

# ARKANSAS METHODIST.

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

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

"Speak thou the things which become sound doctrine."

TERMS, { IN ADVANCE.  
One Year, \$1 50  
Six Months, 75

VOL. 3.

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NO 49

## General News.

### Anglo-Russian Imbroglio.

Affairs are by no means satisfactory to either government. Nothing is settled, but only a temporary lull. Russia becomes more insistent and determined as England seems pacific and wavering. The Russian army is not withdrawn and really not even halted, and the war-like spirit is increasing in Russia every moment. Gladstone is evidently awaiting a favorable turn in affairs in the Soudan, before he strikes a decisive blow in the Afghan frontier. The Indian forces are rallying with great enthusiasm and are only waiting to be strongly reinforced by the English troops, when they will at once assume the aggressive and resist all encroachments on the part of Russia. War now seems inevitable, still it may be averted by other complications.

### Franco-Chinese War.

Reports have been prevalent in Paris that China was suing for peace, but close investigation proved it false; she is only asking for an armistice to bring in new supplies of rice. The French only lost in the battle at Kelung 198, but the Chinese report that their loss at Thuyenquen was 900 men, and that they are greatly harassed by the Chinese troops, and all supplies are cut off, and the country through which they are to pass is devastated. It is reported that China will soon undertake the aggressive.

### Soudan.

There was a fearful battle between the Arabs and British forces at Suakin, last Sunday morning, in which it is said the Arabs lost 3000 men and the British lost 5 officers, 51 privates, and 170 wounded, but their actual loss was doubtless much greater, and the rebel loss overstated. It is reported that the Arabs fought with great determination and bravery. The English army is in bad condition and the rebel forces rapidly increasing. The heat is becoming oppressive and the English forces are suffering greatly.

### Paris.

The red flag of communism floated over 600 punch bowls last week in the gay metropolis of France, and the jeweled city of the world. The records of crime is fearful and divorce has become so common that the courts seem powerless to check the tide of matrimonial infidelity. Let our country look at France and take warning. Cursed with infidelity, it is being ruined with communism and crime.

### Art.

The Globe-Democrat has gone into the picture business, and undertakes the task of sketching the Texas lawmakers. If possible, they are worse than the pictures of Arkansas Legislators presented by the Gazette. If Texas and Arkansas can survive this they need not fear that anything can ever happen to retard their progress.

### Our Own Country.

Our new President is still busy with the army of office seekers. But few appointments have been made. The following have been confirmed by the Senate. Geo. H. Pendleton, of Ohio, minister to Germany; Edward J. Phelps, of Vermont, to Great Britain; Henry A. Jackson, of Georgia, to Mexico; Robert M. McLane, of Maryland, to France; Ben. H. Hill, Jr., United States attorney for the northern district of Georgia; David S. Baker, Jr., United States attorney for the district of Rhode Island.

The following have been nominated to be envoys extraordinary and ministers plenipotentiary of the United States: Edward J. Phelps, of Vermont, to Great Britain; Robert M. McLane, of Maryland, to France; Geo. H. Pendleton, of Ohio, to Germany; Henry A. Jackson, of Georgia, to Mexico; Macewas E. Benton, of Missouri, attorney of the United States for the Western district of Missouri.

## State News.

Hon. J. H. Berry, ex-governor of Arkansas, has been elected U. S. Senator to fill the vacancy created by the promotion of Senator Garland to a Cabinet position.

Hon. Poindexter Dunn was second in the Senatorial race; and he is first-class Senatorial timber and will keep well for four years.

Gov. Hughes has approved the City Bill and it is now the law, and we must make the best of it; but we view it as class legislation, and that it will only benefit a very few real estate men of cities of the first class.

The Center Point Tocsin hits the legislature a hard lick on the Garland County Bill, and it was richly deserved. It was an unfortunate act and one that will endanger all our laws. If one law of a general nature can be set aside by a special act, then all our laws are at the will of our legislature, and the will of the people amounts to nothing.

Some of our legislators are complaining at our criticism of the body for failing to pass the Free Pass Bill, required by the Constitution. We understand that our remark, that the bill was buried when referred to the Judiciary Committee, was considered severe and unkind. Well, we only quoted what we heard some of the members say when it was referred. Don't be too sensitive, gentlemen. We certainly intended no reflections on the honor of any one, but was only preaching and leaving every man to make his own application.

Our new Road Law is the best Arkansas ever had, and the State is indebted to Hon. Geo. Thornburgh for it. It will make everybody help to keep good roads.

The Report of the Senate Committee on the Blind Institute, as published in the Gazette of last Friday morning, was the most outrageous document that ever found its way into a paper of such standing as the Gazette. It was too bad for a Police Gazette. We were astonished and mortified. The reply of the Trustees is simply terrific, and is crushing to the reportorial committee. Of course such men as compose that Board cannot be harmed either by this report or a failure to confirm them as the nominees of the governor. Dr. Hunter has a record of fifty years in Arkansas that will stand like the rock Gibraltar against all such flings. This whole matter ought to have been settled in the committee room and senate, and would have been in any other State except Arkansas; but here it seems we are always greedy of our own disgrace. Poor Arkansas, how you are made to suffer at the hands of your friends!

We give below the late Sunday Law as passed by the General Assembly. It closes everything and only allows druggists to sell medicines, and all this is proper and right:

### THE SUNDAY LAW.

A bill for an act to repeal section 1886 and amend section 1887 of the Revised Statutes of Arkansas.

Section 1. Be it enacted by the general assembly of the State of Arkansas, That section 1886 of the Revised Statutes of Arkansas be, and the same is, hereby repealed.

Sec. 2. That section 1887 of the Revised Statutes of Arkansas be amended so as to read as follows: "Every person who shall on Sunday keep open any store, or retail any goods, wares and merchandise, or keep open any dram-shop or grocery, or who shall keep the doors of the same so as to afford ingress or retail or sell any spirits or wine, shall on conviction thereof be fined in any sum not less than twenty-five dollars nor more than one hundred dollars."

Sec. 3. That this act take effect and be in force from and after its passage.

Gen. Grant is no better and cannot long survive. Let all smokers take warning.

## Personal.

Professor S. V. Wall, of Chapel Hill, Tenn., adds his name to our list of subscribers, with many kind words for our paper. We hope to see him in our part State this summer.

Prof. Vandiver, of Bellevue Collegiate Institute, Caledonia, Mo., writes that he is having a season of great prosperity, and his prospects are very flattering. New improvements are being made to his buildings, and he is expecting a very large school. He is sure of success.

Rev. R. T. Davis, a new comer to our conference, bids fair to be one of our Haggais. He has about secured one church at Hazen, and now he is right after another at DeVall's Bluff. We wish him great success. He writes encouragingly.

Rev. J. R. Sanders send us pay for a subscriber who had recently married and one who was converted last summer. She was teaching, but would take time to attend service and then make up her lost time. She delighted in our paper. Sorry to give up such a lady from Arkansas.

Rev. J. W. Kelley, of the South Carolina conference, has passed away. He was a noble, strong man; and this old conference has lost another strong man, Rev. W. P. Mouzon.

Rev. J. M. Cline passed down this week. He is on one side of the Old Arkansas and Dr. Hunter on the other, but mud, sleet, snow and high water will not permit of active operations.

Bishop Keener and Dr. Kelley have just made their annual visit to Mexico. See "Appointments" on Missionary page. Sorry the Bishop was absent when his colleague and old friend passed away. He was much attached to Bishop Parker.

Hon. J. M. Hanks, of Helena, was a pleasant caller at our office last week. He is an old-time farmer, and one that politics has no attractions for. Has a happy home with a Christian wife, and he is a happy man, and a good friend to the METHODIST.

Rev. A. R. Kennedy, D.D., of the Second Presbyterian church of this city, gave us a pleasant call. Come again, doctor.

Bishop Granbery went to hold the Baltimore conference at Salem, Va., in the place of his deceased colleague, Bishop Parker.

Bishop McTyeire will soon enter Texas on a long campaign of district conferences. Hope he will give Little Rock a call going and returning.

Bishop Hargrove will make Atlanta, Ga., his home for a season. We know the Georgians will enjoy the Bishop, and he will do them good service.

J. B. Suttler, Esq., of Wheatley, furnishes our readers a splendid article this week, which we copy from the Louisville Courier-Journal. Read and digest. It is opportune, and full of sound sense.

Rev. S. G. Shaw, of Gonzales, Texas, makes a call for dates and facts concerning the late Rev. M. J. F. Beasley. Let all respond to this call who can help in giving the Sunday schools the bibliography of such a sweet-spirited man.

Rev. A. Hunter, D.D., was in to see us this week. He is now the only man in efficient service who was received into the Arkansas conference at its first session, held at Batesville in 1836. He is still well preserved and doing active work.

Our legislature will adjourn next Friday. It has been a hard-working, laborious body, and has done much good work for the State. We think it a very great error that they did not pass the Free Pass Bill, and a worse one that they did pass the Garland County Bill, but still they have done much good work.

## Field Notes.

We will give the place of honor this week to a good sister who writes hopefully and encouragingly. Our sister Rosaner Cole must write often, we will always be glad to hear from her:

"The cheerful face of the ARKANSAS METHODIST has been a weekly visitor to our home for some time. We also take the Christian Advocate. Well in Fort Smith district, National Springs circuit. Rev. R. P. Hardcastle is our pastor. We love him very much. Brother Butt is our presiding elder. I am a poor writer, anyway. This is my first for a newspaper. I see no one writes from this circuit. I thought I would venture a few lines for the METHODIST. Last Sabbath was our appointed time for quarterly conference, but no preachers here. High water, the excuse. I wonder if it did not rain and get the water muddy 50 or 60 years ago. It seems from reading history disappointments were not so common then as now. I have never heard from brother Butt through the papers. Surely he can not write. What has become of brother Harlan? He has quit writing. He is surely dead or married. I pray the Lord will be with us this year, and much good be done in His name. May success crown your every effort."

Thanks, my dear sister, we will try to merit success and at the same time to do good.

Next comes our boy preacher again. His father did us good work for many years, and now his boy takes his place as he retires. Brother Scott is doing a fine work in Garland county, but he shall speak for himself:

"The severe weather having given way to pleasant spring, we have endeavored to banish everything from our mind but gratitude for past and present blessings, and bright and hopeful visions of the grand possibilities of this conference year, and, in fact, of each hour. The farmers are busy sowing. Money is scarce, but we are trying to press into every little vale, and scatter the most precious seed on the mountain top and in the valley, with the blessed assurance that, though some may fall 'by the wayside,' some 'on stony ground' and some 'among thorns,' some shall fall into good ground and spring up and bring forth fruit to the honor of God and our Lord Jesus, and that if 'we sow we shall reap, if we faint not.'"

He closes this letter with two subscribers and one conversion.

Next comes another sister, reported by that sterling P. E., Rev. H. M. Granade. She strikes a healthy blow and the P. E. repeats the stroke:

"Well, brother Granade, you and Dr. Winfield have got off on the dog and tobacco subject; and right here I'll put in a blow. That's right, keep hitting 'em till the whole mess is cleaned out—dogs, tobacco, whiskey and all. And don't forget that ugly slang of which I hear so much and of which I am so tired. Yes, sister, it will take many a hard lick to clean out the broad road of public, social and private habits of life and conversation, to which we are subject. Your good women must help us by your training the young, your prayers, your loving words and smiling co-operation."

Right after these good people we will bring in the old pioneer, Rev. Young Ewing, formerly of Arkansas, then among the red men and now back in Arkansas:

"The ARKANSAS METHODIST and the Christian Advocate came to hand this morning. Welcome visitors! for with a big snow on the ground, housed in by the weather, reading is in order. I take up the best first, and then have the best all the time. The ARKANSAS METHODIST is opened first. The Field Notes read; they are charming. Just think of it! With storms and poundings and bastings, the preachers

have been received. Now, Dr., you know I have been in the work a long time. I would like to describe my reception this year. You may name it—I have no name for it. Friday, after the adjournment of conference, I reached my appointment. Spent Saturday feeling about for the work. I found there was no parsonage here. True, they had bought a house, but had not paid for it. The preacher must pay rent, high rent, before he could have it. Preached on Sunday. Went away Monday morning to move here, saying none of those things could move me. In due time, one bitter cold evening, arrived at my own hired house, with wife, children and some household goods, and camped in the house for the night. Think of it! How thrilling it would have been to see the gate fly open and a crowd of friends coming in with lots of the good things of this life, spend an hour or so and then leave, allowing the preacher and family to go to rest and dream over their good fortune to be cast among such kind friends. Three months gone! Expenses for living, \$150; received \$50. The outlook very fine. Will have a good time this year. Thirty-eight years have come and gone, and have never failed to have good work; always successful, and we expect grand improvement this year, for there is room for it."

Next comes "A Strong Methodist," from Washington county:

"I thought a few words from this section of the country might not be a thing of wrong doing. The METHODIST is a welcome caller at my home, always bearing good news. Our first quarterly conference for this, the White River circuit, Arkansas Annual Conference, was held at this place (Mankins) on Feb. 28th and March 1st. Our new P. E. was on hand at his post, and full of love and good works. The people on this circuit are well pleased with Bro. Anderson. He is a fine preacher, a true Methodist and an earnest worker. We are aiming to erect a church house at this place this year, and have the offer of a lot on which to erect a house by a Baptist minister of this place. Some of our people say that our P. E. is, or will be, a fit subject for the Episcopacy. He is young in age, but not in grace, love or works. Don't think his superior is easy to be found, considering his age. Bro. Harrison, our P. C., is gone to Texas to see his parents. He will return in this month. Oh! that we had a few more such men—preachers—as Rev. J. A. Anderson. As a result, the Church would prosper and all things move on right. God speed the time. Bro. Anderson will preach in the evening, April 21st, near here, on Episcopacy. Hope I can hear it. Well, God prosper you and the METHODIST, and if this writing is thought worthy a place in your paper's pages, all well; if not, it can find a lodging elsewhere all the same. Pray for me."

We like such a Methodist, and we love such letters.

But we close this week with a rich letter from our good brother Jolly, away up in Baxter county. He is a jolly man and a first-rate preacher. Read, and then wait for something richer next week:

"This is my second year on the Mountain Home circuit. We have been very kindly received. The people are caring for us while we are trying to build them up spiritually. I think we will have completed two new church houses this year, and if we were on the railroad would invite you up to dedicate them for us. The ARKANSAS METHODIST is growing in favor with my people. Will send more subscribers soon."

Rev. H. M. Granade, P. E. of Batesville district, is never behind anybody; \$10.50 and more new subscribers. He is a real worker and a first-rate leader.

## ARKANSAS METHODIST

## ADVOCATE FAMILY.

SATURDAY, MARCH 28, 1885.

## RELIGION A CHOICE.

BY REV. S. CORNELIUS, D. D.

(NUMBER II)

A mother, above all other persons, it has some times seemed to me, should be a true Christian; for she holds the key to the hearts of children as no one else either does or can. The soft touch of her kind hand on her boy's head, the unspeakable love that glistens in her eye, her tender tones, her gentle ways are moulding that boy's life at her will. And shall she, can she be aught else than a Christian? Shall she be like the thoughtless sheep that leads her lambs away from the shepherd's fold straight into the den of a hungry tiger? The worldly-minded mother may be, all unconsciously, wrapping the winding-sheet of death around the souls of the children, whose love for fashion and amusement and worldly position and profit she is insanely fostering; or, like Christiana in the Pilgrims Progress, she may direct them heavenward, herself leading the way, and feeling her own holy joys multiplied in beholding theirs. Unconverted mother, take your dear ones by the hand, I pray you, and turn your face toward the Celestial City.

And let not any of my lady readers forget the peculiar claims of Christianity upon their sex. What are woman's rights where there is no gospel? What are they in India, or Turkey, or Utah? The right to suffer without complaint and without cessation; the right to be brought up in the midst of ignorance and vice and all possible cruelties and abominations. The Turk shuts her out from society. She is confined in his harem, or, if she walks out, it is with a veil upon her head, and under the charge of some grey-headed hag, who retorts upon her what she has suffered herself. The Chinaman makes her a mere puppet, if not a mere slave. The tactics of popes and priests is similar; they consign her to cloistered seclusion; she is still a slave. In all heathen countries she is trodden down like the mire of the streets. If any one should love the gospel, then, woman should. Well might she stand near the cross and be early at the tomb. Well may she renounce an unsatisfying world to find a precious Saviour. Well convinced as you, my lady reader, are that there are no attractions like the attractions of the cross, no consolations like those of divine grace, and no ties like those which are formed in Christ Jesus, will you not make a full surrender of your being to him who has bought you with his blood? Thus only can you be assured of your salvation.

No man, woman or child is going to heaven because he, or she is good. Whoever gets there will get there only because Jesus is good. An affecting story is told of an engineer creeping out on the cow-catcher of his locomotive to save the life of an imperilled child. So the imperilled souls of children and adults alike are saved through the intervention of the Lord Jesus. An old writer well says: "All your tears will not wash out one sin, no, not though these tears were as many as all the drops of rain that have fallen since the creation. All your blood, though you could pour out every drop of it, would not be worth as much as one drop of his. If you should weep your eyes out, if you should groan your heart out, and if you should cry till your throat were parched, all would be nothing."

The circumstances attending the conversion from Judaism to Christianity of Rev. C. A. Rider, as related by himself in a sermon to which I listened, are an exemplification of this thought. He was engaged as an actor in one of the Chicago theatres, and, of course, was far from being, in any true sense, a religious man. While passing along the street one day in a somewhat melancholy frame of mind, he was induced by the sound of singing which he heard to enter a place of Christian worship. An al-

lusion made by the minister to the solemnities of a coming judgment penetrated his heart, and he left the house with an oppressive sense of guilt resting on his conscience. Returning to his chamber, he took his phylacteries, still cherished by the Jew with superstitious reverence, and binding them upon his forehead, and his hands and arms, knelt down to pray to the God of Abraham. But his troubled heart found no rest till he went to a prayer-meeting, where he was directed to "him, of whom Moses in the law and the prophets did write." As they prayed together he was enabled joyfully to accept the salvation purchased with Jesus' blood, proving the words of the apostle true, "There is no difference between the Jew and the Greek, for the same Lord over all is rich unto all that call upon him." He at once relinquished his employment at the theatre, and like the newly converted soul, now "preached the faith, which once he destroyed."

While listening to Mr R's discourse, I could but think how many there are who look with pity, perhaps with scorn, upon the Christ-rejecting Jews, who are themselves in the same condemnation; like them "going about to establish their own righteousness, and not submitting themselves to the righteousness of God." Poor sinner, you can detect the Pharisaic pride of those who "made broad their phylacteries," and think that a few sacred texts attached to their persons will purchase the favor of God, but how much more closely does the truth adhere to you than to them? You have received certain religious truths, which you have hung up in your memory, but not in your heart; for you do not "know the truth," any more than an unbelieving Jew. Hence, it has not made you "free." While the poor blinded Jew is trusting to his descent from Abraham, you, no less blinded, may be trusting to the relationship by which you are connected with religious kindred, or religious teachers, expecting that in some way, you know not how, your religious education, or associations will prove your salvation. Poor deluded one, study the lesson which Jesus long ago gave to a ruler of the Jews, "Except a man be born again he cannot see the kingdom of God." With a self-righteous pride like that of the bigoted Jew, you are rejecting the only Saviour. O, that you might be arrested, like C. A. Rider, in the midst of your folly and infatuation, and learn, ere it be too late, that no works of righteousness which you can do will save you; nothing but the mercy of God in Christ Jesus.

## The Freedman's Case in Equity.

[From the Courier-Journal.]

Such is the title of a well-written article in the January Century, which this writer has read with deep interest.

Mr. Cable, the author, writes with a force and earnestness apparently born of conviction, and some of his points are well and truly taken, but his conclusions in the main seem to me entirely unwarranted by the actual state of the case.

Briefly stated, his conclusions amounts to this: that because defeated in the appeal to arms, the South was entirely wrong; being in the wrong as to secession and slavery, she must instantly go to the other extreme (and it is an immense distance for a single leap), and a high-spirited, cultivated and generous race must take to their bed and board, as it were, an alien and inferior race.

Times have changed, customs have changed, and change is a primal law of nature, but human nature is and always has been the same, and a careful reading of history will show that no such transformation as Mr. Cable would have, has ever taken place in half the life time of a generation. He would have us forego, all in a day, the habits, education and modes of thought bred into us through six generations, and, notwithstanding Mr. Cable, I will add, the instincts of our nature.

It took two hundred years for the Norman and Anglo-Saxon, though of kindred blood, to make an Englishman.

The Roman and Spaniard never amalgamated to any great extent, though Spain was under Roman do-

minion for centuries. So little did the Roman occupation of Britain, though enduring for ten generations, affect the people, that within one hundred years after that occupation ceased scarcely a trace of Roman manners could be found. Examples could be repeated, if more were needed. The position of the Southern people is plain and practical.

We believe that the Caucasian is the one superior race of the world; it is the only one that has ever evolved from within itself a high state of civilization. The best efforts of the others have never carried them beyond the half-civilized point, and when their efforts have crystallized at that point, they have remained stationary for thousands of years.

The black race has never progressed even to the half-civilized point. Left alone, it has never developed one step beyond barbarism, and, even after long contact with a superior race and high civilization, when left alone it promptly retrogrades. At our own door, the black republic, furnishes the saddest proof if any is wanted.

The dark continent was the dark continent when the pyramids were built, when Athens was at its zenith, when Rome was in her glory, when Christianity was introduced, when the governments of modern Europe blossomed into harmonious and enlightened national life, when these United States were created, so yet it is the dark continent, and so it will remain, unless by the heroism and indomitable energy of the Caucasian it may be redeemed. By and through the efforts of the black man alone, such redemption will never come. If further proof was wanting of the inferiority of the black race, look at their leaders. How many of them are pure blacks? One in ten. No. One in twenty? No. Possibly one in fifty, and it is the infusion of Caucasian blood (through the gross immorality of former masters) that makes him a leader. According to the theory of Mr. Cable it would be right to mix the blood, so as to elevate the race of blacks.

We do not so see it.

As fast as the black man earns respect, he will obtain it. What more do the negrophilists want?

Can you force nature? Not without injury. Neither can we force people to forego everything dear to them that the theories of visionary philanthropists may be carried out.

If Mr. Cable is right, time will prove it; if otherwise, otherwise. Does the negro get justice in the South? We answer unhesitatingly that he gets as much justice as the laboring man of the North, more than the peasant of Europe or the ryot of India. What more is desired? Shall he not be punished if he infracts the law? Surely Mr. Cable must know, when he indirectly charges his white neighbor of the South with packing courts and juries, to prevent justice being done to the negro, that he is doing his white fellow-citizens more injustice in a single paragraph than the whole South is practicing toward the negro in a twelvemonth.

The negro meets with just the same justice from our courts that any other violator of law receives—no more, no less—and I emphatically assert that section for section, and State for State, the cases of actual injustice are as rare as in the North or anywhere else in the world. It is true that in public conveyances the negro pays first-class fare for second-class accommodation, but even that grows most largely out of the very race instincts that Mr. C. denies to exist.

When it comes to hotels and public schools I must beg to disagree. What good end is to be subserved by mixing the two? Cable would tell us that it would obliterate odious caste distinctions. Are caste distinctions necessarily odious? Are they not highly useful? Is there a much less distinction between the English gentleman and his white servant than between the American and his black servant? There is but little difference. It is claimed that education is the lever that must raise the race, and Mr. Cable admits that the South is doing all in her power to educate them by providing the schools as fast as ability permits. Why then are mixed schools so desirable? Because of the social contact with the whites, which

the negro, despite all assertions to the contrary, ardently desires above all things.

In my district they get five times their proportionate share of the public moneys. That does not look like equity to the white part of the population, yet no complaint is made by the whites. In fact such difficulties as have arisen out of the present situation are such as are incident to a peculiar and anomalous state of affairs.

They can not be legislated away; that has been tried and failed. They can not be argued away; they must be worn away by time, which evens up all things, and if the amalgamation of the races is the logical sequence of the situation it will come in the fullness of time, and such efforts to hurry it as Mr. Cable's will simply delay the fulfillment of his wishes by opening the eyes of the passive conservative and turning him into an active opponent. I have necessarily omitted any reference to the enfranchisement of the negro, which I do not think was a secondary matter, as Mr. Cable asserts. J. B. SUTTLER.

Wheatley, Ark.

## To the Friends of our Lamented Beasley:

At the solicitation of the widow of Rev. M. J. F. Beasley, I have undertaken to prepare for publication, a biography of her husband, and have just received from her all his diaries and some other documents which will be of use in the prosecution of the work.

To one who knew Bro. Beasley, these diaries are a life-like picture of himself. As I read them he comes back to me in all the sweetness of his saintly character.

It was his wish that his life should be published; not because he craved this kind of immortality for himself, but because it would, as he believed, be productive of good.

The story of such a life can not fail to benefit those who will read it thoughtfully, especially will it be helpful to young persons who aspire to be useful and who must struggle through poverty and reach the goal by dint of manly effort.

I write this to request those of Bro. Beasley's friends in Arkansas, Tennessee and elsewhere, who can do so, to furnish me such incidents of his life as may seem to them worthy of a place in his biography. Will every one who can, assist me in this work? Whether you can relate the incident well or not, write the facts and send to me as early as possible. The design is to make a small book suitable for the Sunday-school and family library, the proceeds from the sale will go to the benefit of the bereaved family. Address, S. G. SHAW, Gonzales, Texas.

Nashville Christian Advocate and other Church papers, please copy this notice.

## OUR SCHOOLS.

## VANDERBILT UNIVERSITY

Nashville, Tenn.

Session 1884-5. Popular Endowment, \$700,000.

The Academic, Biblical and Law Departments open September 1. The Medical, Dental and Pharmaceutical Departments open October 1. Fees: Academic Department, \$65; Biblical, \$15; Law, \$100; Medical, \$90; Dental, \$65; Pharmaceutical, \$65. The Schools of Science are supplied with the most improved apparatus. The School of Engineering is supplied with a workshop for practical instruction. Two Post-Graduate Fellowships, worth \$500 each, and four Graduate Fellowships, worth \$300 each, are annually awarded.

Board from \$12 to \$20 per month. The Annual Register is sent on application to JOHN W. SHIFF, Secretary of the Faculty.

L. C. GARLAND, Chancellor.

## Searcy College

MALE AND FEMALE, OPENS SEPTEMBER 1st, 1884.

ADVANTAGES SUPERIOR.

Seven progressive teachers. Complete course of study in each department College within 200 yards of the celebrated White Sulphur Springs. Prohibition in full force. Terms liberal. Send for catalogue.

CONGER &amp; THARP, Principals, Searcy, Ark.

## MESSRS. WEBBS' 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, MARCH 28, 1885.

Temperance.

A Sign-Board.

I will paint you a sign, rumseller, And hang it over your door, A truer and better sign-board Than you ever had before.

I will paint yourself, rumseller, As you wait for that fair young boy, Just in the morning of manhood, A mother's pride and joy.

I will paint you again, rumseller— I will paint you as you stand With a foaming glass of liquor Extended in your hand.

He warns, but you urge him— Drink, pledge me just this one; And he takes the glass and drinks it, And the hellish work is done.

And I next will paint a drunkard— Only a year has flown, But into this loathsome creature The fair young boy has grown.

I will paint the form of the mother, As she kneels at her darling's side— Her beautiful boy, that was dearer Than all the world beside.

I will paint the shape of a coffin, Labeled with one word—"Lost!" I will paint all this, rumseller, And will paint it free of cost.

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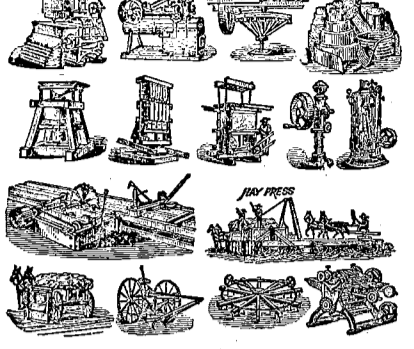
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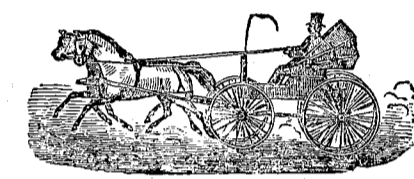
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## THE ARKANSAS METHODIST.

PUBLISHED WEEKLY.

Entered at the Post office at Little Rock Ark., as second-class mail matter.

Office: 214 1-2 East Markham Street.  
LITTLE ROCK, ARKANSAS.

SATURDAY, MARCH 28, 1885.

"No man, woman or child is going to heaven because he or she is good. Whoever gets there will get there only because Jesus is good."—[Rev. S. Cornelius, D. D.] If only those get there, who get there on account of the goodness of Christ, then will not all get there? For if Christ's goodness saves one without any personal merit or change, it can save all. Imputed righteousness will not answer for our poor humanity. The divine is too broad and the human too narrow.

"Blessed are the pure in heart, for they shall see God." Purity of heart can only be secured by a personal faith in our Lord Jesus Christ. "With the heart man believeth unto righteousness." Abraham believed God and it was reckoned unto him for righteousness. Hence we unhesitatingly affirm that faith is the only condition of salvation and nothing else has ever been reckoned for righteousness. Not the imputed righteousness, but because Christ is the end of the law for righteousness sake to every one that believeth. The atonement of Christ brings deliverance; but no man could wear the garment of Christ's righteousness.

We must believe and do the will of God, and then when the time comes we can suffer the will of God. Faith without works is dead, and works without faith are of no avail; but faith and works are the two oars that will help us push our frail barque across life's fitful sea, and then make the harbor at last.

It is a splendid thing for a member of the Church to be always at their post and never absent from duty; but it is a far better thing to pay all of one's just debts, and be strictly honest in all transactions.

We have seen many a hypocrite in the amen corner; but that ought not to drive good people out. Christ ate with Judas. Cultivate charity.

The brother who never swears or drinks, and is at every appointment of the church, imagines that he is certain of heaven, and still his whole soul is wedded to the world. "The love of money is the root of all evil." "If any man love the world, then the love of the Father is not in him," and there is no place for him in heaven.

The good brother who has not contributed one cent to either foreign or domestic missions, and who would not pay his preacher because he had never been to see him (and he had never asked him) imagines that he will get to heaven because he got excited and shouted at the camp-meeting. Brother, if you don't mind you will find the door closed against you. Heaven was never made for stingy folks.

The man of results with many converts is coming to the front, and he will soon be the man with full collections. These two will go together. The few who have become Episcopal pets by a few large collections, are only so many wet weather springs and will soon run dry.

A few more years and Annual Conferences will run well with fewer Connectional men to help. There is much money being wasted in traveling expenses. Our next General Conference will stop this.

Years ago we often heard ministers preach against tattling and gossip; but we don't often hear it now. Still these pack horses of his Satanic Majesty are abroad in the land, doing much mischief. Preachers, come back to your duty, and rock these kind of people right soundly, for they need it, and neither turfs of grass or pebbles will do them any good. Rock them soundly.

## CHRISTIAN EDUCATION.

We are fast approaching a crisis in our country on the subject of education. We have a real educational craze in our land. "Educate the masses" has been the watch-word for a century, and still the masses are not educated. An intelligent franchise is another favorite expression of political demagogues and time servers; and still it does not come; but it is a settled fact that education, after a sort, will be offered to the masses and the government will seek to have an intelligent franchise. We shall not set ourselves up as an opponent of public schools, though the principle of taxation for public schools is wrong from beginning to end. The government has just as good a right to tax me to clothe my neighbors children, as they have to educate them. We cannot force education on any people, and in the language of Hon Simon Cameron, "We are spoiling a great many laborers to make very poor scholars." But what we wish particularly to object to in this article, is the present shape of University education in the Southern States, and particularly in our own State. First—we take the broad, unqualified position, that the State has no right to undertake either Collegiate or University education. If the State is in earnest to prepare her sons to do her work and to vote intelligently, we ask, had she not better expend all her means in that direction, instead of a few sickly public schools for a few months in the year, and then squander thousands in brick and mortar, and expensive professors, only to benefit a few rich men's children? What right has the State to undertake such education? Does she propose to make lawyers, doctors, and ministers? What has she to do with the learned professions or scholastic and classical learning? These are luxuries that those who are able should pay for, and they cannot by any argument be put down among the necessities of life, and citizenship. What right has the State to take the public revenue to kill off all of our denominational colleges, and universities and force us to educate our sons and daughters as she directs or not to educate them at all. Many of us have our denominational preferences, and religious views, must we lay down all these, and follow our hard earned taxes to these State institutions, where religion is ignored and churches unknown. We cannot do this; our religion and conscience will not allow it. Again, is it not a known fact that the largest and most influential denominations in this State have scarcely a recognition in our State University, either as trustees or members of the faculty. Why should one denomination furnish every president for our University? Again, what means this free tuition at our State University, and who gets the advantage of it? Is it not a fact that our poor citizens reap no advantage scarcely at all from this unwise arrangement. They are forced to have their sons at home to labor and it is only the rich or middle class that can afford to send their sons and daughters to college; but the laboring men have to pay the taxes to be squandered in this way. In the first place we contend, that the State did wrong in undertaking this university business. In the second place it was a greater wrong to undertake to break down all church schools, by offering free tuition. In the third place it is a misnomer, it is not a university. The idea of any thing being called a university filled with children in the alphabet, and every thing crowded with a throng of boys and girls that could not enter a good academy. We see no higher education on that line, but a great waste of time and money. We call the attention of our people to these things. If the State intends to set up colleges and universities, then we implore the powers that be, to see to it that the State shall not compel us to pay taxes to break down our own schools by furnishing free tuition to a few rich people's children. We ask further, that the Christian religion shall have recognition in all such colleges and universities. Many of us believe in Christian education. We are silly enough to believe that this is a Christian country, and that moral philosophy and Christian text books ought to be employed in all such colleges and universities. We

applaud our House of Representatives for refusing the vast sums of money asked for other departments in our University, and for dormitories. The idea of Arkansas returning to the old exploded system of dormitories! The ideas of Pres. Edgar were wise and well delivered. We have too much money there already in brick and mortar, and the danger is as Representative Thornburgh expresses it that it will become a "dude factory." Let the state adhere to the original work of states in this public school business, and stick to the three "R's"—"rithmetic, 'riting and reading." This is enough, well understood, for all laboring classes, and for all the duties of citizenship, and beyond this the state has no right to go. Our Conferences in Arkansas must look to these things, or all our Church work in education will be a failure, and when ever we give up this field, then the state will be over-run with infidelity, and cursed with unbelief. As a Church we cannot afford to turn our sons and daughters over to the State. Our colleges must be supported. We cannot give up Central Collegiate Institute and Quitman College, nor must we abandon the idea of a first class female college, and we must not allow the State to continue to give this free tuition and force a few men to try to keep up colleges for the Church without endowment. We do not intend this article as making war either on the trustees or faculty of our University, but to call attention to the encroachments and wrong that the State is inflicting on the Church. It is enough that in our exhausted and broken down condition, that we pay our taxes to erect such fine school buildings for our people and furnishing schools for them without being forced to stand by and see our church schools killed by money we have contributed for common school purposes. Let the Blair Bill pass, and put all this money in the hands of the State to educate the masses, and you will soon have a race of semi-educated infidels, and the state will help to drive the wedge that will sunder her own interest, and curse herself with a great mass of people crazed by a little learning, but thoroughly imbued with the isms that are now cursing Russia, Germany and France. We had better act as old England and have our Church committees to see that the State shall cease to infringe upon the rights of the Church. Better never educate your children at all than to educate them in infidelity. Knowledge is a dangerous thing unsanctified by piety. We hope the Methodist's of Arkansas will read and ponder.

Our paper being entirely too small to insert the two very elaborate articles of Bishop McTyeire on "State Education," as published in the Nashville Christian Advocate, we compromise with our readers by making them the subject of our this week's leader, in which we freely use the Bishop's thunder, and we know he will allow it for the good of the cause.

## Revivals.

We must have revivals. The church that is without them will stagnate and die. There are wonderful revelations both in the church and out of it in the time of the revival. Some of "the hidden things of darkness" are then brought to light. It is a time of conviction, and repentance, and salvation. It is a time of great joy and a time of inexpressible sorrow. It is a time of special divine illumination. It is a time when character is revealed. If it were not for the revival some persons would forget that God had a people and a church in the world. Many seem already to have forgotten entirely that they have any spiritual being. They do not recognize this great fact. They are in a deep stupor and sleep in so far as the existence, and the worth, and the destiny, of their souls, is concerned. They are "dead in trespasses and in sins." They mind earthly things exclusively. They never have a thought above their bodies. Nothing but the mighty power of God, as it is displayed in the time of a mighty revival, can ever reach and awaken such bound and blinded souls. They will go down into eternal night and be forever lost without the revival. The world will succumb to doubt, and Satan will triumph, without the revival—the

tremendous, unusual, shocking, powerful revival. We must have them. Many will never go to God's house, and they will never sing unless we have revivals. Children will be attracted and controlled by the glare of the world, and all essential good will go to pieces without the genuine revival. L. PULLIAM.

## Nashville Correspondence.

EDITORS METHODIST:—Bishop Wilson stopped over to visit friends in the Rock City on his way home to Baltimore. Your States' famous healing waters greatly benefited him, though he is by no means fully restored to his wonted health. We hope that he is fairly on the road to complete restoration.

Bishop McTyeire is now in Texas attending a round of District Conferences. He will give especial attention to the needs of our Mexican border work, and will be able to fully represent its claims before the coming session of the Board of Missions.

Dr. D. C. Kelly, who went to Mexico with Bishop Keener, is just back, and reports that field as very encouraging for Protestant effort.

The Womans Missionary Society's executive committee will hold its annual session at Knoxville, Tenn., in May. They are doing a grand work for the conversion of their sisters in foreign lands; they are a mighty power in helping to bring the world to Christ.

Rev. Sam Jones, the great Georgia Evangelist, has just closed a powerful meeting at Lebanon, Tenn., over 200 conversions. He preached six times in Nashville last Sunday and Monday to packed houses. He is now at Knoxville. He is engaged to return to our city in April and conduct a series of meetings. He is a true gospel minister, who does not preach to please but to convict. I give your readers some gems gathered from his sermons by the Lebanon Herald:

A horse that will pull on a cold collar will always do to depend on—and the best Christians are those who never need "warming up."

I have known women too poor to own a pair of shoes—but I never knew one too poor to have a looking glass.

It's a mighty poor Christian who takes a back seat in church, when he can get any other—but I've seen mighty big rascals in the amen corner.

Many a man imagines he has got religion, when it's only liver complaint. I don't think much of dignity. My observation is that, the more dignity a man has, the nearer dead he is.

I have seen preachers who looked as sad and solemn as if they thought their father in heaven was dead, and hadn't left 'em a cent.

A Christian who will do things in New York that he wouldn't do in Lebanon, is a mighty poor Christian.

More poor people are going to be damned on account of their money than for anything else.

The difference between a back sliding Methodist and a lukewarm Cumberland is this: the Methodist knows he has lost his religion, and the Cumberland, since he can't lose his, knows he never had any to lose.

Theology is a good thing. It is a good thing to stuff with sawdust, like the skin of a fish and put in a museum as a relic of antiquity.

Heaven is the spiritual center of gravity for all things good—hell is the spiritual center of gravity for all things evil.

Most men, when they feel mean, feel natural.

The hibernating Sunday-school. Have you such in Arkansas? Yes; we know so without asking the question. Well, the time is at hand for them to emerge; Spring is here. To pastors and superintendents we desire to call attention to the successful conduct of a Sunday-school. Our Publishing House at Nashville prints a series of the best Sunday-school helps to be found in the land. Of course, all Methodist's order it and supply their schools with it. Send at once for price lists, and start your schools off right. Then get a good supply of song books. No school is complete without them. Amaranth, Gem, Grace and Glory, New Life, and Prayer and Praise are unexcelled. You can't do better anywhere. Superintendents, by all means, ought to have a copy of that invaluable aid to a successful conductor of a Sunday-

school; we refer to "The Sunday School and its Methods," a first-class book, by Rev. J. A. Livons, one of our Sunday-school editors. We hope it will be largely circulated in Arkansas. W. W.

## To the Preachers and Members of the Washington District:

I desire to call your attention to some facts disclosed by the minutes of our last Conference session. Our District is behind every other in contributions for church purposes, except the Camden, and we are behind this, in the missionary collections. There was contributed per member for all purposes in the

Little Rock District, .....	\$3.83
Pine Bluff " .....	2.44
Arkadelphia " .....	2.87
Monticello " .....	3.04
Camden " .....	2.09
Washington " .....	2.21

Whose fault is it that we should be so far behind. We should all be mortified over it, and resolve to do better this year. It is true the financial pressure has been and is still very heavy, yet other parts of our Conference suffer as much as we do. And we should not begin economy with the house of God. I do hope you will agree to have your collections taken early. Let us determine to bring up every thing in full this year. Let no preacher or steward fail.

We very much need a gracious revival on every charge. A revival of religion that will bring us all in full consecration to God. Then we shall be ready to honor the Lord with our substance, and with the first fruits of all our increase, that our barns may be filled with plenty, and God, even our own God, may bless us. Psalm, 67, 8; Prov., 3, 9, 10.

D. T. HOLMES.  
Washington, Ark.

## OFFERS TO PREACHERS.

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For 10, with cash, "Watson's Institutes" or "Ralston's Elements of Divinity," price \$4 00, and your paper.

For 14, with cash, a set of "Wesley's Sermons," in sheep, or "Watson's Bible Dictionary," price \$5 00, and your paper.

For 20, with the cash, "Webster's Unabridged Dictionary," price \$12 00, and your paper.

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, MARCH 28, 1885.

Missionary Department

APPOINTMENTS

Of the Central Mexican Mission, Bishop J. C. Keener, Presiding.

W. M. PATTERSON, Superintendent. MEXICO DISTRICT.—F. F. Aguilar, P. E.; City of Mexico, L. E. Calleja; Texcoco Ct., F. Maya; Xochilacha Ct., A. B. Lopez; Ayotla Ct., D. Romero; Amecameca Ct., L. A. Morales; Tepetlaxpa Ct., to be supplied; Chapulace Ct., J. Oliva; Tulyahualco Ct., H. Lozada.

SAN LUIS POTOSI DISTRICT.—Santiago W. Grimes, P. E.; San Luis Potosi, T. del Valle; Leon, D. Paz; Aguascalientes, E. D. Herrera; Rio-Verde, O. Torres; Matehuala, to be supplied; Mezquitic, to be supplied; San Felipe, to be supplied.

TOLUCA DISTRICT.—J. Norwood, P. E.; Toluca, J. M. Seldoran; Rincon Ct., J. M. Martinez; Tlalimilolpam Ct., M. H. Cuevas; Tenango Ct., to be supplied; Morelia, S. Gallegos; Uruapam Ct., B. G. Reyes.

PUEBLA DISTRICT.—W. M. Patterson, P. E.; Puebla, A. V. Vega; Orizaba, S. M. Reyes; Matamoros Ct., D. O. Monsalvo; Tochimilco Ct., F. Gonzalez; Acatingo Ct., P. Martinez.

MORELOS DISTRICT.—Sostenes Juarez, P. E.; Cuantla Ct., A. Celis; Yau-tepec Ct., J. B. Alarcon; Cuernavaca Ct., C. Liprandi; Jojutla Ct., A. Rios.

OAXACA DISTRICT.—David W. Carter, P. E.; Oaxaca, L. G. Prieto; Oaxaca Ct., A. Prieto; Cullapan, to be supplied.

GUADALAJARA DISTRICT.—David F. Watkins, P. E.; Guadalajara, Sta. Maria de Gracia, D. F. Watkins; Guadalajara, Mesias, A. Blanco; San Pedro, F. Rodriguez; Cuyutlan, J. Flores; Tateposco, C. Reyes; Tlajomulco, D. Sandoval; Cuyacapan, S. Ocampo; Zapotlan, P. Rodriguez; Teouitatan, to be supplied; Sayula, E. Gomez; Tecolotlan, S. Vera; Ameca, C. Zepe-da; Sta. Anna Acatlan, J. R. Tovar; Atengo, J. Uribe; Ahualulco, A. Portugal; Tequila, T. Rodriguez; Tepic, L. Hernandez; Cocula, to be supplied; Atoyac, to be supplied; Colima, to be supplied.

City of Mexico, March 2, 1885.

MARRIED.

Married at the Baptist church, in Marr's Hill, February 4th, 1885, by Rev. G. G. Wise, Mr. James G. Olive to Miss Lena M. Lester; all of Marr's Hill, Ark.

Married March 8th, 1875, by Rev. R. D. Moon, William Sullivan and Mrs. J. A. McGee; all of Sharp Co., Ark.

Married, March 10th, 1885, at the residence of the bride's father, near Washington, by Rev. J. R. Sanders, Mr. Gibson Daup, of Mt. Pleasant, Texas, and Miss Lizzie Martin, of Hempstead county, Ark.

Married, March 11th, 1885, at the residence of the bride's father, G. W. Brown, of Camden, Ark., by the Rev. John McLaughlan, Mr. Darley Randall, of St. Louis, Mo., and Miss George Brown, of Camden.

Married at the Baptist church, in Marr's Hill, March 11th, Mr. Tollie Lester to Miss Kittle Waddill, of Queen City, Texas, by Rev. G. G. Wise.

Married, March 12, 1885, at the residence of the bride's mother, Mr. J. A. Sissel to Miss Mollie Chambers, by Rev. B. E. Mitchell; all of Lincoln county, Ark.

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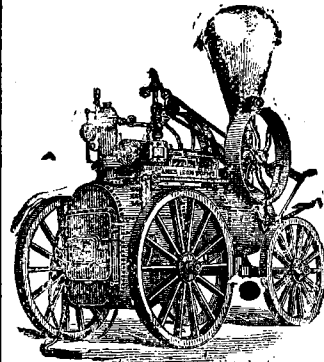
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ARKANSAS METHODIST.

SATURDAY, MARCH 28, 1885.

Little Helpers.

H. M. GRANADE, Editor. Batesville, Ark.

At Jesus' Feet.

"As many as touched Him were made whole." —[Mark.]

At Jesus' feet I take my place, I touch His garment's hem; A helpless child in need of grace My Lord will not condemn.

I have no hope but in His love, His promise is my plea; I give myself to Him who strove E'en unto death for me.

I only ask that I may know What he would have me do, That my obedient life may show The grace that bears me through.

I've nothing, Lord, to offer thee But this weak heart of mine; O! take it, Lord, and let it be Thine own, forever thine —[Thomas McKellar.]

Attention, Bankers!

Well, Little Helpers, what are you all doing the beautiful spring days? Blue birds, squirrels, chickens and almost everything we can see or hear seem to have made their plans for the year. What are our plans? Are we learning, growing better, sowing seeds of kindness and love in the hearts and homes all about us, from which we hope to reap a great harvest of joy and peace by and by? And are we working and saving, and giving our mites of money for the cause of Christ? Or have we grown weary in well-doing? How is it, my lads and lassies? Come, stir up, about one hundred of you, and write short, sweet little letters for our page and let us hear how you are doing. We want to hear from all who wrote last year or the year before and from as many more as may read this. Even a card might several words of good cheer. How is your head, your hand, your heart?

From a Young Preacher in Vanderbilt University.

DEAR BROTHER GRANADE:—I was made glad by the kind words in your letter. Thank you for them. I must tell you that we are having some glorious prayer-meetings among us. It would have done your soul good to have been with us last night. To see the Davids and Johnathans embrace each other, weep and rejoice together, was a lovely sight. We have a set of noble men who look at life as a reality. But when I think of the men whom we are to follow, men whose swords are bright from long and steady use; men who have faced the howling blasts of winter and the burning suns of summer; men who have left their ineffaceable impress upon the Church for good; men who have revolutionized large sections of country, making the desert waste "blossom as the rose" and the howling wilderness resound with the songs of Zion—then do I see that we are incapable of the task. Thanks for the invitation to write something for the children, but as I am pressed for time and not knowing exactly the character of a piece you want, therefore I have not undertaken to comply. Your young brother, M. Nashville, Tenn.

EDITORS METHODIST:—Please find enclosed two dollars, missionary money for last year. As we do not take the METHODIST, I did not know who to send it to and thought I would send to you. For sister Zada, sixty-five cents; brother Loamm, sixty cents; and for myself, seventy-five cents. We belong to the Little Helpers. Yours truly, W. J. OWEN. Junet, Ark.

This excellent report has been forwarded to me, and comes in like a ray of light late in a cloudy day. I am thankful for your contribution and will give it the right direction. But you must take our ARKANSAS METHODIST, and write again. Yours is a good example. I hope you all love our Savior.

What is the difference between a baby and a coat? The coat is what you wear, and the baby is what you were.

QUARTERLY MEETINGS.

LITTLE ROCK CONFERENCE.

Little Rock District.—Second Round. C. C. Godden, P. E. Lonoke and Galloway, March 21, 22. First Church, Spring Street and Little Rock City Mission, 28, 29. Benton Station, April 4, 5. Collegeville, 11, 12. Monmelle, 18, 19. Des Arc, 25, 26. Hickory Plains, May 2, 3. Benton Circuit, 9, 10. Carlisle and White River, 16, 17. Liberty and Pleasant Grove, 23, 24. Hazen, 30, 31. Austin ct, June 6, 7.

Arkadelphia District.—Second Round. H. D. McKinnon, P. E. Malvern ct, March 21, 22. Malvern sta, 21, 23. Social Hill ct, 28, 29. Arkadelphia sta, 31. Gurdon ct, April 4, 5. Clark ct, 5, 6. Hot Springs ct, 11, 12. Hot Springs sta, 12, 13. Amity ct, 17. M. Ida, 18, 19. Cedar Glades miss, 20. Caddo ct, 21. Tulp ct, 24. Princeton ct, 25, 26.

Pine Bluff District.—Second Round. J. H. Riffin, P. E.—P. O., Pine Bluff. Toledo, March 7, 8. Flat Bayou, 14, 15. Old River, 21, 22. DeWitt, at LaGrue, 28, 29. Pine Bluff miss, April 4, 5. Auburn, 11, 12. Arkansas Post, 18, 19. New Edinburg, 25, 26. Sheridan, May 2, 3. Lehi, 9, 10. Pine Bluff Station, 16, 17.

Camden District.—Second Round. J. J. Jenkins, P. E. Carolina and Mt Vernon, at Carolina, April 11, 12. Camden sta, 18, 19. Hampton ct, at Hampton, 18, 19. Harmony Grove miss, at Union, 25, 26. Camden ct, at Silver Springs, May 2, 3. Magnolia sta, 9, 10. Falcon ct, 9, 10. Eldorado, at Ebenezer, 16, 17. Magnolia ct, 16, 17. Lewisville ct, 16, 17. Lapile ct, 23, 24. Ouachita ct, 30, 31. Atlanta ct, at Pleasant Grove, 30, 31. Bright Star ct, 30, 31.

WHITE RIVER CONFERENCE.

Jonesboro District.—Second Round. S. L. Cochran, P. E. Wittsburg ct, at Wittsburg, March 28, 29. Harrisburg ct, at Sugar Creek, April 4, 5. Gainesville ct, at Harvey's Chapel, 11, 12. Jonesboro ct, at Oak Grove, 11, 12. Greensboro ct, at Paragould, 25, 26. Boydsville ct, May 2, 3. Marion ct, at Pleasant Grove, 9, 10. Tyrone miss, 16, 17. Osceola ct, 23, 24. Chickasawba ct, 30, 31. Buffalo Island ct, June 6, 7. Lake City miss, 13, 14. L'Anguille miss, 20, 21. Taylor's Creek ct, 27, 28.

Helena District.—Second Round. J. M. Clark, P. E. Marianna sta, March 14, 15. LaGrange ct, April 4, 5. Helena sta, 12, 13. Spring Creek ct, 18, 19. Forrest City ct, 25, 26. Marvel ct, May 2, 3. Brinkley, Clare don and Holly Grove, 9, 10. Wheatley ct, 16, 17. De View ct, 23, 24. Forrest City sta, 30, 31. Cypress Ridge ct, June 6, 7.

Newport District.—Second Round. M. M. Smith, P. E. Imboden ct, March 28, 29. Siloam ct, April 4, 5. Walnut Hill ct, 11, 12. Powhatan and Smithville ct, 18, 19. Calamine ct, 25, 26. Pocahontas ct, May 2, 3. Corning ct, 9, 10. Walnut Ridge ct, 16, 17. Pleasant Hill ct, 23, 24. Newport sta, 30, 31.

Jacksonport ct, June 6, 7. Pleasant Valley ct, 13, 14. Oil Trough ct, 20, 21.

Searcy District.—Second Round. F. A. Jeffett, P. E. Augusta sta, March 28, 29. Searcy sta, April 4, 5. Argenta miss, 11, 12. Beebe ct, at Austin, 18, 19. Bayou Meto ct, at Shilo, 25, 26. Judsonia ct, at Russell, May 2, 3. Mineral ct, at Mt Olive, 9, 10. El Passo ct, at Hammond's Chapel, 16, 17. Searcy ct, at Salem, 23, 24. Gum Springs ct, at Section, 30, 31. Cleburne miss, at Sugar Loaf Springs, June 6, 7. Union and Revels, 13, 14.

ARKANSAS CONFERENCE.

Fayetteville District.—Second Round. Jas. A. Anderson, P. E. Maysville, March 18. Bentonville and Rogers, 21. Clifty mission, 25. Bentonville circuit, 28. Center Point circuit, April 1. Bloomfield circuit, 4. Illinois circuit, 8. Springdale circuit, 11. Goshen circuit, 15. Prairie Grove circuit, 18. White River circuit, 22. Boonsboro circuit, 25. Brentwood circuit, 29. Fayetteville station, May 2. Let the preachers be prepared to settle for the conference minutes, and as far as possible to settle their domestic mission accounts.

Morrilton District.—Second Round. Sidney H. Babcock, P. E. Conway station and ct, March 7, 8. Mt Vernon ct, 14, 15. Quitman ct, 21, 22. Springfield ct, 28, 29. Point Remove ct, April 4, 5. Clinton ct, 11, 12. Plummerville ct, 18, 19. Pinnacle Springs, 25, 26. Morrilton sta, 16, 17.

Dardanelle District.—Second Round. Wm. D. Matthews, Presiding Elder. Dover circuit, March 21, 22. Dardanelle station, 28, 29. Dardanelle circuit, April 4, 5. Danville circuit, 11, 12. Walnut Tree circuit, 18, 19. Perryville circuit, 25, 26. Atkins circuit, May 2, 3. Opelo mission, 9, 10. Russellville station, 16, 17. Oakland mission, 23, 24. Rover circuit, 30, 31. Gravelly Hill circuit, June 6, 7. Chichalah mission, 13, 14. Prairie View circuit, 20, 21.

Clarksville District.—Second Round. V. V. Harlan, P. E. Alma ct, at Rudy, March 28, 29. Van Buren sta, April 4, 5. Ozark station, 11, 12. Clarksville station, 18, 19. Cabin Creek ct, at Breckenridge, 25, 26. Clarksville ct, at Spadra, May 2, 3. Ozone mission, at Lone Pine, 9, 10. Ozark ct, at Granade Chapel, 16, 17. Mulberry ct, at Shiloh, 23, 24. Altus ct, 30, 31. Mountainburg ct, June 6, 7. Van Buren ct, 13, 14.

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Hot Springs Railroad.

Table with columns: Passenger, depart, Malvern, Freight and Accom, depart Malvern, Passenger arrive, Malvern, Freight and Accom, arrive, Malvern.

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THE ARKANSAS METHODIST.

SATURDAY, MARCH 28, 1885.

OBITUARIES.

**GIBSON.**—It becomes my painful duty to announce the death of our beloved and highly esteemed sister, Irene Gibson, wife of F. M. Gibson, which occurred at Oxford, Izard Co., Ark., on the 2d day of January, 1885. Sister Gibson was the daughter of Solomon Byrd, and was born in Graves county, Ky., Dec. 5th, 1835; emigrated to Arkansas with her grandfather, Thomas Williams, when about 6 years of age; embraced religion when quite young, and joined the M. E. Church, South, in which she lived a consistent member until the day of her death; was married to F. M. Gibson July 13, 1862. Sister Gibson's suffering during her last sickness was very great, her disease being consumption. At no time during her sickness was she heard to complain, but bore her suffering with much Christian fortitude. She was the mother of six children, four girls and two boys. A few days before she died, being conscious of her fast-approaching death, she called her family to her bedside, requested her husband to be kind to the children and train them in the nurture and admonition of the Lord, and said to the children to be good and that she wanted them to meet her in heaven. Sister Gibson was a good woman, an affectionate wife, a kind mother and a very obliging neighbor. Her doors were always open for the reception and entertainment of any of the servants of Christ's Church. She is missed in the Church and by her neighbors, but most of all she is missed in the family circle. There is a vacant chair in that family that was occupied a short time ago by the wife and loving mother. I imagine that little Maud and little Dudley often listen to hear the voice or the footsteps of mother, but these they will hear no more in this life. Children, your mother is gone to heaven, and if you live right you can live with her in that beautiful home that Christ prepared for those who love and serve Him. Your mother cannot come back to you, but you can go to her. "Blessed are the dead that die in the Lord; yea, saith the Spirit, that they may rest from their labors, and their works do follow them."

E. S. PEARSON.

**SHAVER.**—Now and then we are so astonished at death's doings that we know not what to do or say. When our dear brother, Milton L. Shaver, of Barren Fork, Independence Co., Ark., died Oct. 3d, 1884, we were appalled with grief and loss. Rev. E. M. Baker, his pastor, said he "could not pay a sufficient tribute to the memory of this just man," and Rev. J. J. Alexander, his door neighbor, who received him into the Church years ago and knew him best, says "too much can hardly be said for Milton Shaver's Christian life and character." I only knew him one year, but at once and continually I felt drawn to this good man and brother. He was forty-eight years of age; had been a happy working member and officer in the Methodist Church for thirteen years. A liberal, cheerful, kind, patient and gentle Christian gentleman, a strong pillar of faith and good works in the Church, a faithful Sunday-school superintendent and Bible teacher, an honest merchant, a friend to the fatherless, widow and poor, he had very many warm friends. His wife, through whose faith and importunate prayers, he was first brought to seek Christ, and a large family of fatherless boys and girls now seem so much exposed since their best earthly friend is gone. Still the happy effects of his uniform piety, his prayers, his faith and true affection, linger upon the weeping household. A man of few words and many good deeds, springing from a heart renewed and kept warm by the Spirit of God, he was a light to the whole community. He is greatly missed, his place will be hard to fill. When told by his Christian physician, Dr. Lewis, that he must die, Bro. Shaver replied: "I am not afraid to die." Oh! no, a man who lived as he did need not fear the last messenger. "Mark the perfect man and behold the upright, for the end of that man is peace."

H. M. GRANADE.

**ALLEY.**—Willie L. Alley, son of Rev. J. P. Alley, was born in Saline Co., Ark., March 27th, 1867, and died January 28th 1885; and so was 17 years, 10 months and 1 day old at the time of his death. Willie made a public profession of religion and joined the M. E. Church, South, at the tender age of 11 years, which profession and Church obligations he ever maintained with integrity and exemplified in his life and character until he was called to "come up higher." So much for the early religious training of children. A practical verification of the truth of the Bible. Willie was a good boy and a dutiful son; ever obedient to his parents. As he approached to manhood he relieved his fond father of much of the burden of life by performing most all the heavy work and drudgery of their home. He was strictly a temperate young man in his habits. A total abstainer from the use of spirits of any kind as a beverage. Did not like to take intoxicants when prescribed by his physician. The night before he died he sang several of the grand old songs of Zion, "How firm a foundation," "How tedious and tasteless," &c., and not long before he passed over the river seemed to behold and hold converse with his sainted mother, with whom he is now happy, doubtless, for eternity. May the sorrowing and bereaved ones look forward, in the glorious hope of immortality and eternal reunion "over on the other shore." C. M. KEITH, Alexander, Ark.

**JOHNSTON.**—Mrs. Mollie F. Johnston, daughter of John L. and Sarah S. Grove, was born in Hardeman Co., Tenn., April 20th, 1856. She was brightly converted and joined the M. E. C. S., at Marianna, Ark., during the spring of 1873; married Mr. S. D. Johnston in Austin, Miss., Nov. 16th, 1875; died at her residence in Marianna, Ark., after five days' illness, with pneumonia, March 6th, 1885. The morning before her death she began to sing that sweet old hymn, "Jesus, lover of my soul," and "Sweet by-and-by," but being so weak, she asked others to sing. After a few hours, she fell asleep mildly in the arms of Jesus. Sister Johnston was loved by all who knew her. The entire town almost is moved by her death. She was president of the Ladies' Aid Society, and though young, comparatively, she was noted for her earnest zeal, Christian fortitude and untiring vigilance toward the Church of God. A missionary in spirit, and a preacher's friend indeed. The Church here below has lost one of its brightest pearls; a kind Christian has lost an amiable treasure; two little bright-eyed, sweet-spirited girls have lost a fond mother; brothers and sisters are left to weep the loss of a noble sister, and many of the young people have lost a true Christian friend. Yet now, my dear friends (all who knew her), I bid you look up and behold God's blessed son; for she is now, doubtless, gilding about His glorious throne, resting beneath the shadow of his wings and rejoicing in the bliss of the Holy Ghost. A heavenly tie! May she draw many nearer God, and may He prepare them by His grace through Jesus Christ to meet her upon the golden shores of heaven's blissful climes. We, the church, its pastor and elder, extend our warmest sympathies to the bereaved husband and relatives in the midst of their deep affliction. May the Lord comfort and lead them by the gentle streams of His love and mercy. Her pastor, A. M. R. BRANSON.

**SMITH.**—Artie, daughter of W. H. and Kittle Smith, of Decatur, Ala., aged three and a half years, died at the residence of her uncle, Dr. C. W. Harris, in Argenta, Ark., at 12:45, p. m., Friday, March 13, 1885. Artie was a bright, affectionate child, and she was loving and dearly loved by all who knew her. Two weeks of inexpressible pleasure, then two weeks more of weary but willing watching by her bedside, then the dreadful "slow fever" claimed her as another victim. We loved her, oh, so much! How can we give her up? But our dear Saviour loved her and called for her. The "star appeared again," and along the shining pathway of its light another soul ascended to the God who gave it. Another strong link in the chain of loved ones that binds us to heaven. May the Lord help us to realize that we cannot afford to miss heaven. His blessings are upon those who put their trust in Him. Her grief-stricken parents accompany her remains to Decatur, where await other sorrowing ones. UNCLE TAYLOR, Argenta, Ark.

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