

# ARKANSAS METHODIST.

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

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REV. J. N. H. DYE, D. D.,

"Speak thou the things which become sound doctrine."

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## General News.

### England.

Affairs are by no means in a settled condition in old Albion. The press is raising a dreadful howl over the undue intimacy between Lord Salisbury, the Premier, and Mr. Parnall, the great Irish leader. They fear the influence of Parnall, and the Premier is simply putting Irish affairs into the hands of Parnall almost without a limit. It is well known that Parnall is the great defender of Ireland, and will seek all advantage possible for and will not retire from public life. He has intimated to his former constituents his desire to serve them, and he will doubtless be returned to Parliament. Matters are not moving very smoothly between the old Mother Country and Russia. The Afghan question is by no means settled, and the leading papers think that Russia will move right on to the possession of Herat. Russia has not taken possession of Zulficar Pass; but will demand of England as an indemnity for not doing so, Maruchak. It is certain that matters are not satisfactory to either country, and Gen. Komaroff is massing his forces and preparing for any emergency that is likely to occur. Friendly negotiations continue between these two powers, and we hope peace measures will prevail. In event of war it is more than probable that France will join Russia against her old enemy, and that Germany will take sides with old England. It is estimated that the war in Tonquin will cost France over 470,000,000 francs and they have only voted 270,000,000. France is using all the power of the government to suppress lotteries and all other species of gambling. Hope our country will follow the example, and put an end to "futures" and the miserable Louisiana Lottery that is cursing our whole country, and is a disgrace to the two great ex-Confederates connected with it. Egypt has been enabled to affect a new loan of \$9,000,000 by British agency, and there is a wonderful revival in trade in Cairo.

### Domestic.

Ex-President Grant has experienced no permanent relief, but is constantly growing weaker. There is much gossip as to where our President will spend his vacation. Miss Cleveland is making lots of money on her book and has been offered the presidency of Vassar College, New York. She has once held the presidency of a collegiate institute. It seems that the President's policy is becoming better understood, and that though he has been making haste slowly, he intends to fill all offices with Democrats, and that his is to be a real Democratic administration in fact as well as in name. Our country is running wild with base ball and base ball playing and players. The like has never been heard. Memphis is crazy, Cincinnati wild, Louisville, Baltimore, and even Philadelphia and New York are bewildered with excitement. What does it mean? We answer—it means gambling and demoralization everywhere, and the ruin of our country, in the loss of our Sabbath, if not checked. It is a shame to a Christian nation. We hear of great revivals all over the land, and Sam Jones is moving everything before him at Plattsburg, Mo. Such a camp meeting has hardly ever been known. Our country is singularly free from any epidemic, and we are in the midst of the reign of peace and plenty. Let every body give thanks to God.

We are pained to announce the death of Hon. John Miller, the father of our Ex-Governor. He died in his 98th year, near Batesville on the 20th inst.

## State News.

County Sunday-school convention at Atkins last week.

Eli Bray has been appointed postmaster at Paragould.

State teacher's association convenes in Searcy next month.

Paris is going to build a brick school house, worth over \$5,000. It is a fine school center.

Jail delivery at Washington, and several bad men escaped. Hope they will all be caught.

A vast quantity of water melons in our city, in fact all over our state; but this office is forgotten.

Hon. J. N. Smithee, it is said, has been appointed a general land agent for the government, with a big salary.

Great contest for the post mastership at Hot Springs. Capt. Carhart, the present incumbent, has made a splendid offer.

The District Conference at Paragould closed with a glorious revival going on, and it still progresses with increased power.

Hon. W. T. Avera has been appointed postmaster at Camden, vice H. W. Millen, removed. We congratulate our young friend.

Sixteen thousand miles of railroads in the United States, are in the hands of receivers, and still our people are not satisfied with taxing railroads.

The Weekly Ledger-Democrat, of Conway, reports a grand Sunday-school picnic at Mt. Olive. Our Bro. Castleberry was among the speakers, and is highly complimented.

Rev. L. M. Harris is the great temperance judge of Perry county. He is a terror to offenders both in the pulpit and on the bench, and he issues no licenses for saloons. Noble man.

Hon. J. W. Stayton, our Lieutenant Governor, has associated his son with him in the practice of law. No man ever had a more gifted boy. Joe, there is a very bright future before you.

The race in the third congressional district has been a very exciting one, and Barker has developed wonderful strength. Maj. Newman help to do that. That is always the result of persecution.

Mt. Nebo, in Yell county, a few miles from Dardanelle, is rapidly becoming a favorite health resort for Little Rockers. Hope excursionists will try to avoid travelling on Sunday, either going or returning.

Nashville, of Arkansas is springing up rapidly, and will soon be a town of some importance. Sorry they are going to ruin the city by whiskey. The revenue derived from liquor is the price of souls, and is blood money indeed.

Kaolin, and phosphates have been found in vast quantities near Columbus in this State, and will likely prove very remunerative to the owners of the land. The mines are near two railroads. Some splendid geological specimens have been found.

The Malvern News writes down capital punishment as a social affair. Very strange. Our God ordained capital punishment to prevent murder, and destroy crime, and it is a part of the criminal code of Arkansas, and must not be written down as a barbarous relic.

The drought has set in and the prospect now is the cotton crop will be cut off in every portion of our state, perhaps one-third, and then we shall make a great deal more than our people will be paid for. Our great era of prosperity will come to stay when our people learn to lean less on cotton and more on grain and stock.

## Personal.

Rev. Mr. Harrison, the great evangelist, is at Denver, working with our brother Morris.

Rev. A. M. Shipp, late of the Vanderbilt University, is now at Cheraw, South Carolina, where his friends can address him.

Rev. Morris Evans, D. D., writes us from Texas, saying, we missed seeing you. Come back, Arkansas will be glad to see and help you.

Bishop A. W. Wilson is at Asheville, North Carolina, where he will remain during the summer; we hope he will be perfectly restored.

Chancellor Garland, of the Vanderbilt, is among the hills of old Virginia after the speckled trout. Wish we could join the old Governor.

Rev. E. N. Evans and his congregation were happy last Sunday. They opened up their new chapel. Congratulations are in order.

Rev. Dr. Whiteford Smith has retired from his chair in old Wofford College. He is surely the silver tongued orator of our Southern Methodism.

The Board of Trustees of A. I. U. conferred the degree of A. M., upon our friend and neighbor, Prof. B. P. Baker. A high compliment worthily bestowed.

Rev. H. Jewell preached a very appropriate July sermon last Sunday night, and the services of the holy Sabbath were closed with an adult baptism.

Bishop Hargrove, accompanied by his most estimable wife, left St. Louis for the Great West last week. We wish them a very pleasant trip and a safe return.

Prof. E. R. Williams, of McKenzie Institute, will be in Arkansas next week. He expects to take in the District Conferences at Benton and Frenchman Mountain.

Miss Ella Deane Swann, the accomplished and successful instructress in the Art Department of the Searcy College, we are glad to know, will be retained in that school. She is in St. Louis at present.

Rev. E. E. Hass, A. M., is now president of Emory and Henry College, and that Hoss will certainly pull that old college out of all ruts and on to a broad gauge, smooth running road. Send on your ad., Hoss.

Mrs. W. A. Ober, formerly of our city, but now of the Crescent City, sends us a fine letter from her Southern home, which will adorn our columns next week. We were delighted to hear from our friend.

Rev. J. T. C. Collins made one of the best speeches for the M. C. Female Institute, at McKenzie, we ever listened to. It was splendid and had a fine effect. By the way, you have forgotten to send the Advocate you promised.

Rev. Dr. Potter, of the Wesleyan, is saying some strong things on the Vanderbilt controversy. Potter always hits right straight from the shoulder. We agree with you, doctor; there is no good to come of it. Hope it is done.

Benton H. Boles, P. M. at Rose Bud, White county, Ark., is one of the very best P. M.'s in the State. He not only will not do without the METHODIST himself but sends us another subscription with his own, and cash for both. Oh, for a thousand such men to hold office in Arkansas.

Rev. C. Pope is detained in Georgia by family affliction, and cannot visit Arkansas and Texas as soon as he expected; but will come after awhile. Our former Pope will always be welcome to our State and Conferences. Arkansas will always love such a Pope as he is.

## Field Notes.

We begin this week our report from our field hands with a glorious note from Dr. Josephus Anderson, at the close of his meeting in Batesville: "Our meeting closed last night after going on eight weeks; fifty-four have joined our church; three have joined the Presbyterian church; several have not yet gone into any church. Many were awakened and left town. Many backsliders were reclaimed. There was not much excitement. The church has been greatly blessed. I am still well. To God be all the glory." That is simply splendid.

Next comes Dr. Withers, from Hot Springs. We rejoice to hear of such a meeting in our old charge. Praise to God: "We are in the sixth week of our revival. It gets better every day. Love feast Sunday evening filled the house. About 100 testified for Christ. It was a Pentecost. Fifty-two were baptized and joined our church at close of the 11 o'clock sermon. To date we number more than 150 converts. All classes of society are interested."

Next we put in our brother, J. W. Ellis, from Ozan, Ark. Good note and a good bargain. All right. Take up all the Baptists that way, and get some leaven among them, and no telling what good results will follow: "Crops in Hempstead are just splendid. People all working finely. Church matters are considered and the outlook is good. Thank heaven. Prohibition is a reality in our town. Bro. Sanders failed, for the first time, to meet us at St. Paul last Sunday. Sickness in his family the cause. Hope the little one is well ere this. Showed the METHODIST to a Baptist friend of mine, and he said he'd take it if I'd take the Evangel. Bargain."

Next Brother Deener, from Stanley, Ark. He is a noble boy, and he will make his mark: "I am now at work on my first circuit. The work has suffered for the want of a pastor, and now only hard work accompanied by the blessings of God, can regain the ground that has been lost. There are some staunch christians still 'holding the fort,' and by the help of the Lord we will get back some backsliders, and sinners will be converted this year, or satan will have to stir around faster than he ever did before on this work. You will find enclosed cash for two subscriptions to the METHODIST; rather one is a renewal, the other from a good brother who does not wish to do without it. Send the METHODIST to the addresses given, and pray that the Lord may bless us abundantly."

Here comes in our brother, B. H. Greathouse, and it is good. Read and shout: "Robinson, the evangelist, has held a meeting of ten days duration in Morrilton, and the results are not only good, but very good. How many were converted it is not possible to tell. Many persons from the surrounding country and neighboring towns attended the meeting and were converted. Morrilton has undergone a moral revolution. They that swore swear no more; they that were drunken drink no more. It is not possible to describe the preachers style. He is plain, honest and earnest. He hates sin, but loves the sinner. He does not try to conceal the fact that he is a Cumberland Presbyterian, but he is a awfully severe on ecclesiastical bigotry, and his actions prove that he is honest in his expressions. He tries hard to have things in a good condition for the regular pastors. He would not detract from their influence or depreciate the regular church work. His coming has been a blessing to Morrilton. All the churches have shared in the fruits of his labors. (Ask Bro. Womack if the Evangel has given him credit for the work

done for the Baptist church, either here or at Russellville.) Fifty have joined our church, and I believe the C.-P.'s and Baptists have received twenty-two each. The O. S. P.'s have received three and there are many more that will join some church."

Our brother, J. R. Sanders, comes next, telling of his people's continued kindness. How could people help being kind to him? But read on and judge for yourself: I think I saw a little item in the METHODIST some time ago, saying that the days for denations were about over. I wish to correct the statements somewhat. They may be over in many charges for the preacher's families, but we have had a donation recently. Some of the good sisters of Marvin church and congregation, on our circuit, sent us a wagon load of many useful things, consisting of corn, chickens, butter, lard, honey, Irish potatoes, spices, sugar, canned goods, tea, coffee, soap, and eggs, etc. These things were from only a few persons, and we know that the list would have been supplemented in number and quantity if all the people had known of the things being gathered up for us, for their wills are good. A more willing people never lived than those people around Marvin, to take care of their preachers and families. Not all of the friends from the Methodist church either—some from several other denominations, besides some outsiders. I take this method of acknowledging their kind remembrance of us.

And now we close with our brother H. Armstrong, and it is timely, and our Brother Keith has stirred a hornet's nest, but Keith is death on hornets: "We notice a remarkable criticism in the last METHODIST from the facile pen of our L. M. Keith on our revivalist, Sam P. Jones. and in our view the inconsistencies in it are so glaring, we think the criticism should be criticised. He starts out by stating that Jones is "very useful, and a power for good in the land, and should not be criticised," and before he closes brands his work as sensational, the conversions spurious, and criticises the evangelist most unmercifully. The conversions, Bro. K. says, consist of persons "standing up under the surging waves of sensation and promising to lead new lives." This is news to us. Where and how did Bro. K. learn it? We have been reading the religious and secular papers in regard to the meetings in Nashville and elsewhere, and were led to believe that the professions were at least considered sound, and the revivals demonstrations of the power of God, and revolutionizing in their character. Whether the conversions and meetings were of this character or not, according to our Advocate at Nashville, they were not only heartily endorsed by the Methodists, but by Presbyterians and others as well. Bro. Keith regards Bro. Jones as "a power for good in the land," and we should not criticise and condemn him, yet "this thing of getting out in a mighty gospel tent, several thousand strong, with a great flourish of trumpets, to sing and talk as you please" etc., he does not approve of, and "doubts if the final results will be of any great good to the church or not." "O, consistency, thou art a Jewell." Wonder if Bro. Keith preaches like he writes? We regard Rev. Sam P. Jones as a power for good in the land indeed, and we believe evangelists are divinely called for the specific purpose of arousing the church to greater spirituality and aggressiveness. "Some apostles, some prophets, some evangelists, and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." Of the present living successful evangelists, we mention the names of A. B. Earle, D. L. Moody, Thomas Harrison, and Sam P. Jones. These men are known by their fruit."

## ARKANSAS METHODIST ADVOCATE FAMILY.

SATURDAY, JULY 25, 1885.

### Tobacco Users.

EDITORS METHODIST:—I want to examine three words used by the opponents of tobacco, and show by their use that all tobacco users are sinners: The first word is that the use of tobacco is an evil. Evil is synonymous to mischievous, pernicious, hurtful, destructive, wicked, bad, corrupt, perverse, wrong, vicious. (Webster.) Evil is the opposite of good; mischievous is hurtful to religion; destructive, destroying the very gem of christianity; wicked, sinful; bad, not good; corrupt, not pure; perverse, obstinate; in the wrong; wrong, not right. Evil is the opposite of good, as light is the opposite of darkness. "If therefore the light that is in thee be darkness, how great is that darkness." If any one indulge in and practice a bad habit he is doing wrong, and if any one is doing or practicing an evil they are guilty of violating the commandments or law of the Bible. The Bible has said, if we "offend in one point we are guilty of all." If any one practice an evil his influence is in favor of the evil practices. Every one that practice, or indulge in an evil practice, or habit, is a sinner, cannot be denied, and that they are not christians, is a Bible truth. There is not one word in the definition of the word evil that means good. Therefore all tobacco users are sinners, for all tobacco users do evil. The second word used is that the use of tobacco is a "filthy habit." I hope no one means that. Webster defines "filthy" to be defiled with filth; nasty, impure, heinous. Not one of these words can be applied to a christian, for no christian is filthy or nasty, according to the teachings of the Bible, for if the use of tobacco is filthy, it follows as a Bible fact that all tobacco users are sinners, because they use tobacco. We are referred to Revelations. I challenge any one to apply the quotation to all tobacco users. Who believes that John had any reference to tobacco. I ask who? Tobacco users are not the filthiest of all people in the world. The third word is that it is a "useless habit." Hear what Webster defines useless to be: Having no use, unserviceable, producing no good end, answering no valuable purpose, not advancing the end proposed. Not one of these words can be said of a christian. I have shown from the words "evil," "filthy" and "useless," as used by the opponents of tobacco, that if it is an evil, filthy or useless, that all who use it are sinners, the conclusion is inevitable, and cannot be denied. What are the facts in the premises? I answer in behalf of all who use tobacco, that you are as good christians as those who do not use tobacco. It is not just to call you sinners, for the words used will make you sinners in spite of all that can be said. There are thousands of men and women in the church to-day that are good christians, and these good christians use tobacco, and they are as liberal in the support of all the interests of the church as those who do not use tobacco. I think the opponents of tobacco should select some other words than those referred to. Some of the best christians that ever lived have died and gone to heaven, thought it no sin to use tobacco while living. But, dear brethren, and sisters (for I defend you also) if our using tobacco cause our weak brother to sin, we ought to quit, for brother said, "if eating meat caused his brother to sin he would eat no more." Again, you must remember that the "strong are to bear the infirmities of the weak."

E. M. BAKER.

Sulphur Rock, Ark.

Our brother begins with singular reasoning. It certainly is an evil to eat too much, but our brother would hardly say it was a sin. St. Paul said eating meat was an evil, but he did not call it a sin; but he would quit it because it would make his brother to offend. Very sorry our brother turns his back on all theological books, and goes to Mr. Webster for his definitions of evil and sin.

Now, Mr. Webster is one of the finest lexicographers in the world, but if he is a standard with any church as a theological writer, we have never heard it. Now, our brother has very well convicted himself and all tobacco users. He proves tobacco to be an evil, and that evil is sin, and hence he is bound to quit it, or be a sinner. We are not responsible for his reasonings or his conclusions. They are his own, and he is welcome to them. Sin is defined in the Bible to be a transgression of the law—and we learn that the Bible is the book of the law. Our brother does not discriminate in the different kinds of law. We have social law, civil law and moral law. A man who misbehaves in our parlor or at church, or in any way acts rudely, is guilty of a breach of social law, and has done evil. Drinking a dram is a social evil, but not necessarily a sin. Wearing jewelry is an evil, but not always a sin. Non-conformity to religious worship is an evil, but not to be reckoned a sin. Our brother goes to Webster for the meaning of the word filthy, and grows indignant for himself and his fellow tobacco users. Is it not filthy to have amber on the mouth, whiskers, and often spit it on the floors of parlors and churches? What say you? Our brother, after proving, as he thinks, that all evil tobacco consumers are as good christians as any. He informs us that many tobacco users have died in the faith and gone to heaven. How do you know, my brother? Who has reported to you? Now, my brother Baker, is not the use of tobacco a bad habit, and one growing out of the cultivation of an unnatural appetite, and are you not doing wrong as a minister to defend it? Our people are expending twice, yea three as much for tobacco and snuff as they give to the church, and still you defend this waste of the Lord's money. Do you think it right for children to smoke, chew or dip? If it is wrong for them, is it not wrong for their parents to sit them the example, and for preachers to sit a bad example to the children of parents who never touch it? Glad you grew compassionate for your weak brethren. This writer is one of the weak ones and he wants you to quit for his sake.

### Helena District Conference

Met at Forrest City, Thursday, July 2nd, at 9 a. m., and was called to order by the Presiding Elder, Rev. J. M. Clark. All the clerical members present but two. Lay attendance small, only about one-third of the delegates present.

Rev. Dr. Jno. H. Dye, of the ARKANSAS METHODIST, paid us a flying visit, coming in on Thursday night and leaving Friday morning, though his stay was so short, he succeeded in stirring the spiritual waters deeply, and warmed the brethren all up by his powerful exhortations.

Reports from the charges show rather a low state of spirituality, some improvement in Sunday-school interest, very far behind in financial matters. No revivals to date, very small addition to membership. ARKANSAS METHODIST is a favorite with our people.

Revs. J. F. Jernigan and J. C. Ritter, of the Jonesboro District, were in attendance during the Conference, and gave valuable assistance in preaching. Rev. J. B. Stone, of Little Rock Conference, paid us a visit.

H. K. Taylor, Esq., President of Logan Female College, Russellville, Ky., Granville Goodloe, Esq., Principal of McTyeire Institute, McKenzie, Tenn., and Prof. J. S. Midyette, Principal of Helena District High School, Wheatly, Ark., were in attendance, and spoke in the interest of education and their respective schools.

The sessions were pleasant and harmonious, and we trust profitable. The good people of Forrest City were profuse in their hospitality, which was duly appreciated by the Conference, and thanks returned.

Delegates elected to Annual Conference: J. B. Sutler, J. M. Hanks, J. L. Robinson, J. K. Popo, L. P.

Alternates: David Jackson, L. P., T. B. Hoy, J. M. Lovejoy.

Next Conference meets at Wheatly. J. B. SUTLER, Sec'y.

Subscribe for the ARKANSAS METHODIST.

"Sam Jones, and Others," Reviewed.

EDITORS METHODIST:—Bro. L. M. Keith, I know, will not object to "fair play." If he passes judgment on Sam Jones and *modus operandi*, it is evident he will not care if some of us pass on his judgment in return. In attempting to answer Bro. Keith's letter I am sure we understand each other too well to fall out. Perhaps my strong love for old Georgia and her people—especially preachers—may make me grasp my pen more eagerly in defense of Sam Jones, we both being Georgians, and from the same Conference. In doing this I am conscious of being with a large company who endorse the evangelist and his "modus operandi." The article surprises me in more than one respect. Bro. Keith starts out one way, and suddenly, and continually shifts right about to the opposite. He, in the beginning, despises to "criticize" and "condemn," especially in an "unfriendly manner;" but soon forgets, and both criticises and condemns, I think, "unfriendly." This places himself, his position, as well as Bro. Jones in an awkward position before the public. For instance, we show his own position by quoting:

"While Bro. Jones is eccentric, novel and sensational in his methods, he is also, doubtless, very useful, 'a power for good in the land.'"

Again, "So much good does he seem to be accomplishing, that we should not stop to criticize and condemn what we see objectionable in his methods and manners, but praise the good, and thus help on the great work." Then he shifts to the opposite, and does what he disclaims and deprecates by offering many objections to the "whole."

He says: "First, then, it is entirely too sensational," and calls the gospel tent a "misnomer." Again, he says of his style and methods "It will do to fill up the vacuum of curiosity at the time," and "we think the style of conversions more objectionable still," and worse than ever places Bro. Jones along with a class of "specialists with some sensational accomplishments, eccentricities," and even with a "strange preacher tramp." That is just too bad! Criticism, condemnation and unfriendly, too, is all this. The position I leave the reader to judge, only giving it as my opinion that they are like the Irishman's insect, that wasn't there when he placed his finger on him and took it up again.

Does not the brother seem to forget himself in more than one way? Why, Bishop Hargrove endorsed Sam Jones highly as a "noble worker" at Huntsville, where he worked with him; and all the college of Bishops were present, and working with him at Nashville, while the astute Fitzgerald, at the head of the general organ of Southern Methodism, publicly endorsed him. In these criticisms he appears quite isolated and lonely.

Now let us examine some of the criticisms: "While we know that Bro. Jones, with his peculiarities of manners and methods, could never succeed at any other kind of church work; still we doubt whether the final results will be of any great good to the church or not."

How does he know that he could not succeed at any other kind of church work? This assertion is calculated to greatly mislead if it remains unanswered. Those who know nothing of Bro. Jones' history will construe it to mean that at everything else he has proven to be a failure. There was perhaps no preacher so eminently successful in the North Georgia Conference, at all kinds of church work, from the pastorate to the agency of the Orphans Home, of which he is still agent. I never heard anything to the contrary while I remained at home. I was present at a session of the Conference, and heard the chairman of the committee, in behalf of the Home, beseech the Bishop to re-appoint him to the position, as it was doing better than ever before. He was so notoriously successful the other preachers, to my certain knowledge, would keep him away at work with them more than his own people liked; and it was with an eye to his business qualifications, as well as to giving him more time and latitude to work, that the agency of the Home was given him. Then it was six years ago, I think, he began to grow

all over the State, and, finally over the nation. But granted he can't succeed at other kinds of church work, give us more of the kind! and more men like him.

Again, "It is entirely too sensational." Well, all I have to say to this is, that it depends upon whether "all is well that ends well," or not. We read a great sensation once that brought great crowds to where Peter could the better tell them the naked truth regarding their sins, just as Sam Jones does to-day. But he says "It is impossible to keep up such business long." How does Bro. Keith know this to be true? He has been at it for twelve years, and is getting more and more powerful every year with no signs of "re-action" as regards his own waning strength or the continuity of those brought into Christ by him. If any one knows to the contrary, let him rise and prove it.

"The style of conversions" trouble next. I say with all my heart, if they are converted to the wild winds with this "style!" God's angels rejoice as much over a converted soul amidst the seething, surging, swelling revival, as they do over one obdured by an ecclesiastico-logical process that has failed in modern times to do the work fast enough, and has brought the world and church to the point where a Sam Jones is needed.

Again, "It is easy to get a hundred men out of five thousand to stand up under the surging waves of sensation," etc., "and promise to lead new lives, and then to count them as converts." That depends in my judgment upon getting up the said state of excitement, and summoning people together. Besides he forgets that all the churches, except Catholic, Episcopal and Jewish, are opened, and the altar service conducted there after the meeting at the tent. Besides the brother reflects upon the correctness of the statements as made by the Advocate and other reliable persons as to the converts and those promising to "lead new lives," etc.

Again, "We are no stickler for things because they are old and time-honored, but sometimes the older the better our methods. So in religious exercises." Now, my dear brother, if it is the old type of preaching and meetings you want, yet, forsooth, are no stickler, for in Sam Jones you have the type of the methods of preaching, style of handling sin, etc., that the founders of, and fathers, and early days of methodism knew. No one doubts that Sam Jones comes nearer the old methods than the average modern preacher. But then you are no stickler for such things.

But Bro. Keith grows amazingly inconsistent in his statements. Hear him: "Why do not all good, earnest preachers have such revivals? Because they do not wish to have such revivals." Understand it is because they do not "wish for such revivals." Now listen: "Not because they do not desire them, work for them, pray for them, weep for them; but because they are not as earnest, good, courageous, and preach as pure a gospel, and purer, and in much better style than Bro. Jones ever did." Further: "Any earnest, energetic preacher would be instrumental in saving as many people as Bro. Jones, under the same circumstances." But this is saying more for the "man, manners, style eccentricities," than he thought. I think, with all due respect for Bro. Keith, as a minister, and my senior, that the whole of the letter somewhat out of place just now, when no immediate bad fruits have appeared. The real danger lies paradoxically in this: In not dealing with sin as Sam Jones, and in doing it notwithstanding. On the one hand sin undiscovered and roughly handled will cause ruin, and on the other, "Jones' Ape" will do much harm. I do not say it is a "slime qua nam" to act, talk, etc., like him, only as regards his bold, earnest, original, unstarred, mass-reaching, sin-searching manners or ways. Men must be themselves to succeed; and it is probably the secret of Sam Jones.

The newspapers are nearly all Sam Jones men, which is another great medium of creating moral sentiment. Many thousands are brought by newspapers to Sam Jones, and to Christ. Get the newspapers and newspaper men on the side of the preachers and as was the case in Nashville and Chattanooga, success will be ours, Battanodon for taking so much space. Hope Bro. Keith will change his sentiments about "Sam Jones and Others." Truly,

L. M. G. JOHNSON.  
Amity, Ark., June 29, 1885.

EDITORS METHODIST:—I have been in East Tennessee, my native home, for about six weeks, and its pure mountain air, lovely valleys, and sparkling waters, tempt me to prolong my visit. Jonesboro, my father's home, and once mine, is the oldest town in the State, having celebrated its centennial in 1879, and was the first capital of Tennessee.

It is a picturesque old town, numbering about 1600 inhabitants. Many celebrities have lived here; President Andrew Jackson being one, his old house still standing; and the greater part of the inhabitants now are descendants from old and respected families. This makes some of the people clannish in the extreme, and the dividing line in society is sharply drawn. Perhaps they would be all the better if a little of the western freedom and push were infused into their nature. Still, a better, more hospitable, and higher cultured people never lived.

Religion prospers here. There are five handsome churches in Jonesboro, the Southern Methodist, two Presbyterians, one Baptist, and one Christian. The Northern Methodist church was burned down last winter. Everybody attends divine service, and the singing in the churches is grand. Great unity of spirit is shown between all denominations.

The educational standard is very high. Great stress is given by parents to the fact that their sons and daughters must be thoroughly educated before becoming acceptable members of society.

The Woman's Missionary Board, for the Holston Conference met in this place last week. A considerable body of ladies, from Tennessee, Virginia, and North Carolina, were present. The proceedings were both interesting and edifying. It was a novel sight to see so large a body, composed of ladies entirely, dispatching business with as much correctness and celerity as men could do. It was not all talk and no work. The town has been spiritually blessed by the coming together of this "goodly company." Miss Carrie Steele, a young lady from Mississippi, who goes as a missionary to Brazil soon, was present during the session.

Mr. Prince and I attended Emory and Henry commencement, at Emory, Va., June 7-10. Here indeed is a favored land. The salubrity of climate and beauty of scenery is unsurpassed. You feast the eyes upon rich meadow lands and lofty mountains. Raising fine cattle seems to be the principal occupation of the people, though wheat and corn are raised extensively. The country strongly resembles the blue grass region of Kentucky. For good living, and possessing all the comforts of life Southwestern Virginia and Eastern Tennessee people have no equal.

The commencement exercises were very fine. It is worth one's while to go a long distance to hear a Lafferty, a Garland, and a Bays, besides the orations from the students. I had never enjoyed the pleasure of listening to the celebrated wit and humorist, Rev. Dr. J. J. Lafferty, of the Richmond Advocate, and it was a treat I fully appreciated. He stopped with my brother, and in the private circles, as well as before the multitude, he is bubbling over with wit and humor. His presence is a sure antidote to the blues.

Space forbids to mention all the programme of commencement. It was good. The faculty elected this year, was: Rev. E. E. Hoos, President and Prof. Logies, Ethics and Psychology; Thos. W. Jordan, M. A., Prof. Greek and Latin; Rev. Edmund Longley, Emeritus, Prof. of English Literature; Geo. W. Miles, M. A., Prof. of French and German; Rev. James A. Davis, M. A., Prof. of Natural Science; and Sam'l M. Barton, Ph. D., Prof. of Mathematics.

A glimpse of Martha Washington College, from the car window as I passed Abingdon, Va., revived pleasant recollections of the school days that I passed within its walls. Dr. E. E. Wiley is now President of the school, and his long career as a teacher makes him a capable and a wise keeper of the daughters of the land.

Respectfully,

MRS. F. H. PRINCE.

Jonesboro, E. Tenn., June 25, 1885.

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524 Main Street, Little Rock, Ark.



THE ARKANSAS METHODIST.

SATURDAY, JULY 25, 1885.

Temperance.

Could I Have Borne It?

Could I have borne it, I often think,  
If one of my idols had bowed to drink,  
If one of my kings had laid his crown  
At the feet of the mighty monster  
down;  
If one of my darlings had sold his soul  
For the pottage mess in a drunkard's  
bowl?  
I thank Thee, dear Father, I do not  
know;  
I thank Thee Thou hast not tried meso.  
Could I have borne it, to see the light  
Of the demon flash from the blue eyes  
bright,  
Telling that reason and will had flown,  
And wine and wildness sat on their  
throne—  
While the sweet, pure look had gone  
from the face,  
And base brutality sat in its place?  
I thank Thee, dear Father, I do not  
know;  
I thank Thee Thou hast not tried meso.  
Could I have borne it, and live long  
years,  
With sorrow for meat, and drink of  
tears,  
While the heart was dying of hunger  
and pain,  
As it loved and longed and hoped in  
vain?  
Oh! the dead that live on this bright  
glad day,  
While the sunshine sweet o'er graves  
doth play,  
I thank Thee, dear Father, I do not  
know;  
I thank Thee Thou hast not tried me  
so.  
If the plants I have loved, my own  
dear boys,  
My care and my pride, my dearest  
joys,  
If on them had fallen this dew of death,  
And they never had wakened at morn-  
ing's breath,  
Would the spring for me have brought  
its flowers,  
Or the roses have bloomed in summer  
bowers?  
I thank Thee, dear Father, I do not  
know;  
I thank Thee Thou hast not tried me  
so.  
How many must bear it; the very air  
Is full of the smoke of dwellings fair,  
And the sound of sighing on every  
breeze,  
While thousands are planting their  
willow trees.  
If the fire that lives in the fruit of the  
vine  
Had scorched and blackened this home  
of mine,  
How I could have borne it I do not  
know;  
I thank Thee Thou hast not tried me  
so.  
How many must bear it, the mighty  
woe  
That is making graves o'er the hill-  
sides grow,  
That is tying the crape folds on cot-  
tage door,  
And stilling the music on palace floor,  
That is toppling the tallest towers  
down  
Where the hands the hopes of men  
doth crown!  
If it had come and called for my dead  
And laid them to sleep in a hopeless  
bed!  
Oh! it is better to praise than pray,  
To be thankful than weep on this  
bright, glad day.  
Help me to remember those who bear  
An aching heart under garments fair;  
Help me remember the tempted and  
tried;  
Ever, good angels, be by their side.  
Help me remember those who know,  
And thank Thee Thou hast not tried  
me so.  
—Mary E. Dustin, in Christian at Work.

There Shall be no Alps.

When Napoleon talked of invading  
Italy one of his officers said: "But,  
sire, remember the Alps." To an ordi-  
nary man these would have seemed  
simply insurmountable, but Napoleon  
responded eagerly: "There shall be  
no Alps." So the famous Simplon  
pass was made. Disease, like a moun-  
tain, stands in the way of fame, for-

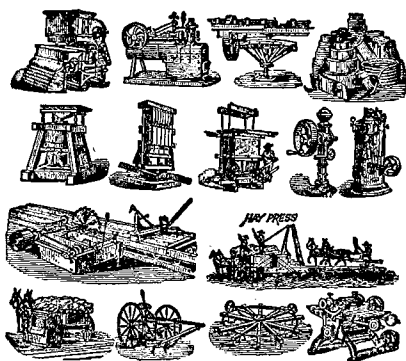
tune and honor to many who by Dr.  
Pierce's "Golden Medical Discovery"  
might be healed and so the mountain  
would disappear. It is specific for all  
blood, chronic lung and liver diseases,  
such as consumption (which is scrofula  
of the lungs, pimples, blotches, eruptions,  
tumors, swellings, fever-sores  
and kindred complaints.

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rado, California or  
any of the West-  
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Kansas City Route, the only direct route  
from the South to the West and North-  
west. This line runs its entire trains,  
with Pullman Palace Sleeping Cars and  
free Reclining Chair Cars, from Mem-  
phis to Kansas City, saving many hours  
time over any other route. If you are  
going West you will save money by pur-  
chasing your ticket via Hoxie or Mem-  
phis and the Kansas City Route. Send  
for large map of this Short Route;  
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or address this college for circular before going  
elsewhere. AARON BALES, President.

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how to harmles-  
ly, effectually  
and rapidly cure  
obesity without  
semi-starvation diet, etc. European Mail, Oct. 24th.  
says: "Its effect is not merely to reduce the amount of  
fat, but by affecting the source of obesity to induce a  
radical cure of the disease. Mr. R. makes no charge  
whatever; any person, rich or poor, can obtain his work  
gratis, by sending 4 cts. to cover postage to F. G. ROBERT,  
Esq., Woburn House, Store St., Bedford Sq., London, Eng-  
land."

Taylor's Cherokee Remedy of Sweet Gum  
and Mullein will cure Coughs, Croup and Con-  
sumption. Price, 50c. and \$1 a bottle.



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March 1st 84-1y.

RAILWAYS.

LITTLE ROCK SCHEDULES.

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

St. Louis, Iron Mountain & Southern By

Trains going North.	Arrive.	Depart.
Mail Express	2:25 p m	2:45 p m
Texas Express	3:25 p m	3:45 p m
Local Freight	8:00 p m	4:00 a m
Texas Stock	8:45 p m	4:00 p m
Texas Stock	10:40 p m	10:45 p m
Trains going S.		
Mail and Express	12:30 a m	12:45 a m
Texas Express	12:10 p m	12:30 p m
Local Freight	11:00 p m	4:00 a m
Fast Freight	9:10 a m	9:40 a m
Texas Freight	1:30 p m	2:25 p m
Texas Freight	8:40 a m	4:20 a m

Memphis and Little Rock Railroad.

PASSENGER TRAINS.

No. 1—Leaves Memphis	5:10 p m
Arrives at Little Rock	12:20 a m
No. 2—Leaves Memphis	4:30 a m
Arrives at Little Rock	11:55 a m
No. 2—Leaves Little Rock	2:55 p m
Arrives at Memphis	10:35 p m
No. 4—Leaves Little Rock	2:05 p m
Arrives at Memphis	8:55 a m

Arkansas Valley Route.

Leave for Fort Smith	11:45 a. m.
Arrive from Ft Smith	8:12 p. m.
Leave for Arkansas City	3:50 p. m.
Leave for Arkansas City (freight)	7:45 a. m.
Arrive from Arkansas City	11:20 a. m.
Arrive from Arkansas City (freight)	9:45 p. m.

Hot Springs Railroad.

Passenger, depart, Malvern	2:45 p m
Freight and Accom. depart Malvern	2:40 p m
Passenger arrive Malvern	1:10 p m
Freight and Accom. arrive Malvern	5:55 p m

Arkansas Midland Railroad.

Trains.	Depart.	Arrive.
Helena Mixed	8.80 p m	10.15 a m
Clarendon Mixed	8.00 a m	7.30 p m

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## THE ARKANSAS METHODIST.

PUBLISHED WEEKLY.

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

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LITTLE ROCK, ARKANSAS.

SATURDAY, JULY 25, 1885.

Little Rock, June 15, 1885.

I, E. E. SQUIRES, Accountant for Mitchell &amp; Bettis, do hereby certify that 21,840 papers is the number printed for the Arkansas Methodist during the month of May, 1885.

E. E. SQUIRES.

Sworn to and subscribed before me, this the 15th day of June, 1885.

JAMES L. DAVIS,  
Notary Public.

## CAPITAL PUNISHMENT.

During our absence from home a few weeks ago, the paragraph given below appeared in the Arkansas Democrat, and it is too serious to pass by without notice; still we are always sorry to see Col. Mitchell undertake to discuss questions founded on the Bible; for, unfortunately for him, he is not posted in that blessed book. But we ask our readers attention to it, and ask them not to forget that the Colonel is the one seeking this controversy: "It is not at all singular that many of the best papers 'are condemning capital punishment as a barbarous relic of the past,' but it is surprising that any religious paper should defend that 'barbarous relic.' But it is not so strange after all. The worst crimes known to history have been perpetrated in the name of liberty; while the rack, the stake, and all manner of torture and fienish outrage have been justified by the precepts drawn from the Bible. But how can a man of intelligence say that if the restraint caused by capital punishment were taken down, 'our land would be deluged with blood?' It is in the State where the scaffold most abounds that we have this 'deluge of blood.' It is in those commonwealths that have abolished the death penalty, or that resort to it only in the most extreme cases, where we have the fewest murders and assassinations. The tide of modern civilization is running very strongly against capital punishment, and it is only a question of time—and a very short time—till it will belong to other barbarisms of the past. The religious press ought to lead in the work of its downfall."

Now is that not a wonderful paragraph for a great daily like the Arkansas Democrat. The Colonel is not surprised that the secular papers are condemning capital punishment as a "barbarous relic" of the past, but he is astonished that any religious paper should defend that "barbarous relic." Wonder if the Colonel is aware that he is calling God's law and our own statutory law, founded on that law, a "barbarous relic of the past." In Genesis, 9th chapter, 6th verse, is found this express command of God: "Who so sheddeth man's blood by man, shall his blood be shed; for in the image of God made he man." In Exodus, 20th chapter, will be found the decalogue and the 6th Commandment is, "Thou shalt not kill." In the next chapter (21st) and at the 12th verse, we read this renewal of the command for capital punishment: "He that smiteth a man so that he die, shall surely be put to death." Deut. 19th chapter, 11th and 12th verses: "But if any man hate his neighbor and lie in wait for him, and rise up against him and smite him mortally that he die, and fleeth into one of these cities (cities of refuge.) Then the elders of his city shall send and fetch him thence and deliver him into the hand of the avenger of blood, that he may die." 1st Kings 2nd chapter 28th and 29th verses: Here we read of the killing of Joab by the authority of the King, because he was a murderer. Now how is it possible that such journals as the Democrat, and others, claiming to believe the Bible, can call capital punishment, based on the divine law, a "barbarous relic." But Christ repealed these laws. When and where we ask? Surely not when he said: "Not one jot or tittle shall pass from the law till all be fulfilled," nor when he said

"I came not to destroy the law, but to fulfill." Take care, Colonel, how you call God's law a "barbarous relic." Our christian people will not stand that. But hear the Colonel again: "But it is not so strange after all. The worst crime known to history have been perpetrated in the name of liberty; while the rack, the stake and all manner of torture and fienish outrage have been justified by precepts drawn from the Bible." Please tell us when and where? But allowing what you say to be true, would you banish liberty and the Bible? or does that make God's law a "barbarous relic," of a barbarous age. "But how can a man of intelligence say that if the restraint caused by capital punishment were taken down, our land would be deluged with blood." Because 'tis true. Mob-law inflicted by Judge Lynch would do that very thing. "It is the state where the scaffold most abounds that we hear of this deluge of blood." We deny and demand the proof. Give us the figures for that assertion, for we are confident that you are mistaken. "It is in those commonwealths that have abolished the death penalty, or that resort to it only in the most extreme cases, where we have the fewest assassinations." We again call for proof and enter our flat denial. "The tide of modern civilization is running very strongly against capital punishment, and it is only a question of time—and a very short time—till it will belong to other barbarisms of the past." On what do you base this opinion? Has England banished it? Has Italy or France? How many states of this Union have banished it? "Barbarism of the past." The Bible, the ever blessed Bible, a barbarism of the past. Think you, Colonel, that you could find a lawyer in Arkansas that would enter a court of justice in this state and denounce God's word as a barbarism of the past? Would any judge rule it out as a barbarous relic? But lastly: "The religious press ought to lead in the work of its downfall." Ah! Colonel, you may, and doubtless you are, a safe political leader; but we can't follow you on religious matters. We were teaching religion and religious truth almost before you were born, and it is too late now for us to turn on the Bible of our sainted parents, and denounce it as a barbarous relic, or to strive to do away with its positive commands. We cannot do this. The Bible is the book of law as well as of history, and our world would have neither history or law without the Bible. Science could not move the millionth part of an inch without it. It is the foundation of all truth, and as firm as the granite foundations of the throne of God. Men talk of the cruelty of Capital Punishment! What do they say of willful murder? Who plead for the train robbers who killed poor Conductor Cain? Who plead for the Howard county murderers? Our country is filled with crime, our penitentiaries running over, and now you would have us help to take down this restraint, authorized by divine law and a part of our own statutory law. We cannot do this. Homes made empty and sorrowful by the lawless pistol and murderous knife torrid it. Insulted womanhood, and injured virtue demand the scaffold to redress their wrongs. The rigid enforcement of our laws is what the times demand, and not a surrender to infidel opinion and sickly sentimentalism. We must uphold the word of God or we are gone forever. The Bible is the corner stone of our republic, and our free institutions, and we will not touch it, to help remove it, to please any body, though we may be denounced as a fanatic and a hard, unfeeling man. We stand by the word of our God, and thank him that we have a civilization that is founded upon that word, and one that will endure through all ages. We invite you, Colonel, to retrace your steps and stick closely to the old book, and would advise you to let alone theological questions. That is not your fort. You have furnished us with the text, and we have preached from it, and will only say, in conclusion, that we have plenty more left, if you need any thing more on this line. We are not ashamed of our advocacy of capital punishment, because we find it in the Bible, by express command, and it is a divine statute never repealed.

## EDITORIAL CORRESPONDENCE

Fort Smith District Conference being in session at Paris, the county site of the good county of Logan, and the ARKANSAS METHODIST being in need of a few more subscribers, this Senior was dispatched to meet with said Conference, and then and there represent the aforesaid paper. In going from Little Rock to Paris you will take the Valley Road to Altus. Here you will spend the night at the Damon House, kept by Rev. W. J. Dodson, and it is well kept, and you will get a clean, nice bed and a good breakfast. Now take the hack if you are a drummer, if an editor you may be as fortunate as this one and get a good buggy, but whether drummer or editor, you will have to cross the Arkansas on a small and uncomfortable little ferryboat. We lost 2½ hours going and 1½ returning—four hours in all—paid 50 cents each way, and the ferrymen said we ought to be glad to cross at all. We call the attention of Col. Sewell to this matter. They have no right to detain travelers in any such way. But Col. Henry Wood is surveying a route for a railroad from Ozark to Paris. Put it through, Colonel, and put an end to another ferry. Once at Paris we soon forgot the tedium of the journey. Our home was with V. V. Harlan, the indomitable, at Judge Humphry's, and no preacher wants a better. P. E. Butt had organized and had all things in motion. We arrived in time to hear a portion of the opening sermon by Brother Key on "Fasting." Of course it was good. Brother Peebles concluded and put in some good licks. The afternoon session was short. This editor laid down and was caught napping. Only waked in time to hear the benediction. The attendance was small; sickness and grassy crops the cause, Brother Boswell was sick, so was Brother Carey, and Brother Naylor was in a revival. They had the blank forms for statistics. Such questions and such answers can't be reported. Brother P. said: "Mr. President—The question says: Is there any missionary ground in or adjacent to my circuit? Sir, it would be a strange thing for missionary work to be in my circuit." So we thought. Brother Moore asked the question: "Is the salary of the P. C. paid? If not, why not?" He said: "Because there is no money to pay it." These statistics are out of the question at a District Conference. They simply take the life out of it. All the brethren treated us well. They gave us money, subscriptions, and then passed the following resolution:

Resolved, That we are delighted at the progress and prosperity of the ARKANSAS METHODIST, and that we will renew our efforts to increase its circulation in our respective charges.

B. T. CREWS.

BENJ. C. MATTHEWS.

Now that was kind. We appreciate it. They worked us hard but paid us well, and all was kindness and good humor. The president was in no hurry, and everybody had time to talk, and the business was dispatched in a clever way. He is a fine presiding officer. We heard a good report from Mulberry, where the Clarksville District Conference met the week before. They were having a fine revival. We also heard of a revival at Quitman and Dover. At the latter place over fifty converts. Altus is the place for the next District Conference for the Clarksville District, and Hackett City for the Fort Smith. We cannot close without extending very special thanks to Brother B. C. Matthews, P. C., of Paris, and Brother F. S. H. Johnson, P. C., at Altus, for their unremitting attentions. We left a good meeting at Paris, and shall expect to hear of a great revival.

R. L. Cobb &amp; Co.

We call the special attention of our readers to the new 'ad' of R. L. Cobb & Co., appearing first in our issue of last week. This is a great necessity of Arkansas. We cannot use the new Reaping Machines for grain, or others for cultivation, while our fields are filled with roots and stumps. This machine can do all that is claimed for it, and we feel no hesitation in recommending it to our readers. See 'ad,' and be sure to order one. This house is perfectly reliable in every way.

## EPISCOPACY.

Some of our friends are uneasy lest we have been led into an improper utterance on our Episcopacy, and others are fearful of a controversy that will do harm. Please remember we have made no utterance, nor have we written any editorial on the subject. It was only a personal that grew out of the fact that certain persons had been nominated in our columns for Bishop. As a matter of pleasantry and as a matter of fact, too, we said there was no Bishop timber in and about Nashville, and in consequence of that fact, that theological needle pointed to a radical change which would elect our Bishops every four years. We were only referring to certain persons and a certain latitude, and we were glad to see that we were understood. Dr. Fitzgerald construed a mere personal of this sort into an editorial utterance on a great question of church polity, and appealed to Arkansas for help, and found a fast witness. We have made no utterance on this subject. We are satisfied with our Episcopacy as it is, except the veto, and would oppose any change except the removal of that. Somebody is uneasy for fear somebody else may think that this Editor is one of the "Old Guard." Preserve your soul in patience. We can't be hurt on that line. This is Arkansas, you know. Look on the editorial page, please, for editorial utterances.

EDITORS METHODIST:—Your visit to Clinton will long be remembered. Everybody was delighted and all hope that you will return to our town and preach a week.

The examination of the classes was thorough and the Professor turned the classes over to parties in the audience who questioned them rigidly. Among the best classes in the college department, the classes in "Higher Lessons in English," Physics, Algebra, and Higher Arithmetic, acquitted themselves nobly. The entertainments Monday, Tuesday and Wednesday nights, were witnessed by over six hundred people, and every one thought it surpassed everything he ever saw. Wednesday, at 3:30, Gov. Hughes delivered an address which was well listened to by a large crowd. Wednesday night the prizes and medals were awarded by the Governor to the following: Goldsmith's Poems, to Margaret Hill, for punctuality; Coleridge's Poems, to Edgar Simpson, for best reading; Tennyson's Poems, to Myrtle Grierson, for best delivered declamation; Poe's Poems, to Garner Fraser, for best delivered declamation; Browning's Poems, to Mattie G. McClellan, for good orthography.

The medals were awarded to C. W. Brewer, for proficiency in Language; B. M. Couch, Mathematics; A. R. Bradley, Declamation; Betty Tarlton, Essay, and Sallie Grierson, Music. The medals were gold and were well designed.

I have so little time to-day that I only send you a notice and hope that you will fill it out.

Yours, fraternally,

J. J. TARBTON.

Clinton, Ark., June 25, 1885.

D. C. Williams, the Evangelist, will begin our meeting at Prescott, July 29th. The committee of arrangements have secured reduced rates on railroad on return trip; hotel and livery fare will be one-half the usual rate. They have a shed on the public park that will seat comfortably 2500 people, and will do everything in their power to make visitors comfortable, and we are confidently expecting a profitable time. Let all christians pray for the presence of the Holy Spirit with us at that time. The city authorities will protect families wishing to camp in vacant houses, or on the grounds, coming from the country in their wagons, with provisions, bedding, &c.

R. M. TRAYLOR.

Visitors report to W. B. Waller.

A few of our friends seem very much concerned about our orthodox views on the Episcopacy, and are rather alarmed for our welfare. Now we beg to assure them that Orthodoxy is very important. But what we most need at the METHODIST office at this time, is cash and subscriptions. Good workers are rarely ever croakers and sticklers for Orthodoxy never make active agents.

## Where Can a Man be Happy Without God?

If a man is ever to be happy without God, it must be in some such world as this. It must be in a material world, where it is possible to banish the thought of God and of responsibility, and find occupation and a species of enjoyment in other beings and objects. If a creature desires to be happy away from God, and in opposition to his commandment, he must accomplish it before he goes into a spiritual world; he must effect it amid these visible and temporal scenes. This is his only opportunity. No sinful creature can be happy for a moment in the life to come. He must therefore obtain before he dies all the enjoyment he will ever obtain. Like Dives, he must receive all his "good things" here. If a man can ever dispense with the help and favor of God, and not feel his need of him, it must be when he is fully absorbed in the cares and interests of this life, and when he can center his affections on father and mother, on houses and lands. Standing within this sphere he can, if ever, be without God, and not be miserable; for he can busy his thoughts and exert his faculties and send forth his affections, and thus find occupation away from his Creator; and hence it is that there is so much of sinful pleasure in this life, while there is none of it in the next. In this material world a man can make himself his own end of living, and not be constantly wretched; but in the spiritual world, where God and duty must be the principal subjects of reflection, no man can be supremely selfish without being supremely miserable. Take, therefore, your sinful enjoyment in this life—ye who hanker after this kind of pleasure—for it is impossible to find any of it in the next life. "Rejoice, O young man, in the days of thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes; but know thou that for all these things God will bring thee into judgment."

Still, even this life, with all its sinful enjoyment, is not a blessed life for a worldly man. There is a heaven-wide difference between earthly pleasure and blessedness. The worldlying sees dark days and sad hours, when he is compelled to reflect, even in the midst of all that this life gives him. All serious reflection tends to destroy the happiness of such a man. He cannot commune an instant with his own heart without beginning to feel wretched. Thinking makes him miserable. He has fastened his affections—which can really find no rest but in an infinite good—upon gold, honor, and pleasure. But he knows in his reflecting moments that his gold will perish, and if it did not, that he must ultimately grow weary of it. He knows that worldly honor and sensual enjoyment will flee away from his dying bed; and that even if they did not, they could be no solace to him in that awful crisis of the soul. He knows, in these honest and truthful hours, that the chief good is not his, because he has not made God his strength and portion. A man needs to feel not only happy, but safely happy—happy upon solid and immovable grounds—in order to be truly happy. Probably Dives himself sometimes had a dim intimation of the misery that was to burst upon him when he should stand before God. Probably every worldly man hears these words said to him occasionally from the chambers of his conscience: "You are comparatively at ease now, but this ease cannot be permanent. You know, or may know, that you will have no source of peace in death and the judgment. Your portion is not in God, and therefore you cannot rest upon him when flesh and heart fail."—[Dr. Shedd.]

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JOHN J. LAFFERTY,  
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ARKANSAS METHODIST

SATURDAY, JULY 25, 1885.

Missionary Department

Domestic Missions.

To Rev. Jno. W. Boswell:

DEAR BRO.:—In my inquiry, why Morrilton District had been neglected in the "annual ministrations", of the Domestic Mission appropriations. I did not mean to be captious; but I did it in the interest of sheer justice. Heretofore the needy fields in each district had received appropriations, as in the judgment of "those in position to know," deemed necessary; but this conference year larger appropriations than usual have been made to the other districts, while none have been made to Morrilton District.

Now I submit to your most profound judgment, if this wonderful transition, without an explanation, was not calculated to make one think, if not say, why is this!

Thinking on this line, I wrote my inquiry; not that I was ignorant of the way these appropriations are made; nor because I desired Morrilton District to pay one dollar less than her assessment. I am still at a loss to know why the judgment of "those in position to know" was to leave Morrilton district without an appropriation.

Plainly, there are needy fields, as needy as some in other districts which have appropriations, in the Morrilton district. Perhaps "those in position to know" did not think so, and this may be the reason why appropriations were not made; and this may be the answer to my question.

However, I do not desire to press the inquiry, for I am inclined to think that it has gone forth not to return void.

I am your most affectionate brother in the best bonds J. F. HALL.  
Quitman, Ark.

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Cheese, 10 to 14 1/2  
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Eupion, 25c per gal.  
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" corn, shelled, 70c per bu  
" in ear 60c per bu  
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ARKANSAS METHODIST.

SATURDAY, JULY 25, 1885.

Little Helpers.

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

Old Dick.

We see some wonderful stories in the Christian Advocate (Nashville) about bears, dogs, goats, snakes, and other irrational creatures, which cause us to wonder if indeed these animals do not have in some degree of what we call reason. Let me tell you a true horse-tale. In the northwestern part of the White River Conference is an old itinerant horse, frequently seen by some of my little readers—for he sometimes has three or four of them on his back at one time—and familiarly known as "Old Dick." Although he has several counties for his field of labor, his headquarters are in Batesville. Here he takes a few days rest occasionally, runs at large on the grassy commons, rests under the trees and comes home at night for something more substantial. Besides never leaving his rider when on a trip, not having to be tied up at church or anywhere, asking for water or feed when he wants it, and many other very sensible things. This old traveler did something the other day that astonished several gentlemen who saw it. Romping over the gravelly hills he lost a shoe, broke off his toe nail, and soon found it so tender and sore he could scarcely go. But what do you think? Why, he just left the shade, the grass, the spring water, home, corn, and all, and across the town he went through the hot sun, away down to the same blacksmith shop where he has often been shod. Here he stood for hours by the door, begging in his dumb way for a shoe. The men saw what he wanted, but having no orders from his owner, "Old Dick" had to go limping back home at night. Next day he was "shod all around" and seemed to enjoy it. Should we not be thankful to our wise Creator for these great, strong animals that serve us so willingly? Should we not treat them kindly and use them for the glory of God and the good of others? Is it not real wicked to get mad at a horse, or cow, or dog, and use ugly words, or rough treatment towards them? How is it with you boys who plow, and the girls who milk?

DEAR UNCLE GRANADE:—I send you stamps, for which send me a tin bank, please. Madgie and I want to see how much money we can get up for Brother Vernon, our preacher, to carry up to Conference. We all like Brother Vernon better every time he comes. He had his wife and his little boy, Baker Granade, with him the last time. We like them, too. I think the little one a fine looking boy. We all go to Sunday-school every Sunday. I want to learn many good things while I am young, for Mama says children never forget what they learn, but old folks do. "Hyperbole," is that what the figure of speech is called, that you mention in the METHODIST of June 13th? I send you some pieces—don't know whether they will suit. Give my love to Aunt Granade; you will bring her up to our camp-meeting, won't you?

S. GRANVILLE STUBBLEFIELD.  
Oxford, Arkansas.  
Glad to hear from you, Granville. I will send you the bank. Yes, a highly "exaggerated" story, not intended to be believed, is called a "hyperbole." Thank you for the "pieces." Truly, now in youth is the time to learn, and to remember God. It is hard to transplant a large old tree. A boy or girl should get into their proper place, and acquire good habits and character while young.

Childhood's Lessons.

Education does not commence with the alphabet. It begins with a mother's look, with a father's nod of approval, or his sign of reproof; with a sister's gentle pressure of the hand, or a brother's noble act of forbearance; with a handful of flowers in green and daisy meadows; with a bird's nest admired but not touched, with pleasant walks in shady lanes; and with thoughts directed, in sweet and kindly tones and words, to nature, to beauty, to acts of benevolence, to deeds of virtue, and to the source of all good—to God himself!—[Blackwood.

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THE ARKANSAS METHODIST.

SATURDAY, JULY 25, 1885.

OBITUARIES.

ANDERSON.—Rev. Jas. A. Anderson of the White River Conference, died near El Paso, Ark., June 5th, 1885, in the 55th year of his age.

Bro. Anderson made a profession of religion when a youth. Arriving at manhood's age he felt called of God to preach the Gospel; but he did not apply for license to exercise his gifts until 1866. In the fall of 1868 he was admitted into the Little Rock Conference where he labored faithfully and effectively until transferred to the White River Conference, where he died.

In all the charges where he labored he is remembered affectionately by the people, and especially by the children of the Sabbath-schools. In the Sunday-school work he was untiring, and where he traveled that line of church work always advanced. Three years ago, to be near a widowed sister, he asked and obtained a transfer to the White River Conference. His health failing at its last session, he was placed upon the supernumerary list, hoping that his health might be restored by a years rest from toil. But instead of improvement there was rapid decline. Being assured by his physician that his disease was incurable, he arranged all his worldly business and patiently waited the will of the Lord. His brother says "he talked to me and others of his departure as if he was only going on a journey," and after suffering intense agony for three months, died as only a christian can die. Farewell, my dear friend, we will meet again. ANDREW HUNTER.

GLOVER.—Little Charlie Godden Glover, son of William A. and Emma Glover, was born on the 26th of March, 1882, baptized by the writer of this, on the 22d day of March, 1883, and died on the 16th day of May, 1885. Short was his stay with us here, but how sweet and beautiful was that life. How all loved that fresh, bright boy. He was really the light of the home. Father and mother looked into the future when he should grow up and take his place in society and the church as a noble man and worker. But our Heavenly Father had other plans for him, (His ways are not our ways), therefore He transplanted the sweet flower into the garden of God to develop in a richer soil and a purer atmosphere. C. C. GODDEN.

BEENE.—Walter Henning Beene, eldest son of Wm. O. and Emma Beene, was born in Hempstead Co., Ark., on February 29, 1879, and was drowned, near where he was born, in a hole of water in a ditch, last Sunday afternoon, June 7, 1885. I saw little Walter, a very bright little boy, come to Sunday-school and church at Marvin, at my appointment, that morning, and sat by his papa, with his younger brother and sister. After church, with two or three little boys about his size, he went to the ditch, and they went in bathing, and Walter was drowned as stated above. Last Monday afternoon a very large audience attended his funeral from his grandfather's residence, and his little body was laid to rest beside his mother, who had died some three years ago. The whole community was greatly shocked and sympathizes much with the bereaved family. JOHN R. SANDERS.

DUNN.—Sister Harriet Dunn was born in Selma, Alabama, in 1826; was married to A. D. Dunn in 1840; joined the M. E. Church, South, in 1847; departed this life August 16, 1884, at her home near Hampton, Ark. She was one of the old time Methodists. Her house has always been the preachers home. Perhaps the last sermon she ever heard was by this writer on the subject, "Work for Jesus," and no doubt when the Master called her, she could say like Paul: "I have kept the faith, I have fought a good fight," and went home to receive the crown of the righteous. She leaves a host of children and grand-children to weep for her. But look up dear ones: "She is not dead, but sleepeth." God bless hers, and may their last days be like hers. R. J. RAIFORD.

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Residence—Corner Fifteen and Arch.  
Sept. 13 '84-ly.

Dr. J. J. McAlmont.  
OFFICE—112 West Seventh St., near Main.  
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Oct. 11 '84-ly.

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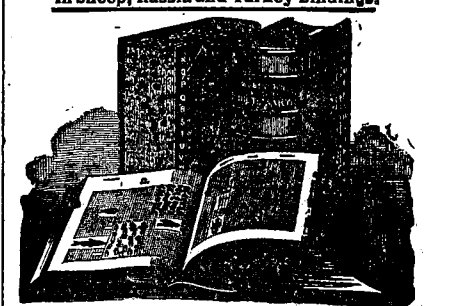
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SATURDAY, JULY 25, 1885.

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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.

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References: Bishop R. K. Hargrove, T. J. Duncan, P. E., Columbia Dist., Tenn. Conf.; O. P. Fitzgerald, Nashville, Tenn.; Hon. T. H. Paine, Supt. Public Inst. Tenn.

S. V. WALL, Principal, July 11-4th Chapel Hill, Tenn.

QUARTERLY MEETINGS.

ARKANSAS CONFERENCE.

- Clarkeville District--Third Round. V. V. Harlan, P. E.
Altus ct, at Coal Hill, July 18, 19
Alma ct, at Walker's school house, 25 26.
Ozark ct, at Nicholas Chapel, August 1, 2.
Cabin Creek ct, at Knoxville, 8, 9.
Ozone mission, at Sandy Gap, 15, 16.
Clarksville ct, at Cove Creek, 22, 23.
Mulberry ct, at Lone Elm, 29, 30.
Van Buren ct, at Brown's Chapel, September 5, 6.
Mountainburg ct, at Popes' school house, 12, 13.

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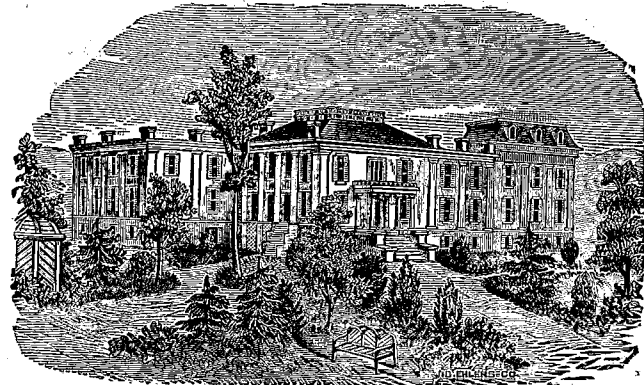
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