

ARKANSAS METHODIST.

{ Devoted to the Interests of the Methodist Episcopal Church, South, in Arkansas. }

REV. A. R. WINFIELD, D. D., Editors,
REV. JNO. H. DYE,

"Speak thou the things which become sound doctrine."

TERMS, { IN ADVANCE.
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General News.

Egyptian Affairs.

The fall of Khartoum and the probable fate of Gen. Gordon, have been the all absorbing topics during the past week. If that great christian soldier who has jeopardized so much for her Majesty's government should either be maltreated or killed the nations will never cease to reflect on the mismanagement of the British army. The idea of such a man perishing by a mob of rebel Arabs, is too bad to think of! Gen. Woolsey sends nothing cheering from Soudan. The policy of the English Government from the very beginning, has been filled with glaring blunders, and it is likely to prove fatal and result in the sacrifice of many valuable lives.

Turkey

The "Sick man of Europe" is fitting out a fleet to prevent Italy from occupying any part of North Africa and forbid an encroachment on the Red Sea. A war between the "Sick Man" and the "land of art" would be ludicrous if it were not for the loss of life. Two bankrupt governments, with thousands of starving poor, preparing for battle over any part of the dark continent, is a strange phenomena in the world's affairs.

England.

Everything is full of activity in war circles, and the probabilities are that England will withdraw from Egypt and leave her to attend to her own affairs, and Gen. Woolsey will be ordered to evacuate.

Germany.

The great diplomat, Prince Bismarck, is again reported very ill, and ordered to retire for a season from active life. His death would be a calamity to his people.

France.

Paris is much excited over meetings that are being held in that jewelled city by anarchists. At war with China on a mere pretext, without any proclamation of open hostilities, greatly desirous to have a part in African affairs. She is still torn with internal evils that may result in a revolution at any moment. Poor France! Not much improved since thy great son, Napoleon, said in his memorable farewell address: "Nature decreed I should leave as I found thee, decayed in thy glory and sunk in thy worth."

Russia

The "Bear" stands waiting for the prey, and may yet take part in the movements on the chess board, looking to a future settlement in India.

Our Own Country.

The Inter-State Commerce bill hangs fire in the Senate, and so does the Blair Education bill, and it is pretty certain that neither will become a law before the first of March.

Everybody is busy making a cabinet for the new president, but it is more than probable that after all Mr. Cleveland will make his own selection; and as he is a very level headed man we fully expect to hear of Senator Bayard, of Delaware, and Senator Garland, of Arkansas in that Cabinet.

Religious World.

The Church is every where on the advance, and the fields are white unto harvest. Our missionary corps are passing into the regions beyond, and the nations are bowing to God. We do not anticipate much from either one of the tabernacles in Brooklyn or the wonderful "Coup de tat" of Chicago. We do not think any of these on God's plan; but the rank and file of the Christian army are marching right on to victory, and the light of the grey dawn of millennial morn is clearly to be seen in the purple tinted clouds of the breaking day. "Come, Lord Jesus, come quickly!"

State News.

The very latest is the Viola Tack Hammer, from Viola, in Fulton county, this State. We have heard of "tack hammer" preachers, and have done some work on that line ourself, but this is the first in the newspaper line who is willing to take the name, though there are many in reality. But this hammer strikes ringing blows, and has neither patent inside or a patent outside. It is cheerful and enterprising. Success to you, brother Haun. Of course we will exchange.

Helena has had another fire, and we hear of one of the most brutal murders near there that we ever read of—a man and woman killed for a horse and one dollar and twenty cents in money; and to-day we read of another. This time it is the assassination of one of the wealthiest colored men in the State. It is time to stop public executions, particularly among the colored people. They are too fanatical and excitable for such things. A negro murderer is becoming with them a latter-day hero.

One of the best bills yet introduced into the present House of Representatives was brought in last Monday by the representative from Calhoun county, and it was his first. If he can only get it through, it will be an honor to him and a credit to our State. It is a bill to punish office holders for gambling. By all means it should pass.

Prosecuting Attorney Lea is winning golden opinions in Little Rock, and will finally close all saloons on Sunday. Two juries have been found to convict even Jews for keeping open doors on Sunday. This paper will stand by you in the fight, and stay all summer and winter, too, if it is necessary."

Our Legislature has passed an act extending the time for the payment of taxes to April the 10th, and the Governor has approved it. We doubt its propriety. Many will spend the money they now have and their taxes will go unpaid. Better pay now.

We hear of a new name for a saloon in Arkadelphia, called Cotton Exchange. That is a misnomer. Call it right. Say drunkards and ruined men made here! You will then sail under true colors.

Whiskey holes may be good for revenue and to fill the pockets of the officers, but they are death to society.

Something over twenty bills have been introduced into the legislature proposing to regulate freight and passage rates on railroads by law, a thing utterly impracticable and impossible. Hold off, gentlemen, and let all the proposed roads be built, and they will soon regulate each other.

We see there is much adverse criticism of the Arkansas Industrial University in some of the state papers. It may be a first-class literary school, but as an agricultural school it is a fraud and a failure.

We see our legislature has commenced a vigorous attack on Mansfield's Digest, before it sees day light. Something over 5,000 sections; but with their present speed they will soon amend them all, and then we hope a new constitution will be in order.

Much business before both houses, but we do hope they will pass the bill improving the Supreme Court room and the one changing our Sabbath law. Don't forget these, gentlemen; and it will be very well to help the Institute for the Blind, and give the Ladies Benevolent Hospital a lift.

By all means pass the contract bill, and do not, for the sake of Arkansas, allow Arkansas work to be done out side of our own State. It would be a shame to us.

Personal.

Mr. William Paisley, of Dobyville, called to see us and left a year's subscription for the METHODIST. Will is one of our best old time boys of Dallas, and his accomplished wife is just as good and clever as her noble husband. We like such calls. It is refreshing to be thus remembered by our friends. Come again.

Rev. Geo. M. Hill writes us a kind, brotherly card from Wheatley, with three subscribers and a warm invitation to visit them and talk for them. Thanks, my beloved: "When the roses come again I will greet you."

Rev. J. T. Massey sends another greeting from Clarksville and adds another subscriber to his already long list.

Rev. M. C. Morris writes us cheerfully from Augusta, and says the ARKANSAS METHODIST improves with every number. He promises good work when the weather will admit. Put it in every Methodist house. That is the word for 1885. A Presbyterian minister and a Presbyterian member both called and paid for it this week. It will do for all sects.

Bishop McTyeire was in Memphis this week on important business. He looks well and is fully alive to our interests. We see a son of Mr. Wm. H. Vanderbilt, with his family and friends, called and lunched with him, en route to the Exposition at New Orleans. They took in the Vanderbilt grounds and were delighted. They are the pride of the south and the great monument to Cornelius Vanderbilt and will perpetuate his name when marble and bronze shall decay.

We had the pleasure of meeting in the Bluff City, Rev. J. T. C. Collins and Rev. W. C. Johnson, also a few minutes with the gifted pastor of old Wesley.

Rev. J. M. D. Sturgis sends a remittance of \$7 50 and is determined to try and put the METHODIST in every family in his charge. He is a noble worker and a great success.

Rev. A. Monk has two communications in our present issue on an important subject. You will find him first on page four, and then on page two. Give the farmer Arkansas boy a careful reading—he is worthy.

Rev. Attie's G. Haygood, D. D., sends us his able speech on public education, delivered at Mount Eagle, last August. Of course it is elaborate and learned, but we fail to agree with the Doctor on that line. We think he made a great error in declining the Bishopric in 1882, and a greater one in leaving Emory in '85. But we must allow him to follow his own conscience.

Rev. W. H. W. Burns is bringing this office under many obligations to him. He is simply pouring in on us subscribers and money. Thank you, brother, thank you, and please let the good work go on.

Rev. W. J. Davis is doing good work up in Lockesburg, and he is coming up fast to the front with good subscribers and money. Many thanks to you, my old time boy.

Rev. P. B. Hopkins, of the Arkansas Conference, has been passing through the deep water of affliction, in the loss of his Christian wife. We tender our sincerest sympathy and we know our God can and will comfort you. Look up and faith will show you a brighter world, and one where there is no death.

Bishop Wilson still lingers at our great Baden Baden, and is not much improved. We hope to see him this week, and will then give the anxious Church the very latest from him.

Rev. W. C. Dunn will have a good letter in our next issue, and so will Rev. M. H. Wells.

Field Notes.

We begin this week with a little note from one of our best local preachers, Rev. B. A. Merris, of Walnut Ridge. It is simply splendid. Hear him:

"I send you five dollars for the paper for the names below. Allow me to say, God bless the ARKANSAS METHODIST; long may it live to bless the homes of our State with its grand bold editorials, and may the people take warning for they give nothing uncertain. We must return to old times and true Methodist paths in order to win the world for Christ."

Now, is not that pleasant? Pretty good little pounding.

But here comes brother Burns in such a sweet postal:

"On our return to Cabib Creek circuit we received a very cordial welcome. A very practical demonstration of appreciation was realized by the preacher and his family when they found the parsonage amply supplied with temporal necessities, too many good and nice things in the line of eatables to mention. We thank God and take courage. I feel a new preacher at home, and by the grace of God expect to end the year in triumph."

And next comes brother T. F. Warren, from Golden Lake, and his note is to us golden:

"Please publish enclosed in the column of marriages. Success to the METHODIST and its editors. I do not wish to miss a copy of the METHODIST that I am entitled to. Hoping to receive it regularly, I remain very respectfully yours."

Then comes the inimitable and indomitable Rev. Frank Ritter, of Newport. Of course it is good:

"Since we returned from conference this preacher's "better half" has been so afflicted that she could not be out at all, and that has greatly hindered his pastoral work. Bad weather has also interfered with attendance at Church, but we are still alive and striving to go forward. We have received one member into the Church by baptism; and our Sunday school is a live growing power, and is growing in numbers and interest. The good people of this place have neither forgotten or neglected to be kind to their pastor, and we hope and pray that the blessings of God may so descend upon them that many souls may be converted this year. We hereby request your services in a protracted effort to secure that object before the summer opens. I begin work for our papers this week, as I have not been able to do so sooner."

Next is our brother Rev. E. Dickens, from Perryville, in Perry county, Ark., and up in Fourche mountain, and a bran new dollar is turned loose to carry this paper to a good brother Turner, and he will be the worst turned man that ever was. Ah! my brother, we like that. Do so often. We need bran new dollars, but we will take old ones:

"Please near my request. I am a bran new dollar. Have had a very short existence, and consequently but little experience. I was made for the benefit of man, but I fear I may sometime be a curse, therefore I come to you for advice. There are so many that would start me in the way that I don't want to go, that I am hardly willing to risk myself in the hands of humanity. I don't want to lay on the gambler's table; nor do I want to go into the houses of the low, lewd and lawless; I don't want to pay for mean whisky to make some poor mortal drunk, which course if persisted in will ruin the body and damn the soul. I want a position to circulate religious literature among your race. Please accept my application and grant my request. You can do so by sending the ARKANSAS METHODIST to the

name given below. Hoping that enough of my specie will find the way to your sanctum to enable you to send the paper to every Methodist family in Arkansas, I am your ONE-DOLLAR-AND-FIFTY-CENTS.' Dr. Winfield, enclosed find one dollar and fifty cents, postoffice money order. Send the ARKANSAS METHODIST to R. N. Turner, Adona, Perry Co., Ark."

Then we put in our brother W. A. Steele, telling of whole wagon loads of good things; and he writes many good things concerning the people of Magnolia circuit. And he is astonished that anybody should have ever thought that he was the least soured toward the METHODIST; says our good-looking and good-natured manager simply let him settle by his own figures. And he says so many good things concerning this Senior that he can't print them, but simply bows and says, thank you, Will:

"We are starting off tolerably well. We were troubled at the start in getting a house, but Bros. Vaughan, Dixon and Dr. Beasley gave us assistance and we are now sheltered from the storm. Our good members have sent us in four or five wagon loads of corn and fodder, meat, potatoes, turnips, butter, and a host of other good things that make us feel like we were among the dear old Collegeville people again. Have received seven in the Church, and organized one new Church. Expect to have Webster's Unabridged from you before the year is out. The people here scarcely know that the ARKANSAS METHODIST exists. Will try and send you a long list soon."

We will close this week with a good long and stirring note from the other Monk, down in old De Witt. We would say this Monk is the Monk of all the Monks, but someone would say that was just because the other one is gone. Well, maybe so, but this note is splendid anyhow:

"Dear old friend, for three weeks after we came to De Witt you did not come to see us and we missed you very much, but after while your face was gladly seen in our house. I am very sorry to tell you, however, that there are few houses in our little town that you do visit. But we are talking and working for you, and hope to give you a boom before the year closes. We would be glad to see one or both of you editors in our town. Think we could send him or them back with a good list of subscribers, though money is very hard to get. I want to say to you that the people on the De Witt circuit have received us very kindly. We have been on the work nearly six weeks. When we came they had already bought a nice lot of wood, and very soon they had us nicely fixed up for house-keeping, with wood heating and cooking stoves, and plenty to eat. The stoves, however, belong to the parsonage. I know that they will treat us well this year, for they began on New Year's night by giving us a real good pounding, with meat, flour, sugar, coffee, canned fruits of various kinds, some dry goods and a nice China cup and saucer for this writer to drink his coffee out of. We have many reasons to give God thanks for placing us among so good a people as we have found these to be. But we knew them before. There it was this writer was raised and began his ministerial life. Was licensed to preach here in De Witt. Boys that we went to school with are now men in the active part of life. But worst of all they are not religious. Pray God to give them to us as the fruits of our labor this year. I find a great many vacant chairs in this country. Fathers and mothers in the Church, that we once knew and loved, are dead and gone to their long rest, where we hope to meet them after while."

And now our readers may rest till next week, and then brother Springstreet Evans and others will tell of poundings.

ARKANSAS METHODIST

ADVOCATE FAMILY.

SATURDAY, FEBRUARY 14, 1885

The Pleasures of Religious Inter-
course.

BY REV. S. CORNELIUS, D. D.

NUMBER III.

One of the most delightful of the social pleasures of religion is the exercise of Christian hospitality. Those who have made their home for God's people, disappointed though they may have been in some of their guests, have often been happily reminded of the apostles' words: "Be not forgetful to entertain strangers, for thereby some have entertained strangers unaware." Matthew Henry, speaking of the blessing the ark brought to the house of Obbedom, says: "The ark is a guest that always pays well for its entertainment." The ark, the presence and blessing of God, goes where his servants go. The coming of a certain devoted minister of Christ was always a welcome event in the families he was accustomed to visit. Unconventional and unartificial in his manners, he easily, naturally, opportunely introduced the great theme of the Christian ministry wherever he went. His was indeed a winning way. He gained respect, he gained assent; and as he departed, after a visit of hours, or days, one would say to another, "That is a good man—I hope he will soon come again. He went his way, but his conversation, his prayers, his Christ-like spirit had left a heavenly aroma behind. Another such comes to mind; a master in Israel. His religion had dignified and refined him; moulding his manners into a form most courteous, adding to the accomplishments of a scholar the graces of a saint. In the pulpit he was another Paul, in the chamber of sickness, or at the funeral obsequies a Titus, or a Barnabas. Every where he was the minister of Christ, reminding by what he was, as much as by what he said, of a brighter and a better world. It was our recent happy privilege to entertain an honored missionary of the cross. His associates had insisted on his temporary return to the land of his nativity as a means of recovery from the effects of his debilitating labors. He rested and toiled by turns; for he is a true missionary, glowing and burning with evangelical enthusiasm. His anxiety for souls, his strong unquestioning faith, and especially his all-absorbing interest in his beloved Telugus, showed themselves in all companies wherever he went, impressing all with marvelous beauty of a true Christian life. Who would not have a prophet's chamber for the chance of entertaining such a guest? Allusion has been made in the preceding chapter to the peculiarly grateful and affectionate regard which a Christian will always entertain toward the instrument of his conversion; a regard more easily felt than described. It would have been as easy for Hagar to express her gratitude to the angel that showed her the well, as for the soul "begotten through the gospel" to express his gratitude toward his spiritual father. No other man of God can ever seem quite so dear; his voice, his mien, his very name always bring with it sweet memories of the day of the soul's espousals. The Christian's feelings toward other servants of Christ, under whose ministry his views have become more clear, his aim more definite, and his piety more decided, will partake more or less, of the same character. So, also, those "true yoke-fellows" with whom he has been associated in Christian work and worship can never be dislodged from his heart. One of the most exquisite pictures the psalmist has drawn is that of two trusting, loving friends, himself one of them, walking to the house of God in company, and taking sweet counsel together. Arm in arm they move along the familiar path, talking together of what they have each tasted and seen of the grace of God. Their walk is like that of Cleophas and his companion, for Jesus himself joins himself with them, and causes their

hearts to burn within them. Returning from the assembly of the saints they repeat to each other the new thoughts of Christ and his word, that have been awakened in their minds, and linger long together before they are content to part. Surely the existence of such feelings in the human breast is an argument for their divine origin. Surely this brotherly love is heaven-begotten as well as heaven-like. It is easy to believe the tradition of heathen looking on with admiration upon ancient Christian assemblies and exclaiming, "See how these Christians love one another!" "Behold how good and how pleasant a thing it is for brethren to dwell together in unity!"

The garden of Christian friendship affords so many rare and exquisite sweets, that after long walking in its flowery paths one is apt to think that no other could ever have had such a circle of Christian friends as himself; so faithful in the service of Jesus, so eloquent in his praise, so radiant with the joys of his salvation. Here is another group of some of those dear saints, association with whom was a refinement of the soul. Mrs. B. was eminently fitted, by nature and grace, alike, for eminent usefulness as a pastor's wife. She was cultivated, yet unaffected in her manners; as gentle and gracious in her treatment of the uncouth and ignorant, as of the more polished and refined. None entered her doors without being greeted with the kind smile which irradiated her face with the light of Christian love, and none departed without receiving some kind expression of interest in their spiritual well-being. Especially did the attendants upon her husband's ministry dwell in her heart, a heart tremulous with solicitude for souls. The maternal society, the prayer-meeting, and all religious gatherings, as well as general society, felt the charm of her presence as of a hand pointing upward. Mrs. L. had always been spiritually minded beyond most Christians, but sanctified affliction had greatly strengthened the tone of her piety, till, in advanced life, she seemed like a vessel unloosed from its earthly fastenings, and bounding on towards the heavenly port. Added to her venerable appearance, there was something quaint, yet saintly in her speech, which left its impress on all who came near her, Christians were quickened by her conversion, and many Christless souls had been converted while kneeling by her side. Giving her account of a precious revival, in which some of her children and grandchildren had been converted, she began to repeat: "Praise God from whom all blessings flow," etc.

Then she began to ask questions about certain passages of scripture, on which she had been meditating. A gentleman coming into the room, in her motherly way, said, "Dear man, do you love Christ?"

"Oh that all the world but knew him, Or would be advised by me; Surely they would hasten to him He would cause them all to see."

Going to the house of God, she rose at the close of the sermon, saying, "I feel as if I could take you all in my arms," and then made a tenderly solemn appeal to the congregation. It was an honor as well as a pleasure to sit at the feet of this mother in Israel.

In Explanation.

When I read in your last issue the statement of the action taken by the White River Conference in regard to the ARKANSAS METHODIST, I was led to fear that what I did may be so construed that the little influence I have will be considered as against the paper. Hence I ask the privilege of explaining. I am not opposed to the paper, but ready and willing to aid it and promote its success. Both publicly and privately I have urged its claims since Conference, and expect to do so again. But I was, and am, opposed to having a publishing committee, for the simple reason that the committee have no publishing to do, the paper being published by its owners. Years ago I was on the publishing committee of the Southern Christian Advocate, but that paper was the property of its patronizing Conferences and was published by the committee through an agent under its control and supervision. The ARKANSAS METHODIST is owned and pub-

lished by two ministers, and in case of their death would be controlled by their administrators both in the matter of publication and editorial management. To this I do not object, but think it better to have it so. But my mind has long been against creating offices and appointing men where there is nothing to do, making a show of something when there is nothing. Much evil has grown out of that sort of work. Hence my resignation as a member of the publishing committee. And now let me say that if you have any work for me to do, call on me and I will cheerfully respond; and I would rejoice to learn that you have 10,000 subscribers and plenty of money. The three Conferences ought to furnish at least 10,000 subscribers.

JOSEPHUS ANDERSON.

Of course our readers will accept the above explanation. We hope neither one of us will have an administrator soon, but if we should they will hardly control, editorially or otherwise, the METHODIST under our contract with the Conferences. D. & W.

Why the Deficit in Minister's Salaries.

The basis of the faults I am about to find of many of our ministers is that laid down by the Apostle Paul. "If any would not work, neither should he eat." The apostle put this in the form of a command. Let the reader refer to it, and read it in the light of the context. This may be called the "survival of the fittest." For, in the sharp contest that now prevails throughout the country, the man "whose hands refuseth to labor" will very soon find that bread will be refused him, not primitively, but consequently.

This is a state of things brought about, not by special legislation, but by the aggregation of certain inalienable forces. It is true that, in the very constitution of things, a man must work if he would eat; the converse must be true, i. e., if he works not, he cannot eat, for the obvious reason that he will not have anything to eat.

This principle is universally and righteously prevalent, and must apply as forcibly to the Christian ministry as elsewhere. But can we conceive of an indolent minister of the gospel; since immortal souls are suspended upon his individual fidelity? Is it at all probable that there is the least degree of indolence among God's ministers in whose ears the voice of the Great Commission is constantly and loudly ringing? "How can they believe in him of whom they have not heard? and how shall they hear without a preacher?" How can we concede that the shameful inconsistency has an existence among us? But the fair virgin truth will not let us deny. It is quite noticeable that there is much indulging in broad hours of leisure among us. Our book of discipline does not contemplate it. The Holy Bible does not tolerate it. The one says, "Never be unemployed. Never be triflingly employed." The other says "Run the race, &c." I remember having heard Bishop Pierce say, that he had never, since he became a minister of the gospel, as such, taken a day's rest from his work.

Will some one be kind enough to tell us at what "perfectly delightful watering places" St. Paul spent the "heated terms?" "He ceased not to warn them night and day." Is it not a sad reflection upon our earnestness in soul-saving, when, out on our circuits, spending the night with our agricultural brethren, in the busy season of the year, when the farmer must stir soon and late, that next morning the minister, who should be an "example in all things," must be called time and again, and not un- frequently exhorted that, "breakfast is on the table and waiting." The family have been up for quite a while and made every preparation to get off early to work. They have tipped lightly about for fear of disturbing the brother's morning nap. Skillful hands have prepared "the fat of the land" for breakfast, for the preacher is to eat with them! None but father is brave enough to rap upon the door again and tell the young man that, it is time to get up. He stretches and yawns so that he is heard in the next room. After awhile he comes out, walks down to the lot to see if his horse has been well fed; finding that

all is right he wends his easy way back to the house and announces himself ready to have prayers. He prays God to bless the family "in things temporal and spiritual." The sun is now, perhaps, an hour high; he has staid the furrow, detained and belated everything on the place. Suppose the steward comes round to that family for quarterage just after the preacher has ridden out of sight over the hill on his way to the next "good stopping place." The surprise is, not that they pay so little, but that they pay anything, or even hear that brother preach. I have known more than one instance when the minister came out of his room in the morning he found that breakfast was over and the family gone out and already at work. What kind of an impression does such a minister make upon the minds of the people?

ALABAMA.

EDITORS METHODIST:—After a long, circuitous trip, we reached Center Point on Christmas day. When I received my appointment my family were at my father's on a visit. After Conference I spent about a week at the old homestead with parents and friends. On Monday morning we bade our aged parents farewell, not knowing that we should ever see them again in the flesh. Now, with wife and children in a wagon, we are off for Jacksonville, a distance of three miles. At 11:30 we boarded the south bound train for Little Rock. After a pleasant evening and a good night's rest at Sister Storys we are off to Pine Bluff, thence to Fordyce, that growing little town on the St. L. & Tex. R. R. Here we bid adieu to the comfortable coach and "iron horse," not to be seen again until 110 miles were traveled in wagon and buggy. On Friday, after a drive of fifty-five miles, we halt in front of the gate of the parsonage in the beautiful town of El Dorado, where we had spent two very pleasant years. At once wife and I began to pack preparatory to a long move; also to selling of the surplus to assist us in moving. On Tuesday morning goods all packed, in a wagon, and started for Camden. We bid our old home at El Dorado farewell, and set our faces towards Hampton; and, although the Ouachita River was swollen, and the sloughs were being filled up, and the weather was very inclement, yet we reached Hampton in due time and spent a pleasant night with that good-hearted, whole souled Bill Evins. Next morning we went over to Capt. Evins' (my wife's father) where we had left our children. There I left the family and started for our new home with Fannie and the buggy. After two and a half days of hard driving, I reached my new field of labor on Saturday evening. Preached next day at Bingen; was very favorably impressed with people and place. Here the Washington District High School is located, with Rev. A. W. Robinson Principal. We would recommend this school to all persons who wish to have their sons and daughters educated. It is a good community, affording your children preaching, Sunday-school and prayer-meetings. Young men preparing for the ministry, will receive their tuition gratis, and can procure board in good families very reasonable. From Bingen I came to Center Point, viewed the Parsonage and tried to take in the situation. Tuesday morning I am off for Nashville, the terminus of the La., & Ark. R. R., to meet wife and children who were coming from Camden, via Gurdon and Hope. They were to be at Nashville on Wednesday at 1 p. m., but did not arrive until nearly 8 that night. This delay caused us to have to stay in Nashville Christmas Eve night; next morning we are off for Center Point. Oh, how cold it was! The children cried with cold feet. After a drive of 10 miles we are in Center Point at the Borden House. This hotel is kept by Maj. Borden and wife. Here we found an excellent dinner—yes, a Christmas turkey! Well, we did it justice in connection with other good things. Here arrangements were made by friends for us to stay until our goods arrived. Brother Brook's stove and vessels were all ready to be utilized and as the friends had already brought in many good things, we began at once to keep

house. Well, I noticed in the issue of the 27th that Bro. Withers had been severely pounded. Well, our pounding was not of a severe type—it fell like the gentle dew. Many good things were sent and brought in, such as fresh meat, flour, sugar, coffee, tea, dried fruit jellies, preserves, sausage, butter, soda and canned tomatoes and other good things have been sent to the parsonage. The impoverished purse was not forgotten. Why do the people rage and the preachers imagine they are ruined, when they have to move. We hated very much to leave our good friends on the El Dorado circuit, but we have found good friends here and expect to find more before the year closes. Success to the ARKANSAS METHODIST. May God bless you in your arduous labors. J. M. G. DOUGLASS, Center Point, Ark.

OUR SCHOOLS.

MESSRS. WEBB'S SCHOOL,
CULLEOKA, TENN.

Opens August 25, 1884.

Dr. Garland, of the Vanderbilt, says: "The Academy of the Messrs. Webb has no superior within my knowledge in the Southern States."

Bishop McTyeire says: I know not its superior; its equal would be hard to find for all the parts of education."

Prof. Humphreys, formerly of Vanderbilt, now of the University of Texas, says: "The young men who come to the Vanderbilt University from the school of the Messrs. Webb, at Culleoka, exhibit as thorough preparation in Greek as any students I have ever met with, whether in this institution or in Washington and Lee University, where for several years I taught students prepared in the best classical schools in Virginia, as well as in many other States of the Union." July 19-

CENTRAL

COLLEGIATE INSTITUTE,
ALTUS,FRANKLIN COUNTY, ARKANSAS,
Opens the 8th annual term September 4th, 1884.

Thursday and Friday, students will be examined and classes organized.

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THE ARKANSAS METHODIST.

SATURDAY, FEBRUARY 14, 1884.

Temperance.

Whiskey in Batesville.

An item from some secular paper was copied in the METHODIST in reference to the very high license required for selling whiskey in our noble old town, and our editor did not seem to know that we do not permit men to have license here at all, at any price. No, sir; we have an order from our noble and worthy County Judge Griffin on our petition that none shall be had here. Now you and the Democrat tell that. We have had a close fight over it, and the enemy is right after us with an appeal to a higher court; but there is too much at stake to allow this monster to crawl back into our midst after so happy a season of respite from his poisonous business. No, indeed, we have no liquor shops in Batesville, nor do we intend there shall be. You hear?

H. M. GRANADE.

EDITORS ARKANSAS METHODIST:—Perhaps you would like to have a word from this locality relative to the growing prohibition sentiment. In the general election Gray township went largely for license, and liquor men verily thought that the scale had turned, and as they thought applied in due time to the Hon. W. F. Hill for license to dish out the hellish liquid to our citizens, but look below and see that they don't have to do that way. Four of us, Dr. J. W. Dodson, W. S. M. Garvin, old Bro. Andrew Morris and myself, gave the area of three miles, which is the legal limit, a close canvass and we found in all that region out of more than 400 persons of the proper age only 29 who wanted a wholesale death business carried on in the community. Does that sound like going back? We are determined that it never shall be sold in our community so long as we have local option, and we hope and pray that it may last until universal prohibition takes its place. Local option was a God-send, and we only want our present legislature to amend it so that petitioning it out once will do for all time. I am glad that we have a Lea and a Hill. Jno. W. BRIDGES.

Temperance, Etc.

EDITORS METHODIST:—I have given you no items from my work sooner, from the fact that I have had nothing of importance to communicate. Notwithstanding the inclemency of the weather I have been able to fill most of my appointments. My work is a very large one, beginning at Redfork on the Arkansas river and running to within 16 miles of Pine Bluff. I am very much pleased with the work and anticipate a good time this year. The situation of the Arkansas Bottom country is such that we can never expect to have a well organized system, unless some unforeseen changes take place. The negroes are largely in the ascendancy, and the morals of that class of citizens are as yet by no means good, and strange as it may seem it has a great deal to do with the moral status of the whites. 'Tis true that there's a great many professed Christians amongst the negroes, yet 'tis an undisputed fact that where the negro race is numerous, rowdiness and dissipation prevail and the whisky traffic and saloons (abomination halls, as our esteemed Bro. Seaman calls them,) are at a premium. The first thing we did on our return to the work was to start a petition to suppress the sale of whisky at Red Fork. Succeeded finely so far as the petition was concerned, but the whisky men had only to employ one of our leading lawyers (the very one who drew the petition up), who for a pitiful stipend betrayed his confidence and sold the people out by presenting the petition to the County Court—a most estimable gentleman, to be sure, and a member of the M. E. C. S. Of course it was very much against his will to grant license, as he is only a half or two-thirds owner in one of the principal saloons at Red Fork. Of course the whisky clichee hoisted their wine-colored banner and hallooed loudly over their victory, but we expect to see them out in this line if it takes all the summer and a part

of next winter. The saddest feature in the case develops itself in the fact that one of our brethren in the Church, a steward, has been forced (aside) to take out license to sell whisky in protection of his business (bah!); and he has a boy—a bright, promising youth—who will take charge of the business. Alas! how sad, and how our heart yearns for the deliverance of that young man from the meshes Satan has so adroitly laid for his destruction. I shall watch over him prayerfully, for I love the young man very much. I hope I may have the prayers of the editors of the METHODIST and of the Church for the safety of the youth. This is not asking too much, is it, Doctor?

Our next quarterly meeting, the first for this year, will be at Auburn, embracing the 1st Sunday in February. It was to have been held at Pea Ridge, but for the convenience of the P. E. and with the consent of the people, we took the liberty to change the place. I do not know that this will reach the editors in time for its publication to reach our P. E., but will notify him otherwise.

The Arkansas river is now presenting a view that we never saw on its rolling waters before. The floating ice has taken full possession and is carrying everything before it. Large flakes of ice, seeming to become restless of confinement, leap up and fall with a crash upon the floating mass that can be heard for a long distance. It has entirely filled the river, and it presents a picture to behold. Looks a little like the ice gorges of the old Delaware.

But for two reasons I had better stop. One is, there is already danger of this epistle finding its way to the waste basket; and the other, how can one write with a half dozen "chaps" playing "Blind Man's Buff" under the table. Bless the children! One more word. I am going to do all I can for the METHODIST. Can't possibly say too much in commendation of the paper. Yours in Christianity, ROBT H. POYNTER. Poynter, Ark., Jan. 21, 1885.

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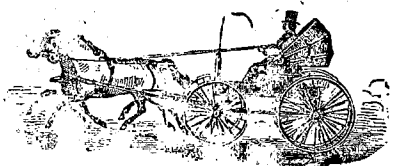
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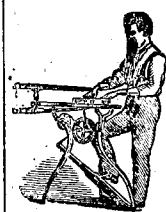
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THE ARKANSAS METHODIST.
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LITTLE ROCK, ARKANSAS.

SATURDAY, FEBRUARY 14, 1885.

Something radically wrong in that man's piety who prefers a dance to a prayer meeting, or the skating-rink to the class-room.

Place-seekers in the Church or ministry are on a par with office-seekers in the government, and both are a nuisance and a constant injury.

Cultivate a pure style in the pulpit and guard against all things that are indecorous or unclerical. Bishop Wightman was a perfect pulpit model.

A man called of God to preach and turning aside after the honors or emoluments of this world, is a spectacle for angels to weep over and should be a constant grief to the Church.

"In honor preferring one another." Attention to this wise apostolic injunction will save ministers from all jealousy and envy, and the indulgence of either is death to piety and ruin to usefulness.

Preachers should never tell a vulgar anecdote, or permit any word to escape their lips that would be out of place in the society of ladies. You have much to do in helping to form society and build up a pure morality.

We saw a man going down Main street, in the Bluff City, with four dogs—all setters. He was asking one thousand dollars apiece, and he was a gambler. The whole outfit would be dear at one thousand cents.

"Never be triflingly employed"—so says your book of discipline. Do you know when you are so employed? We answer when you are smoking that old pipe and indulging in every day "chit-chat."

Our present day preachers will rust out unless our Bishops will enlarge their fields or require better cultivation. We do not refer to our present P. E.'s, they are spread out most too thin to be felt anywhere.

It is a bad plan to make your religion a creature of feeling and then only attend to duty when you feel like it. Let your religion be founded on a firm belief in the Bible, the product of a living faith, and then do duty from principle and because it is duty.

Another bad sign is to see members of the Church setting up their opinions on matters of moral right or Christian conduct, in direct opposition to the laws and usages of the Church. Good people never act that way.

Study to be a pastor, both to parents and their children, for you can never be a really successful minister till you are a pastor. "Feed my sheep," "Feed my lambs." So said the Master to Peter, and we certainly do this by visiting from house to house and instructing parents and children.

It is certainly no evidence of deep spirituality, or of a growth in grace, to hear a professed Christian contending for worldly amusements or discussing whether the theater or dance is wrong. It never so happens to really religious people.

Many members of our fashionable churches are continually asking what harm is there in going to the theater and in dancing? We answer your question by asking another. Did you ever hear of any one who was made spiritually better by such places and such indulgences? Will any one undertake to say that theater going or dancing will improve piety? Answer conscientiously.

Our paper is growing fast. Many of our preachers are doing well. Many aiming for the Commentaries, and not a few for the Unabridged Dictionary. Now we offer a few more. For five subscribers, with the money, we will send to any address either the Life of Bishop Paine, or Dr. Summers, a Life Study. The former by

Dr. Rivers and the latter by Dr. Fitzgerald. You all need the good books. Who will be the first to get our first premium book? McTyeire's History of Methodism was ordered this week. It goes to one of our boy preachers of the Arkansas Conference, Rev. T. A. Martin. Well done, my brother.

AGGRESSIVE CHRISTIANITY.

In its nature it must be aggressive. It can neither be negative or neutral. Jesus Christ was one of the most positive characters of history. He not only antagonized creeds and sects, but all the philosophies of his times. His polity and doctrines are all positive, whether presented in an affirmative or negative form. He spoke as one having authority and not as the Scribes and Pharisees. He came to save the world and he advanced upon the world's thought and life. He sought to advance upon the world and to set up his kingdom, and declared it would be done. John said the Master must increase, and when his mission was ended and his work done he said: "Go into all the world and preach the gospel to every creature." The keys of the kingdom of heaven were given them to bind or loose.

They were to advance on men, and to show the world its ruin and point out its remedy. They were not to wait for the world to come to them, but go to the world: "Go" was the word. It implies motion, and it means activity. Stagnant water will produce disease and cause death. Running water has life, but still water soon loses all vitality, and in turn takes in the poisonous elements about it, and at the same time itself becomes poisoned and is filled with disease and death. This is also true of mind. A really stagnant mind is sure to become diseased, enfeebled, and is incapable of any great achievement. Mind, like the body, demands air and exercise in order to health and growth. So of our spirit man. If we allow or tolerate any approach to stagnation, the inner man becomes at once dyspeptic and is very soon dropsical, and filled with moral death. All the parables, figures, illustrations and incidents seized upon by the Great Teacher demand growth and development in the individual Christian, and very clearly teach activity and ceaseless work for his Church. The Church is sent to conquer the world for him and to bring it to him. How any one can read the teachings of the Master, as written by the Evangelists, and the illustrations as given in the Acts of the Apostles, and disbelieve in Foreign Missions, is something more than we can understand. Christ died for every creature, he sent his gospel to every creature, and the Church can never fulfill her obligations or discharge her duty till she carries it to all the people in the world. We have never heard of but one Church in this country anti-missionary, and that is well nigh dead, and will assuredly die, and the candle stick will be taken away. We refer to the Old Hard Shell Baptist Church. Will others take the lesson to heart. Any Church that fails to respond to its missionary assessment in this day of grace, is out of line, and will decline. Some of our city Churches are setting a noble example to the rest. Walnut street in Louisville, not only pays her assessment, but has a mission under its charge. So has old Wesley, in Memphis, and we might mention others, but we know of others representing over a half million of dollars of property that fail to pay a missionary assessment of less than \$300. How does that sound in view of the Pauline utterances of the New Testament. Methodism has a mission to all people. She must advance up to the highest, and she dare not fail to come down to the lowest. She can save and utilize the rich, and it has ever been her glory that she careth for the poor. "Go out into the highways and hedges and compel them to come in," and when in take care of them, and fit them for duty. No reason why she would take up the poor and ignorant, and when they are well off and well to do, turn them over to other people, and go after others. Oh, no use, then to go after others. Teach your Church to work, yes, every man, woman and child in it. A society of Godless men and women bonded to-

gether, and living like other society people—and called a Church—with no work going on to save the souls of the people, is a misnomer. It is a patent fraud. The idea of a house costing thousands kept for the worship of Almighty God, with not a single convert in five years, has nothing akin to apostolic form or model. Look at our city churches and see what they are doing for the masses. Not one-fifth of our people ever hear the gospel, and saloons and gambling halls are manufacturing these non-church goers into dynamites and anarchists. We must do something to have the people brought under the influence of the gospel. It is the only civilizer and the only Saviour. Will preachers move up and out of the old ruts, and give the word to your charges for a forward movement, and at once lead on the charge to the attack of the strong holds of sin. Try a little street or field preaching, and see if you can't persuade your church to occupy some of the waste places, and when you succeed, you will have no more trouble on the missionary money question. Let our Churches assume the aggressive at once, for we need no defense.

Why the Deficit in Minister's Salaries.

The above subject has, from time immemorial, elicited much earnest controversy pro and con, in private and in public, oral and in print. Many able pens have discoursed in strains of Grecian eloquence on the subject. The rich columns of our church papers come to us week after week panting and almost out of breath under the weight of mighty arguments on this prolific subject. Facile and trenchant pens have been wielded by hands of strong nerve, both by the clergy and the laity. Deep and pains-taking research has been persistently made in endeavoring to exhume and drag to light the many hideous monsters that seem to be ubiquitous and never ceasing in gulping down the preacher's bread and butter before it reaches the mouths of his hungry wife and children. Oh! how we itch to get our indignant hands upon these epicurean enemies of our righteous comforts. We are impatient to burn their fattened bodies upon the angry rack, and cause the smoke thereof to ascend far above all heights, and to sink their imolated ashes far below all depths, and blot the reminiscence of their ungodly existence from life's variegated record.

But it seems that the carnivorous monsters constantly and successfully elude our anxious grasp, and the preachers are left almost defenseless with prowling wolves pressing at each door. God's chosen and commissioned ministers leave their hungry and shivering wives and children to go out and preach the "everlasting Gospel" to the Lord's bloated bondholders, who, daily walk upon their trussels carpets and sit down on corner lots and count over their railroad stocks! We grow sick in the presence of the unseemly scene! What is to be done?

The poor stewards have patiently laid bare their backs and received many sound lambastings administered through the Church papers by clerical hands, with now-and-then the left-hand strokes of some sporadic layman. Many a steward has, doubtless, read these conspicuous leaders in his paper and felt that they were not very efficient means of grace to his money-wearied soul. He has sincerely wished, from the "bottom of his heart," that the ministers could manage to preach the "everlasting Gospel" without the assistance of that everlasting quarterage.

I often feel deeply for our faithful stewards, who have so much to bear because they are unfortunate enough to be in the line with that class of God's servants who occupy such a fine position to be fired upon by both lines at the same time, and at the least provocation upon the part of either line; while they, themselves, are by precaution, left unarmed and denied the inalienable right of self-defence.

I am not of those who would ease off the entire burden upon the already bending forms of our ecclesiastical commissary-men, be they ever so broad-shouldered. It is doubtless true that, with many of our stewards, there is much improvement greatly

needed, both in their methods and their efforts. But, at the same time, I am led to apprehend that we ministers are not altogether blameless for this lamentable state of things. But I must forbear for this time, and if I escape the capacious maw of you hungry waste-basket, I will write, more anon.

ALONZO MONK.

Letter from Georgia.

MY DEAR WINFIELD:—I was glad to see the ARKANSAS METHODIST. I am always glad to see anything you write, for I know you have opinions, and are always ready to speak them out. The necessity for State papers is decided, and the necessity for a Central Metropolitan paper is as evident. If Dr. Fitzgerald had at least two regular assistants, and was not obliged to supply the demand for local notices, what a paper he would make. It is good now, cheap, and worth twice the money asked for it; but it cannot supply the demand for a provincial paper. The agent at Nashville, and the business manager, have certainly done wonderfully well. They have not spared themselves, they have not spared any one connected with them. If the Methodists' knew how McFerrin, Palmer, Fitzgerald, Cunningham and Harrison, have worked, to bring the Publishing House to where it is, they would not soon forget them. Has not the time come when the Church can afford to give them some respite and reimbursement.

Dr. Buckley has about eleven persons on the staff of the New York Advocate, no wonder the paper is what it is, and no wonder it is so largely circulated. We do not need but one central paper, but we do need local papers; I know some Methodist papers that might be the organs of Presbyterian or Congregational, almost as well as of Methodist's, and I know a few Conference papers that are too immense to be local. I am glad your paper is intensely Arkansas. For that it is published. Let Arkansas matters and Arkansas people have the place they are entitled to.

I have always been glad I was not an editor nor a presiding elder. I have found so much fault with both of them I don't want to give them a chance at me.

We have a capital lot of papers new, all prospering and all deserve to do so. There is not one too many. Here is the Nashville—I have spoken my opinion of it. I read it from beginning to end every week—bear stories and all. The Richmond is beautiful, dignified in look and sparkles like a diamond. Frank Reid bids fair to make the Raleigh one of the best of the weeklies. Bro. Weber makes the old Southern what the South Carolina Conferences wishes it to be, dignified, courteous and courageous. Dr. Potter is always thoughtful and advanced. Rush, in Alabama, makes one of the best of the papers, and Briggs, in Texas, is winning his spurs as an editor. My children always ask, "Has the Episcopal Methodist come?" And Boyle, who knows what good printing is, and good writing makes the paper what it ought to be for grown people as well. None of the family find their place better than Meek's Central Methodist, while Parsons sends from San Francisco a paper rich in every item of interest. The editors send them all to me and I read them all, and now the Arkansas comes in to help out.

They are all needed. They all do good, and yet I am of opinion there is room for improvement in two departments. Not one of them is religious enough. They are moral, ecclesiastical and educational, but we do need more every day religion in our papers. I read the obituaries to get religious food. I did so enjoy the story of experience in your paper "The boy with the meal bag."

Then, too, the children are not supplied with proper religious food in any of our papers. We are trying to make them give, that's important, but is there an effort to make them religious and keep them so?

So poor Miller and poor Redford are both gone. They made themselves felt in Kentucky. Miller was a brave, bold thinker, but the arguments with which he tried to support his conclusions, were most of them wrong. The conclusions were right, the arguments were wrong. I knew how fee-

ble he was in body, and I knew what he aimed at, and I knew that at the bottom he was all right, and so I did not do more than enter a gentle caveat against his views, and Dr. Fitzgerald would not publish that, and I was glad he did not, but that same Fitzgerald made me very ridiculous the other day, and it was thus: Long time ago I wrote an elaborate article on Mr Wesley's views on Christian Perfection, and a little History, which was designed to show that Mr. Wesley's views were now held by neither party, the Inskipians or the Clarkites. I said in a note that whence I had gathered the facts. The statement came out without the facts, and I was making a flourish of trumpets, over a bare statement, which any man in his first year in the Conference, knew where to find; but it was all right, I might have made myself more ridiculous if all had been published.

But now to business. I am in a scrape. I published at my own risk the life of Bishop Andrew. The Publishing House sold it well, but my printers printed 1,000 for me before I needed them, and I owe for them. Other good books have come in, and my book, or rather Bishop Andrews' autobiography, does not sell as it did. I want to sell this thousand, and I will send it by mail to any Arkansas preacher for half price, that is 75cts., and the postage 15c., for 90c in all he shall have the book at his office, and then if he wants to sell other copies I will sell it to him by the dozen at the same rate.

Now send for it. If you have not the money get it and send for the book, and if you don't think you are well paid, let me know, and I will send you back the money, and you may keep the book. My post office is Macon, Ga.

G. G. SMITH.

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For 25, with the cash, "Webster's Dictionary," and "Watson's Institutes" or "Ralston's Elements of Divinity," price of both, \$16 00, and your paper.

For 50, with the cash, a complete set of "Clark's Commentaries," in calf, price \$24 00, and your paper.

Above will be found the offers made to the Arkansas Annual Conference, and we now extend them to all the Conferences in this State—preachers and laymen alike, with one exception, we cannot give laymen their papers.

All must understand that they must notify us what number they are aiming for, and what books they expect to receive—and under no circumstances will we send any books unless the money is in the office, as we cannot run these accounts from one Conference to another.

Let our preachers begin the canvass at once. Now is your time to work. Money can be had for the paper for the next two or three months, and then there will be no more, or very little at least, for the next eight months. Push the work, and remit the money with the subscribers. Hurry up. We earnestly desire to enlarge the paper. Help us to do it. Don't listen at complaining people. We do, and will, give as much reading matter as any paper in the Church of the same size and at our price. Try us and see.

Who will be the first to send us a list from his new field? We send you some of our old accounts. Brethren, will you please collect for us, and remit at once?

P. S.—Our preachers in the Arkansas Conference will see that we have changed our terms somewhat, in raising the number of subscribers in every offer except the two last. We were forced to do this or to lose money; and we know our brethren do not wish us to do this. They are certainly the best offers ever made to our preachers by any paper in the Connection; and we hope our brethren will appreciate it, and show their appreciation by continued and unremitting efforts in our behalf, and theirs too.

Work! Work! Work! brethren, work now, and work all the while, and you will rest after awhile.

ARKANSAS METHODIST

SATURDAY, FEBRUARY 14, 1885.

Missionary Department

They Got Them.

We see by the following from Our Brother in Red, a paper in the Indian Territory, that our quilts arrived all safely, and are highly appreciated:

"We have just received, by Pacific express, six handsome quilts, donated to Harrell Institute by some of our good Arkansas sisters. They came from the following places, viz: One from Evening Shade, one from Loyal post-office, one from Barren Fork, one from Mammoth Springs, one from St. James and one sent by the Rev. J. F. Jernigan. These good friends will please accept our grateful thanks for this nice and much-needed present. Miss Marvin is at this writing in Missouri, arranging for furnishing our new building, else she would express through these columns our acknowledgement of this great kindness upon the part of our Arkansas friends"

A Good Thing.

The Association in the White River conference, which forms a fund by the payment of two dollars per member to be given in aid of the family of any traveling preacher who is a member of it and dies, is a very excellent and timely thing. Laymen are members, but not beneficiaries. How many of our families, brethren, would be left in destitute circumstances if we were to be called away! Our salaries in many instances are but the poorest, and many of us have literally left all to follow this, our Master's work. Already the needy widows of two of our brethren have been greatly helped by the timely aid of this Association. Who will come next? Let us all join, pay in the two dollars, and get our noble laymen and women to join. Send your name and the money to the secretary, Rev. J. C. Brown, Helena, Ark., so as to be ready for the next bereaved family.

H. M. GRANADE.

To the Presiding Elders of the three Conferences, M. E. Church, South:

DEAR BRETHREN:—Your serious and prayerful attention is now invited to the wants of the Bible cause. Never before has any Bible society undertaken so great a work as visiting the homes of fifty-three millions of people with the Word of Life, besides pressing its vast missionary work in all foreign lands. Will you please see to it that the resolutions of your conferences are actually carried out by raising a collection in every church under your charge during this month. To you, your conferences look. Upon you is rolled the solemn responsibility of success or failure in raising funds for the cause you love so well. Please send all collections to me by the 10th of March next.

Fraternally,
W. H. VERNOR,
District Supt. of Ark.

Centenary Quilt.

Mrs. E. M. Coats, Mrs. N. P. Seymour, Mrs. Sarah Young and Miss L. E. Young, of Sulphur Rock circuit, White River conference, made a neat centenary quilt and presented it as an offering to our mission work. It did not get to my hands until after the others had been sent off, but was thankfully received, and has been sent to Mrs. S. J. Bryan, one of our faithful workers at Seminole Academy, Indian Territory. Well done, ladies! Who next? Let us all try again.

H. M. GRANADE.

MARRIED.

Married, Oct. 3d, 1884, at the residence of the bride's father, in Garland Co., Ark., by the Rev. J. M. Armfield, Mr. John Spurlin and Miss S. F. McDaniel.

Married, Nov. 27th, 1884, at the residence of the bride's mother, Mrs. Elizabeth McDonald, by the Rev. J. M. Armfield, Mr. G. W. Killgore and Miss S. B. McDonald; all of Garland Co., Ark.

Married, Jan. 14th, 1885, at the residence of the bride's aunt, Mrs. Elizabeth McDonald, by the Rev. J. M.

Armfield, Mr. A. C. Lester to Miss C. B. McDonald; all of Garland Co., Ark.

Married at the parsonage, in Boonsboro, Dec. 14th, 1884, by the Rev. P. B. Hopkins, Mr. C. D. Cartner, of Star Hill, to Miss Willie Edmiston, of Prairie Grove; both of Washington county, Ark.

Married at the residence of Mr. J. R. Marsh, Caney, Ark., Jan. 27th, 1885, by Rev. H. Armstrong, Dr. J. C. Darnell and Miss Alice Marsh.

Married in Gurdon, Jan. 14th, 1885, by Rev. L. G. Johnson, Mr. S. P. Neal to Miss Maggie Applegate; both of Gurdon, Clark Co., Ark.

Married, Dec. 24th, 1884, at the residence of the bride's mother, Mrs. Bartan, at Golden Lake P. O., by Esq. B. L. Hill, Mr. G. W. Hays and Miss Sweetie Bartan; all of Mississippi county, Ark.

Married, on Frenchman Bayou, Jan. 1st, 1885, at the residence of the bride's sister, Mrs. Susan Peace, by Esq. E. H. Weatherford, Mr. Monroe Higgins to Miss Winnie Ashburn.

Married, Jan. 20th, 1885, at the residence of the bride's father, Mr. S. A. Beall, by Esq. B. L. Hill, Mr. R. E. Lee Wilson to Miss Lizzie Beall; all of Frenchman Bayou, Mississippi county, Arkansas.

Married at the residence of the bride's mother, January 7th, 1885, by the Rev. Jno. R. Cason, Mr. Charlie Kendall to Miss Lizzie McSwain; both of Dorsey Co., Ark.

Married, Jan. 25th, 1885, by Rev. J. G. Lowry, at the residence of Mr. Albert Nalines, near Enterprise, Ark., Dr. Lewis C. Smith, of Sebastian Co., Ark., and Miss Alice W. Harlow, of Skulleyville, I. T.

Married at the residence of the bride's brother-in-law, Prof. J. H. Shinn, in Magnolia, Ark., by Rev. C. D. McSwain, Jan. 21st, 1885, Jas. W. Wells, Esq., of Russellville, Ark., to Miss Maggie Williams.

Married, Feb. 4th, 1885, by Rev. C. D. McSwain, in Columbia Co., Ark., Pearce Kilgore, M. D., of Magnolia, Ark., to Miss Bettie Farr.

Married at the residence of Mr. James DeLamar, of Dallas Co., Ark., Feb'y 1st, 1885, by Rev. J. E. Caldwell, Mr. Isaac S. Garrick and Miss Mary Russel; all of Dallas Co., Ark.

Married, Feb. 4th, 1885, at Fulton, Ark., by Rev. Lewis B. Hawley, H. L. Bishers, M. D., to Miss Virgie Jones; all of Fulton.

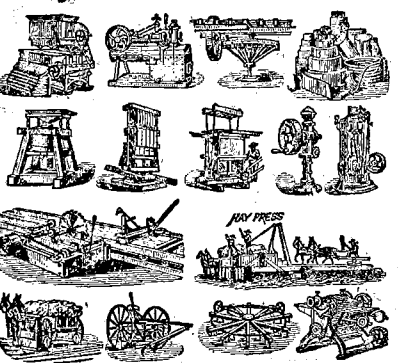
LITTLE ROCK CONFERENCE.

Washington District—Second Round.
D. T. Holmes, P. E.

- Prescott sta, March 7, 8.
- Midway, 14, 15.
- Washington, 21, 22.
- Hope, 28, 29.
- Texarkana ct, April 1.
- Fulton circuit, 4, 5.
- Mineral Springs ct, 11, 12.
- Murfreesboro ct, 15.
- Center Point ct, 18, 19.
- Saline circuit, 25, 26.
- Dallas circuit, 29.
- Cove mission, May 2, 3.
- Lockesburg ct, 9, 10.
- Chapel Hill, 16, 17.
- Little River ct, 23, 24.
- Richmond and Rocky Comfort, 30, 31.

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E. H. English, Chief Justice of Arkansas.
Jany 1, '83-tf

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THE ARKANSAS METHODIST.

SATURDAY, FEBRUARY 14, 1885.

OBITUARIES.

NANCE.—The subject of this notice, Elizabeth E. Nance, daughter of Robert and Rebecca Clark, was born in Talbot county, Georgia, March 17th, 1805; emigrated with her parents to Madison county, Alabama, in 1817; was married to Frederick Nance, December 20th, 1821; professed religion and joined the Methodist Church in 1829, at old Bethlehem camp ground, and was baptized by Rev. A. L. P. Green; moved to Texas in 1849 with her family; moved to Hempstead county, Arkansas, in 1883, with her son B. A. Nance, and died December 31st, 1884. It was not our pleasure to be acquainted with this good old mother in Israel very long, but we never have seen one who seemed to be so near heaven as she was. Most of her children and her husband had preceded her to heaven, and she rejoiced to know the time was so near by when she could go and meet them. The exhortation she gave last summer in a revival meeting we held in St. Paul church will never be forgotten by those who were present and heard it, and all, saints and sinners, came and gave her their hands, thus promising to try and meet her in heaven. Her death was easy, peaceful and triumphant. Her son informs us that it was her usual custom to read the New Testament through every month for years, and that, too, without spectacles. "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things—enter thou into the joy of thy Lord." May our victory be as great as that enjoyed by sister Nance.

JOHN R. SANDERS, Texas Christian Advocate please copy.

BUNCH.—John A. Bunch was born in North Carolina, January 4th, 1823; came to Phillips Co., Ark., 1843; professed religion the same year; joined the M. E. Church, South; was married in 1845 to the daughter of John and Martha Standepen; died Dec. 4th, 1884. I have known Bro. Bunch for 24 years, and don't think I ever knew a better man. His house was the preacher's home. Always ready when duty called him, able in prayer, unassuming in his ways, his seat was always filled at the house of prayer. But death came and claimed him as his victim. In the death of brother Bunch the community has lost one of its strongest pillars; the Church, a staunch member, one that loved her borders. He left a wife and four children to mourn his death. We would say, Look up, bereaved friends, you may see him again where your love will be more expansive, where parting will be known no more; for now we know in part, then we shall know as we are known.

THOS. A. CRAIG.

TUNSTALL.—Caty L. Tunstall, daughter of H. M. and Perlina Tunstall, died Jan. 12, 1885; aged 5 years, 8 months. Little Caty was intellectually bright and promising; loved by all who knew her. She seemed the brightest bud in the family. This quick stroke of Providence was heart-rending to the bereaved parents, but God is with them. Their loss is heaven's gain.

JAMES F. TROY.

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