

The Arkansas Methodist.

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

BY BENNETT & THORNBURGH.

"Speak Thou The Things That Become Sound Doctrine."

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Vol. X.

LITTLE ROCK, ARKANSAS, THURSDAY, MARCH 31, 1892.

No. 46

LIKE PEOPLE, LIKE PRIEST.

This saying of Holy Writ is usually read, "like priest, like people," and its meaning is thereby perverted. All who read newspapers are appalled at the lawlessness of the times. Corruption and cant, bribery and hoodlums are in office, and crime walks with unblushing face our streets. Liberty is turned to license, and there seems to be a storm of contempt for law. A writer in the North American Review a year or two since, suggests that we are just now realizing the full consequences of the war. Those who were children then are leaders to-day. Brought up during the years when character was forming, amid the lack of restraints, and in the atmosphere of lawlessness peculiar to the times, they passed through the most precious season of life under the most damaging influences. And now with no just conception of law or righteousness they hold the helm of society, the State, and the Church.

May this not account, in large measure for the state of affairs with which we are confronted? Any preacher of experience has felt his utter helplessness to deal with the jarring, discordant worldly elements. He has resolutely set out to enforce discipline, and been met by a sudden, dogged determination against it, and has laid it aside with a fear, and tried to adapt himself to the changed conditions. No one can read the history of Methodism, and not see that the standard of ministerial character has been lowered. Not in regard to education or residence in general, but the *esprit de corps* has been lowered to suit the times. That lofty heroism that made Asbury ride over mountains and swamps on \$69 a year has largely departed, and given place to a kid glove, silk hat effeminacy.

I go to a member and protest against his patronizing the theater or any of the numerous "society fads," and I am promptly told that he will quit the Methodist Church, and join the church, where the liberties of people are not interfered with, and forthwith there rises before my vision the Conference, my report showing a decrease in membership, the seething by the Bishop, the lack of participation in the vertebra of the Presiding Elder, and when the appointments are read, an invitation to step down and give place to a more enterprising brother who is in accord with the spirit of the age, "like people, like priest."

J. R. MOORE.
Pine Bluff, March 24.

NASHVILLE LETTER.

Dr. W. V. Tudor of Richmond, Va., has been chosen to preach our Commencement sermon, June 12th and Hon. J. Proctor Knott, a versatile and eloquent Kentuckian, famous for his speech against Duluth, Ia., made in congress several years ago, has been selected to deliver the Literary Address. Dr. Tudor has preached Vanderbilt's Commencement sermon once before, and the impression made by him then lingers yet. Ex-Gov. Knott contests with W. C. P. Breckinridge the first place among Kentucky orators. We consider ourselves fortunate to have secured the services of two such men.

Vanderbilt takes pride in the appointment of her former student and professor, Dr. J. J. Tigert as fraternal delegate to the Northern General Conference. A man of such commanding intellect will be sure to be felt when he appears before that body at Omaha.

Rev. N. W. Utley spent a few days in the city recently. His many friends on the campus were delighted to see his cheerful face again. His health has improved rapidly since his return from Japan. His interest in our mission work there is unabated, and he longs for the day when he may be permitted to return to the work he loves. Dr. W. R. Lambuth took Mrs. Lambuth to Philadelphia for treatment some time since, and though her case was considered hopeless when they left, reports have been favorable from the first and her improvement still continues. There is now hope of restoration to health, which is very gratifying to all who know of the help this Christian woman has given to her tireless missionary husband. Dr. Lambuth, of course, is in Philadelphia with her, and cannot leave. He will doubtless return in time to be present at the meeting of the Board of Missions, May 6th.

Dr. Steel began protracted services two weeks ago but suspended for a week on account of the heavy snow which stopped the street cars for two days. He will resume next Sunday. He has asked Rev. Geo. S. Inge to join him, but it is not known yet whether Bro. Inge can come or not. McKendree has a

class of "inquirers" which meets with the pastor every Sunday evening. Those who desire to become Christians are instructed, and if they have any doubts or difficulties the pastor strives to remove them. This corresponds to what was the class of catechumens in the early Church, and might be revived to great advantage. A large number of this class will be received into the Church Easter Sunday. Dr. Steel preached in the Bijou Theater to a large audience two Sundays ago. He is contemplating some street preaching when spring opens.

Hon. Carroll Lee Wright, an eminent statistician of the Government on labor and kindred topics, is to be in the city soon and has been invited to address the students of the University. We hope he will accept the invitation.

Rev. Dr. Gay, of Rome, Italy, addressed the students of the Theological Dept Monday night last. He is a Waldensian of considerable ability and fame. He is in America, to stir up Protestantism to help his Church evangelize Italy. He only asks for the means. They have plenty of men and would scatter them into every nook and corner of the kingdom if they had the means to support them. Dr. Gay speaks English fluently, is very entertaining and for eloquence, some of his passages breathe the very breath of the Alps among which he grew up. He studied under Guizot, the historian, and was the favorite pupil of Merle D'Aubigne upon whose recommendation he was appointed pastor of a French Church in London, his first charge. Being unable to stand the London fog, he returned to Italy where he commands the attention of all for his scholarship and marked ability. He is the author of about twenty volumes, some of which have been translated into other languages. His style of speaking is nervous, vigorous and dramatic, much like that of Hugh Price Hughes. Some things he told us about the Waldensians will be of interest to some of your readers.

As to their origin he claimed that it dated from Claud of Turin, who lived in the first half of the ninth century. He says that on the Italian side of the Alps there was a spirit of opposition to the encroachments of the Papacy from the time of Gregory the Great. Peter Waldo, who lived in the latter part of the 12th century and who is the usually accredited founder of this ancient and glorious sect, he regarded as the founder of the French Waldensians. These were known as the "Poor Men of Lyons" till they crossed the Alps and were united with the Italians in the Valleys of Piedmont who were of kindred spirit. As to the education of ministers they are more exacting than the Presbyterians. They require the candidate to be an A. M. graduate before he begins his course in Divinity which must be pursued to the end before he is eligible to ordination. On this account Waldensian ministers are highly respected by the Italian government. From the Reformation to a few years ago when they founded a theological school of their own at Florence, all their ministers were educated at Geneva; hence in doctrine and polity they are Presbyterians, and so they claim to be. Judging from Dr. Gay they are of genuine Methodist spirit. They do not practice immersion. They do practice infant baptism. They are the hope of Italy. No missionary investment will bring so large return as money given to these Waldensians. Their eyes are centered on Italy, their hearts yearn for the salvation of "their brethren, their kinsmen according to the flesh," and their untiring energy and sincere earnestness are simply rousing the authority of the Pope in Italy. Their present numerical strength is about thirty thousand.

As Vanderbilt is the largest male school in Nashville, so the Nashville College for Young Ladies is the largest for females. This means much in such an educational center, which boasts more educational institutions than Boston. This college is favorably known all over the South. Its history has been short, but its success, due to the energy and tact of its President and the excellent character of the work done, cannot be characterized without the use of the word *phenomenal*. The name of Dr. Geo. W. F. Price is inseparably connected with this college. When he took charge about ten years ago it was struggling for existence; now it has perhaps the largest enrollment in the South and the attendance is increasing every year.

The College occupies large, handsome buildings facing Broad and Vauxhall streets. The new one on Broad is the most imposing building for female education in the city. It

is well supplied with all modern conveniences and will be ready for the opening next fall. Special care has been taken in the construction of this large addition to secure the best advantages of beauty, comfort and usefulness. The curriculum of the College is superior. Not only are they prepared to give the regular instruction, but special arrangements are made for those who desire to take post-graduate work. The enterprise of the President is manifested in the fact that he has a lady studying under Prof. Bowne of Boston University now to prepare herself for giving instruction in Metaphysics. There are thirty officers, teachers and lecturers connected with the College. Excellent advantages are afforded to students who wish to study music, instrumental or vocal. Mrs. Blandner, the finest pianist and pipe-organist in the city, is connected with the College. Art is taught by competent instructors. Physical culture is given special attention. The Board of Trustees has gone to special expense to provide this department. The young ladies have their own religious societies. They have a flourishing Missionary Society. Nothing which cultivates, refines and elevates character is neglected. Frequently the students are treated to an excellent concert, lecture or elocutionary entertainment. It has been the privilege of your correspondent to attend some of these. With special pleasure does he remember the concert by the Boston Symphony Club, given in the College chapel recently. It is no small privilege to hear such music as was made that evening. Then the young ladies get to hear the strongest preachers in our church. Old McKendree has a large number of them in it every Sunday. Dr. R. A. Young has been chosen to preach their Commencement Sermon this year. Those who are going to send their daughters out of the State for education will do well to consult Dr. Price.

March 26.

SENSITIVE PEOPLE.

Sensitive is defined "sense, but not reason." This is a good definition when it comes to sensitive people. They generally have more sense than reason, and they are most unreasonably sensitive. There is nothing, hardly, that is more unreasonable and unreasoning than sensitiveness. Some people are naturally more sensitive, thinner skinned, than others. They are easily hurt, every little thing touches them. When this natural tendency is backed by good judgment, it is held in check by reason, and is kept under the dominion of the will and in subjection to the law of Christ, it is a good thing. It is the occasion and affords the opportunity for the exercise of a high order of virtue. It tests the reason and affords opportunity for the exercise of the will force of its possessor.

When persons give way to it, allow the feeling sense to run away with the reason, they soon become objects of pity, and they are dreaded by all with whom they come into contact. This sensitive sense grows by what it feeds upon until the sensitive person comes to be nothing but a bundle of sensitiveness. All the ease and freedom of social intercourse is gone, and the intimate relations of home life are greatly injured by it. An extremely sensitive person is much like a porcupine with quills all on end. Such a one commands about the same respect in society that would be paid to a skunk—they are dreaded and shunned by everybody. You have to deal with them like you were walking on eggs; and you live in dread lest a slumbering volcano should blow up. These persons are a misery to themselves and a living dread, if not a terror, to everybody else. One is always anxious and uneasy when with them, and afraid of running against one of the many corners of their feelings. Self worship, downright egotism, generally lies at the base of extreme sensitiveness.

Some clever people feed, pamper and fatten their sensitiveness; they indulge it and thus cause it to grow, until they take and resent all that is intended for them, and all that was intended for other people and all that was intended for nobody in particular. Their ears are pricked up and they are always on the lookout for an insult, for a slight, for some wrong to be done them. In this way they manage to keep themselves miserable, their friends unhappy and their families in hot water.

No drunkard ever indulged his thirst for strong drink to greater excess—was more dissipated than is a thoroughly sensitive man or woman. It is the drunkenness of sensitiveness, regular debauchery. No wonder it is defined to be "sense with-

out reason," for such it is. Some people call it "my peculiarity, my idiosyncrasy, my weakness," and so it is. It is more than that, it is your sin, your besetting sin, the sin that has the mastery over you. It is an unreasonable sin, a sin that will send your soul to hell just as certainly as any other right eye or right hand sin. The thinness of your skin, the sensitiveness of your nature, might be made a blessing but you have made it a curse. It might be turned to a virtue, but it has become to you a crime. You have become as quick as powder to all that concerns yourself, and proportionately dead to the rights and feelings of other people. Self is the idol on the throne of your heart before which you bow, and to which you expect everybody else to kneel. Sensitiveness is selfishness, utterly unreasonable and wholly inexcusable. It is an awful sin against God, yourself and your fellow-men.

Pickens, Miss. GILDEROT.

THE DRAMSHOP IN MISS.

MR. EDITOR:—The Miss. Legislature has just taken final action on that part of the New Code known as the Dramshop Chapter. This new law contains some provisions which are in advance of our previous legislation on this subject. The local option law of '86 is retained with important modifications. Hereafter, in a county which has voted for the sale, the would be saloon keeper, instead of simply getting twenty-five freeholders to sign his petition, must get a majority of all the qualified voters of the municipality or supervisor's district. This greatly increases the difficulty of getting license. Often times, a county as a whole may vote for the sale, and yet a majority of the voters in four-fifths of the districts may be opposed to the sale. In addition to this, any person may get up a counter petition, and names which appear on both petitions will be counted only on the counter petition. This feature of the law sounds the death knell of the traffic in many localities. The provisions of the old law against selling on Sunday, selling to minors, and selling to intoxicated persons are retained, with an additional clause, which prohibits selling to persons who are habitual drunkards. The saloon keeper is required to exclude minors from his premises altogether. For a violation of any of the laws regulating the traffic, a saloon keeper's license may be summarily cancelled by any chancellor on complaint of any citizen. Two provisions of the original bill which he had hoped would pass were defeated in the Senate. The first of these is the putting of all license monies into the state treasury, thus depriving the saloon keeper of his most effective argument, viz., the local revenue argument. The other is the exclusion of all persons engaged in the traffic from jury service. The liquor traffic is already banished from more than half the area of this state, and under the new law we expect in the near future to confine the traffic to narrow limits. Later on, we expect to get a state prohibitory law, and that too without entangling ourselves with party politics.

W. C. BLACK.

KILL THE LEOPARD.

Or, a Strong Pull and a Pull All Together.

Macedonian hands are waving to us from the shores of Cuba, Venezuela, Siam and Africa. More formidable than mountain ranges, rivers or seas, our debt blocks the way to them all. On this debt we are sinking eight or ten thousand dollars in annual interest—a sum sufficient to support a strong mission in Africa, or to place 13 missionaries in other fields. Some of our noble laymen are having their credit impaired in the commercial world by endorsing our paper in the banks. These brethren could better afford to support a missionary each, than have their credit thus discounted. Our secretaries have done splendid work in their laborious travels and eloquent appeals at the Annual Conferences; thus very much reducing the debt, by providing for the special support of many missionaries.

The Annual Conferences have all been held. The secretaries will now have to work on other lines. We, of the pew and pulpit, are too much inclined to lean back in complacent admiration of the zeal and devotion of the secretaries, and let them work out the problem, which they can no more do, without our earnest co-operation, than the children of Israel could make the best bricks without straw. If we can adopt some plan for a "strong pull" and a "pull all together," we can get up some morning and pay this debt off before breakfast. One hundred thousand dollars would be a very

small amount for Southern Methodism to raise, if only one man in every hundred of her membership realized that he is not his own, that he has been "bought with a price," even the precious blood of our Saviour.

We suggest to our secretaries the following plan: Start a general subscription, payable when the whole debt has been subscribed. Then urge Bishops, Mission Boards, Pastors, Editors, Churches, Epworth Leagues, Sunday-schools and individuals to fall into line and throttle the "Leopard" at once. There are earnest business men who will give \$1,000 to extinguish the entire debt, who will not give \$100 simply to reduce it.

The undersigned is willing to start such a subscription with \$1,000, and will receive the names and amounts of all others who wish to subscribe. This is not a case of alma-giving, but a debt we owe to our Christ, to our Church and generation. Therefore, it is not a question of mock modesty, but one in which we can provoke others to good works.

W. B. PALMORE.

1404 Lucas Place, St. Louis, Mo.

FROM DR. J. B. COTTRELL.

The time for my departure for Hot Springs was within four days, when news from my children in Florida was of a nature to render it proper for me to go there; so, an eagerly anticipated greeting of a friend and brother once under my charge in Ala., as Presiding Elder, Miscellaneous. The friend is named Charles A. King, now one of the physicians at the Springs. He had arranged for me to deliver some lectures at the Springs. These must be postponed until another time. King was one of the most gifted young men I've ever known come into the itinerancy of our Church; and when he, at the close of his third year rose in Conference as his name was called, and asked for a location, the request was to me saddening. Nor will I ever forget the look of regretfulness that came over the face of Bishop McTyeere, who was presiding. King was fraught with a beautiful enthusiasm. He was ever, at Greenville, Ala., where he was stationed, delighted to have me bring with me, on occasion of his Quarterly meetings, one of my little boys. They went back home ever with evidences of his generousness. Indeed, he seemed to feel incorporated with my family. After locating, he and my step-son, H. H. Duncan, were partners in Taledaga in editing "The Mountain Home," a weekly journal with which I was connected as corresponding editor.

I could not have so readily responded to the call to Fla., had not two of the young gentlemen of my congregation raised nearly enough money to replace the \$116 stolen from me two weeks ago. A robber fished out my pantaloons through a window of my chamber, whilst I slept. Rev. Jas. A. Lewis, my P. E., was robbed of his pants the same night, but his loss was trifling—not amounting to two dollars. He was here to hold my 2nd Quarterly meeting. A little touch of vertigo broke in upon exceptionally good health I've been enjoying since I came to Greenville last Sept. A few attacks, at Franklin last year, were occasion of reports concerning my health ridiculously exaggerated. Within the four years of my pastorate there, twice in the pulpit, and about a half dozen places elsewhere, from indigestion, I had confusion of mind—three or four times to extent of unconsciousness for a few minutes. They had it abroad that I was constantly falling in the pulpit. Benevolent, sympathetic brethren, as I've recently been informed, gravely considered whether it were not best to pass me over to the list of supernumeraries!

I'll pass through Ala. on my way to Fla. Ah, the memories! I've gotten into the habit of falling asleep after retiring of nights, counting over the names of preachers with whom I was associated in the old Ala. Conference, who have passed over to the majority. One hundred and seventy-two names I can call—the images come up to imagination—numbers of others whom I fail to recall have passed off. This gives inkling of the rapidity with which people pass out from what we term life.

In the issue of your paper of Jan. 6, the editorial regarding the Epworth League was most opportune and apt, though brief. The League will grow into a powerful factor in furtherance of the holy cause. The catholicity of the kingdom postulates a vivification of all the forces, from the cradle to the coffin. When Longfellow wrote that

Nothing useless is, or low,
Each thing in its place is best;
And what seems but idle show,
Strengthens and supports the rest.

he had insight into the reciprocities whereby there are innumerable reciprocal qualifications. Each individual somewhat is what it is as much by that which it is not as in virtue of what distinguishes or differences it from each and all. It was in 1856, at the beginning of my ministerial thinking, there came over me as if by inspiration, the thought of there being a philosophic necessity for plurality of personality in Godhead. Justice and benevolence I apprehended to be the two principles that blend in holiness, giving a trinity in unity of spiritual life. Neither one of these principles could be conceived of as operative other than in a relation of at least two distinct persons. Anterior to creation none but God existed. He has been eternally just and benevolent (holy); ergo, personal relationship has been eternal. The three-fold personality of Deity, therefore, meets this philosophic requisition, as there is thus eternal relationship possible. Alone, personal Deity, in the solitude of eternity, is the ideal Unitarianism presents. That of Three, in reciprocity of love, in unity of knowledge, purpose and power, is so altogether after analogies of unity in variety of human relations, it is transcendently above that of Unitarianism. What a delightful conversation I had on a time, with Mr. Emerson, at Concord, Mass., along this line. The picture of his countenance, agleam with a benevolence and intellectual beauty, as I answered the—argument, shall I call it—has hung in the gallery of imagination. His expression of gratification, as he followed me out on my departure, accorded, in terms, with his look as we talked. The record in Genesis, of man being created in the image of God; and that it was not (therefore) good for him to be alone, witnesses to the theory. Necessity for relationship arose because of personal relations in Him in whose likeness he was made. Hence, the rib formed into distinct, related personality! True relationship, divine, aback of the phenomenal, its fountain whence all these countless streams of human relations have flowed; and in study and experience of obliging laws or principles in respect of human relations, which we term moral, we have the John the Baptist of the religious—of the theologic.

JOSEPH B. COTTRELL.
Greenville, Ky., March 19.

REPLY TO REV. J. F. JERNIGAN.

EDITOR ARKANSAS METHODIST:

I noticed in last week's METHODIST some severe reflections on Helena station by Bro. J. F. Jernigan. I want it distinctly understood, that I reserve the exclusive right and privilege to whip Helena station this year. I am the best judge as to when they need it and better qualified to do it. I love Helena station and if Bro. Jernigan was here and could realize how good and kind they are he would love them too. Besides if Bro. Jernigan knew the facts in the case he would see that he had whipped the wrong "boy." That is awful to whip Tom for something that John has done. It was not Helena's fault that she was not represented at Conference; what little report was made was not correct. She was reported in the Minutes as having 154 members, which is overstated by about 54. We cannot tell exactly the register was lost and cannot be found, but over 100 members could not be found. The parsonage is reported as valued at \$500. The parsonage held by this church cost \$2,500. Helena gets no credit in the Minutes for preacher's salary. P. E. salary, Bishop's fund, etc. And yet the facts are, that Helena paid more for the amount of service she received than any Church in Arkansas. My impression is that Helena has always paid her preachers and paid them well. I take occasion to say just here, that Helena knows as well how to treat a preacher as any station it has been, my honor to serve, and much better than many. The fact is they are far above the ordinary congregation in this respect. If Diotrephes is in this congregation I have not stirred him up as yet. But Gains is here and Priscilla and Phoebe and Marys not a few. Helena has her faults, but I will not publish them abroad any more than I would those of my own family. I shall try to correct them just as I would my children. Hereafter, if any body knows anything really bad on Helena and can prove it just write me a private note and I will—yes, that I will. They will take it from me. They know that I love them and every stroke I administer is with the same loving design that the surgeon uses the knife or the physician administers the nauseous drug.

J. C. HOOKS.
Helena, March 26.

ARKANSAS METHODIST

THURSDAY, MARCH 31, 1892.

SINGERS

Public speakers, actors, auctioneers, teachers, preachers, and all who are liable to over-tax and irritate the vocal organs, find in Ayer's Cherry Pectoral, a safe, certain, and speedy relief. It soothes the larynx, allays inflammation, strengthens the voice, and for whooping cough, croup, sore throat, and the sudden colds to which children are exposed, this preparation is without equal.

William H. Quarterly, Auctioneer, Milton, Australia, writes: "In my profession of an auctioneer, any affection of the voice or throat is a serious matter; but, at each attack, I have been

BENEFITED BY

a few doses of Ayer's Cherry Pectoral. This remedy, with ordinary care, has worked such magical effect that I have suffered very little inconvenience."

"Having thoroughly tested the properties of Ayer's Cherry Pectoral as a remedy for bronchitis and throat affections, I am heartily glad to testify to the intrinsic merits of this preparation."—T. J. Macmurray, Author and Lecturer, Ripley, Ohio.

"Ayer's Cherry Pectoral has cleared and strengthened my voice, so that I am able to speak with very much more ease and comfort than before."—(Rev.) C. N. Nichols, Pastor of Baptist Church, No. Tisbury, Mass.

Ayer's Cherry Pectoral

PREPARED BY

Dr. J. C. AYER & CO., Lowell, Mass.

Sold by all Druggists. Price \$1; six bottles, \$5.

FIELD NOTES

ROVER C'T.—We have been moving along very well here so far, after the hard winter weather gave way our congregations have increased steadily. I have been very cordially received by most of the people. On last Friday night, March 11, we had a considerable storm at the parsonage at Rover. The storm began about 7:30 p.m. but the storm was not of a destructive character; it brought many cheerful voices and pleasant faces together at the parsonage. The crowd was headed by Prof. Martin and a number of his school children and followed by the citizens of Rover, both men, women and children of all sizes and ages, ranging from 8 or 10 years to 65 or 60, nearly all bringing something to be left at the parsonage for the benefit of the preacher and his family. The piousness consisted in flour, hams, sugar, coffee, soda, matches and numerous other articles, all was useful and last I mention a dress pattern for my wife which she is making to-day. This poor preacher tried to express his appreciation of the kindness shown him by his people after which we had singing and prayers. I have been told since, that this is the first piousness that Rover ever gave a preacher.

Our people at Rover have just completed a new church building. We had our first service at Rover in the new church on the 1st Sunday in March.

Dr. W. A. Clement preached at 11 a.m. while I was gone to preach at another place on the circuit, and I returned home and preached the same night at 7 p.m. to a good and attentive congregation, and on the following Sunday a Sunday-school was organized with about 50 to begin with. We have not had Sunday-school here this winter for the want of a house, but we will move out all right with Sunday-school and church work generally now. We are behind with finances; it is said that money was never so scarce here before. There is tolerable plenty of produce in the country. Your brother in Christ,

J. E. DUNAWAY.

Rover, March 16.

MINERAL C'T.—"Forward" is our watchword, and it seems to be spreading throughout our ranks. The presence of the Holy Spirit has attended our weak efforts so far, and I feel safe in saying, a revival is beginning. May it sink deeper in the hearts of this good people until every interest of Zion shall be advanced, and continue to spread until every tongue shall confess that Jesus is the Christ. Our beloved P. E. was with us 19 and 20 insts. in our 1st Quar. Con. Because of the presence of a northern element, snow, the official attendance was small, but we had a profitable time. The financial report showed advancement in that direction. Bro. Jeffett gave us a spiritual feast on Sunday. It was good to be there. Strange there is so much preach in such a small man. He looked well after the interests of our beloved Methodist. The outlook for the 2nd quarter, betokens prosperity. A habit either formed or forming is showing itself in the determination to keep us under obligations to this people, especially the ladies. After dressing their pastor in a nice suit of clothes, and furnishing a good saddle, they actually smile, and say they enjoy it all as much or more than we do. The Master said "It is more blessed to give than to receive," and they are realizing it. By the grace of God, I desire to minister unto them in spiritual things, and intend to give them the best endeavor of my life. The sword of the Lord and Gideon must win. Pray for us that we may be "instant in season and out of season" in the great work committed to us. Success to THE METHODIST.

LUTHER CRAIG.

Cato, March 21.

Do You suffer with Piles?

You can cure yourself in a few days with our simple method of treatment. Medicine used locally and gives immediate relief. Send postal for \$1. Special treatment and extra large package of Cure for \$2. Send stamp for booklet "How to Cure Piles," free to all containing valuable information never before published. Globe Medicine Co., Box 718, Cincinnati, O.

TO ADVERTISERS

The circulation of THE ARKANSAS METHODIST is fifty per cent larger than that of any other paper, religious or political, published in Arkansas. Advertisers should make a note of this.

MULDROW, I. T.—Will you allow me space in your paper for a few lines, as I almost feel like I was a member of the Arkansas Conference, in fact, I forgot sometimes, and think I do belong to what I call the noise Conference. I was born and raised in the bounds of the Arkansas Conference, admitted on trial in the traveling connection at Russellville last November, transferred by Bishop Duncan to the Indian Mission Conference and stationed at Muldrow, which I consider far above an average work. With all due respect to the home Conference, with her consecrated preachers, some of whom were instruments in God's hands in pointing me to Christ, I must say a great many of her people have a mistaken idea as to the Indian Mission Conference; in fact, I was surprised when I came to this work. I have never been among a more kind and generous hearted people. I doubt very much whether a larger, more intelligent and appreciative audience than we have at this place could be found within the bounds of any Conference in Southern Methodism in a town the size of Muldrow. This is not only the case at this place, but in a great many other places in this country are to be found congregations that are by no means behind the average. While this is the case on the circuits and stations that are occupied by preachers of different denominations, yet we are greatly in need of more workers. There are large sections of country where the people do not have preaching but very few times in the year, and in such places the people are hungry for the bread of life. Our prayer is that God may send more consecrated workers into the I. T. Those of us who are here have written on our foreheads in indelible letters, "The Indian Territory for Christ," and we expect by the grace of God to carry out our motto. We are praying for a sweeping revival of religion all over our work, and we have reasons to believe that the time is not far off when the Church will be greatly revived and many sinners will be brought into the fold of Christ. Pray for us, that we may be faithful in the gospel committed into our hands. May the Lord bless THE METHODIST and its readers, is our prayer.

JNO. D. WASSON, P. C.

Muldrow, I. T., March 22.

DEATH NOTICE

Mrs. Sallie Taylor (nee Hollowell) was born near Decatur, Ala., June 22, 1851 and died at the residence of her father, Mr. W. H. Hollowell near Richmond, Ark., March 18, 1892. Deceased professed religion while quite young, joined the Methodist Church, of which she was ever a most consistent member, and as she walked through life, her faith in Christ grew stronger. Her Christian influence had a soothing effect upon all with whom she came in contact. She was married to John W. Taylor May 20, 1879, to whom she was a most affectionate wife till his death; March 20, 1881. Mrs. Taylor was afflicted with rheumatism several years ago, which increased with great severity until a few days before her death, she prayed to God to come and relieve her. While death was sweet to her, it fell with a heavy stroke upon a large, loving family, especially upon her aged father, who, with feeble step, is also nearing the water's edge. May God comfort and keep the sorrowing ones.

N. J. C.

NOTICE

MR. EDITOR:—In answer to several of the brethren who have made inquiry, will say, the Rev. W. D. Kelley of Forrest City is the Treasurer of the Joint Board of Finance of the White River Conference. The Bishop's Fund should be sent him, stating plainly who paid and where from, and he will receipt for same; and your receipt, Bro. Pastor, must be reported to the next meeting of the Board at Batesville. Listen! Learn! The Board will want your Bishop's fund, or receipt, Conference Chairman, Ministerial fund, Delegate Ex. to Gen. Conf., Paine Institute, Printing Minutes; all this, and nothing more. Each in a plainly addressed envelope, written with pen and ink, with as little silver as possible. Give all this in on first day of Conference, and "don't you forget it."

Jas. F. JERNIGAN.

Osceola, March 15.

Spring Work in the Garden.

It is now time to begin work in the garden, planting ornamental shrubs and perennial plants such as Lilacs, Syringas, Snowballs, Peonies and Hardy Phloxes. They should all be planted now.

Seeds should be sown for early planting and plans made for the supply of summer flowers. Do not make the mistake of sending East for your supply of plants and seeds. You can get them just as well in this city. The prices are the same or lower, the risk is less, the time shorter and the plants particularly will be the better for the shorter journey. C. Young & Sons' Co. of this city, publish a very handsome and complete catalogue describing all the best Roses, Summer Flowering Plants, Shrubs and Seeds with plain and practical directions for culture. It is sent free to all who write for it enclosing 6 cents (stamps) for postage.

This is a well known and thoroughly reliable firm that has been engaged in the business of growing and distributing Plants and Seeds for more than a quarter of a century. We advise all who intend to plant either seeds or plants to send for their catalogue. See their advertisement in another column. Address C. Young & Sons' Co., 1406 Olive St., St. Louis.

REMOVAL

B. T. Willis has moved his popular barber shop from 208 West Markham street to 203 West Second street (Turner & Gans building), where he will be glad to have all his friends come to see him. He does first-class work.

Blood poisoned by diphtheria, the Grip, typhoid fever, scarlet fever, etc., is made pure and healthy by Hood's Sarsaparilla.

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

CHINESE MATRIMONY

is the name of a hardy, rapid-growing berry-bearing vine, which is the star novelty in plants for 1892. This beautiful, hardy climbing plant was illustrated and fully described in our issue of Feb. 11. It is a profuse bloomer, and following the violet colored flowers, the berries, of oblong form and the size of cherries, begin to form, and increase in great numbers, until the vine is one mass of brilliant scarlet fruit. The Matrimony Vine may be had from the introducers, Peter Henderson & Co., 35 and 37 Cortlandt Street, New York, for 40c. each, 3 for \$1, 7 for \$2, 12 for \$3, who will send them free by mail on receipt of the prices named. With every order Messrs. Peter Henderson & Co. will also send free their great catalogue of "Everything for the Garden" (the value of which alone is 25 cents). Those wishing catalogue only can obtain it by remitting 25 cents, which amount can be deducted on first order from catalogue. Postage stamps accepted as cash for either vine or catalogue.

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"Methodist Union, Threatened in 1844, was Formerly Dissolved in 1848 by the Legislation of Dr. (afterward Bishop) Simpson in the Northern General Conference of 1848, whereby the Reunion of Episcopal Methodism was Rendered Forever Impossible."—By W. P. Harrison, D. D., LL.D., Book Editor M. E. Church, South.

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We are getting much behind again in the publication of obituaries. We beg for patience as to those now on hand and brevity in those to come.

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

If you want to see a live book full of curious and interesting facts send us one dollar for Corley's Lives of the Apostles. If you want to sell the book we will give you an agency. We are State agents for Arkansas.

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I. N. SHANNON,

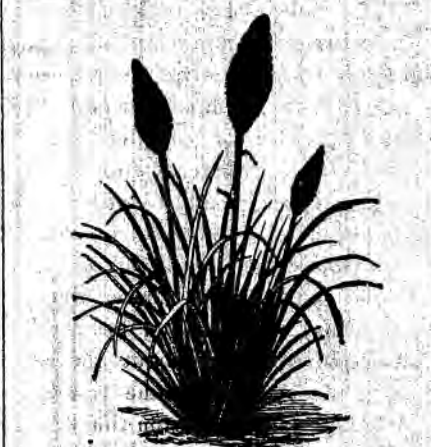
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We again remind renewing and new subscribers for this paper, that they can get the paper one year and the Peerless Atlas for \$2, or the paper one year and the large Reversible Map for \$2.50. The publishers' retail price for the Peerless Atlas is \$1 and for the Reversible Map \$5. The Peerless Atlas is not high at \$1, and the Reversible Map is worth more than we charge for it and the paper combined.

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In like manner we will express ten large clumps of Hardy perennial plants, ten fine sorts, our selection, for \$2.00; or for \$3.00 we will send the ten shrubs and the ten perennial plants. Our Grand Catalogue (120 pages, superbly illustrated) of New Roses, Hardy plants, Summer Flowers, Bulbs, Vines, Ornamental Shrubs and Choice Seeds goes with every order, or mailed free to all who write for it, enclosing 5c stamps for postage.

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ARKANSAS METHODIST.

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

GEORGE THORNBURG, Business Manager.

THURSDAY, MARCH 10, 1892.

AN EXPLANATION.

At 3 p. m. Tuesday, March 22, during the rain, which had been falling nearly all day, we started according to our promise and cherished purpose to attend the Harrison District Conference at Harrison. Going via Van Buren and being up all night, we arrived in Eureka Springs at 10:30 a. m. on Wednesday, ready to depart at 1 p. m. on the stage for Berryville, where we were to preach Wednesday night, and thence on to Harrison. But the proprietor of the stage line said King's River could not be crossed at all that day, and hence no stage left for any point on the route we were to travel. As the telephone connection was broken between Eureka Springs and Berryville we could not learn anything from that place about conveyance expected there but perhaps not sent on account of the high water. Wednesday a. m. Rev. A. H. Williams kindly offered to put us through in a hired outfit to Harrison by Friday noon, but on his plan there would be additional expense of perhaps \$10, with 100 miles' travel over "dreadfully bad road," part of the way by night returning, and one and a half days at Harrison. Considering these things and the indications of more bad weather, we most regretfully abandoned our purpose to go on to Harrison. This explanation is due the brethren of that District and especially our pastor and people at Harrison. We confidently expect to visit them this year, and we feel sure none can regret our perplexing disappointment more than we do.

AT EUREKA SPRINGS.

Our intended trip to Harrison being abandoned last Thursday a. m. at Eureka Springs, we spent there in all about thirty hours, and through the brotherly courtesy of Rev. A. H. Williams, P. E. of the E. S. District, we saw much of that picturesque and phenomenal city, justly celebrated for its pure atmosphere and health-producing waters. Discovered in 1879, these springs soon became famous by the most astonishing reports of cures of numerous ailments known to the human family; and years before any railroad penetrated these mountain fastnesses many thousands of the sick and curious visited this wonderful resort, gladly accepting very poor accommodation for both travel and board.

On the popular confidence in the great remedial virtues of the waters the city of Eureka Springs quickly sprang into existence, standing alone in the grandeur of its romantic surroundings and in the multi-form oddities of its speedily constructed habitations. These by labor, money and art have undergone such transformation with the passing years, that now the visitor beholds with amazement the evidences of substantial progress and enterprise. Many of the residences are as beautiful in design and costly in construction as they are unique in their mountain-side locations; and while most of the capital invested in buildings is in hotels and boarding houses, many of the business houses of brick and stone will compare favorably with those of commercial cities of like population. The Crescent Hotel is a magnificent stone palace, cost of building and furnishing about \$200,000, and its accommodations are equal to those of the leading hostleries in metropolitan cities. The city is lighted with gas, served with a street railway for several miles round and round, and up and down, and is easily reached by a well equipped rail-road from Seligman, Mo., on the Frisco line.

An imposing and spacious brick building was recently completed and is now occupied by the city graded public school, which is open nine months in the year. And to the former educational facilities will be added the advantages of the Summer Normal School, which has an auditorium large enough to seat 4,000 persons and is fully equal, it is said, to any of the kind in the United States. There are six or more good churches owned and occupied by as many religious denominations varying in their financial and numerical strength. Rev. James

A. Walden, the sweet-spirited and efficient pastor of our Church, has labored with encouraging success and is making full proof of his ministry in that important station. He is occupying the parsonage recently built and has just recovered from an attack of the grippe. At the appointment for his prayer meeting Wednesday night we preached to a small congregation, under depressing embarrassment from loss of rest and sleep the entire night before.

In our opinion the problematical future of Eureka Springs was settled by the recent and great enterprise of certain capitalists, who are now doing the preparatory work for an immense Sanitarium to cost \$500,000. They have bought 1,700 acres of land and have more than 100 men grading and beautifying their grounds, which will embrace an artificial lake of varying depth (as much as 25 feet) and covering nearly 30 acres. It is claimed, that their buildings, furnishings, walks and drives will be equal to any for like purposes in this country or Europe. In the deeds to the lots they may sell it is stipulated, that no intoxicating liquors shall ever be sold on these lots by the owners or others by their permission. It is the determination of this company and of the leading citizens generally to prevent as far as possible the crime-breeding evils existing in many cities and usually conspicuous in great health resorts, that visitors to Eureka Springs may have the advantages of the best society as well as health-giving water and exhilarating atmosphere.

To Rev. A. H. Williams, P. E., we are much indebted for his very cordial and highly appreciated hospitality and for special courtesies. We were pleased to learn, that he is quite hopeful of a prosperous year in the Eureka Springs District, in which he is faithfully doing much hard work, spending most of his time from home. We are, also, indebted for generous entertainment to Bro. A. W. Faber, proprietor of the Josephine House, a conveniently located and well kept house at remarkable low rates, fare considered. Any of our readers desiring a neat, cheap and very convenient place to board in Eureka Springs, may do well to stop at the Josephine.

AT FORT SMITH.

Returning from Eureka Springs we arrived in Fort Smith at 3 o'clock a. m. Friday and remained there till the departure of the early train for Little Rock, Monday morning. While in that city we visited the homes and shared the generous hospitality of our pastors, Revs. J. T. Bagwell and J. B. Stevenson, and of Bros. Judge T. C. Humphrey, Dr. E. H. Stevensen and J. R. Henley, three friends of former years in White county. Dr. S. is well established in the practice of his profession, and Judge H., like many lawyers, is a leader in the political councils of his party in that city and county. Bro. Bagwell at First Church and Bro. Stevenson at Central are in great favor with their charges, preaching to increasing congregations, and rendering faithful and very acceptable service in their pastoral work. Both are transfers of the class any Conference may gladly welcome—Bro. S. returning to his first love after an absence of two years, and Bro. B. coming as a stranger, who will be esteemed as a valuable accession to the Arkansas Conference. We had the privilege of preaching once to each of their congregations, and their kind assistance in looking after the interests of THE ARKANSAS METHODIST, which will this year go to more homes in that city than ever before.

We understand Fort Smith has over 12,000 inhabitants and is growing in business and population, though not rapidly in either as before the general business depression and especially the speculative real-estate boom, which struck that city with cyclonic inflation, after which many were sorely pinched in the inevitable contraction following. But Fort Smith has great material resources, and its citizens are confident of larger growth and business than ever before. By reason of the grant of land from the Federal government for the benefit of its public schools, it has a larger permanent school fund than any city in the State, and we are informed its public schools are first class in every respect. It has, however, many schools fruitful of crime and over-

THE ARKANSAS METHODIST.

ty in its more than 30 saloons and probably their usual adjuncts, which are not necessary to the material prosperity of any city, small or large, but are essentially obstructive to the progress of all higher interests, conducive to the happiness and permanent welfare of society. Some day the people will see more clearly, that material prosperity can not be long and successfully maintained on the vices of their fellow citizens; then the saloons must go.

While in Fort Smith we heard in the Federal court the argument of attorneys and the instructions of the court in the trial of John Poynter of Eureka Springs on the charge of murdering last Christmas in the Indian Territory, William Bolen and Ed. Vandever, with whom he was traveling in a wagon. The three had camped together at night as usual; soon after and near the camp fire the dead bodies of Bolen and Vandever were found, where they had been dragged and rolled down a creek bank for concealment; pools of blood and burnt remains of several articles indicated deliberate murder; with the wagon, horses and some plunder belonging to the murdered men Poynter was arrested while trying to sell the wagon and team, and passing under an assumed name; all these were circumstantial and presumptive evidences of his guilt in committing a most atrocious murder for plunder. In his own behalf Poynter, who is only nineteen years old, testified that Bolen killed Vandever, his friend, and in the fight following he killed Bolen, and then as there were no witnesses of the killing he was so frightened he fled about the property and his own name in hope of making his escape from the country. He was ably defended by his lawyers, Messrs. Hodges and Davis of Paris, Texas, and as ably prosecuted by the District Attorney Col. W. H. H. Clayton, and in a short time the jury returned a verdict of guilty as charged in the indictment. In his instructions to the jury Judge Parker delivered the strongest and most elaborate address we ever heard from the bench, reading and expounding the law for more than two hours, and saying many things we would be glad to publish, especially his forcible remarks on the inadequacy of motive for the crime of murder, and the duty of courts and juries to maintain the "majesty, dignity and supremacy of the law by its faithful and impartial enforcement."

The aged fathers of young Poynter and the two murdered men were present during the trial, the latter testifying particularly as to the identification of their sons, when their bodies were exhumed. Mr. Vandever wept as he spoke of his son, aged 26 years, who was a cripple from early childhood, and whom he had carried in his arms to and from school two miles distant. The scene was deeply affecting, but young Poynter seemed less moved than any one we ever saw on trial for his life, and it was reported, that immediately after his conviction he talked and laughed with the prisoners in the jail as cheerfully as before! We saw him behind the bars Sunday p. m., when we visited the U. S. jail, in which there are now 122 prisoners, 21 charged with capital crimes, 5 already convicted and 2 sentenced to hang. From the turnkey we learned, that 167 was the highest and 77 the lowest number of prisoners in that jail at any time, and that of the number convicted of capital crimes in that court one man has hanged 74 persons! The men imprisoned and tried there are generally from the Indian Nation, and a very large number of the crimes are traceable directly or indirectly to the conscience-destroying influence of intoxicating liquors, which are prohibited by the Federal law in the Indian Territory.

Occasionally on our travels in this State we hear with regret and pity, that "Christian science" so-called has gained here and there a few deluded advocates, who most surely be ignorant of the extreme folly and even criminal conduct of "Christian science healers" in other parts of this nation. From the Northwestern Advocate (Chicago) we clip the following paragraph:

We hear of still another "Christian science" murder. A Cincinnati coroner, the other day, held an inquest upon the body of a child aged nearly three, which had died without medical attendance. A homicidal "healer," who received pay for her services, gave the child

"absent treatment," and it died promptly because it had no medicine whatever. It ought not to require an increase of such cases to suggest the legal responsibility of these quacks. Lunatics and fools are entitled to sympathy and toleration, but when they take the lives of sick people and children, they should be shut up in asylums or jails. We repeat it—the just legislation that regulates the practice of medicine implies legal control over those who rob innocent invalids of the benefit of medical practice. The strong owe protection to the weak.

REFORM IT ALTOGETHER.

The Commercial has received a number of communications in support of its suggestion, that the good work so well begun by Judge DuBose, in breaking up the low whisky dens in the Fourteenth District, be taken up and prosecuted with vigor inside the city limits. Let Judge DuBose continue to pursue with relentless purpose the law-breakers who keep their foul dens upon the outskirts of the city and let our police and other officials be made to understand that it is a part of their duty to do the same inside the city. Every day our lynx-eyed police pace up and down the streets, passing and repassing low and disreputable dives, where professional gamblers of high and low degree ply their unlawful callings without concealment and in utter contempt of the law. It is often said that it is impossible to root out evils of this character, and so it is. It is impossible to banish sin and immorality from the earth. But that is no reason why we should not have laws and punish law-breakers, why we should not have churches and ministers to preach religion and condemn vice. There is no public sentiment behind a gambling hell which makes its suppression impossible in a civilized community. It may hide itself in a corner and there maintain a precarious existence, feeding upon such victims as may find their way to its secret den; but it is a distinct gain to the community when vice and crime can no longer walk undisguised upon the public streets and when every law-breaker becomes a fugitive from justice. There is no excuse for not enforcing a law which is openly violated and punishing men who ply their criminal calling under the very nose of its officers.

It was gratifying to read in the Memphis Commercial, March 22, the foregoing vigorous protest against official connivance at violations of law and the purchased toleration of crime-breeding establishments in the Gem City of the South. Our readers will observe this strong editorial is not based on religious nor even purely moral grounds, but on the simple and imperative duty of enforcing and maintaining law for the preservation of order and the protection of society. Surely it is high time for municipal reform in Memphis, and the Commercial has a grand opportunity to lead in exposing crime, driving out criminals and whipping recalcitrant officials to the discharge of sworn duty or into ignominious retirement.

We were gratified to read in the Wesleyan Advocate from Rev. Dr. W. A. Candler, President of Emory College, the following statement, which we respectfully commend to all whom it may concern: "The Oxford boys are not allowed by the law of the college to play any match game of ball, and so far as I know, or believe, no considerable number of them desire to engage in such contests. All wholesome sports among the students here are encouraged by the authorities of the college, but inter-collegiate games bring needless expense, provoke gambling and other immoralities, waste time, and arouse states of excitement absolutely subversive of habits of study. Every proper end of college life is hindered by them, and no good purposes is promoted by them. Emory, therefore, forbids them."

The Virginia legislature has passed an "anti-gambling bill," and Gov. McKinney has signed it. It forbids "book-making," or betting on horse racing in that State. Well done! We hope that Tennessee will follow the example. If any right-thinking man will stand for one day on the corner of Church and Cherry streets in this city and watch the crowd while the races are in progress, he cannot avoid the conclusion that the whole business is utterly and terribly bad—a source of profit to gamblers, whisky saloons and houses of ill-fame, and a means of poverty and ruin to thousands of young men. We pay a tremendous price for "improving the breed of horses," when we license this bottomless iniquity.—Nashville Advocate.

And we hope the next General Assembly of Arkansas will pass a rigid law to prevent "book-making" and "pool-selling" in this State on horse racing anywhere, and to suppress as far as possible all betting on horse races at agricultural fairs. The racing seasons at Nashville and Memphis have fully demonstrated

their corrupting influence upon society, as they have done wherever they have been long tolerated. Three weeks ago meetings were held in East St. Louis to protest against the continuance of the race course there, as business men found that customers, who had been usually prompt, were gambling on the horse races, and unable to pay for the supplies bought for their families. We are in favor of advertising our Capital City and improving the breed of horses in this State, but not at the intolerable expense of importing or making professional gamblers with all the evils accompanying their presence. March 17 we gave some appalling facts on the increase of gambling—quite enough to make many believe, as Mr. MacLean, ex-President of the N. Y. Board of Police Commissioners, recently said: "If you will give your attention to it you can suppress one thing that is as bad as the lottery, and that is the poolroom. It is one of the worst forms of gambling in the community, and if you will join together and awaken a public sentiment it will be much more to the purpose than denouncing the lottery in New Orleans."

HUMOROUS?

Last week our esteemed contemporary, the Arkansas Baptist, gave evidence of unsuspected humorous talent in this brief editorial rejoinder: The editor of THE ARKANSAS METHODIST tacitly admits that he intended to lead us into his style of fighting the gambling infamy. We are glad that our little paragraph provoked him into quoting some excellent paragraphs from the Forum, the Chicago Tribune, the North American Review, and from Hon. Chauncey M. Depew. These quotations are to the point, and along the line of our utterances in pulpit, on the platform and editorially. A friend has suggested that it might be that some of the readers of the METHODIST were in need of rebukes for gambling; if so, give it to them until they cry "enough." If we believed that our readers were guilty of gambling, horse racing and the like, we would not spare them. Yes, more, if we knew all that our brother has charged on Little Rock and its officers, we would go before the Grand Jury, or swear out warrants against the law breakers. * * *

While we had previously quoted similar matter from other journals than those mentioned, and also Mr. Depew's opinion in a former issue, several weeks before that "provoking" "little paragraph" appeared in the Baptist, it might seem unbriberly, if not cruel, to use our opportunity to spoil the "gladness" resulting from a few strokes of our neighbor's facile pen. As we have not had the privilege of hearing "his utterances in the pulpit or on the platform," if he will kindly send us a marked copy of his paper containing even a single editorial utterance in condemnation of the official toleration of gambling houses in this city, we will cheerfully copy such utterance to correct any wrong impression we may have made.

Waiving controversy as to the possible or relative guilt of any Baptists and Methodists in the vices of "gambling, horse racing and the like," we must insist, that the editor of the Arkansas Baptist does know or might know to a reasonable certainty all we have "charged on Little Rock and its officers," and, therefore, according to his position he should promptly "go before the grand jury, or swear out warrants against the law breakers." We are not sure, that we are personally acquainted with the proprietor or patron of any gambling house in Little Rock, and we have never been in what we knew or believed to be a gambling house here or elsewhere; but we are convinced from "circumstantial evidence producing conviction as positive as the direct testimony of a living witness"—and that is enough to reach a verdict to hang a man—that gambling houses are tolerated here in violation of law, and that the city officers have not tried honestly and fearlessly, faithfully and persistently to suppress these gambling houses. Unless our neighbor has closed his eyes and ears to satisfactory circumstantial evidence on this line, he should hasten to "go before the grand jury, or swear out warrants against the law breakers."

Replying to the complaint, that the Bishops of our Church devote but a small part of their time to the service of the Church, W. in the Southern Advocate says: Here is a part of the statistically calculable work of one of our chief pastors during the year '91: Absent from home two hundred and forty-six days; traveled fifteen thousand miles; preached one hundred and

fourteen sermons, besides lectures, addresses, talks and the like; dedicated seven churches; held five District Conferences; held five Annual Conferences. All this, besides the care of the Churches. It is time for fault finders like "Country Methodist" to apologize, quit talking about things they know not of, or take down the sign, Methodist, and fight their church and pastors from the ranks of the enemy.

"L. R. CONFERENCE STATISTICS" AGAIN.

DEAR BRO. BENNETT:—I want to say that I read with much interest Bro. Bradford's exhibit of the statistics of our last Conf. as given in THE METHODIST of March 17. He hits some earnest blows, and makes some very pertinent suggestions. There was certainly never a more sacred trust imposed upon the Church of God than the care of our Conference claimants. The assessments made from year to year for their sustenance would be but a meager support, if every dollar was paid. Like Bro. Bradford I believe every dollar of it ought to be paid, and even more; and it is a shame when it is not paid. It could and would be paid as Bro. B. suggests, if the claim was properly presented. It is the easiest of all the claims to raise. And surely none is more important or so sacred. I do believe as Bro. B. again suggests, that if all would but remember that sooner or later we, or our families, or both are to be beneficiaries upon this fund, we would never rest until every dollar of the assessment is paid each year. An observance of the golden rule would prompt us to this much at least.

I have never understood that the resolution of the Conf., fixing the Conf. claimants assessment at 8 per cent of the pastor's assessed salary, also contemplated making the pastor responsible for it, but I believe the Conference ought to hold every preacher in full connection with the Conf. responsible for the full amount assessed. It might be well to exempt the undergraduates from this rule, as they are not supposed to be experienced in the work.

A close and proper study of the Minutes of our Conferences, and an exhibition of the facts and figures gathered therefrom might be made productive of good. A vast majority of our members never see the Minutes, and many of those who do see them perhaps never study them. I find from studying the statistical reports for this (Arkadelphia) District the following facts, which show at least how little we are doing comparatively in the way of "honoring the Lord with our substance and with the finest fruits of all our increase." Arkadelphia station paid for all purposes per capita \$23.69. For the support of the ministry \$3.60. On the connectional collections \$1.02; Foreign Missions 47 cents. Foreign and Domestic Missions 77 cents. Conf. Claimants 12 1-2 cents. Smithton C't. for all purposes per capita \$2.53; support of the ministry \$1.79, general collections 71 cents, F. M. 24 cents, Foreign and Domestic Missions 43 cents, Conf. claimants 19 cents. Gurdon and Bierre for all purposes per capita \$4.00; Ministry \$3.26, Gen. Col. 51 cents, Foreign Missions 18 cents, Foreign and Domestic Missions 27 cents. Conf. Claimants 17 cents. Okolona C't. for all purposes \$1.91; Ministry \$1.22, general collections 56 cents, Foreign Missions 23 cents, Foreign and Domestic Missions 39 cents, Conf. claimants 9 cents. Clark C't. for all purposes \$1.85, Ministry \$1.51, general collections 26 cents, Foreign Missions 11 cents, Foreign and Domestic Missions 18 cents, Conf. claimants 8 cents. Social Hill C't. for all purposes 48 cents; Ministry 33 cents, general collections 8 cents, Foreign Missions 3-10 cents, Foreign and Domestic Missions 1-2 cent, Conf. claimants less than 1-5 of a cent. Malvern Sta. for all purposes \$5.00; Ministry \$2.18, general collections 69 cents, Foreign Missions 28 cents, Foreign and Domestic Missions 45 cents, Conf. claimants 15 cents. Lono C't. for all purposes \$1.15; Ministry \$1.02 1-2 cents, gen. collections 25 cents, Foreign Missions 1 cent, Foreign and Domestic Missions 1 3-5 cent. Conf. collections 3-5 cent. Tulip C't. for all purposes \$1.72; Ministry \$1.18, general collections 28 cents, Foreign Missions 11 cents, Foreign and Domestic Missions 18 cents, Conf. claimants 4-5 cent. Princeton C't. for all purposes \$1.82, Ministry \$1.25, general collections 51 cents, Foreign Missions 23 cents, Foreign and Domestic Missions 36 cents, Conf. claimants 9-10 cent. Benton Sta. for all purposes \$1.64; Ministry \$1.23, general collections 27 cents, Foreign Missions 3-10 cents, Foreign and Domestic Missions 4-5 cents, Conf. claimants 4-5 cents. Collegeville C't. for all purposes \$1.35; Ministry 34 cents, general collections 36 cents, Foreign Missions 16 cents, Foreign and Domestic Missions 25 cents, Conf. claimants 7-10 cents. Bryant C't. for all purposes \$1.49, Ministry 78 cents, general collections 21 cents, Foreign Missions 10 cents, Foreign and Domestic Missions 16 cents, Conf. claimants, 2-5 cents. Murfreesboro C't. for all purposes 96 cents, Ministry 86 cents, general collections 23 cents, Foreign Missions 6-10 cents, Foreign and Do-

THURSDAY, MARCH 31, 1892

THE FAMILY.

PARENTAL RESPONSIBILITY.

We are often moved to ask whether the great majority of even Christian parents have any just conception of the responsibility that they assume in bringing children into the world; and, judging from all that we can see, we are forced to give the question a negative answer. Parental responsibility involves a great deal more than supplying a comfortable shelter, food and clothing, and a measure of education. It involves more than the exercise of that merely natural affection which even brute creatures feel for their offspring. We owe it to our children to give them thorough and systematic instruction as to the true end of their existence—to teach them what are their duties to God and to their fellow-men. We owe them daily discipline and training in all moral and religious virtues. We owe them our constant prayers. We owe them the full benefit that is to be derived from the example of a life lived on the highest level that we can reach. All our tuition will be of little avail, if it be not re-enforced by our conduct.

Our children are our first charge. Whatever else we do or fail to do, we must not neglect them. No success that we may win in any department of life will be an adequate offset for our recreancy to this holy trust. What are the prizes that the world has to offer worth to the man whose bright-faced boy has become immersed in the snares of the devil, or whose affectionate daughter has forgotten God? We cannot delegate our parental responsibility to others. Society cannot take it off our hands. Neither can the Sunday-school, nor the Church relieve us of it. We must carry our own load. If we were going to turn evangelist, we should begin every meeting with a sermon on this subject. The greatest need of the day is a healthier and better family life. The reason why the young people go wrong, neglect the Church, and forsake Christ, is because the parents are not what they ought to be. In some instances, we know, this statement does not apply. In the great majority of cases, however, it is strictly true.—Nashville Advocate.

THE VENER OF CIVILIZATION.

The holocaust of a negro for a nameless crime committed in the South moves Dr. Hoss, of the Nashville, to reiterate his intense opposition to mob law. The same event fell under the eye of Dr. Buckley, of the New York Advocate, who says that he seized his pen to dilate upon the type of civilization which made such things possible, when his glance also fell upon an account of some charcoal burners in the North, out of pure brutality, shutting up a woman in a wood-shed, and burning all together. He could only pause and think to himself with pessimistic proclivity, "What a thin veneer on primeval barbarism is our modern civilization!" Perhaps these brothers of the quill have attached value to civilization in a direction in which it does not possess it. It is neither such a preventive of crime nor regulator of punishment, as has been supposed. Human nature, black or white, civilized or uncivilized, is capable of any crime, whatever! And the worst crimes have always been committed by civilized people. Murders of the worst type—did ever any mortal hear of worse than those recently uncovered and punished in Germany?—diabolical, unspeakable outrages, robberies, cruel and soulless, like the stealing of Charlie Ross and Mr. Stewart's body—did ever anything worse happen anywhere on the globe? If there be a "hell on earth," it is in the very center of our most civilized haunts. A general and very efficient protection against crime on the whole is of course afforded by civilization. Life and property are quite safe in general. But among the most refined people and the most law-abiding some crimes provoke red-handed vengeance. This will wait for no forms or processes of law. It is deplorable that the hellish crime occurs; its fierce, swift, terrible punishment is no sign of anarchy or the reign of mob law. There are a few cases in which the mass of mankind there move together a touch, and relentlessly visit condign and awful punishment without waiting for law. The ordinary course of crime goes on; so does the ordinary course of law drag its slow glen through endless new trials and appeals till justice sickens at the sight. But nobody cares or moves. But a monstrosity of iniquity is perpetrated. Then the great eagle of popular night is moved like the bird in Tennyson's immortal lines—

"He watches from his mountain walls,
And like a thunderbolt he falls!"

—Richmond Advocate.

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THEY WILL BE DONE.

It is not alone when our hearts are aching and our souls are sick that we need to pray that God's will be done. The prayer belongs to our every day and hour; for, besides its meaning of simple, filial submission, it is essentially a prayer for righteous energy. We know that our Father is goodness itself; we are sure that he has in store for his children a better order of things than the world yet sees; we know it is his will that truth and righteousness shall crown a blessed earth, and so we naturally pray that this will may become a visible reality. But as we learn little by little, and one word at a time, to "think God's thoughts after him," there dawns upon us the wonderful and awful consciousness that he often means us to be the agent of his purpose; that it is through the instrumentality of our human will that his will is destined fully to reign in the life of humanity. Our minds cannot really grasp the conception of this, any more than they can compass the thoughts of eternity and boundless space; it is our hearts alone which dare believe it—Our Legacy.

PROHIBITION IN KANSAS.

In the Christian at Work Rev. Duncan C. Milner of Manhattan, Kansas, writes the following as a second article on Prohibition in that State:

We have recounted the signs of progress in the ten years of Prohibition. During this time of battle we have learned some lessons that ought to be of profit. We have been taught that the destruction of the liquor traffic in any State is a tremendous contract.

It is a fight with the barest aversion and most debased appetite. We have learned that the victims of drink under the power of appetite will fight any law that limits their indulgence, and become champions of the liquor-sellers in lawlessness. We have learned that the friends of the saloon count nothing too low that they can use to harm those who oppose them.

We have had violent attacks on the persons and character of temperance advocates, Churches, homes and business houses have been burned. Mobs have broken up meetings, and faithful officers of the law have been brutally abused. We have learned that the dram-shop and its friends know no politics except that which basely serves their purposes. They have but one question to ask of all candidates for executive office: "Is he a friend of the liquor traffic?" They readily identify themselves with the political party that will do the most servile work in their behalf.

We have been taught that a comparatively small number of licensed liquor-sellers and their allies by their audacity and self-devotion to their one interest have a tremendous power over many politicians. We have found that even the better class of politicians, who have no sympathy with the saloon, cater to it for votes where it is in power.

We have also learned that when the people of a State get thoroughly aroused on a great moral question and unite to destroy a great evil, in good time they will find the politicians cheerfully doing what will please the majority of the dear people. We have learned that the best elements of the best party may get control of that party, and will draw to their support like minded people from all parties, and that the more bold and faithful that party has been to Prohibition the larger its majorities have become.

The Constitutional Amendment was adopted as a non-partisan measure. The Democratic party thought it would be policy to espouse the cause of the saloon. The Republicans were compelled to make Prohibition part of their platform. In several campaigns this was the great issue. The greatest majorities the dominant party ever gave were when it was the boldest as a champion of Prohibition and its thorough enforcement.

We have learned that the liquor saloon will not be able to stand against persistent, bold and intelligent opposition. It can make no defence for itself. The last shred of an argument in its behalf is the fallacious one of the dollar. We have shown by experience that the community that will suppress the traffic gains financially, and that liquor revenue pays one dollar and robs the people who can least afford it of ten.

The friends of the saloon have taught us that the only thing they really fear is Prohibition. In Kansas they claim that if the people will do away with prohibition, they will favor the highest plan of high license. We have found by experience that our fight in Kansas has a national meaning. The liquor interests show a solid front. The brewers and distillers in their national organizations have given large sums of money to fight our law and its enforcement. Their agents are now at work trying to purchase newspapers and politicians, and debase public sentiment. We have learned that we are fighting a sleepless, remorseless foe that means to "rule or ruin," and that "eternal vigilance is the price of liberty."

We have been taught that an evil institution established by law and protected by law must be suppressed

by law. It has been recently declared by the Supreme Court of the United States that "Prohibition is no longer an open question in that court." Kansas has been fighting the battle for the whole land, and the court decisions in our cases have been part of the great victories. In spite of all the slanders that are circulated by the enemies of Prohibition and their paid agents, we believe there is no serious danger that Kansas people will ever consent to go back to the open licensed saloon.

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."

We have nice little letters from the following persons. We would like to publish them all, but it is impossible. We are four months behind now: Nora Key, Key-ton, Ark.; Jennie Block, Cleveland, Ark.; Florence House, Benton, Ark.; Willie Menefee, Buckner, Ark.; Edith Folden, Holly Springs, Ark.; Earl Keath, New Edinburgh, Ark.; Bertha Head, Holly Springs, Ark.; Vickie Dodgen, Springtown, Ark.; Bertha Lindsey, Berea, Ark.; Bertie Crim, Hot Springs, Ark.; Mertie White, New Edinburgh, Ark.; Lillie Moore, Enders, Ark.; May Collier, Hubbard, Ark.; George E. Patchell, Pearson, Ark.; Emma Parker, Dalark, Ark.

AUNT CARRIE.

Harrisburg, Ark.
DEAR AUNT CARRIE:—We thought we would like to join your band, you are so good to write to us. We are Methodists. Our grandpa was the Rev. J. M. Steel. Mama says you knew him. KENA BETTIS.

Rena, I remember your grandfather Steel. We had the privilege of entertaining him in our own home once, and we esteemed it an honor as well as a pleasure. He was one of the early pioneers of Methodism in Arkansas, and a noble man.
AUNT CARRIE.

Ulm, Ark., March 6.
DEAR AUNT CARRIE:—I see we have a corner in THE METHODIST. I love to read the letters very much. My father and mother are both members of the Methodist Church. I have been going to school to my papa. We haven't any Sunday-school now. I love to go to Sunday-school when I can.
Your little niece,
MARY ANN ENGLISH.

OKOLONA, March 1.
DEAR AUNT CARRIE:—I want to be counted one of your nieces. I am a little girl eight years old. I have one sister and two brothers. I go to Sabbath-school and read my Bible every day. My auntie says she knows you. NELL P. EAST.

Harrison, Ark., Feb. 16.
DEAR AUNT CARRIE:—I am a member of the Mt. Zion Sunday-school. Sister Lula is my teacher. I love to go to Sunday-school and do all the good I can to advance the cause of my blessed Savior, who has done so much for me. Papa takes THE ARKANSAS METHODIST. He and mama are members of the Church, South.
OMA ROORE.

Grand Lake, Ark., Feb. 14.
DEAR AUNT CARRIE:—As I see so many of the little cousins writing and asking questions, I thought I would ask a question too. I have two sisters and two brothers. My Grandpa Davis went to his appointment today; he takes your paper. I will ask a question: How old was Joshua when he died? With love to all the cousins,
I remain, your niece,
LULA LEE.

Paragould, Ark., Feb. 11.
DEAR AUNT CARRIE:—I am a little girl nine years old; my mother and father are both dead and I live with Aunt Sallie and Uncle Harris. I have one sister and she is older than I am. I want a place in the children's corner.
Yours respectfully,
MAMIE LOWDER.

Eureka Springs, Ark., Feb. 6.
DEAR AUNT CARRIE:—I am so glad you like little people, and want us to write for the paper. I go to Sunday-school every Sunday. I haven't missed a Sunday this year. Miss Ella Wagner is my teacher. Our pastor is Bro. Waldon. You will please excuse me for bad writing and spelling, I will try to do better next time.
Your loving nephew,
SAMUEL CULWELL.

Elmwood, Ark., Feb. 16.
DEAR AUNT CARRIE:—I am a little boy 8 years old. My papa is an itinerant preacher; he has charge of the Bellefonte circuit. This is his second year on this work. I am going to give one-tenth of all the money I make this year to Bro. C. B. Mosely, our missionary to Japan.
Yours in love,
LYTLE MARVIN CUMMINS.

That's right, Lytle. I like to hear from "one-tenth" boys. I wish we had more of them. And you are giving it to a good cause; the missionary work.
AUNT CARRIE.

Kings Mills, Ark., Feb. 5.
DEAR AUNT CARRIE:—I will write you a few lines. I am not acquainted with you. Pa says you used to come to our old church in time of the war, when you was a young lady. I go to that same church (Shiloh) every Sunday to Sunday-school and church. Bro.

J. F. Wiles is our Supt. Bro. Alexander is our preacher this year; he traveled this circuit, pa says, in 1879, and had 200 conversions. I hope he will have as many or more this year; he baptized me in infancy. Your pa, Dr. Self, comes to see us and stays all night about twice a year. He always holds family prayer with us.

Your loving nephew,
WILLIE D. ROGERS.

Yes, I have pleasant recollections of the old church Shiloh, that stood on the hill 23 years ago. I'm glad it's still doing service for God's people. I hope the young set of Rogers' will be as true to the Church and as good citizens as the old set was.
AUNT CARRIE.

Maywood, Ky., Feb. 14.
DEAR AUNT CARRIE:—I see so many letters from different States, but have never seen one from Kentucky, so I thought I would write one. I am a little girl 13 years old and live in Central Kentucky. We have a very good Sunday-school and have preaching once a month. Papa's brother in Arkansas subscribed for THE METHODIST one year ago for us, and we are greatly pleased with it. I enjoy reading it very much, especially the children's corner. Success to it.

Your loving niece,
ANNIE L. DOUGLAS.

Cherry Valley, Ark., Feb. 15.
DEAR AUNT CARRIE:—We have a nice new church almost finished. Our pastor is Bro. A. J. Blake-more and I like him very much. I am not going to school now. I have a pet cat 16 years old. I am a member of the M. E. Church, South. I and my twin sister joined more than a year ago, all our family are members of the Church except my brother. I hope he will soon be a member too.

Your niece,
LILY TAYLOR.

Atkins, Ark., Feb. 13.

DEAR AUNT CARRIE:—As I see nothing in the children's corner from Atkins, I thought I would write. I am a little boy 11 years old. My papa is a Methodist preacher. I have heard him speak of Bro. Thornburgh very often. I have three brothers and one little sister; her name is Nettie. She says she saw you last summer when she was visiting our aunt. We have a good Sunday-school; I attend every Sunday. Our superintendent is Bro. Gibson, and he is a good man.

Your little nephew,
GEORGE MASSEY.

Yes, George, I know your father and knew your grandfather, George Massey, for whom you were doubtless named. And your aunt is one of our neighbors here in the city—all good people.—AUNT CARRIE.

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ARKANSAS METHODIST

THURSDAY, MARCH 31, 1892.

OBITUARIES.

HOWSEN.—Mary J. Howsen (nee Ruffin) was born in Bradley Co., Ark. March 31, 1869. She was married to D. H. Howsen Jan. 14, 1886. She was converted in Mississippi three years ago, and joined the M. E. Church, South, of which she lived a faithful member until her death, which occurred at her home in Bradley Co., Ark., Feb. 19, 1892. She leaves a husband and three children to mourn her departure. She assured her husband and friends, that though she might be separated from them for a little while, yet she would abide in heaven to await their coming, and urged her husband to meet her there. So pass the holy dead into the realms of the blest.

SAML N. BURNS.

RUBY.—James William O. son of James W. and N. M. Ruby, was born Sept. 17, 1881, and departed this life Feb. 8, 1892, aged 11 years, 4 months and 16 days. Willie was always a good, obedient boy, kind and affectionate to all, and was very bright intellectually. He loved his books, loved to go to church and Sunday-school. O how sad to finite minds to have to give him up. But it's all right; he is not dead, but asleep.

At rest his body lies asleep.

His spirit reigns above.

Though earthly friends are made to weep Willie's joy, peace and love.

The family and friends have our heart-felt sympathies. May they all live so that at the great day there will be a reunion above.

K. W. DODSON.

Hickory Plains, Ark.

LATIMER.—Mary A. Latimer came to this life in Spangenberg District, S. C., May 9, 1814. Departed into the next Nov. 22, 1891. She was made a new creature in Christ at the age of thirteen years, and for sixty-four years battled as a communicant for the Master's cause in the M. E. Church, South. She filled her place as a mother with credit. No doubt she had her share of sorrows as well as the rest of us, but she never failed to hold to Christ as her protector and guide in all things. She leaves five children, one of whom is the wife of the sheriff of Howard county. Her last suffering was long and painful, but she bore it all like a Christian. Her work is done; her suffering is over. She is now resting under the shade of the trees on the shores of everlasting life.

A few more days and we will join her in the better land.

H. B. SCRUGGS.

Centre Point, Ark.

ADKINS.—Bro. Ulysses Adkins, son of T. M. and M. D. Adkins, was born April 26, 1869, in Pulaski Co., Ark.; was married to Sister Lorena Wood Dec. 23, 1888; was converted and joined the M. E. Church, South, in Sept. 1889, under the ministry of Rev. H. M. Cryer, at Concord church on the Jacksonville circuit. Died in full triumph of a living faith Jan. 1, 1892. He was a good member of our Church and being in the prime of life and having good business qualifications, we feel assured he would have made his mark, especially as a church member. He was liberal to a fault, being always ready with his means when called upon. He leaves a wife and two little children, a boy and girl. To them we would say, look to God, who doeth all things well. We would exhort the bereaved parents to be faithful until death, and when life's labor is ended we will all meet in heaven.

L. D. WEBB.

Cabot, Ark.

MOORES.—John W. Moores was born in Columbia Co., Ark., Oct. 10, 1848; was converted and joined the M. E. Church, South, in early life, in which he lived a devoted and consistent member until the day of his death, which occurred Oct. 15, 1891. He was married to Miss Maria Cross, of Nevada Co., Ark., Sept. 19, 1869, by Rev. Wm. Moores (of sacred memory), who was an uncle of his. His married life was a happy one. He was rather reserved in his manners, but he was a true man. Firm in his religious principles and fidelity to the Church. He was a friend to the poor and in deep sympathy with the laboring man. He was held in high esteem by the good citizens of this county, by whom he was elected several times to official position. He was of good Methodist stock, a long line of his ancestors were members of the Methodist Church. He, with his family and others, moved from this county to the State of Washington in Dec. 1890, and in a little less than one year he passed into the beautiful "beyond." In the last letter he wrote me, descriptive of that country mainly, among other things he said, "We may never meet again on earth, but may we meet in heaven, for which I am living." To which I reply, "Yes, we will meet again, and if I hold out faithful, a crown of life He'll give; And all His valiant soldiers 'Shall ever with Him live."

B. F. STEELE.

Prescott, Ark.

SUMMERHILL.—George Edgar, eldest son of Thomas A. and Mary E. Summerhill, was born in Rutherford Co., Tenn., Feb. 25, 1857. Moved with his parents to Hempstead Co., Ark., in the fall of the same year, and died of pneumonia at his home in Boone Co., Ark., Feb. 1, 1892.

Edgar was converted at the age of twelve years and joined the C. P. Church at Hackett City, Ark., united with the M. E. Church, South, at Shady Grove, on the Carlisle circuit, 1886. His youth and young manhood

were consistent. He was beloved by all who knew him and almost idolized by his parents and younger brothers and sister, for all of whom he had great love.

Sister Summerhill, of whose noble nature the son so largely partook, is a cousin to our illustrious Sisters "Ran-kio." I visited Bro. Ed. during his last illness, which lasted twelve days. Though suffering the most excruciating pain, he was forgetful of his own condition in the solicitude for others who were passing through the fires of affliction, even expressing a willingness to have died in the stead of a poor man, whose family had been left in a destitute condition. Truly "God moves in a mysterious way his wonders to perform." Though he had at one time grown cold in religion and become worldly minded, he never relaxed his untiring devotion to his almost invalid mother, nor did he ever give up his hold upon the Church. He suffered patiently and died triumphantly, and has gone home to "die no more." May God bless his greatly stricken loved ones and help them all to live right and meet "where sad partings come no more." Weep not, dear friends, as those who no hope. This night will soon yield to an eternal day.

England, Ark.

MURPHEY.—Lavicy Murphey (nee Queen), daughter of Elder John and Lavicy Queen, was born in Pike Co., Miss., July 17, 1827, and with her parents moved to Claiborne parish, La., 1840; was married to Alexander Murphey in Union Co., Ark., Feb. 18, 1844; Elder Wm. Hynes officiating. She professed religion and joined the M. E. Church, South, early in life and continued a member of the same until the day of her death. She was a faithful wife, an affectionate mother, a devoted Christian, a good neighbor and a constant and consistent member of the Church all her life. She died in full triumph of faith in Christ Dec. 10, 1891, at 6:30 p. m., at the home of her son, R. H. Murphey, in Little River Co., Ark. She was buried in Marvin graveyard, where her church membership was held. The funeral was preached at Marvin on the first Sabbath in March, by V. A. Walker, D. D., the surviving husband and three of the four surviving children and grandchildren, neighbors and friends in attendance. Three children, one son and two daughters, had preceded her to the better land.

With mother, thou art freed from pain And with Jesus sweetly rest, Soon we all shall meet again In heaven, and be forever blest.

V. A. W.

BROACH.—Mrs. Caroline Mahinda Broach, daughter of Henry and Martha Lightfoot, was born in Stuart county, Tenn., May 28, 1822. The family afterwards moved across the river into Henry county, Tenn., where she was raised.

In 1836 the Rev. Elisha Carr, being on the circuit and conducting the camp-meeting at Mauley's Chapel camp-ground she was converted at the age of 14.

She was married to Basley Broach Dec. 19, 1844. They moved to Ouachita county, Ark., in 1848, where they lived until a year or two ago. For 40 years the circuit rider had a home at her house, and she worked to advance the Master's cause in this new country. Trials, difficulties, sickness and death in the family only drove her closer to the Cross.

She told me just a few days before her death that she was so glad the end was so near, and that she very much desired to go, and be at rest. She said to her son just a few hours before death came, upon being asked by him: "Mother, how do you feel as to the future? Do you feel that Christ, whom you have served so long will sustain you now in a dying hour?" She looked up and with confidence in her tone said, "All is well, my son."

To her granddaughter who is away she sent this message: "I'm on the verge of eternity, I long to go and be at rest." It was her daily talk and constant desire that she might join the loved ones gone before. To me she seemed as anxious for the time of her departure to come as the school boy is for the hour when he can take his books and go home. She died March 4, 1892, in Fordyce, Dallas county, Ark., at the home of her son, C. A. Broach.

Mr. Wesley said, "Our people die well," here is another proof of it. Is not the life and triumphant death of this good woman a great sermon? For a half century breathing the storms of life. Oh! the aches and pains and sorrows and distresses of 50 years, and yet every wave of trouble and all afflictions have been met. Satan conquered on a thousand battle fields. But she did it all with a purpose. "For" she looked for a city which hath foundations, whose maker and builder is God." She confessed that she was a stranger and pilgrim here, and she trusted in Him who said, "My grace is sufficient for thee."

She leaves her husband, old and feeble; over 48 years they have fought the battles of life together. May the Lord gently lead him to the end.

God bless the children and grandchildren, that they may join mother in the home above.

R. K. MOORE, her pastor. Nashville Adv. please copy.

WRIGHT.—Isabelle A. Wright (nee Antrobus) was born near Kane, Ill., Aug. 16, 1830. She professed religion at the age of sixteen years and soon after joined the Methodist Church. She was married to Wm. M. Wright March 4, 1859. Moved from Ill. to Ark. Nov. 13, 1884. She died at her home near Texarkana, Ark., Dec. 29, 1891. She leaves her aged companion and a daughter to mourn their loss. Those who knew her said she was a good woman. May God bless the bereaved ones.

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A. J. BLAKEMORE.

FORMAN.—Liney W., wife of J. W. Forman, was born April 3, 1868. She professed faith in Christ when sixteen years of age and joined the M. E. Church, South. She died at her home near Mansfield, Ark., Feb. 16, 1892. Sister Forman was a comparative stranger among us, yet she was not a stranger to Christ and experimental religion. She died happy and almost her last words were, "I will arise and go to Jesus; he will embrace me in his arms." "I am not afraid to die." God bless the sorrowing ones.

W. H. METHENY.

Mansfield, Ark.

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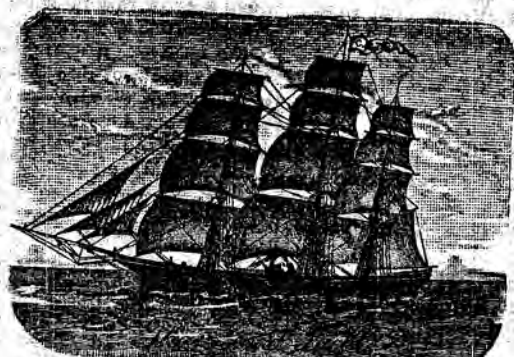
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Opening exercises from 8:30 to 9 a. m., May 4.

Reports, not exceeding five minutes each, from all the pastoral charges on the condition of Sunday-schools.

3. Address at 10:15 by Rev. W. A. Steel, President of Conference Sunday-school Board.

4. Preaching at 11 a. m. by Rev. J. F. Carr.

Afternoon session: 1. Religious exercises. 2. Topic, Greatest barriers in the way of Sunday-school work, and how may they be overcome? Rev. E. L. Beard and Hon. T. B. Morton. 3. Topic, Officers and teachers' qualifications. Rev. J. H. Bradford and A. T. Blount. Preaching 8 p. m.

2nd day, morning session. 1. Religious exercises. 2. The object of Sunday-school work? J. R. Sanders, B. A. Few, 3. Place of pastor in Sunday-school? G. W. Logan, J. R. Rushing. Preaching 11 a. m.—subject, Relation of children to the kingdom of Christ.

Evening session. 1. Religious exercises. 2. Topic, Shall Children's Day be emphasized and shall we press with more zeal our Sunday-school Mission work? J. M. Cline, J. L. Johnston, J. J. Menefee. 3. Our Sunday-school Literature. J. B. Thomas, W. W. Mills. There will be exemplifications of Sunday-school work during the session, led by J. A. Sage. Leaders will be allowed fifteen minutes each and general discussions limited to five minutes each. The Conference will be composed of the preachers within the District, both traveling and local, all S. S. Sup'rs, and one delegate from each Sunday-school. The pastors will please urge a full attendance. A welcome to all visiting brethren. J. R. CASON, P. E.

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Little Rock Conference.

By reportorial or clerical mistake there seems to be a misunderstanding with regard to the standing of the Class of the First year at the last session of the Little Rock Conference. To set the matter at rest I report the following names as having stood an approved examination, and as my recollection serves me, they were all advanced by the Conference to the Class of the Second year: John A. Henderson, John W. Vantrease, Jerome J. Colson, William C. Hilliard, Thomas E. Bolding, George E. Parsons, Hardin D. Thwaite, Robert G. Rowland, Franklin P. Doak, and E. T. Wilson. JOHN H. GOLD, Chm., Mineral Springs, March 24.

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 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, to: W. A. Price, 820 Powers' Block, Rochester, N. Y.

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Newport District Conference.

The Newport District Conference will convene at Fortia, May 25 to 29, 1892. Opening sermon Wednesday night, at 7:30, by Rev. R. H. Grissett, May 25. The Sunday-school Conference will occupy one day of the session with the following program:

1. Ques. How can we best succeed in enlisting the parents in our schools? S. L. Cochran, J. S. Watson.

2. Ques. The relation of children to the Church. D. W. Reed, N. E. Skinner.

3. Ques. How shall we best succeed in getting the children organized in missionary work? De Jalma Leake, Frank Ritter.

4. Ques. How best succeed in impressing the lesson? E. M. Davis, H. L. Bugg.

Bro. Bennett, you and Bro. Thornburgh are both invited. Come up and see us. F. F. TAYLOR.

DEATH NOTICES.

L. BOWEN.—Our dear brother, L. Bowen, died at his home in Newport, Ark., at 8:20 p. m., March 24, of pneumonia. You know we shall miss him greatly and our hearts are sad, but his life has evidenced his choice and we expect to meet him. An obituary soon. FRANK RITTER.

R. F. GRAMLING.—With a sad heart we note the death of R. F. Gramling. He was born in Greene Co., Ark., A. D. 1852, and was raised in the said county. He was married to Miss M. J. Broth in the year —. He died March 16, 1892 at his home, six miles south of Harrison, Ark., at about 1 o'clock p. m. He took sick with pneumonia last Friday night. I was to see him last Tuesday. He seemed to be getting along very well then, but he grew worse yesterday morning and died at said time. An obituary soon. His pastor, J. H. CUMMINS.

R. E. HUBBARD.—Our town is in deep sorrow this morning. Mr. R. E. Hubbard, a correspondent to our State papers, a useful citizen, died last night about one o'clock. He was a son-in-law of Col. Abernathy. He will be buried with Masonic honors at Evening Shade. F. R. NOR.

FIELD NOTES.

Memphis, Tenn.—We are in the midst of a great meeting at my church (Central). Been going on for a week. Bishop Key arrived last night. He will preach twice a day now for ten days. We have in prospect one of the finest revivals I ever saw. Pray for us. ALONZO MONK.

March 25.

BERKE STA.—Things looking bright. Congregations good. Women's Missionary Society and Juvenile doing well. Bible school all O. K. Received 8 members in past two or three Sundays. Finance looking up. Pray for us. Success to all concerned. A. M. R. BRANSON.

March 21.

BOONEVILLE.—We were engaged in a protracted meeting here and had been for eight days, when the recent snow fell. We had about 14 conversions, 8 joined our Church and more will join. In some respects it was a wonderful meeting. We will likely resume the service as soon as the weather will admit. J. M. C. HAMILTON.

March 21.

UNION & REVELL C'T.—This act is coming to the front to take her place in the front rank with her sister circuits. We have a revival influence now at Revel. We have an interesting prayer meeting going on there every Sunday night, and mourners last Sabbath night and old sinners quaking, Christians shouting. People kind and loving to their pastor. Your Bro., W. R. FOSTER.

March, 23.

LEHI C'T.—Being a third choice preacher, I have just finished my first round. I found the people very anxious for a preacher, having been without nearly three months. I found that there were three Sunday-schools, but not a prayer meeting on the work. We will start two prayer meetings this week. I have had a warm reception everywhere. This is a very large work for a little preacher, and I will just ask the prayers of the brethren to the Little Rock Conference, that I may fill it acceptably. B. F. WILSON, P. C.

Rowel, Ark.

LIBERTY STA.—Our membership is small, and congregations are small too. The fact is, there are not many white people living here. But a more attentive congregation I have never served, nor do I think I have ever seen a more pleasant neighborhood. If that destroyer of the peace of so many communities, gossip, is given any place among this people this pastor has not discovered it. Each seems intently pursuing his own business with neither time nor inclination to meddle with the private affairs of others. Satisfactory assessment has been made for the pastor's support, and these people are not of the class that pay the pastor in reputation. They will not take something for nothing. When will the people of all our charges live up to the holy principles of common honesty in the support of their pastors? Our worthy P. E., Rev. H. H. Watson, has been with us. He was well received, and left in favor with the people. May he have the faithful and wise co-operation of all the charges of his District in

his earnest efforts to advance all the interests of the Church.

ROBERT C. ATCHLEY.

Scott, Ark.

HICKORY PLAINS C'T.—Our circuit is still moving on. The Sunday-school interest is increasing as the icy days pass by. The first Quarterly Conference over; good attendance. We have a good Board of Stewards; they love the cause, love the Church and mean to take care of their preachers. Our beloved P. E. made a very favorable impression on this people; all say he is the right man in the right place. We have received five into this Church and baptized five infants this quarter. We are arranging to organize a Woman's Missionary Society. We hope other communities will take up the work on this line. When all the sisters of our Church take hold to do all they can the wheels of Zion are sure to roll. God help them. We are hopeful for a good year.

K. W. DODSON

Hickory Plains, March 19.

TO SCHOOL DIRECTORS.

About twenty-five students of Herdrix College will teach during the summer vacation. They are young men of high character and scholastic attainments, and most of them have had successful experience in teaching, hence they are well qualified to take charge of public or private schools of high grade. Directors desiring good teachers and willing to pay fair salaries should apply to me, giving particulars of their schools and the requirements of teachers, and, without charge, I shall take pleasure in recommending suitable teachers. A. C. MILLAR, Pres't, Conway, Ark.

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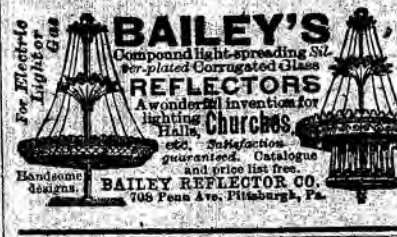
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are attempted to be substituted by unprincipled dealers. They are not; but lack the peculiar virtues of this preparation. If your Druggist does not keep it send direct to A. B. WILBOR, chemist, Boston, Mass., the only manufacturer of this preparation.



The cost of the 24mo. cloth-bound Hymn Book compels us to withdraw it from the books offered in our letter to the preachers, January 1.

That Tired Feeling Is often the forerunner of serious illness, which may be broken up if a good tonic like Hood's Sarsaparilla is taken in season. This medicine invigorates the kidneys and liver to remove the waste from the system, purifies the blood and builds up the strength.

Constipation is caused by loss of the peristaltic action of the bowels. Hood's Pills restore this action and invigorate the liver.

We would be pleased to supply all our Sunday-schools in this State with their literature. Orders for the second quarter should be sent promptly, that there may be no delay.

Only 166 papers in all these United States issue over 10,000 copies each per week. THE ARKANSAS METHODIST is one of them and the only one in Arkansas.

Housekeepers Should Remember.

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In our orphan asylum here there is a 15-year-old child that had been suffering from nervousness to such an extent that she was in the night got up, and with fear depicted on every feature and in a delirious condition, would seek protection among the older people from an imaginary pursuer, and could only with great difficulty be soothed and put to bed. Last year Father Koenig while on a visit here happened to observe the child, and advised the use of Koenig's Nerve Tonic, and kindly furnished us several bottles of it. The first bottle showed a marked improvement, and after using the second bottle and up to the present time the child is a happy and contented being. All those suffering from nervousness should seek refuge in Father Koenig's Nerve Tonic.

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EXAMPLE NO. 1.

Maturity value of 40 shares Prepaid Stock, estimated at 13 months, \$1000 00
6 per cent cash dividend payable to holders January and July of each year. \$157 50
Cost of 40 shares Prepaid Stock, spot cash. \$500 00
Net profit in 63 months. \$657 50

EXAMPLE NO. 2.

Cash maturity value, estimated at 6 1-2 years, \$1000 00
Membership fee paid on joining, \$10 00
\$3 semi-annual Exp. Assesment for 6 1-2 years. 26 00
\$6 monthly dues for 78 months. 468 00 564 00
Net Cash Profit. \$496 00

EXAMPLE NO. 3.

Membership fee paid on joining, \$10 00
\$3 Semi-annual Exp. Assesment for 6 1-2 years. 26 00
Monthly dues and interest 6 1-2 years. 843 00
Total payments. \$879 00
Cash borrowed. 709 00

Amount paid by borrower in excess of amount borrowed, \$129 00

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