The Arkansas Methodist.

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

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

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TO THE GENERAL ASSEMBLY OF ARKANSAS.

GENTLEMEN:—As I have been in common with many of the Temperance people of Arkansas very intimately associated with, and hence a very close observer of the workings of the laws now on our statutes, regulating the sale of intoxicating liquors, you will pardon me for attempting to call your attention to this question. My observations and associations with the question forces me to conclusions, that are in opposition to that self-complacent attitude which assumes that the Temperance laws of the State of Arkansas are as good as they can be made under the circumstances. That to attempt to amend them we would have to run the hazard of injuring the very cause we wished to promote—and that we had better let well-enough alone. However true the above position may be, it is very manifest to my mind, that such is not the true state of the case. And when I say this I believe that I announce the convictions and voice the sentiment of all the thinking people of the State, whose convictions and sympathies are upon the side of education, morality and good social order; and be it said to the credit of the State of Arkansas, that the name of this class of people is legion. The Temperance laws of our State may be better than the Temperance laws of some other States; but to assume that they are as good as they can be made under the circumstances without running the risk of injuring the Temperance cause is a reflection upon and a discredit to the very high and ever rapidly increasing educational and moral sentiment of the people of the State. No evil menaces the educational and moral institutions of the country—the foundations of our civilization, like the whiskey traffic. And be it said to the credit of the people of our State, that no question is agitating them so much at present as this one. This is certainly good evidence of a growing educational and moral sentiment among us.

Again no question has waked more enthusiastic discussion since the sitting of the present Legislature than the question of Temperance. And be it also said to the credit of this body, that no question has received a more respectful and careful consideration and wiser dispositions in every instance so far. This shows to the people of Arkansas that the interests of their lives and property, and the sacred institutions of the country with the hopes and fortunes of themselves and their children, are in the hands of a body of men who have heads on their shoulders and hearts palpitating within their bosoms.

We will not attempt to question the very great amount of good the Temperance laws of our State have done in the way of building up and aiding our civilization; but notwithstanding the great amount of good they have done and are doing, they are unequal to the demands of the high and growing moral and educational sentiment of the State, and something in the way of amending them must be done or the Temperance cause in our State will inevitably lose ground. The attitude of the laws on our statutes toward the evils of intemperance is that of being merely experimental. And the whiskey element throughout the State so regards them. This is plain from the very fact that they are persistently and unscrupulously using every means in their power to render these laws nugatory and obnoxious. The Temperance laws of the State need to be so amended as to give the better element from having to combat methods and schemes the most insidious, fraudulent and infamous possible to the combined conceptions of absolutely fallen souls. And to be forced into an almost hand to hand contest, with gamblers, thieves, thugs, strumpets, drunkards and debauched Negroes to obtain and maintain an order of the court, or to keep the laws on the statutes of the State.

When the Legislature amends or makes such laws as will impress the people, that they are in earnest and can business, and are not merely experimenting with this question, the laws will be enforced and this everlasting two years' wrangle and heterogeneous combat will in a great measure be brought to an end. We would suggest that the Three Mile, or Local Option law be so changed as to provide, that when any community shall obtain by petition the order of the court against license, that said order shall stand one or 20 years as the case may be, until a two-thirds majority of the legal petitioners of said community shall petition for license. And that before any special Act prohibiting the sale of whiskey can be repealed, that the request must be accompanied with a petition from a two-thirds majority of the legal petitioners within the bounds of the radius covered by said Act. And penalty for a failure upon the part of the officers to enforce the law be made so heavy that its enforcement shall be insured.

W. H. W. BURNS.

Rogers, Feb. 11.

SWIFT AND SURE CURE FOR HARD TIMES.

Col. G. W. Bain, an able advocate of the prohibition of the liquor traffic, says: Down at the bottom of all social disorder, political corruption, depression in business, stagnation in trade, suffering in homes, and the like, lies the liquor traffic. Here you see store-houses crowded with goods wanting purchasers; there you see homes crowded with women and children, made wretched from the want of money to purchase those goods. Here you see banks glutted with money, tied up and useless to the community because the owners have not confidence enough in the situation to invest it; there you see laboring men idle part or the whole of the time, because of the general dullness. Those are the facts. Now, what is the cause? Some say it is over-production, and there is a real over-production in some branches of trade. But to prevent over-production will not be to solve the problem. Here is a sick man and six doctors are trying to find out what his malady is. One doctor is at his head, another at his heart, and the others are at his hands and feet. The doctor at his head says: "There is a great rush of blood here." The doctor at his heart says: "And there is a great rush of blood here." The doctor at his hands say: "That doesn't seem to be the trouble here, brothers." And the doctors at his feet say: "There is no rush of blood here; his limbs are icy cold." Now, would it be a correct diagnosis of that patient's condition to say that he is suffering from an over-production of blood? It is exactly the same way about this unhappy stagnation of trade. The warehouses and the banks are full; there is a rush of blood, an over production at these centers. But the extremities—the homes, the individual wage workers—suffer from no such trouble; they are chilled from want of the rich, life-giving fluid. And so, what we need at this juncture is to warm the extremities, to put shoes on the feet, oil in the cruse and meal in the bag.

The people have not money enough to buy. And why? They help to produce, don't they? The trouble is the wage-workers of this country spend, annually, $500,000,000 for intoxicating liquors. The aggregate of the nation's drink bill is much larger; but this amount comes out of the pockets of the people. If the workingmen should suddenly say: "The money which we have hitherto spent for intoxicating liquors shall henceforth be expended for useful articles," and if for a single week they should turn it loose upon cotton goods, how much money do you suppose would be directed into the cotton trade in one week? Not less than $3,000,000. If this were done, all the wholesale dealers and the retail dealers would cry out: "Send more goods down here, there is a boom in the cotton trade." And if the workingmen should suddenly take it into their heads to take the earnings that they hitherto have used for intoxicating liquors, and spend them for furniture, how much do you suppose would be let loose upon the furniture market? Not less than $6,000,000 in four weeks. There would then be no stagnation of trade in the furniture market.

Close every saloon in New York, back door and front, for one week, and station a policeman at each door and then some one to watch the policeman—and when the sun goes down on the next Saturday evening there will not be a beef-steak left in a butcher shop! It is a wonder that the business men of the community do not rise and drive this pirate off the sea of commerce. It is a wonder that the politicians cannot see that this cancer is as surely eating into the life of our country to destroy it as that cancer which ate into and destroyed the life of General Grant. Ah, they do see it, but they are afraid of the power of the whisky ring. When you remind them that something ought to be done, they say: "That may be true; but nothing can be done."

But what is the solution? Why close the breweries, the distilleries, the grogshops, every place that is a temptation to the masses of the people to spend their money for worse than useless objects. Do this and you will as surely open the mills and the shops. Write on the side walls of both houses of Congress those words of Gladstone: "It is the duty of the government to make it easy for the people to do right and difficult for the people to do wrong," and those words of Burke: "What is morally wrong can never be politically right," and in front Henry Clay's words: "I would rather be right than President!" and underneath that, this adaption of General Grant's saying: "We will fight it out on this line if it takes a whole century!"

DEPRAVITY.

What have we gained by the discussion of this metaphysical problem? What can we hope to gain by a restatement of the doctrine? It has been stated and restated, clothed and reclothed, and theologians are no nearer together than they were a hundred years ago. We have read and reread theory after theory to little profit. Is it not enough for us to know that our moral and spiritual natures have been weakened by the fall of the first Adam, and that we need the assisting grace of the second Adam to restore us to the favor of our heavenly Father? If we appropriate this abounding grace by faith, then whatever depravity may mean the effects are destroyed, the damage repaired, and we are reconciled to God the Father through His blessed Son. Is this not enough for us to know? Does our salvation depend on a philosophic or metaphysical solution of the doctrine? No, no more than it does on a philosophic solution of the doctrine of the Trinity. God has stated that our nature is deranged by the fall of Adam, and that it requires the Christ life in the soul to readjust our nature and bring it into harmony with the pulsations of His great fatherly heart. Why discuss the moral status of the infantile world? Our conclusions correct or incorrect can not affect their relation to Christ. He has made provisions for the removal of the effects of the Adamic sin, let that involve a part or all of our nature. So if we could demonstrate to the world just what depravity is, and how much of our nature is involved, it could not affect the infant for good or bad; what does it know or care about it? It receives the caresses and feel secure in the arms of Him, who said, "Suffer the little children to come unto me; for of such is the kingdom of heaven"—while ecclesiastical giants cross swords over its innocent head and beat their fanatical brains out against the walls of infinity, attempting a solution of its moral status. Every child, as soon as it is able to discern the right from the wrong, feels that there is something wrong with its nature, and that it needs help to resist the evil and do the good. This the Holy Spirit impresses on every heart. Then why not preach and write more about the way out of our trouble. This is certainly the principal thing.

T. A. MARTIN.

Wynnewood, I. T., Feb., 9.

MOBOCRACY.

Is the spirit of Diabolism among us, or not? The spirit of cruelty is the spirit of Satan. A keen relish for torture is the offspring of the pit. Thousands flocking to the scene of torture, and applauding those who administer it, presages no good for the future. What are we anwhow? What kind of a state of things are we in—who knows? Unheard of crimes are being committed; unheard of processes are being resorted to for their punishment. Is the law impotent? What of the cries of the burning culprit? Is God's ear dull that it cannot hear? Whose is vengeance? Who will repay? Predictions are easily made; they may never come to pass; but it is halting time in our national history.

Pessimist, eh! Be it so. Total depravity is true, notwithstanding. "Ye are the children of your father, the devil," is as true today as when Christ uttered it. Satan has lost none of his power to incarnate himself, nor his influence over man. Unregenerate humanity is rotten to the core. So-called Christians applauding the revolting tortures of a victim while his piercing screams are in their ears, his hideous form before their eyes, and sickening smoke in their nostrils! Their hearts are thrilled with a spectacular drama that can be enacted nowhere in the civilized world save under conditions made possible by the kingdom of darkness in the earth.

In the presence of this imposing drama what can be said? But the Spirit of God says, "be not silent." "Reprove, rebuke—with all authority" this spirit incubated in a nest amid the smoke and fires of the pit with the "prince of the power of the air" as brooder. Mobs do not, cannot, make this spirit respectable, nor destroy its diabolic nature. In outer darkness it belongs; back to its native habitation it must be driven, else its curse will blast the fairest of all civilizations. Fires brought from that region where their flame is never quenched and disseminated in the earth will not only burn writhing, grinning victims on the deliberately erected scaffold, environed by howling, screeching mobs; it will fire a continent and leave its proud cities a mass of unsightly ruins.

Two things must combine to stamp out this dangerous fire: 1, The dignity of the law must be sustained. To effect this all good citizens must combine. Mobocracy, by whomsoever countenanced, must be rendered odious; 2, The gospel axe must be laid at the root of the tree. It will not do to lop off the branches; total extirpation is demanded.

The good men and women of this nation are in the majority. They can, they ought to control. Let them rise up in their might and thrust this accursed spirit out of our fair land. Our children must not become accustomed to these enormities. Parents who speak approvingly of them drop the seeds into the hearts of their children, which will spring up and "bring forth an hundred fold."

CAN IT BE POSSIBLE?

DEAR BRO. BENNETT:—In a special to the Daily Gazette of Feb. 4, from Paris, Texas, there is the breathing of a sentiment and the utterance of at least one statement, that it seems to me should not go unchallenged by a Christian commonwealth.

The correspondent is writing in defense of the people of Paris and community in the act of terrible torture inflicted by them upon the black fiend, Henry Smith, executed, cremated, there recently. After praising the officers and people for their law and order loving spirit (?) and their patriotic readiness to "stand up for law and order at all times and under all circumstances," he goes on to say, "It was not the act of barbarians, but Christian people." This, particularly, is the statement that I would challenge. Now, I would not, for a moment, commiserate or condone the fiendish act of the black brute, the incarnate devil. I believe with all my heart that he deserved death, ought to have been killed. The safety and welfare of the community demanded it. I doubt not the divine law would have sanctioned it, administered in a humane manner. But I do not believe such an act of barbarism as was practiced on him, is justifiable under any circumstances, or can be prompted by or compatible with a Christian spirit. No more terrible act of cruelty and torture could we expect from a community of the veriest barbarians. I know the provocation was great. Such an act of fiendish diabolism is calculated to stir the utmost depths of man's nature, calculated, indeed, to stir to the depths the worst elements of man's depraved nature—a spirit of cruel revenge. But can it be possible that such a spirit as this can be consistent with a Christian spirit, and such an act as that perpetrated by the citizens of Paris can be the act of "Christian people?" We do not believe it. Can it be possible that as a Christian nation we have descended, or are descending, to that low plane of Christian sentiment, that we can stand and look coldly upon such atrocious acts of barbarous cruelty and fiendish torture and complacently call it "not the act of barbarians but Christian people." God forbid! "Vengeance is mine; I will repay saith the Lord".

Yours for law, order and justice,

C. M. KEITH.

Bearden, Feb. 8.

The great John Lawrence, who more than any other man saved India to England in the fearful mutiny times, and afterwards ruled it as Viceroy and Governor-General, quietly remarked, on one occasion when a disappointment about earthly honor might naturally have vexed him: "The best reward any man can have is the feeling that he has done his duty to the best of his ability." This is both philosophy and religion. Happy he who can heartily adopt the sentiment! Nowhere more frequently than in ministerial and other Christian work does a man need to seek consolation in this thought, "Duties are ours, events are God's." No one can rightly be held responsible for any more than best endeavors. The most earnest and self-sacrificing workers are oftentimes not permitted to see much fruit. "One soweth and another reapeth." Some labor, and others enter into their labors. But the great Master of the harvest field will know how to apportion the praise.—Zion's Herald.

UNTEMPERED MORTAR.

"I am afraid that A is daubing with untempered mortar," remarked B in a conversation some months ago, as we were discussing schools and methods. B is a graduate of the Vanderbilt under the first faculty, and a man whose views on education have weight. The fear expressed by him is not unfounded. There is too much untempered mortar used. In plain language, too large an amount of sham and show enters into our educational affairs. Of the dozen, or score, of schools in our State that have the collegiate title, how many of them are engaged in honest college work? The time has not yet come when we can demand that these all give up their sub-college classes; but we protest against the graduation of immature and ill-taught pupils. It is too early in the history of Arkansas colleges to expect the maturity of Virginia or the Carolinas; but graduation should not be rendered ridiculous. It is treason to the cause that all teachers represent; it is worse, it is educational dishonesty. There are noble exceptions to this indictment. But I unhesitatingly charge (and it cannot be denied) that, in many cases, the requirements for college degrees are too low. All honor to the college men who are striving to elevate and uphold the standard. Against the abuse of brains, the Little Rock Conference lifted up its voice five years ago, and established its classical academy at Fordyce. I am happy to announce that the classical spirit in our Training School is strong and growing; eighty-five per cent of the pupils are taking that course. But what incentive has the Training School teacher to prepare pupils for college and then see their education butchered after they go there? When a boy, who is about half through our academy course, gets tired of hard work, goes off to a self-styled college, and gets his degree in a year or two, what encouragement have we to labor for an elevation of the standard of education? The Academy (or Training School, if you please) is the crying need of Arkansas today; it should be fostered and protected. Will the educated people of our State permit their classical academies to be strangled by "one-horse colleges"? Not long ago the educational boom struck us; let all the people rejoice at the auspicious event. But we must not forget that humbuggery in education will eventually disgust the people and bring disaster on the noble cause. Rather let us unite to lift up the standard and put Arkansas schools alongside those of the "Old Dominion." This can be done.

GRANVILLE GOODLOE.

Conference School, Feb. 4.

SUNDAY OBSERVANCE.

TWO ITEMS ON.

Item No. 1. "Nearly every Legislature since Arkansas has been a State had some one to propose a bill requiring freight trains to be tied up on Sunday. If it is of great importance that freight trains should not run on Sunday let Congress take the matter in hand and make it a national law."—Ouachita Herald, Jan. 26, 1893.

The Herald says if it is of great importance, etc. Now as the Herald is supposed to be a factor in moulding public sentiment, on shaping public policy, I ask what it thinks about this matter? Does its editor think it is a matter of great importance that public carriers be made to observe the Sabbath? If he does let him speak out, and don't leave the public in doubt about his position. If farmers may not plow and do other work on Sunday, why should railroads be permitted to ply their business on Sunday? If the Herald, and every other paper in the country, would take position in favor of tying up these trains and steamboats on Sunday, and urge Congress to enact such a law, it would soon be done. It is a matter of very great importance.

Item No. 2. "The sentiment of the country has apparently changed in marked degree, in regard to Sunday opening, and seems now to be overwhelmingly in favor of an open fair."—Ibid.

Query: Are you in favor of it? The Christian men who take your paper, and into whose homes it goes, have a right to know. 'Public sentiment changed in a marked degree—overwhelmingly in favor of an open fair.' Indeed! Which side have you been reading? Only a few weeks ago I read of a petition against Sunday opening sixty feet long. But suppose public sentiment has changed in a marked degree (which I deny), the question is a pertinent one; what is my sentiment? I am an integral part of the public. So are you. I am responsible for my influence; you are responsible for yours. The only question any one should ask touching any matter is, is it right? If decided in the affirmative, then I must act in accord with that decision without stopping to inquire what the majority are going to do.

A few years ago the Protectionists were in majority. Did the Herald content itself by saying that public sentiment is apparently in favor of protection? By no means, but it bent all its influence to change public sentiment. Will it be as courageous now? I respect a man who like Senator Vest, voted his conscientious convictions, in the teeth of instructions, although I differ with him on the principle at issue. Is Sunday opening right? This needs no argument. The case is made out. God hath settled it. The arguments for opening are based on questions of policy or expediency. The weak argument is sometimes made, that if the fair is closed on Sunday a great many people will visit the saloons on that day, who otherwise would not. In other words the Christian people of this country are asked to violate the fourth commandment, to the end that others may be prevented from doing wrong: *i. e.* we must sin that others may not sin. Let us stand for the right and trust in God.

E. L. BEARD.

Washington, Feb. 10.

We live together between the solemn heaven and the solemn earth. The hand which planted us and the soil in which we are planted—both of them are real, neither of them can be forgotten. God help us to be true to both! God help us to stand in the world with natures opened upward to receive the divinest gifts, with natures opened outward to catch every humblest opportunity which life affords. What were we if we had not come from God? What were we if we had not come into the world? Oh, by the God we came from and by the world into which we have come, let us be men! And to be men is to be images of Christ, the Tree of Life. It is to have the Psalmist's blessing, to be trees planted by the waterside which shall bring forth their fruit in due season. May that blessing come to all of us! —Phillips Brooks.

The worldwide unsavory reputation of American municipal government is due to two main causes—one-half of the citizens are too intent on private gains to devote any attention to their own city's affairs, and the other makes the result of municipal elections dependent on irrelavent questions of national politics. The tariff, the force bill, the currency, pensions and such like things have no more connection with the management of a city's business than has the identification of a comet or the moon's influence upon the tides. When Republicans or Democrats attempt to select local officers on partisan lines, they sacrifice their city's interests for the benefit not of the nation, but of the professional political wire-pullers. When devotion to money getting causes apathy at municipal elections the neglect involves a direct loss to the municipality, and an indirect to the said money-getters. —Pittsburg Dispatch.

VANDERBILT ALUMNI.

We are requested to state, that at the last meeting of the Alumni Association of Vanderbilt a movement to endow the University was started, and that the committee to devise methods has hit upon an admirable scheme, the workings of which are set forth in a few neat pages, which can be had from Dr. J. T. McGill in Nashville, or Rev. J. M. Hawley, the member from Arkansas. Southerners have learned from the Eastern colleges, that the Alumni make the college, and all former students whether Alumni or not, are urged to look into this new movement at Vanderbilt, and see at least what others are doing.

NOTICE.

As I have been appointed to fill the vacancy in Hamburg station, caused by the death of Rev. Boone Keeton, the pastors with whom I had engaged to hold meetings, and any who may have intended corresponding with me in regard to meetings, will accept thanks for past favors, and regard our engagements, as by this appointment anulled.

Very cordially,

W. A. FREEMAN.

VANDERBILT MISSIONARY BROTHERHOOD.

The time for the payment of the yearly dues of the members and advisory patrons of the Vanderbilt Missionary Brotherhood was January 1, 1893. Those who have overlooked this will confer a favor on the treasurer by fowarding at once their dues. Make all checks and drafts payable to and address all letters to

F. P. TURNER, Treasurer.

150 N. Cherry St., Nashville, Tenn.

ARKANSAS METHODIST.

THURSDAY, FEBRUARY 16, 1893

FROM REV. B. H. GREATHOUSE.

DEAR BENNETT:—THE ARKANSAS METHODIST has just reached us and with it comes the sad news of Sister Clifton's death. How her husband, her son and her Church will miss her; to me she was almost like my mother. When I bade her goodbye as I started to Galveston, she took me in her arms and gave me a mother's blessing. I then hoped to see her again, as she said she expected to spend last summer with me in Galveston. We prepared for her and her husband, but the floods in the Arkansas River bottom prevented her from coming. It was a disappointment to us, as no doubt it was to her and her husband. Bro. A. C. Wells of Morrillton promised to accompany them with his good wife, but the good Lord called Bro. Wells home. What a good man was Bro. Wells—one of God's noblemen, honest, unassuming, pure. How Morrillton has suffered lately by the death of her good citizens. Besides those mentioned above, James Moose and wife and Col. Henry—the brave, generous "Eugene—and many others have gone over the river.

Other places in the Arkansas Conference besides Morrillton have suffered likewise. The same paper brings the sad intelligence of Judge Duncan's death at Conway. He was the friend of my childhood. His good wife taught me my alphabet. I learned to love her then. God bless her in her bereavement. Fayettville station has lost the venerable C. Welch. What a stay he was to the Church and his pastor. His last words to me were, "don't leave this country while I live." I am sorry I could not be with him at the last. Rev. H. M. Welch of the present State Legislature is his son—a worthy son of a worthy sire. My own mother you know has gone this year. As we grow older how fast our friends seem to leave us, and how near the end seems to ourselves! "How careful then ought we to live."

I am learning Bro. B. to appreciate the obituaries contained in our religious papers. They read like the eleventh chapter of Hebrews, "These all died in faith." People ought not to grumble on account of the space occupied by the death notices of our friends. They are the one evidence of the divinity of our holy religion, that infidelity can neither gainsay nor imitate. Voltaire recanted, Mirabeau called for laudanum to benumb his senses, that he might not think on eternity, Hobbs said, "I am now about to leap into the dark." No wonder a falling prophet who understood the difference between the death of the godly and the ungodly prayed, that he might die the death of the righteous and his last end be like his. Bro. Bennett, by the grace of God I hope to die like Moses on Pisgah's top. I have tried our religion in everything but death. It has not failed me yet; it will not then.

How strange it seems to me that I am a local preacher—something I once thought I would never be; but "God moves in a mysterious way his wonders to perform." Three months ago my health and my wife's was very poor. I needed rest and my wife needed a change of climate. My brethren said "take a supernumerary relation. But I do think that relation has been granted too easily to others, and I was not sure I was entitled to it, and then the law of the Church requires a supernumerary to live in the bounds of he Conference that grants that relation (a lame place in the law I think). As my wife needed a change to a colder climate, I thought best to locate, so I am here on a big prairie farm, but my interest in the Church has not abated. "For her my tears shall fall," etc.

I have not seen a Southern Methodist preacher since I left Galveston. I hope to hear one tomorrow. We are doing almost nothing in this part of this Territory. May be the Lord will open a door for me here, as he has graciously improved my health, and the health of my wife also. My place at Galveston is more than filled by our good brother, J. L. Massey. It seems to me that a good preacher and good people ought to succeed, and there is such a combination at St. John's. God bless you. Send on THE METHODIST.

B. H. GREATHOUSE.

Catoosa, I. T., Feb. 4.

Youth is the time for beginning the Christian life. The great mass of all who are Christians became so early in life. Rev. B. Fay Mills, in his meeting at Des Moines, Ia., last week. asked all who had become Christians before they were twenty years old to rise, and about 1,800 arose. Then he asked all who had become Christians between the ages of twenty and thirty to rise, and about 160 obeyed. Then all who had between the ages of thirty and forty, and about thirty arose. Only five arose when he asked for those between forty and fifty, and only two said they became converted between fifty and sixty. After sixty there were none. This same series of questions has been asked by Mr. Mills in a great many large meetings, and with almost the same results as above. The time to give the heart to Christ is now; "in the days of thy youth."—Herald and Presbyter.

NO THOUGHT FOR THE MORROW.

Take therefore no thought for the morrow—Matt. 6:34. There is more or less of skepticism in the Church. Passages of Scripture which apply as truly to us as to the apostles are made to refer to the apostles only; passages of Scripture which should be taken literally are not unfrequently made to mean what they do not mean. As a rule our interpretation of the statements of a friend is literal, and it is nearly always right. Then why not accept the plain statements of our Lord as so many simple, sublime truths?

"Take therefore no thought for the morrow." I believe this is to be taken literally. Christ says, "Behold the fowls of the air; they don't sow, nor reap, nor gather into barns, and yet your Father feedeth them. Consider the lillies, how they grow; they don't toil, nor spin, and yet your Father clothes them. Are ye—you—not much better than these?" Now, the fowls of the air and the lillies of the field cannot think, and yet they are fed, clothed. Man is capable of thought, still he is to be as though he could not think (like the fowls and lillies) about "the morrow." The fowls of the air and the lillies of the field can't think, man must not think about "the morrow."

Again, "which of you by taking thought can add one cubit," etc.—the least thing? This is a challenge. We must admit that our plans today for tomorrow cannot be executed in the least. Furthermore a thought today about "the morrow" disqualifies us just to that extent for discharging today's duties. A man with his mind on his work can do his work better, with more rapidity, and, consequently, more of it. So he will gain both in the quantity and quality of his labor by "taking no thought for the morrow." By a cheerful recognition and a faithful discharging of our duties today we may do more in providing for "the morrow," than by "taking thought for the morrow" today. In other words, we exchange actual work today-meeting its duties and responsibilites—for a thought about a futurity. But our Lord makes this further statement: "For the morrow shall take thought for the things of itself."

Again, here are, our earthly parents. We are their children. John, Ben and Rufus are large enough to do little chores about the house. Now suppose these little boys instead of going about their task should sit down and begin to discuss "the morrow," saying, where shall we get something to eat and something to wear." They continue their conversation. At last the father and mother hear them, and the father in a sweet tone says, "Don't take any thought about tomorrow; we will furnish you with food and clothing." That is enough for the children. John goes whistling to his work, Ben goes singing to his, and Rufus goes skipping and dancing to his. My reader, these cases are parallel. Do you believe that you are of more value than many sparrows? Do you believe that your heavenly Father will take care of the little birds? Then O man, believe that your heavenly Father will provide for you. I could write more on this subject but I desist. R. C. MOREHEAD.

Searcy, Jany. 30.

AT CONFERENCE.

Listener, alias Learner, was too busy to hear much or learn much at Batesville, but a few items came his way and here they are. First, more reports. and better reports were made during one day's session to the Joint Board than any two or three days of any Conference he has attended in 10 or 12 years. Thank you, brethren; you broke the "slow-mule" record. We all kept in sight of our Bishop, who telegraphed us right through to our appointments. Second, another item that came his way—Deener and Batesville know how to entertain a Conference. The arrangements for the Joint Board were superb, both in the Conference room and for office work at the Bank of Batesville. We were well fixed for work and it would have made Judge A. D. Bright of Brownsville, Tenn. (the Joint Board man of the Memphis Conference) smile to see how smoothly and readily Bros. S. E. Ebbert, C. M. Anderson and D. P. Tunstall, all laymen, addressed themselves to the work; also, Rev. Thos. Whitaker and I. B. Manly.

Another item. We had a good Conference, a religious one. It does me good to think and write about it. Amen. For one I enjoyed the dignity and gravity of our time-beating Bishop. He is a man of masterly proportions, a great mind. His speech on Church Extension, for thought, weight, and significance, reminded me of one of our grand "Anchor Line" steamers, a side wheeler on the great Mississippi, loaded till the water runs over her quarter deck, and that "book," which his speech was the preface to, awakened memories of the vigilant Captain on the roof of the vessel, making a difficult landing, shouting "out, out with the line, boys; hold, make fast," etc. And how a few of us did hustle, under orders of Capt. Duncan of the celestial-looking persuasion. He is right good looking for all that. In volubility, versatility, repartee and humor he made us all think of our sainted and devotedly remembered Dr. A. R. Winfield. Here I might pause, but we drop the curtain over the grave of our dead hero, and ask God to give us another. His like has not yet come up among us.

The meaning of a Conference. What is it? Who can answer? Here sits the superannuate, the hero of a thousand hard-fought battles and well won victories. Happy? Ay, thrice happy. Here sits the young soldier just entered "on trial," full of hope, waiting for orders, ready to execute the command, let it call to the swamps, or hills, stations or missions. There is but one other thing on earth, that equals a body of loyal itinerant Methodist preachers, not knowing where they are going, only they know they are going where souls, for whom Jesus died, are to be saved; and that one thing is a loyal itinerant Church back yonder waiting, with open doors and warm hearts to welcome its ministers in the name of Jesus. An itinerant Church, and an itinerant ministry mean just what God and John Wesley intended it should signify—"The world is my parish." When these thoughts roll round and round in my mind I feel like I would like to live a hundred years, and give them all to the itinerant ministry of Methodism. I think of my classmates who entered at Searcy in 1874: You, Hill (G. M.), Cochran, Moon, Munns, Ritter (F.), Saffold, Walkup, Pendergrass, Miller, Corbitt, Bayless, Paschal, Franks, Robertson and Jernigan. Brethren, our ranks are thinning; we are growing gray; let us be faithful. You, who have gone from your mother Conference. upon you, this scribe prays a personal blessing. We miss you; God bless you. My aim is to be buried somewhere in the bounds of the White River Conference. May we all meet again at Jonesboro next fall. LISTENER.

P. S. Batesville set a high standard in entertaining the Conference, yet Jonesboro will reach it, and stand flat footed. L.

WHAT ARE YOUR EXPENSES.

If a lawyer were asked to make a trip of several hundred miles, and give several days of hard work to a distant community, with no other assurance than that his actual expenses should be paid, he would be likely to smile at the proposition. Nobody thinks of getting his services without a just and fair remuneration. With ministers, however, it is far otherwise. The idea that they deserve to be paid for extra and special labors is one that has not yet gotten itself into the popular mind. Or, at any rate, this remark is true as far as the South is concerned. In other parts of the country the case, we are glad to say, is somewhat different.

More times than we can tell we have been asked, "What are your expenses?" Very often, too, the people that have propounded this question to us were perfectly well aware in advance of what the answer would be. They seemed to take great pleasure in requiring us to furnish an itemized exhibit—so much for a railroad ticket, so much for a sleeping car, so much for meals, so much for incidentals? No, not so much for incidentals; these are usually expected to be omitted in the showing.

We once knew two good, solid laymen, worth $150,000 or $200,000 each, to pause in the midst of a reckoning that they were making of the amount we had been compelled to spend in coming to dedicate their church, and ask us point blank: "Have you a half-fare pass on the railroad?" When we gave a negative reply, they were evidently disappointed; but, with heroic fortitude, they finally managed to hand us the magnificent sum of $3.65. This was their estimate of the value of the two sermons that we had preached, and under the preaching of which they had gotten uncommonly happy.

Instances of this sort are not rare. Often, in fact, nothing whatever is said to the invited visitor about expenses, and he is treated as if he ought to be thankful for the privilege of occupying the pulpit at all.

Now, we do not hesitate to say that no man is fit to be a minister of Jesus Christ who would not, if need were, live on bread and water in order to fulfill the duties of his vocation. To the poor, the destitute, the sinful, he would go on hands and knees rather than miss the opportunity of service. But there is no law, human or divine, that makes it his duty to preach to a large, rich, and intelligent congregation of Christian people without fee or reward. Is it mercenary in him, limited in means as he usually is, to expect some slight material token of appreciation, a small check to enlarge his library, or to furnish his scanty board? If so, what shall be said of the five hundred well-to-do believers who take his work and do not even dream of a return? Unselfishness is so good a thing that the ministry ought not to have a monopoly of it. A little sum—five or ten dollars—from a whole congregation is nothing to them; but in the hands of one person with an otherwise empty purse, it may be a great deal.

The sum of it all is this: When you ask a minister to serve you, the very least that common decency allows is that you should pay all the expenses, actual and incidental, that he incurs in doing so; in making payment, do not embarrass him by requiring him to give an itemized statement; especially, do not ask him if he travels on a free pass—in case he does, the pass is his, not yours; and if you are able, go a little beyond the line of simple expenses—it will not burden you, and will help him.—Nashville Advocate.

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* * * O * * *

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CHARACTER SKETCHES

BY

GEO. A. LOFTON, A.M., D.D.

With an Introductory Chapter by

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The above is the title of a new book. It is a veritable Museum of Character. The good and the bad, the true and the false, the sublime and the ridiculous are contrasted, and standing side by side will make a lasting impression on the reader as he passes with alternating emotions from one to the next. It delineates with a truth that is wonderful: often amusing, always instructive: those peculiarities of character which contribute to the dignity and success, or to the ridicule and failure of mankind: the engravings are all new and original. You never saw one of them before. The pictures were all drawn by the author on a large blackboard in colored crayon, to illustrate his public lectures, and these drawings were photographed and engraved for this book, and are copyrighted with it. But after all, the 52 striking full-page illustrations which embellish the work are but introductory companions to the wonderful word-paintings which follow and enrich the volume.

Or THE BLACKBOARD MIRROR.

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REV. G. A. LOFTON, D.D., is one of of the most gifted and scholarly divines in the pulpit of the South, and in addition to his original and peculiar genius as a caricaturist in art, he is still more powerful and graphic in the use of language. The subject-matter of the book composes a series of character-lectures delivered by the author for forty-one successive Sunday afternoons in the same building during the past year in Nashville, Tenn. People of all Denominations thronged to hear him, and the large auditorium was seldom adequate to receive and seat the crowds that came. Every family ought to have this book. Boys and girls who avoid solid literature ordinarily will take to this with delight. It will be worth a hundred times its cost in many a home. The work is strictly non-sectarian, and is heartily indorsed by leading ministers in all Denominations.

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ARKANSAS METHODIST.

THURSDAY, FEBRUARY 16, 1893

ONE ENJOYS

Both the method and results when Syrup of Figs is taken; it is pleasant and refreshing to the taste, and acts gently yet promptly on the Kidneys, Liver and Bowels, cleanses the system effectually, dispels colds, headaches and fevers and cures habitual constipation. Syrup of Figs is the only remedy of its kind ever produced, pleasing to the taste and acceptable to the stomach, prompt in its action and truly beneficial in its effects, prepared only from the most healthy and agreeable substances, its many excellent qualities commend it to all and have made it the most popular remedy known.

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MISS EVLYN DICKINSON.

Evlyn Dickinson was born at Oakland Farm, Calhoun Co., Ark., and died at her home in Little Rock, Jan. 23, 1893, age 15 years, 1 month and 29 days. This much we write in one brief sentence, but the pen must linger long and lovingly over the facts, relating to her character and attainments. She gave promise of being excellent in music and literature, her essays often doing credit to a much older student. Evlyn was a girl of marked individuality; not aggressive, but rather shy and timid, her words and actions "half revealing, half concealing the soul within."

She came to us at Galloway when only 13 years old; "not wise enough in the ways of the world to conceal her faults." In her own loving home she had known little restraint, and it was difficult at first to appreciate the routine and regulations of college life, and she was sometimes misjudged by teachers and pupils. But when we came to know her, we found a well defined purpose always actuated her, and that purpose a lofty one. She was select in her friendships, admitting very few to intimate relations with her, but holding the few with a grasp all her own. She was particularly fond of out-door exercise; not in a crowd however. She would often ask to be excused from the customary afternoon walk with the girls, and roam over the large College campus alone, or with only one friend, gathering the Spring daisies and amusing herself in childlike ways. Again she would hide herself in one of my private rooms to read. Many times have I found her there, and had little "heart talks" with her, and came away feeling that because of that talk, I would know better how to reach all girls committed to our care. Among all our girls, there was none more conscious of her own imperfections, and she always magnified them. Once she said to me "I would not go off to any other school, Sister Babcock, for I am certain no one else would bear with me as you do."

She left Galloway in the Spring of '92, because of sickness, but gladdened us with her presence at the following commencement. In Sept. she became a day pupil in Mrs. Warner's school. She left school Friday, went home, ate her dinner, wrote some letters, and retired after 9 o'clock, seemingly in perfect health. At 2 o'clock she awoke with a pain in her head and neck; by 10 o'clock next day she was speechless, and lay in that death-like stupor for two days, when she died without a word of goodbye or a conscious look.

She was trying to keep the vows of the Church and said to her mother not long before her death, "I am going to join the Epworth League when I have kept the vows of the Church awhile longer, for to me the grandest thing in the world is a boy or girl who does not tell a falsehood or act the hypocrite."

The large concourse of schoolmates and teachers and friends, that gathered at her home, with their beautiful floral offerings, attested the warm esteem in which she was held.

In the old family burying ground on Oakland Farm, her dear body lies. Into the haven of eternal rest has her spirit entered, and in her own way is she enjoying the glories of her beautiful new home. Why should she lose her individuality there? Why should we not think of her as darting here and there taking in all the enchanting scenes, then quietly slipping off alone to study some of the wonderful truths that open up to her understanding?

But the father, mother, brothers and sisters—how they miss her. So many hopes were centered in her. The "my dear little sweet-heart" of her mothers' letters, which she sometimes handed me to read, told how tenderly they loved her; and the strong, encouraging sentences revealed how they looked forward to her development into a noble woman. She is now developing under brighter conditions, and we, who knew, loved and appreciated her for her excellent qualities, must press on trusting in the goodness of our heavenly Father.

S. M. A. BABCOCK.

Searcy College, Feb. 5. '93.

FIELD NOTES.

HELENA STATION.—Our first Quarterly Conference for Helena station is over Feb. 5, 6, and a more delightful, spiritual Q. Con. I have never attended. On Sunday morning Feb. 5, after Sunday-school (which by the way is one of the best in the State,) Bro. Whittaker held a love feast for a short time. At 11 o'clock a. m. our P. E., Rev. M. B. Umsted preached; the verdict of both people and preachers present was that his sermon was good and very good. The presence of God was felt in the congregation, and the gospel truths as they were preached in power and demonstration of the Spirit made glad many hearts in the large congregation. A soul-inspiring children's meeting at 3 p.m., addressed by Revs. Thos. Whitaker and H.M. Cryer in well timed and pointed talks; services at 7:30 p. m., with the inimitable Cryer to preach to us a good, plain sermon, and one of the grandest days in the history of the Church at Helena was brought to a close. I have heard many favorable comments on the sermons and talks since. Bless the Lord, we are on rising ground. This is a noble people. They have treated me like a prince, provided liberally, pounded, paid, encouraged, co-operated, prayed and worked with me for God and His Church since I have been here. Our Foreign and Domestic Mission assessment is up, and the rest I can raise long before next Q. Conference. Helena is not going to fall behind in anything. P. E. and P. C. paid up to last Q. Conf., and everything prosperous and pleasant. "To our heavenly Father above be all the praise and glory." May God bless my people this year and baptize the preacher afresh with the Spirit that the "Church our blest Redeemer bought" may prosper and accomplish that whereunto she is sent. The people highly appreciated the visit of the preachers of the District. Come again beloved, one and all; there is always a warm heart and true welcome awaiting you. God bless THE METHODIST.

Your brother,
Feb. 9. M. B. CORRIGAN.

MOUNT IDA C'T.—I have greatly enjoyed the "Notes" from the brethren, especially Bro. Harrison's, and would have communicated ere this had it not been for sickness in our family. God in His providence has restored us to health; praise His holy name.

To the great delight of myself and wife we have been returned to the same charge we served last year. There are as good people on this circuit as can be found anywhere. Being cut off from the railroad they are feeling the financial depression, but are well supplied in the products of the land, and we have no fears of starving while among so good a people.

But, Mr. Editor, I want to tell of a happy surprise which came to my hands a short time after I reached my work. It came from the youngest for me, on my first appointment; and you ought to see how well they succeeded. The surprise came in the form of a beautiful album quilt. The blocks containing the names were each pieced of rich dark prints and white with the name of the good sister it represented carefully worked in the center. The squares are neatly put together with oil, red and white. In the center of the quilt, wrought tastefully, with the needle, you find these words, "For Our Pastor;" surrounding this, is the following passage taken from Dan: "They that turn many to righteousness, shall shine as the stars forever." All this has a meaning; first the blocks each differ from the other as the good sister, who made them, differ in disposition and qualification; secondly, the red reminds us that the blood of Jesus cleanses from all sin, and the white that our garments must be made pure and white in this blood; while the beautiful Scripture is a constant incentive to duty. Now, Bro. Bennett, this token of love is somthing of which I am proud; and if you will call on us while at our District Conference next summer wife, will take pleasure in showing it to you.

The brethren at Oden are trying to build a house for the Lord, and judging from the way they sing and pray, I have hope of their succeeding. Will try to send you some subscriptions for your paper soon.

Yours for the cause,
J. Y. CHRISTMAS.

Jan. 31.

BRIGHT STAR MISSION.—I have made my first round and have found a host of good Methodist people here. Our first Quarterly meeting was held Feb. 4, 5; our P. E. is an able business man as well as a first class preacher. The good people gave me as good an assesment as the times would allow, and I am satisfied they will pay me in full. The outlook is good everyway. Hope to be able to do good work for THE METHODIST. Pray for us,

L. C. WOZENCRAFT.

Bright Star, Feb. 9.

HUNTSVILLE C'T.—I reached my charge, the Huntsville C't, the fourth day after our Conference adjourned. Have preached at all the appointments, and find that it is a very pleasant C't. I served this work seven years ago. A great many changes have taken place since that time, some among the best members of our Church have gone on to rest. But while this is the case there are yet those left who know how to make the pastor feel at home among them. But few days had passed after our arrival when one night the silence was broken by the sound of many voices. On looking out from the parsonage door we saw the good ladies with some children coming in at the gate bringing presents of different kinds, which made glad the hearts of the inmates of the parsonage. We have a noble set of women here at Huntsville. Our first Quarterly Conference has just passed. Our P. E. was with us and preached to the delight and edification of all who were present. We are much delighted with our P. E., we are praying and hoping for a good year. I find there are several copies of THE ARKANSAS METHODIST taken in the bounds of my C't., but yet there are not half as many taken as there ought to be; just how any member of our Church in Ark. can be satisfied without his or her Church paper, I cannot understand. May the time soon come when all of our people will feel the need, and take THE ARKANSAS METHODIST, it not only benefits the old but also the children. Success to THE METHODIST and in so saying, I feel like I was saying success to the Methodist Church.

Your brother,
J. N. VILLINES.

Huntsville, Feb. 7.

PISO'S CURE FOR CONSUMPTION
CURES WHERE ALL ELSE FAILS. Best Cough Syrup. Tastes Good. Use in time. Sold by druggists. 25 CTS.

CONSUMPTION CURED.

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

We have on sale Triumphant Songs, Prayer and Praise, and our own Hymn and Tune Book.

FOR DYSPEPSIA,
Indigestion, and Stomach disorders, take BROWN'S IRON BITTERS.
All dealers keep it, $1 per bottle. Genuine has trade-mark and crossed red lines on wrapper.

Just received another shipment of Parker's Hand-Book on Baptism, a very popular book of 159 pages at 25 cents by mail; special discount to preachers buying to sell. See adv.

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Royal Germetuer
CURES

The Highest of Testimony—What a Grand Old Man Writes Us.

Rev. R. H. Rivers, D.D., of Louisville, Ky., an old and eminent author, writes: "On last night I had a terrible attack in my left shoulder. It extended across my breast to my right shoulder. I tried different remedies, but got no relief. I began to fear angina-pectoris. At last, after an hour or two of most intense suffering, I tried the greatest of all remedies, Royal Germetuer. In less than ten minutes the pain was eased, and in less than half an hour I was sound asleep. I think it the best medicine for all diseases known to me."

Rev. Dr. Hawthorne's Experience With Germetuer.

I am free from catarrh. I believe that I could get a certificate to this effect from any competent physician. I have used no medicine within the last six months except King's Royal Germetuer. My health is better than it has been in 30 years.

LA GRIPPE.

Rev. W. G. E. Cunningham, editor Sunday-school literature M. E. Church, South, says: "The 'grippe' attacked me a second time last spring. One bottle of Germetuer relieved me as it did before. I feel entirely free from all symptoms of la grippe at present."

RHEUMATISM.

New Orleans, Aug. 20. 1892.
We are happy to testify to the value of King's Royal Germetuer, which we have found most efficacious in all rheumatic affections.

Old Sore, Reported by Newspaper.

The many friends of H. B. Bigg, our former townsman, will be glad to hear that the old chronic sore on his leg, that gave him so much trouble, is entirely well. He says that Royal Germetuer did the work.—News, Owen, Kentucky.

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For some time past I have desired to call attention to this little book by Dr. Theo. Cuyler. It is wise and strong. A diligent study of its suggestions, saturated with prayer, ought to increase the efficiency of both pastor and people ten per cent. Send to Bennett & Thornburgh for the book.

J. A. ANDERSON.

Make Your Own Pants.

Farmer or workingman, if you have a wife who can sew, she could make your pants, vests and other clothing, providing she had a correct pattern. To secure such a pattern send 10c. in silver for particulars to the AMERICAN PATTERN CO., P. O. Box 125; Office 202 Broadway, Little Rock, Ark.

NOTICE.

Will our preachers all over the State kindly inform me at once of any of our Methodist boys, who are coming to the State University? It will greatly aid me in looking after them. A line from their parents would help me.

JAS. A. ANDERSON,
Pastor at Fayetteville.

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THE METHODIST SEWING MACHINE

Has the latest design of bent woodwork, with skeleton drawer cases, made in both walnut and oak, highly finished, and the most durable made.

The stand is rigid and strong, having brace from over each end of treadle rod to table, has a large balance wheel with belt replacer, a very easy motion of treadle.

The head is free of plate tensions, the machine is so set that without any change of upper or lower tension you can sew from No. 40 to No. 160 thread, and by very slight change of disc tension on face plate, you can sew from the coarsest to the finest thread. It has a self-setting needle, and loose pulley device on hand wheel for winding bobbins without running the machine.

It is adjustable in all its bearings, and has less springs than any other sewing machine on the market. It is the quickest to thread, being self-threading, except the eye of the needle. It is the easiest machine in changing length of stitch, and is very quiet and easy running.

Attachments accompanying each machine are as follows:

One ruffler, with shirrer plate, one set of 4 plate hemmers, one binder, one presser foot, one hemmer and feller, one braider foot, (all interchanegable into hub on pressed bar.) One tucker, one quilter, one plate gauge, one slide for braider, one can (with oil), one thread cutter, six bobbins, seven needles, one large screw driver, one small screw driver, one wrench, one instruction book

WARRANTY.

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ARKANSAS METHODIST.

A. T. BENNETT, D.D., Editor

GEORGE THORNBURGH, Business Manager

THURSDAY, FEBRUARY 16, 1893

After a long and animated discussion another decisive victory for Temperance in Arkansas was won last Thursday in the House by the defeat of the bill to repeal the special Act protecting Jonesboro against the liquor traffic. The repeal bill was killed outright by a vote of 51 to 34, after many pointed and vigorous speeches against any backward movement in the cause of Temperance.

We gladly and most heartily congratulate the people of Arkansas upon having chosen so many patriotic and Christian citizens as their representatives in the present General Assembly. And we congratulate the gentlemen of that honorable body, that their fellow-members generally exhibit genteel and upright dopartment in harmony with their representative character. In the company of the great or humble, in a house of worship or temple of justice a manly legislator may catch helpful stimulation in making laws for the greatest good to the greatest number; but such help will never be found in a liquor saloon or gambling house. Never!

Last week the St. Louis Advocate said, that in Missouri "there are 5,358 licensed dram-sheps, and how many unlicensed there are no means of knowing." One of the editors of that paper in his sermon-lecture during the late session of the Little Rock Conference exhorted the brethren to 'quit shooting above the horison in their fight against the liquor traffic.' At that time we remarked his humorous caricature on the temperance work of his hearers would be very appropriate, if not specially prepared for use in Missouri, where the liquor traffic does not appear to have suffered greatly from the shots fired by the temperance people. But recently the St. Louis Advocate made a long, if not strong, argument in favor of regulating and restricting the liquor traffic by high license and otherwise. That editorial with the figures quoted above should excite much sympathy for the temperance people in Missouri. While in this State we have not accomplished as much as our temperance workers really expected, we are glad to say there were last year only 369 licensed saloons and other liquor houses in Arkansas, and 194 of them were in five counties as follows: in Garland 31, Jefferson 40, Phillips 11, Pulaski 69 and Sebastian 43. We suppose the total number this year is not larger than last year, when thirty-five counties had no licensed saloons. The liquor traffic in Arkansas is retreating before the advancing and increasing army of temperance workers, whose ultimate purpose is the legal prohibition of the iniquitous traffic in every county in the State.

A few days ago a brother sent us, as a "text" for an editorial on high license, this suggestive paragraph from the Light of The Valley, a religious paper in Montana:

"While our World's Fair commissioners are busily engaged in collecting rare specimens and arranging for the exposition of our products, we sincerely hope they will not overlook our high licensed saloon industry. There is no end to the choice specimens of our saloon products that might be exhibited at the Columbian Exposition. A large iron cage, 500 feet square, could easily be filled with blear-eyed drunkards, driveling idiots, lunatics, desperate gamblers, and then on elevated seats around the cage arrange the broken-hearted mothers, the weeping sisters, the disappointed fathers, despairing wives and hungry children, clothed in rags. Outside of this, on another tier of elevated seats, display a few hundred typical specimens of our paupers, tramps and such like. Why not have a national display of Uncle Sam's high license manufacturers?"

We have repeatedly given official figures and clearly admitted facts to show the failure of high license to promote the cause of temperance by regulating the liquor traffic. We recently copied a vigorous article from Rev. Dr. W. A. Candler on the terrible and growing evils from the liquor traffic in Atlanta, Ga., where we understand 59 saloons pay the city $1,000 each for the privilege of of prosecuting their "regulated" (?) but fearfully destructive traffic, a parasite upon all legitimate business and a blighting curse to society. And now we find in the N. Y. Voice, that high license Kansas City, Mo., must keep 175 policemen largely to take care of its 360 saloons and their victims! Here is the significant paragraph:

Kansas City, Mo., has 360 licensed saloons, from which an annual revenue of $270,000 is collected, being $750 from each saloon. But the city itself gets only $90,000. Mayor Cowherd thinks this isn't enough, and is urging the Legislature to pass a law giving the city more of the blood money. He uses this argument:

"We keep 175 policemen largely because we have to take care of the dram-shops and their victims. If the Senate does not give us at least half of the license it will be an outrage."

This is a bad give-away. From the talk of most high license advocates you would not imagine a $750 license saloon could have a "victim."

OUR MISSION DEBT.

Below we publish from Bishop A. W. Wilson and Dr. W. R. Lambuth short and timely letters, which are truly worthy of the immediate and prayerful consideration of our readers. We hope all, who can do so now, will make prompt remittances in full or part payment of their subscriptions on the Missionary debt. Payments should be made to the Conference Solicitor, or to T. B. Holt, Treasurer of Board of Missions, Nashville, Tenn; but if directly to Bro. Holt, he should be requested to notify your Conference Solicitor, who has the list of pledges. Then we wish the Solicitor of each of our three Conferences in this State to furnish THE ARKANSAS METHODIST by March 27 a statement of the payments and by whom made from his Conference. Let us all duly consider the urgency of the call, and then pay as much as we can before March 25.

DEAR DR. BENNETT:—By request I write this note to say that our Missionary Treasurer closes his accounts for the current year, March 31st. It is, therefore, necessary that subscriptions to the Missionary debt be paid to him not later than March 25th. The past year has been one of financial difficulty and hardship to many of the preachers; and I am unwilling to put any pressure upon them now. But there are many who are able, with very little self-denial, to fulfill the pledge given at Conference. Considering the urgency of the claims and the great benefit to result from the final settlement of this matter, it is to be hoped that none, who can by any means redeem the pledge, will fail to do so. For the rest, may the Lord provide for them.

A. W. WILSON.

Baltimore, Mo. Feb. 9.

DEAR DOCTOR:—It is encouraging to note that the receipts upon the Missionary debt have increased in ten days from $15,000 to $23,000, and, at least $20,000 more now in sight. Now is the time to put forth every effort. We can make the movement a complete success, if we will.

I find we have received $75 from the Arkansas Conference, $113 from the Little Rock and $108.50 from the White River. Ten cents a member will meet all we ask of these three Conferences. Could you not by a well planned and simultaneous movement secure in one week the $1,299, $2,643 and $930 distributed to each of these Conferences respectively?

The Lord help us to throw off this incubus. The whole heathen world demands the entire energies of the Church in this great missionary age. We cannot continue to permit these limitations to fetter our movements. Call your people to prayer. He will hear and lead us on. Yours cordially,

W. R. LAMBUTH.

Nashville, Tenn., Feb. 9.

The University of our State has a glee club that goes around through the State giving entertainments for the public; it has a dancing club that gives an occasional "german" during each session and a big ball at each Commencement, and a foot ball club that travels over the country playing match games, receiving silver punch bowls as prizes and having a general jollification at the University when they return with the spoils won. The tax payers of the State are paying $20,000 a year to help educate these young gentlemen, who are so amply provided with the above means of diversion, recreation and amusement.—Raleigh (N. C.) Advocate.

Turn on the light, and keep it shining on that abominable perversion of the purpose of your State University, and the tax payers will through their representatives put a stop to such foolishness. We do not believe Arkansas would long tolerate the same conduct in the management of our State University, which we regret to learn permits a "Commencement ball," but not at the expense of the tax payers.

FALSE ECONOMY.

There is no economy more false and foolish than that of drawing revenue from licensed or tolerated gambling hells and other dens of iniquity. Whence do these infamous institutions get the money they pay over to the city? They produce nothing, they add nothing to the wealth of the community. They simply live by fleecing the citizens for whose alleged benefit they are allowed to run. They are themselves a grievious tax on the people. They squander the inheritance of young men and take the hardearned wages of the poor mechanic, the very bread of his wife and children. They levy their tribute upon the people and pay a small part of it to support the people's government. Where the gambler pays one dollar to the city the gambler takes ten dollars from the people.

The foregoing from the Memphis Commercial presents a clear and unanswerable argument against the "licensed or tolerated gambling hells," which should be uncompromisingly suppressed for the higher and more weighty reason, that their operation is a certain and prolific curse to society and authoritatively declared a crime against the State. So we have repeatedly argued in earnest and respectful appeals to the Mayor of this city for the rigid enforcement of its wholesome and sufficient ordinances against gambling in its varied forms. In this city gambling houses were permitted for revenue until last July, when the Mayor had them closed on his alleged reason, as given in a published interview, that the city government was no longer dependent upon the gamblers for revenue to meet its current expenses!'

About two months later the gambling houses were *permitted* to resume their accursed business for two considerations, for "regulation" and for revenue; but the pretended "regulation" has perhaps been as fruitless of real benefit to the community as the toleration for revenue, "blood money," was discreditable to the administration of our city government. Last week as announced in the Daily Gazette the mother of a minor began suit against the proprietors of three gambling houses for the recovery of $850 lost in them by her son. It is quite probable many other minors have been welcome patrons of the "regulated"(?) gambling houses, which are here permitted chiefly, if not exclusively, for revenue in defiance of the laws of our city and State.

In conclusion, we again express the wish, that the present General Assembly may enact some timely and effective measure for the surer and better enforcement of our existing laws against gambling, especially in cities where gamblers may be able to buy official sanction of and participation in crime against the peace and dignity of the State. The toleration of crime for revenue is not only false economy, but it is far worse, the prostitution of law by sworn officers in defiance of State authority and against the social and moral welfare of the Commonwealth.

LATER.

The gambling houses of this city were closed last (Tuesday) night by order of the Mayor, who said: "My reason for issuing this order is that it is not right and proper to collect revenue to run the city government off of something that is not contemplated by law."

WHITE RIVER CONFERENCE MINUTES

are now ready to mail. To mail them it will cost one and one-half cents per copy. The Conference made no provision for mailing them, and I have already had to pay out money to complete the sum necessary for the publication. Now, the Minutes are here and every preacher can get his quota by forwarding the necessary amount of stamps to pay the postage on them. To you it means a few cents—to me it means $15.00, if I pay the postage, which, however I do not intend doing. This is business, Brethren.

Yours cordially,

R. S. DEENER, Sec.

In the vast multitude of friends and admirers attending the funeral of Phillips Brooks, there were many very poor persons, who had been blessed by his generous benefactions. The N. Y. Observer relates this touching instance of grateful remembrance:

A woman with a wan face and the scantiest raiment, whose every appearance indicated a life of penury, stood shivering in the crowd. Tugging at her dress was a little boy, who, like his mother, showed traces of want and suffering, his clothing being thin and insufficient, and even his shoes being so worn as to afford him little protection. The woman, as the crowd surged about the doors, gently touched the arm of a policeman, and begged to be allowed to enter the church. The officer, noticing her humble appearance, roughly brushed her aside, telling her to get into line. "O, I must see him once more; he paid for the operation which gave sight to my boy, and I must see him again." This came in pleading tones, and she grasped the hand of her little boy all the more tightly, while the tears ran down her cheeks. Her words went straight to the heart of every one within hearing. An usher quietly stepped forward, told the officer to allow the woman to enter, and mother and boy, in their poor, humble way, paid their last tribute to him whose heart and hand and purse had been used to open the world to the view of the little blind boy.

THE NEGRO.

The New York Sun quotes from the Richmond Times some discouraging statements regarding the condition of the Negroes in Virginia, and adds some equally discouraging testimony of its own in regard to their status in New York and other parts of the country. "As a whole," it says, "they seem to be no better off materially," in New York, "than they were a generation ago, even if they are not falling behind. * * * A generation, it is true, is a short time in which to recover from the effects of long servitude, but the colored people ought to have progressed further than they have gone in the past thirty years to justify the hopes of their well-wishers as to their ultimate advancement." And of the race generally in the South it is added; "Their negligence or their inability to better their condition is indicative of a low state of civilization among them. * * * Nowhere else in the world has the Negro race a chance for progress so good as in the Southern States, yet it is not getting ahead there except at a pace that is distressingly slow, even if they are making any advance at all. The free schools may be teaching the younger generation their letters, but they do not seem to be cultivating in them the ambition, or at least the capacity, for improving their material condition."—Charleston News and Courier.

In some sections of our country many Negroes show individually very satisfactory evidence of marked improvement in their intellectual, moral and social condition. But we deeply regret the apparently just ground for the increasing opinion, that the Negro race under its more favorable environments has not advanced in moral development according to reasonable expectations. Many of those, who have made fair progress in common school education, have wholly abandoned farm life and labor and gone into the cities and towns, where being without honest and continuous employment but exposed to numerous temptations they fall easy victims of the curse of intemperance and gambling. It is a deplorable fact, that many Negro families in the cities and towns are almost or entirely supported by the earnings of the wives, mothers and daughters as washing women, cooks and other servants in housework, while the husbands, fathers and sons spend much of their time in idleness and dissipation. In such cases their city life leads them surely and speedily into vice and crime in spite of the philanthrophic efforts in behalf of their moral development.

It is claimed, that Churches and individual philanthropists in the North during the last twentyfive years have expended nearly or fully $25,000,000 for the education of the Negroes in the South. During the same period we suppose the sixteen former slave States raised by taxation and expended more than $75,000,000 for the exclusive education of the children of their Negro citizens. In the separate public common schools of these States there are now more than 1,250,000 Negro children taught by probably 17,000 teachers of their own race. But after all these advantages at the cost of $100,000,000 during the past quarter century, we are confronted with the seriously discouraging statements quoted above on the condition of the Negro race in the North as well as in the South. And one of the alarming features of the moral condition of the Negro race, especially in the South where they are so numerous, is the evident disposition of the more vicious to commit the most horrible crimes against white people, notably in the frequent brutal outrages upon the persons of helpless white females. To counteract the enmity in that vicious and lustful disposition and thus prevent the consequent crime will require the power of the gospel of Christ as well as education and the fearless administration of law in the punishment of the guilty.

IT MUST END.

Rev. D. B. Warren in reply to Rev. J. C. Ritter sent for this issue a long article, which we respectfully decline, for these reasons: 1. It contains unfriendly expressions apparently intended to be offensively personal. 2. We have already published two articles from Bro. Warren and only one from Bro. Ritter, who was entitled to the final rejoinder. 3. We will not permit the continuance of a profitless or harmful controversy, apparently if not designedly personal, of which we had some suspicion overcome by our esteem for Bro. Warren, when "with doubtful propriety" we admitted his first article. 4. Unlike the first the rejected article is directed chiefly against the right of preachers to present *on Sunday* the duty of Christian liberality in giving money for the support of the Gospel. 5. Bro. Warren has no just claim for use of this paper to assail Bro. Ritter or any other preacher (we suppose he never did so in print before) for discharging what he religiously considers his ministerial duty by presenting *on Sunday* the obligation of Christian liberality in supporting the institutions of the Church, including the support of the ministry. Surely what our Church specifically requires in the vows of its members may and should be presented and urged by its preachers on Sunday as well as any other day.

In justice to Bro. Warren we cheerfully state, that he affirms he has willingly contributed according to his ability for the support of the ministry. And in reply to Bro. Ritter's question, 'Does he believe a pastor ought to work during the week for his support?' Bro. Warren says: "I answer No with a big N. Of course he can, and ought, as a matter of pastime and recreation from study, work his garden, 'truck patches,' &c."

CURRENT TOPICS.

Congressmen can not get rich on the Government salary paid them. Some after long service have retired from Congress poor men; but others while in the public service have accumulated fortunes. It is now stated that the estate of James G. Blaine is valued at $1,000,000, and is given unreservedly by will to his wife.

Last week Gov. Hogg of Texas made the burning of the Negro rapist at Paris the subject of a special message in which he recommended the passage of an act which shall make the county in which lynchings occur liable to heavy damages for the benefit of the legal heirs of the victims of such lawlessness, and not only that, but to make each person who takes part in such lynchings liable for damages; to render the sheriff ineligible to hold office, and to provide for his removal, when a prisoner is taken from the jail, or from himself, or from any officer or lawful authority in his presence, and is put to death by a mob.

Last week it was published, that two firms in Chicago had cleared more than $1,500,000 this season in their control of the lard market.

In the discussion of the legislative appropriation bill last week Mr. Dingley (Rep.) of Maine said "the appropriations made at this session of Congress would aggregate $531,000,000. As they were $507,000,000 at the last session, the total appropriations made by this Congress would reach $1,038,000,000, against 988,000,000 made by the fifty-first Congress—an increase of $50,000,000. The actual current expenditures paid by taxation for the fiscal years 1891 and 1892 covered by the last Congress were $700,000,000. The actual expenditures for 1893 and 1894 covered by the present Congress would probably reach at least $780,000,000. The revenues for the fiscal year would reach at least $386,000,000, probably from $2,000,000 to $4,000,000 more, and the expenditures $384,000,000. If there should be no tariff legislation to disturb the revenue for the fiscal year 1894 it would undoubtedly reach $405 000,000, and the expenditures should not exceed $390,000,000, and would not if the river and harbor expenditures should not exceed $15,000,000, which was $2,000,000 more than was ever expended. If they should go up to $33,000,000 as contemplated by the action of the House, there would inevitably be a deficiency of next year even with a revenue of $405,000,000."

The probabilities of war will certainly decrease with the increase in the number of naval vessels of the kind thus described by the Chicago Advocate: "The dynamite cruiser Vesuvius of our navy has been tested with success. The little vessel is of the size of a gentleman's steam yacht, or about 125 feet long. In front of the pilot-house, forward, are three long, hollow tubes, with diameter of about twelve inches. From these are thrown large charges of dynamite. The inner ends of the breech loading tubes which slant toward the stern of the ship are in the body of the hull where the trained crew load the guns, and where they are out of danger. The sighting is done in his armored pilot-house by the commander, who depresses or elevates the tubes and moves them from side to side by electricity. When the guns are ready a signal is made from below to the firing officer. The present tests were at a range of 2,000 yards, or about a nautical mile, which is about one-seventh more than a land mile. It is said that if the test had been made on land the shots would have fallen into the same hole in the ground. Other tests of shots at lesser distances were equally satisfactory. The Vesuvius promises to be a terror. One shot rightly planted would sink the largest war-ship afloat. A half-dozen thrown among a hundred thousand men would demoralize and rout that army."

The insane asylum of Stafford county, N. H., was burned last Thursday. Forty-four inmates were cremated and only four escaped from the burning building. Those who arrived on the scene early will never forget the horrible scenes witnessed. The fire brightly illuminated the country for miles, and the poor unfortunates could be seen as they writhed and tossed in the blazing furnace.

Congress has been trying to abate the revolting evils of the "sweating system" in the ready-made clothing trade. The House Committee on Manufactures stated, that "a large proportion—nearly, if not quite, one-half—of all the clothing worn by the majority of our people is made under conditions not merely revolting to humanity and decency, but such as to endanger the health of the wearer. Not merely is this work so largely apportioned to all grades of clothing, but none can be considered as exempt, but the use of ready-made goods has become so universal that no community, and scarcely any family, is free from danger. The contagion thus spread is not merely of general conditions of uncleanliness and miscellaneous disease germs, but of whooping cough, diphtheria, scarlet fever and typhus, from the very quarters where at once they are most continuously epidemic, and where are developing the centres of the manufacture we have investigated."

The committee "found that of the aggregate product for 1890—nearly $500,000,000—some $155,000,000 was from New York city, $58,000,000 from Chicago, $42,000,000 from Philadelphia, and $31,000,000 from Boston, while Cincinnati, Baltimore, Brooklyn, San Francisco and Rochester come next in order, and include all those in each of which over $10,000,000 worth of clothing is manufactured annually."

After a bloodless revolution the Queen of Hawaii (Sandwich Islands) was dethroned, and the commissioners of the provisional government have in person applied to Congress for annexation to the United States under a protectorate or territorial form of government. It is stated that Americans own two-thirds of the property in Hawaii and our country controls nine-tenths of its trade. Until the adoption of the McKinley tariff the sugar produced in Hawaii—in 1890 the product was 130,000,000 tons—was admitted to this country free of duty. Americans hold the bulk of the crop in the Hawaiian islands, and it is quite natural they should be clamorous for annexation to the United States, and at present it does not appear, that Great Britain, Germany or France will use any violence to defeat the application of the commissioners of the provisional government of Hawaii for such annexation. Embracing a group of twelve islands, eight of them inhabited, Hawaii has a population of nearly 90,000, about 2,500 Americans, 3,500 Japanese, 12,000 Portuguese and 20,000 Chinese, besides its natives. This island territory is about 2,000 miles from the Pacific coast, and about half way to Japan.

NOTICE TO PREACHERS.

OFFICE PREACHERS AID ASSO'N.

LITTLE ROCK, Feby. 15, 1893

Payments on Assessment No. 3 will be received until said Assessment be closed by the death of a beneficial member. This applies to members now in arrears, if in good health, as well as to new applicants.

Attest: S. L. COCHRAN, Pres.

JOHN B. BOND, Sec.-Treasurer.

Our people at Frenchman Bayou, Mississippi county, are earnestly desirous and really worthy of help in their effort to build another church in place of the one burned four years ago. We wish many of our readers would make at least small contributions, and send to Bro. Jos. H. Pullen at Osceola, Ark. From his letter we copy this statement of the condition of the people at Frenchman Bayou: "Our settlement which is composed chiefly of farmers, numbers about 250 souls. About four years ago our church was burned, since then we have been without a home and meeting where charity bid us assemble. We are not able to build a church as we have had failures in crops every year since that most unfortunate night, and our people are about bankrupt, and we cry out in our distress to the Christian people wherever they may be to help us, and by God's help we will have a church."

ARKANSAS METHODIST.

THURSDAY, FEBRUARY 16, 1893

PERSONAL AND OTHER NOTES

Sending cash for one new subscriber, and saying he is trying to put this paper in the homes of all his people, Rev. W. W. Hendrix, P. C. of Haynes C't, writes that he is moving along nicely, with good prospects of an early revival at Haynes.

Enclosing several new subscribers, Rev. J. K. Farris, P. C. of Goodwin C't, gives promise of more to follow, and expresses himself greatly benefited by attending the Preachers' Meeting at Helena.

Bro. S. C. Buchanan gave us a friendly call on his way to Searcy, where he will live with his daughter-in-law, who recently purchased a home in that growing city.

Many of our readers will peruse with tender interest the letter on page 2 from Rev. B. H. Greathouse, now living at Catoosa, I. T.

Bro. James M. Byrum writes: 'Our pastor, Bro. Register, is in high favor with the people of Sulphur Rock circuit.'

Mr. H. G. Hollenberg died at his residence in this city last Friday morning, in his 73rd year. He was buried in Mt. Holly cemetery Saturday p. m., the funeral services conducted by Bishop H. N. Pierce being attended by a large concourse of people.

Monday morning we had a friendly call from Rev. J. Wade Sikes, a Baptist preacher of Rogers, and a veteran in the anti-license movement. He came to this city to use his influence on members of the Legislature against the bill to repeal the special Act prohibiting the sale of intoxicating liquors within three miles of Rogers.

Rev. J. A. Henderson, P. C. of Mablevale C't, favored us with a brotherly call last Friday and made cheerful report of his charge, which has expended about $150 on its parsonage since Conference.

Sending $3.50 collected for this paper, Rev. J. F. Taylor, P. C. of Mt. Valley C't, says he has made nearly two rounds on that circuit, organizing Sunday schools, visiting his members, getting subscribers for our Church papers and planning to build a new church. But he deeply lamented one great evil, briefly stated in these words, "forty odd divorce cases in one Circuit court"!

Rev. E. L. Beard, P. C. of Washington C't, writes that "the temperance people of Hope will apply to the Legislature for a ten mile law"—that is to prohibit the sale of intoxicating liquors within ten miles we suppose of the Presbyterian college there.

Rev. D. J. Weems, P. E. of Morrilton District, writes that Rev. T. A. Graham is now in charge of Gold Creek mission, Rev. F. C. Sterling having resigned to give more time to his course of study in Hendrix College.

According to appointment of which we heard indirectly, we suppose Bishop J. S. Key is now preaching in a joint meeting held by the pastors of our two Churches in Fort Smith. We are truly hopeful of a gracious revival there under the searching and powerful sermons of Bishop Key, whose evangelistic labors have been so greatly blessed in other places.

Tuesday p. m. we had a friendly call from Rev. W. C. Watson, P. C. of England C't, on his way to Benton to see his sister, who is quite sick. We wish he may find her improving.

Rev. E. R. Steel of Richmond enlivened our office Monday and swelled our finances somewhat.

With their pastors the members generally of our First and Winfield Memorial Churches accepted a very cordial invitation to worship last Sunday night at Main Street M. E. Church and hear the distinguished preacher, Bishop John P. Newman, who from violent cold was not able to preach as announced. At first there was great disappointment to the immense congregation of perhaps 1,000 persons, but they were soon highly delighted with a profound and charming sermon by Rev. Dr. R. D. Smart, who was quickly recognized as fully equal to the occasion. His was a grand discourse happily and impressively delivered.

Revs. W. A. Steel and A. Turrentine favored our office with brotherly calls late Thursday p. m.

Tuesday p. m. we had a cheerful visit from Rev. B. S. Raynor, formerly of the White River, but now of the North Miss. Conference. After a few months he is expecting to go to Japan as a missionary at his own expense and to engage in the free distribution of Bibles printed in the Japanese language. He hopes to receive voluntary contributions enough to buy 1,000 Bibles at a cost of about 60 cents each, and the donor's name and address will be written in each Bible before it is placed in a home, where the Word of God has never been read.

Rev. R. H. Grissett, P. C. of Clover Bend mission, has been quite sick nearly three weeks, but is improving nicely now. So we learn from his wife, whose letter will appear next week.

Washington Dist. 2nd round, Center Pt, Mch, 25, 26; Chapel Hill Apr. 1, 2; Spring Hill, 8, 9; Washington, 15, 16; Mineral Springs, 22, 23; Genoa, 29, 30; Fulton and C. H. May, 6, 7; Bright Star, 13, 14 Hope, 20, 21; Prescott, 21, 22, Emmett, 27, 28; De Ann, 28, 29; Rocky Com. June, 3, 4; Richmond, 4, 5; Lockesburg, 8, 9; Nashville, 10, 12.

Assessment No. 3.

Office Preachers Aid Association
Little Rock, Feb. 14, 1892.

The following fees have been received since last report: J W Deshazo $3, N E Skinner $3, W B Johnsey $3, B Williams $3, J Y Christmas $3, C H Gregory $6, O H Keadle $3, J M D Sturgis $3; total, $27. Heretofore reported, $245; in all, $272.

Only twenty-two votes have been received on the proposed change in Constitution, of which four are in the negative. It does not seem to interest them.

J. B. BOND, Sec.-Treas.

LARGE AND GROWING.

Last Friday we visited the spacious and well-filled house of the Beal and Fletcher Grocery Co., who have deservedly gained a very large and steadily growing wholesale trade in groceries. They had just received 200 barrels of Irish seed potatoes, 50 barrels of onion sets and 5 car loads of molasses and other goods in like proportion. They had recently received directly from the cars onto their own rear platform 14 car loads of freight, on which they saved over $10 a day in drayage paid by their competitors. In their own new three-story building, double width, they carry a large stock of goods, which they place in cars from their platform for shipment over different railways to their numerous customers, who are assured of close prices and quick shipments without the cost of drayage. We were pleased to learn their sales in the country were twice as large in this month as to same date in last month; and especially to hear, that their collections were very good. The Beal and Fletcher Co. are not only reliable dealers, but enterprising leaders in their line.

THE EPWORTH PIANO.

In November last we sold an Epworth Piano to Bro. W. L. Sibley of Atkins, and now he writes of it as follows:

Atkins, Ark., Feb. 8, 1893.

Messrs. Bennett & Thornburgh, Little Rock:

Gentlemen, I delayed writing that I might test the qualities of the Epworth Piano I purchased of you. In the first place it is a very handsome instrument—handsomly designed and highly finished. The tone is all that we could desire. Many of our best performers on the piano pronounce it a splendid instrument. We are well pleased with it. Yours Fraternally,

W. L. SIBLEY,

We will sell any book or periodica as cheap as it can be bought of our Publishing House. We sell at same price and give same discounts to the preachers as the Publishing House.

MARRIED.

At the bride's fathers Mr. Stephen Campbell in Izard Co., Ark., Feb. 2, 1893, Mr. S. J. Byram and S. J. Campbell, Rev. F. M. Smith officiating.

At the bride's father's Mr. Jno. Welch, Mr. D. P. Morrow of Fulton Co., Ark., and Miss Anna B. Welch of Izard Co., Ark., on Feb. 5, 1893, Rev. F. M. Smith officiating.

At the residence of bride's uncle, Jan. 29, 1893, Mr. R. L. Bickers and Miss Alice Sollerice, Rev. Chas. R. Montgomery officiating.

At 4 p. m. Feb. 9, 1893, at the Methodist Church in Forrest City, by Rev. F. E. Taylor, Mr. A. M. Heath of Grenada, Miss., and Miss Lucy Cobbs of Forrest City. They left at 5 p. m. for their home in Miss.

At the residence of the bride's father Mr. W. R. Parker, near Joan, Clark Co., Ark., Feb. 12, 1893, by Rev. J. E. Caldwell, Mr. Albert M. Green and Miss Mattie Bell Parker.

Feb. 1, 1893, at the residence of the bride's father in Garland Co., Mr. D. L. Weaver and Miss Ardena Carpenter, by Rev. J. W. Vantrease.

DEBATE.

DEAR BRO. BENNETT:—I wish to announce the debate which is to be held at this place, commencing Feb. 20, '93. The discussion will be between J. T. Phillips, Methodist, of Boydsville, Clay Co., Ark., and J. M. Lawrence, Baptist, of Gainesville, Green Co., Ark. Bro. Lawrence challenged Bro. Phillips and Bro. Phillips gladly accepted, with the understanding that they would discuss the questions in the spirit of brotherly love.

The questions for discussion are: Mode of Baptism, Infant Baptism, Possibility of Apostacy, Identity of the Church, and Existence of a Holy Ghost or Holy Spirit Religion.

Our doctrines are safe in Bro. Phillips's hands. May God help them to handle His word honestly and fairly.

N. W. WOMACK.

Marmaduke, Ark.

Mr. David M. Jordan
of Edmeston, N. Y.

Colorless, Emaciated, Helpless

A Complete Cure by ***HOOD'S SARSAPARILLA.***

This is from Mr. D. M. Jordan, a retired farmer, and one of the most respected citizens of Otsego Co., N. Y.

"Fourteen years ago I had an attack of the gravel, and have since been troubled with my

Liver and Kidneys

gradually growing worse. Three years ago I got down so low that I could scarcely walk. I looked more like a corpse than a living being. I had no appetite and for five weeks I ate nothing but gruel. I was badly emaciated and had no more color than a marble statue. Hood's Sarsaparilla was recommended and I thought I would try it. Before I had finished the first bottle I noticed that I felt better, suffered less, the inflammation of the bladder had subsided, the color began to return to my face, and I began to feel hungry. After I had taken three bottles I could eat anything without hurting me. Why, I got so hungry that I had to eat 5 times a day. I have now fully recovered, thanks to

Hood's Sarsaparilla

I feel well and am well. All who know me marvel to see me so well." D. M. JORDAN.

HOOD'S PILLS are the best after-dinner Pills, assist digestion, cure headache and biliousness.

CATARRHAL DEBILITY.

Chronic Catarrh the Cause of Nervous Prostration.

The symptoms of this particular variety of chronic catarrh are: A flabby, pale condition of the mucous surfaces, with a sticky, stringy mucous secretion, which causes much hawking or coughing, sore throat, coated tongue, white specks in the back part of the throat, and a very red, ragged appearance of the tonsils. Besides the usual symptoms of catarrh, the patient has brown specks before his eyes, slight dizziness, roaring in the ears, attacks of nervous headache, palpitation of the heart, flashes of heat, followed by slight, chilly sensations, faintness, depression, despondency, forebodings, foolish fears, and many other similar ones. In such cases local treatment can do nothing but harm. Pe-ru-na has again and again been found to be of great value in these cases. The first dose gives prompt relief to the most distressing symptoms, and a persistent use of it for a reasonable length of time will permanently cure cases of long standing. A dose of Pe-ru-na before each meal during the cold season is a safeguard of priceless value, especially to those who are in the least subject to frequent colds and coughs, or other effects of wintry climate. Catarrh cannot be cured by local treatment. A thorough course of internal treatment with Pe-ru-na affords the only reasonable prospect of cure. Sprays, douches, inhalants and gargles sometimes relieve, but never cure. Pe-ru-na cures by removing the cause. It gradually eradicates the catarrh from the system, wherever its location.

An illustrated treatise on catarrh will be sent free to any address by The Pe-ru-na Drug Manufacturing Company of Columbus, Ohio.

We call special attention to the advertisement of Mr. G. S. Brack, a worthy and reliable dealer in China, Glass and Queensware, Lamps, etc.

With pleasure we commend to our readers the excellent house of Edmund Craig & Co., dealers in seeds of all kinds, farm implements, carts, wagons, buggies and carriages. From long personal acquaintance with Mr. Craig we cheerfully commend him as a reliable and enterprising dealer worthy of confidence and patronage.

We are State agents for "Character Sketches," one of the best selling books ever printed. We desire agents in all parts of Arkansas to sell. We will give large commission on it.

Cheerful Songs.

BENNETT & THORNBURGH:—Brethren: I am glad to have you keep my song books in stock. If my many friends in Ark. want the song book that can scarcely find an equal, let them try "Cheerful Songs". In its preparation I was fortunate enough to secure the assistance of two of the best living composers, Jno. R. Sweeney and Wm. J. Kirkpatrick. Their books have sold into millions and are so popular as to have been re-published in Europe. I trust all my old friends in Ark. will supply their homes and Sunday-schools with it. Any one of the following pieces have been said to be worth the price of the book, 50c., viz.: Nos. 31, 96, 104, 152, 167, 196, 216, 258, 266 and many others.

Yours for song,

L. L. PICKETT.

We sell this book at 50 cts. a copy.

BENNETT & THORNBURGH.

The Latest Thing in Calendars.

In striking contrast to the fanciful Calendars which flood the mails at this season of the year, is the one that is issued by N. W. Ayer & Son, the Keeping Everlastingly At It, Newspaper Advertising Agents of Philadelphia. It is large enough to be easily read across a room and handsome enough to hang on the wall for a year without becoming an eyesore. This issue has a new heading which is both artistically designed and beautifully printed. It is so packed as to reach its destination in perfect condition, and it is sent to any address, postpaid, on receipt of 25 cents. The publishers say that the sales of this calendar increase every year.

MAMMOTH GOLDEN KING,

The largest corn known. Sample quart, postpaid, 30 cents, or stamps, with my free catalogue of 100 varieties of seeds, fruits and flowers; $1.25 per bushel, sacked at depot. The new Hickory King, pure white, smallest cob and largest grain of all corns. Same price. Editor has seen samples. Early. C. E. COLE, Buckner, Mo.

IF YOUR BACK ACHES,
Or you are all worn out, really good for nothing, it is general debility. Try
BROWN'S IRON BITTERS.
It will cure you, cleanse your liver, and give a good appetite.

WARNING ORDER.

Before T. W. Wilson justice of the peace for Big Rock township, Pulaski Co., Ark.

Abe E. Carroll vs. C. H. Fargo & Co.

The defendants, C. H. Fargo & Co., are warned to appear in this court within thirty days, and answer the complaint of the plaintiff, Abe E. Carroll.

T. W. WILSON, J. P.

Feb. 9, 1893.

WARNING ORDER.

In Pulaski Chancery Court.

Sarah F. Brown et al., Plaintiffs, vs. D. H. Pope et al., Defendants.

The defendants, Josephine Baker, Josephin McLean, Eugenia Bains, Wm. Dunbar, Kate C. Barre, Wm. Cobb, and unknown heirs of F. M. Finley, deceased, are warned to appear in this court within thirty days, and answer the complaint of the plaintiffs, Sarah F. Brown, et al.

I. J. HICKS, Clerk.

January 25, 1893.

Jno. M. Rose and Geo. L. Basham, Sols. for Plfs.

ESTRAY NOTICE.

Notice is hereby given, that on the 12th day of January 1893, I took up and impounded at the Ward place, two miles up the river, in Pulaski county, Big Rock Township, Arkansas, a stray mare Mule, of the following description: Marks of trace chain on right side, six years old, light bay, value Forty Dollars.

ANDREW JACKSON, Impounder.

Entered this 26th day of January, 1893.

JOHN BRODIE, Clerk.

We have on sale Triumphant Songs, Prayer and Praise, and our own Hymn and Tune Book.

PLANT LESS COTTON.

A convention of cotton growers and merchants from several States will meet next Wednesday in Memphis, Tenn., to encourage co-operation in a general movement for a reduction of the acreage in cotton this year. As our readers generally are directly or indirectly interested in the prosperity of the cotton industry, we here copy part of an article furnished the Montgomery (Ala.) Advertiser by Hon. H. D. Lane, Commissioner of Agriculture in Alabama:

"I conceive that the importance of this movement to reduce the acreage of cotton is only equaled by its immensity, and, as with all our shortcomings, the Southerner has never been accused of a lack of patriotism or resolution, and as we love our country it behooves us to set our faces resolutely against the increase of acreage and the overproduction of cotton that is obliged to follow the ensuing year.

I am of the opinion, that, after all, this matter can only be accomplished by independent, individual action, stimulated by intelligent argument. And I shall undertake, by the presentation of facts, supported by figures, to prove that it is the overproduction of cotton in excess of its consumption that is causing the falling off in values to that point which makes it less than it can be produced by the Southern planter.

The year the gin was invented cotton equivalent to about 1,000 of our bales was exported from the South. By 1820 the crop was 360,000 bales. In 1830 first crop of 1,000,000 was made. For the decade ending 1840 the average increased to 1,300,000 a year. The first 2,000,000 crop was raised in 1843, and the decade ending 1850 shows an average crop of 2,153,000 bales. A 3,000,000 crop was grown in 1852, and the average of the gold decade, ending 1860, was 3,394,000 bales.

From 1871 to 1880 the crops more than doubled, averaging 4,535,000 bales. Notwithstanding this enormous increase our crops for the decade of 1890 show a further increase, the average being 6,080,000 bales, reaching in that year 8,500,000 bales, an increase since the war of 282 percent., and since 1821, when the first of all records are given of 2,200 per cent.

The aggregate sum of which this raw material has sold is placed at something over $12,500,000,000, over eight times the assessed valuation of all property, real and personal, in the cotton States in 1890. Hitherto, consumption has barely kept pace with the cotton supply. The cotton mills have drummed every quarter of the earth for consumers; as wide as are the markets the production of the raw material has more than kept up. A large stock of cotton holds over from year to year, and in consequence thereof, buyers occupy a vantage ground from which they can regulate the market and dictate prices. As I stated above, our crop has increased 117 per cent., or at a rate of less than half that which our production has increased.

* * * * * * * * * * * *

It is evident that the world has about $400,000,000 to spend annually with us for the material for their clothing.

If we send out a 4,000,000 bale crop they will pay about the same for it and they will compete among themselves for our products.

If we send out an 8,000,000 bale crop they pay the same sum and leave us to compete among ourselves for the cash. The average price of the eight cotton ginning States to produce a pound of lint cotton is 7 1-2 cents at the ginhouse; to transport and sell it at the nearest market town 0'62; the difference between the price there and the New York quotation will not average less than 0'63; 8 3-4 cents New York prices is the cost of producing a pound of lint cotton.

If the New York quotation today was 8 cents there would be a clear loss of $3,75 per bale on the actual cost of production or $26,250,000 on a 7,000,000 bale crop, with no interest counted on charges for advances generally made to farmers. Assuming the whole crop grades as strict middling and sells at 9 cents, there will be a profit of $1,25 per bale, at 10 cents of $5.25 and so on.

It will be remembered by all that only a few years ago coffee was being sold at eight pounds for the dollar. Now you will do well to get four pounds for the same money. We are advised by one who made a study of this subject and is in condition to know that the downward tendency of coffee was produced by overproduction. So great was the crop that the market was glutted and the purchase price did not pay for the cultivation and handling; as a result many became so poor that they were forced to give it up, and many quit on account of annually losing money; thereupon the production of coffee fell suddenly off and the purchase price doubled in an incredibly short time."

WE WANT

An Agent

In Every Town in the State to Sell Our Books.

Living Terms

To Good Parties.

Write at once to

W. F. SHELOW, in care of

PARLOR MILLINERY STORE,

502-504 Main Street,

LITTLE ROCK, : : ARK.

JAPANESE PILE CURE

A New and Complete Treatment, consisting of SUPPOSITORIES, Capsules of Ointment and two Boxes of Ointment. A never-failing Cure for Piles of every nature and degree. It makes an operation with the knife or injections of carbolic acid, which are painful and seldom a permanent cure, and often resulting in death, unnecessary. **Why endure this terrible disease? We guarantee 6 boxes to cure any case.** You only pay for benefits received. $1 a box, 6 for $5. Guarantees issued by our agents.

CONSTIPATION Cured, Piles Prevented, by Japanese Liver Pellets the great LIVER and STOMACH REGULATOR and BLOOD PURIFIER. Small, mild and pleasant to take, especially adapted for children's use. 50 Doses 25 cents.

GUARANTEES issued only by

For sale by Colburn & G Little ck, Ro ark.

overproduction. So great was the crop that the market was glutted and the purchase price did not pay for the cultivation and handling; as a result many became so poor that they were forced to give it up, and many quit on account of annually losing money; thereupon the production of coffee fell suddenly off and the purchase price doubled in an incredibly short time."

$100 REWARD $100.

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

Address, F. J. CHENEY & Co., Toledo, O.

Sold by Druggists, 75c.

THE EPWORTH ORGAN.

We are truly gratified to know the Epworth Parlor and Chapel Organs sold by us have given uniformly great satisfaction. This we fully expected, because of the construction, design, finish, tone and low prices, making 'honest instruments at honest prices.' In all candor we think other organs of equal value in all respects will cost purchasers from 25 to 40 per cent more than we charge for the Epworth Organs, which are fully guaranteed for five years. Read these voluntary testimonials:

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

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

Rev. W. D. Kelley, Forrest City, Ark., ordered an Epworth Parlor Organ for one of his members. He write that it gives satisfaction. They neve fail to satisfy the purchaser; for th quality is high and the price is low.

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

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

Any desiring a beautiful and sweet toned parlor organ at a moderate price should address Bennett & Thornburgh, State Agents for Epworth Organs and Pianos.

Select and Cheap Books

For Methodists and Christian readers generally. Sent by mail, postage prepaid, at the prices named. Address all orders, with the cash to

BENNETT & THORNBURGH,

General Colporters,

Little Rock Ark.

HEIRS OF THE KINGDOM. By Mrs. Mary Stuart Smith. 18mo. Illustrated. 40 cents.

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

JUNIOR CLERK, THE. A Tale of City Life. By Edwin Hodder. 16mo. Illustrated. 60 cents.

Just the book for boys and young men exposed to the snares and temptations of our cities. Pains should be taken to secure for it an extensive circulation amogn this class.

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

No boy who begins reading this book will ever be satisfied until he has finished it. His parents will very likely imitate his good example; and they will be sure to find something greatly to their advantage before they finish this realistic story of life in the "Old South."

FRANK NETHERTON; Or, The Talisman. 18mo. Illustrated. 40cts.

The character of the hero is beautifully drawn, and a boy's religion is charmingly described. This story is one of the best published.

FREE ! !!

A Handsome Crayon Portrait Free.

For a short time we are going to boom and advertise our business by giving to every purchaser of $10 WORTH OF GOODS

A Fine Large 3-4 Lifej Size Crayon Portrait (Bust),

Call at once and see specimens at our store. Our stock is always fresh and complete. Our prices are as low as the lowest.

We do this to advertise our business. Many people wonder how we can afford to give away a work of art like this with so small a purchase of goods. We answer that it is done as a big advertisement.

FRAMES These Portraits are unframed, but in order to make them complete and ready to hang on your parlor wall, we have contracted with a large picture frame factory to frame the portraits for us, and we will charge you a very low price for them, only $2.98, which is much less than you can buy them for at retail. We do not send our Portraits unframed, as a great many would lay them away and they would become destroyed, but by framing up such a large number, all alike, it will attract attention and advertise our business for years to come. When the Portrait is framed in this handsome 6-inch Steel and Gold Frame, you could not buy one anywhere for less than $10 to $15.

H. J. GEORGE & CO.,

GROCERS,

204-203 East Markham,

LITTLE ROCK, : : ARK.

AGENTS WANTED for the AUTHENTIC life of **BLAINE**

A chance of a life time. Freight paid. Credit given. Best book. Best terms. Outfit free. Send at once 10c for postage and packing. R. H. Woodward & Co., Baltimore, Md.

It will pay you to write for terms on the authentic edition; no matter what book you are selling: Offer most extraordinary ever made n history of book selling:

CASSON & CO.,

Machinists, Tin and Sheet Iron Workers and General Founders.

This company has but recently succeeded John Brodie, and have opened up a complete machine shop and foundry at Second and Rock streets. Among the expert workmen employed in this concern are:

Wm. Renek, late of Atlas Works, Indianapolis, pattern maker.

Adam Schmuck, late foreman tin shop Thomas Mfg. Co.

Henry Hines, blacksmith, late of Blood's Locomotive Works, Manchester, N. H.

Joe Wilber, foreman of boiler repairs.

Harry Dabbs, late night superintendent and machinist Southern Cotton Oil Co.

Lee Thompson, formerly with Thomas Mfg. Co., machinist.

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ARKANSAS METHODIST.

THURSDAY, FEBRUARY 16, 1893

THE FAMILY.

MOTHER.

Is there any other word in all our language so sweet, so tender, so dear as—Mother? Around it gather the most touching memories and the most fondly cherished associations. It is a very depraved and unnatural creature who does not love tenderly and deeply his mother. When all other claims have failed with the prodigal the voice of mother has possessed still a charm and potency to bring him back to reason and duty. Like the tones of the maiden's voice to the ear of the lover, the accents of a mother's tongue have ever been sweet and entrancing to the true son in whose heart remained forever the image of the dear one who bore and nurtured him. We see this grand passion of the soul illustrated most beautifully in the life of our Savior. How lovingly He remembers His mother even amid the agonies of the cross, when he commits her to the tender charge of the disciple to whom he was so deeply and specially attached: "When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son! Then said he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home."

Men love their mothers more than any other beings, with whom they are connected by the ties of blood, because they know how deep, inexhaustible, undying is a mother's love for them. The love of others may fail, but that of mother is perennial and everlasting.—Wilmington Messenger.

DR. NEWMAN HALL'S MOTHER.

All that I have ever been that has been at all worthy of the commendation of my brethren, and all that has ever been done by me, is owing to my mother. She, humanly speaking, is the author of my ministry. When I was born she consecrated me to God, and prayed that I might be a minister of his truth. This I never heard of till after I had avowed my wish, when I was one-and-twenty, to become a minister of the gospel. She never mentioned it, lest an improper motive might prompt me to seek it. My first memory, as I have often told you and others, was sitting on her knee as a little child as she taught me that text: "God so loved the world." Of course I did not understand it. Do any of you understand it? There is eternity to study it. But I knew it was something she loved, and therefore I loved it and sought to understand it, and have been trying to understand it ever since. I remember as a little child standing at her bedroom door in the middle of the day, hearing her importunate voice praying to God for me and for the other children, that we might give our hearts to God and be converted. I did not know what conversion meant, but I felt I should like to be converted in order to give her pleasure. And if parents would make their children feel that their conversion to God was the chief thing—more than beauty, fame, wealth, society, above everything else—it would do more good than mere catechisms and texts repeated by rote. I remember that as I was growing up into youthful manhood, how, day by day, she took me into her bedroom and read a few verses of Proverbs, and prayed God that I might be truly wise. How I loved the Sunday evenings when she stayed at home to read to us the "Pilgrams Progress," which I used to call "Piggie Pogie" in my childish days, and looking over pictures of the Bible. When I was the age of sixteen, my sister, who was then fourteen on her birthday, the 2nd of April, wrote a letter from school, saying she had resolved to become a pilgrim to the Celestial City, and without a word my mother put the letter into my hand. As I read it I thought, "Shall my sister start for the Celestial City before me?" and I gave myself to the Lord's service.

Oh happy day that fixed my choice
On thee, my Savior and my God,
Well may this glowing heart rejoice,
And tell its raptures all abroad.

Oh, young people, if you want to be happy in youth, manhood or womanhood, be good, and serve God from the first.—Dr. Newman Hall, in Christian World Pulpit.

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PHILIP FINDETH NATHANAEL.

The work of saving men is a work which is passed from hand to hand, and continued from generation to generation. John said, "Behold, the Lamb of God!" and two disciples, hearing him speak, followed Jesus. One of the two was Andrew. He first found his own brother Simon, and brought him to Jesus. The day following, Jesus findeth Philip; next, Philip findeth Nathanael, and saith unto him, "We have found him of whom Moses in the law, and the prophets, did write." Andrew does not seem to have been a great preacher, but he found Peter, and Peter was a mighty fisherman for God. So Joel Stratton, an humble and unnoticed man, laid his hand upon the shoulder of a poor, despairing drunkard, and lo! Joel Stratton findeth John B. Gough, whose trumpet voice has stirred the hearts of a generation. So one stormy Sunday, a plain, uncultured "Primitive" preacher hesitatingly went into the pulpit of a little chapel, and, crying, "Look unto me and be ye saved, all ye ends of the earth," lo! Robert Eaglen findeth Charles H. Spurgeon, and Spurgeon's words have gone to the end of the world.

When the net is cast into the sea, we never know what it will bring. There is no guarantee as to what fish we may take—some may be fish with money in their mouths, others may be sculpins which we shall be glad to throw away; but we must keep fishing, working, watching, praying, hoping, and the Lord will give success and prosperity in his own good time.—The Armory.

PRAYING FOR MORE FAITH.

I hear men praying everywhere for more faith, but when I listen to them carefully and get at the real heart of their prayers, very often it is not more faith at all that they are wanting, but a change from faith to sight. "What shall I do with this sorrow that God has sent me?" "Take it up and bear it, and get a strength and blessing out of it." "Ah, if I only knew what blessing there was in it, if I saw how it would help me, then I could bear it like a plume!" "What shall I do with this hard, hateful duty which Christ has laid right in my way?" "Do it, and grow by doing it." "Ah, yes; if I could only see that it would make me grow." In both these cases do you not see what you are begging for is not more faith, although you think it is, but sight. You want to see for yourself the blessing in the sorrow- the strength in the hard and hateful task. Faith says not, "I see that it is good for me, and so God must have sent it;" but, "God sent it, and so it must be good for me." Faith walking in the dark with God only prays him to clasp its hand more closely, does not even ask him for the lifting of the darkness so that the man may find the way himself. Mary is all faith when she says, "Do what he tells you, and all must come right simply because he is he." Blessed the heart that has learned such a faith, and can stand among men in all their doubts and darknesses, and just point to Jesus Christ, and say: "Do his will, and everything must come right with you. I do not know how, but I know him. God forbid that I should try to lead you, but I can put your hand in his hand, and bid you go where he shall carry you?"—Phillips Brooks.

THE HOLY SPIRIT AND CONSCIENCE.

The work of the Spirit on conscience is a three-fold one. Through conscience the Spirit causes the light of God's holy law to shine into the heart. A room may have its curtain drawn, and even its shutters closed. This cannot prevent the lightning flash from time to time shining into the darkness. Conscience may be so sin-stained and seared that the strong man within dwells in perfect peace. When the lightning from Sinai flashes into the heart conscience wakes up, and is at once ready to admit and sustain the condemnation. Both the law and the Gospel, with their call to repentance and their conviction of sin, appeal to the conscience. It is through conscience that the Spirit likewise causes the light of mercy to shine. When the windows of a house are stained they need to be washed. "How much more shall the blood of Christ cleanse your conscience. The whole aim of the precious blood of Christ is to reach the conscience, to silence its accusations, and cleanse it till it testify." Every stain is removed; the love of the Father streams in Christ in unclouded brightness into my soul. "A heart sprinkled from an evil conscience, having no more conscience of sin" (Heb. ix, 14; x, 2-22), is mant to be the privilege of every believer. It becomes so when conscience learns to say Amen to God's message of the power of Jesus's blood.

The conscience that has been cleansed in the blood must be kept clean by a walk in the obedience of faith, with the light of God's favor shining on it. To the promise of the indwelling Spirit, and His engagement to lead in all God's will, conscience must say its Amen too, and testify that He does it.

The believer is called to walk in humble tenderness and watchfulness lest in anything, even the least, conscience should accuse him for not having done what he knew to be right or done what was not of faith. He may be content with nothing less than Paul's joyful testimony. Our glorying is this: The testimony of our conscience, that in holiness and godly sincerity, by the grace of God, we behaved ourselves in the world.

Let us note these words well: "Our glorying is this, the testimony of our conscience." It is as the window is kept clean and bright by an abiding in the light that we can have fellowship with the Father and the Son, the love of heaven shining in unclouded, and our love rising up in child-like trustfulness.

"Beloved, if our heart condemn us not, we have boldness toward God, * * * because we keep His commandments, and do those things that are pleasing in his sight."—Rev. Andrew Murray.

Our Young Folks.

TO GIRLS.

Be cheerful, but not gigglers; serious but not dull; be communicative, but not forward; be kind, but not servile. Beware of silly, thoughtless speeches; although you may forget them, others will not. Remember, God's eye is in every company. Beware of levity and familiarity with young men; a modest reserve, without affectation, is the only safe path. Court and encourage conversation with those who are truly serious and conversable; do not go into valuable company without endeavoring to improve by the intercourse permitted you. Nothing is more unbecoming, when one part of a company is engaged in profitable conversation than that another part should be trifling, giggling and talking comparative nonsense to each other.—Leigh Richmond.

A BAD REPUTATION.

Some years ago, in a farming neighborhood, a middle aged man was looking about in search of employment. He called at the house of a respectable farmer and told his errand.

"What is your name?" asked the farmer.

"John Wilson," was the reply.

"John Wilson—the same that lived near here when a boy."

"The same, sir."

"Then I don't want you."

Poor John, surprised at such a reply, passed on to the house of the next farmer, and there a similar reply was given; and he found no one in the neighborhood who was willing to employ him.

Passing on, he came in sight of the old schoolhouse. "Ah," said he, "I understand it all now. I was a school boy there years ago, but what kind of a school boy? Lazy, disobedient, often in mischief and once caught in deliberate lying, and though since I have been trying to reform, they all think me the same kind of a man that I was a boy."—Sabbath School Visitor.

LARGENESS OF THE UNIVERSE.

If you look from the top of an ordinary church steeple upon the earth, you must view 900,000 similar areas to see a surface the size of the earth. In Saturn's outer ring 500 earths could be placed, and 300,000 earths inside the hollow of our sun. Traveling with the speed of a cannon ball, it would require 2,000,000 years to reach the nearest fixed star. On a clear night in the northern hemisphere the eye can discover about 1,000 stars, and around these stars circle 50,000 other stars of various sizes. We know of systems of stars moving around one another. Still we are only a short way into space. Beyond our vision and our imigination there are doubtless other star spaces more immense than those we can see with the eye or teleseope.

The milky way holds not less than 29,191,000 stars, each a sun, which we presume to be encircled by twenty to fifty planets. From this we compute there must be 1,000,955,000 stars within star spaces which we can see. Modern great telescopes have revealed to us other and more distinct milky ways farther away. We know of 3,000 *nebulæ* which represent milky ways like ours. Suppose there are only 2,000 of them as large as our milky way, each having 20,000,000 stars. Then we have forty thousand millions of suns; and if each sun has fifty planets, we have the amazing number of two million millions of heavenly bodies. If these bodies were to pass before our eye at the rate one each minute, it would require 3,840,000 years to see the mighty procession.

Yet all these suns and worlds are only the outer fringe of the great star spaces. There are other *nebulæ* not resolved into stars by any telescope man has yet made. These may be world stuff, matter for new creations. A single one of these fills space many billions of times greater than our sun. But where are the outermost limits of star space? Who dares to say? Who can conceive of it?—Sunday-school World.

A REAL KNIGHT.

A pleasing sight it was, I do assure you. Not the first part of the scene, for the little maid was crying bitterly. Something very serious must have happened. Wondering, I paused; when round a corner came my knight. On a prancing steed? Wearing a glittering helmet and greaves of brass? No. This was a nineteenth century knight, and they are as likely to be on foot as on horseback. Helmets are apt to be straw hats or derbys; and, as for greaves—well knickerbockers are more common today.

This particular knight was about ten years old—slender, straight, open-eyed. Quickly he spied the damsel in distress. Swiftly he came to her aid.

"What's the matter?" I heard him say.

Alas! the "matter" was that the bundle she held had "bursted," and its contents were open to view. Probably the small maid expected a heavy scolding for carelessness. And, indeed, whoever put that soiled shirt and colars in her care might reasonably have been vexed.

A new piece of wrapping-paper also proved too frail. Must the child get her scolding? Poor little soul! No wonder she had sobbed so mournfully.

But the boy was not daunted. He tucked the "bursted" bundle under his own arm.

"I'll carry it to the laundry for you," he said, in the kindest voice, and off the two trudged together.

Soon after I met the small girl again. She was comforted and serene.

"Was that your brother?" I asked.

She shook her head."

"Did you know him?"

Another shake.

"A real gentleman," said I. "A genuine nineteenth century knight. Bless him!"—Harper's Young People.

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ARKANSAS METHODIST
THURSDAY, FEBRUARY 16, 1893

OBITUARIES.

CROWDER.—Mrs. M. H. Crowder (*nee* Rogers) was born in Dallas Co., Ark., Jan 5, 1868, and died Nov. 16, 1892. She lived in Dallas Co. until she was married to T. H. Crowder, Aug. 16, 1888, by Rev. Robert C. Atchley; then she moved to Hot Spring Co., where she lived for two years, then moved back to Dallas Co., and stopped for one year near Fordyce. She professed religion when about fourteen or fifteen years of age, under the ministry of Bro. James, at old Mt. Harmony. She joined the M. E. Church, South, in which she died. She lived a consistent Christian, and proved her Christianity by her daily life at home and abroad. She loved her husband and children and was kind to all. It is hard to give up as kind a wife, and as loving a mother as she was; but the Lord knows best. My loss is her eternal gain. I lose a loving wife, and she gains heaven. This parting is not forever; we will meet in glory. About one year ago I decided to go to school and prepare for the work of the ministry, and asked her the question, "Wife, would you be willing to break up and be the wife of a traveling preacher, and put ourselves in the hands of the Church?" "Yes," she replied; "for when I come to die I won't want to have to give account for taking one of the Lord's servants from him." One week preceding her death, our darling little boy was carried home by the angels. He was one year and a half old, a lovely child, and the pride of us both; when he died the home looked very dark indeed; he was missed in his chair, in his crib, at the table and in every place. When the Master calls me home, little Atchley, as we called him, will say, "Papa, come in," and then we shall meet face to face in glory. Their funerals will be preached some time in the future, by Rev. J. E. Caldwell of Tulip, at old Mt. Harmony Church.

T. H. CROWDER.

PETTEY.—Rev. F. M. Pettey, a prominent local preacher residing at Roe, died Jan. 13, 1893, of heart disease. He was born near Athens, Ala., Oct. 29, 1826. He was converted when quite young and united with the Methodist Church; was licensed to preach when about thirty years of age, and was a member of the White River Conference for several years, where he was very acceptable as a traveling minister. He located at his own request and retired to the "local ranks," where he was very useful. He was more than an ordinary man, and lived very largely in advance of his day. He was loved at his death by the entire community where he resided, where he had served as a local preacher and physician with great acceptability. He was buried at Aberdeen, on White River, Jan. 14, with Masonic honors. He died suddenly, leaving no testimony, but we have his life which is sufficient. May the Lord comfort the bereaved children.

F. N. BREWER, Pastor.

St. Charles, Ark.

CARLOCK.—Mrs. Mary E. Carlock (*nee* Craig) was born Jan. 1839, and died at Cato, Faulkner Co., Ark., Sept. 2, 1892. It was my privilege to visit Sister Carlock many times while she was afflicted, and I invariably found her faith strong. She had been a Christian for many years, and was a tireless worker in the Sunday-school and all Church work. Her love for the Church, and continual anxiety for its progress along all lines, equaled any I ever knew. Sister Carlock had been married twice, and was the mother of — children. In her death the Church has lost a true soldier, her children a true mother, and the community a good citizen. May the Lord move upon the hearts of all the children and guide them into an unbroken family above.

L. C. CRAIG.

Beebe, Ark.

NEEL.—Elsie L. Neel, infant daughter of W. L. and Etta Neel, was born Jan. 28, 1891, and died Jan. 16, 1893. She was their only child and greatly beloved. Elsie was a very sprightly child and lovely in disposition. Oh, how dark and drear that home appeared to the bereft parents when little Elsie's bright form and joyous prattle could be seen and heard no more! But thanks be to God both parents are Christians, and are enabled to look up through their tears with joyful anticipations of a happy reunion in the sweet by and by. O how precious the words of the blessed Master, when He said, "suffer the little children to come unto me and forbid them not; for of such is the kingdom of heaven." Whatever doubt we may entertain in regard to the salvation of grown people, we can have none in regard to children. Therefore let us bow with humble submission to the will of Him, who doeth all things well and say with one of old, "The Lord gave and the Lord has taken away; blessed be the name of the Lord." And now as they cannot come to us, let us by God's grace go to them.

A. TURRENTINE.

Okolona, Ark.

KELLEY.—John David Kelley was born Feb. 22, 1871; was happily converted and joined the M. E. Church, South, in Holly Grove during the pastorate of Rev. W. A. Pendergrass. He lived a consistent Christian until the day of his death, which event occured Jan. 21, 1893. He made his living by the "sweat of his brow," and helped to support his widowed mother, little brother and sisters. Honest and upright in all his dealings, true in all the relations of life, a friend to his pastor, and true to the Church of his choice. "John Kelley was a good boy," was what everyone said who spoke of him. While we were being led in prayer by Bro. Joseph Johnson, he laid his hand upon his mother's head and prayed God to take care of her, his little brothers and sisters. Just a few hours before his redeemed soul took its leave of the body, he said to a lady friend who was holding him by the hand, "I want you all to meet me in heaven." A mother, a little brother and two little sisters and host of friends are left to mourn their loss. God bless the bereaved ones.

J. I. MAYNARD.

M'CARTY.—Sister S. E. McCarty was born in 1842 and departed this life at her home in Faulkner Co., Ark., Dec. 29, 1892. She professed religion and joined the M. E. Church, South, when only nine years old, and from the day of her conversion till the day of her death she lived a consistent Christian life. She was always at Church, filling her place in pew and Sunday-school. She loved the Church and its ministers, always making her pastors welcome to her home and showing an interest in everything pertaining to the interest of the Church, giving of her earnings to its support. Dear friends, weep not as those without hope; but trust in God, dear father, mother, husband, brothers, sisters, children, and you shall meet the dear one on the sweet shores of deliverance. In the death of Sister McCarty our Church at Oakland has sustained a very great loss.

JOHN H. SMITH.

ROGERS.—Death entered the home of J. W. and Lillian Rogers at Haynes, Ark., and carried away little William Sidney Rogers. Willie was born Feb. 18, 1891, and died Jan. 18, 1893. This child so bright, so affectionate, lived long enough for parents to love him for his kind and sweet disposition noticed and admired by all who knew him. He seemed to have the utmost confidence in everybody. He would run across the street with a smile on his little face to anyone who would call his name. It seems hard for father and mother to give up their only child. It is hard; but Willie has gone to Jesus, who said, "Suffer little children to come unto me, for of such is the kingdom of heaven." Then parents, bow submissively to God's will, and may His rich grace and blessings be yours. Willie will wait for you at the beautiful gate. God bless you is the prayer of one, who drops a tear with you.

THOS. WHITAKER.

ANDREWS.—Rev. T. E. Andrews was born in Stewart Co., Tenn., Aug. 20, 1836. He was converted to Christ in 1868, and joined the M. E. Church, South. He entered the ministerial life in 1870, moving to Craighead Co., Ark., in 1872. On Jan. 15, 1893, God saw fit in his divine wisdom and love to call our beloved brother home to his reward. He had been appointed to the Buffalo Island work for this year and was residing in the Pleasant Valley neighborhood in Craighead Co. He was attacked with pneumonia and lasted but a few days. Being conscious of rapidly approaching death, he did not appear at all excited, but perfectly calm, expressing his only regret—that of leaving his family. Bro. Andrews served his country, both as minister and as teacher in the literary schools and he did a vast deal of good, as his instruction was always tending to piety. He is badly missed by us all. We extend sympathy to the bereaved family. In the sweet by and by we shall meet on that beautiful shore.

A FRIEND.

Bay, Ark.

STRICKLEN.—Franklin Stricklen departed this life Nov. 6, 1892, aged 57 years. He was born in Guinette Co., Ga., in 1835, and moved to Ark. in 1868. He professed religion in early life and united with the Methodist Church and faithfully discharged his Christian duties until the Master called for him, while at work alone near his home. He died very suddenly of heart disease and was unable to give dying testimony, but he left that which is better, living testimony. To say that Uncle Frank will be missed, will feebly express the regrets of family and friends. All who knew him loved him. He was ever ready to encourage, advise and help the erring and needy; was pointed out as an example of integrity and honesty; was a warm friend to the preacher, and his house was for many years open as a home for the weary itinerant, where he and his faithful wife were ever ready to minister to his wants. He loved the Church and was a worker in the Sunday-school. He enjoyed a very close communion with God the last year of his life, often spoke of his desire to become more like the divine Master. The Bible was his companion and he was as well informed in the Scriptures as anyone with equal opportunity. He possessed a remarkable memory, but was very unassuming, while his life undoubtedly impressed many unbelievers that there was reality in his religion. He was powerful in humble, grateful prayer. It was generally conceded that his prayers were as impressive as sermons.

His remains were laid to rest in Chambersville cemetery, where Bro. Talbot of the Baptist Church addressed a large crowd of sorrowing friends appropriately. Bro. Stricklen's death occurred on Tuesday just as Conference was meeting at Magnolia. He was anxious to go to Conference, but the Lord said 'come up higher'. He leaves a wife, two children and many relatives to mourn his departure, but not without hope of an immortal reunion.

A FRIEND.

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BEECHAM'S PILLS
COVERED WITH A TASTELESS AND SOLUBLE COATING.
For SICK HEADACHE,
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Take four, five or even six of Beecham's Pills, and *in nine cases out of ten, they will give relief in twenty minutes*; for the pill will go direct to and remove the cause, *the cause* being no more nor less than wind, together with poisonous and noxious vapours, and sometimes an wholesome food.
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The lady who imported a Peruvian dog for the sake of his Peruvian bark to cure chills had never heard of Cheatham's Tasteless Chill Tonic. It cures the chills any where somehow, and all it costs is 50 and 75 cents per bottle. Guaranteed.

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WARNING ORDER.

J. J. Kiley vs. A. B. Richards Medicine Company.

The defendant, A. B. Richards Medicine Company, is warned to appear in this court within thirty days and answer the complaint of the plaintiff J. J. Kiley.

T. W. WILSON, J. P.

Feb. 2, 1893.

WARNING ORDER.

In Pulaski Chancery Court.

Dudley E. Jones Company, Plaintiff, vs. R. H. Fischer, C. E. Ferguson, et al., Defendants.

The defendant, C. E. Ferguson, is warned to appear in this court within thirty days, and answer the complaint of the plaintiff, Dudley E. Jones Company.

I. J. HICKS, Clerk.

By Chas. M. Connor, D. C

January 28, 1893

Ratcliffe & Fletcher, Sols. for Plaintiff.

Commissioner's Sale.

Notice is hereby given that in pursuance of the authority and directions contained in the decretal order of the Pulaski Chancery Court, made and entered on the 14th day of October, A. D. 1892, in a certain cause (No. (3021), then pending therein between J. B. Sibeck and J. T. W. Tillar complainants, and Z. H. Manees and wife defendants, the undersigned as commissioner of said court will offer for sale at public outcry to the highest bidder at the east door or entrance of the Pulaski county court house, in which said court is held, in the city of Little Rock, within the hours prescribed by law for judicial sales on

Friday, the 17th day of February, A. D. 1893,

the following described real estate, to-wit: Lot numbered one (1) in block numbered two (2) in Clendennin's Addition to the town of Argenta, in Pulaski county, Arkansas.

Terms of sale: On a credit of three months, the purchaser being required to execute note with approved personal security, bearing interest at the rate of ten per cent per annum from date of sale until paid, and a lien being retained on the premises sold to secure the payment of the purchase money.

Given under my hand this 23rd day of January A. D. 1893.

I. J. HICKS,
Commissioner in Chancery.

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No. 25 sin. bug. harness, single trace, 1 1-2 in. 1 1-2 in saddle, 15.50
Double buggy har. from $15.00 to 25.00.
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Ladies saddles, from $3.75 to 20.00.
Men's saddles from $3.50 to 20.00.
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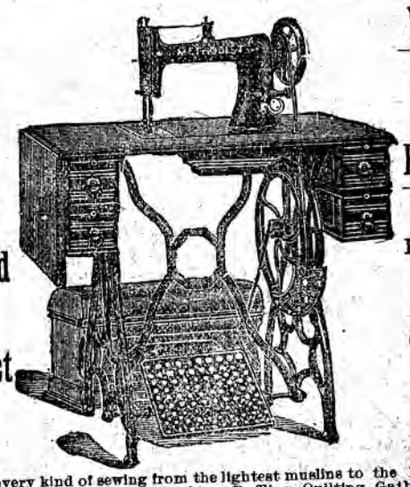
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It is built on entire new and improved principles and is far in advance of the regular sewing machines now on the market. Each machine is in perfect working order when shipped, and is accompanied with printed instructions and a complete set of tools. Also a five years warranty. If it does not prove perfect or as represented, ship it back and we will refund your money.
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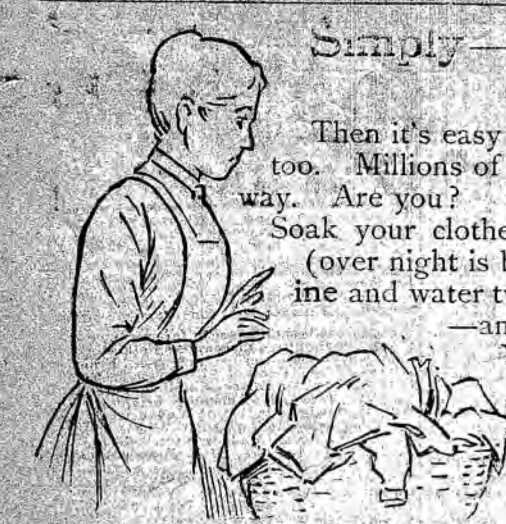
PRICES:
Style 3, Agents' Price $35.00; Our Price, only $21.00. Style 4, Agents' Price, $40.00; Our Price, only $22.50. Style 5, Agents' Price $45.00; Our Price, only $24.50.



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Yes, you can wash them without the boiling, but ask your doctor to explain the difference between clothes that are boiled, and clothes that are not boiled—he knows. When you think what you save by doing away with the rubbing, the saving of health, the saving of clothes, the saving of hard work, time and money—then isn't it time to think about washing with **Pearline**?

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ARKANSAS METHODIST.

THURSDAY, FEBRUARY 16, 1893

Circulation over 10,000 every week; we guarantee that no issue shall be less than 10,000 copies.

Entered at the Post-Office at Little Rock, Arkansas, as second-class mail matter.

FIELD NOTES.

ARCHEY C'T—I arrived here Dec. 24 and found a good parsonage. I have been improving it some. Have found many good people on this circuit. Our Quarterly meeting came off Jan. 28 and 29 and Bro. Dykes was with us in the power of the Spirit, and preached Sunday at 11 o'clock a fine sermon. I believe we will have a good revival on Archey this year. I have three local preachers to help me this year. I have 8 regular appointments on this work, and want a revival at every appointment. All who read this pray for me.

J. J. DOUGLAS, P. C.

KINGSLAND C'T.—At the last session of the Arkansas Conference held at Bentonville, I took a transfer to the Little Rock Conference, which was to meet the next Wednesday. Trusting my fate in Bishop Wilson's hands, wife and I returned to our home and in a few days we were on our way south, through the mountains, with our household goods in the care of B. McCurrey, one of my stewards. And allow me to say, if all our stewards were made of the kind of stuff that he is, our preachers would take Arkansas for Christ in a few years. When we reached the R. R. at Clarksville we ascertained by telegram, that we were assigned to the Kingsland C't, 30 miles south of Pine Bluff on the Cotton Belt R. R. By faithful perseverance through the rain, snow, mud and high waters, we were brought through safely by our faithful "John Wesley," who was entering upon his ninth appointment. We reached our appointment a few days before Christmas, and received a hearty reception from the good people of Kingsland. These people were all strangers to us. However, our people have a great sleight at making a preacher and his wife feel at home among them. We found in Kingsland an excellent parsonage well finished except furniture, a good supply of which was soon furnished and placed in order in the parsonage, with such supplies as were necessary for comfortable living. I very much admire the good judgment and religious liberality these people have exhibited in their parsonage. It is one of the best buildings in town. I have not seen a better circuit parsonage in Arkansas. They have planted Methodism here to be admired by the people, as the town grows and the country develops. There is another feature connected with the religion of this people worthy of note and imitation. With very slight exception they pay all of their assessments. I repeat, worthy of imitation. How can any people prosper religiously who year after year refuse to pay the honest debt they owe their Master, while they are consuming the bounty that he is continually blessing them with, gratifying their carnal lusts which are at enmity with God. By what rule can we make such people the children of God? Can we not call such religion a cunningly devised fable, having no higher aims than to accomplish selfish purposes? To my mind a religion destitute of honesty is a myth. My predecessor, Rev. F. N. Brewer, has done much here in the three first years of his itinerant ministry, in building up the Master's cause. He will live in the hearts of these people when time shall be no more. I have six appointments. I preach two Sundays in the month in Kingsland, which is a nice healthy little town. The people are kind-hearted. They make our home pleasant with their cheerful visits, and the many nice things they bring us to eat. On last evening they gave us a real pounding. It began in the afternoon, and by bedtime our room was well filled with smiling faces and the dining room floor and table presented the appearance of a family grocery. There was a barrel of the finest flour, thence down the line of groceries and canned goods, table ware, dress goods, whitened cake and chickens. May heaven smile on these good people.

P. P. BURKE.

Kingsland, Feb. 10.

WASHINGTON C'T.—After much delay I am on my work. I feel that I am among a loyal, generous, thoughtful people. Already I am made their debtor. The Board of Stewards have made a liberal estimate for our support, and I believe they purpose to do liberal things. I have preached at all my appointments and have been kindly and cordially received. I am working and praying for a revival of religion. This is my desire, and I am resting on this promise: "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." I shall not forget THE METHODIST.

E. L. BEARD.

Washington, Feb. 10.

WALDRON C'T.—This circuit is moving along tolerably well. There is some spirit of enterprise here. We have repaired our parsonage, so the preacher can keep dry at least. We hear of hard times all around, but in spite of the hard times our good people at Mt. Pleasant are going to build a new church. We have raised the money in good subscription, and the bill for the lumber has gone to the mill. Mr. Editor, we are planning for you to visit us next summer and be at the dedication. Now don't say I can't, but say I will, the Lord being my helper. I want to say just here that hard times have not struck this scribe yet. But one of the severest storms struck the parsonage last Monday night, Jan. 30, that this poor preacher has witnessed for many a year. The good people of Waldron raised the storm at that, and rushed into the parsonage, scaring the preacher and his wife, dropping 50 pounds on the preacher at once, and continued to pound in on him till 64 had rounded him up. Then looking at him they seemed to say, now, take that; do better, or we will double the dose next time. Now, Mr. Editor, just think of our parsonage with 500 pounds of meat, 150 pounds of lard, 200 pounds of flour, 15 pounds of coffee, 20 pounds of soda—the good wife says enough to make us rise above all our troubles. So you see no hard times at this parsonage, for we are supplied with everything that we need, even the money not excepted; for which we bow down with hearts of gratitude to Him who supplies all our wants and say many, many thanks. God bless the good people of Waldron. Well, we send you a little money for THE METHODIST, have the promise of some more; hope soon to get up all the back dues on this circuit for our dear paper. May God bless you, Mr. Editor, and help you to give us food for our souls in our dear ARKANSAS METHODIST.

G. W. DAMAN.

Waldron, Feb. 6.

PRAIRIE GROVE C'T.—We were sent this year to this circuit to succeed Rev. P. B. Summers, now P. E. of the Dardanelle District. Our move was a short one and having but little to move, it was therefore soon over and we began at once to work in our new field. The good people gave us a hearty welcome and that too in a substantial way. They pounded us at the parsonage, dined us at their homes and heard us with seeming interest as we tried to tell of Jesus, in the house of God. Bro. Summers did two years' faithful preaching here and we found a revival spirit at most of the appointments. We have held two protracted meetings; the first one at Center Point resulting in 11 professions and 9 accessions to the Church; the second one at Prairie Grove, resulting in 57 professions and 27 accessions. Bro. Irvin F. Harris of Springfield, Ark., was with us in the latter. He was here 12 days preaching day and night to large congregations, in the church and on the streets. The Church is revived and many fathers have begun family worship.

Bro. Harris is a strong man in the pulpit. He preaches the old time gospel and the people are converted in the old time way.

Our next District Conference is to be held here. Bishop Wilson has promised to be with us. We are expecting a happy meeting. The Editor and Business Manager of THE ARKANSAS METHODIST will please consider themselves invited and we shall expect to see them here. Bro. V. V. Harlan, "our beloved" and good natured P. E., was with us on the 28th and 29th ult. to hold our first Quarterly meeting. The different appointments were all represented and the Elder said our Conference was the best he had held since on the District. Perhaps the highest compliment I can pay his efforts in the pulpit is to say, that at the conclusion of the 11 o'clock service Sunday the people made an offering of $50 to Domestic Missions. Bro. Harlan is well pleased with the District. Found it in a live, progressive condition. Your colaborer,

W. H. DYER.

Prairie Grove, Feb. 6.

P. S. Mr. Editor: Can you give us any information leading to the whereabouts of one Rev. F. S. H. Johnston, the ex-P. E. of the Fayetteville District? He left this country immediately after the adjournment of our last Annual Conference, taking with him one of our best girls. Any information given will be highly appreciated by the many readers of THE METHODIST in the District. D.

[Yes; with that best young lady he is living happily and working faithfully and successfully in charge of Morrilton station, which became a strong and delightful charge under the labors of Revs. B. H. Greathouse, V. V. Harlan, Geo. W. Hill and Jesse L. Massey.—EDITOR.]

CARROLLTON C'T.—I arrived at the parsonage Dec. 17 and found it reasonably well furnished with all the necessaries to satisfy a Methodist preacher. I have been at every appointment and found the people ready to receive me with glad hearts. Though I have not as some would say had a pounding, thank God I have been well cared for with the necessaries of life, such as meats, flour, meal, coffee, sugar, and yes, there is that money too; and other things too numerous to mention. Our first Quarterly Conference was held Feb. 4, 5; our new P. E., Rev. E. L. Massey, was here in power and demonstration of the Spirit and preached to the delight of all who heard him, and presided over the business of the Conference very judiciously. The Conf. was well attended by the official Board, who are men of deep piety and stand ever ready to rally to the assistance of their pastor. The collections are tolerably well up. Took a collection for D. M. and received $7.15; continued the meeting until tonight; no conversions, but a good interest in the Church. We are working and praying for a gracious year on this the Carrollton Ct., both in the salvation of souls and the building up of the Church.

W. H. HATFIELD.

Carrollton, Feb. 8.

VIOLA C'T.—I was appointed to this circuit at our last Conference. Off and on this makes four years that I have traveled this work, and I can say that the prospect is better for good than ever before. The circuit has done more for the P. C. and P. E. than ever before in so short a time. Our first Quarterly Conference is over and our P. E., Bro. Gregory, was with us and did his work well; preaching four good sermons to the delight of everybody present. We are hoping and praying for better times this year. God bless THE METHODIST and its Editor.

THOMAS J. FRANKS.

Viola, Feb 9.

TO-DAY

Hood's Sarsaparilla stands at the head in the medicine world, admired in prosperity and envied in merit by thousands of would-be competitors. It has a larger sale than any other medicine. Such success could not be won without positive merit.

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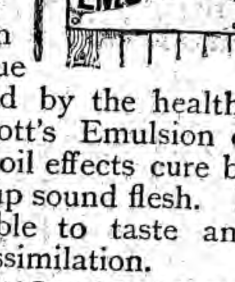

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Quarterly Meetings.

Harrison District. Second round, S. F. Dykes, P. E. Omaha at Omaha Feb. 11-12; Harrison 18-19; Lead Hill at Fair View 25-26; Yellville ct at Liberty March 4-5; Yellville sta 11-12; Powell ct Kings Prairie 18-19; Valley Springs at Watkins 25-26; Mt. Home at Mt. Home April 1-2; Oakland at Rockdale 8-9; Bellfonte at Walnut Grove 15-16; Big Flat 22-23; Archie 26-27; Wiley's Cove 29-30.

Batesville District. First round, Henry T. Gregory P. E. West Batesville Miss. Dec. 31 and Jan. 1; Batesville Sta. 1-2 Ash Flat ct at Liberty Hill 7-8; Evening Shade ct 14-15; Oil Trouge Miss Oil Trough academy 21-22; Cedar Grove, Pine Grove 28-29; Salem at Salem Feb. 4-5; Viola Miss at Viola 7; Newburg at Macedonia 11-12; Melbourne at Oak Grove 14; Mountain View at Mountain View 18-19; Calamine at Cross Roads 25-26; Sulphur Rock at Lees Chapel Mar. 4-5; Bethesda at Plesant Valley 11-12; Jamestown at Alderhook 18-19.

Newport Dist. first round. W. L. King, P. E. Newport sta Dec. 30 and Jan. 1; Jacksonport and Tuckerman Jan. 7, 8; Swifto ct 14, 15; Walnut Ridge & Black Rock 21, 22; Corning & Reno 28, 29; Reno ct Feb. 4, 5; Portia 11, 12; Clover Bend 18, 19; Salome ct 25, 26; Warm Springs Mch. 4, 5; Pocahontas 11, 12; Mammoth Spr. 18, 19; Walnut Hill 25, 26; Imboden Apr. 1, 2; Smithville 8, 9; Cache 15, 16.

Pine Bluff Dist. first round. J. H. Riggin, P. E. Riverside Dec. 18, 19; Toledo at Rison Dec. 31 and Jan. 1. Kingsland Jan. 7, 8; New Edinburg 10; Stuttgart & De Witt at Stuttgart 15, 16; Lehi at Westley Chapel 18; Old River at Bethany 21, 22; Sheridan 28, 29; Goldman at Humphrey Feb. 4, 5; Pastoria 11, 12; Redfield at Good Faith 18, 19; Lakeside 25, 26; First Church Mch. 4, 5; De Witt ct at Coopers School-house 11, 12; White River ct at Shiloh 18, 19; Little Prairie 25, 26.

Clarksville Dist., 1st round. S. S. Key, P. E. Altus & Coal Hill at Altus Dec. 17, 18; Ozone at Gilliam 24, 25; Clarksville sta 31, Jan. 1; Alma ct at Alma 7, 8; Ozark sta 14, 15; Dyer ct 21, 22; Altus ct 28, 29; Lamar ct at Lamar Feb 4, 5; Clarksville ct at Hays Chapel 11, 12; Van Buren sta 18, 19; Chester mis at Chester 25, 26; Ozark ct at Gar Creek March 4, 5.

Dardanelle Dist., 1st round. P. B. Summers, P. E. Atkins ct at Atkins Dec. 24, 25; Dover ct at Dover 31, Jan. 1; Appleton ct at Shady Grove 7, 8; Dardanelle ct at Mt. Zion 14, 15; Chickalah ct at Buchenghan 21, 22; Rover ct at Liberty Grove 28, 29; Gravelly Hill at Gravelly Hill, Feb. 4, 5; Walnut Tree ct at Gagersville 11, 12; Dardanelle sta 18, 19; Russellville sta 25, 26; Prairie View ct at Asbury, March 4, 5; Danville ct, 11, 12.

Fort Smith Dist. 1st round. Geo. W. Hill, P. E. * * * Booneville ct Jan. 14, 15; Mansfield ct 21, 22; Fort Smith First Church 28, 29; Ft. Smith ct Feb. 4, 5; Hacket ct 11, 12; Waldron ct 18, 19; Charleston ct 25, 26; Caulksville ct Mar. 4, 5; Cauthron ct 11, 12; Sugar Grove ct, 18, 19. Will hold the Paris Quarterly Conf. Jan. 16.

Eureka Springs Dist. 1st round. E. L. Massey, P. E. * * Kings River Jan. 12, 13; City Mission 15, 16; Huntsville 21, 22; Berryville ct 28, 29; Carrollton Feb. 4, 5; War Eagle 11, 12; St. Paul 18, 19; Goshen 25, 26; Hindsville Mar. 4, 5. District Stewards will please meet me at Berryville Jan. 27 at 10 o'clock a. m.

Searcy Dist. 1st round. F. A. Jeffett, P. E. * * Bradford ct Jan. 14, 15; West Searcy ct 21, 22; Beebe ct 28, 29; West Point ct Feb. 4, 5; Augusta sta 5, 6; Searcy sta 11, 12; Argenta sta 18, 19; Jacksonville ct 19, 20; Mineral ct 25, 26; Beebe ct 26, 27; Union ct Mar. 4, 5; Auvergne and Weldon 11, 12; El Paso ct 18, 19.

Hot Springs District. first round, A. D. Jenkins, P. E. Malvern Hill Dec. 24, 25; South Hot Springs Dec. 31 and Jan. 1; Crystal Springs, at Grant's Chapel 7, 8; New Liberty at New Liberty 14, 15; Mt. Ida ct at Mt. Ida 21, 22; Amity ct at Powers Chapel 28, 29; New Hope Mis. at Central Academy or Holly Springs Feb. 4, 5; Saline ct at Galena 11, 12; Silver Hill Mis. at Shiloh 18, 19; Mt. Valley at Rockdale 25, 26; Dallas ct at Cherry Hill Mch. 4, 5; Mt. Fork ct at Foster Chapel 11, 12.

Little Rock Dist, first round, H. H. Watson, P. E. Winfield Memorial Dec. 24, 25; Mabelvale at Mabelvale Dec. 31 and Jan. 1; England at England Jan. 7, 8; Maumelle at Spring Valley 14, 15; Austin at Mt. Zion 21, 22; Lonoke 28, 29; First Church Feb. 5, 6; Hickory Plain at Cross Road 11, 12; Liberty at Liberty 18, 19; Wattensas 25, 26; Des Arc & De Valls Bluff Mch. 4, 5; Hazen & Carlisle 11, 12; Asbury 18, 19.

Camden Dist. first round, J. R. Cason, P. E. Stephens & Waldo at Waldo Dec. 24, 25; Bearden & Thornton at Bearden Dec. 31 and Jan. 1; Lewisville Jan, 7, 8; Camden 15, 16; Hampton at Hampton 21, 22; El Dorado at El Dorado 28, 29; Fordyce Feb. 4, 5; Lapile ct at Forrest Hill 11, 12; Caledonia ct at Caledonia 18, 19; Carolina ct at New Salem 25, 26; Camden ct at Ten Springs Mch. 4, 5; Buckner ct at Shiloh 11, 12; Atlanta at Pleasant Grove 18, 19; Ouachita at Ebenezer 25, 26; Magnolia April 6, 7.

Helena Dist. first round, M. B. Umsted, P. E. Cotton Plant & Howell Dec. 31 and Jan. 1; Brinkley sta 1, 2; Wheatley ct 7, 8; Goodwin ct 14, 15; Marrianna sta and Walnut Bend 21, 22; Holly Grove 23, 24; Poplar Grove ct 28, 29; Helena sta Feb. 4, 5; La Grange & Spring Creek sta 11, 12; Haynes 18, 19; Forrest City 19, 20; Taylors Creek 25-26; Wynne & Mecrory Mch. 4-5; De View 11-12; Clarendon 18-19; Cypress Ridge 25-26.

Jonesboro Dist. first round J. C. Ritter P. E. Jonesboro sta Dec. 24-25; Vandale and Cherry Valley ct Dec. 31 and Jan. 1; Harrisburgh ct Jan 7-8; Paragould sta 11-12; Paragould ct 14-15; Gainsville ct 18-19; Jonesboro ct 21-22; Marmaduke Mis. 25-26; Boydesville ct 28-29; St. Francis ct 31-Feb. 1; Lake City miss 4-5; Buffalo Island ct 8-9; Marion ct 11-12; Chickasawba ct 18-19; Osceola ct 21-22; Pecan Point ct 25-26; Lorado ct Mch, 5-6; Shiloh ct, 11-12.

Monticello Dist., A. O. Evans, P. E. 1st round. Warren sta. Dec. 24, 25; Lacy ct at Collins 31, Jan. 1; Lake Village ct at Lake Village 8, 9; Mt. Pleasant ct at Mt. Pleasant 15, 16; Star City at Star City 22, 23; Arkansas City and Dermott at Arkansas City 29, 30; Berea ct at Bethel Feb. 5, 6; Bartholomew ct at Portland 12, 13; Hamburg sta 19, 20; Tilla ct at Tilla 26, 27; Hamburg ct at Zion March 5, 6; Monticello sta 12, 13; Palestine at Pottsville 19, 20.

Washington Dist., 1st round, Geo. M. Hill, P. E. Washington at Ozan Dec. 24, 25; Center Pt. at Center 31, Jan. 1; Chapel Hill at Norwoodville 7, 8; Spring Hill at Spr. H. 14, 15; Hope 15, 16; Mineral Spr. at Bethany 21, 22; Genoa at Cedar Grove 28, 29; Fulton and College Hill at C. H. 29, 30; Bright Star Feb. 4, 5; Emmet at Moscow 11, 12; Prescott 12, 13; Rocky Comfort at R. C. 18, 19; Richmond at Richmond 25, 26; De Ann at Ebenezer March 4, 5; Lockesburg at Lockesburg 11, 12; Nashville at Bingen 18, 19.

Arkadelphia Dist., 1st round, H. D. McKinnon, P. E. Arkadelphia sta Dec. 24, 25; Benton sta 31, Jan. 1; Bryant ct at Bryant 14, 15; Gurdon ct at Gurdon 7, 8; Dalark ct at Caldwells Chapel 21, 22; Daleville ct 28, 29; Social Hill ct at Friendship Feb. 4, 5; Clark ct at Pisgah 11, 12; Malvern sta 18, 19; Collegeville ct at Salem 25, 26; Lono ct. at Lono March 4, 5; Murfreesboro ct at Brocktown 11, 12; Princeton ct at Mt. Zion 18, 19; Holly Springs ct at Olivet 25, 26; Okolona and Smithton at Okolona April 1, 2.

Morrillton District, 1st round, D. J. Weems, P. E. Plummerville, at Hill Creek Dec. 17, 18; Springfield at Shady Grove 24, 25; Conway sta 25, 26 Ada ct at Oppelo Dec. 31, Jan. 1; Morrilton sta 1, 2; Morganton at Goodlows 7, 8; Quitman sta 8, 9; Quitman ct at Bethesda 14, 15; Perryville miss at Bethel 21, 22; Perryville ct at Perryville 22, 23; Mt. Vernon at Oakland 28, 29; Clinton at Clinton Feb. 4, 5; Martinville at Bee Branch 11, 12; Cleveland at Centerpoint 18, 19; Gold Creek at Preston 25, 26.

Fayetteville District 1st round V. V. Harlan, P. E. Springdale sta Dec. 17, 18; Bentonville sta 24, 25; White River miss 30, 31; Fayetteville Jan. 1, 2; Elm Springs ct at Elm Springs 7, 8; Center Point ct at Center Point 14, 15; Sulphur Springs miss at Dickson 15, 16; Bentonville ct at Bright Water 21, 22. Rogers 22, 23; Prairie Grove ct at Prairie Grove 28, 29; Boonsboro ct at New Hope 29, 30; Cincinnati ct at Amity Feb. 4, 5; Springtown ct at Bloomfield 11, 12.

WARNING ORDER.

In Pulaski Chancery Court.

Kate Berry, Plaintiff, vs. J. E. Berry, Defendant.

The defendant, J. E. Berry, is warned to appear in this court within thirty days and answer the complaint of the plaintiff, Kate Berry.

January 20, 1893. I. J. HICKS, Clerk.

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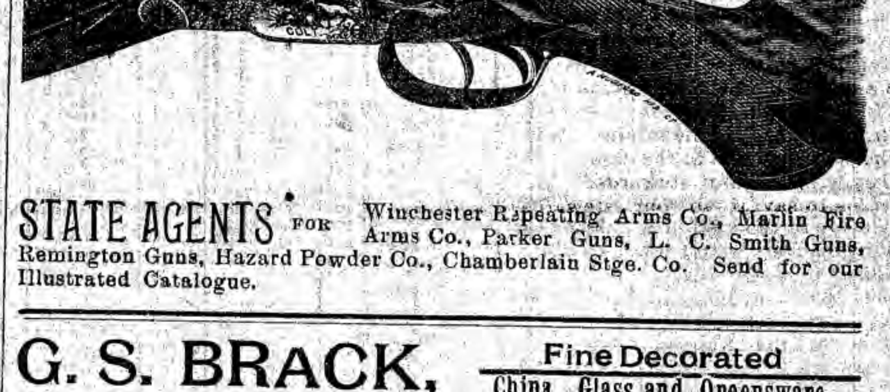

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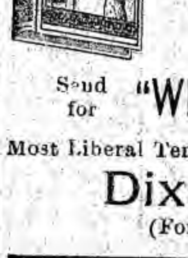

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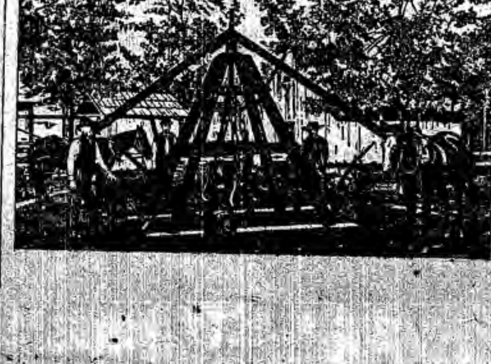

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