

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 3

General News.

Russia and England.

The preparations for war by both England and Russia continue. But negotiations between these governments are now progressing which may prevent war. Mr. Gladstone expresses his solemn determination to exhaust all honorable means to avoid war, a consummation devoutly to be wished. It would be the bloodiest struggle of modern times, and bodes no good to any country. It would run up the price of breadstuffs, but greatly depress other industries.

China.

The Chinese government having made peace with France, feels that she has the leisure, and that just now is a convenient season to arrange its boundary line between Russia and China. They fear that the same farce enacted in Afghanistan will be repeated in Manchuria, as they have been waiting for months for the Russian commissioners to arrive, and survey and settle the dividing line.

India.

Great dissatisfaction is expressed in India at the concessions of England to Russia. The preparations for war are active and on a large scale.

Naples.

The eruption of Vesuvius presents a grand spectacle at night, and is viewed by crowds of visitors. Prof. Palmeri thinks there is no serious danger from the eruption.

Canada.

The Riel-rebellion continues to drag its weary length along. Gen. Middleton in command of the government troops is encamped about forty miles from Fish Creek.

Mexico.

A shocking tragedy is reported at Taraton, Mexico. A seven year old son of a wealthy Mexican was kidnapped, and the father notified that he would be killed if he did not deposit \$75,000 in a certain place in two days. He failed to get the note in time, and he found the mangled remains of his little dead boy in the court yard. A twelve year old sister on seeing the corpse, fell dead, and the father became a raving maniac.

Our Own Country.

We regret to notice the death of Mrs. Commodore Vanderbilt, of New York. She died of pneumonia after only a few days illness. She and her venerable husband have made their names household words in our Southern Methodism. Peace to her ashes.

President Cleveland and a number of the cabinet attended the meeting of veterans at the battle field of Gettysburg Monday. On their return as the train passed Mt. Hope Station at 8 p.m., three pistol shots were heard and in quick succession near the train. Some suppose they were fired at the president, and others that they were celebrating his passage. But most likely it was done simply to create a sensation and alarm the party without hurting them.

Another labor riot in Illinois. One thousand quarrymen at Tremont, strike for higher wages, and try to prevent others taking their places. The militia were called out, and a slight collision was had before they could disperse the mob. Two men and one woman and child are reported killed. Such things are greatly to be deplored.

The pleuro-pneumonia is still troubling the cattle in Missouri and Illinois. Gov. Marmaduke says it is confined to one county in Missouri, and will soon be checked. The only way to stamp it out is to kill the entire infected herd.

Dr. Patton, at the Baptist Pastor's Meeting in New York, on Monday, said Gen. Grant's recovery was due to the prayers of the Christian people all over the land.

State News.

Sad news from Pine Bluff this week. Col. E. W. Martin, the gifted lawyer and public spirited citizen is no more. He was stricken down with paralysis and lingered for ten days. He was conscious but speechless. His death will create a great vacuum in Pine Bluff, and will be universally regretted in our State. We have known him from boyhood and loved him for his true nobility of manhood, and while we deeply lament his errors we will never cease to remember his many heart and generous impulses. Shall leave to some competent hand the task of writing his obituary.

The overflow of the old Arkansas has been fearful and our planters have suffered serious damage on their growing crop of corn, and they are much delayed in their cotton planting, but there is still time enough for a good crop, and the river bottom rarely ever fails to repay the farmer for all his toil.

Farmers, save your wheat well, for if the tussle should take place between the Lion and the Bear of the old world, it will certainly run very high. Look well to your grain crop.

Our contemporary, the Gazette, has performed one of those somersaults for which it is celebrated, by very suddenly changing its base on the mayoralty of Little Rock. It has very suddenly changed to Martin. Guess it is right this time.

The heroes of the quill left this city for Helena, on Tuesday, the 5th, and the Press Association will convene on the morning of the 6th. We hope to see much of our brothers.

Bro. Glyens thinks us impulsive and hence erratic, and is solicitous for our welfare lest we should be seriously injured and life become a burden. Need have no fears my friend. We have been fighting sin and wickedness for nearly forty years, and we are well used to all such comments and criticisms.

Col. Mitchell thinks we may be deficient in judgment, but we will not reckon numbers. He compares us to the one man against the eleven on a jury. What would become of us if we had eleven such as the editor of the Democrat? But Col. Mitchell is always fair and never offensively personal.

Our contemporary of the Quitman Light must excuse us. We cannot afford any personal journalism in our columns. We are willing to discuss questions, but not men, any further than they appear in connection with the question discussed. A newspaper is not the place to discuss character, or indulge in personal innuendoes.

Several serious cutting and shooting affrays reported this week in different parts of our State. Cause: Too much bad whiskey.

A bad killing scrape at Goldman on Saturday, the 2d inst. W. O. Turnage, editor of the Goldman Times, shot and killed Richard Whaling, post-master at the same place.

Hon. Simon P. Hughes, our worthy Governor, has returned from the Exposition and resumed his arduous duties, and acting-Governor Stayton has returned home. We understand that Gov. Stayton will soon move to Newport.

The Valley Route is partly under water, and a party of excursionists had a hard time in getting home on the 4th inst., but they made it.

Very high waters reported in Howard and Sevier counties, and much damage done to crops and stock.

Courts are all the rage in Little Rock. Something less than a dozen going on at the present time. Busy times for the lawyers.

Personal.

Rev. A. P. Melton, of Russellville, sends us a good letter, full of brotherly kindness and a longing spirit for a revival in his charge. Wish we could accept your hearty invitation and fly to your relief. Pray on, work on, and the revival will come.

Dr. J. W. Denton, of Hamburg, renews his subscription to our paper, and says "the METHODIST is like wine that grows better with age." Thanks.

W. H. Rush, the clever merchant of Hope, renews and says: "Much that I find in the METHODIST is like apples of gold in pictures of silver." Very much obliged. We are working for our Church and our State.

Rev. J. C. Rhodes is doing a fine work on Eldorado Ct., and he is helping this paper in fine style. He will get our fine Unabridged Dictionary, and no mistake.

Rev. C. M. Keith is now a little ahead of brother A. Turrentine for the commentaries, but the race is close between Princeton and Collegeville circuits. Both of them will soon get the fine set of commentaries.

Bishop Mallaleu has been in our State for some time, and for the past week in our city. Our brother Sanders reports him as preaching a very powerful and spiritual sermon at Washington. We bid him God-speed on that line. Arkansas needs that kind.

Rev. Mr. Weaver, of the M. E. Church, of this city, is deeply afflicted in the serious illness of his wife. We extend our sympathy to our brother.

Rev. Dr. Withers, of Hot Springs, has been in our city the past week in attendance on the Federal Court as a witness in a case that has attracted much attention.

John H. Blakeney, one of the city editors of the Arkansas Democrat, returned from the Exposition this week. We are glad to see him so much improved in health.

Rev. John H. Watts, P. C. of Carrollton circuit, sends us his own name and another new subscriber, and seeks an acquaintance with our paper. Thank you.

Rev. Sam'l N. Burns, formerly of the Little Rock conference, but recently of the Arkansas conference, writes us that he will soon be in charge of the Brentwood circuit. He is a noble, true man, and would be welcomed back to his old home at any time.

Rev. A. S. Scott, our noble worker on Malvern circuit, wrote us a letter sometime ago, and by some unaccountable means it was overlooked. We beg pardon, and will try to do better.

Rev. R. A. Young, our tall and laborious Secretary, sends us a good letter from Louisville, which appears this week.

Rev. S. M. Cherry sends us a splendid letter which we hope to publish soon, and we acknowledge with great pleasure the same favor from one of our old Little Rock colleagues, Rev. F. D. Van Valkenburgh, which will appear as early as possible, and we know his brethren of the Little Rock conference will be glad to hear from him.

Several of our Bishops were at the Annual Meeting of the Board of Church Extension. From the account given by Dr. Young on another page it was a laborious session.

Col. James Mitchell, editor of the Arkansas Democrat, has returned from the Crescent City, and gives a glorious account of the Great Exposition. Arkansas had a great day, and her sons did themselves great credit in representing her.

Sam Jones will begin in Nashville May, the 10th, and the rocks will quake. We expect to hear of grand results.

Field Notes.

We begin our weekly report for the present week with a good, cheering note from Rev. R. D. Moon, on Calamine mission. This is a Moon that never changes, but is always shining. Hear him: "Our 2d quarterly meeting just closed; one addition to the church. Rev. M. M. Smith, P. E., on hand, full of labor and love for the Lord. All the interests of the Church were looked after. We had a fine dinner on the ground Saturday, and Sunday a large congregation received the sacrament of the Lord's Supper. We also had a fist fight about 40 yards from the church—whiskey said to be the cause. Sorry that the whiskey business continues to go on, and spread sin and crime in its way. How men and women of sense, civilization and education can tolerate it another day, is a mystery to me."

Next comes our old friend and brother, the cultured, scholarly Parham. He writes from that elegant place called Altus, where the Central College Institute is located. That place ought to be called Altissimus, because it is the highest in every way: "I write you a hasty note to tell you that we are enjoying a most gracious visitation of revival influence among our pupils. Last night seven young men and six young ladies were received into the Church, after an excellent sermon by President Burrow. Penitents still crowd the altar. All our young ladies (boarders), except one, are professors of religion. The season we are now blessed with is due, I think, primarily to the spotless example and earnest labors of our excellent chaplain, Rev. F. S. H. Johnston. He is emphatically 'the right man in the right place.' I wish to say to my numerous old patrons of the Little Rock conference that they can not entrust the intellectual and spiritual interests of their children to better hands than those of brother Burrow and his co-laborers. Excuse this brief note, as I write in a great hurry just before the opening of our morning exercises. Assist us with your prayers." That is splendid news. We do so love to hear of revivals, anywhere and everywhere, but more particularly in our our schools and colleges.

Next comes a good friend and brother, writing from Delaware, Ark., giving a splendid report from brother Metheny and his work, signing himself J. V. W. He speaks well of us generally, and we are thankful: "Of course I am not in the habit of writing for your paper, but I have become so interested in its welfare that I cannot help writing a few words just at this point. The ARKANSAS METHODIST has been making its weekly visits to my house pretty much ever since its rise, and I have got to thinking I could not do without it, at least I don't think I could afford to do without it. The General and State News, on the first page, are good. The Field Notes are excellent; they are really encouraging. It seems like Methodism is everywhere. Praise God for such a Church as the Methodist. Her doctrines are good. She has grown and prospered by the Divine hand until she almost reaches to the four corners of the globe. Where is the place that there is no Methodist? The articles of S. Cornelius, on the second page, are an adornment to the columns of the METHODIST; they are rich food for the soul. Your Tennessee and Alabama letters are excellent, they are encouraging; and, oh, for a few more letters such as your Texas one generally is. I wish that brother H. M. Wells would send them oftener. I take the METHODIST on a whole as being one among the leading family journals of the country, but I would like to see the METHODIST enlarged so as to keep the advertisements from crowding it too much. Advertisements are good, but not for the soul. Our pastor, W. H.

Metheny, reports everything prospering on his work, both financially and religiously; has been nearly \$200 paid to the support of the Church already." Of course, brother the "ads" are not good for the soul, but they are for the pockets, and if the pockets get empty the METHODIST will be able to furnish no more good food for the soul.

We have had a good report from brother Lewis Kelley, from Iuka mission, and by some means it was mislaid. He must write again. We have two from the same work from a brother we take to be brother Thomas E. Finley. He represents the work in a fine condition, and tells of good meetings and splendid progress. He reports the preaching of an old brother over 80, who has been preaching over 61 years; but we cannot put even the synopsis of sermons in these field notes. We will be glad to hear from these two brethren again, and hope they will push the METHODIST in that country.

Here we have our noble, true friend again, Rev. B. A. Morris, from Walnut Ridge. We love to hear from him, because, like the king's reporter, he always brings good news: "The moral outlook of this circuit was never better than at this time. Brother S. D. Evans, our P. C., is at his post, and is doing good work. Our congregations are large and attentive. The spiritual state of the church is improving; class-meetings are held; Sunday schools are at work, and the cause of temperance is being carefully considered, and many of our people are awake to the sinfulness of dram-drinking and hope to see the day dawn when every dram-drinking Methodist will have to quit the saloon or leave the Church of our Lord. Bad sight, for a man who has his name upon a Methodist class-book, when he goes to town, to go to whiskey dens in company with the drunkard and gambler, and will say that it is no harm to drink drams! I wonder if he ever feels the influence of the Divine spirit while in the devil's school-house, or if he could tell where or when he felt the love of the Savior last? We think all such members of our Church should be admonished of their ways, and any preacher who would fall at this point should be admonished of his way, for no man who will favor whiskey dens is qualified for membership in any church, much less to preach the gospel to saloon keepers and other sinners. I would rather have six Christian men and women, who never drink whiskey, at my back to pray for the power of God to attend the Word, than a house full of dram-shop Christians. And I do think that it is high time that the line between the Church and saloons was drawn, that the world might be able to see the difference between religion and drunkenness. And I hope and pray that the ARKANSAS METHODIST may live long to bless the Church and to make glad the Christian heart with its sound religious doctrine." Brother Morris is hitting some good hard licks this time. The leaven is working and it won't be long till all dram-drinkers will have to quit the Church. Tobacco is not so bad, but it is a cousin, and let us get our people ready to put that out, too. It will be great money to the Church when it is gone.

But we will have to close this week with a report from Rev. E. M. Davis, of Walnut Hills: "The Bishop sent me to my own people, and they received me with open hands and warm hearts, and I hope through the help of God I am doing some good. I am praying earnestly for a revival. Our P. E., Bro. Smith, was at our first quarterly meeting. I am working for the METHODIST, and hope to introduce it into every Methodist family in the bounds of my charge and all others that will take it. I am aiming for Webster's Unabridged Dictionary. You will herewith find enclosed \$12, for which you will send the METHODIST to the parties here named."

ARKANSAS METHODIST

ADVOCATE FAMILY.

SATURDAY, MAY 9, 1885.

Popular Education.

Correspondence Arkansas Democrat.

Prof. R. H. Parham, Jr., having made a vigorous onslaught through the columns of the Gazette on Dr. Winfield because of his heresy on the common school question, it is presumable that he will not object to having his own position criticised. To begin with, there is no question of the day about which there is displayed so much cheap buncombe, meretricious rhetoric, shallow theory and political demagoguery as on this public school question.

This writer does not believe that Dr. Winfield is opposed to anything that is right and proper and for the upbuilding of our people, and he has a perfect right to criticise the abuses of a system without having his motives impugned, and being charged with disguising his real sentiments because too great a moral coward to show them.

It would be just as fair to charge Prof. Parham with being so zealous for "popular education" from motives of pelf, and in hopes of personal advancement, because he has more than once been a candidate for office under the public school system.

Prof. Parham would think such a charge very unjust, and with reason, yet he commits that very injustice towards another merely because of a difference of opinion.

In the discussion of great questions men often forget that others whose opinions are opposed to what they think right, may be equally honest and sincere with themselves. Prof. Parham, while charging Dr. Winfield with not bearing faithful witness, himself commits that error by not bearing faithful witness to the doctor's position.

We do not understand from Dr. Winfield's articles that he is an enemy to the common school system, but that he wants that system confined to what should be its legitimate sphere, that of elementary instruction.

Dr. Winfield's statements are in the main, entirely correct; vast amounts of money are yearly expended in the support of high schools and colleges, which moneys are collected from all the people and are profitable only to an insignificant minority. It is beyond question a fact that the great majority of the people do not and cannot avail themselves of the supposed high school advantages. These high schools and colleges are run ten months in the year, while the average public common school in Arkansas can barely exist from three to six months.

It is undoubtedly true that in the higher public schools the well-to-do citizens has an advantage over his poorer neighbor who pays an equal tax, (property considered.)

From long experience and observation, now serving a third term as public school director, the writer is thoroughly convinced that public school instruction should be confined to elementary branches, and beyond that, those who are qualified will get what they want by their own exertions.

The vast majority of people are not capable of receiving higher education, and much money is squandered in attempting the impossible. As to the moral character of the public schools, while many good men and women are employed in them, yet, as a rule, they are behind private schools in that respect. When a teacher comes before a board of directors with a certificate of proficiency and bearing fair character, that is the end of the matter. But in private schools high character is the prime requisite and no one can hope to succeed in private schools unless of unexceptionable character and habits.

A few years hence (and for aught the writer knows still may be) the public school superintendent of one of the largest cities in the Union was an atheist. It is not to be presumed that he cared whether his subordinates were Godless or not.

The graded schools are a perfect

farce, the dull scholar and the bright one are forced to work together without due regard to different capacities.

The teacher does not live who can do justice to fifty scholars (unless university students) yet it is common in graded schools to see one teacher in charge that number or more.

The system makes machines, not educated men and women. There is a wonderful amount of method, but it results in little of practical value.

It is a cramming in process where in the child is to do nothing but remember, but true education means something vastly different. Perhaps one hundred young men have served under the writer in a clerical capacity, and invariably those who came from the public schools were far inferior to those from private schools. The private school boys were better reasoners, not nearly so mechanical and could be more readily trusted in matters involving the use of their own judgment or discretion. The Roman Catholic church so far doubts the morals of even the primary public schools that she uses every effort to keep her children in her own parochial schools.

She knows, by past sad experience, that a much larger percentage of public school children will be lost to the church, and religion, than of those taught in her own schools.

The teaching is essentially secular and of the head only, and any reference to God, religion or morality is incidental and no part of the system.

The public school advocates claim that the universal prevalence of the system is the needed panacea for all our evils. No greater fallacy was ever taught.

Not for the sake of invidious comparisons, but merely to illustrate, let us glance at England and Germany.

The German system of public instruction far surpasses the English in reaching all the people, and the German peasant is superior in education to the English peasant, but will any intelligent man contend that Germany is the equal of England in those things, which are essential to the well being of society. There is certainly no comparison in the services rendered by the two peoples in bringing the world to a high state of enlightenment. England is the foremost nation of the world in those things, which are great and good. Who are our communists?

The half educated product of the German public schools who has learned just enough to make him believe that he is too good to work, and not enough to enable him to know that it is the lot of most and the duty of every man to labor.

The public school enthusiasts constantly tell us that by building and fostering public schools we decrease crime and pauperism, and lessen the number of criminals, jails, and penitentiaries. Never was a greater error taught to an innocent and confiding public.

To prove this let us take a group of States, Massachusetts from the Eastern, New York and New Jersey from the middle, Kansas and Michigan from the Western, California from the Pacific coast, Arkansas from the Southern.

In all these States, except Arkansas, the public school system is highly developed—now let us look at the comparative figures of criminals and paupers, as compiled from the census of 1880:

	Paupers.	Criminals.
Massachusetts.....	80	20
New York.....	29	17
New Jersey.....	29	14
Michigan.....	14	11
Kansas.....	05	13
California.....	19	09
Arkansas.....	03	09

The figures given are the percentage of the total population, and as will be seen at a glance, these highly cultivated States exceed Arkansas in paupers from 100 to 1500 per cent. and in criminals from 25 to 333 per cent.

The census figures further show that since 1850 there has been an apparent increase in the criminals of 450 per cent., confined mainly to the States that lay the most stress on public schools. If the mode of reasoning adopted by the public school advocates is correct, then the public schools are responsible for this terrible showing and should be abolished at once before they bring about a moral pestilence.

A great deal of bosh is written about educated labor which as the phrase is generally used, refers to

common labor.

There never was and never will be such a thing as educated labor, in that sense, (nor is it to be desired); the man whose mind is capable of receiving a good education, will not be content to remain long at common labor, but will naturally and easily rise to something higher—all that the common laborer need to know is the three R's, and it is enough.

Dr. Winfield writes from the standpoint of the Churchman, and very properly puts religious and moral instruction first. Prof. Parham writes from the standpoint of the public school official, who from long habit, has come to believe that education is the "summum bonum."

This writer is a public school official, a believer in religion and the church, and is emphatically not an enemy of common schools, until they transgress the line of elementary instruction, and from that point on he is opposed in toto.

Wheatley, Ark.

J. B. SUTLER.

General Revival.

EDITORS METHODIST:—There is no doubt in my mind that all will agree with me when I say that we need a general revival, but perhaps all will not agree with me as to the mode by which a general revival may be expected. Now the question arises in our minds, how can we, as a church, have this general revival that we so much need? There must be a starting point. So the commencement of a thorough and genuine revival must be started among the ministers of the gospel. Let every minister put forth these questions to himself: Am I anxious to see every member of the church (under my care) filled with the spirit of God? Am I striving to do what I can toward having this work of grace wrought in the hearts of the people? Do I long to see sinners converted and made happy in the love of God? As a general rule a minister of the gospel never gets his congregation beyond his own experience. You long to see a mighty awakening on your circuit. You desire it so much that you exclaim sometimes: Oh! I do wish Sam Jones, Moody or some other evangelist would come in our midst and stir these people up! You were sent there to labor with the people and stir them to action; so you have no time to wait for any of these evangelists, if you do, that will be trusting in human means instead of Christ. You should feel as Psalmist David did when he exclaimed: "I will lift up mine eyes unto the hills from whence cometh my help. My help cometh from the Lord, which made heaven and earth." Ps. 121, 1, 2. You should remember that God is no respecter of persons, and that God who has endowed these men with power from on high to prevail with God and men, has the same power to bestow upon you a similar blessing, that you may be enabled to stir the people on your work. You have asked the Lord to revive his work in your midst and to stir the church to action, so that sinners may be convicted and converted to God. If you do not have a powerful awakening on your work this year it will be because of unbelief. Mr. Moody says that unbelief is the damning sin of the world. It is true. Now let us, as ministers of the gospel, take God at his word, and bid all unbelief depart from us. Let us ask God to empty us of everything that is sinful and to fill us with his spirit and qualify us for his work as he has these evangelists, or in other words let us lay ourselves upon God's altar "as a living sacrifice, holy acceptable unto God, which is our reasonable service." After praying this prayer let us believe that God answers it; also that he accepts our sacrifice, then the church members will see that their pastor has an experience that they have not, then they will begin to seek for a similar blessing, and after they have been filled with the spirit of God, then the sinners will be awakened to see the sinfulness of their hearts and begin to seek God before it is too late. May the Lord hasten the day when every preacher and member of the church will be fully consecrated and made alive to God that they may be enabled to spread scriptural holiness all over this land.

ED. M. WRIGHT.

Subscribe for the METHODIST.

Letter from Rev. D. J. Weems.

EDITORS METHODIST:—I will give you a few items from Van Buren station. Returning the first day of January from our trip to Georgia, we were well received by the church and friends. We found a neat new two-story parsonage, but without cook and dining rooms, and no fence. The ladies had secured money for the fence, which was soon built. The official board put it upon me to devise ways and means for the needed rooms. By subscription I soon secured the necessary amount. Now we have the new rooms completed, and a nice cistern. All at a cost of about three hundred dollars. Our parsonage is worth twelve hundred dollars. The people have shown their kindness to us by several private donations, and on April 1st by a general pounding, of more than twenty different articles.

At our Second Quarterly conference I reported forty dollars by donations. The stewards have promised to keep the wolf from the door. We have received by profession of faith one member and by certificate four. Our congregations on Sunday morning and evening are very good, and steadily increasing. The most encouraging feature with the congregation is their good behavior and close attention to the preaching. I am praying for and expecting a revival. We certainly need a sweeping revival.

Our Sunday-school numbers over one hundred. Brother Dyer is an excellent superintendent, and he has a couple of faithful teachers. I have baptized two infants, visited one hundred and sixty families, and some of these several different times. We have held service frequently at the jail. The jailer told me after our first service, the prisoners burned a pack of cards they had, and when he went to them they were in tears. Said he had not heard an oath from them since. Christ meant something when he told us to visit the sick and they that are in prison.

We have also been doing some mission work in the suburbs, near the river and at the Fair Ground. At the latter place we have a nice Sunday-school. We are also doing something for the cause of temperance. Woman's Temperance Christian Union have a society, and we have a band of Hope for the children. We have an interesting Juvenile Missionary Society, a Church Aid Society and the Earnest Workers. We expect to meet all our assessments. Have paid Bishops fund and domestic missions in full.

Death has been at work amongst us. Thirty white persons and several negroes have died. I have been called upon to perform funeral services for twenty-six this year. Measles and Pneumonia have been the principal cause. In one family father, mother and three children died. The children all the same day. In another family five children. Three of them buried at the same time. Surely it was weeping and lamentation. But God will turn it all to his glory.

Dr. Young in Louisville.

EDITORS METHODIST:—By invitation I spent the last three days in Louisville, Ky. Dr. Morton's office is a pleasant and well-regulated room. Nothing gets into the wrong box or drawer in that establishment. The Church Extension Secretary is no "budget full of blunders," but a man trained and equipped for the development of this great work. And has not he developed it!

The Board of Church Extension was in annual session—all present. Three sessions a day for three days and nights did the work. When they reached the final conclusion one weary Bishop arose and said, "Brethren, with all my heart I move we do now adjourn." The Methodist pulpits of the city were divided up among us yesterday. The Mexican Border Mission was remembered in the list of appropriations, and I came away satisfied.

The business of building, or helping to build, churches in destitute places should now be relegated to the Board of Church Extension. It was created for that purpose. It is three years old, and in perfect working order. The Board of Missions has as much as it can do to support our representatives in the foreign fields without undertaking to build churches anywhere, except in China, Mexico, and

Brazil.

The Rev. Thomas Harrison, "the boy preacher," is in Louisville. I met him twice—once at dinner, again at supper. He was born in Boston—is thirty-two years old—five feet and five inches in height—and weighs one hundred and sixteen pounds. He parts his hair in the middle, shaves clean, and wears his coat "all buttoned to the chin." In the parlor he is nervous—has a restless eye—chops his words, and talks by fits and starts. Brother Harrison has a great reputation as a revivalist—is invited from city to city, where committees, carriages, homes, and immense congregations await him. So it has been for sixteen years. He holds four services a day for six weeks at a stretch, and seems never to be tired. If ever any evangelist is worth one hundred dollars a week, it is he.

Talk of Maffitt! His manner in the pulpit was repose itself compared to Harrison's. He stamps his foot—he claps his hands—keeps time—walks all over the pulpit—runs all over the altar—leaps the railing—darts into the congregation—stands on the seats, and holds forth everywhere, everywhere, everywhen. He reads, sings, prays, takes up collections, exhorts, tells his experience, and is anecdotal withal. Nor does he omit to make the usual interesting allusions to himself and his achievements. His list of regular communicants in the Church who have died and gone to perdition is a long one, and is terribly alarming. Well, wherein lies his power? He is converted himself and knows how to tell the way. He has pluck before men and power with God in prayer. He is furiously in earnest, and the Holy Spirit chooses to accompany his words to human hearts. He has been telling terribly in the vineyard of the Lord from childhood, and God has owned and crowned his labors with the conversion of thousands. I heard him preach no regular sermon, as we do, with a text at the top, but "many things in his exhortation preached he unto the people." He calls the serious forward to the altar for instruction and prayers. He believes that of all methods this is the best, and he is right. I predict there will be hundreds of converts before this letter is published. The preachers and people attend in great number. The singing is grand, the helpers are abundant, and their prayers indicate a present and powerful faith. May the harvest be great.

Brother Harrison seems to take great interest in the Rev. Sam Jones—asked me several questions. Of course I grew somewhat luminous on "our Sam," and wound up with what I knew of the Knoxville meeting. He had not heard of anything like it.

There being no room in Walnut-street Church for hundreds of us on Sunday night, Mr. Cochran and I went to hear Dr. Willits in Broadway Tabernacle. Thence to Nashville on the first train after midnight.

April 27, 1885.

R. A. YOUNG.

A. A. C. Rogers, who at one time represented (or mis-represented) Arkansas in Congress, is pitching into Dr. Winfield, editor of the METHODIST, upon the educational question. There is nothing of importance in the question. Mr. Rogers writes from the extreme standpoint of common-school education. If we understand Dr. Winfield's position, it is the correct one; not as opposed to common schools or the range of studies taught by them, but Dr. W., in common with every other man with anything like common sense, is opposed to the State levying a tax upon the many to give a college and university education to the few. Very few poor men's sons are able to meet the contingent expenses of a University course. Yet it is so in our State, and in many others also, that the mass of the people—mostly poor people—are taxed to maintain an university in order that a few persons, generally the sons and daughters of those who, if not rich, were abundantly able to educate their children without State aid. Whenever the mass of the people get their eyes open upon this subject, they will demand a radical change in the whole programme.—[Booneville Enterprise.]

We now number the Alabama Advocate among our exchanges, and Bro. Rush and myself will certainly agree in fighting for prohibition and against changing the name of our Church.

THE ARKANSAS METHODIST.

SATURDAY, MAY 9, 1885.

Temperance.

EDITORS METHODIST:—If I am not a member of the Methodist Church, my wife is. I go to Methodist preaching, the preachers come to my house and the stewards call on me for my money, and I hope to join the Church some day when I have made money enough. I take your paper for my wife and I read it myself sometimes, for I like you first-rate. But I think you are getting too hard on the saloon business. I don't mind a little abuse of it, but when you try to break us up entirely, I don't like it. And then everything in your paper is on one side, and that you know, Parson, is not fair. You ought to give both sides, like the Gazette does. So I thought, if you would let me, I would write you a letter on the other side sometimes. I believe in the fair thing myself.

Now, the main objection to your plan is, "prohibition don't prohibit." All your prohibition does is to defraud the public of the revenue. Don't you see how it was in Garland county? The Gazette says the people voted for license because prohibition don't prohibit. Twenty-seven saloons in Hot Springs opened doors immediately. That shows prohibition don't prohibit. All these saloons had been doing business all the while. They labored day and night to get a license—these saloon men, their bummers and drummers. They tried to get the vote recounted. That would have been cheapest for the county. They beset the legislature for a new election till they got it, and they worked like beavers and spent lots of money to get a vote counted for license—not because they could not sell just as much whiskey, but because the State and county were getting no revenue. Every man wanted to pay seven hundred dollars into the treasury, and they were not allowed to do it. There are no other such disinterested and public-spirited men as the saloon keepers. Now they have gained their point, and paid out their money, and paid in their money to the State and county, and they feel mighty good over it.

They don't sell any more whiskey than they did before, and the people don't drink any more. So what's the use of trying to repress us by law?

The fact is, our business must go on. There's lots of money in it, and the prosperity of the country depends on it. We want to be law-abiding men. We would like to have laws we can abide. But our business can't stop, and if the law gets in our way, why, it will be bad for the law. We want to be for law and order, but law and order must be for us; and we will have it so if we can, but if not, then down with law and order.

That's where you are wrong. You try to get the law in our way. That compels us to run over the law, and it is always bad for the public for the law to be run over. If you're a friend of the law, get it on our side and we will see that law is respected.

We are sure we will get the law right after awhile. As people become more intelligent, they will send men to the legislature that are not afraid of being bribed by a railroad pass; no, nor by a basket of champagne, nor a keg of the very best old Bourbon; no, nor by a thousand dollars! but will just take what we give 'em and conscientiously vote for the interest of their friends. At present these back-woods counties will elect as law-makers a set of "mugginses," as the Gazette says—old fossils like Jabez Smith and others I could name, men behind the time, who believe in old-fashioned honesty, whom we can't bribe and the Gazette can't bull-doze. And they get the law in our way and the law suffers, which is very bad for the State. But about the centers of intelligence we can do better. In Little Rock we make Angelo Marre alderman. He's a man of the right pluck. We'll fill the legislature with such men after awhile. The liquor interest has money, the railroads have money. If we can combine these two (and we think we can), we can find plenty of independent, unbought and unbribed, high-toned journals that will take our money and work for our interests, not because we have paid them for it, but because they see we are right and it is their interest to help us, and to the interest of the whole State not to have the law run over, and therefore not to have any law that we are bound to run over.

Now, Parson, if you will publish this, I shall think you are fair, and I will send you some more next week. R. GEN.

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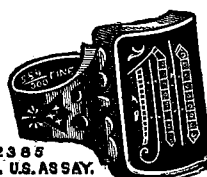
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LITTLE ROCK, ARKANSAS.

SATURDAY, MAY 9, 1885.

DENOMINATIONAL SCHOOLS.

The history of education in connection with the church is a very interesting one, and reveals the wonderful interest taken in this great question far back in the buried ages, and as early as the history of the Jews can be traced in connection with it, we find that they had their schools of the prophets and their endeavor is to educate the masses, and the Jew is the friend of education to-day and will ever be. Romanism is the only form of christianity that ever proclaimed that "ignorance is the parent of devotion." The reformation of the 16th century was a release of the masses from the galling yoke of papal tyranny, and the dispersing of the clouds of ignorance that had hung over the intellectual sky of the world for ages. Men were compelled to be taught to read in order to read the Bible. England has had her colleges for several centuries. The established church has never occupied a doubtful position on this question, and the bill for free elementary instruction of the masses only passed Parliament as recently as 1870. The church has had charge of the education of the masses and England is the best educated nation in the world. So much for denominational education. Methodism was born in a college and has been at work all her life in the work of christian education. A work commencing among the students of a college to understand more thoroughly the word of God, has developed into a system of church government and put in operation our ecclesiastical machinery that will move grandly on till the world is converted. In the very early settlement of the colonies the churches were early on the ground and commenced to put into operation their denominational schools. It would be a pleasing task to follow all these denominations in their work, but our space will not allow and we must chiefly confine ourself to the history of our church. We find in the very beginning of Methodism in this country the establishment of a school of high grade called Cokesbury—after our two pioneer Bishops. From that day to this our church has never faltered in her devotion to christian education. North and South, East and West, as her forces have pushed their conquest into the regions beyond, following and sometimes pioneering the emigrant settlers, Methodism has kept pace with the advance of the age in furnishing her multiplying millions with moral and intellectual culture. Never without schools of high grade, she has made effort after effort to build colleges and rear universities, and what is true of her is equally true of her sister denominations. We pause to look at results. Let us see what we have in the line of colleges and universities in the United States. From the best and most reliable sources of information, we have the following compilation of universities and colleges: No. of institutions, 364; No. of students, 69,594; Institutions non-sectarian, 84; Religious, 276; Not reported, 4. Schools for the superior instruction of women: No. of institutions, 227, Students, 25,780; Institutions non-sectarian, 69; Religious, 149; Not reported, 9. Institutions for secondary instruction: No. of institutions, 1,264; Students, 110,277; Institutions non-sectarian, 458; Religious, 561; Not reported, 216. Arranged according to denominations as follows: Methodist, 33; Baptist, 19; Congregational, 15; Episcopal, 12; Roman Catholic, 21; Presbyterian, 18; Scattering, 25; State, 44. We would like to give these according to States, but our space will not permit. We now give the denomination of 36 leading colleges and universities: Amherst, Bowdoin, Williams, Oberlin, Dartmouth Colleges—Congregational. Yale College, (formerly Congregational); Harvard College, (formerly Unitarian)—Non-Sectarian. Princeton,

Rutherford Colleges—Presbyterian. Indiana Asbury University, Ohio Wesleyan University; Randolph-Macon, Emory and Henry, Wofford, Dickinson Colleges. Wesleyan and Vanderbilt Universities; Emory and Trinity Colleges—Methodist. Vassar College, Brown University—Baptist. Columbia College—Episcopalian. Girard College—Opposed to religious influence. Universities of Michigan, Ohio, Wisconsin, College of City of New York, Baltimore City College, Universities of Virginia and Georgia, N. W. University, Ill.; State U. of Iowa—State Schools. Canasius College—Jesuit. Hiram College—Disciples. Lincoln University. Johns Hopkins—Neutral.

In this list we find the Methodists in the majority, but all denominations doing a fair work, and we challenge the comparison of the alumni of these denomination schools and colleges with all the boasted State institutions. Another fact must be mentioned to the credit of Methodism. The first female college of the United States, and we believe of the world, was organized in Georgia by Bishop Pierce, and to him belongs the honor of graduating the first woman in higher education. This is a feather in our cap of which we are justly proud. We now give a mere synopsis of the history of public schools.

The public school system is a late thing in the South—since the war. Is of New England origin in this country. In 1643 the Massachusetts colonies compelled the citizens by law to teach the children reading. In 1648 they further required each township to keep up a grammar school.

Following the introduction of christianity, the church was the great educator.

The Continental Congress discussed the school question, and almost one hundred years ago the general government made its first provision for schools.

In Scotland, since 1696, public schools have been taught, but always under strong religious influence.

In England, the bill providing for free elementary instruction, passed Parliament as late as 1870.

As the figures herein given show in matters of higher education, religious institutions predominate largely and this predominance naturally arises from the fact that people believe in them. Nearly all our leading institutions of learning had religious founding, and many of them classed as non-sectarian or state, have an eminently religious character. A very small minority of our higher institutions are really neutral.

The public schools would not be neutral or Godless, if the majority ruled, but a blatant minority, who coming largely from despotic countries mistake license for freedom, have by constant howling almost convinced the majority that the Bible should be put out of the common school, and in many instances the iniquitous deed has actually been done. Thus abundantly has the church proven that she is the friend and patron of education. That she is in favor of the State undertaking the elementary education of the masses, has been shown and proven in all the States, but she opposes the State going beyond this unless she will do it at her own expense, and then the church has the right to demand that the State keep the Bible in the public schools, and educate the heart as well as the head of her people.

THE ENEMY WHAKENS.

Our contemporary, the Gazette, breaks down utterly in its issue of the 3rd inst. It could not possibly see our exposure of its unfairness and want of courtesy, our thrice repeated call to compare circulation, and make amends for its ill-timed thrust at us for a complimentary notice of the Democrat on our rapid growth, but flies off at a tangent, and Brother Brower caricatures religion, and mocks the solemn work of the church, the salvation of sinners, in his Sunday's sermon on the methods of "lassing the wicked." We feel quite sure that those whose cause he pleads will regret that he treated so grave and solemn a subject with such levity. "Barn stormers," "puffy-faced horn-blower," "red-nosed artist," "tootle-tootings," and "bangety-bangings," are some of the phrases he uses. Now, we cannot follow him on

that line, for we never intimated or thought of such a thing. Let the Gazette meet the issue fairly, and cease quibbling and side thrusts. We call them to the question. Our friend, Major Parham, begins with satire and irony and closes by admonishing us that we are in danger of violating the 9th commandment. That is impossible, Major, for you will bear in mind the Masters illustration of who is our neighbor. So far from performing the part of the Good Samaritan, you were not as kind, either as the Priest or Levite, but joined the Philistine hosts to assail us, and there was rejoicing over what was thought to be a first-class funeral. We have not changed our views or weakened in our positions; we simply wished to be understood, as we were being grossly misrepresented. You admitted all that we said. The Bible is not a text book in the public schools in this city and the theory of religion is not taught. Your superficial teachings on moral duties, as you present them in your first article, proves every indictment we made against the school books. There is no effort to teach christianity and the substitute you offer could never be accepted by the christian world. We have no time for outside issues. Tell us why the Bible is out of the public schools in Little Rock, and the children have to get all they know of that sacred book from the spellers and readers. Please give us that resolution in reference to temperance and religion in the public schools, whether repealed or not, we desire our people to see it. We made no reference to your personal habits, nor did we indulge in inuendo, but simply referred to your views on several questions involving moral duties. We fully explained all we meant in reference to schools and teachers. We now ask: Do you believe dancing and theatres sinful? Do you believe that it is wrong for church members to indulge in private or public dances and that these things should be a test of church membership? Do you believe that people should be expelled from the church for dancing or attending churches or theatres? How much are the people of Little Rock taxed to support public schools? Are not all tax payers compelled to pay to keep up the enormous expense of those public schools? Have not the public schools of Little Rock rendered almost, if not altogether, impossible for denominational schools to exist in our city, and are not our people forced to send to these schools whether they endorse them or not? You admit all we claim, that we are taxed to support High Schools and a University where only a few can ever be educated, and of course they will be the children of the richer class of our people, for the poorer classes cannot spare their children; still they are forced to pay the tax. You grow exultant over our admission that the Bible is read out of the readers. We made no such statement, it was your own, and we simply said, "That no schools are of the kind needed in this country, where the children have to go to the spellers and readers to find the Bible." It was based on your own statement. A man who has been a candidate for Superintendent of Public Schools ought to see the difference at a glance. We hope Maj. Parham will answer our interrogatories and meet the issue in a straight forward manner.

NASHVILLE NOTES.

EDITORS METHODIST:—Students from Arkansas, by their industry and conscientious application to study, have won for themselves an enviable reputation at the Vanderbilt University. Some of the highest honors of that great institution have been awarded to Arkansas boys. A few days ago the speakers were appointed by the law faculty to participate in the public moot court exercises at the next commencement. This position is considered among the highest honors of the University, as only the most meritorious students are ever appointed. R. E. Jackson, of Arkansas, is one of the four appointed, and will reflect credit upon himself and his great State.

A recent address by Prof. W. M. Baskerville, of Vanderbilt University, on "The Study of English," is attracting favorable attention. The professor quotes several eminent college

men as according the first place in a liberal education to the mother tongue. Undoubtedly public attention has been called to this study by the corruptions of speech, which so generally characterize the younger generation, and many of our statesmen and journalists. Says the Atlanta Constitution, in commenting upon Prof. Baskerville's address: "Unless something is done in the way of teaching good English, our people will soon speak and write a lawless jargon, hideous in print and grating harshly upon the ear."

In the sudden death of the Rev. J. R. Plummer, D.D., on the 18th inst., the Tennessee Conference has lost one of her oldest and ablest ministers, and our State one of her best educators.

Dr. R. A. Young will deliver an address during the next term of the Mont Eagle summer schools, on Education. If the educators of Arkansas desire to spend the heated term pleasantly and profitably, they can not do better than go to Mont Eagle. Located on the top of the Cumberland mountain, with splendid surroundings, a fine school for teachers is offered to them. A trip to Tennessee will prove beneficial.

Our city is all ablaze with revival fires. Five Methodist churches are now enjoying rich seasons of grace, and hundreds of sinners are being converted. The battle against sin is being fiercely waged, and when Sam Jones comes on May 10th, he will find the people in a fit frame to receive the gospel.

The Bishops and connectional officers and managers will meet here about May 1st. Preparations are being made for that interesting annual occasion.

The Church Extension Board has just held a pleasant and profitable annual meeting in Louisville. Not counting the Centenary offerings, our Church last year contributed \$36,642.03 to this great interest.

Your correspondent was told a remarkable coincidence of war history by one of our leading citizens a few days ago. He said that when he entered the late war as a volunteer, his young wife gave him a copy of the New Testament and Psalms, and extracted the promise from him that he would read at least one chapter in the same every day he was gone. The very day on which the struggle closed and he surrendered, he finished reading the last Psalm, the beginning and ending of which is, "Praise ye the Lord."

Dr. D. C. Kelley continues to improve. Bishop McTyrie is expected home next week from Texas.

The Sunday-school is the greatest interest of our church work. It is enlisting the heads and hearts of our best people. The workers in this grand cause are ever on the alert to secure the best aids in promoting their work. A book full of information and suggestion, written in the glowing warmth of an earnest, practical worker, is "The Sunday-school and its Methods," which we heartily recommend to every Sunday-school worker in Arkansas. Its author, Rev. J. A. Lyons, is the assistant editor of our Sunday-school publications, and his book is for sale at the Southern Methodist Publishing House. Send \$1 and get it. W. W.

Nashville, Tenn.

To the Memory of Rev. Wm. Crawford, of Texas, Mrs. R. B. Poole, of Union County, and Brother McEwen, of Pine Bluff.

"Our people die well." These were the words of the great founder of Methodism, and they are as true today as they were when they were uttered, and there is a wonderful significance in them. They not only mean dying calmly and stoically like philosophers die or hardly like soldiers, but they mean like christian conquerors, shouting in the last conflict, and waving the victor's palm over the last fallen foe. Christians are the only people who ever shout in full prospect of death, and leave the world with a song of triumph. We all have to die, and it is the part of wisdom to be ready. Be ready to move home, and to feel that death is gain. A departure for our father's glorious home on high. To leave with joy like taking a train that will carry us to

the last depot where loving friends will be looking for us. Go off with great rejoicings waving our pleasant adieus to the ones standing on the platform, and then with a fast run and glorious trip land at Heaven's Depot amid loud hallelujahs from the angel bands. So died those whose names stand at the head, and to whose memory we dedicate this article. Rev. Wm. Crawford was born Feb. 9, 1811, and was converted in his 18th year under a sermon on the "General Judgment," by Rev. Lovick Pierce, D.D. He began preaching very early, and was ordained deacon and elder by Bishop Andrew. He was a preacher fifty years, and the church never had a more faithful local preacher and zealous worker. He was wonderfully gifted in prayer and exhortation, and was much sought after on Camp-meeting occasions. He was a splendid teacher and always had a good school. He was well known in Georgia, and his friends were numbered by the hundreds. He moved from Uppan county, Ga., to Arkansas several years before the war, and settled in Columbia county. In 1875 he moved to Bright Star, in LaFayette county and served as a supply. From here he moved to Texas, where he breathed his last on the 1st of March, 1885. He was a man of fine spirits and many noble traits of character, and far above ordinary intelligence. He was twice married, and the last wife, who is now left in widowhood, is one of the most accomplished ladies we know. Another dear friend of ours is gone, Mrs. R. B. Poole, nee Miss Maggie C. Wallace, of New London, the daughter of Major R. M. and Mrs. S. H. Wallace. She was born the 11th of November 1865, and in 1876 she was converted under the ministry of Rev. Elijah Crawson, formerly of this Conference. Maggie was a sweet child and grew up to be a lovely christian woman, and a dear lover of the Methodist church. She married a noble man, and our brother Poole feels bereaved indeed. A few weeks after his angel wife left the world, she was followed by her sweet little girl, and thus he is doubly bereaved. She was the light of his heart and home, as she had been the idol of the parental roof. Too sweet a flower for earth, God has transplanted her and her little rosy girl as exotics to bloom and shed a sweeter fragrance in the heavenly home, and if our friend will follow on they will have a brighter home than ever. The last case is the saddest of all. A friend and a relative of this writer by marriage, was suddenly killed by being thrown from a wagon. Brother T. B. McEwen was a noble good man and he has left a noble good wife. She was the daughter of Miles Owen, formerly of Memphis, and the niece of Rev. F. A. Owen, so long a traveling preacher in the Tennessee and Memphis conferences, and lastly of the St. Louis. This was a sad death. Only a few hours from robust health to the grave. My dear cousin bear up by faith, and wait with patience. We will reach the sunny shore after awhile, and dwell forever where no rude alarm will ever come again. "These all died in the faith," and they have gone where sorrow and death are unknown. May we all meet there when our work is done.

Many of our brethren write, "Go forward; take nothing back on tobacco or whiskey; stir the education question; hit good, sound liks on Sunday-schools; pour hot shot into the enemies camp; beard the lion in his den, &c." All right. But when the lion roars and threatens to eat us up; don't you all run off and leave us alone with him. Give us all your help, and if we can't kill the lion of evil, we will cripple him very badly.

Remember brethren, this lion bearding business is attended with much danger, and while it takes nerve to rouse the beast, it takes far greater nerve to attack him firmly and follow with well directed shot and blow till he is dead. We feel no trepidation or alarm, but we want good, sound backing. Men are attacking the very foundations of our faith and the well being of society, and we must meet them on their own ground.

People who pray loud, sing earnestly and take an active part in church work, ought to try to be very watchful over their conduct, and guard well the words of their lips.

ARKANSAS METHODIST

SATURDAY, MAY 9, 1885.

Missionary Department

EDITORS METHODIST:—I see from a study of the minutes of the Arkansas Conference, that the Conference is asked to raise for the ensuing year \$1,425 for Domestic Missions; of this amount Morrilton District is expected to pay \$235, when not a cent is appropriated to a single charge in the district, and appropriations are made to charges in all of the other districts!

Will some one in position to know explain why this is so? Is it because that Morrilton District is so rich that none of her charges need Domestic Missionary funds, and that she is so exceedingly full handed that it is but a generous act for her to extend her boundless wealth to her poor and needy sister districts? If so, so mote it be; but if not, there may arise "a murmuring of the Grecians against the Hebrews," because their poor district, circuits and stations, were neglected in the annual ministrations.

Without any undue captiousness, I may say, surely there are charges in Morrilton District that stand in need of Domestic Mission money. Why then are we neglected?

J. F. HALL.

Quitman, Ark, April 13, 1885.

MARRIED.

Dr. H. A. Smith, of West Point, and Miss Alice Cypert, of Searcy, were married last week, at the residence of the bride's father, Judge J. N. Cypert. Bro. Bennett officiated. We extend our sincere and heartfelt congratulations. Miss Alice will be greatly missed in Searcy, but the light of her genial and joyous presence will add a new charm to the social circle of West Point. God bless them both.

Married, March 15th, at the residence of the bride's father, H. B. Wayland, Esq., by Rev. C. L. Freeman, Mr. Robert McGeheey to Miss Ettie Wayland; both of Lawrence county, Ark.

Married, by the Rev. M. E. Butt, at the Howard street M. E. Church South, Fort Smith, Ark., April 8th, Mr. Claudius E. Marlow, of Colorado City, Texas, and Miss Ariella, daughter of the Rev. J. W. Boswell, of the Arkansas conference M. E. C. South.

April 9th, 1885, at the residence of the bride's brother, in Washington, Ark., by Rev. J. R. Sanders, Mr. Hugh Phelps, of Nashville, Ark., and Miss Elizabeth Arnette, of Washington, Ark.

April 9th, 1885, at the Methodist church in Center Point, Howard Co., Ark., by the Rev. J. M. G. Douglass, Mr. E. A. Ansley and Miss Jennie Eson.

April 15th, 1885, at the residence of the bride's father, in Washington, Ark., by Rev. J. R. Sanders, Mr. T. J. Edom, of Saratoga, and Miss Ella A. Sutton, of Washington, Ark.

April 22, 1885, by Rev. R. M. Traylor, Mr. J. W. Gaston, of Georgia, to Miss Lula T. Thomasson, daughter of Judge J. W. Thomasson, of Prescott, Arkansas.



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QUARTERLY MEETINGS.

LITTLE ROCK CONFERENCE.

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

- Prescott sta, June 6, 7. Washington, 13, 14. Hope, 20, 21. Fulton circuit, 20, 21. Murfreesboro ct, 27, 28. Mineral Springs ct, 27, 28. Texarkana ct, July 4, 5. Midway, 11, 12. Lockesburg ct, 18, 19. Saline circuit, 18, 19. Center Point ct, 22-27 (this will be at the camp-meeting at Pump Spring). Dallas circuit, Aug. 1, 2. Cove mission, 8, 9. Chapel Hill, 15, 16. Richmond and Rocky Comfort, 22, 23. Little River ct, 29, 30.

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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.

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RESTORED HEALTH, April 18th AT GRIFFIN SPRINGS.

ARKANSAS METHODIST.

SATURDAY, MAY 9, 1885.

Little Helpers.

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

Curious Stanzas.

Here is a stanza which has all the letters of our alphabet in it. Can any of our little folks compose one as good having all the letters in it?

"God gives the grazing of his meat, He quickly hears the lamb's low cry; But man, who wastes his finest wheat, Should joy to raise his praises high."

And here is the first stanza in that good old song so often sung by our fathers, mothers and grand-parents: "And let this feeble body fail," etc. Who can read it?

"Yv cv'na elv yekookat En yekoot sumkekvs; Vm puyvfekovt 'yv pvne Yomuckan kwivres. Este herakaret enan Whiket upevten. 'Rypakit hecares."

It is in the Muskoke language, spoken by the Creek and Seminole Indians. When they sing it, there is a sweet and weird beauty about it that charms the hearer.

DEAR BROTHER GRANADE:—Every week when I read your column in the METHODIST, I think I will be sure to write to you before many days, I feel so like thanking you for your good words to the children. I want you to know we are so glad you continue to write to them. I read what you write to them, and we have a talk about Bro. Granade. They recollect many things you said to them when you were our pastor. I thank God you were sent to us for one year. Your earnestness did us good. We all loved Bro. Ford, too, and were sorry to part with him. Central, and indeed the whole circuit, is without preaching this year so far, except once. Bro. Brown preached at night for us, and Saturday and Sabbath (4th and 5th ult.) Bro. Clark held quarterly meeting at Central. The children went to work very energetically to make money for their bank, but would not use the broken jug. I hope you will send the bank soon. We would be so glad to have a letter from you, but know you are very much occupied. I have been under the treatment of a physician for some time. Am very weak, though I don't suffer much except at times. Jesus is nearer and dearer to me than ever in my life. Husband and children are so kind and good to me! So are many friends. So you know I have "peace and joy." In lieu of a pastor, I intend so soon as I am able (provided I can get a horse) to ride about through the neighborhood to see if I can get subscribers to our METHODIST. The doctor says riding will benefit me, and I hope to have it do good to others. Our papers answer somewhat in place of preaching. I feel that it would be dangerous to be without either preaching or papers. Our love for the METHODIST has grown—I don't know whether to say "almost" or "quite" equal to that we have for the Nashville Advocate. Both teach the truth in its purity, like we want our children to learn it. Mrs. Hicks often speaks of the comfort you gave her; tears always come to her eyes when speaking of you. Our little Sue is a bonnie lass; she can talk as plainly as any of the children. May your labors in the Master's cause be wonderfully successful. Yours most sincerely, Mrs. LUCY F. COOK.

Barton, Phillips Co., Ark. Many thanks, dear sister, for your good letter. God bless you in affliction, in your family, your work for Jesus, your community and the whole charge. Sorry you are without a pastor; but the good Shepherd is watching you and the dear little lambs. I send the missionary bank full of love for all. Your letter refreshes me, even to tears of joy and gratitude.

A gentleman was one day relating to a Quaker a tale of deep distress, and concluded by saying: "I could but feel for him." "Verily, friend," replied the Quaker, "thou didst right in that thou didst feel for thy neighbor; but didst thou feel in the right place didst thou feel in thy pocket?"—[Ex.

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 8, 9. Clark ct, 13, 14. Amity ct, 20, 21. Caddo ct, 27, 28. Tulp ct, July 4, 5. Gurdon ct, 11, 12. Mt Ida ct, 18, 19. Cedar Glades miss, 25, 26. Princeton ct, August 1, 2.

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