen-
nie Boatner.
August 16, 1891. T. W. Wilson, J. P.

TO ADVERTISERS
The circulation of THE ARKANSAS
METHODIST is fifty per cent. larger
than that of any other paper, reli-
gious or political, published in Arkan-
sas. Advertisers should make a note
of this.

Do not let other merchants palm off
other preparations on you because
they have not Plantation Chill Cure in
stock. Apply to agents named below
who guarantee it. For sale by C. J.
Lincoln Co., Little Rock, Johns
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States issue over 10,000 copies each
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ODIST is one of them and the only one
in Arkansas.

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exceeds all others together. Ask for
a bottle—we do the rest. For sale by
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the amusements and frivolities of the
world need not feel hurt if the world
can draw no distinction between it and
them.

A gentleman of experience in plant-
ing in the Arkansas and Mississippi
river bottoms, and who can furnish the
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desires a position as manager of some
plantation from the 15th of Sept. to
Jan. 1, 1892, with a view of leasing
or renting the place after that date.
For particulars address,
W. M. CURDER,
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When you have the love of Christ in
your heart, you will find there is more
pleasure in giving than in making
money.

TAKE
S. S. S.
FOR
ECZEMA.

My little four year old girl had an
aggravated case of eczema. The best
physicians treated her, without any
good results. A single bottle of S. S. S.
cured her sound and well. This was
four years ago, and she has had no re-
turn of the disease since; and her skin
is perfectly smooth and clear.
James E. Henry, Detroit, Mich.
Treatise on Skin Diseases mailed free.
Swift Specific Co., Atlanta, Ga.

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Our pupils enter Vanderbilt, on
certificate, without examination.
Positive engagement necessary to
secure entrance. Send for catalogue.

FIELD NOTES.

MURFREESBORO, C.T.—I closed my
meeting here last night with 22 ac-
cessions to the Church and the Church
greatly revived. The Saline Camp-
meeting will begin Friday night be-
fore the second Sunday in September
and will continue till Thursday follow-
ing. We have 85 tents and more will
be built. All ministers will be cared
for and their assistance appreciated.
Can you come? A visit from you
would be much appreciated by many
of the friends of THE ARKANSAS METH-
ODIST.
W. W. MILLS.

ON TROUGH, C.T.—I have just closed
a good meeting at Aydelotte Chap-
el; there were 25 conversions and 24
accessions to the Church. I was as-
sisted by Rev. J. J. Alexander and N.
E. Brady who did good work for the
Master. I go to-night to Macedonias
where we are praying for a revival. I
hope to bring a good report to the
Annual Conference. Pray for me and
my work.
JAMES T. SMOTHERMAN.

Aug. 20.
ELM SPRINGS, C.T.—We have just
closed a glorious revival at Elm
Springs. Had 25 professions, 21 ac-
cessions to the Church, many back-
sliders were reclaimed, and the entire
Church made happy. Our good women
were by no means "silent in the Church."
We are placed under many
obligations to Bros. W. H. W. Buras,
Moses Dutton, and other brethren
who rendered faithful service. Unto
God be all the glory.
Fraternally,
W. H. DYER, P. C.
Elm Springs, Aug. 21.

CALAMINE, C.T.—My fourth protracted
meeting is in progress, but on ac-
count of sickness in my family I am
absent from it. Bros. Self and Raney
from Smithville, and Bro. Hassel a
good Free-will Baptist brother labor-
ing in the meeting. I have no local
preachers on my charge and thus you
see I am borrowing from Bro. Register.
I just closed a meeting at Mar-
vin last Sunday the 19th, which had
been in progress ever since the 8th, re-
sulting in 7 conversions, and the
Church wonderfully revived. Every-
body seemed to be interested in the
meeting. Christians of all denomina-
tions took an active part; not only did
they endorse the meeting by their
presence, but Baptists as well as Meth-
odists engaged in the altar work.
Thanks to the kind people of Marvin
for their kindness shown toward us.
They say their preacher shall be cared
for while among them; not only were
their doors thrown open to us but they
gave us many presents, such as dress
patterns for wife, clothing for the chil-
dren, and I shared in the donation.
Praise God from whom all blessings
flow.
W. C. TOOMBS.

DALLAS, C.T.—We have just closed a
protracted meeting of great power at
Cherry Hill. The Church was rather
cold, but from the beginning interest
was shown by the people coming to
church in great throngs. The fire
began to burn from the beginning,
and broke forth in tears of penitence
and shouts of victory. The meeting
closed with the following visible re-
sults: 12 additions to our Church, 17
conversions, and many backsliders,
who were as bad as real sinners, re-
claimed. We think the work is deep-
ly spiritual and will abide. Bros. J.
T. Miller, H. J. Hoover, H. P. Alexan-
der, Wm. Shelton and — Har-
groves, local preachers, did good work
in the meeting.

Cherry Hill is on the Onachita River,
in the northeast part of Polk Co.,
and is one of the best sections of country
I have seen here. I think it is
one of the strongest Churches in the
county. Methodist church in connection
with the Masonic Lodge is near-
ing completion, which will cost about
\$1000, when finished. The circuit
parsonage is also being built there.

Yours,
B. F. SCOTT.
Dallas, Aug. 19.

MADEIRA, C.T.—After a continua-
tion of 13 days we closed our protracted
meeting at Madeira with a num-
ber of penitents at the altar. The
Church was gloriously revived and the
entire membership worked earnestly
for the salvation of souls; 40 persons
were happily converted and most of
these were young people; 38 of this
number joined our Church. Quite a
number of these young men that were
converted in our meeting are taking
part in our prayer meetings. Some
of the oldest citizens of this little town
say that it was the best meeting they
had for a number of years. We have
had more than 100 professions on this
work since Dist. Conference and 120
additions to the Church. Our circuit
is improving in most every respect.
When I came on it we had only 120
members, now we have 240. Method-
ism is in the ascendancy in this part
of the country. We were assisted in our
meeting by Rev. James Thomas of Hot
Springs. He remained with us five
days and did all of the preaching dur-
ing his stay. His preaching was edify-
ing to the Church and delightful to
all that heard him. He is a man of
God and preaches with power. He
gave our young folks a lecture and
while it stirred the young, it moved
some of the old and a number of them
have said they would take a greater
interest in the young people. We
were also honored with a lecture from
Prof. Stead of Arkadelphia. Our peo-
ple were highly pleased with his
speech to the young folks. Some of
our boys and girls say they intend to
go to the Arkadelphia school, and if
the Prof. will come again I think he
will gain others to attend Arkadelphia
College. J. A. HENDERSON, P. C.
Madeira, Aug. 19.

MAGNOLIA, C.T.—I have just closed
a good meeting at Harmony. We had
15 professions and 7 accessions. I
think others will join. The last night
we had 25 penitents. Nearly every-
body—Christians and sinners prom-
ised to make greater efforts for the
right in the future. Pray for us.
W. F. WHALEY.

BIG FLAT, Mrs.—My third Quarterly
Conference was held last Saturday.
I commenced on Saturday before in
order to get the P. E. He came on Sun-
day evening but had to leave on Mon-
day on account of sickness in his fam-

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A Pure Cream of Tartar Powder.
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Griddle Cakes, Palatable and Wholesome.
No other baking powder does such work.

ily, leaving us alone. We worked on
till Friday, had several penitents but
no conversions. Unexpected as could be
Bro. J. M. Central came stepping in.
You may talk about evangelists but we
have one in our good Agent for Qul-
man College. He was the right man
in the right place and staid until Tues-
day morning. We had about 45 con-
versions and 30 joined the Church.
This was a new point; we just had 7
members there. The Lord has done a
great work for us, for which we are
very thankful. May he keep these
young converts from biling reprobach
on the Church.

Your brother,
D. H. GROOVER.
Big Flat, Aug. 20.

INBROOK, C.T.—Just closed a revival
meeting of wide-spread influence and
success; 19 or more professions with 7
accessions to our Church. It was a
sight to see five denominations work-
ing in the altar at the same time. In
this meeting I was assisted by Bro.
Moore, who is a power both in the
pulpit and altar. Bro. Smith, Free-
man and Brown of Black Rock as-
sisted some in the meeting, all of whom
did good work. Of Bro. Smith's two
sermons allow me to say, they were
excellent and greatly enjoyed by all.
If Bro. S. will go ahead and has no
down-fall, a bright future awaits him.
God grant that he may have a grand
career. The Black Rock and Poca-
hontas people appreciate their pastor
and Bro. Smith loves his people. Bro.
Freeman preached only once—the ser-
mon was good. Bro. F. knows how to
preach and call mourners. I wish my
old friend, C. L. F., was in the itiner-
ancy again. Bro. Brown did well and was
useful. I thank these brethren for
their assistance. May heaven reward
them for their labor of love. Having
closed the meeting I returned home
after an absence of 12 days, in time to
see Bros. Taylor and Grisset close out
their Quarterly meeting occasion.
Walnut Hill has been stirred up by
these men of God, Bro. Taylor preach-
ing with great acceptability. Bro. G.
preaches well also. Pray for us.
Fraternally, J. F. ARMSTRONG.
Walnut Hill, Aug. 15.

THORNTON, C.T.—I closed my 5th
protracted service last night, three of
which were splendid services with
good results. The last was at New
Hope, and the meeting there was good
all the way through; 4 conversions, 5
additions, 2 infants baptized, with
more to follow. Results so far have
not been so good as we desired, but
good results have followed and we ex-
pect better still where we have to hold
protracted meetings. We have a good
loyal people on the Thornton circuit,
and I have learned to love them.
Numbers of them are doing their duty.
We have several families in the
circuit who pay from \$3 to \$5 for
missions, and besides come up well on
all the other collections. They say to
the P. C., "how much do you want,
and we will help you to get it." If I
had enough of this stamp it would be
no trouble to have a full report on ev-
ery collection, which we expect at
Conference. May the Lord bless THE
METHODIST. Your brother in Christ,
J. S. NICHOLSON.
Thornton, Aug. 21.

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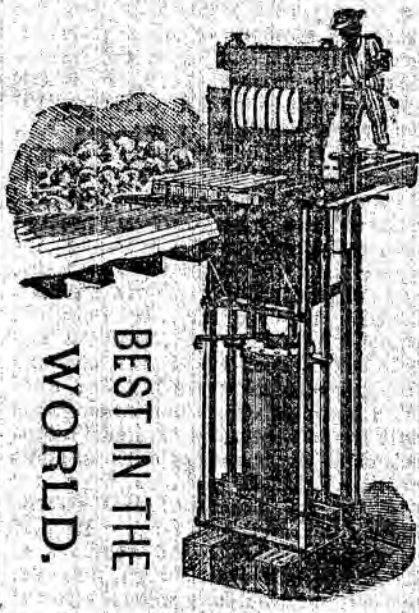
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"The best company is the one that
does the most good" and the
company that does the most
good is that which issues
and maintains in force
the largest amount of
assurance.

ASSURANCE ISSUED IN 1890. ASSURANCE IN FORCE DEC. 31, 1890.
Equitable \$203,846,107. Equitable \$720,662,475.
Mutual 160,981,986. Mutual 638,226,865.

Actual Results! - Not Estimates!

The following illustration of dividends declared on a policy in the MUTUAL
Life taken out at the age of 62, has been extensively circulated by that company;
No. 107,776. ISSUED FEBRUARY 11, 1870. AMOUNT \$10,000.
Total Cash Dividends for 19 years, 1870 to 1889 (inclusive) \$5,978.90
1890 Dividend 205.10
Total dividends in 20 years \$6,184.00
Had this person taken a Tontine Policy on the ordinary Life Plan in the EQUIT-
ABLE in 1870, and for the same amount (\$10,000), and the same premium, he could
have obtained in cash as Profits or Dividends this year from the society, \$33,213.70,
and continue his policy as before. Being a remarkable illustration of the results
under a Tontine Policy taken out at a mature age in the EQUITABLE.

THE 20-YEAR TONTINE POLICIES

Of the EQUITABLE, maturing this year, show the following gratifying results:
ORDINARY LIFE Policies yield a cash return of all premiums paid
during the 20 years, with interest varying from
2 1/4 to 2 1/2 per cent.
20-YEAR LIMITED PAYMENT Life policies yield a cash return
of all premiums paid with inter-
est varying from 4 3/8 to 5 5/8 per cent, and
ENDOWMENT Policies a cash return of all premiums paid, with interest
at nearly 7 per cent.
NOTE:—These returns are in addition to the protection offered by assurance
for 20 years.

CONTESTED CLAIMS.

"A straw thrown up, shows which way the wind blows."
Under the heading, "Death Losses and Other Claims Resisted," the following are
found in the Report of the New York Insurance Department for 1890:

By the Mutual Life \$86,753
By the Connecticut Mutual 38,848
By the Equitable 30,509
By the New York Life 29,773
By the New York Life 10,009
By the Mutual Benefit 7,000
By the EQUITABLE NONE

Incontestable Clause Inserted in the Equitable's Latest Form of Policy:
After two years from date of issue, the only conditions which shall be binding upon the holder
of the policy are that he shall duly pay the premiums and observe the regulations of the Society as
to age and service in war. In all other respects, if the policy matured at the expiration of the said
two years, the policy shall be INDESTRUCTIBLE.

FINANCIAL STRENGTH.

and the prospect of future dividends are the two main considerations which
should determine intending assurers in the choice of a company.

ASSETS ALONE DO NOT CONSTITUTE FINANCIAL STRENGTH.

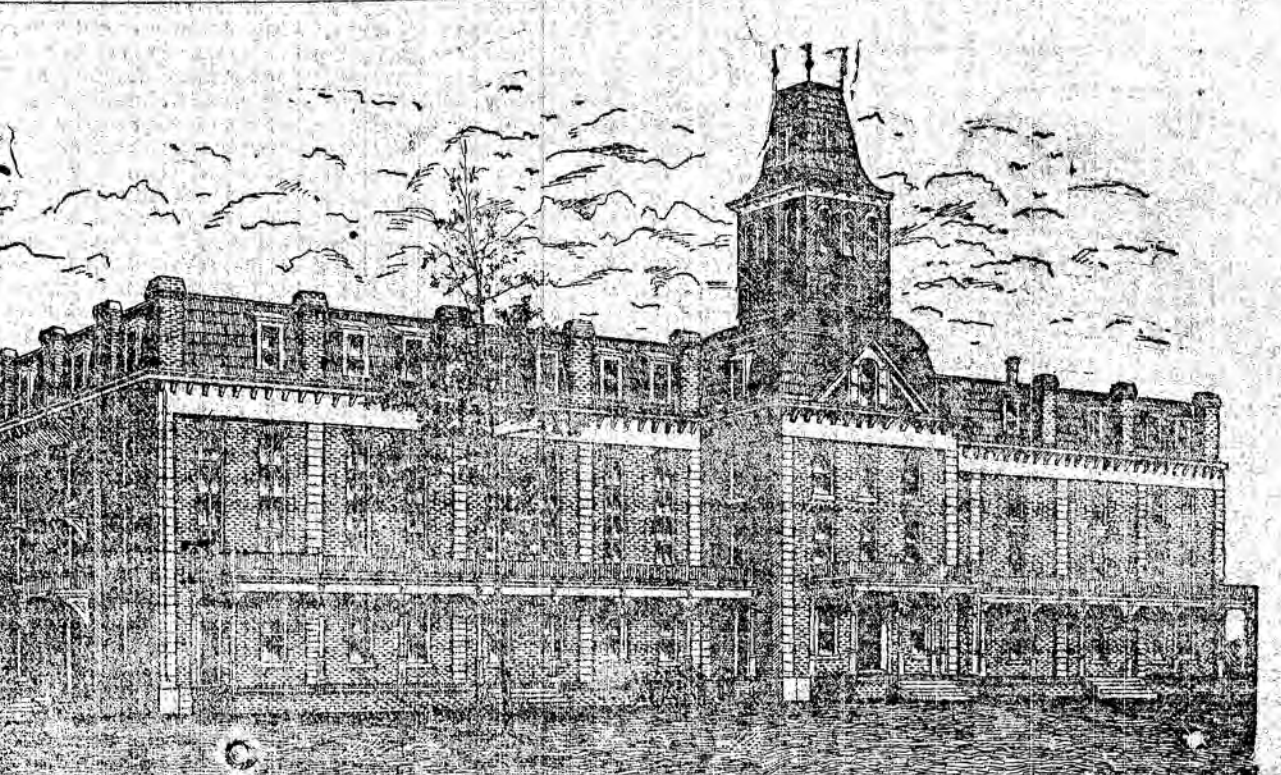
The true measure of financial strength, established by common consent and ap-
proved by common sense, is excess of assets over liabilities.

Assets \$110,243,744
Liabilities 90,503,207
EXCESS \$23,740,537
EQUITABLE \$23,740,537
MUTUAL \$9,081,723
RATIO OF SURPLUS TO LIABILITIES 25 Per Cent.
EQUITABLE 7 Per Cent.

FUTURE DIVIDENDS.

Can only be declared from surplus earned. The surplus earned during the last seven years by the
EQUITABLE amounted to \$37,419,622, while that earned by the Mutual during the same period
(on a larger amount of invested assets) was only \$22,160,477, thus affording decisive proof that
the surplus earning power of the EQUITABLE is greater than that of the Mutual, while the
surplus now held by the EQUITABLE is nearly 2 1/2 times greater than that of the Mutual. To-
gether these facts logically prove that the prospect for future dividends is greater in the EQUIT-
ABLE than in the Mutual. The surplus held by the Mutual can only be looked upon as a necessary
margin to insure the integrity of its reserve, and cannot properly be considered a fund from which
dividends can safely be declared.

A. WASHMOOD, General Agent,
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