The Arkansas Methodist.

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

BY BENNETT & THORNBURGH. "Speak Thou The Things That Become Sound Doctrine." TERMS, IN ADVANCE. One Year, $1.50. To Preachers, $1

Vol. X. LITTLE ROCK, ARKANSAS, THURSDAY, MARCH 17, 1892. No. 44

APPEAL FOR MORE CHRISTIAN WORKERS

DEAR BRO. BENNETT:—I want to ask a little space in your paper to make a short appeal to the home Church for more Christian workers among these poor dying and perishing heathens. Some of the Church at home may become weary of so many appeals from foreign missionaries, but the foreign missionaries dare not stop sending these appeals. I know our Savior teaches us to "pray the Lord of the harvest to send forth laborers," but the Lord will not send forth a laborer until that laborer is willing to go, and the object of these appeals is to beget that willingness in all those whom the Lord desires to send.

As a kind of basis to my appeal I will first give a few facts concerning our work and the workers. In giving these facts I will confine myself to this, the Shanghai District, though all I say of the needs of the work in this District could be said, with even greater force, in reference to the needs of the work within the bounds of the Suchow District.

We have in the District thirty workers, divided as follows: Male missionaries, 7; wives of missionaries, 6; single lady missionaries, 5; native preachers, 12. These thirty workers are doing regular work in twelve cities and towns, where we have five churches of our own and thirteen rented chapels, and occasional work in eight other places where we have no houses of any description. In these twenty places there is an aggregate population of at least 600,000. Within the radius of these places there are at least twenty other towns and cities, ranging in population from 2,000 to 20,000. Besides the immense numbers in these towns and cities referred to, there is the farming population, which I have no means of counting, but which must be very great in order to produce food for so many, especially when we consider that the average farm hand cultivates less than three acres of land. I have no doubt but there are four times as many souls in this District—30 by 75 miles—as there are in the whole State of Arkansas. Think of your own State with only thirty Christian workers, and draw the only conclusion as to how destitute this country must be of Christian workers. Remember, dear Brethren, that these people are a part, and a very large part, of the world which you are commanded to go and teach. I long for a more universal and louder cry for more laborers. I don't say there are too many calls for mission money, but there are certainly too few calls for mission men. I do not remember any command of the Lord to pray for mission money, but we all know his command to pray for "more laborers." This is not because money is not needed, but because men are needed more. And if the Church is willing to consecrate the greater we need have no fears about the consecration of the less. I fully believe that the great deficiency in the consecration of money to mission work is due to the greater deficiency in the consecration of men. I think it is a fatal mistake to suppose, for a moment, that the offerings of men and women will run in excess of the offerings of money to send them. In 1888, the year I came to China, the Secretary or the Board of Missions informed me that appropriations were made for sending out four men to China, but after much writing he could find only two. I venture to say that if all you Christian fathers and mothers would make the proper consecration of your sons and daughters to this work, and if these sons and daughters would make the same offering of themselves, the money would be forthcoming in due time to send every one the Lord would call. But the great trouble is, that parents are more willing to send their money to mission fields than they are to send their sons and daughters. Get them to send the greater and the less will surely follow.

Again, I fear the question of "go or send" has been misleading to many. The duty of sending is not to be questioned at all, but the duty of going must be settled by every one before his God. First give yourself to God for the work, and wait in readiness for his call. In the meantime you may be sure God will accept your money offering for the work. But the question which I would have all Christians who read these lines to settle is, will the Lord accept me for the work? I beg you not to settle this question for yourself, but say, "here I am, Lord, send me." Stop not to think of the trivial matter of separation from home and isolation in a foreign land. But rather think of the awful isolation of these millions from Christian truth and all that Christianity means. Think not too much about your qualifications for the mission work, but rather let the Lord decide as to that matter. No doubt the descriptions you have seen as to what a missionary ought to be have tended to frighten you. But these descriptions were given by men whose thoughts are not as God's thoughts and whose ways are not as God's ways.

In conclusion, let me urge my young brethren of the ministry in Arkansas especially to take this matter at once to the Lord, and I will indulge the hope that a number of you will come to our help.

Yours fraternally,
M. B. HILL.

Shanghai, China, Feb. 12.

SERMON PREPARATION, ETC.

As the religious experience of no two persons is identical, neither do we suppose the mode of preparing sermon material, or the plan of a sermon, is the same with any two preachers. Our Hardshell brethren contend that study, or preparation in any way is superfluous. "Open wide the mouth and the Lord will fill it;" but Paul said, "Study to show thyself approved unto God, a workman that needeth not to be ashamed," etc., and we conclude, not only from this plain Scriptural injunction, but from experience and observation, that study, elaborate preparation, is indispensable. We heard the Rev. C. O. Steele, formerly of the Little Rock Conference, say some years ago that he never made a sermon note in his life, and he was a fine preacher. He read much and made the analysis in his mind, and trusted entirely to memory in his preaching. This reminds us of what an English professor of theology said in lecturing a class of students. Said he: "Study, young gentlemen, study hard and much. Plod through your lexicons, histories and concordances. Get chock full of your subject, and then withdraw the stopper, and let nature caper." Without jesting, the importance of acquiring material cannot be overestimated. Said a great divine, "The greatest embarrassment of all with a preacher is to have nothing to say." A miller cannot grind without something in the hopper, neither can a man preach without material—something to say. Hon. Tom Marshall, the silver-tongued orator and ready speaker of Kentucky, once said in the hearing of some of his admiring friends: "Because I am ready to speak, and speak pertinently and acceptably when called upon, some of my friends consider me a genius, but I can inform them that my impromptu speaking, as they consider it, is the result of hard labor. I try to be prepared."

A preacher to be always ready must pursue a similar course. By pursuing this course the mediocre man may become talented and very useful. In fact it has been stated from high authority, that the chief difference in different minds is owing to continued and persistent application to study. We had thought that human minds were like human bodies; some great and some small, and some weak and some strong. If this teaching be true, however, an ordinary mind becomes extraordinary by continued exercise.

Bishop Marvin, according to his history, had no early advantages, but by perfect consecration from boyhood and unremitting application to study, meanwhile preaching and writing, he ascended to the topmost round of the ladder at the age of forty-three. We interject right here our opinion, and that is that Marvin had a superior mind to begin with. Yet we are free to admit that without hard labor he never would have come to the front. Some of the world's greatest authors furnish examples of the value of toil in literary pursuits. Balsac, it is said, used to lock himself up and thus bury himself from the public gaze for weeks at a time, and come forth haggard and emaciated, but with a book ready for the press.

The greatest preachers of the world have certainly been students, and students of only a few books. The Bible, the book of books, in the first, and then the cream of the world digested. Material is indispensable in preaching, but not crude material. It should be so analyzed and arranged as to be easily comprehended and utilized. Material for a house, unsawed and undressed, will not make a desirable house. Much labor is necessary in the preparation.

We are indebted to Prof. Alexander, of Vanderbilt, for two opposite types: "F. W. Robertson of England said: The word *extempore* does not exactly describe the way I preach. I first make copious notes. Then I draw out a form. Afterward I write the thoughts copiously into a connected whole, sometimes twice or three times to disentangle them. Then I make a syllabus, and lastly a skeleton." It is no wonder that he was a great preacher. The other with a limited education, but a preacher of great power, when questioned as to his method of preparation, replied: "After preparing my sermon in my study to the best of my ability by thought and prayer, I go over it from five to twenty times, while walking or riding in the woods, in order to change it, reconstruct it, add to it and fix it in my mind." It is no wonder that he was a great preacher. It is true that a preacher should study. He should understand theology, humanity, divinity, but to succeed in the true sense of the word, to feed the flock of God, to win souls to Christ, and to build up the the waste places of Zion, he must have the power of God. This is the crowning help of all.

H. ARMSTRONG.

Lafayette, La.

TOO SPASMODIC.

I write both from experience and observation. Decidedly the larger number of ministers and Christian workers are too spasmodic in their work. For a little time we work energetically and enthusiastically, then the pendulum oscillates to the other extreme. Days of inaction follow the short period of earnest and vigorous effort. It is true that all opportunities are not equal in extent and importance.

There are facts about which there can be no dispute. For instance, sin is progressive in its nature. The natural man left to himself never grows better, but more godless, harder and more indifferent. While we may sleep the enemy of souls is awake. While we linger in indifference the hosts of sin are marching onward. How true are the words of our Lord: "The children of this world are in their generation wiser than the children of light." With what patience, with what diligence, with what energy the children of this world carry forward their wisely laid plans in their secular and worldly interest. No time is lost, no pains are spared, no self-sacrifice too great, if only they can accomplish their purposes. Do not these facts offer to us merited rebuke?

The condition of human salvation does not change. Souls are just as precious to-day as they will be to-morrow; but, more than this, tomorrow may never come. God never changes in his character, or his plan of work. He is just as willing to save to-day as tomorrow; in winter as well as in summer; in the regular stated Sunday service and in the prayer meeting, as on protracted meeting occasions, though there may be and evangelist to preach and lead these meetings.

I do not oppose protracted meetings, special services, and special efforts made by the Church at special times for the conversion of souls. These revival occasions have been memorable as times of great ingathing. Perhaps it would not be best to have less of them. But among other things which impresses me at this point is this: Are we not in danger of confining our efforts, and our *faith* as well, within these special periods? I fear that the most of us have come to expect comparatively nothing to be accomplished, only on these occasions. Why not expect souls to be convicted and converted at 11 o'clock on Sunday morning, and in the prayer meeting as at other special times? The effectiveness of the gospel, and the power of prayer and of faith ought to be seen and felt in all our church services. Would we not be surprised to see sinners tremble and weep and cry aloud under our regular Sunday services from week to week?

I am persuaded that these special annual services though they may be under the leadership of some noted evangelist give our enemies an advantage over us. They know well our movements and our tactics. They begin at once to fortify and amass their forces, purposing if possible to counteract our influence and defeat us in our object. And is it not true that they sometimes accomplish their design? And more than this. They know that this annual effort of a few days' continuance will soon come to a close; and I fear they have come to doubt the sincerity of the Church from the very fact of this short-lived effort and seeming zeal and interest in the work of leading sinners to Christ. They conclude that if we were truly interested in their salvation, and place as great estimate on the value of souls as we say we do, we would neither relax or tire in our efforts to save them. Let us fill up every day with special efforts, special prayer and special faith too, in the greatest of all work, the saving of precious souls. This work demands *continued* effort, prayer, earnestness, preseverance, faith, a continual waiting upon God in his divinely appointed means. The highest and best success is had only "by patient continuance in well doing."

N. E. SKINNER.

Corning, March 11.

GAMBLING AND PUBLIC SENTIMENT.

DEAR BRO. BENNETT.—I write to give an emphatic amen to your late editorial on Gambling in Little Rock. Also to the one on Public Sentiment. What you said about the enforcement of the laws against gambling has a much wider application than Little Rock. How long will an outraged public tolerate men in office who are incapable, fail or wilfully neglect to enforce the laws?

Public Sentiment—what is it and who makes it? Some one has said, that "public sentiment is that power which gives to the government its life." As to who makes it, I answer each and every citizen; for public sentiment is but the accretion of individual sentiment. The pulpit and the press are potent factors in creating public sentiment, and in imparting to it tone and vigor.

If the press of the State will copy the salient points in your editorial on "Gambling in Little Rock," giving it editorial endorsement, and from week to week, demand with one voice, the enforcement of the laws against all classes of gamblers, without favor, fear or affection, and the pulpit second this forward movement, there will be such a vigorous public sentiment aroused in Arkansas, as to compel the enforcement of the statutes against gamblers, fakirs, "blind tigers," *et id genus omne*, and they will be routed and driven from the State. And the mobs, which now discredit our boasted Christian civilizations will become a hideous recollection.

I have just read in your issue of March the 3rd the startling information (copied from the Arkansas Gazette's special), that "several score of the leading citizens of Hot Springs had signed a petition requesting the Mayor to permit the gambling houses to be reopened." They want the "fakirs and lesser fry" to go, but ask that those who are known to be square (?) to resume!

How the world do move! Honest gamblers!! The millennium must be about to dawn at Hot Springs. Yes, by all means publish the names of the "several score of leading citizens" who want the gambling houses reopened, that we may file them away for reference; that we may know when we go to Hot Springs where the leading men are that favor gambling. All honor to the brave Mayor! The people ought to delight to honor him when the opportunity comes; and they will, for such officers are at a premium. The demand is greater than the supply. Mayor Laughran's name deserves mention on the same page with that of Gov. Nichols.

E. L. BEARD.

Camden, March 7.

L. R. CONFERENCE STATISTICS.

The statistics of the Little Rock Conference, as reported in the Minutes of our last session, may be studied profitably. I hope the Publishing Committee will hereafter insert the names of the preachers in the statistical tables. If the Minutes are correct the following facts are of interest: In the Little Rock District only three preachers reported everything paid in full; one other everything in full except on the support of the ministry. In Pine Bluff District one preacher reported everything full. In Washington District not a single charge reported in full—one reported full except on support of the ministry; another full except on support of the ministry and $1.75 on F. M.; another full except support of the ministry and $1.00 on Church extension. In Hot Springs District two full reports. In Arkadelphia District one full report, one other full except on support of the ministry; one other everything full with an excess on support of the Preacher in Charge, but only one-half of the Conference Fund paid. In Camden District two reports are full; one of these reports an excess on Foreign Missions, and the other an excess on support of the ministry; two others everything in full except on support of the ministry, and one of these an excess on foreign Missions. In Monticello District not a single charge reported full.

I was told when I came to this Conference that by resolution of the Conference the assessment for Conference claimants was one-eighth of the preacher's assessment, and I have understood this to mean that the preacher was responsible for that amount; and, Brethren, I do think that it ought to be a reflection on any preacher in the Conference who fails to pay the claim in full and especially when his own claim has been paid in full, as in the case of some preachers who report a good salary paid in full and a shortage of 50 per cent on the Conference Fund. My dear Brethren, the time is not far distant when you and I or our families will be claimants on this fund for a support. I have never traveled a work from the Boston Mountain mission (my first appointment) until now, that refused to meet this claim. I don't believe there is a charge in the Little Rock Conference but would meet this claim if properly presented upon its merits; but our Minutes show a deficit of $872.58 on last year, and I understand the assessments against us on the claims ordered by the Annual Conference to be the minimum, and not the maximum, to be raised. Almost every preacher has some pet plan by which to raise his collections, and some of us who work in the rural districts have been referred so often at District and Annual Conferences to these preachers and their various plans as models to be governed by in raising our collections, and some of these model preachers stick to their pet schemes and plans, but invariably come up behind, when their reports are made. I want to say just here to all whom it may concern, that from now and henceforth you need not parade any man as a model or his pet schemes and plans for us to follow, if he and his plans have been a failure in the past. Any honorable means or plans are good, that get the money.

J. H. BRADFORD.

Atlanta, March 3.

MRS N. B. FIZER.

Mrs. Anna Blackwell Martin Fizer, wife of Rev. N. B. Fizer, and daughter of Rev. Robt. and Elizabeth Martin, was born in Mississippi, August 4, 1855; was married Jan. 6, 1874; died Jan. 17, 1892. She was the mother of five children, four of whom are living. The oldest, May, died Oct. 15, 1878, at four years of age.

Sister Fizer's father was for years a member of the Miss. Conference, and died a superannuate. She was a model minister's wife. She loved the Church, and was willing to work, or suffer if necessary, for God and His cause. Nothing pleased her so well as the success of her husband in his ministerial work. She was his help-meet in the truest Scriptural sense. She was beloved by the membership of our Church, and popular with the people generally of every pastoral charge her husband ever served. Her devotion to her husband and his work, her unbounded confidence in his ability to reach distinction in the pulpit, and in usefulness, and her anxiety to help him in his work, were beautiful to behold, and won the confidence of Christians, and challenged the admiration of all.

A noble woman, a devout Christian, a loving mother and a devoted wife has fallen. Truly death loves a shining mark. So young, so helpful to her husband and household, what a vacuum in this world her death produces. How mysterious is such a Providence; while it is deep and past finding out to us, God has a purpose in it. "We know not now but we shall know hereafter." Her cheerfulness of spirit, her unflagging faith, and unfailing energy, made their impress in her home and every circle of society in which she moved.

I shall take the liberty of quoting from her loving and surviving, but sorely bereaved husband's letter to me: "My whole being is overwhelmed. The larger part of the world to me is dead. Were I to try to reason on this deep dark mystery, I would go insane. Thank God that in spite of my reasonings, which only fill my soul with a chaos of darkness and doubt, there comes a sweet hope, clear and strong as an inspiration, that we are in God's house, and that all shall be well. How pitiable are the proud boasts of the human intellect in an hour like this. God only can give us light. A sweeter, nobler angel spirit never blessed the life and home of any man."

Her scores of friends throughout our Conference will unite with me in earnest prayer for God's guidance and blessing upon her husband and children.

JNO. H. DYE.

Temperance and prohibition are moral questions, and should no be more be brought into politics than arson, robbery and murder, or any other crime against good morals.—Exchange.

Suppose some thousands of people should go into the business of manufacturing burglars' tools, or inflammable compounds especially designed for starting incendiary fires, and suppose some hundreds of thousands of people go into the business of selling these things, then suppose that between them they seek to control the government and to promote their business by legislation, how long would it take to bring such moral questions as arson and theft into politics? As a matter of fact, every immorality may be a subject of legislation and may become a political question.—Herald and Presbyter.

MRS. J. M. D. STURGIS.

Mrs. Dora Sturgis, the wife of our dear brother, J. M. D. Sturgis, went from Des Ark, Ark., to heaven Feb. 23, 1892.

She was the daughter of Charles E. and Sarah Matthews, and was born in Drew Co., Ark., Sept. 18, 1860. She was twice married: First to Mr. B. D. Blakely, Oct. 3, 1869. He died Oct. 3, 1875; and on the 4th day of Oct., 1888, she was happily married again to Rev. J. M. D. Sturgis of the Little Rock Conference.

Sister Sturgis was first a member of the Cumberland Presbyterian Church, but in 1888 she joined the M. E. Church, South. Her noble Christian character stood out like a beacon light to all among whom she was thrown. She was not loquacious, and was not of a demonstrative temperament; she seemed not anxious to tell that she was a Christian. "By their fruits ye shall know them."

She was wise in counsel, and firm to sustain her dear husband in all his duties as an itinerant preacher. Her most beautiful Christian life was seen in her home with husband and children. She was respectful and loving to her husband and gentle to her children. Her sickness was long and lingering, but in all, not a murmur or complaint, but confiding in "Him who doeth all things well."

The writer of this sketch was with her once during her illness, and I felt that I was in the presence of one who was ripening for heaven. I asked her if her religion gave her comfort in ther sickness? The reply was: "Oh yes! I am trusting it all with Jesus.' The end was peace. She leaves a heart-broken husband and a son and daughter to mourn the great loss. May the good Father of all mercies bless and keep them unto the end, is the prayer of a sympathizing brother.

"Borne by the angels on their wings,
Far from earth the spirit flies,
Finds her God, and sits and sings,
Triumphing in paradise."

H. H. WATSON.

THE MOSELEY FUND.

I learn that some of the preachers of the Arkansas Conference do not know who has the subscription list to the Moseley Fund. It was turned over to me as Treasurer at the Conference held in Russellville. There has been paid to me on that Fund up to date $37, and on Foreign missions as follows: From Morrilton District, $14.05; Fayetteville District, $110.52; total, $124.57. My address is Bentonville, Ark.

J. G. MCANDREW.

March 11.

Believing Rev. Dr. A. T. Pierson will be chosen as the successor of Mr. Spurgeon, the London correspondent of the Philadelphia Presbyterian says: "There is no doubt Dr. Pierson is the man fitted for the great emergency. His labors during the four last months of Mr. Spurgeon's life have not only been highly appreciated, but have, during the long death and burial services, proved very satisfactory to the elders, deacons and the congregation. The conduct of the late memorial celebrations has greatly endeared him to all, and a wide spread opinion exists that his abilities, his fervor and his energy warrant a protracted engagement among them. This sentiment is amply attested by a full Tabernacle at the Sunday service, and large gatherings at the week evening meetings."

If Dr. Pierson shall be chosen, as indicated above, it is probable that American Baptists will hence forth think less favorably of the Tabernacle congregation and even of Mr. Spurgeon himself; for as Zion's Herald says, Dr. Pierson "is not a Baptist—certainly not in the American sense. To be as much of a Baptist as was Spurgeon in connection with the sacraments of baptism and the Lord's Supper, might not require any material change of views with Dr. Pierson. It will be a great compliment to him if an arrangement is made so that he becomes the minister of the London Tabernacle. To be pastor of a Church of five thousand members is indeed a congenial as well as a remarkable field for labor and usefulness."

Have you renewed your subscription?

ARKANSAS METHODIST.

THURSDAY, MARCH 17, 1892.

REV. C. R. FLOYD.

Rev. Charles R. Floyd was born in Ga., July 30, 1817; died at Black Springs in Montgomery Co., Ark., Jan. 25, 1892. He was converted more than fifty years ago, and was appointed class-leader in the Methodist Church. In 1865 he was licensed to preach; so for more than half a century he has been a faithful worker in the Church of his choice.

While the grippe was raging in the vicinity he became one of its fated victims, and after suffering for about two weeks, notwithstanding there was good medical aid and close nursing by his faithful companion and others, he quietly passed away early Sunday morning. A few hours before his death he opened his eyes, after a stupor of some hours, and recognizing the circle of friends he spoke to them, saying that he could not live long. Then he addressed Sister Joyner, his only daughter, and talked to her very beautifully of the future. Also he spoke likewise to his devoted companion.

The funeral was conducted by the writer in the Methodist church in the presence of an audience of interested and sorrowing friends, who had often listened to him preach, and who had marked his godly and upright walk, during his pilgrimage in this life of labor and suffering. He lived nearly a quarter of a century in this community, going in and out among the people, as a faithful leader of Israel's host. He has sown many seed, the fruits of which will not be known till the reapers come home bringing their sheaves with them.

Before he died he requested that his paper, THE ARKANSAS METHODIST, be sent to his son who lives in Texas. After fighting many a battle he calmly laid aside the armor, for he needed it no longer; faith had turned to fruition. Many who had gone to rest during his long life of labor awaited his coming upon the banks of sweet deliverance. May the same grace which sustained him keep and direct his bereaved companion, daughter and sons.

J. Y. CHRISTMAS.

ISRAEL MERRICK MOORE.

"The righteous shall be in everlasting remembrance." It has fallen to my lot within the last few years to be called upon to write death notices of old friends of former years. An unusual number of old people, many of the members of the Methodist Church, have in the providence of God exchanged the cares and afflictions of this life for the joys and pleasures of an eternal heaven. Among them we number our Bro. I. M. Moore, who died at his home at Searcy within the last month. Tributes to his memory were published in the local paper of Searcy, and a beautiful sketch giving his character as a citizen and neighbor written by Judge Cypert, was published in the Little Rock Gazette. Not much was said of his Christian life and character. "Man's real worth is his religious worth." If our lives do not glorify God—if the world is not made better for our living, better not live at all. Life is a failure on any other line.

Bro. Moore was a native of Willsboro, Pa.; was born in 1814. With his brother Charles he left his native State for the West in 1835, and came to Arkansas in 1837. My first acquaintance with him was in the spring of 1839, at the home of Mr. Allen Martin near the present village of Mabelvale. From that day to the time of his death we were fast friends, and a truer friend no one ever had than was he. He was twice married, first to Miss Nancy Jane Martin, who died in 1855. Mr. John M. Moore, one of the successful lawyers of Little Rock, is the first born of that marriage. He afterwards married Miss America Heard. She with five daughters and one son and many other relatives and friends mourn his departure.

In all the relations of life, as husband and father, he was all that these relations imply—always cheerful, having a good word for everybody. A happier man I never knew.

His sister, Mrs. Carlile, in a note to me, says: "I do not know at what time he professed religion and joined the Church, but it must have been early in life; for it was before he left home for the West." He frequently said he did not know when he did not try to live a Christian life. He was a Methodist of the old school, taking pleasure and getting comfort out of all the means of grace as furnished by that form of Christianity called Methodism. He enjoyed the preaching of the Word—loved the class-meeting and the love-feast and was ever ready to give his testimony to the value of experimental religion, often telling how he was first filled with the love of God in a love-feast meeting. His was a well rounded Christian character. He possessed through life much of the "greatest thing on earth," that "charity which seeketh not her own," and that hideth a multitude of faults, being ever ready to forgive an offense. The last illness of my friend was brief and he was unconscious much of the time, but giving assurance of his hope of heaven by pointing upwards. It was not necessary that he should speak much on his death-bed. His whole life had been one of testimony, and when the end came he was not; "for God took him." Farewell, my old friend. Thou hast gone before me and art gathered to thy people, but thy lovely Christian character stands in the cabinet of memory like a column of crystal.

ANDREW HUNTER.

"LONELY WITHOUT MAMIE."

In a private letter just received from my friend and brother, Rev. G. W. Matthews, on a visit from his circuit to his home at Tulip, these words produced a feeling of sorrow in my heart: "It looks lonely without Mamie." During my two years' pastorate at Tulip, I learned to esteem the good people very much; but none of them held a more sacred place in my heart than Sister Matthews.

But since Conference she has crossed over the river. I look back to old Tulip church, and can almost see her earnest, bright countenance, that always sent a ray of cheer to the heart of her pastor. Whether at church, in the family, or elsewhere, she was always the same good, true, affable Christian lady.

No wonder "It looks lonely without Mamie." But heaven will be richer and brighter with such ethereal angels to contribute to its glory.

God bless you, my dear Brother Matthews. God bless the many dear friends of Tulip circuit. Let us meet in the "home over there."

Your brother, O. H. KEADLE.

Alexander, March 5.

A CALL.

DEAR BRETHREN OF THE LITTLE ROCK CONFERENCE: We need help! Who will help us? Ours is one of those peculiar cases that the Church Extension Board cannot reach, or rather one that we cannot reach the Board with. We have a good house, large, roomy, and comfortable, or would be with a little work done on it. We owe about $60 on the building; with this amount and about $40 to finish up with, we would have a good house, and it would all be our own. Now the peculiar feature about it is this: The Masonic fraternity holds the deed to the property, and therefore according to the law and rules of both the General and Conference Board, it is impossible for them to make an appropriation for our relief. But while they hold the deed they give us a lease of ninety years, which is just as good as a deed, so long as it lasts, or for that length of time. We are weak, numerically and financially, and we have strained every point to get where we are. We need $100. In fact the perpetuity of Methodism in this country depends largely upon our succeeding at this point, and our success depends largely upon our getting out of this embarrassed condition. Now, who will be first to send us $1, $2, $5, $10 or $20? If all the members of Little the Rock Conference (both clerical and lay) would send us $1 each, it would help us to liquidate this debt and do what is necessary to make us comfortable, and we would be a very grateful people. Now, Brethren, I do not believe that you can make a better investment of the Lord's means. Send all moneys to J. G. Fair, Trustee. or J. J. Colson, P. C., to Cove, Polk Co., Ark., by registered mail. Yours in Christ,

J. J. COLSON, P. C.

In a recent issue the N. Y. Christian Advocate made this strong indictment against that form of gambling, known as "dealing in futures." "Gambling in grain and other useful products of the earth has long been a curse to the business interests of this country. Aside from its damaging effect on business, its demoralizing influence on those who engage in it and on society in general should condemn it to banishment. Senator Washburn recently introduced into Congress a bill prohibiting such transactions. This bill should pass and its provisions should be rigidly enforced. Many of the bank failures which have occurred in recent years, involving thousands of innocent people in great losses and dragging them down to poverty, have been due directly to gambling in wheat and oil. Bank officers have used money on deposit in banks for the purpose of speculating, as it is called, intending to replace it immediately, and have gone down with a crash. It is impossible to exaggerate the mischief wrought throughout the country by this evil. Producers and consumers of these useful products are heavily taxed to support these unscrupulous gamblers. Some of them make immense fortunes. Where do these fortunes come from? They are not the fruits of the honest industry of the speculator. They are filched from the pockets of the farmers who raise the grain and the honest people who consume it. Financial wrecks and collossal fortunes alike rise up against this business and condemn it. Away with it from the earth!"

For Malaria, Liver Trouble, or Indigestion, use BROWN'S IRON BITTERS

STATE REFORM SCHOOL.

An Address to the People of Arkansas, Urging Such An Institution to be Built.

The committee requested to urge the establishment of a State reform school for boys and girls, would call attention to a great and pressing want in our State.

There are at present—February, 1892—in the Arkansas Penitentiary 130 convicts who were under 20 years old when committed, twenty-eight others were only 20; while fourteen were from 13 to 15 years of age. These boys are both white and colored, and are gathered from all parts of the State. To them, the penitentiary, instead of being what the name implies, is a school of vice and crime, with accomplished criminals for teachers, and compulsory attendance on the part of pupils.

Hon. John C. Carroll, Inspector of Convicts, in his report to the Penitentiary Commissioners, speaking of the convict camps, says: "In these camps we find the hardened and incorrigible thief and burglar, who has made crime his profession; who had hitherto, and who expects hereafter to follow it for a livelihood; whose moral nature is depraved and saturated through and through with the virus of crime, placed side by side with those young in age, mere boys, who from sudden impulse or overpowering temptation have committed the first criminal act of their lives. And however repugnant the association may be at first, it soon, from the surrounding circumstances, becomes congenial, and gradually the boy absorbs all the criminal impulses of the hardened criminal. Strong, indeed, would be the moral character of the boy, surrounded by all these damnable influences, who could come out after years of confinement like this, with even as good morals as he entered." But all bad boys are not in the penitentiary. Why does the list of convicts stop at 13 years of age? Simply because the laws of Arkansas do not recognize children under that age as amenable to law. Hundreds are arrested annually, but because there is no law to punish nor place to put them, they are turned loose again to prey upon the community till they shall be old enough to be sent to the State prison. Numerous instances might be given of small boys, evidently on the road to ruin, who, by timely restraint and a course of judicious training, might be saved and made good citizens.

But what of the girls? Are they all good? Whence are the numerous houses of ill-fame supplied with inmates? How is the waste from disease, suicides and premature age made up? The details in this connection are too horrible to be put in print and too notorious to need publication.

In view of the foregoing, we would urge the establishment of a State reform school for both sexes, with white and colored departments, where these wayward children and youths may be taken and trained to habits of industry, taught useful trades, and by a course of instruction and moral training, be prepared when of age, if not sooner, to become good citizens.

For this purpose a bill was introduced during the last session of the Legislature, but it never got further than the committee to whom it was referred. Although the object was a good one, the only objection raised was the penny wise and pound foolish one, the expense. As if it were not cheaper, as well as better to prevent than to punish crime. Suppose the 722 men now in the penitentiary could have had an average of five years' training in a reformatory while young, at an expense, say of $1,000 each, it would have cost the State $722,000. We could then calculate the cost to a dollar, but who can estimate the gain it would have been to the State and to the people! The cost of the depredations of those criminals, before their incarceration and after they shall be liberated? The thefts, burglaries, robberies, arson and murders. The amount lost by one great incendiary fire, or by one collossal bank robbery, might build and equip a reformatory; to all these losses add the cost of apprehending, convicting and punishing criminals. Then estimate the difference between the lives of 722 criminals and the same number of good citizens, and say if the amount can be estimated in dollars and cents.

Let the people all over the State rise in their might and say to their Representatives whom they will send to the General Assembly, in terms that can not be misunderstood, "Provide for this pressing want of the State. Give us a reform school."

GEO. THORNBURGH, Chairman.
B. W. GREEN, Secretary.
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The N. Y. Catholic News, Feb. 17, had an editorial on "The Seal of the Confessional," affirming that "no threat, no torture can wring from the priest what has been confided to him." Then it gave an illustration of Roman Catholic credulity and superstition in the tradition of "the great martyr of the secret of the Confessional," "Saint John Nepomucene," who was killed by order of "Wenceslaus, Emperor of Germany": "The brutal tyrant, jealous of his wife, sent for St. John and endeavered to induce him to reveal the confessions of the Empress. St. John shrunk in horror from the Emperor's proposal. He was then thrown into a dungeon and loaded with heavy chains. Seeing that this could not shake the holy Canon's resolution, the Emperor endeavored by promises and flatteries to obtain his end. Furious at his failure, he sent St. John back to prison to be tortured. He was released after a time, and forseeing his death, preached fervently to the people, and made a pilgrimage to a shrine of Our Lady to prepare for his last end. The Emperor, seeing him one day, burst into a paroxysm of fury, and gave orders that St. John should be seized and thrown at night from a bridge at Prague into the River Moldau. This was done May 16, 1383. A supernatural light over the river drew crowds to the banks, and the body of St. John was rescued. His tomb recorded the mode of his death, and so many miracles were ascribed to him that he was universally revered as a saint. He was canonized in 1729, and when the tomb was opened, the flesh had all mouldered away, but the tongue which would not betray the secret of the Confessional was intact and fresh"!

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ARKANSAS METHODIST.

THURSDAY, MARCH 17, 1892.

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Y M C A CONVENTION

Young Men's Christian Association, Hendrix College, Conway, Ark., Feb. 22, 1892.

To the Young Men's Christian Association of Arkansas:

DEAR FRIENDS:—The 6th Annual Convention of the Y. M. C. A. of Arkansas will be held in Conway, April 21-24, 1892. We extend to you and to the towns where no Association exists, a cordial invitation to be present, and earnestly hope that every Association in the State, together with the towns which have no Association, but who are interested in the work, will send large delegations of Association men and young men and pastors to the Convention.

Our citizens will entertain all delegates, and in so doing we anticipate that a great good will be done to this community. It will be necessary for you to send names of all delegates who desire entertainment to Sec. S. E. Ebbert, not later than April 15. All delegates, if possible, should arrive here during the day on Thursday, April 21. Join with us in prayer that the blessings of God may rest upon the Convention.

A. T. RAMSEY, President.
S. E. EBBERT, Secretary.

FIELD NOTES

MT. FORK C'T.—My work is larger than it was last year. I have three appointments, that I served last year. We have eight others that we did not serve. This gives us in all, eleven appointments embracing a territory of about thirty miles one way, by ten the other. So you will see that we have enough to do to keep us quite busy. We have in the bounds of our work the great wonder and curiosity of Polk county, the Rich Mountain. This Mt. is 2500 feet above the level of the valley below, and this Mt. I have to ascend and descend once every month. Though the Mt. may be steep, and the way rugged, yet when I ascend its height and see all faces so bright, our hearts become lighter, and I thank God for salvation so full and free. And though we have to preach to them on Saturday congregations are good for a sparsely settled community. They appreciate the preaching of the word. They are as kind, noble and generous-hearted people as you will find anywhere. And now, Bro. Bennet, while I am small in stature, and weak physically and mentally, I am persuaded, that I have advanced to heights, that few if any in the Little Rock Conference have.

Well, the soil is very rich and productive, especially so of all kinds of vegetables. Cabbages grow to an enormous size, a great many weighing as high as eleven pounds. Onions grow to a considerable size. Potatoes do exceeding well. Believing that Editors are fond of all such good things and that you would appreciate a trip through this western part of the State, we hereby extend an invitation to visit us at our third Quarterly Conference which will be held on Rich Mt. I suppose sometime in July or August. Our first Quarterly Conference was held Feb. 27 and 28. Our beloved and much esteemed P. E., A. D. Jenkins, was on hand, and preached with power and in demonstration of the Spirit. Our finances were considerably behind. But we have a good Board of Stewards, and I think they will do the best they can for us. We have set out to make this the best year of our life. Pray for us. We are hopeful of building a parsonage this year. Hoping to be able soon to do something more for THE ARKANSAS METHODIST—I am yours in fellowship,

J. J. COLSON, P. C.

OSCEOLA C'T.—Our new P. E., Rev. Jno. C. Ritter, on hand; and good work in the chair—and fine sermons in the pulpit. Our people say, the District Conference must not be moved, and so says this scribe. We wanted it last summer—and we want it now—or when it is to be held in May. We had a gross increase this quarter of 7, net increase 3. Our Sunday-school is doing a grand work—nearly $70 paid in this quarter for S. S. suplies and church work. When we organized 4th Sunday in last March, Dr. Brewer said, "This is the nucleus around which our forces are to rally; it is the basis of our Church, both the building and the body of Christians." So it has been, let others do likewise. Amen and Amen. JERNIGAN.

March 5.

To Every Lover of God and Humanity.

The following petition has already received more than a million of signatures, but before the opening of the Columbian Exposition we desire the number repeated, many times if possible, that as we present the petition to Rulers we may be able to say: "This represents the will of the people. Will you help us?"

Please cut out the petition, paste blank paper across the bottom, and secure the signatures of as many *women* as you can. After adding the name of the town and the State where the names are obtained, send to Miss Alice Briggs, Office Secretary World's W. C. T. U., Evanston, Ill.

For petition blanks, blanks for endorsement of men, churches and societies, etc., send to Mary A. Woodbridge, *Secretary World's W. C. T. U*, Ravenna, Ohio.

PETITION

Of the World's Woman's Christian Temperance Union for the Protection of the Home. Addressed to the Governments of the world:

Honored Rulers, Representatives and Brothers:

We, your Petitioners, although belonging to the physically weaker sex, are strong of heart to love our homes, our native land, and the world's family of nations.

We know that clear brains and pure hearts make honest lives and happy homes, and that by these the nations prosper, and the time is brought nearer when the world shall be at peace.

We know that indulgence in Alcohol and Opium, and in other vices which disgrace our social life, makes misery for all the world, and most of all for us and for our children.

We know that stimulants and opiates are sold under legal guarantees which make the Governments partners in the traffic, by accepting as revenue a portion of the profits, and we know with shame that they are often forced by treaty upon populations, either ignorant or unwilling.

We know that the law might do much, now left undone, to raise the moral tone of society, and render vice difficult.

We have no power to prevent these great iniquities beneath which the whole world groans, but have power to redeem the honor of the nations from an indefensible complicity.

We therefore come to you with the united voices of representative women of every land, beseeching you to raise the standard of the law to that of Christian morals, to strip away the safeguards and sanctions of the State from the drink traffic and the opium trade, and to protect our homes by the total prohibition of these curses of civilization throughout all the territory over which your Government extends.

NAMES RESIDENCE.

CONSUMPTION CURED.

An old physician, retired from practice, had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints. Having tested its wonderful curative powers in thousands of cases, and desiring to relieve human suffering, I will send free of charge to all who wish it, this receipt in German, French or English, with full directions for preparing and using. Sent by mail, by addressing, with stamp, naming this paper, W. A. NOYES, 820 Powers' Block, Rochester, N. Y. eow.

ARKANSAS BUILDING AND LOAN ASSOCIATION.

PERPETUAL
OF
LITTLE ROCK, ARKANSAS.

At a regular meeting of the Board of Directors of the Arkansas Building and Loan Association, held January 12th, 1892, it was resolved that, as a matter of prudence, and possibly of more perfect satisfaction to members of the Association residing outside of Little Rock, it would be proper to select from outside this city, competent business men, members of the Association, but not Directors, to make a thorough investigation of the affairs of the Assocciation. Thereupon Gen. Tappan of Helena, Col. McConnell of Clarksville, and Cashier Ramsey of Camden, were selected and requested to perform the work. Gen. Tappan sent his regrets that he was unavoidably prevented from coming. The other two gentlemen, with the regular Auditing Committee of the Association, met at the office of the Association on the morning of January 25th, and devoted that and the following day to the examination with the result shown in their report.

REPORT OF AUDITING COMMITTEE.

Little Rock, Ark., Jan. 26, 1892.

To the President and Directors of the Arkansas Building and Loan Association:

GENTLEMEN:—Your Auditing Committee appointed to examine the books and accounts of the Association and to report upon the condition and management thereof, respectfully state that we have made a careful and complete examination of the books, vouchers and statements, and find them correct in every particular. The Secretary has turned all monies over to the Treasurer, and the Treasurer has duly accounted for the same.

The affairs of the Association have been managed in a careful, systematic and thoroughly business-like manner. The checks and safe-guards thrown around the management are such as to insure safety in the handling of the funds. We note, with pleasure, the small expenses of the Association, considering the large business done. There are no salaried officers except the Treasurer, Secretary and his working force. Economy is a marked feature of the management. The loans made are upon real estate, security amply sufficient in every case to realize the money.

Care has been exercised also as to the character of persons asking loans. No one whose moral reputation is bad can secure a loan on any security.

While we recommend it to borrowers as furnishing money on easy terms and at a reasonable rate of interest, we would specially bring it to the attention of investors as a safe and profitable place to put their surplus money. The six per cent interest bearing bonds are particularly desirable, being profitable, safe and convenient, and requiring no attention save to collect the interest twice a year. We ask a careful and thoughtful study of the tables preceeding this report, and hereby certify that they are true and correct.

We feel fully justified in commending the management and congratulating the Stockholders upon the remarkable growth, healthy financial condition, and bright prospects of the Association. We say candidly that while we had the utmost confidence in the management and success of the Association before the examination, we think more highly of it now than ever before.

W. K. RAMSEY,
Cashier Ouachita Valley Bank, Camden, Ark.,
E. T. MCCONNELL
of Clarksville, Ark.,
Special Auditing Committee.

GEO. THORNBURGH,
A. W. FILES,
JOHN F. BOYLE,
Committee on Finance and Accounts.

ASSETS.

Cash on hand	$ 372 14
First Mortgages on real estate	167,575 00
Accounts	1,567 21
Furniture and fixtures	912 28
Total	$170,426 93

LIABILITIES.

Deposits on Installment Stock	$96,605 63
Deposits on Prepaid Bonds	24,104 50
Accounts	26 79
Bills payable	11,500 00
Profits	38,189 71
Total	$170,426 63

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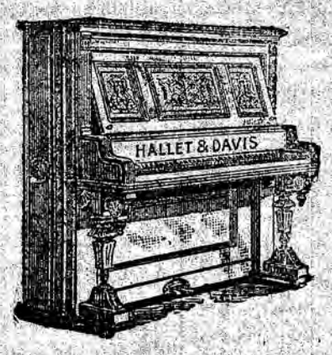

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ARKANSAS METHODIST.

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

GEORGE THORNBURGH, Business Manager.

THURSDAY, MARCH 17, 1892.

PUBLIC SENTIMENT.

Once more we urge the duty and interest of Christian citizens to mould and maintain righteous public sentiment as essential to the just administration of law, the welfare of society, material prosperity and the largest measure of success in the work and progress of the Church. We have written on this subject from conscientious conviction of duty, not in behalf of any political organization, and at this time, because municipal officers are to be elected in next month, State and county officers next September and Congressmen in November following. We assume that all citizens are under imperative obligation to promote by their example and their votes, according to their honest judgment of right, the best possible administration of government, in the impartial and faithful enforcement of its laws by officers, who are upheld by the patriotic and Christian citizens of ths land. Under such administration law will always be on the right side of great moral questions, a potent instructor of the people and a terror to evil doers, whose deeds are a peril to society and a menace to pure government.

After these remarks we emphasize first the great importance of electing safe and true men as officers in every city and town, where the liquor traffic is now prohibited by law; for the rigid enforcement of our excellent temperance laws from April till September will greatly help to increase the anti-license vote in the State election—and this larger vote with the general approval of the prohibitory liquor laws already in operation will insure for the temperance cause protection, if not progress, in the legislation of the next General Assembly. In Brinkley, Fayetteville, Nashville and perhaps other places, not only the avowed friends of temperance but law-abiding citizens generally were so aroused by the "blind-tiger" violations of law as to hold public indignation meetings, which should never become necessary in any town, whose officers are both fearless and faithful in the enforcement of the ample and severe laws against "blind tigers." Brave and trustworthy City Marshals and such Mayors as G. W. Carder in Arkadelphia, W. M. Martin in Conway, H. V. Crozier in Morrilton, B. C. Black in Searcy and others of their stalwart character will very quickly pull the claws and skin from any "blind tiger," without even expecting thanks for the performance of their official duty.

With the strong public sentiment and our present laws against the liquor traffic we think the temperance people of our State can poll under the new election law next September a larger vote "against license" than has ever been cast in Arkansas. The new election law will keep saloon "henchmen" 100 feet from the polling booth, prevent them from filling out tickets "for license" and on conviction will imprison them for bribing any elector to vote "for license." As compared with the former election law, this should give the friends of prohibition a very decided advantage, as they have not resorted to bribery nor depended on work at the polls, but chiefly on the conviction of strong public sentiment against the licensed liquor traffic. The same law may operate to the discomfort and defeat of the candidates of the whisky power, which has often employed agents and used money freely to elect legislators and executive officers in sympathy with the liquor traffic.

In fact we see no reason why the advocates of prohibition should not be more hopeful of substantial progress in this State and more diligent to secure it than at any former time. But while "eternal vigilance is the price of liberty," the lovers of "God, home and native land" should be earnestly, persistently and judiciously moulding public sentiment against the rule and curse of the liquor power in any part of our State; for in so doing they will be working most effectively for the suppression of crime and the promotion of peace and order. Where have murders and devilish outrages been committed and then followed by mobs in defiance of law and to the discredit of the State? In communities afflicted with the leprous curse of the saloon, the prolific hot-bed of criminals. Truly the just administration of law, the maintenance of public peace and morals, the social welfare of the people and the material prosperity of the State will all be promoted by the advance of prohibition, supported by strong and righteous public sentiment.

A QUESTION OF MORE THAN LOCAL CONCERN.

Last week we did not have space to notice the following editorial paragraph in the preceding issue of the Arkansas Baptist: "The Arkansas Baptist will attend to all the questions pertaining to the good morals of the city in which it is published, and yet not impose on its thousands of country readers by filling its columns with local matter. Our own affairs are all we can attend to; we have neither time nor desire to dictate the style or matter of other papers, and will not be provoked to unprovitable discussion of courts or councils, by any self important and self appointed censor."

This was evidently provoked by the brief reference to our esteemed contemporary, when regretting the lack of strong and pronounced sentiment against the toleration of gambling houses in this city, we said: "To the presence and operation of these abominable establishments in our city we have called attention repeatedly but seemingly in vain. They are occasionally mentioned in the city items of our daily papers, but not condemned vigorously and editorially. In our contemporary, the Arkansas Baptist, we do not remember having seen a single editorial article or paragraph against the toleration of these houses of crime in violation of law. So far as we know our prominent citizens, including members of the various Churches, are generally silent, probably because they think it is useless to protest against official connivance at evils though clearly and specifically forbidden in the laws of our State and city."

Now in all candor we assure our brother of the Arkansas Baptist, that we did not desire to appear as a "self-important and self-appointed censor," but rather, as we said to him personally at the time, to invite and "provoke" the needed co-operation and assistance of his paper representing a large and influential Denomination of Christian people in this State. A few of the most prominent members (including ministers) of his Church have recently given us personal assurance of their hearty approval of our just and repeated condemnation of the shameful conduct of our city authorities in tolerating gambling houses in violation of law. Why should we not confidently expect the endorsement and helpful co-operation of the editor of a religious paper in arousing public sentiment against official connivance at one of the most fearfully destructive curses of this age? Why?

Further, we contend that the faithful and impartial enforcement of law in the suppression of crime in this city, is a question of more than local concern. It would be so in any city of commercial importance, from which evil influences radiate to the detriment of good society; but the people of Arkansas are directly concerned about the maintenance of law in the Capital of their State, the seat of the executive, judicial and legislative departments of their government. If for city revenue or political favor gambling houses may be permitted or tolerated in Little Rock, why not also in Arkadelphia, Conway, Searcy—in every city and town of the State? Then why not repeal all the State and municipal laws against gambling—yea, against all evils, which endanger the public peace and morals of the people? If none besides the residents of Little Rock were affected directly or remotely by the shameful toleration of gambling houses operated in wilful and deliberate violation of wholesome law, then the case would be altogether different; but demoralization beginning and increasing here will extend and manifest itself in the same or other forms in different parts of the State.

To show how rapidly and widely the demoralization from the gambling curse has extended, and the power of the gambling fraternity in corrupting the officers of the law, we make this extract from Mr. Anthony Comstock's article in the North American Review for February: "What the Louisiana Lottery Company is doing for the State of Louisiana by corrupting officials, bribing public servants, destroying public morals, breeding crime and dishonesty, wrecking homes, and impoverishing the laboring classes, the pool gamblers of New York and New Jersey are doing for these two States.

This nation is fast earning an unsavory reputation because of gambling propensities. Moral and religious influences seem to have no effect in checking this degrading passion. Year after year the gambling fraternity are becoming more and more strongly intrenched, while continued success renders them more and more arrogant and unscrupulous. Political leaders in both the Republican and Democratic party, in localities where gambling is especially carried on, appear to be hand in glove with the principal 'boss' gamblers.

There seems to be a positive understanding between the political leaders and gambling 'bosses,' that if the said bosses contribute liberally to local political funds they shall have immunity from interference or punishment by public officials."

In The Forum, October 1891, Mr. W. B. Curtis had an elaborate article on The Increase of Gambling and Its Forms, showing its prevalence in the United States, "the garden-spot of gambling." He affirms that the people of this nation "gamble more universally, more persistently, and for higher stakes than the people of any othr country." After noticing other forms of gambling, he shows most conclusively, that if public and private betting could be totally supperessd, horse-racing would become a tradition;" but now the pool rooms in the larger cities and at the great race-meetings in various cities will show the betting on horse-racing alone probably exceeds an average of $500,000 per day, or nearly a total of $200,000,000 for the racing seasons of each year. Just think of the business failures, financial ruin and utter demoralization, which must follow this single form of gambling by permission of law! Then add the probable results from other forms of gambling by permission of law, or under the shameful connivance of officers in positive violation of law.

In view of the extent of gambling in various forms we should not be greatly surprised at the increasing number of embezzlements in this nation; but the Chicago Tribune gives an appalling record for last year, as follows: "The embezzlement record of the year is a large one. The total of recorded defalcations is $19,720,294. It is nearly two and three tenths times the total of 1890, and the list is only a partial one. Undoubtedly some have been "missed" in the count, and the list does not include what is probably a considerable number that were privately settled, one of the conditions of which was that the steal should not be reported to the public. If these could be included the proportion might not be materially altered, but they would perhaps rise as high as $25,000,000, or an average of forty cents for every inhabitant of the United States lost by men who abused the trust reposed in them by others who confided to them the care of personal property. The State of Pennsylvania leads in the list of reported embezzlements, its total exceeding $7,000,000, or nearly thirty-six per cent of the whole. New York comes next, with a total of about $5,500,000, or nearly twenty-eight per cent, and Massachusetts third, with $1,577,492, or nearly eight per cent."

In conclusion, we simply quote the deliberate opinion of that eminent citizen, Mr. Chauncey M. Depew on the terribly destructive curse of gambling: "A considerable proportion of failures in business *and 90 per cent of the defalcations and thefts and ruin of youth among people who are employed in places of trust are due directly to gambling.* It is the one vice which seems to destroy immediately the moral sense and to obliterate that absolutely essential quality in employer and employe, in the custodian and cash, in the trustee and his estate, in the son and his mother's or sister's property, fidelity to the trust, the violation which destroys the violator and ruins the people who confide in him. I have seen in my vast employment so much misery from the head of the family neglecting its support and squandering his earnings in the lottery or the policy-shop, and promising young men led astray in a small way, and finally becoming fugitives or landing in the criminal dock, that I have come to believe that the community which licenses and tolerates public gambling cannot have prosperity in business, religion in its Churches, or morality among its people."

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HELP THE LONE EDITOR.

Sometimes it may be proper to admonish thoughtless and unappreciative readers, 'Don't shoot the editor; he is doing the best he can!' Certainly it is always admissible to entreat correspondents, Help the editor, especially the lone editor of a Conference paper; for every week he needs help, which they can and should render him. Some of them would be utterly surprised to see how much of his time and labor are required to get their communications ready for the printer's case; but they would be mortally offended, if the public (school boys and girls included) should see their matter printed just as it is written and sent to the editor. Such careless writers may oppose the confessional of the priest, but they confide in the editor to keep from the public gaze their blundering and inexcusable errors. More of their faulty "copy" is due to sheer indifference and indolence than to "blissful ignorance;" but some, who write chiefly for their own gratification. will pass on through this world undisturbed by any streak of light from moderate study or even thoughtful observation on the printed page. Such correspondents are too careless to find their own glaring blunders, or too indolent to correct their mistakes and then re-write their matter.

This criticism is not directed against the inferior penmanship of some correspondents so much as against the carelessly written matter of others. And it is not intended for old men, who did not have opportunities to learn and improve; but for young persons, especially young preachers, who murder the English language now as recklessly as they did years ago. They seem utterly blind to the importance of improvement in the written expression of their ideas—not because they are really unable to learn, but because they are absolutely too lazy to "try and try again." In the absence of any school book, by careful observation in reading their Bible, Discipline, hymn book and religious newspapers they could soon and easily avoid the ludricous mistakes made by some "promising young preachers." Just think of any preacher writing: 'Wee seen weapin penitense at the alter, there prairs was anserd and the Lord pored out his spirit and blest there soles'! These and similar words are repeatedly butchered even by some preachers, who should be heartily ashamed of their indifference to the correct spelling and use of words.

We started out to say the lone editor of a Conference paper devotes to editing communications, obituaries, &c., much time and labor, which he needs for writing editorial matter; for the former he usually gets but little credit, and however unfavorable the circumstances or his own condition he must write and write week after week—some of his readers supposing he has a very easy time, and others criticising because he may not give as readable a paper as the ———, or that he is not at his best every week, la grippe or no grip. Without money to pay for special contributions, he must depend on the generous and gratuitous service of his brethren, who can and do write to the profit of his readers; and without an assistant to edit a single manuscript or to render any editorial help whatever, he must simply do the best he can—conscious that comparatively few of his readers appreciate his unremitting labor in their behalf.

Again, we entreat correspondents, Help the lone editor of a Conference paper; for he needs and deserves thoughtful assistance rather than unkind and unjust criticism. We close our exhortation with these pertinent clippings: The New York Observer has seven active editors besides a large number of paid special contributors. The paper is not a great deal larger than the Advocate, but the enterprising managers find it necessary to employ this large force upon its columns in order to make it what it is—a first class religious and literary weekly. One of the richest and cleverest men in Southern Methodism used to hold up the Observer to us and playfully say, 'Ah, young man, why don't you make a paper like this?' 'Simply because you won't furnish the funds,' 'was our reply.'—Southern Advocate. You can hardly make a Northern editor with his nine (New York Advocate) assistant editors believe that one or two men can do the work needful for a Conference organ. The Southern Methodist preacher is a "sight" to work and "find himself." With the average salary of carriage drivers he buys choice libraries, lives well, dresses decently, educates children, perhaps lays by a few hundreds in a lifetime. Or if an editor makes a paper, printed as neat as a book, with column after column of editorial work, varied, breezy, apt, preaches, persuades thousands of dollars out of close pockets for parsonage, for Church or "societies." He is a mustang, fattens on cactus, gallops all day.—Richmond Advocate.

In the Cumberland Presbyterian Rev. J. M. Hubbert has an article on "Bad Pronunciation in the Pulpit." Of preachers with careless and faulty pronunciation he says: At the solemn communion service they disturb solemn minds by saying "sake-rament" and "sak-rifice." In receiving members into the Church they speak of "wotter *bab*tism," and give the new convert the right hand of "fellership." In announcements pertaining to "fye nances," they drawlingly talk of "awferings" and "de *fic*-it." In every mention of Church "goverment," or "di-*scip*-line," or "morality," "dooty," they bid defiance to all the lexicographers. When announcing their hymns, they persist in saying "verses," instead of stanzas, and ":oon" for tune. They care nothing for final g, but are content with "singin" and "prayin" and "preachin," and with reading that "the 'mornin' and the 'evenin' was the first day." When these pastors visit the sick and bereaved, it is enough to give one the "ager" to hear them mispronounce such words as meningitis, bronchitis, tonsilitis, neuralgia, coughing and condolence.

This reminds us of hearing recently of the laughable mistake made by a boy in reporting to his mother the preacher's text: "Hold the grater to Solomon's ear." Upon further inquiry she learned the preacher had indistinctly read: "Behold, a greater than Solomon is here."

SUGGESTED BY THE CONFERENCE MINUTES.

DEAR DR. BENNETT:—I have just received the Minutes of the late session of the White River Conference, and in looking over them, conclude that the secretaries have done their work well. There are some striking thoughts suggested by these Minutes. I find that there were seventy-six charges reported; of this number, thirteen pastors reported having received $600 and over, sixty-three received less than $600, fifty-seven less than $500, forty-six less than $400, thirty-four less than $300, fifteen less than $200, and three less than $100. Can a man of family live on less than $500 a year? Can he get through at all on less than $300? Thirty-four of the seventy-six report that they have not received $300 for their year's work, and thirty-one of them are married men. What is the evident conclusion? These men have supplemented their salaries by work outside of their vocation, or they and their families have suffered from actual want. I know of examples in both cases. In the one, the preacher's standing, report and charge suffered loss thereby. In the other, he, the good wife and little ones suffered for the necessaries of life, besides loss on the other lines; for no man in such a condition can bear the message of salvation as effectively and triumphantly as he otherwise would. Is not something wrong here? Can we, as a Church, afford to shut our eyes and hold our peace on this subject? A man perplexed by pecuniary want, knowing that the charge he serves does not and will not give him a support, is certainly in a trying position; one which it would seem no organization, much less a Church, should permit its laborers to remain in, if possible to be remedied. It may be said it is due to the poverty of the people; but this is not true of the large majority of these charges. I know of a charge of over three hundred members, some of whom are able, according to the Bible standard, to pay $50 per annum which paid its pastor (a godly man) less than $200 the past year.

A man who consecrates himself to the office and work of the ministry, is under the most sacred obligation to continue, being called of God; and remembering the words of his Master: "No man having put his hand to the plough and looking back is fit for the kingdom of God" 'he feels with St. Paul, "Woe is me, if I preach not the gospel." Do not we, and the world, condemn the man that does look back, especially if it is from a pecuniary consideration? It may be said these men are incompetent. First, is that not an impeachment of the Conference and appointing power, which having officially passed their character, send them out as worthy of acceptance? Again, is it true that these men have not sufficient ability to command a living at the hands of the Church? Let us see. There were about 3,200 accessions in our Conference the past year, about 1,200 of these were reported from these thirty-four charges. Besides among these pastors there are true and tried men, pioneers of Methodism, honored for their ability, pious and devoted lives and their zeal for the cause. Where then lies the fault? Does it lie in part in this fact, that while the pastor is so firmly bound to perform his part of the contract, regardless of consequences, the people on the other hand, have the option of what they pay him, or whether they pay him anything or not.

True, the Discipline says, that every member is expected to contribute to ministerial support; but by this advantage have they not become his judges, do they not hold his reputation in their hands? Do our pastors fully vindicate the Discipline of our Church for fear of the effect upon their salary and reputation? Are not some of our members in the city, town and country living in open violation of their church vows, by attending places of worldly amusements, and taking other diversions forbidden by the Discipline and our preachers powerless? It may be said that these difficulties should be remedied by education. Are not our preachers as powerless to educate, as to execute discipline? Dare they preach the commandments and promises of God along this line? A good brother in authority told me when I joined the Conference, if I did this I would get nothing. Again the law says that no preacher shall have a claim against a charge for any portion of a promised salary, that may remain unpaid after his removal. Is this right? Not that we care for the claim, but does it not tend to make the people careless and indifferent as to whether they pay or not? Is it not saying that we will excuse you, if you not pay? Is there any excuse for a preacher if he fails to do his duty, when it is expedient? Does it not pay to be a popular preacher? There are places where they pay $600 and over, and even $2,000! Is not this a temptation to preachers to pander to the people to gain reputation? But you say these $2,000-men are men of ability; such the wealthy Churches demand. That we will not deny, but did you ever hear of one of the apostles suffer while the others had an abundance? Did the Master give the script to a few of the seventy, and tell the others to do the best they could? But it may be said that it has always been so; Bishop Asbury only received $60 for a year's work. Yes, but Bishop A. had not a brother preacher in a comfortable station getting $2,000. Not that $2,000 is too much for these great and good men to get, who are now so fortunate as to receive it, but it is this: Should we not pay more attention to our cramped and distressed brethren, who are sent through the swamps and over the mountains, with their wives and little ones from year to year and get not enough to keep off cold and hunger, and put forth a greater effort to assist them? Will some brother enlighten us in Christian love? ENQUIRER.

FROM TEXAS.

DEAR BRO:—I had kindly cherished the hope that our mutual friend, Bro. D. T. Holmes, would write up for your columns the last session of our N. W. Texas Conference, but if so it has escaped my notice. Suffice it to say we had a pleasant and profitable session. Bishop Fitzgerald was slow, patient and pains-taking, and though suffering with grippe he was exceedingly kind, pleasant and humorous, showing as much courtesy to humblest boy wreacher as to the greatest leaders of our Israel, impressing us in the chair and social circle that he was a deeply pious man and fully imbued with the spirit of Christ.

The appointments were about as satisfactory I suppose as any human tribunal could have made them. Our eight-mile move was small for an itinerant. Well, I see you, Arkansas I mean, has captured our J. F. Follin. Let me say just here, without his knowledge you made a good draw. Follin is one of our best preachers, besides he is a sweet-spirited Christian gentleman and qualified to fill any place in the L. R. Conference. If he takes chills in Arkansas, send him back and we will take him and pay the freight on him. We had fine crops in most of Texas last year, but the exceeding low price of cotton makes money matters distressingly close. The different political parties here, as elsewhere, are proposing to solve these great financial problems and turn a flood tide of light and liberty on all these intricate questions, if the people will just give them the sceptre and the reins. Well it is really funny to hear them talk; a real simple-hearted, credulous fellow would believe the party would bring the millenium. But after all, to my simple way of thinking, it's about tweedle-dum and tweedle-dee. These vexed questions will never be settled till the kingdom of Jesus Christ shall break all other kingdoms in pieces. How we wrangle over these social and financial questions, and yet neglect the "weightier matters of the law. Suppose we were a unit on the tariff, &c.; what about the liquor traffic, Sabbath desecration, and many other evils too numerous to mention? Truly, our hope is in God. Well may we pray "Thy kingdom come." Dear Savior, hasten the day? Hopefully,

FINCH M. WINBURNE.

Ovilla, Texas, March 7.

Our Epworth Organs are in demand just now. If you buy one you get a first class instrument at a low price.

ARKANSAS METHODIST

THURSDAY, MARCH 17, 1892.

PERSONAL AND OTHER NOTES

On Monday we had a brotherly call from Rev. G. W. O. Davis, P. C. of the Dardanelle C't. He was on a visit to his sick daughter, Mrs. Bowden, in Argenta.

We invite the friendly attention of our readers to the announcement of Mr. I. J. Hicks, as a candidate for re-election to the office of Chancery Clerk of Pulaski Co. He has given eminent satisfaction by most efficient service and constantly careful attention to all office duties. In Christian character, gentlemanly bearing and official competency he is not second to any officer we have known, and he well deserves the most favorable consideration of his fellow-citizens.

In this issue Judge J. M. McCaskill of Cleveland county is announced as a candidate for Secretary of State. He is a lawyer of ability and a gentleman of great popularity and most excellent business qualifications—so endorsed most fully by the citizens of his county. If elected, the office will be in good hands and acceptably filled.

Rev. Horace Jewell, at one time a member of the Louisiana Conference, is writing the History of Methodism in Arkansas. We believe that will be a readable history.—N. O. Advocate

Bro. Jewell has given notice, that his manuscript is about ready for the press, but he did not then have assurance of sufficient demand for the book to justify him in assuming the necessary expense of publication. We hope preachers and laymen will soon send orders enough to assure Bro. Jewell, that one edition can be sold. His work in writing has been a labor of love and not for pecuniary gain, and we hope his History of Methodism in Arkansas may be published this year.

The many friends of Rev. R. M. Traylor, P. C. of Clarksville station, will be sad to hear of the long and serious illness of himself, wife and son. Rev. Geo. W. Hill, P. E. of the Clarksville District, writes March 11: "Bro. R. M. Taylor has had quite a siege of sickness. His oldest son, Henry, was taken down Jan. 1st. and remained quite low—at the very door of death—for eight or nine weeks. While still dangerously ill Bro. and Sister Traylor, worn down with anxious watching, were both taken sick. All three are now recovering after having been very near the other world. In their deepest need friends called upon God and the Prince of Life raised them to health. These facts will explain neglected correspondence, etc."

During our absence last week Rev. W. A. Freeman favored our office with a friendly and business call, on his way to Star City, where he will assist the pastor in a protracted meeting.

Tuesday p. m. we received a pleasant call from Rev. G. S. Sexton, P. C. of Fulton and College Hill, returning from a visit to see his mother, near Cabot, who was thought to be dangerously ill last Sunday, but was convalescent when he left her.

Bro. A. J. Thomas, superintendant of the Sunday-school at Hickory Plains, sends for Sunday-school literature and says: "This school has been running 34 years and never went into winter quarters." That is an excellent report. May its kind increase.

Last week we had a pleasant call from Rev. John P. Lowry, who had just returned from Paris, where he held a very successful meeting, which is reported in this issue.

Rev. Edward A. Tabor, Agent of Hendrix College, spent last Sabbath in this city, preaching at the morning service in Winfield Memorial Church. He left Monday night for one week in Hot Springs, where he will deliver a series of lectures under the auspices of the Y. M. C. A.

Tuesday morning we were pleased to have a friendly call from Mr. M. Wight of Lowell, Mass., representing J. C. Ayer & Co, proprietors of well known and popular remedies. Mr. Wight used to live in Portland, Me., and he insists now as he did in 1879, when we first met him, that in Maine prohibition prohibits.

We were gratified Tuesday morning to receive a very pleasant visit from Dr. J. R. Harvey of Malvern, and to see him looking so well after his long illness.

Renewing his subscription, Bro. John Davis, Box 824, Eureka Springs, says, "I cannot help expressing my approbation of the improvement in your paper the past year; neither can I help telling to the readers of THE METHODIST, who are seeking to locate permanently for health and economy, the advantages of Eureka Springs. We have the largest and best church house here and a 4 room parsonage both free from debt. J. A. Walden is our P. C. We have the finest educational advantages and the cheapest markets. Its growth is simply marvelous and substantial. Property can now be bought low, but it will rapidly advance in a very short time. To brethren wishing to move here, I will cheerfully answer enquiries. Expecting to close the evening of my life here, I want to see our Church strong and flourishing."

Last Sunday morning and evening Rev. H. H. Watson, P. E. preached to a large and appreciative congregation at our First Church, this city, and held its first Quarterly Conference Monday night, nearly twenty official members in attendance. We are gratified to learn this strong charge and their new Presiding Elder are mutually pleased as are the pastor and his increasing congregation.

Bennett & Thornburgh have a select stock of Bibles of various styles, cheaper than we have ever known them of equal quality. Write for catalogue.

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."

ANNOUNCEMENTS.

CIRCUIT CLERK.

The Arkansas Methodist is authorized to announce George F. Rozell a candidate for Circuit Clerk of Pulaski County, subject to the action of the Democratic party.

FOR CONGRESS.

The Methodist is authorized to announce J. J. Sumpter, of Garland County, a candidate for Congress from the Second District, subject to the actionof the Democratic Congressional Convention.

We are authorized to announce C. R. Breckinridge, of Jefferson county, a candidate from the Second District, subject to the actian of the Democratic Congressional Convention.

FOR SECRETARY OF STATE.

We are authorized to announce R. B. Hogins of Pope County a candidate for Secretary of State, subject to the action of the Democratic party.

The Arkansas Methodist is authorized to announce H. B. Armistead, of Franklin County, a candidate for Secretary of State, subject to the action of the Democratic party.

The Methodist is authorized to announce J. M. McCaskill as a candidate for the office of Secretary of State, subject to the action of the Democratic State Convention.

The Methodist is authorized to announce I. J. Hicks as a candidate for re-election to the office of Clerk of the Pulaski Chancery Court, subject to the action of the Democratic party.

DISTRICT CONFERENCES

The Harrison District Conference will be held at Harrison, March 24 to 27. The Editor and all our college men are kindly invited. We hope Bros. O. H. Tucker, President of Quitman College, and A. C. Millar, President of Hendrix College, will favor us with a visit. The opening sermon will be preached by Rev. J. H. Watts.

S. F. DYKES.

The Jonesboro District Conference will convene at Osceola on Thursday at 9 o'clock, May 26. Rev. J. H. Porter, L. E., is hereby requested to preach at 11 o'clock on same day. At the close of his sermon we will have sacrament of the Lord's Supper. Editor and Publisher of THE ARKANSAS METHODIST are cordialy invited.

JOHN C. RITTER.

It affords us pleasure to commend to our readers the excellent Jewelry house of C. L. Byrd & Co., Memphis, Tenn. From long personal acquaintance with Mr. C. L. Byrd and most satisfactory knowledge of his firm, we do not hesitate to give it our full endorsement for reliability in every respect. Write to them for a copy of their large and beautiful new catalogue, showing designs and prices of everything in their line of business.

We invite the friendly attention of our merchant readers to the advertisement of the Matthews Hardware Co., Memphis, Tenn. Mr. J. A. Matthews, President of this company, has a very extensive and mort favorable acquaintance in Arkansas, and we hope his house may receive a well deserved share of the hardware trade going to Memphis.

In this issue we have an advertisement of the popular firm, Engstroum & Fraser, Drapers and Tailors. They stand at the head in their line of business, and always keep a good stock of seasonable and first-class goods, which they make up in the best style. Call on or write to them.

WANTED!

Salesmen, to represent the "Bentrovato Nursery." Address

S. R. CLEMENT,
Jonesboro, Ark.

MARRIED.

March 19, 1892, at the residence of the bride's father, Mr. Albert Matthews, near Willow, Dallas Co., Ark., Mr. W. A. Cox and Miss Pearl E. Matthews, Rev. S. A. Hill officiating.

At the residence of Mr. M. C. Bradshaw, March 8, 1892, Mr. B. S. Wooton and Miss Roxie E. Reed, all of Big Flat, Baxter Co., Ark., Rev. J. S. Hackler officiating.

At the residence of the bride's father, March 6, 1892, Mr. E. D. Courtney of Bethel, Ark., and Mrs. Emma Smith, all of Green Co., Ark., Rev. A. C. Griffin officiating.

At the residence of the bride's father, March 10, 1892, Mr. L. A. Wood and Miss Ella Farrell, all of Green Co., Ark., Rev. A. C. Griffin officiating.

March 9, 1892, at the residence of the bride in Dardanelle, Ark., by Rev. N. Futrell, Mrs. Mattie Freeman and Mr. John N. Simpson of McEwen, Tenn.

At the residence of the bride in Lonoke, Ark., March 10, 1892, Mr. Jno. H. Kenna and Mrs. Addie V. McDaniel, all of Lonoke Co., Ark., Rev. W. F. Evans officiating.

At the residence of the bride's father in Gurdon, Ark., Feb. 23, 1892, John W. Drayer and Allie C. Bragg, Rev. W. J. Davis officiating.

Scrofula

Is more especially than any other a hereditary disease, and for this simple reason: Arising from impure and insufficient blood, the disease locates itself in the lymphatics, which are composed of white tissues; there is a period of foetal life when the whole body consists of white tissues, and therefore the unborn child is especially susceptible to this dreadful disease. But there is a potent remedy for scrofula, whether hereditary or acquired. It is Hood's Sarsaparilla, which expels every trace of the disease and gives to the blood the quality and color of health. Get Hood's.

Hood's Sarsaparilla

"When my boy was two years old he was attacked and suffered a long time with scrofula sores. The physician at length told us to give him Hood's Sarsaparilla, which we did. Two bottles cured him. He is now 10 years old and has not had any sign of scrofula since. We recommend Hood's Sarsaparilla to all our friends." MRS. E. C. CLIPPER, 8 Kidder St., Cleveland, O.

Entirely Cured My Boy

Hood's Sarsaparilla

Sold by all druggists. $1; six for $5. Prepared only by C. I. HOOD & CO., Apothecaries Lowell, Mass.

100 Doses One Dollar

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100 Harrows, assorted.

100 Two-Horse Cultivators. 100 One-Horse Cultivators.

Corn and Cotton Planters

Mowers, Reapers, Hay Rakes. Wagons, Buggies, Carriages.

Carts and Harness.

Write us Your Wants and Get Our Prices.

REVIVAL AT PARIS

BRO. BENNETT:—We began our protracted meeting at Paris the third Sunday in Feb. and closed the first Sunday night in March. The results were 110 conversions; 73 joined our Church, and more will follow. In very many respects this was the most remarkable revival I ever attended. There were no "clap-trap" methods used. It was carried along the old line of our fathers. Of the 110 conversions 106 of them were at the altar railing, and three of the other four had been at the altar the previous service.

Rev. John P. Lowry conducted the meeting. What shall I say of him? He is a good preacher, sound in doctrine, not sensational; chaste in the use of language; is not abusive. He possesses the most sublime faith I ever saw. He scorns the word fail. He expects success under God and has it. He has the courage of his convictions. He deals fairly with the sinner and the delinquent.

I was with him for fifteen days in the church, in the family circle, in the privacy of his own room. In all these places he is in the atmosphere of devotion. Prayer is his vital breath. In short, he is God's man. I love him and want the world to know it.

J. L. HAYES.

Paris, March 9.

Quarterly Meetings.

Monticello District. 2nd round. A. O. Evans, P. E. Warren, March 12,13; Arkansas City and Dermott, at Dermott, 19; Bartholomew at Parkdale, 19, 20; Tillar ct at selma, 26, 27.

Camden District, 2nd round. J. R. Cason, P.E. Magnolia sta, March 26, 27; Camden ct, April 2, 3; Stephens and Waldo, 9, 10; El Dorado ct. 16, 17; Bearden ct. 23, 24; Atlanta ct, April 30, May 1; Lapile ct, May 7, 8; Ouachita ct, 14, 15; Fordyce sta. 21, 22; Magnolia ct. 28, 29; Buckner ct, June 4, 5; Carolina ct, 11, 12; Lewisville ct, 18, 19, Hampton ct. 25, 26; Camden sta, July 2, 3;

Jonesboro District, 2nd round. J. C. Ritter, P. E. Vandale and Harrisburg, March 26; Harrisburg ct, April 2; Jonesboro ct, 9; Jonesboro sta, 12; Paragould ct, 16; Paragould sta, 20; Gainesville ct, 23; Boydsville ct, 30; Marmaduke miss, May 7; St. Francis ct, 14; Marion ct, 21; Osceola ct, 28; Chickasawba ct, 31; Pecan Point ct, June 4; Lake City miss, 11; Lorado miss, 18; Shiloh ct, 25.

Newport District, 2nd round. F. E. Taylor, P. E. Reyno ct April 2, 3; corning and Reyno sta 9, 10; Siloam ct 16, 17; Warm Springs 23, 24; Pocahontas ct 30, May 1; Walnut Ridge and Black Rock May 7, 8; cache miss, 14, 15; Walnut Hill ct 21, 22; Newport sta 28, 29; Mammoth Spring June 4, 5; Swifton ct 11, 12; clover Bend ct 18, 19; Imboden ct 25, 26; Portia ct July 2, 3; Jacksonport and Tuckerman 9, 10.

Little Rock Dist. 2nd round. H. H. Watson, P. E. Asbury, March 26, 27; Mabelvale and pleasant Grove, April 2, 3; Lonoke, 9, 10; Austin at Concord, 16, 17; Maumelle at Bethlehem, 23, 24; Hazen and Carlisle, 30, May 1; Des Arc and De Valls Bluff, 1, 2; Winfield Memorial, 7, 8; Liberty, 7, 8; England at Tanners Chapel, 14, 15; Hickory Plain at Hebron, 21, 22; Wattensas at Smyrna, 28, 29; Little Rock First Church, June 4, 5.

Dardanelle Dist., 2nd round. S. S. Key, P. E. Dover ct at Dover, March 5, 6; Appleton ct at Boiling Spring, 12, 13; Prairie View at Prairie View, 19,20; Danville ct at Spring Creek, 26, 27; Dardanelle ct, at Fields chapel, April 2, 3; Chickalah at cedar Creek, 9,10; Rover ct at Salem, 16, 17; Gravelly Hill ct, 23, 24; Walnut Tree ct at Geigerville, 30, May 1; Dardanelle sta, 7,8; Russellville sta, 14, 15.

Eureka Springs Dist., 2nd round. A. H. Williams, P. E. Eureka Springs sta, March 13, 14; Hindsville ct, 19,20; Berryville ct, 27, 28; Jasper miss, April 2, 3; Kingston ct, 9, 10; King's River miss, 16, 17; St. Paul miss, 23,24; Carrollton ct, Apl. 30, May 1; Cassville miss, 7,8. Goshen ct, 14, 15; Wesley miss, 21, 22; Huntsville ct, 28, 29.

Hot Springs Dist., 2nd round. A. D. Jenkins, P. E. South Hot Springs, March 12, 13, Malvern Hill, 19; 20; New Liberty ct, 26, 27; Central Avenue, April 2, 3; Saline ct, 9, 10; Silver Hill miss 16, 17; Mt. Valley miss, 23, 24; Mt. Ida ct, 30, May 1; Crystal Springs ct, 7, 8. Amity ct, 14, 15; Mt. Fork ct, 21, 22; Dallas ct, 28, 29.

Ft. Smith Dist.; 2nd round. James A. Anderson, P. E.—Central, March 12, 13; Huntington sta, 19, 20; Ft. Smith ct, 26, 27; Greenwood ct, April 2, 3; Hackett City, 9, 10. Sugar Grove, 16, 17; Roseville 23, 24; First Church 30, May 1; Mansfield, 14, 15; Cauthron, 14, 15; Charleston, 14, 15; Waldron, 21, 22; Booneville, 28, 29; Paris, June 4, 5.

District Conference May 26-29 at Booneville. Opening sermon by W. P. Hamilton. Editor, come.

Morrilton Dist., 2nd round. D. J. Weems, P. E. Quitman sta, Feb. 13, 14; Plummerville at Sardis, 20, 21; Springfield at Shady Grove, 27, 28; Conway sta, March 5, 6; Ada at Oppelo, 12, 13; Morrilton sta, 13, 14; Perryville miss. at Dixie, 19, 20; Mt. Vernon at Mt. Vernon, 26, 27; Martinville at Old Hickory, April 2, 3; Perryville ct, at Prairie Grove, 9, 10; Quitman ct. at Bethesda, 16, 17; Canway miss. at Mayflower, 23, 24; Cleveland at Hattieville, 30, May 1; Quitman miss. at Wesley's Chapel, 7, 8; Clinton at Scotland, 14, 15.

Fayetteville Dist., 2nd round. F. S. H. Johnston, P. E. Springdale sta Feb. 20, 21; Bentonville sta, 27, 28; Sulphur Springs miss. at Dickson, March 5, 6; Centre Point ct. at Hebron, 12, 13; Springtown ct. at Bloomfield, 19, 20; White River miss. at at Sulphur City, 26, 27; Bentonville ct. at Hileman Chap., 21, 22; Fayetteville sta., 9, 10; Wedington ct., at Evening Shade. 16, 17; Robinson ct., at Ebenezer, 23, 24, Prairie Grove, at Viney Grove, Apr. 30, May 1; Rogers sta., May 7, 8; Elm Springs ct., at Grandview 14, 15; Boonsboro ct., Bethlehem, 21, 22.

Pine Bluff Dist., 2nd round. J. H. Riggin, P. E. Redfield, March 26,27; Pine Bluff—Lakeside, April 2,3; New Edinburg, Wheeler's Springs, 9,10; Kingsland, Cross Roads, 16,17; Sheridan, Good Hope, 21; Pastoria, Sherrill, 23, 24; Goldman, April 30, May 1; Arkansas Post, Hostetters, 7, 8; Stuttgart, 14,15; De Witt, Prairieville, 21,22; White River, St. Charles, 28,29; Toledo, Wafford's, June 4,5; Pine Bluff, First Church, 11,12; Lehi, Union, 18,19; Old River, July 2, 3. District Conference at Lakeside, June 22—26.

Clarkesville Dist., 2nd round. Geo. W. Hill, P. E. Ozark sta, March 19, 20; Dyer ct at Shiloh, 26,27; Clarkesville sta. April 2, 3; Ozark at Oak Grove, 9,10; Van Buren ct at Neal's Prairie, 16,17; Coal Hill ct at Hartman, 16,17; Lamar ct at Mt. Olive, 23,24; Clarkesville ct at Hays Chapel, 30, May 1; Mulberry miss at New Hope, 7,8; Altus and Webb City, 14, 15; Ozone miss at Low Gap, 14,15; Chester miss at Eads, 21,22; Van Buren sta, 28,29; Alma and Mulberry, June 4, 5; Altus ct at Fairview, 11,12.

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Everything that is cleansing, purifying, and beautifying for the Skin, Scalp, and Hair of Infants and Children, the CUTICURA REMEDIES will do. They speedily cure itching and burning eczemas, and other painful and disfiguring skin and scalp diseases, cleanse the scalp of scaly humors, and restore the hair. Absolutely pure, agreeable, and unfailing, they appeal to mothers as the best skin purifiers and beautifiers in the world. Parents, think of this, save your children years of mental as well as physical suffering by reason of personal disfigurement added to bodily torture. Cures made in childhood are speedy, permanent, and economical. Sold everywhere. POTTER DRUG AND CHEM. CORP., Boston. "All about Skin, Scalp, and Hair" free.

BABY'S Skin and Scalp purified and beautified by CUTICURA SOAP. Absolutely pure.

ACHING SIDES AND BACK, Hip, Kidney, and Uterine Pains and Weaknesses relieved in one minute by the Cuticura Anti-Pain Plaster, the first and only pain-killing plaster.

The reason that we can sell an Organ or a Piano so cheap is, not because the instruments are inferior, but because we are content with a very small profit on them. We only desire to fairly cover the expense of advertising them.

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TUTT'S Tiny Liver Pills

stimulate the torpid liver, strengthen the digestive organs, regulate the bowels, and are unequaled as an anti-bilious medicine. In malarial districts their virtues are widely recognized as they possess peculiar properties in freeing the system from that poison. Price, 25c. Office, 39 Park Place, N. Y.

USE TUTT'S HAIR DYE; a perfect imitation of nature; impossible to detect it. Price, $1 per box.

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The following eighteen (18) books all to your address, postpaid for $2.50 (two dollars and a half). Introductory rates: Sam Jones' Sermons and Illustrations, 3 vols., 986 pages; Moody's Sermons and Illustrations, 5 vols., 878 pages; Spurgeon's Sermon Notes, 4 vols., 264 sermons, 1453 pages; Talmage's Palestine Sermons, 250 pages; Gems of Poetry (cream of poets), 407 pages; Gems of Truth, Spurgeon and others, 300 pages. One each of the following pamphlets and tracts: "Bible Readings on Methodism," "Dancing," "Sabbath Desecration," "Red Liquor." Money refunded if displeased. All the above except Spurgeon's Sermons for $1.50. This offer good until May 15, 1892. Address

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Salado, Texas.

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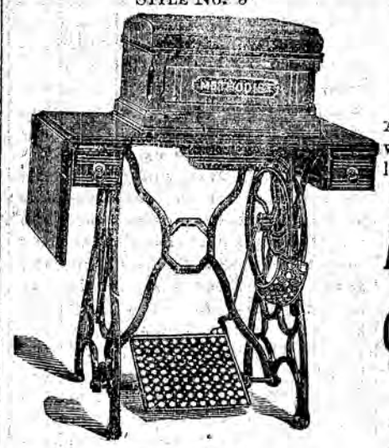

Three drawers and drop table. A fine finished machine. improved woodwork, positive take-up, very large space under the arm.

—O—

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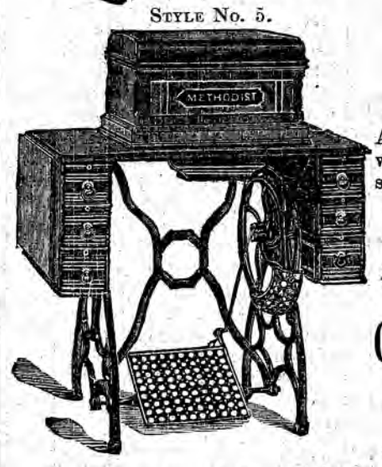
STYLE No. 5.



Seven drawers and drop table. An elegantly ornamented machine, with automatic bobbin winder and self threading shuttle.

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Special Notice: To parties who will agree to sell us these seed back next fall at $25 per ton we will furnish the seed now at $1.00 per bushel in any quantity over 3 bushels. Address

W. L. THOMAS, Gen'l Agent,
March 10, 1892. Little Rock, Ark.

WARNING ORDER

In Pulaski Chancery Court.

H. M. Garrison, Plaintiff, vs. James S. Garrison, Defendant.

The Defendant, James S. Garrison, is warned to appear in this court within thirty days, and answer the complaint of the Plaintiff, H. M. Garrison.

March 8, 1892. I. J. HICKS, Clerk.
Addis & Hill, Sols. for Plff.

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PRESCRIPTION DRUGGISTS,

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H. J. GEORGE & CO.,

201—203 EAST MARKHAM.

ARKANSAS METHODIST.

THURSDAY, MARCH 17, 1892.

THE FAMILY.

STATE OF THE CASE.

To admit the sale of intoxicating liquor to the World's Fair grounds is an act of discretion on the part of the directory without warrant in necessity; without justification because of any real advantage: to be condemned as identifying the movement with the liquor traffic; offending the sense of propriety of millions of temperance people; forcing the sight and smell of liquor upon those who patronize the restaurants within the grounds; inimical to the reputation of the United States; encouraging to brewers, distillers and rum-sellers, and adding to the temptations to intemperance with which the more than five thousand saloons of Chicago will ply visitors from all parts of this country and the world.

Yet political leaders are willing to see this done, the press is practically silent, and protests against it are comparatively few and feeble. The supineness of the people increases, the wicked have their own way, and the World's Fair will be likely to push the United States many degrees farther than it has already gone toward the conditions of France, Austria, and Italy in sexual immorality, intemperance and Sabbath-breaking.

Professional men, merchants, farmers, teachers, all who are not enslaved by their own cowardice, or desire for popularity with all classes including rum-sellers and their victims and allies, must awake and besiege the secular press, stirring up the people, until the cry for the repeal of the decree and for the closing of the gates on the Sabbath shall become too lond and widespread to be disregarded.—N. Y. Advocate.

THE BLURRED PICTURE.

Bishop Thoburn relates the following incident: Some years ago his child, a little girl between two and three years of age, died. They had her photograph when a few months old, but no picture of her in later life except one in a family groupe, taken a short time before her death. This picture, however, was so blurred and imperfect that he could scarcely discover trace of his child.

One day, however, as he looked at that picture in a certain light, he was startled. He thought he saw a look of his lost child. He took the picture and went directly to a photographer.

The artist examined it with a glass and said, "I can make a good picture of it."

In about three weeks, on the day appointed, the bishop went for the picture. The artist had completed the work, placed it in a beautiful frame, and hung it on the wall. The bishop started back in astonishment. There was his child, looking upon him as natural and beautiful as in life.

Said the bishop: "The image was all the while in the old picture, but my poor, imperfect eyes failed to discover it; though it was blurred, the artist with his glass, in the right light, saw it, and brought to my vision the image of my darling."

It may be that the image is blurred in us. Perhaps we are imperfect representations of the Christ. Perhaps our lives are not all that they should be. If this is the case, let the refiner put us in the crucible till all imaginations and every high thing which exalteth itself against the Son of God shall be cast out, and every thought be brought into captivity and obedience to Jesus Christ.

"NOTHING BUT LEAVES."

One day at the Bowery Mission, among those who came forward for prayer was a man of commanding presence, and a head and face which indicated more than ordinary intelligence, but whose dilapidated appearance, bleared eyes, and offensive breath told plainly that he was one of rum's wretched victims. Our conversation with him revealed the fact that he was indeed a man of marked ability, well educated, and that he belonged to one of the most distinguished families of the State. He had for years been a popular temperance lecturer and was well-known throughout the country. He appeared deeply to realize his sad and humiliating condition, and to feel his need of Divine help to save him from his besetting sin, which he earnestly and tearfully sought. At the close of the inquiry meeting he seated himself at the organ, and running his fingers over the keys with the skill of a professional performer, he sang with a voice of peculiar sweetness and pathos the familiar hymn, "Nothing but leaves."

Tears filled the eyes of the listeners as they looked upon the old man, who with bowed head and trembling voice breathed forth from a burdened and sorrowing heart in that plaintive song the bitter experience of his own wasted life. Of the tens of thousands of wrecked and ruined lives through the curse of strong drink, who have crossed the threshold of missions, seldom if ever have we seen a more remarkable example. Home, friends, character, fame and fortune all sacrificed to satisfy the cravings of a terrible appetite, and left in old age a homeless wanderer, without a place to lay his head. Young men, take warning. Beware of that fatal first step in the drunkard's career—the first glass. Daily experience and observation, as well as the Word of God, solemnly admonish you. Give heed to them, lest the sad wail of your life at its close shall be "Nothing but leaves."—Christian at Work.

HONOR THE DEAR OLD MOTHER,

Honor the dear old mother. Time has gathered the snowy flakes on her brow, but is she not sweet and beautiful now?

The lips are thin and sunken, but those are the lips which have kissed many a hot tear from your childish cheeks, and they are the sweetest lips in the world. The eye is dim, yet it glows with the soft radiance of holy love which can never fade. Ah, yes, she is a dear old mother. The sands of life are nearly run out, but feeble as she is, she will go further and reach down lower for you than any other upon earth. You cannot walk into a midnight where she cannot see you; you cannot enter a prison whose bars will keep her out; you cannot mount a scaffold too high for her to reach, that she may kiss you in evidence of her deathless love. When the world shall despise and forsake you, when it leaves you by the wayside to die unnoticed, the dear old mother will gather you in her feeble arms, and tell you of all your virtues until you almost forget that your soul is disfigured by vices. Love her tenderly and cheer her declining years with devotion.—Ex.

HAVE FAITH IN GOD.

We lack peace because we lack piety more than we lack love and good will. Unbelievers are prayerless because professed Christians are so, or only mumble and monotonously mutter their printed page. "Do not borrow trouble," I said to a man in charge as a trustee of an entangled estate, and anxious about the morrow. "How can I help it?" he replied. "Let not your heart be troubled," I said to a nervous woman. "How can the heart help it?" she too said. Both these have been regular worshipers in church! Away from those dear to us, we long for the wings of a dove, not to reach the rest David yearned for, but to flee to them. We displace the first commandment of devotion to God, and make it second or leave it out. We shall not have peace until we restore and make it supreme. Till we do so the distance or death of our beloved will make us wretched. When we do so, we shall be at rest. "In thee," said Bunsen of his mate, "I have loved the eternal." When Henry Ward Beecher came to that sentence, he said to me: "I had to stop." My friend, you must not depend on me nor I on you, save as we both depend on God.—Dr. Bartol.

GO WORK.

The past twenty-five years have been wonderful years in the growth of the kingdom of God. It is a very dull soul that does not kindle with enthusiasm for untiring science now, whether from the stand-point of the world's need or the success of the remedial agencies at work. Christians are awakening more and more to realize that they are not in this world simply to get safely out of it. The thought that we are here to help others, to be co-workers with God, is gaining ground in the teachings of the Church. God has a plan for humanity—how far beyond our narrow judgment is His glorious all-inclusive plan of redemption! And we are his instruments to carry it out. We do not half realize the dignity and value of that privilege. A stone-cutter stood beside a magnificent building for which a stranger expressed his admiration. "Yes," said the old man, with pride, "I helped to put it up;" and a hod-carrier standing by said, in a tone of triumph: "Faith, and I had a hand in it meself." Stone-cutters, humble brick-layers, weary hod-carriers we may be, but by and by, when the cap-stone of the glorious temple of God's perfected plan for humanity shall be brought forth with cries of "Grace, grace unto it," the smallest and least appreciated worker of us all will rejoice to say we had a hand in it ourselves.

The greatest pity in the world is the unused talent of young men and women. The sin and sorrow of the world are grievous, but for all of these in the Gospel there is found a cure for every one who will accept it. But for the bright young men and women full of power to bless others, who are throwing away opportunity, we say with some appreciation of the pain which wrung the Savior's heart when he wept over Jerusalem: "O that thou hadst known, even thou, in this thy day of privilege, the things which, by self-indulgence, indifference, and careless ignorance are hid from thine eyes!" To lift up, to open out a horizon for and to stimulate the souls of others, is a privilege the joy of which cannot be measured. The harvest of the world is ripe; the white fields invite the reapers; the Lord of the harvest sends forth the personal call, "Go to work today in My vineyard." Work anywhere; it is not the field in which we labor which gives value to our service; neither is it the talent with which we are intrusted. Jesus says: "Behold I come quickly, and My reward is with Me to give to every man according as *his work* shall be."

HORSFORD'S ACID PHOSPHATE.

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Children's Corner.

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

DEAR CHILDREN:—I was once a small girl, now I am an aunt. I love to talk to children; wish I could say something to each child. We recognize so many friends of other days through the dear letters. Among the number last week was Daisy Brooke, not Brooks; Dovie Erwin, not Emins; Ida Bragg, not Bbagg. We hope such mistakes will not happen again. I will give you some Bible questions in the form of

BIBLE STUDY, NO. 1.

What woman armies to the battle led?
In troubled times who gave God's prophet bread?
Who told a lie, to please his thirst for gain?
Whose house the Holy Ark of God received?
Who early of her husband was bereaved?
Who felt a loving father's keenest pain?

In these initial letters find
A precept all our deeds to guide,
That bids us think of others' need
And cast all thoughts of self aside.

New Edinburgh, Jan. 25.

DEAR AUNT CARRIE:—I have been reading in THE ARKANSAS METHODIST the letters from different little girls and enjoy reading them. We all go to Sunday-school every Sunday; we have a very good school. Our preacher's name is Bro. White; we all love him.

Your little niece, PEARL KEATH.

Cato, Ark.

DEAR AUNT CARRIE:—I am a little girl ten years old. We take THE METHODIST. I love to read the children's corner. It is so nice. We have no Sunday-school now, but will organize as soon as the weather gets warmer. I love to go to Sunday-school. Bro. Craig is our pastor this year; we all love him very much. I hope we will all have a good time this year.

Your little niece,
PEARL JEFFERIES.

Mammoth Spring, Jan. 31.

DEAR AUNT CARRIE:—I am glad to know that we have a corner in THE METHODIST with you as leader. I professed religion when I was 10 years old and have been trying to live a Christian ever since. We have a neat church and a good Sunday-school. Our preacher is Bro. Leake. We all hope and pray that he may do much good. Your niece,

CORA HARKLEROAD.

Poplar Grove, Ark., Jan. 28.

DEAR AUNT CARRIE:—This is my first attempt to write for a paper, and I hope it will not reach the waste-basket. Perhaps some of the cousins spent a happy New Year. Ours was a very sad one, as my dear mama was taken to heaven the 7th of this month to dwell with the angels. We have a Sunday-school here, but I have not been attending regularly this year, on account of cold weather and sickness. I will close hoping my grandmother and uncle will see this in print. I think it was Rahab who hid the two spies.

Your little niece.
ANNIE M. BARRINGTON.

Faulkner Co., Ark., Feb. 3.

DEAR AUNT CARRIE:—Papa takes THE METHODIST and in the children's corner I noticed that there were some nice letters and I thought I would join the band. Bro. Cantrell preached a good sermon for us last Sunday. Bro. Lindsey is our pastor and I hope we will love him as we did Bro. Clower. This is my first attempt to write for a paper and I hope it will escape the waste-basket.

Affectionately,
LEILA MARTIN.

Gainesville, Ark., Jan. 30.

DEAR AUNT CARRIE:—I have neither brother or sister. I try to live a good Christian and to be good to my play-mates. We have three churches and two Sunday-schools. Bro. Rutledge is our preacher, and F. S. Scott is our Sunday-school Supt. I am very glad the children have a corner in THE METHODIST. Papa takes it, but I don't get to read it much only on Sunday; if this escapes the waste-basket I will write again.

Your loving nephew,
GUSTY BAHNER.

Holly Springs, Ark., Jan. 12.

DEAR AUNT CARRIE: I am a little girl 12 years old; am a member of the Methodist Church, attend Sunday-school regularly. I love to attend prayer meeting real well. We have no Juvenile Missionary Society in Holly Springs now. I wish we could have one, for I want to be a little worker for the Lord. As this is my first attempt to write to your dear paper, I will write a short letter. Your loving niece,

JENNIE SINQUEFIELD.

Crowley, Ark., Jan. 22.

DEAR AUNT CARRIE: Papa takes THE ARKANSAS METHODIST and I delight in reading it very much. Our P. C. is cousin J. W. Watson, and I was so glad he was sent here on this work. He and his wife make their home with grandpa and grandma. For fear I write too long a letter, I will close.

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Mazarn, Ark., Jan. 17.

DEAR AUNT CARRIE:—I am a girl 13 years old. I have three sisters and four brothers. We have a good school, and I attend regularly; W. P. Birch is our teacher. Brother Rice is our pastor and I think he is a good preacher. He preaches for us every first Saturday. Mamma takes THE ARKANSAS METHODIST and I take great pleasure in reading the children's corner. We haven't any Sunday-school now but I hope we will have before long. Your niece,

OPHELIA CAMPBELL.

Dear Ophelia, the very name of your pastor, Bro. Rice, suggests food for children, and I know he will soon give you the spiritual food the Sunday School affords. You children must help him and ask your parents to also help him make the Sunday-school. I hope our good ministers will notice the great demand on the part of the children in the places destitute of Sunday-schools. AUNT CARRIE.

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

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ARKANSAS METHODIST

THURSDAY, MARCH 17, 1892.

OBITUARIES.

ROBERTSON.—Miss Sarah A. Robertson was born in N. C., April 13, 1822; moved to Ark. in 1847; was married to P. E. Anderson Dec. 31, 1848. After a few brief years her husband was removed by death, leaving her with two sons and two daughters, who are still living. She was united again in marriage in Monroe Co., Ark. Dec. 25, 1867 to Mr. H. R. Greenfield, who preceded her to the spirit land Dec. 24, 1891. She professed faith in Christ about the age of seventeen years and united with the M. E. Church, and lived a consistent member until death. She died at the home of her daughter and son-in-law Otto Rollwage in Forrest City, Ark., Feb. 5, 1892. But few children were ever blessed with a kinder mother, she was a Christian who felt that religion was necessary to her children's happiness and sought by example and precept to instil into them the principles of her religion; she was a faithful wife and a kind neighbor, ever ready to minister tothe sick and suffering.

T. H. HOWARD.

HESTIR.—Bennie, son of Lewis and Mary Hestir, was born July 14, 1868 and died Feb. 12, 1892 at his father's home in Lonoke Co., Ark., and was buried in the family graveyard on the 18th. Bennie never made any profession of religion, but was a model young man, raised by religious parents who governed their household well. I have known Bennie for years; if he ever used an ugly or profane word or ever did a mean or unmanly act I never heard of it. I believe he kept the 5th commandment to the letter. He was a dutiful and affectionate son, loving and kind to his brothers and sisters—very unassuming, never thought more of himself than he ought to think. He was sociable and pleasant at all times. He paid liberally to the support of the Church and Sunday-school. He was industrious, honest and truthful; in fact as near faultless as any one I have ever known. He was not afraid to die. The writer as well as his father talked tohim about his approaching end, and he expressed himself as having no fears of the future. He was in his right mind within a few minutes of his death, and we trust he is now with God and the angels. He leaves a father, mother, and eleven brothers and sisters and many friends to mourn his death.

B. C. CALHOUN.

POWELL.—Sister Jennie Powell, whose maiden name was Duncan, was born in Decatur, Ala., Nov. 20, 1857, and departed this life at Weldon, Jackson Co., Ark., Jan. 24, 1892. She was united in marriage to Thomas H. Powell, Sept. 7, 1876.

Sister Powell was converted in 1877, and joined the M. E. Church, South, in 1878, and lived a consistent Christian until death relieved her. We shall miss the willing, active member who filled so well the position she occupied; as a Church, we are in the shadow of a great sorrow, for we are bereft of one whose life was dedicated to the service of God.

Another matriarch has gone home. Her many lovable traits of Christian character, added to her untiring devotion to duty, is enshrined in the hearts of her Christian neighbors and friends. The sick and poor have lost an untiring friend. She earnestly desired the salvation of her two little children—she prayed for the conversion of her attending physician, a noble young man and the son of one of our old prophets, whom we all loved.

The Church and community extend their heartfelt sympathy in this hour of sad visitation, and commend them to a Redeemer's love, whose beautiful bow of hope flashes heavenly light amid falling tears.

JOHN W. PATTON.

PIRTLE.—As another year softly glided into the past it threw again the mantle of sadness upon our school. Death with his unrelenting hand has claimed and borne from us our most worthy friend and brother, W. A. Pirtle, who on Dec. 29, 1891 calmly laid aside the Christian's armor and died as he lived, at peace with all men and with his God, leaving behind him the savor of a Christian life.

Whereas, It has seemed best to our all-wise Father to remove from our midst, W. A. Pirtle,

Resolved, that in his death this Sunday-school has lost one of its most earnest and efficient workers and strongest friends, whose loss we deeply deplore; that we offer to his loving children our sympathies in their bereavement, praying them not to mourn as without hope, but looking to the time when we shall all be assembled in that grand school above, whose Teacher will be He, who taught us to say in all things, Thy will be done; that these resolutions be entered upon the Minutes of this school and a copy be sent to THE ARKANSAS METHODIST for publication. Respectfully submitted.

J. BARNWELL,
B. F. BARNES,
Cabot, Ark. J. A. EVERETT.

MAYFIELD.—Elizabeth J. Mayfield was born in Ala., in 1835, married Dr. J. D. Mayfield in 1852; died Jan. 16, 1892, at Cavanaugh, Ark. She professed religion in her sixteenth year and joined the M. E. Church, South, and lived a consistent member for 41 years. She was a sufferer for many years, but bore her affliction with Christian patience. She was fully prepared, died in faith and has gone home to reap her reward, her suffering is at an end. Doubtless her crown glows with more dazzling splendor as a result of her suffering here.

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HERRINGTON.—Mrs. Sarah Herrington was born Sept. 26, 1826, in Virginia, and died at the residence of her son in Sulphur Rock, Ark., Nov. 27, 1891. She professed religion August 1841, joined the Cumberland Presbyterian Church, in which she lived and died. She was married Feb. 3, 1842; was the mother of 15 children, six of whom survive her. She was a good neighbor, a loving wife and devoted mother. In a quiet, unassuming way she lived a consistent Christian life, and thus adorned the profession of Christ she had made in early life. She enjoyed the services of the sanctuary and the preaching of God's word, and said that the joys of her religion were her comfort in her declining years.

J. S. BROOKE.

ORMAND.—Sister Mary A. Ormand was born in Mecklenburg, N. C. Oct. 30, 1809 and departed this life Feb. 5, 1892; professed religion and joined the Church at the age of 18 years; she leaves two sons and three daughters and a number of grandchildren to mourn their loss. Her life from the time she joined the Church was that of a true Christian character. Her house was the Itinerants home' at all times. But God in his wise providence saw fit to call her away from this world of sorrows and afflictions to the house of many mansions, which Jesus said he was going to prepare for his faithful children. Sorrow not, dear children, be faithful and you will meet your sainted mother in the sweet by and by. May God's blessings rest upon you. Her pastor,

J. J. MENEFEE.

RAGLAND.—Died in Searcy Co., Ark. Jan. 25, 1892, Mrs. Martha B. Ragland (*nee* Jarrett). Sister Ragland was born March 5, 1840; professed religion at 13 years of age, and joined the M. E. Church, South, at McGuire's Chapel, Wileys Cove circuit, Searcy Co., Ark, in which she lived a consistent member until her death. She was an affectionate wife, a kind and loving mother, a deeply pious Christian, loved by all who knew her; two of her children had gone on before, a devoted husband and six children she leaves behind to mourn, but they mourn not as those who have no hope. Sister Ragland suffered a great deal, but was very patient in her afflictions. She was in her right mind until death. She talked to her children and advised them how to live. Sister Ragland is missed a great deal by her many friends. May God bless the bereaved ones, and may this affliction be a blessing to the relatives of Sister Ragland, and may they remember that there remains a rest to the people of God.

J. H. WATTS.

SEYMORE.—James E. Seymore was born in Virginia, Oct. 9, 1824; moved to Giles Co., Tenn., with his parents and afterwards came to Arkansas. He was twice married, and leaves a widow and three children by his first wife and twenty-two grandchildren to mourn their loss. Father Jernigan, a local preacher of Sulphur Rock Ct, who is now over 84 years of age, was well acquainted with Bro. Seymore, and says that before his conversion he was a great sporting man, fond of horse-racing and gambling, which was all given up after he professed religion. He was convicted under a sermon preached by Dr. A. R. Winfield, but it was some time before he obtained the joys of religion. It was on the 15th day of August 1878 when he was converted, and he joined the M. E. Church, South, the same day.

Bro. Seymore loved his Church and did what he could to support its institutions. During last year he seemed to make progress in the divine life, and though suffering much from various accidents, yet was a constant attendant on the means of grace. His prayer that he might not die of any lingering disease was answered by God, for he went away very suddenly. On Sunday Jan. 17, 1892, as he was returning from a neighbor's, where he had been visiting the sick, the seat of the sleigh on which he was riding gave way and he fell out, but got up seeming no worse. He drove on a little further, when he fell over on one side and was gone. We believe sudden death was sudden glory to him.

J. S. BROOKE.

PENNINGTON.—J. B. Pennington was born in Laurance Co., Tenn. Nov. 4, 1856. In after years he came to Ark. settling in Dallas Co. He was married to Miss C. T. Parker in 1874, with whom he lived happily until the day of his death. He professed religion several years before his death and united with the Baptist Church. He was never satisfied in that communion, having come of a Methodist family. He yielded to temptation, fell into sin and suffered himself excommunicated. Afterward he was reclaimed and joined the M. E. Church, South, in which Church he lived a consistent and exemplary Christian life for the remainder of his earthly pilgrimage. He joined the Methodist Church in 1886, and was ever a loyal and faithful member until death, serving his Church as class-leader and church secretary. He was very modest and retiring but always ready to do the work the Church called him to perform. In his last illness, which was long and painful, he expressed himself as ready and willing to "depart and be with Christ," regretting only to leave his dependent family who so much needed his fatherly care, protection and provision. He died Aug. 16, 1891.

Just 3 months and 1 day from the date of the father'sdeath little Claude B., the six-year-old son followed the father to the better land. He was born in Dallas Co. Ark. April 13, 1885, and died Nov. 17, 1891. Thus sorely and in such quick succession was the heart-broken wife and mother and the remaining little fatherless children bereft of their earthly friends and loved ones. But these are now treasures in heaven—beacon lights to lead them to the home of the good by and by. May God's grace be sufficient for them and may they follow on to that glorious reunion.

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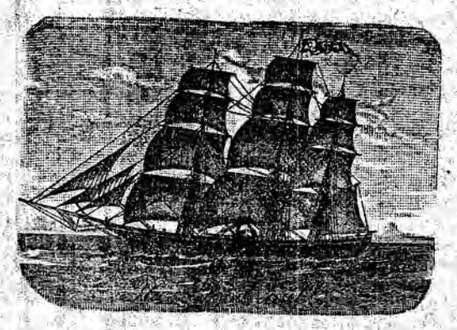

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The session is divided into three terms. The third term begins March 23 and ends June 15, giving a fine opportunity for teachers to prepare for Summer schools. Catalog free. Correspondence invited. Address

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CONWAY, ARK.

WARNING ORDER

In Pulaski Chancery Court.
Sam Malone, Plaintiff, vs. Page Malone, Defendant.

The Defendant, Page Malone, is warned to appear in this court within thirty days and answer the complaint of the Plaintiff, Sam Malone. T. J. HICKS, Clerk.
Feb. 19, 1892.
W. F. Hill, Sol. for Pltf.

FIELD NOTES

LORADO CIT—The 29th of Feb. comes but once in four years you know. This the 29th was made memorable by celebrating the birth-day of Nancy Smelser, who was this day sixty-four years of age, and S. A. Gregory, her only living daughter, who was thirty-two years of age. The morning came on and the relatives began to come in, and wife and others began preparing for dinner which was prepared in abundance. Just before dinner was announced Uncle John Smelser notified the writer, that he was expected to conduct the services before dinner, pray God's blessings on all of the family connection, which we did with delight. After this we were invited to dine, which we enjoyed very much, there being twenty-five of the connection present. Sister Smelser, Aunt Nancy we call her, has been a member of the M. E. Church, South, for forty-two years and in her declining years seems to be more devoted than ever. She has lived to see all of her children members of the Church of her choice.

We are moving along very nicely on this pleasant charge. We are building one church house which will seat about 400 people when completed, and are making some other improvements. We have three prayer meetings that are well attended. We are praying and working to make this the best year's work of my life. Have visited 50 families since Conference. Pray for me and my work.

Yours in Christ, J. W. WATSON.
Crowley, March 5.

BUCKNER CIT—Last Monday night after a 10 days heat we closed one of the most profitable meetings that has ever been known at Buckner. Results, 45 precious souls saved, and 22 accessions to the Methodist Church, and others to follow; 3 to Baptist and perhaps others will join them, back-sliders reclaimed and the church greatly revived. Bro. W. A. Freeman did all the preaching except one sermon; he is truly a devoted Holy Ghost gospel preacher. There is magnetism about him that but few preachers have; it will pay any of our pastors to secure his services in holding their protracted meetings. I guarantee he won't get between them and their people, but will help them to stick to their pastor. Our general Conference claim for Buckner church was met in full in cash and subscription during the meeting, and we hope to clear the decks by Conference. Pray for us. God bless the Editor and Manager of THE METHODIST. J. J. MENEFEE.
Buckner, March 12.

HAMBURG CIT.—The prospect on the Hamburg circuit is very good for a glorious year. The Stewards made my assessment $570, and they are trying to pay it. I have not been stormed, but the gentle showers have been coming so regularly that the crib is well supplied with corn and fodder, and the pantry has such things as will make a preacher feel like his people intended to care for him. I tell you I have some noble Stewards. At Zion Dr. Denton is the preacher's friend, at Bethel, we have a Noble and Mann; at Macedonia we have a Crow, but he is a white one; at Hickory Grove Bro. Geddie is holding the fort, at Geddie's Chapel, Bro. Blanks is looking after the preacher's interest; and at Antioch, Bro. W. S. Terry whose grandfather was baptized by John Wesley, is as true as steel.

The spiritual condition is not what it should be, but we are on rising ground. Many sinners have asked the prayers of the Church, and a number of the members have promised to cooperate with their pastor in bringing all interests of the Church forward. Owing to sickness and bad weather I have missed several appointments, but by the grace of God I intend to give the Hamburg circuit the best year's work of my life. Bro. Bennett, I feel like God is going to shake this whole country with a mighty revival. Of course I will look after THE METHODIST. God bless its Editor and Maniger. Yours in Christ Jesus, R. J. RAIFORD.
Hamburg, March 3.

PARAGOULD STA.—Bro. Millis from the St. Louis Conference is here. He is fully capable of making plain the word of God. He opposes the whiskey traffic and has the backbone to fearlessly protest it from the pulpit and on the streets. It should not go hard with our people to hear sound doctrine and true gospel preached; for that is the kind of preaching they have been having for the past four years. When I read the letter written on the prospects of the cotton strings petrifying it made me think of Paragould people cry out hard times; but where so much wickedness is being carried on they need not expect to prosper.

We have a nice town, all illuminated with electricity; our church is lighted with electricity. There are 3 other Churches in town, and all have good Sunday-schools. We also have a working lodge of I. O. of G. T. We are striving to raise the fallen and to keep others from falling. While we are thus laboring for good the blind tigers and gambling hells are working with their influences and their substances to break down decent society, and to drag others to a drunkard's hell. In the past it seemed there was no chance for relief; but thank God in answer to earnest prayer at the last term of Judge Ridick's court we had an honorable set of jurors who gave them justice in every case by saying guilty and $300 fine. May God help us to drive intemperance, prostitution and gambling from our town. And may he give long life and prosperity to THE ARKANSAS METHODIST.
March 7. N. W. W.

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SMITHTON CIT.—We are trying for the first time to follow ourself upon the same work. We are glad to say, that so far the Lord has blessed us, and the people have received us gladly. We have held our first Quarterly Conference. The preacher and Presiding Elder have received one quarter of their assessments. My people as a general rule contribute to the support of the ministry willingly and cheerfully. Certainly the Lord and my people are good to me. The possibilities are in our hands to do a good year's work on all lines. We have just closed a very successful meeting at Smithton, with nine conversions and seven accessions to the Church, and the Church as a whole was greatly strengthened. We think that we have here one of the most religious little congregations to be found in the bounds of our Conference. I had help in my meeting from several preachers. Bro. Roddy of the Baptist Church preached for us once; he did us good. Bro. Davis of Gurdon also preached for us one time, and we had a precious service. I had Bro. Green, a student of Arkadelphia Methodist College, with me two days, and he did us good service in two sermons. And then our tall and genial friend and brother, Rev. Geo. S. Sexton, came to our rescue, and he is a host when fighting the Lord's battles. We thank God for his visitation in our meeting. Yours, etc.,
W. J. HEARON.

KINGSTON CIT.—The Kingston C't is about three months old, having been raised to a circuit at the last Conference. While it is among the youngest, it is by no means the smallest. We are starting out very well on all lines. The people take great interest in the preaching of the word. We take this as a forerunner of a revival, and hope it may soon come. We want a revival that comes down from God out of heaven, one that will save the people from sin. The stewards provided liberal things for their preacher, making his assessment $350. A good record for the first year, and they know just how to bring the preacher something to eat. Some of them are returning home while I write, and they left behind meat, corn, wheat, lard, fruit, molasses, soap, potatoes, chickens and some cash—all of which go to make up what it takes to furnish a preacher's home. May the Lord bless the good people of Kingston C't. Our P. E., Bro. A. H. Williams, is doing good work. Pray for us. The Lord bless THE METHODIST and the Editor. K. S. VANZANDT.

BIG FLAT CIT.—This writing leaves me sick with la grippe and threatened with slow fever. I have been on this circuit about three months, and think the work is on rising ground. One church has been built since I came here, and deeded to the M. E. Church, South. There is one parsonage and three church houses on this work and we lack $100 of being able to pay all indebtedness and complete the whole sufficient for winter services. I appeal to the traveling preachers all over the State, and especially of the Arkansas Conference—also local preachers and the laity of the Church, to know how many will send me a dollar? Or fifty or twenty-five cents, for the cause mentioned above? We beg all help just a little. The people are poor in this country and need help. Who will be first to send one dollar? J. S. HACLLER.
Big Flat, Ark., March 7.

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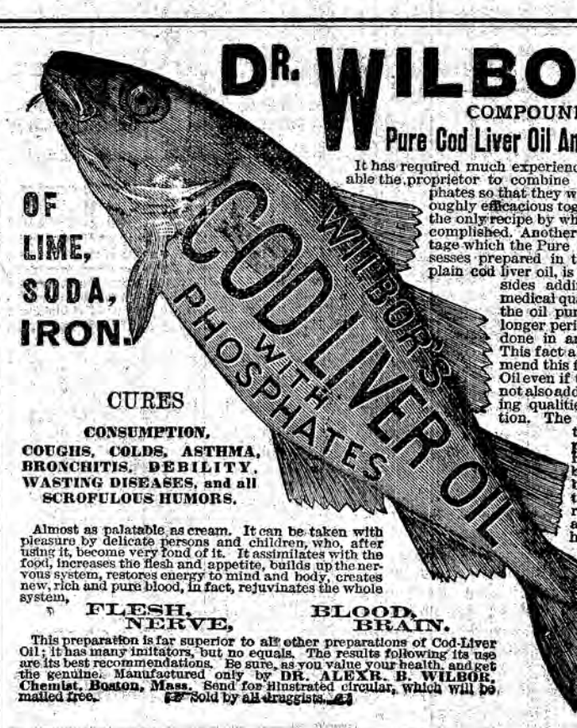

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