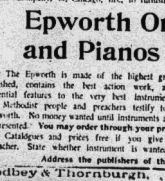

Hendrix College

The Arkansas Methodist.

J. E. GODBEY, D. D., Editor.
GEO. THORNBURGH, Business Manager.

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The Arkansas Methodist
THE OFFICIAL ORGAN
—OF THE—
THREE CONFERENCES
—OF THE—
Methodist Episcopal Church, South,
In Arkansas.

All Traveling Preachers of the M. E. Church, South, are Authorized Agents For This Paper.

All Correspondence intended for publication should be addressed to the Editor, but all Letters on Business with the Arkansas Methodist should be addressed to Godbey & Thornburgh, and all checks and money orders should be made payable to
GODBEY & THORNBURGH,
LITTLE ROCK, ARKANSAS.

News and Notes.

The ministers' association of St. Joseph, Mo., has organized through the churches a municipal league. It is proposed that the vote of Christian people shall be so united as to count for something in the spring election.

When the supreme issue in our municipal elections is the enforcement of the law, rather than political triumph, we shall have a reformation at which all good citizens will rejoice.

There was a slight earthquake shock at De Soto, Mo., Feb. 25. The shock was preceded by a loud noise as of an explosion.

The *Florida Christian Advocate* says of the middle class of that state: "The two freezes have cut off their resources for immediate returns; and they are without means for making a new start, or procuring daily supplies, and the merchants want cash for groceries. What is to be done is a question hard to answer."

The fourteenth international convention of Christian Endeavorers will meet in Boston, July 10 to 14. Not less than 40,000 Endeavorers are expected to attend.

The Faculty of Harvard College recommend the abolition of inter-collegiate foot-ball. The movement toward abolishing this game in the colleges is strengthening.—The net capital invested in the Methodist Episcopal Church Book Concern, is $3,396,952.28; the net profit of the past year $198,-357.74. Most of the leading *Advocates* have declined in subscription during the year. The *Central* has declined 2,900, the *Northwestern* 2,075, the *Western* 3,647, the *Northern Christian Advocate* has declined 3,500 since '92.

Southwest Texas, which has suffered from drought for two years past, is rejoicing in the prospect of crops. The abundant rains the last of February are regarded as making the crop sure. Oats is up corn and cotton are being planted.

The Revision Committee of the Protestant Episcopal Church of America has resolved to recommend to the General Convention the establishment of an arch-episcopate. This chief officer is to have the title of Primus and is to be selected by the House of Bishops from among their number without regard to seniority.

The Texas Legislature has enacted stringent laws for the purpose of guarding against corruption and fraud at primary elections, imposing severe penalties for illegal voting, giving, accepting or offering bribes or betting on elections before or after they are held.

The Legislature of Michigan is considering the passage of a law to tax Church property in that State. California and Washington have taken the initiative in such legislation. The Church is for the good of all the people. It is the most powerful agency for the support of government and the preservation of good order in society. It does service beyond all other agencies in securing an intelligent and virtuous citizenship. It is a mighty moral police force. The money which the people have invested in Church property they have invested not for secular gain but for the public good. While the Church attends to her God-given mission the State can afford to exempt Church property from taxation.

A concurrent resolution has been passed by the Legislature of Nevada striking the word male from the constitution, thus granting equal suffrage to all.—A train of cars on the Interocean Railroad while turning a mountain curve near the city of Mexico on the 28 ult, threw five cars from the track, killing 42 persons and severly injuring many others. —At the White Ash coal mines, New Mexico on the 27th ult an explosion of gas entombed thirty-five miners.

The *Southern Christian Advocate* quotes the New York *Independent* as making the following statement. In the last four years the Methodist Church including all branches has increased more than any other by 100,000; and of all branches of the Methodist Church, the Church, South, has the largest comparative increase in members, church buildings and preachers. The figures are Methodist Episcopal Church, South, 123,233 and the Methodist Episcopal Church 110,372. Increase in preachers, M. E. Church, South, 686, Methodist Episcopal Church, 116. Increase in church houses Methodist Episcopal Church, South 3312, Methodist Episcopal Church, 956.

The *Southern Christian Advocate* furnishes the following item:

There are now fifty-five towns and cities in England which destroy their garbage and solid refuse by burning, using an average of about ten furnaces each for that purpose. The combustion of the material is used for the generation of steam by which the streets are electrically illuminated, thus reducing their municipal expenses by this means.

The declaration of absolutism by the Czar of Russia has produced ominous murmurs throughout the empire. A paper condemning his policy as simply dictated and prompted by the bureaucracy in their struggle to maintain arbitrary rule is being circulated everywhere in the realm. It is ably drawn and receives the endorsement of a great number of influential subjects. It makes the following statement:

"Your speech proves that any attempt to speak out before the throne, even in the most loyal form, about the prime needs of the country meets only a rebuff. Society expected from you encouragement and help, but was only reminded of your omnipotence, giving the impression of utter estrangement of Czar from people. You yourself have killed your own popularity, and have allienated all that part of society which is peacefully struggling forward. Some individuals are jubilant over your speech, but you will soon discover their impotence. In another section of society your speech caused a feeling of injury and depression, which, however, the best social forces soon will overcome, before proceeding to the peaceful but obstinate and deliberate struggle necessary to liberty. In another section your words will stimulate the readiness to struggle against the present hateful state of things with any means. You were the first to begin the struggle. Ere long it will proceed."

The Society of French Agriculturists has resolved to support the National Bimetalic League in its appeal to the government to negotiate with Great Britain, Germany, the United States, the Netherlands, and the Latin Union States for an international agreement to establish silver coinage on an international basis.

In the British House of Commons last week a motion was adopted agreeing to discuss the questions of bimetalism with other nations, but it is understood that England will not place her currency under control of any international committee or congress.

We can now supply nice Sunday school Banners, at prices from $1.50 to $10. Write for prices. If you want anything in that line, to Godbey & Thornburgh, Little Rock, Ark.

+ Contributed. +

From Gilderoy.

MR. EDITOR: Well, we are having awful hard times in money matters in Mississippi now. Money is scarce and dreadfully hard to get hold of. They say, some do, that there is too little money—not enough to supply the demands of trade. Some say we ought to have a single, gold standard, and some say we ought to have a double standard of value, both gold and silver. Others say the country ought to be flooded with the notes and bills of the Government—paper currency. Well, I do not know. This subject is too deep for me. I take whatever the people offer to pay me, gold, silver, paper money, State and national, foreign coin, meat, flour, lard, corn, hay, potatoes, or anything else. It is all a circulation medium so far as I am concerned—all good—all comes in place and in good time. I never stand a minute on the character of the currency offered me. No one has offered me a cent of gold in more than three years. I would take it if it were presented—that is if some one would tell me what it was and how much it was. I am not very familiar with gold—not of late years.

I never knew our Mississippi people to have better furnished tables than they have now. "Hog and hominy" are abundant all over the land. If we had money the country would be prosperous. Stock of all kinds, except hogs, is remarkably cheap compared with the past, but high enough when the present low price of cotton is considered.

We have had much talk and writing, state and local conventions, on decreasing the acreage in cotton; but the decrease will be small, if any at all. Farmers say, "I am bound to have just so much money and the lower the price of cotton goes the more of it I will have to grow." It is exceedingly difficult to change the life long customs and habits of a people. It takes time and hard work to do this. All agree that there is too much cotton, that the acreage in cotton ought to be decreased, but each individual wants the decrease on some other farm than his own. I believe more land will be planted in cotton in Mississippi this year than ever was planted before.

A long hard winter gives us a late spring and a late start this year. I am sure I never before saw so little plowing done on the fifth of March. Few, very few, of our gardens, even, have been planted—not one in fifty, and then only in favored localities. When spring and good weather comes everybody and everything will have to stir in a hurry. There will be no time for delay.

We are all rejoiced to have Bishop Galloway home again. He has made a long journey. Winds, waves and tides have favored him, and that, too, in an uncommonly stormy period at sea. God's wing and hand of love have been over him.

The preachers and good Methodist people of New York city did an elegant, Christian and brotherly thing in tendering him a reception on his arrival in their city. This kind of fraternity means something. It is wind that has the grace of practical goodness in it. It was an honor worthily bestowed and gracefully and elegantly received. Bishop Galloway is, first, a Christian and always a gentleman. He honors his Church and our common Methodism everywhere he goes and on all public occasions. This was more than a personal Christian courtesy to Bishop Galloway; it was a recognition of him in his official relation to the work of a great Church. It speaks plainer than words could utter: "We are glad to welcome you home from your official visit to the Missionary Conference and stations of the M. E. C., South." This is a long stride in the right direction. May the steps come thick and fast.

But I tax your time and space. May the Lord bless you in your great work of giving a religious paper to the Methodist people of Arkansas. Yours,

GILDEROY.

March 1st.

Saved by Kindness.

The following recital was recently made by a stalwart temperance man:

"I had been a drinking man for twenty years, had ruined my chances in life and made my family wretched. I did not believe in God or humanity. A whiskey soaked brain is not adapted to any noble form of faith either for this world or that which is to come. One day about seventeen years ago, when I returned from the shop to my little home, which was bare of almost every comfort, to say nothing of luxuries, my wife told me that a lady had been to see us and left an orange apiece for the three children and some pretty cards, with a 'Merry Christmas' for us all.

"Nobody ever came to our house those days, and I was surprised, for this lady was the wife of one of the trustees in the great university, a business man who stood very high, and she had plenty of money, position, education, and occupation. Indeed she had everything that we had not. So I sat myself down to try to reason out some bad motive for her coming, as it was my custom then to look for bad motives in people rather than good ones.

"But as her husband was not in politics and could not desire my vote, and as he was not in any business where I could by any means be of service to him, and as neither he nor she could gain anything from us, although I racked my brain to find something that they could gain, I was obliged to say to myself, 'It must have been what Christians call the "love of God,"' and when I had come to this conclusion my heart melted a little, and I said to myself, 'If it is true that there is such a thing as love of God, I shall reform,' and from that day I have never tasted intoxicating liquors."—*Cams Signal.*

A Letter from Nashville.

DR. GODBEY:—The ARKANSAS METHODIST of February 28th is especially attractive and entertaining. The articles of W. C. Davidson, A. H. Godbey, and the answer to his first "Open Letter," give us food for thought deserving of very careful consideration just now, when all should be very careful with reference to where and how to expend means and employ men and time to the greatest interest of our children, Church and country. But I was intensely amused at one sentence from the brief article containing so much, from H. Armstrong, Louisiana, "Planters are feeding prime molasses to their mules and hogs." I came to Tennessee forty or fifty years ago and thought I knew all of mules and hogs that I cared to know. In Alabama I learned to love and know much of the excellencies of molasses early in the forties. But now I read of prime molasses being fed to mules and hogs. Hogs eat many things that even mules would turn up their noses or heels at I suppose. Feeding wheat to hogs in the great West and molasses to mules in the far South. No wonder that times are hard. In my boyhood in Alabama and Tennessee I thought if ever I got to be a man and could just have plenty of gingerbread I would be so happy. Biscuit once a week was a treat to families, well-to-do in either state then. And prime molasses—how few enjoyed the luxury! And now the finest grade flour in Nashville is much cheaper than first-class corn meal—and granulated sugar one third the price per pound of ham. And yet we hear the cry of hard times all over the land. Did it ever occur to you, Dr., that whenever the word murmur, murmured, or murmuring is found in the Bible that it was when God the All-Father, or His Son or Stewards were doing the very best possible for the fault-finding people? If the Church and country are in bad shape now God is not responsible for the wrong. Church members and citizens make the Church and State just what they are today. If my charge is not what it ought to be the blame is either with the pastor or people; or both are deficient. In forty years' experience of itinerancy I have no recollection of failure when I have been faithful and made full proof of my ministry.

Dr. R. K. Brown, pastor of McKendree Church, closed a series of meetings last Sunday, which were conducted for some weeks during the intensely cold weather, resulting in an accession of fifty members and the conversion of a larger number, many of whom were nominal members of the Methodist, Presbyterian, Baptist, Episcopal and other Churches. Nearly all the pulpit work was by a zealous young circuit preacher from the country, who has given several weeks to revival work in two of our leading Churches in Nashville since Conference. The pastors and officials as well as the people seemed to be well pleased with the successful work of the "circuit rider." His father was my first colleague forty years ago. Never anything but a circuit preacher, now superannuated. At each of these meetings and several other gracious revivals two little women have conducted the cottage prayer meetings from house to house in the forenoons and Bible readings in the afternoons at the Churches. The seven or more pastors they have thus assisted recognize the great good they have accomplished in arousing the zeal, energy, courage and consecration of others, especially the young to a higher, holier and happier life than they have hitherto led. Such work as has been done in Nashville the past year has been the entering wedge to solve the problem how to reach the masses and restore confidence between all classes in the Church.

The pastor of Bell Buckle reports a remarkable midwinter revival in his charge, his assistants in the pulpit were the pastors of the Baptist and C. P. Churches. The students of the famous Training School of the Webb Brothers were active participants in the good work. Dr. R. K. Brown who has been much in Nashville for thirty years thinks the outlook in the city for soul-saving is full of encouragement now.

S. M. CHERRY.

Nashville, Tenn., Mch. 2.

Hot Springs Preachers' Meeting.

EDITOR METHODIST:—At the weekly preachers' meeting today, at 10 a. m., at Dr. Bays' residence, the following brethren were present: Bros. Sage, Bays, Hawley, Taylor, Sanders, and McConaghie.

The chairman, Bro. Hawley, called the meeting to order, and prayer was offered by Bro. Sage, our P. E.

He reported that he was detained at home because of the small-pox excitement. The people on the District would be naturally afraid to have him come until all danger of infection was over.

Bro. Hawley reported he had held no services at South Hot Springs since last meeting. Many of his people had been exposed, and all thought it best to stay at home for the present, and be out as little as possible. He was spending most of his time working on his new parsonage, now in course of erection.

Bro. Bays reported about ten out to prayer meeting last Wednesday night, and about 30 out to yesterday's morning and night services. Bro. Sage preached for him at 11 a. m.

Bro. Taylor reported small audiences at Glenn Street yesterday, but good services. Bro. Sanders reported only five out to prayer meeting at Malvern Hill Thursday night, and about 30 out to church yesterday morning and night. No Sunday school for two weeks. Bro. Sage preached at night.

We know the public eye is looking now toward this city with intense anxiety for many reasons, and the Secretary was instructed to write you a few notes for the METHODIST, giving the Church some information about us and our charges. The situation of affairs seems quite sad. Business, social and Church life seems almost paralyzed. We are glad to state all our families are well, and all have taken the precaution to be vaccinated. By the many quarantines against Hot Springs we certainly belong to the shut-in-band now. We earnestly ask the prayers of all our people that the Lord may lead us safely through these troubles, and make it all result in our good and to His glory. The Drs. seem to think the plague is under control, though we learn in the published reports yesterday that there are 12 victims in the pest house about two miles from the city, with several isolated cases in the city, the houses placarded "smallpox" on yellow card board tacked upon the doors. One doubly sad incident we wish to note: Last Tuesday morning, Sister Lettie Rogers on Gaines Avenue, one of the members of Malvern Hill, whose husband was very ill in another room with smallpox, in charge of a nurse, was preparing to disinfect her room with carbolic acid and set the bottle of acid on the table. Her little two-year-old boy, sweet little Roy, got hold of the bottle and drank part of its contents before the poor mother knew of it. She gathered up her strangled and poisoned child, ran out on the portico screaming for help, but the neighbors, knowing smallpox was in the house, were afraid to come to her relief, when Sister Lillie Markwell, who was passing, ran in and helped the mother and physician with the poor little sufferer, but he died next morning. The doubly distressed family have the sympathies of all our people. We are glad to learn the father is improving. May the loved ones meet little Roy in heaven.

J. R. SANDERS, Sec.

+ Personal. +

Mr. D. L. Moody, who is by far the greatest living evangelist, is conducting meetings at Dallas, Tex. The *Texas Christian Advocate* gives a very correct account of the man and his preaching.

Dr. Abel Stevens has completed his last volume of the History of Methodism, bringing down the history to recent date. The work will soon be published.

In reference to the fourth election of Isham G. Harris of Tennessee to the United States Senate the *Memphis Christian Advocate* says: "Never did any man in Tennessee serve so long, so honorable a career in public life as Senator Harris. There are two things that could be said of him at all times. First, his views on questions of importance have been outspoken, and second, there has never been the least suspicion that his influence could be bought.

Postman-General Bissell presented to President Cleveland his resignation from office on the 27th ult. Bissell will return to the practice of law.

We received the following, of date Mch. 2, from Rev. Jesse M. Williams, Paris, Ark.—"I have been confined to my bed nearly three weeks with pneumonia. By close attention of two kind physicians and through prayers that have risen from hearts so dear, I am getting well. Just as I began to improve the sad news of my mother's death reached me, and I am in deep sorrow. She lived long and well and now rests from labor. I feel that earth is poorer and heaven richer. My people have shown us great kindness. The Lord reward them." We extend to our brother our heartfelt sympathy.

Rev. Frank Ritter, P. E. of Jonesboro District, writes: "The District is moving along fairly well. Some souls are being converted, and the Sunday school interest is visibly increasing.

With the sketch of the life of Hon. Chas. Davis we received a splendid photograph of him which we wish we could reproduce in the METHODIST.

The postoffice address of Rev. L. C. Craig is changed to Searcy, Ark. He writes that he has a good beginning on his work.

Dr. Hunter called Tuesday. He says he cannot preach the Commencement Sermon for Hendrix College because he will have to be at the meeting of the Board of Vanderbilt University at that time.

Rev. Dr. White, the Chaplain for the Penitentiary convicts, desires to say that convicts are not required nor persuaded to be baptized by immersion when converted. They have their free choice and the Doctor will secure whatever minister they wish.

Bro. J. B. Evans, Delark, Ark., was a caller last week.

A card from Fort Worth, Tex., dated Feb. 27, says: "Mrs. J. F. Follin has been confined to her bed for a month past with an alarming case of nervous prostration which at times renders her unconscious to her surroundings. She would ask those who have gone down hitherto with her into the waters, that they will ask the Father that His name may be glorified in this later affliction."

Rev. J. S. Williams, of the Arkansas Conference, spent several days in the city last week.

Rev. Jno. P. Lowery is in from Devalls Bluff where he helped Rev. Few in a good meeting. He goes this week to Marshall, Mo.

Hon. A. S. McKennon, one of the leading citizens of Ark., was a caller Tuesday.

Bro. Wm. T. Simpson whose advertisement of sweet potatoes appears in our paper sent us a sample of his potatoes which we found by actual taste to be very fine. They are said to suit this climate exactly. Bro. Simpson is every way worthy of confidence. Write to him about the potatoes.

Rev. J. A. Walden who died recently at Clarksville, Ark., was Secretary of the Arkansas Conference and had the records of that body in his possession when he died. At the request of Hon. A. S. McKennon they were carried by B. C. Matthews to Dardanelle, Ark., where the next session of the Conference will be held, and placed in the vault of The Peoples' Bank, Mr. Crownover Cashier.

B. C. MATTHEWS.

ARKANSAS METHODIST.
TUESDAY, MARCH 7, 1893.

Contributed.

OPEN LETTERS—NO. III.

Questions of General Supervision.

Rev. Boanerges Blowhard, D. D.
Pres. Metropolitan Institute,.

Dear Doctor:—To know the ultimate destiny of our schools, we must know the reason of their existence, and the extent to which they fulfill the purpose of their creation. We cannot consider their raison d'etre to be mere secular efficiency; for we shall be compelled to admit that this is more effectually secured by the great state and non-sectarian institutions. It cannot be merely to secure a smattering of some sort; we have public schools. If we have not aimed to give especial attention to the moral and religious welfare of young people in school, I know not why we are in the educational field.

How far is it possible for such an institution to fulfill the intent of its creation. Only so far as its supervisors can be brought into close personal contact with its students. Little can be accomplished for the moral and sanitary wellbeing of those with whom the faculty has little intercourse. The condition of success for the teacher in this regard is the condition of success for the pastor in the same field. To succeed will require more than appearing at a stated place at stated intervals to deliver a stated discourse. There is a routine recitation which accomplishes nothing, whether the subject be science or literature: still more worthless is this contact from a moral standpoint. Garfield's definition of a college—"Mark Hopkins on a log, with as many boys as could get within arm's length"—is not sufficiently appreciated. We have in too many of our schools tutors who count at best for nothing, so far as their influence over pupils is concerned. We must admit that in the present state of our schools there is yet much to be desired in regard to the duty of moral and religious supervision which we are supposed to assume. I could point out Methodist schools where the pupils in the boarding hall sleep an hour later on Sunday morning; breakfast being served them on that day at 9 a. m., rendering it impracticable even for those so disposed to attend Sunday school. It is certainly a very peculiar religious institution whose policy is to convince those in its care that the Lord's day and its observances are of less importance than the ordinary routine of the week. Methodist patrons of that institution should insist on a reform, or withdraw their support. Imagine an institution designed for religious education educating a new generation to think slightingly of religion!

Many similar mistakes that I have noted, Dr., I have not time to detail. With regard to the intimate association between tutor and pupil, that is needful in order to produce the best results, it doubtless occurs to you that this has physical limitations. It is not difficult to see that a large institution may suffer in this respect for the reason usually made an objection against the small one: numerical deficiency in the faculty. When a class numbers twenty-five to fifty, it is far too large for efficient work. Each individual must suffer. The generalization of this truth was long ago realized by our large secular institutions. While making no pretense of special regard to the moral interests of those under their care, there is often complaint that common respectability cannot be maintained. What to do with the college or university hoodlum, with his hazing and vandalism and dissipation, is a question, however, that troubles mainly the larger institutions.

There is no longer any question as to the necessity of a change; our topic is instead, how shall the change be effected? There is an evident trend toward a revision or reconstruction. And this is hardly due to the direct influence of Church schools; rather is it because many defects are too grave to remain longer unremedied. But if there be those who doubt the gravity of the situation, let them consider the case of Harvard, as set forth by one of its alumni, in the *Graduates' Magazine*:

"How is this single faculty with a simple organization of a few administrative officers to deal effectively with a body of students which numbered 600 in 1870, which includes nearly 2,200 now, and which, ten years hence, may number over 3,000? At present it is assumed that an administrative officer can perform one duty toward 2,000 or 3,000 students as intelligently as he could, in former years, discharge two or three duties toward 600 students. As the university has grown, fewer duties have been assigned to certain officers, but relief has not, as a rule, taken the form of reducing the number of students to be known and dealt with by particular officers. The present Recorder, for example, has charge of 2,178 records, were the Registrar in 1870 was responsible for only 600. It is only by a fiction that the Recorder can be assumed to have any personal knowledge of even half of the men whose absences he counts, whose petitions he acts upon, and against whose petty delinquencies he remonstrates, yet the fiction is maintained while its absurdity keeps on growing. * * *

"Looked at as men, rather than as mere numbered minds, Harvard students fall naturally into three groups,—those who lodge and board at home; those who lodge and board in private houses in Cambridge, yet who are cut off from home influence; and those who lodge in dormitories and who board together in large or small clubs. With average, well-behaved members of the first group the administrative officers have almost nothing to do, and if the third group did not exist, the same might be said of members of the second group, for many of them are so quietly and comfortably housed that they are seldom heard from. The third group, however, does exist, and it is a very large and compact group, and one full of rich warm life, incessantly active. It draws into its activity a large number of the men who live in private houses, and in combination with them it offers the most interesting question for administrative solution.

"It is sometimes said that Harvard may eventually free itself from all its remaining parental responsibility and leave students' habits, health, and morals to their individual care, confining itself to teaching, research, and the granting of degrees. Before it can do this it must be freed from dormitories. As long as 1,500 of its students live in monastic quarters provided or approved by the university, so long must the university be held responsible by the city, by parents, and by society at large, for the sanitary and moral condition of such quarters. The dormitory system implies and necessitates oversight of health and morals. The trouble today is that the administrative machinery in use is not capable of doing all that is and ought to be expected of it. This trouble will grow greater as the college gains in numbers, and the dormitory system expands, yet no way is suggested for making the future safe. Harvard College with one Dean and one administrative board cannot in reason be held responsible for the health, morals and studies of 1,656 students. Its present Dean, self-sacrificing and conscientious to a fault, is exhausting his strength in attempting to do equal justice and kindness to this army, nearly one-third of which changes each year. * * *

"From those to whom these criticisms and suggestions do not commend themselves, I gladly withdraw them, and in their place present a bare fact as it must be seen by all who know the College: in 1840 the college contained 250 students; in 1850, 300; in 1860, 450; in 1870, 600; in 1880, 800; in 1890, 1300; in 1894, 1,600. What will be its membership in 1900 or in 1950? At the latter time, if the rate of growth and our present administrative system are maintained, the Dean and Recorder of Harvard College will be personally caring for 6,500 individuals, with all of whom they will be presumed to have an intelligent acquaintance."

Now Doctor, we have as yet no schools in quite so bad a case; but since many of us are dreaming of great institutions our church is yet to build, we shall be wise if we avoid the errors of others. We have above an excellent argument against centralization of similar type.

It may be said, in closing, that the state of things is by no means irremediable; and of the various suggestions, one may prove important to our own schools, and to their future direction. I will write to you of it shortly.

A. H. Godbey.
St. Charles College.

A Year With Asbury and McKendree

Geo. G. Smith.

The beginning of 1808 found the South Carolina Conference in session in Camden—it was only twenty miles away from Rembert Hall. In the twenty years which this Conference had been in existence, it had grown wonderfully and had already produced some of those remarkable men of whom it has had so many. One of the most wonderful men it ever had produced, had now passed away and Asbury paid a tribute to him in his sermon. This was George Daugherty, an Irishman by descent. He had worked with great success in South Carolina and Georgia. He was a man of unusual cultivation for those days, a fine Greek and Hebrew scholar, who had studied the advanced books on mental and moral science and was a fearless and eloquent preacher. To him the Church owes the important law limiting the pastoral term. Up to the time that he introduced the law to limit it to two years, the Bishops had been at their own will as to how long a preacher should remain in a charge. He had been the means of establishing a rule in the S. C. Conference, by which if a preacher left his circuit in times of pestilence he should travel no more amongst us. His courage in rebuking sin in Charleston had so angered the mob that they had dragged him to the town pump and would have murdered him but for the intrepidity of a good woman, who stuffed her apron in the mouth of the pump. He had died a comparatively young man, and now Asbury preached his funeral sermon.

This South Conference, as Asbury called it, had now a supply of preachers brought up within it. He was no longer compelled to go to Virginia for his preachers, but promising boys, as he called them, were coming forward to take the charges, much to his gratification. James Russell, Lovick Pierce, Reddick Pierce, Wm. Arnold, W. M. Kennedy, John Collinsworth, Samuel Dunwody, men who were to act the yeomens' part in the future were now receiving appointments from his hand. He still was as indifferent to any rules of order, as he had been when the Conferences were composed of less than a dozen men, but his will was regarded as law by those who were under his charge. He gave all his thought to arranging the work and advancing it. He kept every part of it under his eye and was on the watch continually for some devoted man to go to a new field. Everything in these frontier Conferences was formative, but he saw to it, that no large section of the country was left unsupplied. The Conferences were not then business meetings. There was after all not a great deal to do except to answer a few questions and to preach to the people, and every day at noon at this Conference there was preaching. As soon as the Conference was over he returned to Rembert and after a week's rest he began his journey northward.

He was so accustomed to discomfort and to hardships in journeying that one has to know something of the country and of the season in order to properly estimate the cost to him of making these trips through the forest, over bad roads, on a lame horse, cold, hungry, he journeyed. This he says was one side, but then he had prayer, patience, peace and love, and he said he had the odds greatly in his favor. He was sixty-three years old and all the burden of superintendency rested on his shoulders, but he preached as regularly as the humblest circuit preacher in the connection and riding his lame mare and preaching every day he says his soul was very happy in the Lord. He passed through the western part of N. C., skirting the foot hills and thence into New Virginia as it was called, into Henry county. This was then a comparatively new country, and quite a rugged one. The frequent changes of weather and the wretched road was disagreeable, but it was much worse in the cabins crowded with men, women and children; no place to retire for reading, writing or meditation, and the woods were too cold for solitude. We are weather bound. I employ my time in writing, reading, praying and planning." He was moving toward Lynchburg and on Sunday preached to about six hundred hearers, when he was paid for all his toil. The Conference session began on Tuesday. The Virginia Conference was a very large, strong Conference, extending from Newbern, North Carolina, to the Peaks of Otter. It had a strong corps of preachers and they were led by Jesse Lee. They had thwarted Asbury more than once in his aims and had not only defeated his plan for a council, but his plan for a called General Conference which should be a delegated body; but now the Conference consented to do what he wished, to accept the New York proposition for a delegated General Conference, to be provided for in May. Leaving Lynchburg and traveling along through the Virginia midland counties he made his way to London, where at the widow Roszell's, he made a short stay. Dr. Roszell said that on one of these visits he told his father, Stephen George Roszell, to get his saddle bags, and go with him, and put him to his life-long work. He preached at Leesburg and reached Alexandria on the Sunday before the Conference began. The Conference convened in session for a week and after traveling without fire, food or water, on Wednesday afternoon he reached the city. He was not able to tarry long, anywhere. He was anxious to complete his round, so that the Conferences should act before the General Conference in May, and he hurried northward where he held the Philadelphia, then the New York and then the New England Conference, and after having made his round he reached Perry Hall again on May 2.

It was a sad coming. His dearest friend after Judge White and James Rembert, Harvey Gough was dying. We have often had occasion to refer to him. He was perhaps the wealthiest Methodist in America. He belonged to the English nobility and had inherited a large estate from England, married into the Ridgley family, and had begun life a rollicking gentleman of those wild days. His wife as we have seen had been converted through Asbury's influence; he had been converted also and was for a time very zealous. Then there was a time of backsliding and an alienation from Asbury, but his spiritual father had been the means of his recovery again and for many years his home had been Asbury's home. It was an elegant old colonial mansion with a chapel in which his many slaves assembled for family worship, and where the circuit preachers had service. The Methodist preachers were always welcomed to Perry Hall. He had been very dear to Asbury and a true friend to the Church, and the General Conference paid him no higher honors than he deserved when many of the members walked in procession to his grave. Asbury had long hoped for a General Conference such as would give the West and far South a fair place in the council of the Church, and the Delegated Conference was looked forward to with anxiety. In the History of Methodism there is a full account of this Conference and with it Asbury individually had little to do. The idea which Asbury had of Discipline led him to interfere whenever he thought there was any danger of weakening authority. His favorite expression was that men who did not know how to obey would not know how to rule, but during this Conference he seems to have taken even a less part than in those which went before. This was the last General Convention of Methodist preachers. The last General Conference of unrestricted powers. From this time forth the delegated Conference had to act in a limited sphere and the Bishops were less under its control. The Conference elected Wm. McKendree an Associate Bishop. It is somewhat amusing that Bishop Asbury should refer to this election as he does in his Journal:

"Dear Brother McKendree he says was elected assistant Bishop." As McKendree was not elected assistant but associate Bishop, with coordinate powers, the manner in which the old man regarded it was characteristic. He had been from 1784 to 1808 for 24 years unrestrained and with undivided powers and he had little idea of being now superceded. McKendree was now in the prime of his mature manhood, strong minded, strong bodied, strong witted, a man of wonderful self poise, of the most heroic mould and withal of the deepest piety. He had been in fact if not in law a Bishop for eight years, presiding over a diocese of immense area, and one which demanded the highest qualities in its superintendent, and he had met all its demands. If Asbury could have chosen from the whole body the man he would have preferred as his associate, it is likely that McKendree would have been the man. And now for the first time in the fourth of a century Asbury felt that he could take a little rest, but he did not do so. There was a respite from imperious calls, but he spent this month going on visiting and preaching among old friends and old scenes.

(*To be continued next week.*)

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ARKANSAS METHODIST.
THURSDAY, MARCH 7, 1895.

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Washington Letter.

(From our Regular Correspondent.)

It is true, as Representative Dingley, of Maine, president of the Congressional Temperance Society, said in this address at the sixty-third anniversary of that organization, that it was a subject for congratulation that the society was the oldest of its kind in the United States, and probably in the world. But, there would be more reason for congratulations and much increase of heartiness in them if the society would be active enough to be heard of occasionally between its anniversary meetings. Men should be encouraged for talking temperance, or any other reform, even once a year; but I must say that Mr. Dingley was taking, in my humble opinion, a rather rosy view of the influence of The Congressional Temperance Society when he cited the conditions existing when the society was organized and compared them with existing conditions, leaving the impression that the society had accomplished much in this remarkable progress. Perhaps it has, but I believe that this progress is due to the work of those who advocate temperance and other moral reform 365 days in every year. I fully agree with Mr. Dingley that "The standing of the society, because of its membership at the Capitol, where it can bear the standard of temperance aloft, is a reminder that the movement is national and world wide," and trust that the society will see the wisdom of rallying around that standard oftener than once a year. Don't take this for a disparagement of the Congressional Temperance Society. On the contrary, its members are worthy of the highest commendation, and deserve to be praised for the good example they are setting their fellow members of Congress. But there are not enough of them. In the new Congress there will be an unusually large number of new men, men who will face the dissipation and temptations of official life in Washington for the first time. The Congressional Temperance Society should be able to do some good missionary work among these new men and to largely increase its membership.

Just before Christmas the '96 Christian Endeavor Committee recommended that members of the organization contribute $10,000 of the money required to entertain the delegates to the International convention to be held in Washington next year, and proposed a plan to make the raising of the money easy upon individual Endeavorers. Both recommendation and plan were adopted with enthusiasm, and members from each society in the District were appointed to canvass their members for subscriptions ranging from $1 20 to $60, payable in twelve monthly instalments. At a meeting held this week to ascertain how the work was progressing it was shown that $1,758,10 had been subscribed in the societies in forty-six churches and that eighteen societies had not yet reported. Members are confident that the $10,000 will be raised. The largest subscription from one society was that of Mount Vernon Place M. E. Church—$405; the First Congregational following with $326,40, and the N. Y. Avenue Presbyterian with $320.60.

Miss Frances Willard had the pleasure during her present visit to Washington of enlisting a valuable recruit to the ranks of the Woman's Christian Temperance Union. No less a personage, in fact, than Mrs. Cleveland Temperance and reform workers have always found Mrs. Cleveland ready to sympathize with them in their efforts for the betterment of the world, but much as her sympathy has been appreciated her services as a co-worker will be more appreciated.

Several temperance workers of national reputation were speakers at the mass meeting held in the First Congregational Church Sunday afternoon, under the auspices of the Anti-Saloon League. Among them were Mrs. Lillian Hollister, of the Michigan W. C. T. U.; Ex-Gov. Sidney Perham, of Maine, the mother of prohibition; and Mrs. Josephine R. Nichols, of Indiana. With such speakers it is needless to add that the meeting was an interesting one.

A special service in the interest of the Society of the King's Daughters was held Sunday night at the Metropolitan M. E. Church, and Mrs Gibbs, of Canada, and Mrs. Davis, of New York, delivered addresses on the history of this excellent organization, which Mrs. Gibbs declared to be "one of the great feeders of the Church."

Rev. S. L. Beiler, vice chancellor of the New American University, who has a reputation as a maker of beautiful word pictures, addressed the Y. M. C. A. Sunday afternoon on "The Religion of the times."

Mrs. Mary Lowe Dickinson, of New York, has been elected president of the National Women's Council, which is still in session here, and Rev. Anna H. Shaw, of Phila., vice president at large.

Tennessee Letter.

MR. EDITOR:—I believe everybody from the northern lake to Florida are satisfied that we are having winter in good earnest. I am glad to see that noble efforts are being made to relieve those who are suffering from the severity of the weather. In various parts of our lovely country the good people are "laying up in store for themselves a good foundation against the time to come," for it is written, "Blessed is he that considereth the poor; the Lord will deliver him in time of trouble." "But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" In my charge the people generally are well supplied with food and fuel, but some of the colored people need assistance and they get it. Our people are not grumbling, but they seem to be very anxious for the weather to moderate sufficiently for them to get their plows into the ground.

HARD TIMES.

This is no time for men to crowd into the village and cross-road stores and spend their time whining about hard times, and they will not mend matters any by growling against Congress for not giving us relief. "Put not your trust in princes." "Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God." "Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed." The shortest way to better times is for every one to attend faithfully to all religious and secular duties and leave results with God—"He will bring it to pass." Let every man have "a merry heart" and "a cheerful countenance"—"Not slothful in business; fervent in spirit serving the Lord," and hard times will soon be a thing of the past.

AS MINISTERS.

As the ministers of Christ it is the duty of all preachers of the gospel to refer the people to God for help and comfort in all things bearing on the interests of individuals and nations. The hand of the Lord is upon us for good, and the sooner we recognize it fully the better for us. Let no preacher turn his own mind, or the minds of his people, from the Lord to Cleveland and Congress as our hope for better times. "In God have I put my trust," "yea, in the shadow of thy wings will I make my refuge, until these calamities be overpast."

Hickman county, Tenn., and Phosphate. My work lies wholly in this county. In the last two years large quantities of phosphate have been discovered in this and adjoining counties. Hundreds of tons are being quarried daily and shipped to market. Several crushers of a daily capacity of 300 tons each have been erected in our county. Certain companies bought a few hundred acres of the rich quarries, and took 90 days options on thousands of acres, then published pamphlets in which they said, such and such phosphate company controls so many thousands of acres of rich phosphate lands in Hickman and other counties, etc. These options have expired and our citizens control their own lands. The store of wealth we have in this line is enormous. Perhaps not less than 30,000 acres of rich beds of phosphate, owned exclusively by private citizens in Hickman, Lewis, Williamson and Maury counties, are now on the market. The owners of these lands would be glad to furnish specimens to any one interested. Address J. W. Shouse or W. M. Hunter, Little Lot, Tenn. I have no interest in the matter except I would like to see the blessings God has stored away in the bowels of the earth developed for the good of his cause.

THE COLLECTIONS.

Some of the preachers of the old Jerusalem are well up with their collections. At such a time as this all the preachers should urge their people not to rob God by withholding His tithes from the Church. Mal. 3:8-11.

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Agents, peddlers and music dealers will not say any good thing of us. Our prices for thoroughly reliable instruments are so low that the introduction of the Epworth means death to their big profits. These people say hard things about us, and our instruments, but we care not for that. The manufacturers of the Epworth are Methodist men of high standing in the Church, and would not perpetrate a fraud on the people.

We publish below a few of the testimonials we have received from persons who have bought and used the Epworth instruments. If a traveling agent attempts to prejudice you against the Epworth, tell him you have read what the people of your own State who have used them say, and they know best what they are. Never before were good organs and pianos offered for the low price we ask for them, and that is what stirs up the wrath of the traveling Agent.

THE EPWORTH ORGAN.

Rev. E. C. Castleberry, P. C. at Wynne, writes us about their new Epworth organ for the church: "The organ came all right. We are well pleased with it." Some time after this Mr. Castleberry reported that his congregation was delighted with the organ.

HIGH DEGREE OF SATISFACTION.

Writing from Dalark, Ark., June 14, Rev. R. C. Atchley says: "The Epworth Organ, style 600, recently purchased of Bennett & Thornburgh, gives a high degree of satisfaction to the music-loving members of my family. As represented we find the tone sweet and pure," and besides this it is a handsome piece of furniture."

HIGHLY PLEASED.

Having received and tested the Epworth Parlor Organ bought of Bennett & Thornburgh, Rev. J. M. Denison, Howell, Ark., wrote them February 27th, saying: "To say the organ gives satisfaction is entirely below the mark, insufficient to convey the idea. In fact, it is an agreeable surprise; it certainly is the finest organ we ever saw for the price paid. The case is excellent in workmanship and design; the instrument is unexcelled in tone and volume. In fact, I can't put it as strong as the case demands. Our preachers ought to be able to sell hundreds of these organs this year, when the prices fully meet all short crops and scarcity of money."

After using the organ several months Bro. Denison, who is a local preacher in the M. E. Church, South, wrote again, saying: "Am still well pleased with the organ. Our lady friends and visitors are frank and pronounced in praise of the organ. A lady friend from Newport tells me it is so much easier to operate than hers at her home. Another from Independence county, since returning home, writes us, saying, 'my organ does not sound right to me since performing on your Epworth.'"

Rev. W. P. Whaley ordered of us an Epworth Chapel Organ for the Methodist Church at Plummerville. He writes they are "well pleased with it; the tone is excellent."

Rev. J. W. House, who a few days ago bought an Epworth organ of us for the Church at Coal Hill, says: "The organ came all right, and in time for our Quarterly Conference. Everything all right; the people well pleased with it; no fault to find."

Rev. A. C. Graham, P. C. of Vandale station, White River Conference, writing of his work in general says: "Our grand Epworth organ which we bought from Bennett & Thornburgh a few weeks ago is perfect in beauty and tone. We feel that we got a great bargain in it. All the people who see and hear it are perfectly pleased. We raised all the money to pay for it in one week. That proves our people are liberal."

No Better Made.

Recently Rev. E. M. Davis, of White River Conference, sold one of our Epworth organs to a member of his charge. He now writes: "The organ gives entire satisfaction. I do not think there is a better instrument made for the money. It is sweet in tone and beautiful in style. Think I will sell several this year."

They Wear Well.

Some dishonest person, interested no doubt in the sale of other organs, reported at one town in Arkansas that the Epworth organs do not last well. Rev. Jno. Ellison, pastor at Harrisburg, to whom we sold an organ, says: "The organ we bought of you over a year ago has held out splendidly. There are several makes in this town, but none of them is, to my mind, the equal of the one we bought of you."

Rev. W. D. Kelley, Forrest City, Ark., ordered an Epworth Parlor Organ for one of his members. He writes that it gives satisfaction. The quality high and the price low.

Rev. J. E. Caldwell of Tulip, Ark., a widely known superannuated preacher of the Little Rock Conference, writes thus of the Epworth Parlor Organ we sold him:

"The Organ received, in good order, perfectly satisfactory in every respect. It makes no music for me, but those who "have ears to hear" say, it is all that could be desired. My daughter is perfectly pleased, delighted. Heartily I commend the Epworth and its manufacturers."

Mr. Caldwell is totally deaf, hence he could not hear it.

Rev. W. A. Freeman, P. C., Hamburg, Little Rock Conference, writes Aug. 1: "The Epworth organ I ordered of you for Bro. W. H. Smith came in quick time and excellent shape. It is highly satisfactory; beyond doubt it is a marvel of cheapness."

Rev. J. H. Bradford, P. C. of Austin Ct., Little Rock Conf., writes: "Organ received in good order. It is very handsome and fine toned. Shall take great pleasure in recommending it."

THE EPWORTH PIANO.

In November last we sold an Epworth piano to Bro. W. L. Sibley, of Atkins, Ark., and he writes of it as follows: "I delayed writing that I might test the qualities of the Epworth piano I purchased of you. In the first place, it is a very handsome instrument—handsomely designed and highly finished. The tone is all that we could desire. Many of our best performers on the piano pronounce it a splendid instrument. We are well pleased with it."

None of these endorsements were asked for. They came to us unsolicited. We give our personal guarantee that these instruments are just as represented in our catalogue. If they are not we will take them back.

Godbey & Thornburgh,
LITTLE ROCK, ARKANSAS

ARKANSAS METHODIST.
J. E. GODBEY, D. D., Editor.
THURSDAY, MARCH 7, 1895.

The zeal of God's house ate up the Master, but some of his professed disciples have a zeal which only leads them to eat up other people.

He whose chief theme is the faults of others often poses as a brave reformer when he is only an envious calumniator.

To gain influence with thoughtful men one needs to weigh well his words, but with the mob recklessness passes for courage and ability.

To lose faith in mankind is to lose faith in God, for all God's love and truth and patience are expended to save men. We cooperate with God only while we believe that these forces will conquer at last.

Parker says: "Favoring heaven has given to some men the gift of looking a great deal wiser than they really are."

The Nashville Advocate says: "Not the least objectionable form of vanity is superinduced by a feeling of great intellectual ability. Of all men the man of intelligence and talents must be unpretending in his manners if he would impress others with worth, otherwise he is sure to incur the contempt of right-minded people."

When the services of the laborer are sought at the same time by ten employers he will be able to dictate prices; but while ten laborers are seeking the same job the price of labor will be fixed by the employer.

He who would be charitable must take the risk of being imposed on. To make self-protection the chief aim is to extinguish all benevolence.

The boys in the pasture are not in danger from the Durham, but from a reckless fellow with a shotgun who poses as their defender against said bovine, and shoots at every noise on the wind.

One of the most contemptible and cowardly forms of slander is by general allusion to some class of persons, without specification or personation. "We know such and such things and are prepared to furnish the facts if denied." Thus the calumniator, if believed in his general statement, raises suspicion against any one whom his reader may be most inclined to suspect. He, indeed, infuses a poison of suspicion which injures all men.

He says "We are ready to furnish the facts if denied." Who will take upon himself the accusation and make the denial? or who will make it in behalf of the whole class accused, since he cannot know the individual action of every one, and the accuser says: "We know!" The form of such accusation brands its author as a malicious person. An honest and brave man gives the facts and the persons, and leaves the unprejudiced to condemn or acquit. A malicious coward, whose whole aim is simply to inspire suspicion against the object of his malice, says "We know and can prove if denied."

When, a few weeks since, Governor Fishback gave it as his view that houses of ill-fame should be licensed in our cities, a storm of indignation was aroused which swept over the State like a cyclone. This protest was from the hearts of the great mass of our people. It expressed the popular moral feeling in regard to this matter.

We have now a fact to state and a question to propound. Houses of ill-fame, not a few, are found, we are told, in this city of Little Rock. They exist contrary to law, and therefore by connivance of those whose business it is to enforce the law. There are even those who plead that the city needs the money collected from these places and from gambling houses in the way of fines. Is not any system of fines which is not sufficient to break up these dens simply a license? Is it not a license which in addition to protecting these evils opens the way to limitless corruption of city officials? Shall we have laws which are not enforced and which are made the means of corruption through bribery and black-mail? Have the people of Little Rock any deliverance from this state of things? Will the popular sentiment which was so prompt to declare what ought to be done, be sufficiently sincere and in earnest as to elect men to office only on condition, beforehand, that they shall be pledged to enforce the law?

Teaching Gambling in Christian Homes.

The above is a startling heading but it represents a startling fact. There are hundreds of Christian mothers in our land who are teaching their own sons how to gamble. Their card parties constitute an established social pastime in their homes. Their sons are made skillful in the use of cards and are enamored of the game in their own parlors. The astonishing thing is that women who think that they abhor gambling as a short path to utter ruin, engage in these card parties with a zeal that braves all weathers and compete with each other for prizes with all the excitement and zest of regular gamblers, yet they claim to do this for the good of young men, to give them social pastime, keep them in of evenings and restrain them from temptation.

Is it possible to make a young man familiar with the game of cards, to cultivate a fondness for it and not thereby increase his temptation to become a gambler? The playing of any game of chance appeals to and develops the passion that makes the gambler. In every game of this sort the tendency is to increase the excitement and zest of the playing by adventuring a stake on a game.

The folly of the parlor card parties is so glaring, one wonders how people of good intentions and common thoughtfulness can engage in them, yet our Methodist homes are not all free from these snares. Especially in our city Churches do we hear of this. Many a pastor is grieved to find in his Church this open door to ruin. It does not seem necessary to appeal to Christian faith or conscience against such an evil. Many who make no profession of religion see and abhor it. Many young men of the world remark upon its folly. An appeal to common judgment ought to be sufficient to banish the card party from any Christian home.

The Sort of Citizens Catholics Make.

A lecture against Catholicism at Savanah, Ga., by Slattery the ex-priest, last week, brought out a howling mob of from 4000 to 5000 Catholics, who assaulted the windows of the lecture room with stones, crying "Death to Slattery." The entire police force of the city were helpless in the face of the frantic crowd. Eleven companies of militia were called to their aid. The mob yielded sullenly to force after several policemen and militiamen had been disabled by wounds from the missiles thrown at them by the maddened crowd.

During the excitement the Vicar General came among his people and exhorted them to desist from their demonstrations; told them that Slattery could not hurt the Catholic Church, and that they were disgracing themselves and their religion. The exhortation produced little effect.

Such exhibitions as the above are not new. They are, indeed, common. We had just such a state of things in Kansas City last summer when the ex-priest MacNamara proposed to lecture on Catholicism. In the presence of such exhibitions two conclusions we are forced to reach. The first is, that Catholicism is, when occasion offers, allegiance to the papal hierarchy in defiance of all other power or law. The second is that whatever public utterances come from the priests and bishops to the contrary this spirit is jealously fostered. The priests have one voice for their people and another for the public. They are wont to boast, and with much cause, we believe, that their people obey the Church. When therefore, their wholesome teachings about allegiance to our government, and regard for law and order are utterly defied, even in the very face of the dignitaries who make these excellent deliverances, there is nothing else to be believed but that the people in their lawlessness are still acting as they are taught, and that in the fair speeches of Catholic prelates we see only an exhibition of Jesuitical cunning—utterances intended to deceive Protestants and not to guide Catholics. Yet we deplore every cause and occasion which tends to array Catholics and Protestants in hostility. That can only strengthen Catholicism in its prejudices so as to put it the more beyond the Protestant spirit and influence which pervade all the intellectual and moral atmosphere of this land, and which are effectual in winning many, yearly, from the ranks of Rome to Protestant folds. If we were in more friendly touch with our Catholic neighbors more work of this sort would be done. While free speech is, under the law, a sacred right, there is something in courtesy and respect due to all who sincerely hold any religious faith. The discussion of doctrines is always legitimate but the public parading of scandals is hardly to be countenanced. If a Catholic priest should make it his business to ferret out all the scandals that he could prove upon Protestant preachers he would find enough. To deal with such things as a means of exciting public indignation is neither wise nor just, yet it is an error in which lecturers on Catholicism too often fall. The corruption of the Church of Rome is not to be questioned, but neither can we question the honest and sincere adherence of many of her priests and people. The one should be exposed, the other respected. There is a form of opposition which wins more than it embitters. In dealing with our Catholic neighbors we need to follow it.

The So-Called Evangelist and His Work.

We say the so-called evangelist, for the Scripture term evangelist does not apply to such as now assume the name. The evangelist of the apostolic times was a missionary who went with the good tidings of salvation to those who had not heard the word, and not one who deemed it his mission to tell Peter or Paul how the work should be done. Our so-called evangelist keeps exceedingly shy of all really neglected and destitute places. The largest Churches, the great centres of Church influence are the places for his labors, and when he comes he expects all the Christian forces, ministers and members, to rally around him to obey his orders and give him moral support. If a brother pastor holds a protracted meeting and none come to help him no complaint is made, but when the evangelist comes the man who does not fall into line under his orders bears the curse of Meroz; "because he came not up to the help of the Lord against the mighty?"—no, not just that; but because he came not up to the help of the mighty in the cause of the Lord. If the Church in a whole city can be rallied in one of these meetings a great show is made whatever may be really accomplished. It makes a spectacle for the newspaper reporter who can, with equal facility, write up a revival of religion or a pugilistic encounter—only he understands the latter better than the former. For there is nothing so unreliable as a newspaper reporter's estimate of the conversion of souls.

Now we claim to know just what we are saying here, for we have spent weeks in daily work in revivals conducted by all the noted evangelists of this land, Moody, Hammond, Harrison, Jones, Mills. We have marked the actual results of the meetings and the newspaper report of them. Six hundred converted when there were not fifty is very moderate for the newspaper report. And, in one case, there was reported five or six hundred, when an inquiry between leading preachers, Methodist, Baptist and Presbyterian did not develop within their knowledge a single conversion, though they and their people engaged in the meeting from first to last. The truth is that the average newspaper reporter counts the people who stand up, hold up the hand, or come forward on any proposition of promise to do better as being converted.

Nothing is more common than a report of three hundred conversions or there about, and not more than one hundred additions to the Church. What does it mean? Does any thoughtful man believe that we are converting more people than we get into the Church? Where are they? Do we find truly converted and pious people out of the Churches? No, but we have to deplore that many unconverted are in the Church. In all these evangelistic meetings while we note how few of the reported converts join the Church, we know that as to real fact more join the Church than were converted. 300 converted, 70 joined the Church—that is report No. 1 made by the secular paper. Report No. 2 comes a year later from the pastor. It is 79 joined the Church, 40 gone back, remaining 30. This shows about the real number of converts.

The very conditions under which these meeting are conducted make them sensational and superficial in character. The methods of Mr. Moody are as destitute of sensationalism as it is possible to be in the concerted massing of great crowds and no man does his work with more sincerity, yet even Mr. Moody's meetings would show small result in actual conversions as compared with the common report of them. And those conversions are chiefly from the attention of pastors given to the awakened of their acquaintance. We have labored daily for four weeks in these meetings in company with no less than thirty pastors. Certainly some good should have been accomplished, and was accomplished, but it was less than these pastors would have accomplished if they had assisted each other two and two in their own Churches for the same length of time. Indeed Mr. Moody's best work is perhaps in teaching that very lesson, and preparing the preachers to do better work for themselves when he is gone. We have referred particularly to Moody's work because it is by far the most extensive and the most solid and valuable done by any of those who are known among us as evangelists. He has been known on both Continents and by all Christian Denominations for a great good man, broad minded, large hearted, full of faith and the Holy Ghost. As compared with him many are professionals with their schedule of manipulations for stirring up the crowd.

It is evident everywhere that the so-called evangelistic movement is subsiding. It is an ebbing tide. It has floated a good deal of driftwood. He who has been unsuccessful or disappointed in the pastorate, he who has a hobby, he who has more influence with strangers than with acquaintances finds the evagelistic field open. Without endorsement or recommendation of any one he enters it at his own sweet will. The result is that the reputation of the evangelist is put upon heavy strain. It is noteworthy that while in the last three General Conferences of our Church the proposition to establish an order of evangelists was opposed by a large majority, thus testifying that in the judgment of the Church they were not needed, the principal argument made in favor of the measure was that by providing such as the Church should choose we might be better guarded against those who were self-constituted, eccentric or advocates of their special fancies.

One thing is certainly evident. All thoughtful pastors will refuse the service of evangelists who disparage the ministry or the Church. Otherwise they will destroy more than they build up, they will foster distrust and discontent which will eat out personal piety and kindle a fire in the Church. The members brought into the Church by them will be full of the spirit of criticism, fault-finding, suspicion and self-assertion. The man who has a hobby, or a personal grievance, or an accusing spirit, or an eccentric method, will leave an evil influence behind him which will more than counter-balance any apparent good he may do. The pastorate can not recognize the so-called evangelist a helper save as he supports the pastor and the Church.

Notices.

Miss Fannie, daughter of Rev. I. B. Estes, near Carrolton, Ark., died in great peace and triumph Feb. 12, '95. She was 20 years, 7 months and 2 days old.

Examining Committees for Morilton District Conference:

For License to Preach: J. M. Cantrell, G. W. Hill and A. J. Cullum.

For Deacon's and Elder's Orders: C. H. Gregory, S. Anderson, Z. W. Lindsey.

For Admission in Traveling Connection: J. T. Bagwell, W. B. Hayes, A. C. Millar.

The following are the committees for Ft. Smith District:

For License to Preach: F. S. H. Johnston, J. W. Deshazo, J. H. Myers.

For Admission on Trial: J. M. Williams, Pierce Merrill, J. B. Winsett.

For Deacon's and Elder's orders: T. J. Reynolds, J. L. Hays, W. H. Metheny.

To The Preachers of the Jonesboro District:

Dear Brethren:—Let every one who can conveniently do so, come to the preacher's meeting prepared to spend Sunday. Our meeting will close according to the published program. Then we especially desire to have you attend the Missionary mass-meeting at Jonesboro which embraces Saturday and Sunday. Let us avail ourselves of this opportunity to do good and get good, by making these meetings a season of reunion and concentration of power. Of course I shall hold the Quarterly Conference at Shiloh circuit on Saturday, but I want you to have and enjoy a season of refreshing in communion with God and one another. Yours very truly,

Frank Ritter.

Claimants Need Help.

Dr. Godbey:—As a member of the "Joint Board of Finance" of the Arkansas Conference, I am requested to state through the Arkansas Methodist that several claimants upon the "Conference fund" are in need of immediate help. By order of this Board money can only reach them through the Treasurer, Rev. P. B. Hopkins, of Elm Springs, Ark. Brethren who will collect, or who have funds on hand for this purpose, will do a great kindness by sending the money at once to Bro. Hopkins. He will use wisely as the needs require, and can make no grave mistake—being restricted in his appropriations to 50 per cent. of payments made last year.

The fewest congregations will decline to respond cheerfully on this important and sacred claim, and the payments should be at least equal to the assessment, which is fixed by the Conference at 8 per cent of the preacher's salary. "Cast thy bread upon the waters", "give a portion to seven and also to eight" and "whatsoever a man soweth that shall he also reap."

A. H. Williams.

The Sunday School.

MARCH 10, 1895.

THE RICH YOUNG RULER, MARK X. 17-27.

Golden Text:—Seek first the kingdom of God. Matt. vi, 33.

Time—A. D. 30 about the first of March.

Place—Some place on Jesus' journey from Perea to Jerusalem.

HOME READINGS.

M. The Rich young Ruler,—Mark. x. 17-27.

T. Mathew's Version—Matt. xix. 16-30.

W. Luke's Version—Luke xviii, 18-30.

T. The Things above—Col. iii, 1-17.

F. Godliness great gain—1 Tim. vi, 6-12.

S. The Rich Fool—Luke xii, 22-31.

S. Seek first the kingdom, Luke xii, 22-31.

INTRODUCTION.

A little while before Jesus was crucified he ceased to teach publicly or perform miracles and sought a little respite from his perils and toils beyond the Jordan. The statement of the evangelist is: "Jesus therefore walked no more openly among the Jews; but went thence into a country near to the wilderness, into a city called Ephraim and there continued with his disciples (John xi, 54).

"But when the time was come that he should be offered up he steadfastly set his face to go to Jerusalem. The circumstance of the lesson occured at some point on that journey. It was about the beginning of the month of March.

SOMETHING LACKING.

A young man, trained up in the law, a model of goodness in the esteem of men. But he felt that something was needed. His heart was not at rest. His conscience was not satisfied. There is no ground to believe him proud, and self-righteous. He came running, kneeling down, and earnestly asking the way of life. Morality had not satisfied his soul. The approval of men had not satisfied him. And when Jesus made a demand that searched and exposed his heart, he had no cavil or question. The arrow pierced his heart. Not with disdain but with sorrow he turned away.

WHAT WAS LACKING?

Jesus uncovered this man's heart to himself. First he corrects a possible error about goodness. None is good but God. Goodness, in the sense of merit, belongs not to men. Goodness cannot originate with man. He receives it of God as the earth the light of the sun. Good deeds do not therefore purchase life, but that repose of faith in God which opens all the soul to his saving grace.

Yet deeds may be made a test of the heart's submission. And there may be a selfishness, a worldliness which still lies hidden where all the deeds of the law are followed. Jesus always went to the heart. It is interesting to study by what various paths he reached it. Self is not always fortified at the same point. The Pharisee would have given away his money. He boasted of this, but Jesus saw in him the love of being esteemed righteous. He struck at that point and required him to come down from his presumptuous pitch of sanctity and stand with publicans and sinners. That was just the last thing the Pharisee's pride would submit to, and for that very reason it was what was required.

When Nicodemus came to Jesus the Master saw in him the pride of a philosopher, and so launced at him a sentence which overthrew all philosophy. "Ye must be born again." It is probable Nicodemus would not have objected to stand with publicans and sinners or to give away his property, but the great Teacher saw where his pride was fortified and assailed it at that point.

He saw the heart of the young man—saw that the love of riches was his snare—that he loved wealth more than God or goodness. So he said "Sell that thou hast and distribute to the poor, and thou shalt have treasure in heaven." Observe Jesus does not require the young man to give away anything. He offers to buy him out—to give him heaven for his future of dirt. The offer was positive. Do this and thou shalt have treasure in heaven." The Lord laid heaven in one scale and the young man's future in the other and bade him choose.

Then it was the young man saw that his heart was in the world, and if he loved the world above all things, instead of keeping the whole law he had violated continually in every point.

It was here the arrow pierced his soul. Would he, seeing his bondage, cry for deliverance or go away? It was the moment of decision. He turned away. He would not yield his heart to God.

SORROWFUL.

Who ever went away from Jesus without a pang? Who ever saw the door of the heavenly kingdom closed upon him without a tear? You, reader, have not rejected one call of mercy without feeling this sorrow. What matters it if you still go away. The young man rose from kneeling before Jesus. He felt that the Master had spoken truth. He had no reply, did not justify himself, did not question the truth. He saw the way into the Kingdom. The Lord of life himself was saying "Do this and thou shalt have treasure in heaven." But the young man shrank from the condition and turned away like a stricken doe to bleed and die in the covert from the hunter's arrow, and the deathless pity of Jesus yearned after him as he went.

RICHES.

The young man was very rich. That was the trouble. Oh! but we are all very rich. The worldly heart has some treasure, honor, wealth, praise, position, society, indulgence. No matter it is the treasure of a carnal soul and when Christ calls "Deny thyself and take up thy cross and follow me" the surrender seems great. All are very rich. Alas! for what baubles we forfeit salvation. With God all things are possible and salvation to rich or poor, great or ignoble is of God alone.

BATESVILLE DISTRICT.

My first round is ended. Mention in brief of the place and the preacher here intended. And Melbourne Ct. calls for a word next. Good beginning both for work and the P. C. Bro. Manley "who was the very man we wanted," said a goodly number to me. Success is the standard on this work. Newberg comes in for a show, a better start for this work than ever before. The preacher has a home, all his a parsonage and [illegible] and his people are to be congratulated on such a good work. Viola and Bro. Gibson come in for their share. Prospects for a good year, never better. A very earnest move was made to build a parsonage right away. Bro. C. H. Newman one of our devout local preachers gave a nice lot, and I am sure work is going on. Next is Salem and our Bro. Southworth. These two names make a good team, each follows as successors of the last years work. And good signs are clearly manifest for a good years work and an advance step. Ash Flat and Bro. Holly. Successors. Good beginning for both place and preacher and better things ahead. Here comes in Evening Shade and Bro. Bishop for a word. Successors again, and a lively hope of much gain on more lines than one. So mote it be. At this time comes in Calamine and Bro. Register with a bran new parsonage to speak for the untiring effort of the P. C. and the quick support given him by his members. Good building for the P. C's horse, all new. Bro. R. and his people worked during the severe weather and they now enter into the joys of their labors. Calamine Ct has a good nice home for the preacher. Amen.

Next and last comes Sulphur Rock Ct. and Bro. Noe. Here the finances lead the District up to date, and other good reports on other items. This closes my notes on first round. I was out all winter (for tonight seems like spring), did not miss a single Q. C. found everybody ready to do and go forward. In fact there is a very discoverable throb among the people for better work, and more of it. A sort of wide awake spirit easily to be seen, and waiting for thoughtful direction. O for the thought! then the wisdom to say, here, there, or you my brother, and all hands go at it for Jesus' sake.

James F. Jernigan.

CLINTON CIRCUIT.

Our first Quarterly Conferen for the current year convened the 16 of this month; notwithstand ing the weather was unfavorabl our beloved P. E. Rev. R. M. Tay lor was present and prepared business. He preached four to the delight of all. Our rep were very good, every Church w in the charge was represented. are in the midst of a clever, and high-minded people.

J. E. Sutto

Feb. 25.

Agents can make big m elling our books. Write us for p ulars. Godbey & Thornburgh, Rock, Ark.

ARKANSAS METHODIST.
THURSDAY, MARCH 7, 1895.

Missions.

On account of the war in Corea the missionaries in that country have gathered for safety to Seoul, the Capital. There are eight services held by them every Sabbath day.

The Commencement Exercises of the Scarritt Bible and Training School, Kansas City, Mo., will be held May 21. Bishop John H. Vincent will deliver the annual address on the occasion. This distinguished divine has a great hold on the American people in the devotion of loyal Chautauquans and has an international reputation for eloquence and scholarship.

Many of our pastors, because of the bad weather, failed to observe the "Do Without Week". Will you please, through your columns, ask and urge them to appoint a time convenient to themselves, but as early as possible, and hold this week of service. It will be a blessing wherever it is observed. Please use your best efforts to have it observed wherever your paper is read. Also ask the preachers and treasurers of churches to send forward all missionary money they may have on hand on or before the 28th of March.

Very truly yours,
H. C. Morrison,
W. R. Lambuth.

Woman in India.

Another most degrading thing I noticed in Benares, at the station along this road, and everywhere—*the work in which poor women are engaged.* They make cakes of cow-dung with their hands and stick them against the house to dry. After that they are carried in immense baskets on their heads and sold for fuel. I have seen women, donkeys, and camels loaded down with this burden, wearily walking the same street, and the poor mother and wife the least considered of the three. Not until Christianity puts its shoulders under the heavy burdens borne by sorrowing women, does she anywhere find rest for her bruised and tired limbs, or experience any sense of the queenly dignity and influence with which she has been crowned by our Lord. How any woman in a Christian land, with the slightest knowledge of her heathen sister's [illegible] can be indifferent to the appeals made for missionary labor, in [illegible] behalf, I cannot understand.—*Bishop Galloway in Christian Advocate.*

In Calcutta.

Shortly after arrival in the stirring and brilliant capital of a million souls, and securing comfortable lodging, we walked down to Eden's Garden to hear the music by a military band which plays there to eager thousands every afternoon, and to see the hundreds of splendid equipages which dash around the Esplanade. That is the Hyde Park of the Orient, and it is doubted if more brilliant scenes are witnessed anywhere else in the world. Elegant silver-mounted carriages, drawn by the fleetest and best-blooded horses, with European lords and nabob princes riding therein, and from two to four servants in scarlet or yellow livery, presented a picture quite calculated to dazzle the eyes of an innocent Westerner. The rank, wealth, and grandeur of India are represented on the Maiden every afternoon, especially in the "height of the season," which is now. Government House, the official residence of the Governor General, is a palatial structure of vast dimensions. It is quite equal to Buckingham Palace, the city residence of England's Queen. I thought it significant that just in front of the main entrance there is a frowning cannon. The Viceroy of India sits behind heavy guns, and by their virtue holds his place of power. The present incumbent of Government House is Lord Elgin, and, as a young man put it, "a Liberal, a teetotaler, and a vegetarian." He is now on a tour of the various provinces, placating the native princes, and speaking kind words to his vast constituency.

Calcutta is a city of colleges and a great literary center. Thousands of cultured young natives, trained in these institutions, and not made Christians, I understand, have become skeptics of every school. No longer idolaters—educated away from the superstitions of their fathers—they are yet far from the truth that dethrones error and emancipates the soul. What a problem this presents to the missionary conscience!

South of the city is Kalighat, where a celebrated temple, dedicated to Kati, the wife of Siva, is located. Here animal sacrifices are offered to the bloody goddess, and the horrid image diplayed for the wild, fanatical worship of thousands. We arrived a little too late to witness the sacrificial offering—it being past five in the afternoon—but the odors were there still, and women were busily engaged scrubbing and washing, getting ready for the next day's service.

En route to that temple we met a handsome carriage, with caparisoned horses and liveried footmen, in which a Rajah rode with some distinguished Hindoo companion at his side. Just before him, in a palanquin closely covered with rich scarlet silk, borne by four men, a lady rode—supposed to be his wife. That is a picture of Oriental domestic life. Unworthy of a seat by his side, the wife must follow behind and be covered from the eyes of the world.

We very much desired making a visit to Serampore, a village fifteen miles from Calcutta, where William Carey began his missionary career, preached for many years, built a college, and where he sweetly sleeps in company with his heroic co-laborers, Marshman and Ward. But as time was limited and that pilgrimage was impossible, we did the next, and maybe, the best thing—we visited the Lall Bazar Baptist Chapel, built by William Carey, and in which are treasured memories of his apostolic ministry. The pastor, Rev. Mr. Hooke, was exceedingly courteous, and seemed to take great pleasure in gratifying our eager desire to see everything that connected the present with "the pious cobbler of Paulerspury." He showed us the solid silver communion set, chaste and very heavy, presented to William Carey by the East India Company when he was Professor of Sanskrit in Fort William College. We saw the small, round pulpit of teakwood—carefully preserved in the chapel—behind which he earnestly pleaded with the multitude to come unto the Lord and be saved. The communion table and chair he used are there just as he left them. We saw the baptistry, where he inducted many redeemed souls into the kingdom, and where the distinguished Dr. Adoniram Judson was baptized. He remained with William Carey for sometime, was baptized in that Church, and after awhile proceeded to Burmah, where he wrought so wondrously in the name of the Lord of Hosts. On a marble table, to the left of the pulpit, is this inscription:

In memory of
The Serampore Missionaries,
William Carey, D. D.,
Joshua Marshman, D. D.,
William Ward,
And of their colleague and successor, John Mack,
Who preached the gospel faithfully
In this place for many years,
And whose praise is in all the Churches.
"The righteous shall be held in everlasting remembrance."
This tablet is erected
As a mark of grateful veneration
By one of their pupils,
A. D. 1852.

There are also tablets to their successors, Rev. James Thomas, Rev Wm. Robinson, Rev. John Robinson, and Rev. John Sale. Mrs. Sale, wife of the last named, has the honor of being the founder of Zenana missions in India. She yet lives at great age in Scotland, but has a distinguished son in Calcutta—one of the Justices of the High Court. I count it a privilege to have sat in a church sacred with such associations, and bound in undying wedlock to such immortal names. May the spirit which animated Carey and Marshman and Ward and Judson, quicken the whole Church of Christ to attempt larger things for our God, and look for the speedy conquest of the world!

We are greatly indebted to Rev. Dr. Warne, of the Methodist Episcopal Missions, for many thoughtful courtesies and very delightful hospitality. He is pastor of the largest congregation in India; has a membership of 500, and preaches in a church that will seat 1500. We visited the Girls' School, with 225 pupils, in charge of Miss Knowles, and the Boys' School, with 150, and occupying a handsome building, to which one gentleman in Calcutta gave 125,000 rupees. All their property in the city has been secured without foreign aid. I visited, also, the bookstore and the press, where several periodicals printed in different languages go out weekly with glad tidings for the thousands. It was a special pleasure to call at the Deaconess Home, and have a few words with Mrs. Thoburn. The Bishop is expected home in a few days, after an absence of nearly nine months in America pleading the cause of India, and soliciting means to meet the rapidly increasing demands of this vast harvest field. I hope to meet him in Bombay.—*Bishop Chas. B. Galloway, D. D., in Nashville Advocate.*

The Magic Touch
OF
Hood's Sarsaparilla

You smile at the idea. But if you are a sufferer from
Dyspepsia
And Indigestion, try a bottle, and before you have taken half a dozen doses, you will involuntarily think, and no doubt exclaim,
"That Just Hits It!"
"That soothing effect is a magic touch!" Hood's Sarsaparilla gently tones and strengthens the stomach and digestive organs, invigorates the liver, creates a natural, healthy desire for food, gives refreshing sleep, and in short, raises the health tone of the entire system. Remember
Hood's Sarsaparilla **Cures**

Hood's Pills cure liver ills, constipation, biliousness, jaundice, sick headache, indigestion

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Commends itself to the well informed, to do pleasantly and effectually what was formerly done in the crudest manner and disagreeably as well. To cleanse the system and break up colds, headaches and fevers without unpleasant after effects, use the delightful liquid laxative remedy, Syrup of Figs.

+ Christian Life. +

Refuge Rock.

LUCY F. BOURNE.

I watch the coming tide creep in
Upon the sea-girt shore;
Wave upon wave, with crested head,
Sweeping the sanded floor.
There is a grandeur in the voice
That times their mighty flow,
Bounding and breaking at my feet
As on their march they go.
But yet I shrink at each fresh lap,
Those mighty arms outspread,
And hide behind the highest rock
With more than playful dread.

. . . .

There is a burden at my heart;
Wave upon wave flows o'er;
Rocked on a sea of grief, I can
Discern no sky, no shore.
I feel the cold spray's chilling breath
That each fresh wave throws out,
While mists are gathering o'er my
my soul—
The mists of fear and doubt.

O sorrowing soul, dost thou forget
Thy "Refuge Rock" so near?
Defy the waves! Haste to the shore!
The Living Rock is here!

Sandwich, Mass.

Not Easy.

It is never easy to grow better. You pray for a gentle temper. Does it come quietly and softly in answer to your prayer, as the dove came down out of the heavens to abide on Christ at his baptism?

This certainly is not the usual history of the evolution of a sweet temper. It is a story, rather, of a sore and long discipline, in which a turbulent and uncontrolled spirit is by a slow process tamed and trained into self-control, ofttimes only through long and sore struggle and many failures.

When a man with an ungovernable temper begins to pray sincerely and earnestly that he may learn to rule his own spirit, and to grow into lovingness of disposition, he does not know what it will cost him to have his prayer answered.

It is the same with all sincere requests for Christlikeness. We have the impression that a few petitions breathed up to God, asking him to make us pure, loving, and gentle, will bring the answer in some mysterious way, working the change in us without any effort or struggle of our own. But it is not thus that such prayers are answered.—*J. R. Miller.*

Growing Better.

It is hard to embrace the theory of the pessimist that the world is growing worse. No one in touch with the country at large as represented by the daily newspapers during the prevalence of the cold wave, can fail to be impressed with the hearty and liberal manner in which the people have responded to the call for help. The poor in all the larger towns in North Carolina, have had abundant evidence of the Christly spirit which is permeating the great bulk of society. Organized benevolence has been speaking volumes for the truth of Christianity. Church committees, Epworth Leagues, Benevolent Societies, and consolidated municipal organizations have been looking after the needy, furnishing food and fuel with a liberal and generous hand. We do not remember to have seen such a widespread effort to help the poor. This is the proof positive that our religion is of God. It is gratifying to see that our religion is thus bringing forth the fruit which entitles it to the recognition of a divine and God given origin.—*North Carolina Advocate.*

A Chinese Tailor's Sermon.

A Christian Chinese tailor thus described the relative merits of Confucianism, Buddhism, and Christianity:

A man had fallen into a deep, dark pit, and lay in its miry bottom, groaning and utterly unable to move. Confucius walked by, approached the edge of the pit, and said

"Poor fellow! I am sorry for you. Why were you such a fool as to get in there? Let me give you a piece of advice: If you ever get out, don't get in again."

"I can't get out," said the man. That is Confucianism.

A Buddhist priest next came by, and said:

"Poor fellow! I am very much pained to see you there. I think if you could scramble up two-thirds of the way, or even half, I could reach you and lift you up the rest."

But the man in the pit was entirely helpless and unable to rise. That is Buddhism.

Next the Savior came by, and, hearing his cries, went to the very brink of the pit, stretched down and laid hold of the poor man, brought him up, and said:

"Go in no more." That is Christianity.—*Selected.*

OCULAR DEMONSTRATION.

What We See We Can Believe—Physicians Are Endorsing the Oil Cure.

Drs. Reynolds, of Nashville, refuse to be interviewed other than to offer the public the original letters of the patients who have been cured and the family physician's statement showing a photograph of their condition when placed under treatment. This evidently brings the discovery on a higher plane and places the doctors in an honorable position toward their fellow physicians, and gives suffering humanity an opportunity to investigate the merits of the discovery. A full description can not be portrayed of the gallery of photographs showing the destruction of an eye, nose, arm, breast, ear—in fact, almost every part of the anatomy is represented, showing that cancer is no respecter of part, or person, or locality, as men and women occupying the highest position from almost every state have been their patients. Dr. J. L. Cooper, of Courtland; G. D. Curtis, M. D., Chattanooga, Tenn.; T. E. Beall, M. D., Knoxville, Tenn.; R. E. Woodard, M. D., Little Rock, Ark.; T. D. Lewis, M. D., Ft. Smith, Ark.; Mrs. John H. Davis, Athens, Ala.; John F. Camp, Chattanooga, Tenn.; Mrs. Fannie Coursey, Estor Tex.; Gen. Beatty, Franklin, Ky.; Rev. W. A. Ball, Preston, Ga.; Dr. J. W. Harmond, Lake Avenue, Chicago; Hon. Atha Thomas, Franklin, Tenn.; David Duncan, Little Rock. These patients are well known in our city and throughout the South. The many home endorsements of patients now under treatment at their office, 622 Main St., convinces us there is merit in the Oil Cure perfected by Drs. Reynolds for the treatment of cancer, lupus, ulcers, tumors, fistula and consumption. Dr. D. H. Reynolds will remain in Little Rock thirty days, and will be in consultation with physicians throughout the State.

FOR MAYOR.

The Arkansas Methodist is authorized to announce Frank T. Gray as a candidate for Mayor of Little Rock, subject to the action of the democratic primaries.

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Complexion! Why it is easily obtained.
Use Pozzoni's Complexion Powder.

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Christian Endeavor.
Devoted to the interests of the order. Every one should take a copy. [illegible]
SOLID SILVER
Butterfly Lace Pin, [illegible] The Christian Endeavor, [illegible]

Warning Order.

In Pulaski Chancery Court.

Emma Huffbaugh, Plaintiff, vs. Joseph W. Huffbaugh, Defendant.

The defendant Joseph W. Huffbaugh is warned to appear in this court within thirty days and answer the complaint of the Plaintiff.

February 28, 1895. J. B. PASCHAL, Clerk.

J. D. Conway, Solicitor for Plff.

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Cuticura SOAP
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CUTICURA SOAP purifies and beautifies the skin, scalp, and hair by restoring to healthy activity the CLOGGED, INFLAMED, IRRITATED, SLUGGISH, or OVERWORKED PORES.
[illegible]

ARKANSAS METHODIST.
THURSDAY, MARCH 7, 1895.

For the Young Folks.

"Let Us Quarrel To-morrow."

My wife is one of the sweetest little women in the whole world, and I am not considered particularly cranky, but sometimes differences would arise, beginning with the most trivial things, which, however, being duly nursed, became of monumental proportions and often threatened the peace of the family. Of course, I was commonly the one to blame; in fact, as I look back on it now, I am sure I was always to blame, for I should have the wisdom to give away on the nonessential, and by a little restraint and gentle talk win my little wife over to my way of thinking. But instead of that, I feared I should sacrifice my dignity (!) as head of the family, by yielding. So sometimes I went to business without my good-bye kiss and two people were miserable all day.

But my little wife had an inspiration (most women have when things come to the breaking point), and the next time our argument was drifting near the danger line, she turned aside the collision by this womanly suggestion, "Howard, dear, let's us quarrel to-morrow!" This was a proposal of an armistice. What husband could refuse. "All right," I said, "we will put it off till to-morrow," and we laughed and talked of other things. But to-morrow did not come. Indeed, to-morrow never comes; it's always a day ahead; and if we can only keep our quarrels till then, there will be no more heart-broken little wives at home and "blue" husbands at the store or office. "Let's quarrel tomorrow!"—*N. H. Junior*, in *Evangelist*.

◆

He's A Little Fellow.

Walking down the street the other day, I saw a newsboy seated on a grating in the sidewalk, up through which came a little warmth from the basement below. He had something beside him covered up with a dirty, ragged old handkerchief, and as I sat down alongside he cautioned—

"Look out, now, don't hurt him."

"What is it?"

He lifted the handkerchief with the greatest care, and there, on one of the [illegible], huddled up and half frozen, was a little brown sparrow [illegible] able to fly.

"Where did you get him?"

"In the streets out there. Got [illegible] he was tuckered."

"What will you do with him?"

"Git him good and warm and let him go. He is such a little feller, and so he orter have a fair show."

"And he shall," said I.

I added my efforts to Jack's, and after a few minutes the bird began to move about in a lively manner and giving vent to his satisfaction in a series of chips. Jack lifted him, gave him a toss in the air, and away he sailed for his nest under a cornice.

"He's all right now, Jack."

"Yes, 'cause he's had a boost. Boys kin git along most anyhow," said Jack as he shivered in the cold blast, sweeping up from the river, "but birds is such little fellers that we've got to sort o' h'ist and tote 'em round now and then. He's all right now, and we'er all right, and good-bye to you."

"Good-bye, Jackie," I said, involuntarily raising my hat as the tattered, kind-hearted chappie flew round the corner.—*Canada Presbyterian*.

Killing Ants in Texas.

In Texas there are many varieties of ants, the harvest ant, the cutting ant, and the stinging ant. The sting of this ant is worse than that of a wasp. These ants are very numerous and do great damage to the crops. My Uncle's garden at Chapel Hill was infested with these creatures—they destroyed every particle of vegetation, and even in one night stripped two China trees of their leaves.

He tried for several means to destroy them, but failing he sent for a professional ant killer to rid him of these pests. The ant killer outfit consisted of bellows, a bag of charcoal, a lot of sulphur and arsenic and a ground augur.

First he bored a hole in the ground four feet deep which struck into the underground passage of the ants, which seemed to be a hole more than a foot in diameter. Into this he poured charcoal, sulphur, arsenic, pounded it down, replaced the earth and beat it down level with the surface. Then he bored a hole diagonally into this heap of combustion in which he inserted the mouth of his bellows having put in some fire and began blowing it with all his might and soon smoke began to rise from all the ant hills in the garden like so many volcanoes, for they were all connected by an underground passage forming a great ant village.

After two hours work the ants were all killed—and the man gathered his tools and went his way.

LIZZIE GODBEY.

Dr. Price's Cream Baking Powder
World's Fair Highest Medal and Diploma.

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The "Kirmess."

Have nothing to do with it. It is double distilled worldliness in its gayest, most attractive, and most dangerous form; a carnival of folly, where lust, delicately veiled and seductively disguised under apparent innocence, inoculates the unsuspecting heart with its fatal poison. Not everyone who takes a part in the "Kirmess" knows the evil of it; but few who analyze the nature of the pleasure it affords will fail to see how it is an appeal to the sensuous imagination. And no one who thinks can deny that the imagination is the fountain head of character.

Tell us what your ideals are, what are your dreams, what are the pictures fancy paints, and we tell you what your character will be. If the imagination loves nude pictures, scantily clad but beautiful women, the suggestive embraces of the dance, the poems that must be read alone to avoid a blush, it means that the heat is evil. The brilliant and bewildering spectacle of the "Kirmess" engenders and feeds a diseased imagination. If we look at its nature, it belongs to an order of life the opposite of spiritual. And it is all the more dangerous because its vice is secret, hidden under the dazzling adornment of beauty and grace, the witchery of fair women and engaging courtesies of courtly men. Beware of the "Kirmess."—*Epworth Era*.

◆

The name of President Faure, of France, is pronounced as one syllable, the "aur" as nearly as possible like the "or" in the word cork.

◆

A little boy engaged in defining words made a mistake which was not all a mistake. He said: "A demagogue is a vessel that holds beer, wine, gin, whiskey, or any other intoxicating liquor." He was probably thinking of demijohn, but he hit the truth just the same.—*Weekly Temperance.*

◆

Queen Victoria has not opened Parliament in person for nine years, and her physical disabilities are such that she is never likely to open it again as she could not ascend the staircases. She is now restricted to functions which do not require any exertion, or to which she can be carried in a bath chair.

◆

Have you ever noticed how your system seems to crave special assistance in the spring? Just the help required is given by Hood's Sarsaparilla.

Epworth League.

Rev. J. E. Moore, Monticello, Ark., President State League.
J. O. Blakeny, Morrilton, Ark., Secretary.

MARCH 10, 1895.

THE PEACE OFFERING.

References: Lev. iii:1-6; 1 Peter, ii:24.

The original name for this offering is a *sacrifice of peace* (or *peaces*, for the word is plural.) For the manner of offering it and the occasions upon which it was offered our Leaguers should consult all the Scripture passages on the subject. The significance of this offering seems to have been the peace and security Israel was permitted to enjoy under their covenant relation to God. The burnt offering was propitiatory, and was to God only, being wholly consumed upon the altar; the meat-offering was for the support of religion, and after a portion was burnt upon the altar, as it was to sanctify the gift, it was given the priests for their support. But here, in the peace-offering a part is burned to signify consecration, and then the remainder is prepared to be eaten by the priest, and the offerer and his friends in fellowship together. Thus was expressed their mutual trust and security in the same covenant relation to Jehovah.

Either male or female of the herd or flock could be used for this offering—only it must be without blemish. The great point was that it should be the best possible food.

The sin-offering symbolized Christ's atonement for us; the peace-offering our own experience of joy and peace in the benefits of that atonement—the sweet communion which Christ's reconciled people held with him, and with each other in his ordinances, where they symbolically feed and refresh themselves upon the offering made for them; where "his flesh is meat indeed," to their souls; whilst they are enabled to exercise love, faith and gratitude to him, and love to each other for his sake, with enlarged hearts rejoicing in one another's comfort, and communicating to one another's necessities.

The greatest comfort of temporal benefits, even, arises from receiving them as the fruit of Christ's atonement—for such they are. It is not true, as some teach, that if Christ had not died for our sins all men would have been born for destruction. The truth is that without provision for atonement men would never have been born at all. The first man by his own act sinned, and so would have then perished but for the plan to redeem the fallen. Had he perished the human race would have been blotted out then and there, so in Adam all die; so in Christ are all made alive. We have life temporal as the gift of atonement. We are bought with this price not in our souls alone but in our bodies as well. Therefore are we exhorted to offer ourselves, soul and body to him, "For ye are not your own; ye are bought with a price; therefore glorify God in your bodies and spirits which are his."

In the New Testament Jesus is very beautifully represented as our peace-offering. Indeed, in all these lessons we see how fully in Christ are all symbols fulfilled, and how he is the end of the law, or the end of all legal ceremonies for righteousness.

The idea of doctrines so fully established in symbol, even before the written records of the Old Testament were given, and so perfectly unfolded and fulfilled under Christ in the New Dispensation has always been a great difficulty in the way of those who would deny the divine revelation of the Old Scriptures. Always we see how Jesus' disciples, holding these Scriptures as the revelation of heaven, recognize that they are spiritually fulfilled in Christ. What was enfolded in bud in the Old Dispensation burst into perfect flower in the New.

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✠ At Rest. ✠

FISK.—Mrs. Mary E. Fisk, wife of S. N. Fisk, was born in Ohio in 1842, and died Jan. 1, 1895. She was converted and joined the Winfield Memorial M. E. Church, South, in 1890. She never from that day doubted her acceptance with God, and the burden of her prayer was that her husband and five children might be saved. The loveliness of her character was manifested in her self-sacrifice and unfaltering devotion to duty and loved ones. She was wise in counsel, just and impartial in judging and criticising others, and full of mercy and charity. In her home life her influence was refining, ennobling, and Christ-like. All admit that mother was a Christian, and yet not a single member of the family has accepted her God and taken her place in the Church. She leaves a husband and five children, and a host of friends to mourn their loss.

Sister Fisk's death was sad. Her brother Bruce Rigel was visiting her from the State of Indiana, and she, wishing to make his visit a pleasant one, went driving, when the horse took fright and ran. She was thrown out and received a wound which resulted in her death in a few hours. Her brother was also badly hurt. She never spoke a word after the accident. But necessarily she died as she had lived, a Christian.

Wife and mother is gone, a sister from the Church militant to the Church triumphant. But we can meet her in glory. Blessed be the Lord. Her pastor,

JAMES THOMAS.

RILEY.—On the evening of January [illegible], 1895, death entered our happy parsonage home in Friendship, Ark., and snatched from my fond embrace my precious, patient, self-sacrificing wife, Martha Caroline Riley (nee Robison). She was born in Eastern Texas Jan. 8, 1862; married to R. T. Riley Aug. 30, 1883; professed religion and joined the M. E. Church, South, in 1884, in which church she lived a devoted Christian life until called to her reward. She loved the Church and its institutions, and was never absent from any of its services if it was possible for her to be there. She bore with meek submission the hardships and privations of an itinerant life. She was ready to accept without a murmur or complaint any appointment the Bishop might give us. Hers was a beautiful life.

Oh! how hard it is to give her up. But we weep not as those who have no hope, for on the resurrection morn I expect to clasp hands with my precious one again. She leaves four precious children, the youngest a girl not quite two years old. May the Lord help me to raise them for His glory. We laid her to rest in the cemetery at Bernata, Ark.

by angels on their wings,
from earth the spirit flies,
her God, and sits and sings,
triumphing to Paradise.

Farewell, precious wife, but not forgotten.
Her sorrowing husband,
R. T. RILEY.

DAMAN.—My dear wife died at 10 o'clock p. m. February 4, 1895, after an illness of two weeks with typhoid pneumonia. Her suffering was great but she bore it patiently, telling us all the while that her time was up. She was a Christian from a child of the M. E. Church, South, in deed and in truth. She was an itinerant in the fullest sense. She loved to work in the vineyard. Had she lived until Oct. 7 next, she would have been 50 years old. A more devoted wife and mother it would be hard to find. She lived a uniform life. Sometimes she would get on [illegible]'s top and shout glory hallelujah [illegible] ones on the other shore. She died as she had lived, saying, the will of the Lord be done. I followed her as far as I could go, and stood on the bank of the river while she swept through the gates to the goodly land, leaving me in the mist and fog of time. I am alone, Brother Godbey, I want the prayers of all my brethren. Her maiden name was Anna E. Dodson; she was a daughter of Rev. W. J. Dodson, of the [illegible] Conference, who died some years ago. She leaves three brothers, two sisters, one child and myself to mourn her absence. Your brother in trouble and sorrow.

GEO. W. DAMAN.

SETTLE.—H. W. Settle was born June 29, 1820, in Middle Tenn., and died at his home near Wheatley, Ark., the last day of December, 1894. He was next to the oldest of ten children, and was brought up under the influence of pious parents. I am not able to give the date of his conversion, but he was a true Methodist and a devoted Christian as far back as my memory goes. His father, Rev. S. P. Settle, came to Arkansas at an early day, and was one of the first settlers in that part of the country where the subject of this sketch died. There was then a large family of us, but they are now all gone but two; Mrs. Brownlee, of Jonesboro, Ark., and Rev. T. J. Settle, of the White River Conference. Much might be said in commendation of the virtues of my dear brother. He was often eccentric; had a temperament peculiarly his own, which caused him to be often misjudged. But no man now living knew his heart better than I did. He was a good man, true to principle, faithful to God and the Church, suffered great affliction with remarkable patience for about twenty years, finished his course, and went home to glory. We'll all meet by and by.

BROTHER.

HARPER.—Mrs. Nancy H. Harper was born in Lincoln county, Tenn., June 29, 1819; professed religion and joined the M. E. Church, South, at the age of 15, and ever remained a faithful follower of Christ until Jan. 29, 1895, when God in his providence saw fit to call her away from this cold, dark world of sin to heaven, where all is joy and love. Her husband, Wm. D. Harper, passed on before and was watching for her at the beautiful gate. After her husband's death she lived with her daughter Mrs. Weems, near Tucker, Ark., until death. Our sister passed away as though she was sleeping. She was loved by all who knew her. She leaves one son, two daughters and many friends to mourn their loss. Weep not your loss, dear ones, but prepare to meet her in heaven.

W. N. BUFF.

MOORE.—Mrs. Minnie Moore (nee Perkins) was born in Alabama in the year 1867; was married at Murfreesboro, Ark., to I. M. Moore by Dr. Biggs on the 8th day of October, 1886. She was sick with that dread scourge consumption near two years. During her sickness she gave her heart to God. She talked frequently about death, but her translation had no terrors for her. We feel she is safe with God. She leaves a husband and two sweet children to mourn their loss.

C. C. GODDEN.

MILLER.—A mother in Israel known to many of our preachers has fallen on sleep in Jesus. Cynthia Adeline Miller (nee Agnew) was born Oct. 1813, in Tennessee; professed faith in Christ at 14 years of age; was married to A. S. Miller in Benton county, Ark.; lived a consistent member of the M. E. Church South, and died in full assurance of heaven, in Evansville, Ark., Jan. 5, 1895, aged 83 years and 3 months.

May her children and grandchildren press on to meet her where tears are all wiped away forever.

JNO. M. CLAYTON.

BARRETT.—Eugene Clifton, youngest son of J. M. and Ada Barrett, was born Sept. 30, 1886, and died Feb. 11, 1895. Thus one of the happiest homes in Arkansas has been visited by the angel of death, and the family circle broken by the youngest child being taken to live with God. He was an unusually bright child and had just reached that age when a child is so peculiarly attractive, and character is being so perfectly formed. He was the joy of his parents, their baby boy. He was attacked with congestion of the brain, and after lingering for only twenty-four hours his sweet spirit went home to live with the angels, where

Ten thousand voices cry
Victory! Victory! through the sky.

But, fond parents, you are not alone in your great sorrow, for Jesus mingled his tears with those of Mary and Martha, and He loves you as tenderly as he did them. In the by and by you will meet Eugene again. It will not be long until you can go over and meet your baby boy again in the sinless summer land, for God has given him to "eat of the tree of life which is in the midst of the Paradise of God."

W. P. HAYNES.

MADISON.—Died, at Grace, Ark., Feb. 17, 1895, Mrs. Emily J. Madison, wife of Mr. George Madison. She was born August 12, 1852; professed religion under the ministry of Rev. Harry May in 1881, afterward united with the Methodist Church, South, in which she lived until her departure for heaven. A faithful, earnest Christian sister, a good wife and mother and friend who will be greatly missed in the family circle, home and community and the Church. Her life closed like the setting of the sun of a bright mid-summer day, without a cloud to mar its beauty. She leaves a husband and several children who will always miss her presence and good counsel in the home.

J. R. SHERWOOD, Pastor.

DEENER.—John Jacob Deener passed to his reward Jan. 31, 1895, from his home in Smyrna, White county. He was born in Brunswick Co., Va., April 22, 1830; moved to Fayette Co., Tenn. with his parents when five years of age; was married Nov. 13, 1851, to Miss Sarah A. Gober; professed religion and joined the M. E. Church, South, at James Chapel, Tenn. In 1877 he moved to Arkansas and located in White Co. where he spent the remainder of his righteous and useful life. He was a true Christian and an earnest Methodist. Well grounded faith in the experience of grace and doctrines of the Church. He was one of the pillars of Smyrna Church. A deep sorrow and a protracted sickness brought him into sweet fellowship with his Savior. He sleeps in Jesus. He leaves to the Church the legacy of a spotless and useful life.

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✠ Married, ✠

At the residence of the bride's mother Mrs. M. A. Snyder, Springdale, Ark., Feb. 19, D. H. Morgan to Miss Maggie Snyder, Rev. Z. W. Lindsey officiating.

At the residence of Mr. C. M. Samuel, Thornton, Ark., Feb. 20, 1895, Mr. J. Henry Moore, of Millville, Ark., and Miss Mollie Brown, of Thornton, Rev. D. H. Colquette officiating.

Jan. 23, at the residence of the bride's father, D. H. Jackson, near Bentonville, Ark., by Rev. V. V. Harlan, Mr. F. M. Martin and Miss Mary Jackson.

Feb. 20, 1895, at the residence of the bride's father Mr. W. A. Hall near Holly Grove, Ark., by Rev. Joseph Johnson, Mr. Fred J. Smith, of Newport, Ark., to Miss Florence O. Hall.

Feb. 28, 1895, at the residence of the bride's parents near Jacksonville Ark., Mr. James P. Hatfield to Miss Bettie Wilson, Rev. H. M. Cryer officiating.

A COMPLETE WRECK.

A Story of Peculiar Interest to Women.

How the Life of a York State Woman was Wrecked—Life Lost its Joys —But the Clouds Passed and Happiness Came Again.

(From the Binghamton, N. Y., Republican.)

On a prosperous farm in Broome county, New York, about two miles from the village of Maine, lives Mrs. Martha Gates, the wife of Burdette Gates, whose friends and relatives regard as one who has been rescued from the grave, so serious was the condition of her health a few months ago. So much curiosity had been aroused by the miraculous recovery of Mrs. Gates, that a few days since, a reporter of the Binghamton Republican called upon Mrs. Gates at her cheerful farmhouse, to learn from her own lips the causes that had restored her to health and happiness. Mrs. Gates made the following statement:

"I was born in Hartford, Cortland county, New York, 42 years ago. I have been married 21 years and am the mother of eight children. About two years ago I was afflicted with troubles incidental to my sex and suffering agonizing pain. The trouble continued to grow worse, until last winter I was compelled to take to my bed. I called in a regular physician, but his treatment did not seem to do me much good and only relieved me for a little time, after which my condition became worse than before. I was confined to my bed for three months and was absolutely unable to attend to my household duties. I could hardly feed myself, so weak had I become. I had to be waited on day and night and was a physical wreck. There was very grave doubts about my ultimate recovery. The best hope the doctor could hold out to me was that I might be able to get around again and attend to my household duties after remaining in bed a few months longer. But instead of getting better I grew steadily worse. One day I happened to read in the paper about Dr. Williams' Pink Pills for Pale People and decided to give them a trial. Immediately after taking them and before I had used half a box I saw a marked change for the better in my condition. All this time, however, I was confined to my bed. I continued taking the medicine until I had used four boxes and by that time I was able to be about and around again. The improvement has been steady ever since. I am still a little weak, but am growing stronger as fast as nature, aided by Dr. Williams' Pink Pills will let me. I have great faith in these pills and shall use them hereafter. My husband, who felt real miserable all the Spring, took them and they made a new man of him. I have also used them for my daughter, aged 19 years, who has found them very beneficial for troubles incidental to her sex. So far as I am myself concerned I consider it a wonderful cure."

Mrs. Gates has lived at North Maine for many years, and is highly respected. Any statement she makes is cheerfully acquiesced in by her friends and acquaintances.

Dr. Williams' Pink Pills for Pale People have an enormous sale, and from all quarters come in glowing reports of the excellent results following their use. An analysis proves that they contain in a condensed form all the elements necessary to give new life and richness to the blood and restore shattered nerves. They are an unfailing specific for such diseases as locomotor ataxia, partial paralysis, St. Vitus' dance, sciatica, neuralgia, rheumatism, nervous headache, the after effects of la grippe, palpitation of the heart, pale and sallow complexions, that tired feeling resulting from nervous prostration; all diseases resulting from vitiated humors in the blood, such as scrofula, chronic erysipelas, etc. They are also a specific for troubles peculiar to females, such as suppressions, irregularities and all forms of weakness. They build up the blood, and restore the glow of health to pale and sallow cheeks. In men they effect a radical cure in all cases arising from mental worry, overwork or excesses of whatever nature. There are no ill effects following the use of this wonderful medicine, and it can be given to children with perfect safety.

These Pills are manufactured by the Dr. Williams' Medicine Company, Schenectady, N. Y., and are sold only in boxes bearing the firm's trade mark and wrapper, at 50 cents a box or six boxes for $2.50, and are never sold in bulk. They may be had of all druggists or direct by mail from Dr. Williams' Medicine Company. The price at which these pills are sold makes a course of treatment inexpensive as compared with other remedies.

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Circulation 11,000 every week. We guarantee that no issue shall be less than 11,000 copies.

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Our Church at Home

EVENING SHADE CIRCUIT.

By the "powers that be" we were returned to the Evening Shade circuit. Obediently and gladly we are here; obediently because in childhood we were taught to obey legitimate authority, gladly because we know from experience that we would find no better people anywhere than are to be found here. We were received with hearty handshakes and words of welcome and appreciation that warmed our heart, at the same time they increased our feeling of responsibility and obligation not only to the people but especially to God. We have been pounded twice and thumped a few times; although we did not get "thirteen hundred pounds of flour" we got a goodly lot of that article and a considerable amount of others too numerous to mention. Our board of Stewards made a liberal assessment and we think the payment will be in advance of last year. Our first Quarterly Conference has been held. Brother Jernigan was with us carefully looking into all the interests of the Church and preached us one sermon that was good to the use of edifying and much enjoyed by the small audience present. We are planning an advance along all lines, putting our faith in the great Head of the Church. We need and desire a mighty baptism of the Holy Ghost; for that we are praying, for that we are working. Amen. God bless the METHODIST. W. E. BISHOP.

BROOKSTON, TEXAS.

Dear Bro. Godbey:—You would be a stranger to me if I was to meet you personally, but I have long known the ARKANSAS METHODIST. It has been in my home a long time and since I came to Texas two years ago it is dearer to me than when I lived in Arkansas. I am always glad when it comes. We have the same preacher we had last year (W. H. Stephenson); he is a good man and a good preacher and the people here pay their preacher well. Among many good men in the church at Brookston is Col. Bean, whose farm I live on. He asked me to help him to post up some of his books for last year and by this means I got into some of what he calls his secrets. I found on his book of expenses that he paid the P. C. $225.00, to foreign missions a bale of cotton and so much to each collection ordered by the Conference. Then began a list of names of poor people to whom he had helped by free contributions; all added footed up $1,000 for the year '94. He has been here 25 or 30 years; he is about 80 years of age, has been in the Methodist Church a long time. His liberality, piety and labors are all consistent. Good to his renters, furnishing land, tools, mules, feed, milk, cows, hogs, and gives half all around. He is known and loved by many.

Very truly yours,
THOS. N. HOGUE.

VIOLA CIRCUIT.

We have been warmly received by the good people of this charge. We arrived here on the evening of Jan. 5, and was welcomed into the delightful home of Mr. S. L., and Sister Castleberry. This is a work of nine appointments and a membership of 297. Our first Quarterly Conference has come and gone, but not forgotten. Notwithstanding the coldness of the weather, our much beloved P. E. was on hand, singing, praying and preaching to the delight and satisfaction of all. We are praying for, and expecting the Lord to do great things for us this year. Through the earnest and prayerful work of our dear Bro. T. J. Franks, L. E., who has traveled the work for the past three years, we are now a circuit instead of a mission. The Quarterly Conference record shows that we paid the P. C. last year $89.20. (His assessment was $215.) Brethren, pray for us, that we may give the Lord a chance to do more for us this year than ever before. God bless the METHODIST. Your brother in Christ,
W. W. GIBSON.

FORT SMITH DISTRICT.

We have completed our first round. The preachers have been kindly received, and they are planning for a faithful year's work. Some have already accomplished a good deal. In eight of the charges there is an advance on preacher's salary. The total advance is about ten per cent. From six charges we have collected for Domestic Missions more than the same charges paid last year. There seems to be a desire to meet assessments in full. We have had some excellent Quarterly Conferences. The Holy Spirit has been with us. The brethren are cheerful and hopeful. We are building two churches and are planning to build others. Some repairs on the parsonages. No danger of the Church failing or even suspending. There are too many loyal men and women in the Church to think of failure. Booneville circuit has the banner this round. Central, Waldron and Ft. Smith circuits respectively come next. Mansfield and Charleston made good reports. We expect good reports from the others next round. Bros. Williams, DeShazo and Sister Gardner have been quite sick. They are all better. It has been currently reported that Rev. B. T. Crews was dead, but I am glad to say it was a mistake. He is at Mansfield, La., doing well. I have visited the public schools at Paris, Booneville, Charleston, Lavaca, Greenwood, Hackett City, Huntington and Waldron. Some of them are excellent schools. I find most of these schools are correllated with the State University. The students are received from these schools into the University by certificate, without examination. Here is an object lesson for our Church schools. To make first round required fifteen Quarterly Conferences, forty-two services, and about six hundred miles travel. Four days is all I have been with my dear family since Dec. 27th. This is the greatest trial of my life, but we endure it for the sake of educating our children, who are in Hendrix College. Home again for a few days. Brethren, let us make this a grand and successful year on all lines of Church work. Your brother,
D. J. WEEMS.

OSCEOLA.

After traveling over 200 miles by private conveyance, railroad and boat, we arrived at this pleasant little river town. We rather reluctantly left our friends on the Heber work, and wondered if our future home would be surrounded by such healthful ones. The first we met dispelled our fears by their kind reception and the motherly embraces and kisses given wife and children. We spent several days very pleasantly at the homes of Brothers Dunavant and Avery before moving to the parsonage pro tem. The good ladies of our Church provided us to the house and in part furnished it with neat substantial furniture and carpet. We had not more than straightened things out when we were visited by quite an array of ladies and gentlemen, and we have been living on their rich donations ever since, and haven't as yet reached the end. We have a good kind people. Our congregations growing in numbers and interest, and we hope by the help of the Lord to report better and better as the year goes by. The different organizations of the Church are doing good work. The League, W. M. Society, Juvenile and Mite, are advancing nicely. Last, but not least, one Sunday school, inferior to none in a town of the same size. In all of these we have good officers, hence the success. We are working and praying for a revival, and hope soon to report a multitude of these precious souls brought to Christ. Our first Quarterly Conference passed off pleasantly; our presiding elder present and preached one of his characteristic sermons. Reports were good. He said 'the District was rounding up better in the finances than at same date last year,' and that he had never seen such general satisfaction of both people and preachers all over the District. May the good Lord continue this heavenly unity, and may thousands of souls be brought into the kingdom by both being co-workers with God. Hoping to be able to do much for the METHODIST this year, and asking your prayers we are yours in the Lord.
S. F. BROWN, P. C.
Feb. 19.

BOONEVILLE CIRCUIT.

Our first Quarterly Conference was a pleasant one indeed. Our presiding elder, Bro. Weems, was with us and preached 3 fine sermons. Surely the Spirit of the Lord was upon him and upon the people. He won the hearts of my people by his pleasant manner and gentle spirit. He left us Tuesday for Paris to visit Bro. Jesse Williams, who is very sick with pneumonia, and we have great fears as to results. May the good Lord restore him to his wonted health. The finances came up well. We raised a collection of $65 in cash and good subscription; paid $31 to the home mission, which was more than the whole work paid last year. Truly, Booneville is on a boom. Success to the METHODIST. J. H. MYERS.
Feb. 19.

ST. FRANCIS CIRCUIT.

Just home from a three days' meeting at Hammetts. We had eight conversions and six accessions to our Church during that short meeting. Have also held a good short mid-winter meeting at Rector. Especially good to the few who came regardless of the extremely cold weather. Three joined our Church by letter. I find it a good plan to hold a meeting as soon as I can at each appointment. It helps the new preacher in many ways to get acquainted with his work. The Lord is with us and we are happy and busy. Yours in the work, A. E. HOLLOWAY.
Feb. 20.

VAN BUREN STATION.

We have just had a very interesting Quarterly meeting. Rev. S. S. Key, the presiding elder, is no "bug eater"—especially when he preaches on a Divine Call, and Self-denial. He is also vigilant, and looks well to business. A pleasant feature of the occasion was the good communion service of Sunday, and a first-rate collection at night for Domestic Missions. The payments on current expenses were very well up, and several new names had been added to the membership. The work of the Church for this year begins encouragingly. A. H. WILLIAMS.

QUITMAN.

As a steward I wish to say that Bro. Rutledge is mistaken as to what he received from the Quitman charge. The Church register shows that he was paid the 1st quarter $91, the 2nd quarter $60, the 3rd quarter $22, the 4th quarter $94. We received Bro. Rutledge very cordially. He commenced an excellent work as pastor; but from different causes he lost his influence to a great extent, and finally left us before his year was out.
DR. C. J. HAMILTON.

P. S. We wish to show how we received him and how much we paid him. It is due us that you publish this much at least. C. J. H.
Feb. 26.

SPRINGDALE AND FARMINGTON.

Our first Quarterly meeting has come and gone. The reports were good, and showed signs of activity on all lines. Preacher's salary a little ahead to date. Bro. Harlan preached with unction, and to the edification of all. A liberal and cheerful contribution was made for Domestic Missions. The outlook for a good year is encouraging. We are praying for a gracious revival, and we are going to have it I believe. Already the drops of mercy are falling, but we plead and work for the showers. Yesterday I visited in the home of Miss Lochie Rankin's mother and sister, who live near Springdale. It was an inspiration to come so nearly in actual touch with our work in China, through the experiences of two such noble souls as Lochie and Dora Rankin, as related by their sister. I am profoundly grateful to God as I look upon the faces of those ladies—one of them gone to her reward, the other still standing at her post of duty in Kading, China, pointing the heathen to Christ. God is blessing her labors. May he bless them more and more. I am so thankful that while at work in this part of my parish I can come in such vital contact with the part that lies across the ocean. "The world is my parish." May God bless not only the missionary daughters, but also the missionary mothers, who have sent these girls from their embrace with blessings and tears.

A work at once, a theme so high
Demands and [illegible] . . .

Our Woman's Missionary Society will awake to new life. We had an enthusiastic meeting yesterday afternoon with fifty-three members. We also organized an Epworth League, which starts off well. Pray for us.
I am yours for the Master,
ARTHUR MARSTON.

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Has the indorsement of the highest medical authority in the world. It would seem strange indeed if persons afflicted with cancers and tumors, after knowing the facts, would resort to the dreaded knife and burning plaster which have hitherto been attended with such fatal results. The fact that in the last three years over one hundred doctors have put themselves under this mild treatment shows their confidence in the new method of treating those horrible diseases. Persons afflicted will do well to send for free book giving particulars and prices of Oil. Address DR. BYE, Indianapolis, Ind.

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The times are hard, but there always seems to be opportunities for those who are willing to work. In the past month I have made $175 above all expenses, selling Climax Dish Washers, and have attended to my regular business besides. I never saw anything that gave as general satisfaction. One should not complain where they can make over $6 a day, right at home. I have not canvassed any, so anxious are people for Climax Dish Washers that they send after them; any lady or gentleman can do as well as I am doing, for any one can sell what every one wants to buy. I think we should inform each other through the newspapers of opportunities like this, as there are many willing to work if they knew of an opening. For full particulars address the Climax Mfg. Co., Columbus, Ohio. After you have tried the business a week, publish the results for the benefit of others.

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Quarterly Meetings

Jonesboro District. Frank Ritter, P. E.
Second round.—Nettleton and Dryden, Feb. 16, 17; Vandale circuit 23, 24.
Marion circuit, March 2, 3; Chickasawba circuit 9, 10; Osceola station 16, 17; Golden Lake circuit 23, 24; [illegible] circuit 30, 31.
Lorado circuit, April 6, 7; Paragould station 13, 14; Paragould circuit 20, 21; Gainesville 27, 28.
Marmaduke mission May 4, 5; St. Francis ct. 11, 12; Main Shore mission 18, 19; Boydsville circuit 25, 26.
Buffalo Island circuit June 1, 2; Brookland circuit 8, 9.

Searcy District. Henry T. Gregory, P. E.
Second round.—
Searcy station March 2, 3; Augusta station, 9, 10; West Searcy circuit, 16, 17; Bald Knob circuit, 23, 24; Beebe circuit 30, 31.
Beebe and West Point April 6, 7; Jacksonville circuit, 13, 14; Stony Point circuit 20, 21; El Paso circuit, 27, 28.
Mt. Pisgah circuit, May 4, 5; Argenta station 11, 12; Mineral circuit, 18, 19; Cotton and Bayou circuit, 25, 26.
Auvergne and Weldon, June 1, 2.

Batesville District. J. F. Jernigan, P. E.
Second round.—
March: Central Avenue and Batesville, 2, 3, 4; Oil Trough, 9, 10; Jamestown, 16, 17; Cedar Grove, 23, 24; Richwoods, 30, 31.
April: Mountain View, 6, 7; Cushman, 13, 14; Melbourne, 20, 21; Newberg, 27, 28.
May: Viola, 4, 5; Salem, 11, 12; Ash Flat, 18, 19; Evening Shade, 25, 26.
June: Calamine, 1, 2; Sulphur Rock, 4, 5.

Washington District. Geo. M. Hill, P. E.
Second round.—
March: Richmond, 23, 24; Rocky Comfort, 30, 31.
April: Bright Star, 6, 7; Washington, 13, 14; Mineral Spring, 14, 15; Nashville, 20, 21; Center Point, 27, 28.
May: Emmet 4, 5; Prescott, 5, 6; De Ann 11, 12; Hope, 12, 13; Genoa, 18, 19; Fulton and College Hill, 19, 20; Spring Hill, 25, 26.
June: Lockesburg, 1, 2; Chapel Hill, 8, 9.

Dardanelle District. P. B. Summers, P. E.
Second round.—
March: Danville circuit, 16, 17; Russellville station, 23, 24; Dardanelle circuit, 30, 31.
April: Rover circuit, 6, 7; Prairie View circuit, 13, 14; Atkins circuit, 20, 21; Dover, 27, 28.
May: Bartlesville Miss., 4, 5; London ct., 11, 12; Walnut Tree ct., 18, 19; Gravelly Hill ct., 25, 26.
June: Dardanelle Sta. 1, 2.

Harrison District. O. H. Tucker, P. E.
Second round.—
March: Harrison sta. 16, 17; Valley Springs circuit at Red Oak, 23, 24; Omaha miss at Oregon Flat, 30, 31.
April: Bellefonte ct. at Cross Roads, 6, 7; Yellville sta. 13, 14; Yellville ct. at Bay Valley, 20, 21; Lead Hill at Fair View, 27, 28.

Fayetteville District. V. V. Harlan, P. E.
Second round.—
March: Elm Springs at Grand View, 16, 17; White River at Dowell's, 17, 18; Prairie Grove at Stonewall, 23, 24; Bentonville ct. at Post Oak, 30, 31.
April: Rogers 6, 7; Boonsboro at Evansville, 13, 14; Springdale and Farmington at Springdale, 20, 21; Center Point at Hazel Valley, 27, 28.
May: Siloam Springs 4, 5; Cincinnati at Cincinnati, 11, 12; Gravett at Lee's School House, 18, 19.
June: Fayetteville, 1, 2; Bentonville sta. 8, 9.

Fort Smith District. D. J. Weems, P. E.
Second round.—
March: Paris sta. 2, 3; Chismville miss at Webb City, 9, 10; Hackett City ct. at Hackett City, 16, 17; Jenny Lind sta. 17, 19; Huntington sta. 23, 24; Greenwood ct. at Excelsior, 30, 31.
April: Charleston ct. at Pleasant View, 6, 7; Mansfield ct. at Center [illegible], 13, 14; Booneville ct. at Magazine, 20, 21; Ft. Smith Central, 27, 28.
May: Fort Smith First Church, 4, 5; Waldron ct. at Mt. Pleasant, 11, 12; Cauthron ct. at Center Point 14; Sugar Grove miss at Sugar Grove 18, 19; Fort Smith ct. at Eureka 25, 26.

Morrilton District. R. M. Traylor, P. E.
Second round.—
March: Plummerville ct. at Hill Creek, 2, 3; Mt. Vernon ct. at Pleasant Valley, 9, 10; Ada ct. 16, 17; Morrilton sta. [illegible]; Perryville ct. at Pleasant Grove, [illegible]; Perryville miss, [illegible]; Gold Creek ct. at Graham's Chapel, 30, 31.
April: Conway sta. 1, 2; Morganton miss at Harrison Chapel, 13, 14; Quitman sta. 20, 21; Quitman ct. 27, 28.
May: Martinville miss at [illegible] Chapel 3-4; Springfield ct. at Harris' Chapel 4-5; Rupert miss at Prairie Ridge 9-10; Clinton circuit at Scotland 11-12; Cleveland miss at Plum 12-13.

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