

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."

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NO 52

General News.

Anglo-Russian Imbroglio.

Of course our people are more intensely interested in the great European difficulty, than in every other matter agitating the world at this time. The Franco-Chinese war and the Central American affair appear as but the insignificant blaze of a meteor, by the side of this great blaze that is shining through the world. Even the Soudan is passing out of sight and everything is merged into this one great contest of the two most powerful nations of Europe, unless we should reckon the German Empire ahead of Russia. Up to this period the English Lion has not succumbed before any European power for a century, and hence the world is watching with intense interest the quarrel between the Bear and the Lion, both hungry for what appears to us as a very naked bone in the dreary land of Persia, with her images and superstition. It is said that the sun never sets on her Majesty's dominions, and now it remains to be seen how long she can keep the other nations off of her great possessions. The Arabs in the Soudan, and the Russians in Afghanistan, is likely to give the old Mother Country all she wants. England is pressed to protect her interests in India, and Russia knows it full well, and is disposed to take advantage of all complications and entanglements to push her own interests on the Afghan frontier. Our people are not prepared to appreciate this European question. With a vast extent of territory, only peopled with a little over 50,000,000 of people, we can hardly understand the very formidable difficulties in the way of such countries as England and Russia in preparing homes for their millions of people. Russia has certainly outwitted England in diplomacy, and the English people are demanding satisfaction by an appeal to arms. Premier Gladstone is still conciliatory and is sanguine of peace. France expects war. Germany and Austria see but very little signs of peace, and old sick Turkey is trying to be neutral, but dreading all the time the appearance of the Russian iron-clads in the Bosphorus. The great Suez Canal is being closely watched, and the conduct of Russian men-of-war viewed with great suspicion. In case of war Russia will either blockade this great commercial artery by sinking vessels or by blowing it up. Negotiations are still pending, but a general war is imminent. Russia has gained a great advantage by the battle fought with the Aghans, and Gen. Kamaroff's dispatches are discredited. England awaits with great anxiety the final message from Sir Peter Lumsden. A few days will determine great and momentous issues and the commercial world is waiting with breathless anxiety.

Soudan.

Gen. Woolsley is still determined to push his way in Soudan, and says he will capture Khartoum in the next few months.

Franco-Chinese War.

It has been claimed that hostilities had ceased and peace was near at hand, but France is still advancing her troops toward Tonquin, and seems determined to chastise the Celestials.

Central America.

It is difficult to determine at this writing what will be the result of the complications in reference to the great Panama Canal, and what course Mexico is disposed to take in reference to certain matters pending, but in any event it is certain that Uncle Sam is not idle or indifferent, but out of all these complications, as well as the great contest between the Bulls and Bears in Paris, we are marching right forward to the greatest degree of national prosperity, and neither the cranks of Talmage or the wickedness of Beecher will prevent it, for our destiny is that this great Christian Republic will be the overshadowing nation of the world.

State News.

Our people, of course, will want the very latest at all times from the Capital. Here it is: One of the aldermen of the city, Angelo Marre, was brought up before the police judge for keeping his saloon open on Sunday. He admitted it, and the evidence was positive to prove it; and besides he defied the law, and declared he would not obey it; denounced the law and the law-makers. And still a jury of five men brought in a verdict of not guilty. How does that sound for Little Rock, the capital of the great State of Arkansas? Why don't Prosecuting-Attorney Lea have such men indicted for perjury? How do such men find their way on juries? Is it true, as Mr. Marre alleges, that there is a gambling room where the officials and bon-ton meet to play poker on Sunday? We call the attention of Prosecuting-Attorney Lea to this matter. Let there be no partiality, but let the law bear equally on all. Mr. Marre may rest assured of one thing that brother Winfield will never let up till the law is enforced and all law-breakers out of office. We are not in Italy, but in Little Rock, and the law must be enforced. Since the above was written, the circuit court has taken a turn at Mr. Marre. Two indictments sustained; one for showing a gambling device, paco, fined \$100; the other for violating the Sunday law, fined \$25. Another was withheld, with the understanding that Mr. Marre would close his saloon hereafter on Sunday. Now close the Elks and all other such places, and Little Rock will begin to have a Sabbath. This railroad business must stop on Sunday, too.

The Arkansas Democrat thinks the ladies should be allowed to practice law. We think so, too, but it should be domestic law. The people in Arkansas are not ready for Woman's Rights or Woman's Suffrage, and we hope they never will be. St Paul is better authority than the editor of the Democrat, and he thought the women would do better at home. So we think.

The Arkansas Democrat of the 9th inst. had a straight-forward, plain and emphatic condemnation of the jury who acquitted Angelo Marre on the 7th inst., in the police court, at Little Rock. It was simply an outrage, and all such jurors ought to be indicted for perjury.

Walter Hughes, Esq., was elected mayor of Malvern. We congratulate our young friend. His hand are full. Lawyer, editor and mayor—plenty for any one man.

Lonoke is making a big fight under the three-mile law to keep prohibition, and they will succeed. Strange to say, many good men are trying to be neutral, but that is impossible. If you refuse to sign for prohibition then you are counted for license. Can any christian man afford that?

"Honor to whom honor is due." We make mention of the fact with pleasure that his Honor, Judge Vaughan, instructed the sheriff never to permit any one of the jury, who acquitted Marre contrary to law and evidence, ever to be called as a jurymen in his court. Exactly right, your Honor. Now one more step. Please instruct the grand jury of Pulaski county to ferret out all the Sunday gambling dens and let no man escape, from the highest officer to the lowest tramp. Our laws must be enforced, or society has no protection.

Hon. T. C. McRae is announced in our paper to-day as a candidate for the nomination for Congress in the 3d district, made vacant by the election of Hon. J. K. Jones to the Senate. Col. McRae is one of the first men of his age in Arkansas, and worthy of the place to which he aspires.

Hon. H. B. Stuart, the popular judge of the 8th judicial circuit, will probably be a candidate for the Congressional nomination of the 3d district. He is a first-class man in every way.

Personal.

Hon. John R. Thornton, of Calhoun county, was in to see us last week. He was one of the active and progressive men of the last Senate, and the author of the Sunday law, that Angelo Marre calls our machinery. By the way, the wheels have run over Mr. Marre. All right; keep the law.

Rev. A. Monk, pastor of our church in Tuscaloosa, Ala., and formerly, a member of our conference, was in to see us this week. He is enroute to his former station, Camden, to perform the marriage nuptials for Conductor McCoy and Miss Lizzie Stinson. We send congratulations by him, and our blessings, too.

Rev. D. C. Kelley, D.D., our indefatigable Missionary Treasurer, has been seriously ill since his return from Mexico, and is still confined at home. We hope he will soon be well, and be ready for his work and to fill the important place assigned him at every meeting of our General Board.

Rev. T. J. Dodd, D.D., the classical professor of Hebrew in the Vanderbilt, has been greatly honored of late. He has been elected to membership in the Society of Biblical Literature and Exegesis, of Boston; and also to the Board of Trustees of the Institute of Hebrew, of Chicago. Honors worthily bestowed.

Dr. R. N. Ross, of Lonoke, was in this week and looked in on us. He reports a warm time in his town. The doctor is a strong prohibitionist, and never falters. We love a man of firmness and principle, and the doctor has both.

Bishop Hargrove is in Alabama holding district conferences, and preached in Tuscaloosa on Easter Sabbath.

Bishop McTyeire has returned from his tour of conferences through Texas and our Western frontier. He is now our senior Bishop, and will soon have to call his colleagues to plan the campaign for the next year.

Rev. F. A. Jeffett, P. E. of Searcy district, honored our sanctum with his genial presence. Sorry he is so feeble; but we think a few weeks' rest and recreation in the Crescent City will fix him up all right and send him back ready for his heavy district.

Rev. E. E. Hamilton, of the Memphis conference, has been on a visit to his very accomplished daughter, Mrs. Conger, at Prescott, and called to see us and gave our people a splendid sermon at 8th Street church. We were truly glad to see our friend in the City of Roses, and he had a very sweet flower with him called Mattie Sim.

Rev. C. M. Keith, of Alexander, writes us a very kind letter, one full of wise suggestions. Many thanks, my kind brother, and we will adopt what you recommend after awhile. We have crawled a few months, walking now and will run after awhile; then we will be ready. God bless you and all like you.

Rev. A. Hunter furnishes a fine obituary of our mutual friend, Rev. Chas. H. Seay. It was a mournful pleasure, we know. Charlie Seay was a noble, true man, without cant or hypocrisy. He was honest in all his dealings, and upright in all his transactions.

Rev. J. R. Sanders sends us a very friendly and elegant letter, deeply regretting the course of the Gazette on the liquor question. He served a long term of years in that office and feels a deep interest in the paper, but deprecates their advocacy of whiskey. It is the money that is in it, my dear brother.

We are sorry to chronicle the painful misfortune that befell sister Jewell this week. By accident, she had a severe fall and broke her leg just below the knee. She is suffering very much, but is doing as well as could be expected. We extend sympathy.

Field Notes.

Spring is now upon us, and the merry song and spirit of the field hands are heard with the merry song of the birds and the voice of the jolly plowman, and we begin this week's report from that sturdy old worker, T. A. Graham, formerly of the Little Rock conference, but now of the Arkansas conference. He writes from Walnut Tree: "I have been able at last to obtain a few subscribers to the METHODIST, to which I hope to be able to add many more before the close of the year. I wish you to understand I am for Arkansas Methodist and the ARKANSAS METHODIST. Owing to a want of comfortable church houses, our winter's work has been almost a failure. But spring is coming, congregations increasing, Sabbath schools reviving, and prayer meetings being held at most of our appointments. The Lord bless you and yours. Pray for us." We are much obliged to our old friend, and assure him that he is held in high esteem.

Next comes our brother Troy, from the great Mammoth Spring. He is a great worker, and brings us good news: "Say to the brethren through your columns that Mammoth Spring's citizens have recently, through the instrumentality of J. M. Archer, paid the church out of debt, by raising a cash subscription of nearly \$200. We had collected \$382 before. Now the greatest difficulty is surmounted, and work, work, work comes next. Now, by a little more help from the citizens and the amount applied for from the Extension Board, our house will be complete and an honor to the town which is slowly but surely improving. Several good families have come in lately, and others here prospecting. Methodism has the pre-eminence. Our quarterly meeting is just over. We had a feast of bread in the morning, and our thirst was slaked with water in the evening. The eat and drink were a long ways apart, Doctor, but that's Granada's way of doing things. I told you he would bring us a feast of good things, such as bind our hearts in Christian love. I came home yesterday, and Bro. Wesley Traatham's little daughter, Annie, 5 years old, was talking to wife about heaven, and her soul got happy and tears rolled down her cheeks as she clapped her hands for joy. The house seemed full of heavenly atmosphere. There was reality, as none but an experienced heart can know. This is a sweet child and intellectually bright. Praise the Lord. Brethren, pray for us."

We now come to our good work-bey, Rev. W. R. Harrison, at Black Springs. He is doing a fine work on a hard and hither to very unproductive field. It is good and solid: "From a variety of causes we were late getting to our work on Mt. Ida circuit. Arrived at the parsonage the 9th of January, and though not so severely 'pounded' as some of the field hands complain of, was met with a warm and cordial reception. We set about our work as best we knew, being a new beginner, and at this writing feel encouraged to state that the work is moving on with manifest signs of increased spirituality and general Church interest. As an evidence of the fact we have just stated, we mention with pleasure the increasing popularity of your valuable paper among our people and confirm the same by inclosing the names and cash for six subscribers to the METHODIST. You may expect at least four more at an early date, and accept a promise to urge the claims of the paper as long as it exists and your humble scribe is honored with an agency. The greatest barrier to success in obtaining subscriptions for Church literature among our people, is the great financial depression. We are now in the midst of tax-paying season, an ordeal second to none but death, it seems, with the majority

of the people in this country. We hope, however, to pull through and come up to conference next year with a long list of subscribers for the ARKANSAS METHODIST, full collections and, best of all, not less than one hundred happy converts to report as the result of our labors on the Mount Ida circuit this year. For this we are praying, for this we are believing, and we are happy in the possession of such a faith here in the mountain region of Montgomery county, on the Mount Ida circuit, or, as some have been pleased to term it, the "hardest" circuit in the conference, a name that we are not yet prepared to accept." Many thanks, my young brother, and we feel assured of your success.

We next present our brother Berry from Lewisville circuit, another hard field, but with such a P. E. and such a P. C. things will certainly change for the better: "Inclosed find \$2.40; \$1.40 is to pay for 20 copies of minutes of Little Rock conference sent me some time ago; the other dollar is to pay for the ARKANSAS METHODIST to W. P. Parks, of this place, just as long as the dollar will bring it. Bro. Jenkins, my P. E., was with me and held my quarterly meeting last Saturday and Sunday. We had bad weather, but a very good meeting. Two accessions to the Church Sunday at eleven, and quite a number asking the prayers of the Church at night. Bro. Jenkins did some close preaching, and the people were highly pleased. Many of them have asked me already when he will be back again. He says he will take Lafayette county for Christ this year. Lord help. The Little Rock conference has no better P. E. than Bro. Jenkins. He is thorough and to the point. He has broken one old rule or custom and gone to the top; he says to the preacher in charge, 'Become responsible and collect the Bishop's fund, and I will give my time and efforts to the collection of Foreign Mission funds.' And he is having fine success. Bro. Jenkins first and then Sam Jones." How will that do for the new P. E. and Arkansas? Ahead of Sam Jones! Good for Jenkins.

We next give a very pleasant missive from a lady subscriber. Many thanks to sister Bonner. Read: "Enclosed you will \$1.50 to pay for the ARKANSAS METHODIST one year from the time my subscription expired. Accept many thanks for sending it after my time was out." Now that is kind and cheering.

And right after it we will put our brother Rutledge, from Sunland P. O., in Craighead county. It is a hard country and needs hard work, but our boy will bring it out: "I have just got home and have been looking over the brethren in all parts of the field, and as I have been going on here in this swamp, I thought I would say something about Buffalo Island. This is a fine scope of country, but I find there is one thing lacking and that is this: You find a host of men and women that are members of the Methodist Church, but talk to them about the doctrines of the Church and they are no Methodists. One thing more and I will close for this time. I want to say to my friends that thought last summer when my health was so bad that I would have to stop preaching, that by the grace of God I am going, and as I go, I go with a word for Jesus, and I pray God's blessing on the work and I ask the prayers of all the brethren." This is our brother J. D. Rutledge, and the other one is at Central Collegiate Institute. Here is brush college against classic halls. We will see how it works. All sorts needed.

Mr. Phil McHenry, the well-known salesman for that excellent firm, Baird & Bright, left last week for southern Arkansas, west Louisiana and Texas.

ARKANSAS METHODIST

ADVOCATE FAMILY.

SATURDAY, APRIL 18, 1885.

Join the Church.

Everybody ought to belong to the church. None can afford to do without the advantages that the church offers. Had it not been best God would never have established a church in the world. It is useless; yea, wicked to delay. Every moment spent in delay is lost, and with it an opportunity that can never be recalled. A sense of one's worthiness is not a qualification for church membership. A great many stay out of the church because they say they are "unworthy." We might as well say that we are unworthy to be saved. A sense of unworthiness is a good sign. It is part of a christian character to feel unworthy, and the more highly exalted Christ is before our eyes, the deeper down into humility do we sink. If you "intend to lead a new life following the commandments of God," then join the church, no matter how painful your sense of unworthiness may be. You need all the help you can get, and one of the blessings of the communion of saints is that we are brought closer to God thereby. If the heart is not assured, and the conscience is not at rest, it simply increases the trouble to stay out of the church. Don't wait to "profess religion," before you join. If you can have faith to apprehend the precious blood cleansing from all sin, you may obtain the witness of the Spirit at any time; but don't wait. Let a public confession of Christ, made in the act of joining the church, be your "profession." If it be not a profession of salvation from sin, let it be at least a profession of a fixed purpose to "work out your salvation with fear and with trembling." Remember that the sacrifices of God are a broken heart and a contrite spirit, and that these he will not despise. If you come in this way it will not be long until you are full of peace and joy. It is a mistake to suppose that the church is the place for such only as are contented, and happy, and worthy in all respects. It is the place for those who intend to do all in their power to get saved from sin, and make preparation for a world to come. If this is your aim and purpose, then join for the promise to those that seek is, that they shall find. Some of the brightest, happiest christians joined the church as "seekers." I like that word—"seekers"—it must mean about the same as "hungering and thirsting after righteousness." It is said "blessed" are such for "they shall be filled." You may not realize this fullness of peace and joy at present, but as this hunger deepens it will lead to penitent seeking in the ways of life, and finally to trust in Christ. The question of time is not much; if we can get it all it is worth all the sacrifices that we make, and all the world besides.

Some people put off joining the church because they are not "settled." They are not settled in opinion, or business, or residence. Let me ask who is "settled?" Can any man say with certainty that he is fixed? Those who feel most so are generally the least inclined to join the church, or to be religious at all for that matter. There is nothing settled but one in this lower world, and that is, that we are all forever unsettled here. Settle it therefore in your mind at once that the step towards a better life shall be made to-day. It never unsettles any body to join the church; it invariably contributes to a more even life to do so. In the church we find friends and associates, such as live no where else in this wide world. They live under the law of "bear one another's burdens." A contemplated change of locality need occasion no delay in joining the church. If you move next week take a letter, it will be of service to you in a strange community. Church membership when established, is world-wide, and go where you may a certificate of good standing is all that will be required to put you in place. The fellowship of those who love and serve our Lord Jesus Christ is what we need to strengthen and support us along life's

way. Old age is coming on, therefore do now what will surely bring peace in the end.
R. H. MAHON.

Rev. Chas. H. Seay.

BRO. WINFIELD:—A few days ago I received, through Rev. John Carr, a photograph likeness of our old friend with a request that I should write an obituary notice.

Charles H. Seay was born in Halifax county, Virginia, May 30, 1799; was reared in Tennessee, where he married in 1819. Was converted and joined the church in 1820. In 1823 with others he moved to Arkansas and settled on Red River in what is now Lafayette county.

The Methodists had already reached this new country, the itinerant was there to gather these sheep into the fold. All Arkansas was then in the Missouri Conference. Several local preachers had moved from Missouri and had settled in the Mound Prairie; among these were John Henry, Jacob Whitesides and others, who supplemented the labors of the itinerant while he extended his circuit up and down Red River, from Louisiana to the Indian Territory west, and into the territory of what is now Bowie and Red River counties, Texas.

Chas. H. Seay belonged to the first class on the Southern border.

Where there are now in that country large plantations owned by one individual there were in that early day from six to twelve small farms. When the large slave owners came to this river country the small farmers sold their lands, and instead of a dozen little farms they were all absorbed, and these early settlers sought new places.

Bro. Seay, then a young man, moved to what is now Bradley county and settled with his wife's relatives, where he has lived until called to his reward. Here in his new home he was the nucleus around which crystallized the first Methodist society in all that territory; and here since 1827 he has lived honored and respected by all who had the pleasure of knowing him, and few men were better known than he.

In 1830 he was licensed to preach, and from that time until his life closed, the church never had a more faithful servant. He was always present at roll call at the quarterly conference how far distant from his home. The P. E. always knew whoever might fail Bro. Seay would be at his post. He was a strong man physically. At his best he weighed near two hundred, dark skin, hair black as a raven, broad chest and every inch a man, as brave as the bravest, and at camp-meetings, where the rude fellows of the baser sort needed attention Uncle Charley was the man to look after them, and they knew very well that he was not to be trifled with, and that if they fell into his hands they would literally suffer in the flesh. A braver man never lived.

The first Napoleon never had a marshal at the head of a column that dared to do more than would this christian soldier for his Lord. Under what would be called a rough exterior there was as kind a heart as ever beat in human bosom. Many times has this writer lodged under his roof and enjoyed sweet companionship with him and his kind family and now that he is gone and the chair is vacant at the hearth and he can no longer be seen in his place in the church where he was wont to worship, our faith follows to where he has gone, and we exclaim with God's prophet, "My Father! My Father! the chariots of Israel and the horsemen thereof!"

Only a short time before, his brother, Rev. John Seay, a superannuate of the Tennessee Conference, gathered up his feet and departed. We may imagine the meeting of these veteran christians on the other side of the last river.

Farewell, my old friend; you have left us behind; you have reached the goal before us; you are gone but not lost. We inscribe this heart's tribute to your memory and under the inspiration of the Christian hope, resolve anew to "follow those who now inherit the promises." "We know whom we have believed." A. HUNTER.
April 3rd, 1885.

The power to suffer patiently is a part of the Pentecostal endowment much needed in such a world as this.

Letter from Missouri.

EDITORS METHODIST:—If you need a cool breeze down in the City of Roses we can certainly spare you one. This is the 28th day of March, and with the exception of a few mild days, when our big snows went off, we have had continuous cold since about the 8th of December. Up to this time overcoats and over-shoes and fur collars have been in continuous demand. This morning we waked up to see the ground white, and the snow storm prevailing as though it was midwinter. The sun is now however shining brightly and the farmers are encouraged as the wheat will be greatly benefited. We have had a great deal of snow but no rain at all scarcely for several months.

It was refreshing to see the name of the Rev. John H. Riggin in our St. Louis Advocate lately. I greatly hoped that he would return to us after the war, but he has remained so long with you that I think you now have a very firm hold upon him. Our real loss in him is your great gain. In looking over some old papers lately I found a sketch of a sermon which he gave to me in the days of our early ministry. The text is a good one: Phil. 2, 12:13, "Work out your own salvation with fear and trembling: for it is God which worketh in you both to will and to do of his good pleasure." Of course the points are well taken and the argument is clear and spiritual. I remember on one occasion when I was preaching in the neighborhood of Bro. Riggin's school, that there was an aged Baptist minister present. Just as I was making a point which Bro. R. expressed himself as being very desirous that this aged brother should hear, there was some disquiet and interruption in the congregation and the impression that might have been made was lost. This aged minister was horribly murdered in his own home, for his money, during the war. He was shot down needlessly, and brutally, and just because we had no law, and some of the vilest men were, temporarily exalted.

In one of our papers I see a picture of your newly elected senators from Arkansas. They are indeed very fine looking gentlemen. We Missourians have a very high appreciation of our distinguished senator, the Hon. Geo. G. Vest. When he was first elected, six years ago, he made one of the very ablest speeches that ever fell from the lips of any statesman in our country. I think Mr. Cleveland and his cabinet are very noble men, and I believe that our merciful heavenly father will now give peace and special blessing in our land. Although Mr. Bayard makes no special pretensions to oratory he impressed me as a pure and a grand man, when I heard him, on one important occasion, in the senate. I believe he is a pure man, and a just man. He has just as great respect for good men from the South as from the North. He is a broad minded statesman, who seems to be entirely free from narrow sectional prejudices. His name is pronounced *Byard*—the *a* is silent. When I read the lives of our presidents many years ago I remember, in the inaugural address of John Quincy Adams this beautiful quotation from the scriptures: "Except the Lord keep the city, the watchman waketh but in vain." I thought it was a beautiful act, and indicative of nobility of character, when Mr. Cleveland took the oath of office on the Bible which had been given him by his mother, when he left her, to go out alone into the world.

L. PULLIAM.

Church Talk in the Home.

The general rule about "speaking evil of ministers," refers to civil ministers. Would that we had one which referred to ministers of the gospel. Would that double emphasis were to be laid upon such a rule when the speaking is to be done in the presence of our children. How exceedingly unwise is this practice of parents. What sort of piety is that which takes the children to church, makes them behave during service, then goes home to talk of the preacher's faults, or the faults of some other preacher? Can we wonder that the children have a sort of contempt for the man and for the worship conducted by him? They grow up to despise a religion which does not do for its

best representatives what in their judgment religion ought to do. Nothing is truer than that children will naturally reverence a ministry which they see constantly ministering at God's sacred altars if they are permitted to do so. Their hearts will be open to the teachings of such men. It is soon enough that they learn preacher's are but men, and have men's faults. Sad it truly is if they learn this before they can distinguish between the preacher and his gospel which he preaches. In very truth it can be said that when man loses faith in his fellow he is near to losing his faith in God. And if a child loses faith in those whom he has considered the best of men, what steeling of the heart against the gospel is here? It were better the offender had a mill stone hung to his neck and he cast into the midst of the sea. How hard to recover one of these who have been thus estranged.

The evil effect is all the same if the talk is such that betrays doubt as to the truth of the scriptures, the integrity of the church, or the good faith of its officers. This writer knows a preacher who has done his children an irreparable injury. He is a good man and did not think to produce the result in question. He thinks he has not been appreciated in his conference, has been put off on poor works, and he and his wife have talked this matter over and over in the family. What is the result? The reader may imagine. That brother does not know yet that he has alienated the hearts of his children from the church at whose hands their father has been so unkindly used. He will perhaps read this article. Let him take warning.

If I am asked what is the remedy for the deeper sorrows of the human heart—what a man should chiefly look to in his progress through life, as the power that is to sustain him under trials, and enable him manfully to confront his afflictions—I must point to something which in a well-known hymn is called "The old, old story," told in an old, old book, and taught with an old, old teaching, which is the greatest and best gift ever given to mankind.—[Wm. E. Gladstone.

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. SHIPP, Secretary of the Faculty.

L. C. GARLAND, Chancellor.

Searcy College

MALE AND FEMALE,
OPENS SEPTEMBER 1st, 1884.

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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.

Sunday, 7th, at 11, a.m., the Opening Sermon, by Rev. W. E. Farham, A. M., F. M.—A Lecture or Sermon for the benefit of the two organized Literary Societies, and a Young Men's Christian Association to be organized.

Advantages,

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THE ARKANSAS METHODIST.

SATURDAY, APRIL 18, 1885.

Temperance.

A Third Party Needed.

BY HORACE WATERS.

EDITORS METHODIST:—This is the true temperance doctrine, and I believe the only kind that will effect the needed changes. Yours &c., Memphis, Tenn. J. R. PEPPER.

In all moral reforms, where two political parties are allied to and connected with any evil the people desire to be rid of, a third party is the only force that can thoroughly accomplish the work, because neither of the other parties will act in the matter until forced to do so by public opinion, and public opinion can be made more readily by ballots than in any other way. Intemperance is the greatest evil and curse in our land, but both political parties say to the temperance people—"Preach! lecture, talk and pray against intemperance, organize temperance societies to save all the drunkards made by the dealers of both parties; petition the legislature to regulate the evil, or for a prohibitory constitutional amendment, but don't bring it into politics, for it will hinder your cause and put the opposite party into power." This talk has pulled the wool over the eyes of hundreds of thousands of temperance people in the United States, but thanks be to God, the eyes of the friends of temperance are being opened, and they are organizing for independent action in nearly all the States of the Union. To prove the success of this third party, we point to history, and demonstrate our theories by analogy. The anti-slavery people were like the children of Israel, forty years in the wilderness (from 1800 to 1840), preaching, talking and praying against slavery; but voting for it (for both parties were then allied to slavery). In 1840, however, the anti-slavery men decided that to be consistent and successful they must vote as they talked and prayed. So they organized a third party, calling it the "Liberty Party," and though they cast only 7,059 votes in the whole United States for James G. Birney, their nominee for President, they thanked God and took courage. Three of these ballots were cast in Augusta, the capital of Maine, one of which was cast by the writer of this tract, who, being derided by one of the editors of the Kennebec Journal, held up his ballot and said, "The party for whom this vote is cast to-day will yet rule the land." This prophecy was fulfilled in twenty years. In 1844, 62,300 votes were polled for the same candidate. In 1848, the Democrats nominated Lewis Cass for President, and the Martin Van Buren men (Barn-Burners, as they styled themselves) being dissatisfied, bolted the party. They did not, however, go over to the Whig party, but espoused the principles of the Liberty party, and assumed the name of Free-Sollers. They cast 291,263 votes for Martin Van Buren, and the discussions which their agitation provoked enlightened the people of all parties in regard to the evils of slavery, and were the means of giving the Liberty party at least 50,000 more votes in 1852 than they would otherwise have received.

Now this is a good example for the hundreds of thousands of men in the Republican and Democrat parties in the United States who sympathize with the temperance cause, and who are dissatisfied with existing parties. Let them join the Prohibition party and vote its ticket. This will awaken the whole people to a realizing sense of the evils of intemperance and the possibility of a remedy.

In 1852 there were 156,149 votes cast for John P. Hale, Senator from New Hampshire, which gave the Liberty party the balance of power between the Whig and Democrat parties. In 1854 or 1855, Horace Greeley, of the Tribune, I think, stated that the Whig party was dead, and the only practical thing to be done was for its adherents to unite with the Liberty party. A conference was held, which resulted in giving up the names of Whig and Liberty, and calling the new party "Republican," taking the Liberty party's platform—"No farther extension

of slavery into free territory." About two-thirds of the Whig party at the North and one-quarter of the Democratic party united with the Liberty party, and, in 1856, 1,341,164 votes were cast for John C. Fremont. In 1860, 1,886,352 votes were cast for Abraham Lincoln, who was elected President, and within five years after that the Lord destroyed slavery.

[CONTINUED NEXT WEEK.]

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PUBLISHED WEEKLY.

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Office: 214 1-2 East Markham Street.

LITTLE ROCK, ARKANSAS.

SATURDAY, APRIL 18, 1885.

The old Baltimore Conference was in sort of a tangle at its last session. Brother Kern did not want to answer questions, Brother Martin did not like so much stress on statistic and collections. Many of the brethren were opposed to voting to say they would oppose intemperance by the ballot, and a whole raft of them upset Dr. Young and his plans on Missionary Day, and the long doctor had to subside, and Bishop Granbery only brought order out of confusion by a collection. The temper of the old Baltimore was bad. Sorry to see it.

We see an item going the rounds of the press purporting to be an interview between Bishop Simpson and Dr. Mood, soon after the war in the Bishop's own parlor, in which very ugly words and unseemly temper are ascribed to the Bishop. It is certainly in very bad taste to say the least of it, to bring this matter up after the death of both parties. We should let dead people rest. We know Dr. Mood would not approve of this use of his name. We were sorry to see it. Bishop Simpson was truly a great man, and his spirit was all we could ask at the Ecumenical.

It seems Sam Jones will have a divided army in Nashville. We will watch the result with great interest.

Men who will not pay their just debts, and live above suspicion, ought not to rush into print with other people's foibles. These glass houses had better keep quiet.

It shows a very bad heart to be forever taring open old wounds, and trying to invade the tomb and injure the name and character of those who cannot defend themselves.

"Blessed are the peace makers, for they shall be called the children of God." Cultivate the spirit of peace and try to live in peace with all men and try to get all men to live in peace with each other.

Some of our readers complain that we are too severe on tobacco users. We mean nothing personal or unkind, but we cannot keep silent when the Church of God is wasting more on an unwholy and cultivated appetite, than she gives to convert the world to God. We are bound to speak out.

License won in Garland county, as might have been expected. Public sentiment steadily moves away from belief in the prohibition method. It refuses to accept the declaration that prohibition prohibits; for it knows better.—[Gazette.

Beautiful logic! Why don't you mention the other twenty counties in this state which have no saloons? What of Pope, Logan, Franklin and other counties? What of Maine, where prohibition has been tried for so many years? Why can't they repeal the law? The last election was over 70,000 for prohibition, and a little over 20,000 against. No, the count in Garland county was the result of Chicago and St. Louis money. But the Gazette can always be counted against prohibition, and our people should know it. But will the Gazette account for the past, that heretofore has been the strongest vote against license and now it is nearly or quite 70. Does that show that prohibition is losing ground?

Hot Springs was never so quiet and prosperous as under the reign of prohibition. Not a murder since the 1st of January 1885. It was foreign money that turned the scale. Is the Gazette in favor of running our government on blood money? Must we debauch our citizens to raise revenue. No speak out.

Brother Monk informs us that his Sabbath-school at Tuscaloosa, Ala., had Easter Festivities on Easter night and closed by placing over \$200 missionary money on the table. Well done for the children. Who will equal it?

SUNDAY-SCHOOLS.

Line upon line, here a little and there a great deal is what is needed upon this great question. "Feed my lambs," Take care of the children. Rome says, give me the children for the first eight or ten years of their life and we will make the men and women of society. Rome is wise in this regard and wiser in another regard, that is, she never trusts her children to other people. She keeps them in her own fold. How is this done? Why do so many of our children stray to other folds? Want of fine churches says one. Nothing attractive says another. Too strict repels the third, and the fourth says we offer our children no pleasure. We think we can account for it in a better way than any thing offered by any of these. In the first place the wrong begins at home in the improper education of our people. Many of our people never read either our books, periodicals or papers. They are not posted in either Methodist doctrine or duty. There is no family government and no conscious sense of the obligations of Methodist parents to try to keep their children inside their own church. Another reason. Our people patronize other people's schools too much, and they are too careless of the religious welfare of their own children. Trust your children to either non-professors or people of another denomination, and it is only a question of time to lose them. Again. Our Sabbath-schools are not denominational enough. We need doctrinal catechisms, and Methodist text books. We are too liberal, and we are often unsectarian to our ruin. If we are Methodists, let us say so, and act accordingly. We have no patience with the oft-repeated saying: "I don't care what my child is, so she is a Christian." I do. I am a Methodist and I want all my children to be Methodists, because I believe it is the best church in which to live and as good as any in which to die, and hence I want my children to be Methodists. Our church certainly furnishes more and better means of grace than any other, if people want to be religious, and it is certainly fashionable and worldly enough now to suit the most fastidious. Our young people can find a plenty of the aesthetics at our city churches when they are through with the callisthenics at school. We can teach them all the latter day foolishness at our male and female colleges, and then they are well provided for in the way of fun and past time in our church fairs, festivals, suppers and clubs. But I am old fogey enough to want my children to be Methodists for the sake of our means of grace and our tried doctrines. How many will agree with me in this? Our Sunday-schools are degenerating too much into mere pleasant entertainments, and we have too many worldly superintendents, and irreligious teachers. We do not mean business. Theatre goers and dram-drinkers are superintendents, and the most volatile and worldly are teachers. Dishonest men are employed to govern Sunday-schools, and silly dancing boys and girls for teachers. We need to call a halt and look into these matters fairly and squarely. Our children must be taught real experimental religion and Methodistic theology. Our own literature must be used, and we must keep our children in our church and at work, for our church, and as pastors we must purge the fold 'till it is ready for the lambs. Suppose the literature of David Cook is a little cheaper than ours, will it pay to go to Chicago instead of Nashville? Will any one undertake to say that there is any thing in the literature of David Cook to make our children understand and love Methodism? Is it not all after the model, plan and structure of modern Evangelism i.e. a real mamby pamby nothing. A superficial religion that is filling the church full of unconverted people and the world with irreligious men and women. It comes under the fair covering of non-sectarianism, and with honeyed words of non-denominationalism, to veil a religion that has neither tear for their penitent or shout for the convert. Our Sunday-school songs are too much on that order, and our International Lessons are too non-committal and too much on the Smith Grammar style, i. e. too many questions

and too little sense. We want more catechisms and better ones. Will Dr. Edwards, of Virginia, Dr. Leftwitch, of Tennessee, and Dr. Galloway, of Mississippi, undertake the task of helping our church in this regard, and we beg our too very able Sunday-school secretaries to give us all the time they can spare in this direction. Our schools are now coming out of winter quarters, and all our preachers must stir themselves for the summer campaign. Organize according to your book of discipline, and try to get every child of your charge, not in other schools, but into your own, and be certain that other shepherds do not mark our lambs, and be very certain that you put our mark on all of them so plain that it can never be doubted. Inform yourself on infant baptism, and seek to bring all the children to Christ as he instructed you. Make yourself a good Sunday-school man. Don't be content to let others do your work or try to relegate it to superintendents. You are the pastor of the children and the head of the Sunday-school, be certain to magnify your office. More next week.

Letter from China.

EDITORS METHODIST:—I was glad to receive by the mail a letter from you, telling me of your welfare, and the prospects of the work of God in Christian lands. I will, in this letter, give you an account of the introduction of christianity into this great pagan nation, the difficulties in the way of its progress and present encouragements. I will not be able to give you an account of the work as it is at present in this short letter, but hope to do so in other letters.

With the many stupendous difficulties in the way of the introduction of christianity into this great empire in the early part of this century, we can but feel that the early missionaries did not rely on their own efforts but upon the strong arm of the Christian's God and upon his unchanging promises to Christ and to his people. They felt that the accomplishment of the conversion of the Chinese was indeed a great work, and could only be accomplished by the grace and power of the spirit of God.

The first protestant missionary, Robert Marion, was moved by the spirit of God to come to China and make known the way of salvation to this people "sitting in the region and shadow of death." Obstacles were thrown in his way in the very beginning, for he was refused passage to China in English vessels. He went to America and there obtained passage to Canton, China. When he arrived there, he found his way hedged up, both by Foreigners and Chinese. Foreign merchants engaged in the opium trade, did all they could to prevent the introduction of christianity into China, lest their trade should be interfered with. The Chinese officials set spies over the missionary to watch him and prevent him from circulating Christian truth. He determined to devote himself to the study of this difficult language. To do this he had to shut himself up in his study and allow access to no one but his teacher. For years he toiled in the study of the language, and at last became master of it, and has left behind him a monument of his arduous labors in this early day. He felt that the Christian religion must succeed, even in China, and he labored on in faith with the assurance that the uttermost parts of the earth had been given to Christ for his inheritance. I think it was twenty-seven years he labored without seeing any fruit, and it was then I think the first protestant church was built in China. The commencement of 1845 was marked by an edict from the emperor of China for the toleration of christianity throughout the empire. This gave great encouragement to all Christian nations, and many of them sought at once to occupy the field. As soon as the churches had turned their attention towards this great nation, the way was opened for the introduction of the gospel. It was in 1842 that the port of Shanghai was opened, and in two or three years several branches of the Christian church were represented here. At that time there were only six converts in the protestant church in all China. The missionaries who came to Shanghai at that early day labored under many trying difficulties. They had to live in Chinese houses, they had no helps in the way

of books to aid them in the study of the language, and they found the people shy and suspicious. When I arrived in 1854 things had improved a great deal, and though there were but three hundred protestant Christians in all China, christianity seemed to be firmly planted, and the missionaries seemed to be working as if they had determined to remain. More of this by and by. Your brother in Christ,
J. W. LAMBUTH.
Shanghai, China, March 11, 1885.

Queries.

The first is from Henning, Tenn., and is as follows:

EDITORS METHODIST:—Dear Brethren—Will you please explain through your columns 1st Corinthians, 5th chapter? Does it have any reference to the Lord's Supper, and very much oblige a subscriber in hope.

J. M. ROBBINS.

The first great lesson of this chapter is that Christians should separate themselves from the ungodly. The second is that we should be careful to prepare ourselves for the Lord's Supper by a very abstemious departure from all evil and from all evil associations. It certainly has reference to the sacrament of the Lord's Supper and preparation for it. It is a lamentable description of the great and classical city of Corinth.

The second is from London, Ark., and is as follows:

EDITORS ARKANSAS METHODIST:—The Scholar's Edition of the Comprehensive Quarterly for April, 1885, in its Lesson Dictionary, used in the Sunday-school at this place, gives the following:

"Evangelist—One of a special order of preachers raised up in the early church of a rank midway between apostles and elders." Is this a correct definition of the term Evangelist? Please give an early reply for my own information as well as all of the readers of the METHODIST, and oblige,
S. C. BUCKINGHAM.

We know nothing of the journal referred to, but the definition is certainly wrong. Evangelist is simply a messenger of good news, Evangel means good news, and Evangelist is a bearer of good news. It is in no sense an order in the ministry. There are only two, Deacons and Elders. Matthew, Mark, Luke and John are called the four evangelists. Philip was an evangelist, and all missionaries may be so styled. Modern evangelists and modern evangelism is a recent movement to give the gospel to the people outside the churches and we think it is of a very doubtful tendency. There is certainly danger on that line.

Lent.

This great religious season has just passed, and our Catholic and Episcopal friends have passed through their usual forty days of abstinence, and the commemorative services connected with the passion, suffering and resurrection of our Lord and Master. Historians are not agreed as to when the observance of Lent commenced, or whom by; neither are they agreed as to the commemorative features of the great religious service. But for the sake of what we have to say we are willing to grant them all they claim and say that it commenced in the days of the apostles, and it is observed by a postolic injunction, and then we are prepared to ask our friends of the Episcopal church, what they mean by closing such a service with a week's festival, in which they have theatre music, dancing and lotteries, or in plain words, gambling? Are these things appropriate? Do they look right at any time connected with work done for the church? Are they seemly and comely after the tragic scenes of Gethsemane and Calvary? Our country is cursed with gambling and gamblers, and here is the church of God, the only church of God, selling tickets for so much to determine the most popular man in our city, and the article sold is a gold headed cane parted with at perhaps fifty or a hundred times its value to raise money to build God a house. Think you such things are pleasing to a pure God. Young people dancing at a church festival just after Lent to raise money for a church is a sight for angels to weep over. Our churches engage in things that are no better. Better stay in sheds always than to build God a house with such money.

SWEET FLOWERS.

Little Mary Gertrude Mills.

We all love flowers and they are said to be the poetry of God. They are emblems of purity, love and life. They come forth after the dreary season of winter, and peep out as if they had just risen from the tomb of ice, and were unfolding their beauties to kiss the light of the coming summer. These flowers are fit representatives of children, and as the good gardner always takes pains to shelter choice flowers from storm and cold; so our Great Heavenly Father is good to gather the little children into his own bright home where disease can never blight or destroy. Little Mary Gertrude Mills, was one of the sweetest flowers, and she was gathered home on Feb. 28th, 1885. She was born Aug. 30th, 1883. Only seventeen months and twenty-six days of suffering, and she has entered in an eternity of joy. She was the youngest child of Mr. E. W. and Mrs. A. I. Mills. It was a hard blow to their parental hearts, but they are honored now, for they are the parents of an angel spirit. Trust Jesus, live for God and by trusting faith and a consecrated life you may join your Gertrude in glory.

"Sec. 7. The general assembly shall prevent by law the granting of free passes by any railroad or transportation company to any officer of this state, legislative, executive or judicial."—Constitution of Ark., Art. 17.

The Arkansas Democrat has the above at its mast-head, and we follow suit. Let the people read it and send no man to the legislature who will not pledge himself to do all in his power to pass a law to carry it out, and be sure to send none but men who will do something more than pledge themselves.—[Osark Democrat.

It will be better to send men whose standing forbids even the bare suggestion that they are so utterly cheap and worthless as to be within reach of bribery by a railroad pass.—[Gazette.

Why don't you meet a question fairly and deal with it on its true merit, and urge the legislature to do what the constitution requires, and then it will be time enough to deal with the bribery question.

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For 5 subscribers, with the cash—we charge you nothing for your paper.
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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.

ARKANSAS METHODIST

SATURDAY, APRIL 18, 1885.

Missionary Department

Paper Read by Mrs. Rev. R. S. James Before the Woman's Missionary Society of the M. E. C. S., Batesville, at its 1st Quarterly Meeting, March 1, 1885.

[CONCLUDED FROM LAST WEEK.]

Do you ever stop and think how many there are in this State of Arkansas that need the bread of life. The number is fearful and who shall give it to them? The cry for help comes up from all sides; men, women and children sit in darkness and ignorance. Can we withhold that which they need when we have it in our power to give? We send missionaries and then we sit quietly at home and say to them, "Be ye clothed and be ye fed." Who is to feed? Who is to clothe them and their families, if we do not give? Men called of God sometimes grow sad and discouraged because the Churches do not sustain them. They must have some one to hold up their hands as they work. I have in my mind at this time the stimulus that a good warm letter has given to societies that I have belonged to; letters coming from our home missionaries in answer to boxes and barrels that have been sent to their families, with food, clothing, and even toys for the little ones. Such sentences as these: "Our hearts leaped for joy and our eyes shed fountains of tears when we looked over the contents of our box. We never had so many good things in our house before. God bless you, my sisters. Go on in this good work!"

Don't you think it would stimulate us to do something of the kind? Let us try it. Fifty years ago we used to read of persecution and imprisonment and sore trials—hard even for a Christian to bear—but to day we have joyful news on all sides. We are happy in our work. The harvest is great. God send us more laborers. Souls are coming to Christ. China, Burmah, Africa, Siam, Brazil and Japan, used to seem so far away, but now they seem as near as some of our own States. Our love for missions has grown, and how can it be otherwise when we give up so many of our loved ones to the work? When we are called upon to give the parting hand, ah how hard it seems to give them up. Our hearts are sad; we watch the papers to see when they sail; then our hearts and our prayers go with them for a safe journey to their loved work, and as it were for a while we seem to forget them. Do we? ah, no! for if we love them as we ought, we will at once begin to work for them, and before we are aware of it they are safely landed and work begun, and the joyful tidings of souls being saved comes anew—comes to us on wings of love.

It is true some are in danger at this time, caused by the wars in Egypt and China, but God will care for his own. Fifty years ago a woman could not go to China as a missionary, but to-day, thank God, they can and doors are thrown wide open for our sex, and the Chinese say, "Come in and teach our wives and daughters. We want them to live as you live and do as you do; we want homes like yours." What encouragement this is. When they can have homes like ours and live as we do, or rather as we ought to live, then comes the hope for the children. What think you will be the state of things in fifty years from now? When we look over the past fifty years we can say, behold what God hath wrought! We are amazed, but need we be? Who is God? and what can he not do? Fifty years ago New Zealand was an idol-worshipping land; to-day they are a Christian people; no more worshipping the unknown God. We might say the same of Japan and India. Think too of the work among the Telugus—ten thousand converted in one year. In Christ's time these rapid changes would have been termed miracles. But call it what you may, Christ's power is all through the many mission stations convicting and converting, and at the same time comforting his faithful children. Oh, when we think of these things we feel it will not be long that brother will no longer say to brother,

knew ye the Lord, but all will know him, from the least to the greatest. Hasten the glad day when Jesus shall reign where e'er the sun doth his successive journeys run. Oh, mothers, when our heads are laid low will our children rise up and call us blessed? Will they take up the work that we lay down? Let us be in earnest in our work, for time with some of us is short; the frosts of many winters have passed over our heads. Let me remind you of the motto—"North America for Christ." I say to you arise, stand up for Jesus, ye soldiers of the cross, and enlarge the motto to "The World for Christ."

Children, young women and young men, old women and old men, give your hearts to Jesus those of you that have not already done so; and those that are already in the ranks reconsecrate your lives to him, put on the whole armor of Christ and go forth to battle in his holy name. My sisters, I bid you good cheer, go on in this glorious work and may the blessing of God descend on all your labors.

Many a Lady

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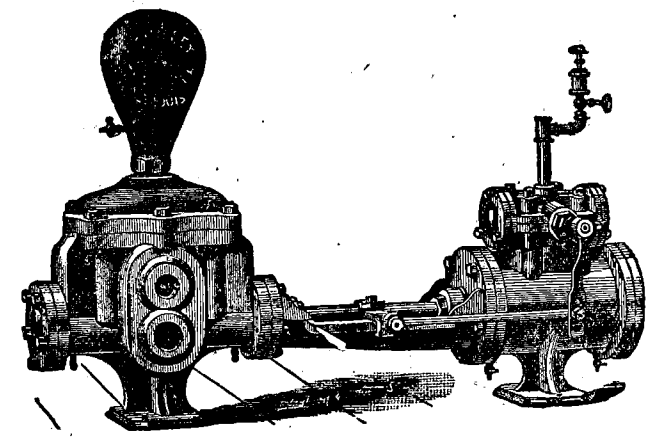
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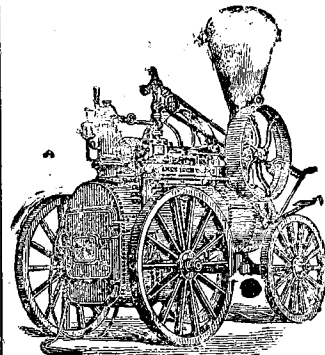
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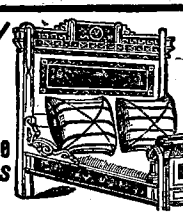
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March 1st 84-ly.

ARKANSAS METHODIST.

SATURDAY, APRIL 18, 1885.

Little Helpers.

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

The Bee's Wisdom.

Said a little wandering maiden To a bee with honey laden, "Bee, at all the flowers you work, Yet in some does poison lurk."

"That I know, my little maiden," Said the bee with honey laden; "But the poison I forsake, And the honey only take."

"Cunning bee with honey laden, That is right," replied the maiden; "So will I, from all I meet, Only draw the good and sweet."

"The one point I should like to impress upon all the world is, that religion consists of being made so pure and good and holy, by the blood of Christ and by the sanctifying power of the Holy Ghost, that we have no will but God's will, no desire but to live in and for Him. It is the grand, glorious, all-sufficient Christ of the Bible, the wonderful cleansing, keeping power, as He revealed Himself to me in my own experience, that I long to hold up to the world."—Miss Gilbert.

Answered According to His Folly.

The conversation was about some unfortunate man whose mind in some way became impaired. A would-be skeptic scornfully asked if the man was not a student of the Bible, with the remark that whenever any one with a strong mind got to reading the Bible and studying about what they call religion they generally go deranged or turn infidel. "Well," said one who was present, looking straight at the simpleton, "if you were a relative of mine I would apply to the next probate court for an order to put you in the insane asylum." That settled him.

A Good Old Man.

I have just read a good book about a man who had so little education that he did not learn to write until he was sixty-five years old. He had once been a great sinner against God, but was mercifully converted, became a holy, happy Christian and a very useful worker for the Lord, and led a great many souls to Jesus. He had great faith, pure love, true humility, unwearying zeal, and of course was often happy in the love of God. After he learned to write he wrote hundreds of letters to many people about religion, and for twenty years brought many to know and love our God in that way. It we all were so full of love and faith and zeal that we were always talking, or writing, or reading, or singing, or praying, or rejoicing about it, what a great change it would make in us and in all those about us. Few, indeed, are so completely absorbed with the love of God and of souls as dear old Carvosso. He was a very active class-leader in England for sixty years.

A Wise Dog.

A small terrier dog fell from the stringer of the wharf into the bay. He swam around for some time in a circle and many plans were suggested for his rescue, but none of them proved practical. The little creature seemed doomed to a watery grave, for he was fast becoming exhausted. The female portion of the audience was much exercised, and gave many expressions of pity.

Just at the moment when all hopes of saving the terrier were given up, the bark of a dog in the crowd attracted attention, and there appeared upon the stringer in front of the wharf a large Newfoundland. He saw the little fellow in the water, and with a low wail he ran to and fro along the wharf for a moment or two, and then, to the surprise of every one present, he sprang into the water and at once swam to the terrier. Seizing him by the neck with his teeth, and after swimming about for some time, he sighted the new sea-wall extension, about a hundred yards distant, for which he headed. Upon landing his burden on terra

firma, the Newfoundland gave two or three sharp barks, and seemed proud of what he had done. It was some time before the terrier was able to gain strength to walk away.

One of the witnesses of the strange sight, patting the Newfoundland dog, said, "This dog is mine, and I would not take one thousand dollars for him at this moment."—[The Alta.

Never wait for a thing to turn up. Go and turn it up yourself. It takes less time, and is surer to be done.

Good News From Our Seminole Indians.

[From Our Brother in Red.]

Our school (Seminole Academy) is progressing finely. Two weeks ago we organized a Juvenile Missionary Society in the school, numbering now thirty-eight. Yesterday they had their first meeting, the most of them having succeeded in raising their monthly dues.

On yesterday we opened the doors of the Church and received eight members and baptized two, the rest having been baptized. Three of the girls in school are members of the Church, and hold their membership where they reside. Hence, you see, we have a Church organization, and the probabilities are we will have others to unite with us soon, as several of the girls have expressed a desire to become members of the Church.

Yours truly, W. S. DEBBICK.

Why is a horse the most curious feeder in the world? Because he eats best when he has not a bit in his mouth.

QUARTERLY MEETINGS.

LITTLE ROCK CONFERENCE.

Arkadelphia District—Third Round. H. D. McKinnon, P. E.

- Malvern sta, May 2, 3. Arkadelphia sta, 9, 10. Social Hill ct, 16, 17. Hot Springs sta, 23, 24. Hot Springs ct, 30, 31. Malvern ct, June 3, 9. Clark ct, 13, 14. Amity ct, 20, 21. Caddo ct, 27, 28. Tulip ct, July 4, 5. Gurdon ct, 11, 12. Mt Ida ct, 18, 19. Cedar Glades miss, 25, 26. Princeton ct, August 1, 2.

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.

- 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.

- 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 Granite Chapel, 16, 17. Mulberry ct, at Shiloh, 23, 24. Altus ct, 30, 31. Mountalnburg ct, June 6, 7. Van Buren ct, 13, 14.

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RAILWAYS.

LITTLE ROCK SCHEDULES.

Railroad Managers are requested to notify us of changes, that the time card may be kept correct

Table with columns: St. Louis, Iron Mountain & Southern Ry. Trains going North, Mail and Express, Texas Express, Local Freight, Texas Stock, Trains going south, Mail and Express, Texas Express, Local Freight, Texas Freight, Texas Freight.

Memphis and Little Rock Railroad.

Table with columns: PASSENGER TRAINS. No. 1—Leaves Memphis, Arrives at Little Rock, No. 2—Leaves Memphis, Arrives at Little Rock, No. 3—Leaves Little Rock, Arrives at Memphis, No. 4—Leaves Little Rock, Arrives at Memphis.

Arkansas Valley Route.

Table with columns: Leave for Fort Smith, Arrive from Ft Smith, Leave for Arkansas City, Leave for Arkansas City (freight), Arrive from Arkansas City, Arrive from Arkansas City (freight).

Hot Springs Railroad.

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

Arkansas Midland Railroad.

Table with columns: Trains. Helena Mixed, Clarendon Mixed.

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THE ARKANSAS METHODIST.

SATURDAY, APRIL 18, 1885.

OBITUARIES.

WOOD.—Brother Newton L. Wood was born in York district, South Carolina, May 30th, 1831; moved to Arkansas and settled in Pulaski county in 1870; died of pneumonia, January, the 4th, 1885. I am not able to give the date of his conversion. There had been a marked change in his life for several years. He joined the M. E. C. S., at Mt. Chapel, Bayou Meto circuit, in the latter part of last year, and was elected steward at the fourth quarterly conference. Brother Wood was one of those noble, quiet, good men that move along through life without noise or show and make themselves felt wherever they go. He was a diligent reader, and possessed a good fund of information on all matters pertaining to Church and State. He strongly advocated temperance, and believed that prohibition was the only sure remedy against the evil which he regarded as the most terrible of all evils that afflict the human family. Bro. Wood was liberal in the support of the ministry, and he gave without grudging, as the Lord had prospered him. He was one of those strictly honest men who would not make a false impression on anyone for the sake of gain. He was a kind husband and a loving and tender father. He had a host of friends, as such men always have. His loss is severely felt. He leaves a wife and two children—a son 6 years old and a daughter 3—and a number of relatives, most of whom are members of the Methodist Church, who we hope will all one day greet him upon the other shore. He talked very little during his sickness, and only said a few words about dying. He told his brother, Robert Wood, upon one occasion, that he saw no chance for him to get well, "But," said he, "I am not afraid." A good man has passed away, and one whose place in the Church and in society is not easily filled. May the blessings of the good Lord, who is too wise to err and too good to be unkind, rest upon the bereaved family and friends.

W. W. ANDERSON.

COX.—Eugene Cox, son of W. A. and Melle M. Cox, was born at Oak Bluff, Clay county, Ark., August 26th, 1879, and died Feb. 1st, 1885. Was baptized in infancy by the Rev. A. G. Shaw. He was a good and affectionate child, and dearly loved by all who knew him. But alas! he is with us no more, but with the angels in heaven, there to dwell and anxiously await the arrival of his ma and pa, brothers and sisters. Bless God, heaven has more charms and earth less attractions.

M. L. McCORD.

ROBINSON.—Mary Ann Robinson was born Nov. 1st, 1813, in Tennessee; removed to Arkansas in 1859 with her brother, James I. Robinson, with whom she lived, and whom she dearly loved. After his death she lived but few days, and died of grief Jan. 3, 1885. Sister Mollie professed religion early in life, and joined the M. E. Church, South. Moved on in the even tenor of her way, serving the Lord and doing all she could to promote his cause, until her labors here ceased in the hope of a glorious resurrection. She was a good woman.

S. H. PARKER.

TEMPLE.—Sister Catty Temple, daughter of James and Amanda Waites, was born Aug. 16th, 1856, and died near Johnsville, Bradley county, Ark., Feb. 28, 1885. She professed religion and joined the M. E. Church, South, in 1872; was married to Thomas F. Temple Jan. 22, 1874. She was an humble, earnest, consistent Christian lady. At her home the itinerant always found a welcome, and in her kind, sympathizing friend. She had the happy faculty of making her friends feel at home. She was a devoted wife and affectionate mother. Her last illness was of short duration. She often spoke of her prospects of heaven—not a cloud to obstruct her spiritual vision. Her faith was strong. She was perfectly composed and ready. Her last words were to her many relatives and friends, "Meet me on the shining shore." Then she kissed her little children good-by. To her hus-

band she said: "Do the best you can. Take good care of my children, and bring them to heaven with you." Said, "When I am gone, I will be with bright angels." She has now gone to her Father's home in heaven. A beautiful life has culminated in a beautiful death.

S. H. PARKER.

TEMPLE.—Thomas Temple was born in Kentucky, in 1812, and died at home, in the 73d year of his life, January 27th, 1885. He professed religion and joined the M. E. Church, South, about 25 years ago; was married in early life to a Christian lady, who is left to mourn for him. He removed to this State in 1860, and settled near Johnsville, Ark., where he died. He has been transplanted from the vale of sorrow to the city of joy, from death to life, from earth to heaven.

S. H. PARKER.

ROBINSON.—Rev. James I. Robinson was born in Madison county, Tenn., Feb. 8, 1822. He was thrice married. First, to Miss Lillis D. Elder, July 15, 1847. His second marriage was to Miss Martha A. Chapman, Oct. 20th, 1859. Both preceded him to the better land. His third marriage was to Mrs. Elizabeth J. Smith. In each of these marriages he was blessed with an affectionate, devoted wife, to whom he was an equally affectionate, devoted husband. Was converted and joined the Methodist Episcopal Church, South, when but a youth, in which he lived a consistent member till God transferred him to the Church triumphant, on Dec. 29, 1884. Brother Robinson was licensed about 1857; ordained deacon by Bishop W. M. Wightman, at Pine Bluff in 1872. He loved to preach when able, his sermons always showing deep thought, making sinners quake and tremble and Christians rejoice. Many will rise up and call him blessed in the day of eternity. O, how he is missed at Palestine church, where he loved to worship with his family and neighbors! His house was the home of the preachers. They always met a hearty welcome and were well provided for. He was a kind husband, a loving father, a good neighbor and an honest man—the noblest work of God.

S. H. PARKER.

EVANS.—John Parson Evans was born March 31st, 1860, at Walnut Hills, Lafayette county, Ark., and died there March 22d, 1885. The subject of this notice was baptized when an infant, and was converted at Walnut Hills camp-ground and received into the Methodist Episcopal Church, South, at the early age of eleven years. I have known him from infancy, and have never seen a more consistent Christian from childhood up. Although for several years a great sufferer from disease, he was at all times (when able to go) a regular attendant at church and prayer meetings, always letting his light shine. At last that dreadful disease, consumption, settled upon him, of which he died. He was prepared for death, and said he was ready and willing to go. He leaves a devoted wife and child, besides many brothers and sisters. He was the son of our beloved brother and leader, A. T. Evans, who only a few months ago crossed over the river to meet Him on the other shore. He is also a brother of Rev. A. O. Evans, of this conference. Grieve not, dear relatives, as those who have no hope, for we know that our loss is his gain, and we have the assurance that if we live as he lived we shall all meet again in heaven to worship around the great white throne of God.

JNO. H. HAMITER.

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All communications for publication or on business, should be addressed to ARKANSAS METHODIST.

ANNOUNCEMENTS.

We are authorized to announce Judge J. T. Bearden, of Ouachita, as a candidate for the Forty-ninth Congress from the Third District, subject to the action of the Democratic Nominating Convention.

We are authorized to announce Hon. Thomas C. McRae, of Nevada, as a candidate for the Forty-ninth Congress from the Third District, subject to the action of the Democratic Nominating Convention.

Miscellaneous.

The Famous Life Association.

This is the name of a new Life Insurance Company just organized and established in Little Rock—it is the latest and the best. The companion feature, embracing a man and his wife, is entirely new and one of the very best ever presented. At the death of either party, the survivor receives the value of both policies. If the two policies are for \$1500 each, then on the death of either, the survivor is to receive \$3000. The cost is less, both as to membership fees and death assessments, than any Company in the land. From 60 to 65 the death assessment is only two dollars, instead of \$4.70 as in the Royal Arcanum, and \$5.80 in the company whose headquarters are at Long View, Texas. It has all the features of the mutual companies, with far less expense and risk. It is governed and controlled by some of the very best men of our State, and their names are enough to assure our people of fair dealing and strict fidelity. Dr. A. G. Brown is president, Hon. E. T. Smith, vice-president, J. R. Rutherford, secretary, Judge J. E. Dunlap, ass't secretary, Gen. E. McNair, treasurer, W. McKay Dougan, M. D., medical director. Directors: Rev. A. R. Winfield, Rev. Edward S. Lewis, A. M., Rev. J. M. Clayton, Rev. J. P. Copeland, Hon. J. R. Thornton, Hon. A. H. Carrigan, Hon. T. W. Wells, Hon. T. M. Gunter, Frank Carland, Esq. We cheerfully commend this association to the people of Arkansas. Our colored people will be glad to learn they are provided for and there is a class for their especial benefit. We verily believe this association will be a blessing to our people. Write for information.

We call the attention of our readers, and particularly our farmers and saw mill men, as well as all machinists, to the "ad" of R. L. Cobb & Co., manufacturers agents and dealers in machinery supplies, Southwestern Foundry and Machine Shop. The people of Arkansas well remember Col. T. Hartman, as the former superintendent of the L. R. & Ft. S. railroad, and many of them know R. L. Cobb, Esq., the great foundry man, and they have with them Mr. Dudley, better if possible, as a first-class business man, than either of the others. It is a tip-top firm and they will do a first-class business and a very large one. We commend these gentlemen to the people of Arkansas, and bespeak for them a large share of trade. Write for information.

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Many improvements have been made in Upright Pianos in recent years, but the greatest of all is probably that recently introduced by the Mason & Hamlin Company, which not only improves materially the quality of tone, but the durability of the instrument.—[Boston Journal.]

The excursion to New Orleans by the Valey Route will leave Little Rock Friday April 24th at 2 p. m., arrive at New Orleans Saturday morning, 25th, at 8 a. m. Fare for round trip, \$9.00. Returning, leave New Orleans Sunday May 3rd, at 6 p. m., arrive at Little Rock Monday May 4th at 2 p. m.

The card of Judge J. T. Bearden appears this week announcing himself a candidate for the Democratic nomination for Congress in the Third District. He is one of the ablest lawyers in Arkansas and a true man.

Nashville Notes and several splendid letters, are compelled to lie over till next week. Among the rest one from Mrs. Prince, of Conway. Our readers may prepare for a feast of fat things in our next issue.

The Press Association of Arkansas will meet at Helena, on the 6th of May, and continue in session three days, and leave on the 10th for the Exposition.

Annual meeting of our General Board of Church Extension, in Louisville, Ky., April 23d, proximo.

Payson's is the best ink for family marking. Used with a common pen. Sold by all druggists.

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(Signed) R. K. GREENLESS.
Prepared by R. A. Robinson & Co., Wholesale Druggists, Louisville, Ky. Sold at wholesale by leading Wholesale Druggists, and at retail by the Druggists of Arkansas generally. Retail at \$1.00 per bottle, six bottles for \$5.00.

Warning Order.

In the Pulaski Chancery Court.
Anna Pazalt, Plaintiff,
vs.
John Pazalt, Defendant.
The defendant, John Pazalt, is warned to appear in this court within thirty days and answer the complaint of the plaintiff, Anna Pazalt.
A true copy from the record.
[Attest:]
J. W. CALLAWAY, Clerk.
March 26th, 1885.
A. G. Cunningham solicitor for Plaintiff.

LITTLE ROCK Commercial College TELEGRAPH INSTITUTE.

Of Little Rock, Ark., established Jan. 19, 1874; incorporated Oct. 1, 1881. Be sure to visit or address this college for circular before going elsewhere. AARON BALES, President.

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Dr. J. M. Hill,

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PRODUCE.

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Dairy Butter,	20 to 25c.
Eggs—Retail,	12½c per doz.
Eggs—by the case,	11c per doz.
Irish Potatoes,	\$1 to 1 25per bu.
Cooking Apples,	1.25c per bu.
Frying Chickens,	\$2.50to 3 per doz.

PROVISIONS.

Bulk meats—long clear DS	6 7-8
Bulk meats—short clear DS	7¼
Breakfast Bacon	12½ to 13½
Sugar Cured Hams	12 1-2 to 15
Lard, tierce	8
" half tierce	8¾
" buckets	9
Cotton seed oil	60 per gal
Flour,	4 26 to 6 00 per bbl.

GROCERIES—IN ROUND LOTS.

Coffee,	10 to 14½c
Sugar	6 to 8½c
Molasses—New Orleans,	35 to 60c
Rice,	6½ to 7¾
Salt,	\$1 50 to \$
Co. n Meal—per brl	\$2 50 to \$
Crackers,	5½ to 9c
Ginger snapps,	9 to 9½
Cheese,	10 to 14½
Candy,	10 to 20c
Coal Oil,	10 to —c.
Eupion,	25c per gal.
Grain—oats,	45 to 50
corn, shelled,	70c per bu
" in ear	60c per bu
Hay—prime per ton	10 00 to 12 50

HIDES.

Dry Hides,	12½ to 15c
Dry Salt,	12 to 12½
Green Salt,	7 to 8

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