

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, D. D.,

"Speak thou the things which become sound doctrine."

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NO. 16

General News.

Our Own Country.

The prohibition party in Ohio is making extensive preparations for a most vigorous canvass this year. The fur is certainly going to fly in the "Buckeye State," and it remains to be seen which party will furnish the fur.

The newspapers continue to discuss the propriety and impropriety of Gen. Grant's burial place. Most of them insist that Washington City should have been the place of sepulture.

The house in which Gen. Grant was born, at Point Pleasant, Ohio, has been bought for \$7000 and will be removed to one of the parks in New York.

Sir Moses Montefiore, the great Hebrew philanthropist, is dead.

Robert Gibson, Macon, Mo., is said to be the oldest man in the world; he is 119 years of age. He never tasted whiskey in his life.

Gen. Fitzhugh Lee has been invited and has accepted a position as aid during the funeral ceremonies of Gen. Grant.

Chicago was swept last Monday with the severest rain storm ever visited by it.

The great topic of conversation and newspaper mention in our own country is the funeral and burial of Gen. Grant. Such demonstrations and pomp of woe, have never been seen in this, nor perhaps in any country. Indeed preparations are being made all over the United States, and in many foreign countries, for funeral services the day of his burial, the 8th, inst. In the North and South, at home and abroad the "silent man," the man of deeds, not words, is missed and mourned.

Foreign.

England is stirred profoundly, and the great sensation does not reach the lower and middle classes only, nor chiefly, but the nobility. The revelations of the *Fall Mall Gazette*, of the foul and fearful corruptions of many of their titulated and tony scoundrels have stirred and startled their best citizenship. A committee recognized for its learning and piety, was appointed to investigate the truth of the *Gazette's* charges, and reported them correct. In addition to the sale of girls as sheep in the shambles, it has also been discovered that a fearful and blighting demoralization was wide-spread among the boys. The head of every true man and woman there is bowed with grief, and every cheek mantled with shame. It is earnestly to be hoped that the vigorous measures adopted to correct these evils may be abundantly successful. Meanwhile let this country watch, work and pray, that a like calamity may not overtake us.

Canada.

Riel, who figured so conspicuously recently as the leader of the Indian rebellion, in Canada, has been tried, convicted, and sentenced last Saturday, to be hung Sept. 18th, next. The jury commended him to the mercy of the crown.

Russia.

has been visited by an alarming and destructive earthquake. Two towns were destroyed. A church crowded with people was destroyed and most of the congregation killed. "Be ye also ready, for in such an hour as ye think not, etc." The earth opened in a great fissure in Belwoodsk, and many people were swallowed up.

Spain.

is still scourged with cholera, with no signs of an early abatement, and it has at last made its way to

France.

Marsilles has been invaded by the cholera plague, and many are dying. Strenuous efforts are being made to stamp it out.

State News.

Ashley and several other counties are losing hogs with cholera.

Forrest City had two sensations last week—two runaway matches.

The State Teachers Association will meet at Searcy, August 25. A large attendance is expected.

Judge C. E. Mitchel, it is rumored, will be an independent candidate for congress, against Col. McRae.

Dr. Winfield is at the Fayetteville District Conference, and the Junior left just before the paper went to press, for Crowley's Ridge.

Patents were granted at Washington this week, to Stephen A. Nolen, Searcy, Ark., table; and Woodson Mosley, Kingsland, Ark., nail tongs.

We want immediately from every pastoral charge, postal card reports of revivals, crop and weather statistics. Be brief, brethren, and give all room and a chance.

Newport lumber dealers not long ago shipped two car loads of gum timber to Europe, one of them going to France, the other to Germany. Our forests are the very best.

Dixon C. Williams is holding a meeting in Prescott. Forty conversions and four back-sliders reclaimed up to Monday, our last report. We wish him abundant success.

Many portions of the State need rain, and in other parts it is too late to do early corn any good. But still the State generally will make much more than an average crop, we think.

It is stated that twelve hundred emigrants will leave South Carolina for Arkansas about the 12th of Aug. They are expected to settle along the line of the Arkansas Valley Route.—*Jonesboro Times*.

Charbon, the strange and fatal disease which we reported making such sad havoc among stock in Louisiana recently, has appeared in Mississippi and Lee counties, and from which many cattle and horses have died.

Brethren, go to work for the new organ. The one who sends the largest list of cash subscribers and renewals, between this and November first, will get a handsome parlor organ, and large enough for most churches. Up and at it brethren.

Rev. J. F. Hall, P. C., writes: Camp-meeting on Quitman circuit, Arkansas Conference, will commence Friday before the first Sunday in September, in stead of the fifth Sunday in August. Dr. Winfield is expected, and the ministerial brethren are invited, and friends generally are requested to come prepared to aid in taking care of the camp-meeting which will be largely self-supporting.

HOT SPRINGS, ARK., July 31, 1885. EDITORS METHODIST:—Our revival goes right on. Two full months and there is no abatement in the work. There have been more than 300 conversions. One hundred and three added to the M. E. Church South. Other denominations have shared in the fruits.

Evangelist May is tireless and full of the spirit. The people love him very much. He has only the glory of God in view. He does not plan. What seems best, that he enters on at once. He has united with the M. E. Church South. Will remain a local preacher and pursue his loved calling. Brethren who may invite him to hold meetings for them will not be disappointed. H. R. WITHERS.

The August number of the *Pulpit Treasury* came to hand with its usual promptness. The subjects discussed, and the ability displayed in their treatment, make this issue what the former ones have been, exceedingly interesting and instructive. We cordially commend it. Price \$2.50; to Clergymen \$2; single copies 25 cents.

Personal.

Rev. D. I. Weems, of Van Buren, is doing full service in protracted meetings.

Rev. H. F. Harvey made Argenta a brief visit this week. He received a cordial greeting.

Hon. J. T. Henderson, of Jackson county, was in this week. He is one of our solid laymen.

Dr. Hill, specialist, made us a pleasant call Tuesday, and reports success in curing the afflicted.

Rev. E. A. Garrison is assisting Pastor Castleberry, in protracting the meeting at Frenchman's mountain.

Rev. W. H. Browning, D. D., preached a good sermon (Friday) at Toledo, during the district conference.

Rev. Dr. C. K. Marshall and family are at our famous Eureka Springs. Mrs. M. is in poor health. Hope they will all improve.

Rev. A. S. Blackwood preached a good sermon in Argenta, Sunday night. His old parishioners are always glad to see him.

Mrs. W. W. Adams, of Little Rock, has gone to Eureka to summer. We were delighted to have the company of our old friend to Fayetteville.

Rev. W. M. Leftwich, D. D., of Tulip street, Nashville, Tenn., was in attendance on the Plattsburg camp-meeting. He is an earnest worker.

Rev. Theodore F. Brewer, President of Harrell International Institute, sends us a catalogue of his school. The *METHODIST* wishes him great success.

Rev. E. L. Beard, Toledo, is protracting his meeting with good results. His earnestness at the district conference justified us in expecting a revival.

Rev. N. G. Nunn, a minister of the C. P. church, at Benton, subscribes to our paper, and has many kind things to say of our Junior, and returns him many thanks.

F. M. Daniel, Salem, Ark., a prosperous merchant, an active and unusually liberal and deeply pious christian, drew us very near to him, while there recently.

Rev. M. B. Umsted, Riverside, is having a splendid meeting at that place. He did not attend his district conference on that account. We thank him for a good list of subscribers.

John W. Glenn, Batesville, a devout and working layman, and one of Batesville's leading merchants, has brought us under obligations this week. We thank our dear friend very kindly.

Rev. J. F. Hall, of the Arkansas Conference, has a reply to the Rev. Wm. Protszman, in the *St. Louis Advocate*, against the change of the name of our church. It is a clincher and unanswerable.

Rev. John Moore informs us of the death of Bro. T. B. Hoy, of Forrest City circuit, on the 31st ult. He died in great peace. We met him last at the district conference, and saw him happy there. Notice next week.

Rev. J. C. Carter, whose name we unintentionally omitted in the list of preachers present at the district conference, has on file in our office some papers on baptism, which have not been published for want, not of merit, but of space.

The Searcy State-Wheel Enterprise displayed its usual enterprise in printing in full the proceedings of the recent State-Wheel Convention. Mr. Loui B. Audgier, the sprightly editor of the Enterprise, was elected secretary, *pro tem*, and came in one vote of being elected secretary for the ensuing year.

Field Notes.

We begin this week with Brother McSwain, and we beg pardon for keeping it so long, but it unfortunately found its way into our pocket and got lost, but it is still good and you will enjoy it: "I have a note from the field to report. Last night we closed a meeting of three weeks duration, which resulted in thirty-nine accessions to our church and the membership greatly revived. Bro. J. J. Jenkins, our P. E., was with us for a week and preached to the great delight and edification of our people. We are also under obligations to the Rev. W. A. Steel, of the Magnolia circuit, and Rev. B. B. McCraw, a local preacher, for valuable assistance rendered. I have not been sending any names for the *METHODIST* lately. It is not because I do not appreciate our paper, but Bro. Steel asked for the privilege of working in my territory, as he expects to work for the Dictionary, and his circuit is rather a poor field to work in."

Then comes Brother Withers, from Hot Springs, in two installments: "Two hundred and fifty conversions; eighty-four joined my church; all the churches increased. Brother May is rough, ready and earnest. He preaches holiness, but does not theorise. He makes enemies and friends. Enemies, because he is plain; friends, because he is true. He is not a "come outer," is not organizing churches, is not very popular. Perhaps it is best that he is not. He is noisy, wordy, fidgety, comical, but under all this beats a true heart, full of the Holy Ghost. The Rev. Harry May, the converted Jew and the useful Evangelist, has united with the M. E. Church, South, at Hot Springs. May God bless our brother and make him more useful than ever. Brother May was an independent Methodist before joining the M. E. Church, South. He is a native of Jefferson, Texas." Now all that is good and our people will rejoice.

Next we will put in our good friend and brother, B. A. Morris, from Walnut Ridge. Our brother is a good worker and a true friend: "Perhaps a note from this country would be of interest to some of your many readers. Crops are fine in this section; weather very hot; health bad; flux raging, almost to an epidemic form, and a good deal of other sickness. Pray for us, that our people may be delivered from the scourge. Brother Evans has a fine revival meeting at Lester's Chapel, about 26 professions and 21 accessions, up to last night, (July 20), with an altar full of mourners and a powerful work of grace in the church and community at large. Men are beginning to consider the claims of religion who never believed in the converting power of the Holy Ghost, so the prospects for the success of the gospel of our Lord and Saviour Jesus Christ, seems to grow brighter and still brighter, and we hope that the saving influence of the blood of Christ may be felt by every heart in this circuit before this year shall end."

Next we bring in Brother Edwards, from Blytheville. Many Edwards, but this J. R. Edwards is a good one and no mistake: "My people are all highly pleased with the paper and you may look out for a long list of subscribers from here this fall. These people love to hear from their old preachers, and since they find the *ARKANSAS METHODIST* is a letter from everybody to everybody and filled with important matter for everybody besides, and only costs \$1.50 per year. They all want it and as soon as we get a little money in the country you may look out for Chickasawba. Bro. Owenby, one of our energetic L. P.'s, has been to Big Lake Island on this work, holding a protracted meeting

with good results—twelve converts and eighteen accessions to the church—that is the kind of L. P.'s we have over here. Father Blythe is home again from the District Conference, happy and ready for the protracted meetings. With the consent of my good people, I will start the 27th of this month to see my old mother, in Ballard Co., Ky., will return August 20. Send me a bundle of *METHODISTS* to Hinkleville, Ballard Co., Ky., and I will get some subscribers up there. Our Sunday-schools are moving right on; we are going to have a celebration soon, I believe." That is surely good.

Here comes another from Malvern Junction, from our brother, A. S. Scott, which is fine: "This brings us to the closing of our third Quarterly Conference. We were blessed with the presence of the much beloved P. E., Bro. H. D. McKinnon. Tolerable good attendance of officials, and finances not entirely forgotten; reports tolerable good. Sunday morning at 9 o'clock, we enjoyed an old-fashioned love-feast, and indeed it was a feast to this writer. I am happy to say, brethren, the Malvern circuit is on rising grounds. God is with us. We had no conversions, but as fine interest as I ever saw for a revival; hope to have a general revival this year. In conclusion, Doctor, I will say I have done all I could to put a copy of the *ARKANSAS METHODIST* in every family. The more I get it circulated the easier it is to get subscribers. My people can't live without the *METHODIST*. I have already gotten my 25 subscribers. I believe if I had begun for fifty I might have got them. So I will have learned the lesson of setting a high mark. I am not going to quit. We will have some money this fall, for prospects are flattering now. I send you five subscribers."

Next comes Brother Jernigan. A grand meeting at Paragould. Read and rejoice: "Meeting growing in interest; about 600 people at church and court-house; had to have service at both places to accommodate. Thank God. Pray for us. Saloons were closed; one or two of them; one man would not close under any circumstances. God will close him up someday. Poor man, God save him."

Then comes our brother, J. R. Steel, from Dover, with a whole budget of good things: "On the 13th of July, 1885, I was 38 and my better half 35 years old. Our wonderful meeting was going on at Dover. That day we had a praise meeting, a glorious time. I was told in the eve, that I would have company at my house at 4 o'clock; at 4 I was there and to my astonishment, instead of some contracting parties, I saw approaching men, old and young, women and children, with flour, hams, coffee, sugar, pickles, soda, &c., table linen, towels, dress goods, a beautiful suit for Mr. Money, I do not know. The best of it was there were many engaged in this birthday and church offering that just a few days before our meeting thought little of such things. The articles were presented by Capt. Rollow, but I could not respond then. The people repaired to our beautiful cedar grove, sang a song, I prayed for them. May God bless them always. I left home on the 18th for London, to assist Rev. G. W. O. Davis, my worthy local brother, he had protracted our third Quarterly Conference by himself with great success. My hard labor at Dover had tired me very much, so I had to return this morning sick. The meeting is still going on; 72 conversions up to last night; 25 accessions; very sorry I was compelled to leave. Revs. J. J. Bowden and A. F. Bowden are succeeding at another appointment. God is working wonders on Dover circuit. Everything works. Praise the Lord." That is so good we close for this week.

ARKANSAS METHODIST ADVOCATE FAMILY.

SATURDAY, AUGUST 8, 1885.

Report of Committee on Sunday-schools and Education.

Your committee on Sunday-schools and Education would respectfully report, that there is no institution of learning in the district, belonging to the church. The educational facilities are the public schools. Almost every neighborhood is blessed with a district school, at which the rudiments are taught, and the foundation laid for a higher education. Whether this system is the best or not, is not now a question for argument. It is incorporated in the fundamental law of the land and enforced by legislative enactments. The free school system is here to stay and we should make the very best of it we can. Our people should take an interest in the school meetings, in the selection of directors and in the employment of teachers. See that God-fearing men compose the boards, and that no infidel or irreligious libertine is allowed to corrupt the minds of our children, as teachers in the district schools.

On the subject of Sunday-schools, we would say that the progress made by this institution of the church in the last hundred years, is enough to swell with gratitude the heart of every lover of the Lord. What but little over a century ago was a doubtful experiment is to-day the grandest success of the age. What in 1780 was a few ragged children gathered from the streets of an English city is in 1885 15,000,000 men women and children, from the ranks of all classes, the rich, the poor, the high and the low. Instead of a few hired teachers, who taught because they were paid to do so, we now have two million of the best men and women on the globe engaged Sabbath after Sabbath in teaching the glad tidings of salvation in our Sunday-schools for the love of souls.

The churches throughout the land have given this institution a position of importance side by side with the preaching of the word and have organized departments devoted entirely to the interest of this grand work. Sunday-school Unions and National Associations have been organized for the advancement of the cause and international conventions assemble in which men of all theological opinions meet and work harmoniously. Here the Baptist and the Pedo Baptist bring not the questions of when or how baptism shall be administered and the Calvinist and the Arminian discuss not whether Judas was a saint or a sinner, when he grieved over the breaking of the alabaster box, but all unite in declaring it easier to train a child for heaven than to turn a hardened sinner from his downward course. The Christian church is thoroughly aroused and intensely in earnest on this subject. The second century of the existence of Sunday-schools in our opinion will witness more glorious results, if possible, than the first. Until within a few years past, there was but little system and only partial organization. The Sunday-school army had to be enlisted, its equipments had to be made without pattern, and the officers were undrilled and without tactics. Not so now; the army is ready for the conflict. The officers are drilled in the use of the weapons of Christian warfare. The captain of our salvation commands the hosts from the battlements of heaven, bids us on to the conquest, and promises to be with us even to the end. North America and Europe have been conquered, Asia has been invaded, Africa has been entered and the conflict is raging in South America. The same power that tumbled the walls of Jericho at the simple blowing of horns is with us, and when we imbibe the martial spirit of Joshua, when he led the children of Israel into the land that God had given them, we will shake the foundations of hell and conquer nations for Christ to whom they of right belong. God haster the conflict and conquest.

Sunday-school magazines, quarterlies and papers are powerful weapons in this great conflict, and our Publish-

ing house has undertaken to supply our schools with them. We recommend the magazine as indispensable to every teacher and helpful to every preacher—our quarterlies are worthy a place in any school. The supplemental lessons are we think very important and should be stressed by every superintendent and teacher. Perhaps the membership of no church is less informed on the government of their church than ours. The supplemental lessons, if properly taught, will inform our people and prepare our children to refute the many misrepresentations of our church. The reports show an increased interest in schools of our own denomination in preference to Union Schools. This we think is proper. Our people should always organize Methodist schools wherever at all practicable to do so, and teach our doctrines and governments. Respectfully submitted,

GEO. THORNBURGH, Chm'n,
S. D. EVANS,
H. B. WATLAND.

A Desperate Expedient.

EDITORS METHODIST:—That extraordinary measures are proposed to accomplish a much needed reformation in the church, seems hardly strange, seeing that our prescribed rules of government are so generally ignored. Looking to the revival of discipline, and finding no other means for effecting it, "Layman," in an open letter to me in the Nashville Advocate, proposes to starve out those preachers who disregard our laws and their vows concerning persistent offenders. He well knows that there are those who are ready to perform all the functions of their office, but who, from personal experience and otherwise, have found that proper efforts to enforce discipline would but result in tumult and a change of preachers. From these of course he would not withhold rations. The fact is worthy of note that those who are strict constructionists of our law, and who undertake, according to its spirit and letter, to maintain the integrity of the church, are not to be found, with rare exceptions, among those who occupy our highest places and control most largely the sentiment of the church at large. These the anti-rational policy cannot, I suppose, seriously affect; however, "Layman," who is one of our most intelligent and far-seeing laymen, has doubtless looked at all sides of this question, and believes that his plan is practicable. This remedy which he would apply for the malady referred to is, after all, but an old prescription long ago employed by disorderly church members for removing those pastors who would not allow them to rest at ease in Zion. Whether or not this be a proper procedure is not for me to say, but it appears to have the very high sanction of our appointing authorities. Having worked admirably in securing the removal of ministers who enforced discipline, it may also succeed in effecting the removal of those who do not. "It is a poor rule that does not work both ways."

As regards the efficacy of this method of dispensing with preachers, its explanation may be found in the fact that it runs down the finances. This is an evidence infallible of inefficiency and unacceptability on the part of the preacher in charge, making his removal a prime necessity, lest the ruin of the church ensue.

The legitimate effect of this plan upon the pastors, as it has heretofore been operated, was manifestly to compel them to abandon all efforts at discipline, and employ oleaginous stratagems in their stead to prevent friction, and save themselves the mortification of a cloudy departure. Whether or not it will re-instate discipline when applied as "Layman" suggests, remains to be seen after a fair trial is given it.

But has he the lawful right to thus withhold a support from the ministry? Answering from our book of discipline, and my understanding of scriptural teaching, I should say he has not; but expediency, in modern Methodism, is more authoritative than legal enactments, and its behests are more binding than vows. As to what constitutes expediency every man must determine for himself, the church magnates not yet having furnished the information. To find out what it is is of fundamental impor-

tance.

But, is there any ground for "Layman's" gloomy view of the situation? Have we so far departed from Methodist landmarks as that there really is a demand for the restoration of discipline? Whatever may be the reply to these interrogatories, certain it is that strange things are coming to pass. One is almost constrained at times to believe that the church and the world had adjusted their differences and were now agreed. Our "Connectional Organ" admits an advertisement of a college for young ladies, which has dancing in its course of instruction, and makes the "soiree dansante" the most attractive feature of its commencement exercises, but declines a communication containing a simple statement of these facts, offered as a protection to our daughters against so contaminating an influence. A "Connectional officer" takes a pastor to task for his pronounced opposition to the dance and theatre in his own charge and his lawful efforts to relieve it of them. It would be a mistaken and mischievous policy to enforce discipline at our central church, says a presiding elder. A city pastor secures the services of the nearest bishop to preach down the dance and theatre among his people, but the episcopal ammunition is wasted, and the pastor, being sure that he has the sanction of the bishop, and fore seeing the withdrawal of the financial strength of his station, very discreetly adjourns the matter indefinitely. A brave brother stands up in his pulpit on Sunday and courageously proclaims that he is going to separate the world from the church in his station, but is defied and backed down on Monday by a financial prop, who has his children taught dancing, and proposes to continue to do so. In another station the official board require their pastor to take no disciplinary action against his dancing and theatre-going members, and he gives heed to their demand. Members of our missionary boards are patrons of the dance and theatre. Resolutions looking to co-operative discipline in cases of worldly diversions are frowned down by District and Annual Conferences; and a bishop, in the chair, rebukes a sub-pastor sharply for offering such a paper during the sitting of an Annual Conference. Speaking of "the church in many places," the editor of the Nashville Advocate says "It goes just far enough in feeble protest against prevalent forms of worldliness and unlawful indulgence on the one hand, and in participation in them on the other, to call attention to its impotency and hypocrisy."

From all the indications that present themselves so mighty is the tide of opposition to the cleansing process, and so great is the "complicity of the church with evil," that there are serious doubts of the possibility of enforcing discipline anywhere; and so, the melancholy spectacle of a church, powerless to restrain its membership from wrong-doing is seen, the situation being made the more dismal by the recognized necessity of resorting to various little stratagems as substitutes for discipline.

Deplorable must be the condition of our Zion when men, like "Layman," of extensive observation and intellectual attainments, of untarnished purity and unswerving loyalty, who keep our rules and receive in the fullest sense every pastor sent to them, should be at a loss to devise other than a most desperate expedient to restore us to our normal standard of Methodism as regards discipline. Almost reckless must he have been when he determined to send out his proposition to the church at large through the Official Organ of the General Conference. Knowing full well that the very measures which he advised were, strictly speaking, unlawful, albeit he was aware that there were those in high places who held that the non-support of the ministry is not an offense, a test case having come to his knowledge.

A. T. GOODLOE.

West Harpeth, Tenn.

EDITORS METHODIST:—Your strong editorials, together with your field notes and letter writers, make your paper very readable indeed; out of the three church papers that I read, yours is the first to employ my time. I like

all our church papers, and only regret not having time to read them all, nor money to subscribe for them all. Your field hands are coming up finely in most instances on the line of the spiritual interest of the church, but too few of them on the temporal or financial; outside of a few poundings, little is said as to how the condition of affairs are financially. We would like to know of your field hands whether they are being paid or not? The Master said the "Laborer is worthy of his hire," and again he said the "Workman is worthy of his meat"; and Paul said in one of his epistles, "They that preach of the gospel should live of the gospel." From these scriptures and many others of similar import, it seems that our Heavenly Father intended that the gospel if preached should be supported. We are getting along slowly on our circuit; some religious interest however; congregations very good, and we have some good Sunday-schools; but financially doing comparatively nothing—paid up to the present time not over \$50.00 for P. C.; \$2.20 for P. E.; and nothing as yet for Missions, Conference Fund, Church Extension, &c. Now, brethren of the field, in your next reports please let us know how you are getting along in your respective fields of labor; financially as well as spiritually. And, Mr. Editor, please give us a report of your own work. How are Argenta and Little Rock missions prospering? Come, let us have some field notes. Bro. Smith, our P. E. of Newport District, is making full proof of his ministry. He is preaching with a great deal of acceptability within my circuit and at other points too. May God be with him wherever thrown. Stick to your position, Messrs. Editors, on the whiskey, tobacco, and the educational questions; come up boldly to the front as you have been doing on these vital questions, and the best people of the land will support you. There are men in our church who drink whiskey as a beverage, and perhaps spend \$25 a year for the demon, who do nothing for the support of the ministry, or the poor or suffering, and many a dollar is spent for tobacco by members of our church that ought to be cast into the treasury of the Lord; and if our members will use tobacco, I think they ought to think enough of their church and religion to pay as much to the church as they spend for indulging in the unprofitable and filthy habit of chewing and smoking tobacco and dipping snuff. I don't think any strong minded person will defend the use of tobacco, from either a moral or a healthful standpoint of view, and we all know that the use of it is very expensive. I am an enemy not to those that drink whiskey and chew tobacco, but the use of both. But I find I am writing more, perhaps than I should. I close by asking you the following questions:

1. Was it really necessary for our Savior to die in person in order to the salvation of the world, or not? If the sacrifices of the lower animals extracted the virtue of our Savior and was made available in the salvation of those who died before our Savior's death? Why not a continuation of that method, and thus save the Savior of the world his dying agonies? His blood might have continued virtuous under types and shadows.

Please, sir, give us some Theology on this matter and oblige one of your field hands.

2. Is Sam Jones, the revivalist, a member of the Annual Conference?

Now, Messrs. Editors, please read this and do what seems best with it—the waste basket of ARKANSAS METHODIST. Yours in the gospel,
J. F. ARMSTRONG, W. R. C.
Albertha, Randolph Co., Ark.

How Women Differ from Men.

At least three men on the average jury are bound to disagree with the rest just to show that they've got minds of their own; but there is no disagreement among the women as to the merits of Dr. Pierce's "Favorite Prescription." They are all unanimous in pronouncing it the best remedy in the world for all those chronic diseases, weaknesses and complaints peculiar to their sex. It transforms the pale, haggard, dispirited woman, into one of sparkling health, and the ringing laugh again "reigns supreme" in the happy household.

Change of Name.

EDITORS METHODIST:—I refer of course to the subject of changing the name of our church. I think we ought to look at this matter rationally, and discuss it calmly and dispassionately. We must not, as Christian men, be governed by passion, or prejudice. We must not act for a day only, but for all coming time, and for the eternal weal of souls. Our branch of the Methodist church is founded upon principle. I think we have always been right in our principles. I think we are so to-day. We have failed sometimes in our spirit, and in the special line of conduct pursued. If change of name would in any way compromise our principles, then, I would say nay, forever.

But I want to change our name to aid us in maintaining our principles, and because I believe it to be right. As a church of God we never ought to have had a local name. That was an error. A grand oversight, and because of it we have suffered much. No, sir; "The world is now our parish." Let our name conform to our character. We are not now, nor have we been, for many years either the M. E. Church, South (in the South only) or the M. E. Church in America. Why have a big field with a local, contracted name? The foreign people that are now being divinely illuminated and saved through the labors of our missions will not want to join the M. E. Church, in America. Make the change because it is right and rational to do so. A distinguished writer suggests that this course will save us from "our enemies and those that hate us." Such an idea is, in my judgment, a gigantic delusion. Those who quibble over the word "South," and make us trouble on account of our name, would hate and try us if we had no name at all. All the stew about the name is a mere ruse. It is us and our principles that they hate. I wonder if some people have not almost persuaded themselves to think that God did not make the "South." But we want to carry the glorious saving doctrines and principles of the gospel everywhere—East, West, North and South. Then let our name conform to the idea that, "The world is our parish."

L. PULLIAM.

Readsville, Mo.

Dr. Winfield at McKenzie.

The 19th session of the Paris District Conference convened here on the 9th inst. The "Arkansas Traveler" was on hand at roll call, and took out Tennessee naturalization papers immediately. His visit was very highly appreciated by all. His public addresses drew large and enthusiastic audiences. Of course the church lawyers objected to his views on the Episcopacy; but we found him sound on all the rest of the ground. The authorities of McTyeire Institute are brought under deep obligations to him for his lecture in their behalf, July 10. The community have learned with great pleasure that he purposes visiting us again before autumn. He has a warm place in the hearts of our people. The District Conference bade him adieu in the following language:

"Whereas, The members of the 19th session of the Paris District Conference have been greatly edified, cheered and strengthened by the presence and counsel of the Rev. A. R. Winfield, D. D., the well known "Arkansas Traveler," and editor of the ARKANSAS METHODIST, and have been greatly instructed by this lecture on "Travels in Egypt and the Holy Land"; therefore be it

Resolved, That we tender to him our sincere thanks for his visit to us, and his efforts to aid us in making our present conference a success.

Resolved, That we heartily endorse the ARKANSAS METHODIST as the liveliest religious newspaper west of the Mississippi river, and pray the blessings of heaven upon Dr. Winfield and his enterprise, and that both may enjoy continued prosperity.
GRANVILLE GOODLOE, Sec'y.

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THE ARKANSAS METHODIST.

SATURDAY, AUGUST 8, 1885.

E. R. Williams, A. M. Greenville Goodloe, A. M. MCTYERIE INSTITUTE.

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ARKANSAS METHODIST

SATURDAY, AUGUST 8, 1885.

Orange Blossoms.

COMPTON—BOGLE.—Mr. T. J. Compton, of Potter Valley, California, to Miss Mary B. Bogle, of Searcy, Ark., Rev. John H. Dye, officiating. This happy event occurred in the Methodist church, in Searcy, Ark., on Sunday evening, July 12, 1885. A large audience witnessed the nuptials, composed in the main of the friends of the bride. She had been reared in Searcy, and her many warm friends follow her with earnest prayers for her future happiness and prosperity. Mr. Compton is a merchant in Potter Valley, Cal., and made a fine impression upon those who had the pleasure of meeting him, during his brief visit to Searcy. They left the next day for their distant home. May God's richest blessings be theirs, in time and eternity.

Kindly Mention.

"There frequently comes," says the Christian at Work, "from the editor of the ARKANSAS METHODIST brief editorial paragraphs that are as literally true as they are plain in expression. In speaking of some moral Methodists he says":

"You give nothing, you do nothing, and you are only reckoned a dress circle member of the church, and sometimes you wonder that you do not enjoy religion. You would not know what to with religion if it was given to you."

"Evidently our good brother has an eye to business and especially for his brethren of the clergy, for he writes": "Our preachers will do well to secure all their collections at once. The circus is coming after a while, and then your money will be gone to clowns and fools. One circus is worse than a drought."

Rev. John H. Dye, D. D., one of the editors of the ARKANSAS METHODIST, ran over from Hoxie and spent a few hours, on his way home from Mammoth Springs, Saturday. The Doctor reports the METHODIST flourishing, the circulation having been doubled since he and Dr. Winfield took charge of it. They are making a good paper, and the circulation ought to be doubled again. Every Methodist family, especially in the State, ought to take it. Your county paper first and church paper next. Neither ought to be neglected.—[Jonesboro Times.

Human Calves.

An exchange says:—"Nine-tenths of the unhappy marriages result from human calves being allowed to run at large in society pastures." Nine-tenths of the chronic or lingering diseases of to-day originate in impure blood, liver complaint or biliousness, resulting in scrofula, consumption (which is but scrofula of the lungs), sores, ulcers, skin diseases and kindred affections. Dr. Pierce's "Golden Medical Discovery" cures all these. Of Druggists.

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

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

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

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

Advantages,

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The management of the school secures the best moral, mental and religious interest of pupils.

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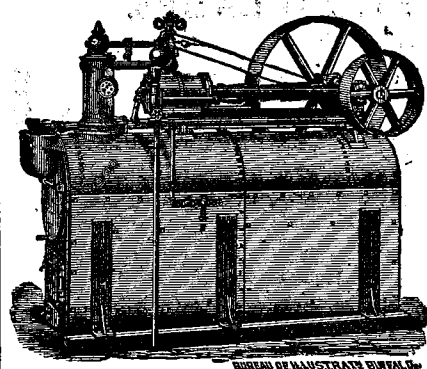
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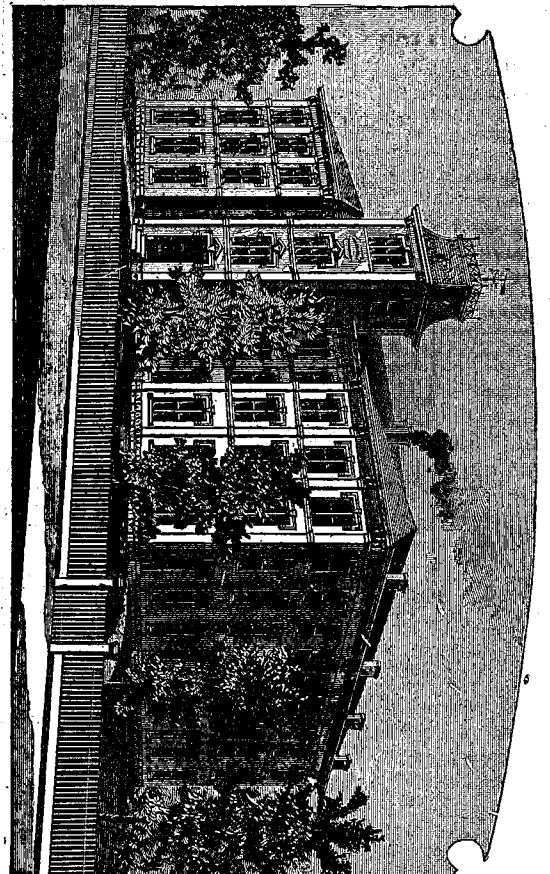
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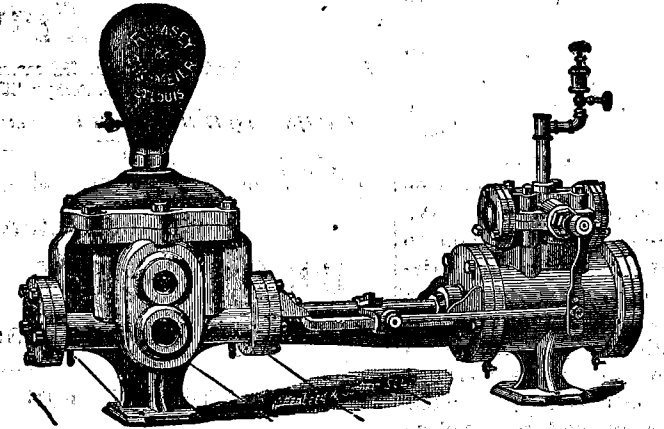


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ARKANSAS METHODIST.

SATURDAY, AUGUST 8, 1885.

Little Helpers.

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

Wonderful Words.

Keep a guard on your words, my darlings,
For words are wonderful things;
They are sweet like bees' fresh honey,
Like the bees they have terrible stings;
They can bless like the sweet sunshine,
And brighten a lonely life;
They can cut in the strite of anger
Like an open two-edged knife.
Let them pass through your lips unchallenged
If their errand is true and kind—
If they come to support the weary—
To comfort and help the blind.
If a bitter, revengeful spirit
Prompts the word, let them be unsaid:
They may flash through the brain like lightning,
Or fall on the heart like lead.
Keep them back if they are cold and cruel,
Under bar and lock and seal;
The wounds they make, my darlings,
Are always slow to heal;
May peace guard our lives, and ever
From this time of your early outh
May the words that you daily utter
Be the beautiful words of truth.

DEAR BRO. GRANADE:—I have just finished the dear old METHODIST, and have decided to become one of the Little Helpers; so I thought I would let you hear from me. Mamma is a subscriber to the ARKANSAS METHODIST, and I like very much to read about the Little Helpers. We live in a very small village, and in winter do not have any Sunday-school at all. Do you? You will find enclosed six cents, for which send me one of your little tin banks, to put my nickels in. I want to do something to help enlighten the poor heathen children who have never heard the name of Jesus. One who desires to be a helper.
OLGA M. HODGE.
Princeton, Arkansas.

Glad to hear from you, Olga, and hope you may make a real good little helper. I will send you the bank. Can you not get all your little friends to help you fill it by Conference? Let us all work now and rest by and by.
A Missionary Gourd.

DEAR BRO. GRANADE:—We have been thinking for a long time that we would write to you, but have neglected it until now. We are doing all we can for the cause of missions. We have about one dollar and a half in our little gourd, (for we use a gourd instead of a bank.) Our chickens have nearly all died; so we think we will not have a large sum to report this fall. Bro. Noe is our pastor this year. We all love for him to visit us and talk with us about religion. We are not religious, but want you to pray for us that we may become christians while we are young. Papa wanted to go to District Conference at Salem, but could not get off. Wish you could come to see us. Would like for you to be at our protracted meeting. Guess we had better close lest we weary you. If you can read this we will try to write again some time. Your little friends.
MAUDE AND MAIDA GRISETT.
Oxford, Arkansas.

"Stop Awhile."
There grows in Africa a thorn called "Stop Awhile." If a person once gets caught in it, it is with difficulty he escapes with his clothes on his back; for every attempt to loosen one part of his dress only hooks more firmly another part. The man who gets caught by this thorn is in a pitiable plight ere he gets loose. You would not like, would you, boys, to be caught in this thorn? And yet many, I fear, are being caught by a worse thorn than "Stop Awhile." Where do you spend your evenings? At home, I hope, studying your lessons and reading useful books. If you spend them on the streets with bad boys, you are caught in a thorn far worse.

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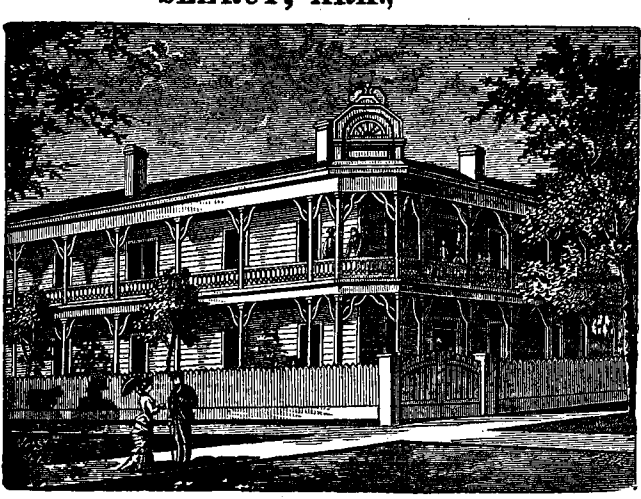
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THE ARKANSAS METHODIST.

SATURDAY, AUGUST 8, 1885.

OBITUARIES.

SCOTT.—William Columbus Scott, son of Rev. Patrick Scott, was born in Saline Co., Ark., Feb. 4, 1862; professed religion at Salem camp-meeting, near the old homestead, at the tender age of 14 years and united with the M. E. Church South, of which he continued a consistent member until the day of his death, which sad event occurred on the morning of May 8, 1885. Columbus was a most excellent young man. A dutiful and affectionate son, a loving brother, and a warm hearted friend. He loved his pastor, his church, his Sunday-school, his Bible, good religious books, and the society of the good and upright. He honored and obeyed his parents in the Lord, because it was right. He was kind and true to all, and so was surrounded by a host of friends and had no enemies. He was conscientious almost to a fault and could not be induced to do anything that he felt to be wrong. He was a model to be patterned after. Would to God our country was filled with his like. His health was very poor for several months before he died. He spent last fall on Arkansas-river, where he contracted malarial poison which laid the foundation for that awful and much to be dreaded malady, swamp fever, which took him away despite all efforts to avert the fell stroke. He had every attention that tender affection and medical skill could afford, but all to no avail, he must go. The Master called and he could but obey. After a night of intense suffering and anxious grappling with the grim monster, as the material sun rolled in majestic splendor up the eastern horizon, at 6:40 a. m., the sun of his light and life, went down in honor, to arise, doubtless, amid the supernal glories of the God-built city, "eternal and in the heavens," there to shine undimmed forever. Sorrow not grief-stricken parents, and bereaved brothers, sister and relatives, but "gird up the loins of your mind, be sober and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ." May you all be brought into that rest that remaineth to the people of God through our Lord Jesus Christ. C. M. KEITH, P. C. Alexander, Arkansas.

DINKINS.—Bro. John E. Dinkins was born near Somerville, Fayette Co., Tenn., Jan. 14, 1848; removed with his parents to Crowley's Ridge, Ark., in 1859; professed religion and joined the M. E. Church, South, when fourteen years old; came to Izard county in 1866, and joined the church at Philadelphia; died of consumption at the residence of Uncle Harve Misenhanmer, near Newburg, Ark., March 1885. John was never married; and though poor his polite, unassuming manner, honest, truthful, industrious habits, gave him the respect of the best people of the country. Yes, I know him was to love him. Afflicted for two or three years, he soon became an object of charity, and his brethren took care of him till his death. The writer visited him some two weeks before his death. I found him no doubt as to his acceptance with God preached for him, prayed with him, and when I went to leave him he told me that he had found relief, and up his death no more clouds gathered over him. He said "there is nothing in my way—I will be better off when dead." The brethren and sisters great interest in visiting and weeping upon him. Relatives and friends mourn his death, but all are assured that he is now at rest with loved ones on the other shore. F. R. N. Pineville, Arkansas.

THOMPSON.—Bettie Hart Thompson, infant daughter of B. F. and Thompson, was born Sept. 24, 1884, and died of flux, July 24, 1885. This little babe was a great blessing to her parents, who said, "Suffer little children to come unto me and I will not forsake them." She was not, for of such is the kingdom of heaven," has taken himself, where there is no weeping and mourning, and all is happiness and joy. Her mother and father are well with her.

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