

# ARKANSAS METHODIST.

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

A. R. WINFIELD,  
JNO. H. DYE, Editors & Proprietors,

"Speak thou the things which become sound doctrine."

TERMS, { IN ADVANCE.  
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NO. 11

## Change of Management.

The change of management of the ARKANSAS METHODIST has been announced elsewhere in this paper. After a somewhat protracted conference with prominent ministers and members of our Church, and at their urgent solicitation, we made the purchase. We hope the transfer will receive the approval of the ministry, membership and friends of the Church throughout the state. And that we will meet their just expectations in giving them a sound, bright, newsy, and religious, family paper. Dr. Winfield's connection with the paper as one of its editors and proprietors, will be accepted at once, as a guarantee of its success: His readiness and ability as a writer; his extended experience, unquestioned loyalty and devotion to the Church, his thorough acquaintance with her doctrines and polity, and his unflagging energy are widely known and appreciated. Upon him chiefly will devolve, at least for the present, the editorial work of the paper. We have taken charge of the paper with many misgivings, and with a deep distrust of our ability, but by the help of God, the sympathy, prayers, and hearty co-operation of the church, we expect to succeed. The ARKANSAS METHODIST ought to be, and so far as in us lies, it shall be a strong bond of union between the three Conferences, and the medium of weekly communication and fraternal salutations of the fifty-five thousand Methodists of this great and growing state.

JNO. H. DYE.

## Our Paper.

The friends of the ARKANSAS METHODIST must bear with us this week, as we are just making a beginning, and the business is new to us. We will try to be ready next week, to get our paper out in good style. We will make "some changes," which we hope will suit all parties. Many of our people only take one paper. We will be mindful of such, and endeavor to give them a paper accordingly. We will try to furnish a column of General News, one of State News, and one of general items. After awhile a column of receipts with the general market news of the country. Correspondence from all parts of the connection. The very best pens will be engaged, and we will exert ourselves, to make in every respect a first class family paper, and a religious one. Hereafter you will find General and State News, Personals, &c., on the first page; correspondence from our corresponding editors and others on the second page; editorial matter on the fourth page. We earnestly desire to keep up our "Notes from the Field." Will the preachers please send us postal cards with the very latest items from their charges—items of revival, building churches, parsonages and schools. Send us these crisp, pointed, brief—Don't string out. Let our farmers send us news for their department. Tell of your crops, fruits, &c., and how to raise them. Our Bro. Granade will still feed the lambs, while Mrs. H. and H. fires the missionary heart of our women. We ask the help of every preacher in Arkansas. Our paper shall live, but it will flourish and grow if you will help us. Send subscribers with the money if possible; if you can't get the money now, then send all names that you are willing to be responsible for at Conference.—Work brethren, work; help us, and we will help you. Who will send us a list first? Who will send the largest? Who will help us in the beginning with funds? Hope to see many of you very soon. It is needless to say more. You know us. We have long worked for the good of Arkansas, and we mean harder work than ever. Our Brother Dye is now in the field; and I will be Thursday. Let us hear from the preachers.

A. R. WINFIELD.

## State News.

Crops are reported good from all portions of the state.

Monroe county is on a boom, and Clarendon is growing fast.

Rev. B. G. Johnson is having a vacation at his home in Mineral Springs.

Hon. U. M. Rose is one of the delegates to the National Convention from Arkansas.

News comes of many celebrations of the Glorious Fourth. Let them be without whisky.

Our Commissioners are working hard to make a good exhibition at New Orleans this fall.

A few more such men as Mr. G. W. Van Etten, of Little Rock, would help Arkansas amazingly.

Hot Springs will have a great celebration on the 4th. Chief Toler must keep everybody quiet.

Rev. E. B. Kelley, once a probationer in the Little Rock Conference, is editing the Monroe County Sun.

Reports come from all portions of the state of good health. No epidemic, and no serious sickness of any kind.

Fruit is abundant in Arkansas; and our people are looking to it as a great means of living and money making.

From all portions of our state comes up a cry against base ball on Sunday. So it should be. It is an abomination.

Rev. N. B. Fizer is making a good paper at Forest City, and doing a grand work for St. Francis Co. Encourage him.

Congress has donated \$75,000 for the improvement of the creek at Hot Springs. We can congratulate our old friends and parishoners.

The prettiest house in Searcy is the jail, and the finest the court house—but Searcy has few criminals, because they have but few saloons.

Mineral Springs, in Howard county, is one of our best county towns. It is the home of several of our preachers, and it has no base ball on Sunday.

Lonoke is growing, but Carlisle is on a boom. They were firing guns for Hughes at the former place, as we passed on to Clarendon last Thursday.

Central Institute, at Altus, has been sold to the three Arkansas Conferences for \$12,000. Franklin county has subscribed \$5,000. It ought to be made up this Centennial year.

Brinkley has caught the mania for base ball playing on Sunday. Little Rock set the bad example, and now other towns are following it. It is a disgrace to our people.

Clarendon and Brinkley have both had ice cream suppers to pay the preacher. That is not according to the book, and it is a bad plan of finance. Stick to the book, brethren.

The Gazette reports another sad case of crime. Johnnie Burk has left his wife and carried off all the money of the firm of Burk & Stevenson. Formerly a bar-tender. That tells the tale.

The report of Master Simms has been filed. It is reported that the deficit is \$80,000; and the bondsmen claim a credit of \$59,000 for school scrip that was burnt erroneously; but the master says he had no such proof.

The Democratic Convention that met in this city last week, made the following nominations: For Governor, Hon. Simon P. Hughes; Secretary of State, Hon. E. B. Moore; Auditor, Hon. A. Files; Treasurer, Hon. W. E. Woodruff, Jr.; Attorney General, Col. Dan. W. Jones; Judge of Chancery Court, Hon. D. W. Carroll; Chancery Clerk, Col. J. W. Callaway. All sober men, and if elected, will doubtless do good work for the state.

## Agricultural.

### The Farmer and the Merchant.

EDITORS ARKANSAS METHODIST:—For several years past there has been much complaint by the farmers of the cotton states against the merchants: saying that they charged too much for the goods they sold; that their credit prices were much higher than for cash; that the cost of meat, meal, flour and corn was so high that they could make no money raising cotton; that they were compelled to plant cotton or they could get no credit for supplies.

Well, brother farmer, all this is wrong. The fault is with yourselves. The goods belong to the merchants, and they have a right to ask what they please for them. You are not compelled to purchase them; and a farmer should be ashamed to purchase what he could raise himself much cheaper than he could buy them.

I hear men who rent land, complain of landlords: saying they will not rent them land unless the renters agree to plant the land in cotton; consequently they have to raise all cotton to purchase the food for their families. In this they err. Land can be rented for money rent to raise food crops; and there is not a renter in all the south, but can do enough work for the landlord during the winter months to pay the rent on five acres of land; and this land, planted to food crop, will raise enough to feed well a family of five persons, including the meat. A little care and trouble will enable any renter to raise six or eight hogs on what is wasted about the house, if he has grass upon which hogs can be grazed. And if his corn is sown with peas, enough can be raised to fatten the hogs for pork. Do this, and you will not be compelled to go and beg credit from the merchant.

Next—Plant a nice garden with all the vegetables your family can consume, and you will have something better than bacon and bread for your family—and in the fall plant a crop of Irish potatoes and turnips for winter. Do this; and see how much better it is than going each week to your merchant for a little meat and meal.

Now a little word in regard to buying the goods and supplies needed for your family and farm. I know of a Grange that became dissatisfied with the prices charged them by their merchants. So they put all their money in the hands of the Master of the Grange, amounting to \$450, bought such goods as were necessary; and sold for cash, at a low profit. They renewed the stock as often as they sold out. Bought for cash, cheap—and sold cheap. In four months the profits were thirty-three per cent. on capital invested. The next year all who had saved money, put it in the store; and when their crops were laid by, they hauled logs to a saw mill, got the lumber, put up a store house 40x60 feet, and now have a stock of about \$5,000, and all the profits go to the stock holders in the store.

Now, brother farmer, why can't you do likewise? Why can't you economize; raise all you can on your farm, and buy nothing that you can raise at home.

I have for years watched closely the management of the small cotton planter; and I believe they are the most extravagant people in the world.

Take more good agricultural papers; read them, and study well what they tell you. 'Tis true, all that is written may not suit your locality, but your good judgment will enable you to utilize all that is good.

Next—Try and remember that you are not the smartest man in the world. Try and realize that you can learn something from every man you meet; and I believe they are the most extravagant people in the world. Try and economize for a year, until you get out of debt; then try for cash,

or better still, combine your capital, and start a grange store. Revive your granges, and work like men and Christians for the general good of your country. Do these things and you will have no reason to complain of merchants charging you too much for goods.

The world will cheat you if they can. And, if you could get the merchants in your power, you would charge them all you could make them pay for your produce. I have two neighbors who plant cotton, do their own work; and I have never known them to ask a merchant for credit. Can't all do as well?

Farmers can live better than any class of men I know of, if they will only plant an orchard, a good garden, and have plenty berries of different kinds, for the table during summer.

Now, brother farmer, a little, last word: Don't spend a dollar for whisky, and then say you can't afford to take a good agricultural paper.

BARNEY LILLARD.

## NOTES FROM THE FIELD.

Rev. O. H. Keadle writes, asking for help from the Board of Church Extension to build a church up in Cedar Glades. He shall have it as soon as we can get it, and which we hope will be very soon.

Rev. M. M. Smith, Presiding Elder, Mississippi Dist., writes:

I have been at home for the last six or eight weeks with an afflicted family. About ten days ago I thought I could commence work right away, but my wife is now very sick, and I fear I cannot leave home again soon; in fact, I fear I shall have to resign for the rest of the year. This thought is painful to me; my affliction is great. I desire the prayers of the brethren. If I fail to reach the appointments on the district, as I have written the brethren, I hope they will excuse.

## Book Notices.

We acknowledge the receipt of a copy of THE PULPIT TREASURY; Edited by Rev. J. Sanderson, D. D., and published by E. B. Treat, 787 Broadway, New York. The "Southern Pulpit," of Richmond, Va., published by Jackson & Lafferty, has been consolidated with it, and they will help in its future management as well as contribute to its columns. To say that it is one of the first periodicals of the kind in this country, judging from this number, it will compare with any in the Old World. Monthly. Price \$2 50; Clergymen \$2 00. We cheerfully commend it.

THE UNIVERSE, a monthly periodical, from the Universe Publishing Co., St. Louis, Mo., is on our table. Purely literary. Price \$1 50 per annum; single copy, 15c. It is well worth the price. The mechanical execution is splendid, and the columns well filled with the best of articles.

We are very much obliged to the Gazette for their kindly notice of us and our paper, and we hope to merit all they say; and we earnestly wish to cultivate the kindest feelings, and have the most pleasant relations with a paper so widely circulated and wielding so great an influence as the Gazette. WINFIELD & DYE.

Many thanks to the Democrat for their kindly notice of my humble self, and our new enterprise. We hope to reciprocate. DYE.

"The Methodist University, of Little Rock, is evidently in a 'row' of some sort; the faculty, including Rev. Dr. Gray, having been removed, leaving things in a bad way."—[Booneville Enterprise.

Well, that is their own quarrel and we can leave them to settle it.

## PERSONAL.

Dr. Lafferty is still making the old Richmond sparkle and glitter.

Dr. Rosser, of the Virginia Conference, will soon issue a volume of revival sermons.

Hon. S. J. Tilden has declined to permit his name to be used as a candidate for the presidency. He can afford it.

Hon. H. W. Hilliard is contributing some fortnightly letters to the Wesleyan that are gems of the purest hue—they are real diamonds.

Bishop R. K. Hargrove is holding a District Conference at Gainsville at this writing. He will be in Atkins next Thursday. He is in labors abundant—most too much for July.

Bishop J. C. Granbery will leave for the Pacific coast this month, and will be absent several months. We hope he will favor our readers with a few letters from the Golden shore.

Rev. Jno. H. Dye is attending District Conference at Gainsville, this week. Deal kindly with our junior, brethren, and send him back with many subscribers and lots of money.

Rev. R. O. Barton, of the North Carolina Conference, has received the degree of D. D. from Martin College. Dr. Lafferty says he has been a Doctor of Divinity a long time without the title. Correct.

Randolph Macon College has conferred the degree of LL. D. on Principal William Allan, of McDonough Institute, Maryland, and that of D. D. on the Rev. David Thomas, of Baltimore. Honors worthily bestowed.

Rev. John E. Edwards, D. D., of the Virginia Conference, is writing some magnificent letters for the Southern Christian Advocate. They are rich, rare and racy. We hope to secure one one occasionally for our columns.

Bishop Keener is to preach the Commencement Sermon at Greensboro University, this month. Wish we were there to hear it. We remember with pleasure, our visit there in 1872. We wish Dr. Andrews the greatest success.

Rev. J. C. Brown, of Helena, was in our city last week, and gave us a call. He reports well from his station, and says their elegant church will soon be completed. It will be the finest in the state. Success to you, my gifted young friend.

Sister Jewell, with her children, left for her old home in Dorsey county, this week—to be absent this summer. Miss Nannie will summer at Pine Bluff. Brother Jewell remains on duty, and will give us some of his sensible articles.

Rev. J. M. Buckley, D. D., LL. D., editor of the New York Christian Advocate, has sailed for Europe, to be absent several months. We wish our confrere a very delightful trip. Doctor, beware of Lord Mayor's Banquets. There we met.

Bishop Pierce is resting, i. e., in his way. We see he preached the Commencement Sermon at the Wesleyan Female College, and it is said he surpassed himself. If he did, he is the only one that could do it. Only one Bishop Pierce.

Jno. P. Lowry has disposed of his interest in the ARKANSAS METHODIST to J. R. and J. M. Colburn. Rev. H. Jewell assumes editorial control. We congratulate the patrons, and welcome Bro. Jewell to the fraternity. He will be among the foremost in the things which are pure, lovely and of good report. May the paper be abundantly prosperous and more abundantly useful under the new management; with Jewell, Boswell, and Brown; it ought to be successful and first in every good word and work.—St. Louis Advocate.

## THE ARKANSAS METHODIST.

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LITTLE ROCK, ARKANSAS.

## —TERMS—

One Year, in advance, \$1 50  
Six Months " " 75

SATURDAY JULY 5, 1884.

## RATES OF ADVERTISING.

Space	1 mo.	3 mo.	6 mo.	1 yr.
1 Square	\$3 50	\$7 00	\$10 00	\$15 00
2 Squares	6 00	10 00	15 00	25 00
3 Squares	8 00	12 00	18 00	30 00
½ column	15 00	25 00	35 00	60 00

For larger space, special contracts will be made.

Yearly advertisements payable quarterly in advance.

All transient advertisements must be paid for at the time of their insertion.

When the number of insertions is not specified, the advertisement will be inserted until forbid, and charged for accordingly.

All communications intended for the columns should be addressed to the editor.

All communications on business should be addressed to the manager.

No communication will be published unless the author's name is known by the editor.

DEAR METHODIST:—I am officially informed of my election as associate editor of the ARKANSAS METHODIST. I accept the honor. If I am correctly taught in the science of the craft, honor is the pay. Emoluments and honor are not logically connected in this sphere of toil. But labor and honor have not yet been divorced—so I bow my neck to the yoke with the dry food of honor to stimulate the fainting nerve. The nearest that religion has yet come to repudiating bread is in the words, "Thou shalt not live by bread alone." But that is not repudiation pure and simple. Christ carried the bread of life, leaving a disciple to carry the "bag" of earthly bread. That disciple was only an "associated" worker, and yet the question was committed mainly to him. It may be he had a penchant for that sort of business, and the worker-in-chief put him in charge of the bread bureau to test his disinterestedness. If so it was wise for he failed when the test came, Judas seemed to lean too far to the world's theory that man should live by bread alone, and it ruined him. The law of associated workers has been greatly modified since that day, as it relates to editors. They are not now allowed even a "bite" occasionally, to say nothing of having the "bag" to carry. All work and no pay spoiled poor Jack's character. It may be that confidence has never been restored since Judas, as an associate worker, made his great blunder.

After all, what is an associate editor? I have a dreamy idea of an editor's duty. He must read correspondences and strike out injudicious words, phrases, sentences, and even paragraphs and whole letters, if deemed improper to print. He must aid the writer's orthography, punctuation, and chirography; he must sometimes save a correspondents' reputation by declining to print a well written article, and then defend himself and his paper against the attacks of that writer; he must fight egotism, dodge the blows of prejudice, sacrifice friendships, live on tear-bread and bleed at every pore. He must read the exchanges, write paragraphs, scold the printer, and parry the sword of wrath wielded by some effeminate quill-driver, whose tongue was turned up side down or appear next week with a prominent "errata." But what is an associate editor? He sustains about the relation to editors and correspondents that a mule does to its ancestors—it has the deformities of both and the beauty of neither. As editor the associate has no authority; as a correspondent he has no freedom. He is a sort of coahman among his fellow servant—an honorable sort of slavery. Notwithstanding all this it is a promotion to one who has never been higher—an honor that every deaf

man does not enjoy. I had rather be associate editor, or obligated correspondent, which ever it may be, on a religious paper, than "to dwell in the tents," of a wicked worldly journal. Now allow me to sign my name officially to this salutatory—if that is a proper name for what I have written,—that I may have the pleasure of seeing how well it appears.

H. R. WITHERS,  
Associate Editor Arkansas Methodist.  
P. S. Really it looks business like—looks better than it feel—an ignus fatuus—a bright nothing.

H. R. W.

DEAR BRO. JEWELL:—In your last issue Bro. Anderson has a very readable article written in a most excellent spirit in reply to an article written by me and published in your paper on the 7 of June.

Bro. A., to show that Christ's death may have had the twofold design of reconciling God to man and man to God, gives an illustration, viz: "A and B fall out, C proposes a peace measure. Now, on the supposition that the enmity is mutual between the parties, ought not the measure of C, to contemplate the removal of the enmity on both sides; and could it not be made to do so without any contradiction at all, surely?"

Of what use this illustration is in the discussion I cannot see, as I did not state in my article that the idea of reconciling God to man was in contradiction to the idea of reconciling man to God; but I did state that those who teach that the object of Christ's death was to reconcile God to man—teach the reverse of the doctrine contained in the text "God was in Christ reconciling the world unto himself." As his illustration fails at this point, it cannot be of any service to him as he intimates that he does not value it as an illustration of the real work of Christ. Bro. A. Would not represent Christ as a distinct person from God and man as B is distinct from A and C, neither would he intimate that there is enmity in God's nature. In support of the substitute theory he refers to six passages of Scripture in the Old Testament, all of which teach that God is angry with the wicked—a proposition I have never denied. But surely he would not suggest that the anger of God was quenched in the blood of his son. God was never angry with Christ, but always "well pleased" with him. He refers to Rom. 6, 18. I see nothing of the substitute theory in this text. If it has reference to the substitute theory then it seems to me the entire penalty of the law has been met and universal justification follows.

He relies upon the word propitiation as an argument for the substitute theory. The word propitiate means to appease, to quiet. But who was it that needed to be appeased? Bro. A. thinks it was God and man. Is it not possible that it is man alone that needs to be appeased and reconciled? As God is "invariable" and the wrong is all with man, it seems reasonable that man alone should be required to change that the two might be at one mind. In this sense St. Paul seems to use the word propitiate. Rom. 3, 25, "Whom God hath set forth to be a propitiation through faith in his blood." As he is a propitiation through faith, it must mean reconciling man to God and not God to man. Bro. A. says Christ's death satisfies the administrative justice of God. Is there a government on earth that would undertake to satisfy its administrative justice by inflicting capital punishment on the innocent in order that it might extend mercy to the guilty?

I am frequently told by those who seem to be honestly seeking the truth that this idea is not in harmony with the views of justice held by the civil governments of the world. Hence I have asked for light. Bro. A. does not believe that the sufferings of Christ were penal, but it is hard to see how one can suffer as a substitute for the guilty without suffering penalty.

Is it not easier to believe that we are the alienated parties and that Christ came to reconcile us to God? That we had lost faith in God, and Christ came to restore us to confidence in Him? That the work of the devil was to produce distrust in the heart, and Christ came to destroy the works of the

devil? That when we accept Christ we are justified by faith and have peace with God because we are put at one mind with him? That when we refuse Him we are confirmed in unbelief and exposed to the wrath of God forever? Does God's being angry with the wicked imply that a substitute is absolutely necessary before he can forgive? Is God necessarily confined to the substitute theory in pardoning sins? If so what is it that binds Him? The governments of this world have pardoning powers that are in some sense above law; the governor of Arkansas may pardon at his pleasure. Has God no such power?

When men see God in Christ, and learn that "God is love" and are thus harmonized with Him and enabled to trust Him and are heartily sorry for and repent of their distrust and sins, may not God consistently pardon?

A revelation of "God in Christ" produces a conviction of the sinfulness of unbelief, and enables men to repent of their sins, and why may not God pardon under such circumstances? These are subjects I desire to be enlightened on, and I am not sorry Bro. A. has undertaken the work, for I know of no man of his age for whose judgment in such matters I have greater respect.

B. H. GREATHOUSE.

## A Sketch.

October 1842, the writer having recently married, was settled in the edge of one of the beautiful prairies of South-west Missouri. A more gorgeous sunset was rarely seen than was then entrancing the minds of the young couple. Even the brown grass which now covered the broad prairies, and upon which the busy herds yet fed with eagerness, gave additional luster to the golden tints of the departing King of day. The birds were frisking as gaily, and singing as cheerily as if it had been May instead of October. The busy squirrel was darting up and down the hickory trees surrounding their humble cottage, putting away a bountiful store of nuts for the approaching winter, which its Creator has taught the little creature was necessary for months to come. The prairie hen, having reared her numerous brood far out in the vast natural meadows, was now clustering around the fields to gather up the scattered grain, and was singing an evening lullaby, whoo-to-too, whoo-to-too.

Just as the last rays of the setting sun was kissing adieu to the variegated leaves of the forest, a lone traveller was seen approaching the cottage from the opposite of the prairie, along the arrow-like path made through the tall grass, by dragging an immense log with four yoke of oxen. There could be no doubt as to the destination of the traveler, for the few settlers that then inhabited that portion of the state were scattered wide apart. But who could the traveler be, and what his errand at such an hour, were questions they could not then answer. Likely it was some "land-hunter" from the older states, some one who, like themselves, was seeking a home in the "far west," where the Indians track was yet fresh in the virgin soil. Being yet full two miles away there was abundant opportunity for these and many other speculations.

At length the young wife bethought herself, that as the stranger was evidently coming to spend the night, her reputation as a good house wife was at stake, and soon she and her cook were as busy making preparations as if it had been the approach of some old and long looked for friend.

The writer, left to himself, watched the slow but steady approach of the stranger, for his horse was certainly jaded, indulging in every imaginable speculation. It was likely some acquaintance or perhaps relation from the east side of the great river, and the heart swelled with emotion as the traveller gradually, but slowly drew nearer.

But now as the traveller entered the shade of the tall forest trees that surrounded the cottage, no longer able to restrain curiosity that had been constantly augmenting for the last half hour, I arose to meet the strange traveller.

By the aid of the dim twilight I could distinctly see that it was a

young man, not more than twenty-two or three years old, not very tall but slender built, with an open frank countenance which at once prepared the way for the warmest place in my heart.

"Mr. B. lives here, does he," enquired the traveller.

"Yes, sir," I responded, "get down, sir, and come in."

"Thank you, sir, for I am really tired, having rode more than forty miles to-day."

"I suspected as much," I responded, "seeing you have crossed the Grand Prairie."

"Yes, sir, I am a young Methodist preacher, a member of the conference, and have been sent to this part of the country to look after the scattered sheep, and try to organize a work, if possible."

If before I had felt glad of an opportunity to entertain a stranger, what were my feelings to learn that the stranger was a Methodist minister!

Wife was now called to greet the preacher, "our preacher," for he had come to stay, and to preach for us for a whole year!

It is needless to attempt a description of that night, and how the hours sped away. The mantle clock had announced the hour of midnight, before we could permit the weary traveller to retire to rest. Reader, that young preacher was none other than the late Rev. Richard F. Coburn, father of the lamented S. G. Colburn, and also of the present proprietors of the ARKANSAS METHODIST, and whose wife still lingers in Little Rock, waiting for the re-union. BETA.

The New York Freeman's Journal, a leading organ of the Romish Church makes a significant admission as to the decline of Romanism in America. The statement, however, exactly corroborates the argument and statistics of that remarkable volume of Dr. Dorchester's, "The Problem of Religious Progress." The following is the statement of the Freeman's Journal:

"Everywhere throughout this vast country there are to be found many Irishmen, and the children of Irishmen, who have forgotten the faith for which their fathers suffered. They came into Protestant communities; perhaps married Protestants. There was no church near them, or perhaps a church in which mass was said only once a month, or every six weeks. Gradually the habits of prayer and of Catholic thinking, which they at first possessed, slipped away. And to-day the children of these people would be amazed if they were told that their fathers had once been Catholics. These emigrants went into the country and the country towns. A much larger class stayed in the cities; they fared little better. The influences of their surroundings were entirely against their keeping the faith. That so many of them have kept it is a miracle."—[New Orleans Advocate.

## When? Where? Why?

When?—Nothing helps a pastor to preach a good sermon more than to face a full, quiet and devout audience, on time. But people who rush to a show an hour before doors open will go late to church! When will we treat God as well as the clown?

Where?—Is the rhyme or reason, law or gospel, for ringing out of a morning nap all the quiet people within a square of every boarding house, no matter how few or near at hand the guests may be, or how sick or sleepy the neighbors?

Why?—Nothing gives a church a more finished and churchy look than a neat piece of fresco work. It is far more durable and ornamental than work in plaster, and can be done as cheap. It relieves the deadness and barrenness and coldness of white walls. Color cheers up every home and public hall; why should we do without it in God's house? Does the maker of rainbows like nothing but white?—[Central Methodist.

There are strings in the harp of every life which, though covered with dust, give out music when the wings of truth stir the air.

That is a fine saying of Charnock: "God never yet put out (even) a dim candle that was lighted at the Sun of Righteousness."

## CENTENNIAL DEPARTMENT

Central Centenary Committee:

Headquarters, Nashville, Tenn.  
Rev. E. R. Hendrix, D. D., Chairman;  
Rev. W. P. Harrison, D. D., Secretary;  
Judge James Whitworth, Treasurer.

Centenary Watch-word No. 5.

Faithful preaching on Christian giving, and a Centenary thank offering from every member.

## The Centenary Thank-Offerings.

While in some of our larger cities it was deemed advisable to postpone for a while the Centenary collections, owing to the threatened financial panic in the middle of May, it was solely in the belief of larger results following such delay. In other places the programme was carried out entire, and with most encouraging results. Many of the thank-offerings are not yet full, and pastors prefer to wait before publishing the amounts. In some instances, perhaps many, nothing has yet been done, possibly for special reasons and the hope of doing more by some delay. Care should be taken lest such delay result in a failure to make a Centenary offering. Both the Church Extension Board and the Board of Missions are justly depending on large thank-offerings in the aggregate. They need the money now. Collections should come in as speedily as possible. The pastors hold the key of the situation, indifference or neglect here is fatal, and will be a matter of life-long regret. We commend the following extract from the address of the Sherman District Centenary Committee, of the North Texas Conference:

"We heartily indorse the plans and suggestions of the Central Centenary Committee, and true to our Connectional interests, we would urge our pastors and people to adjust themselves to the plans of the Committee, and to do their utmost to carry out both their letter and spirit.

The wisest plans are worthless unless they are skillfully executed. In a Connectional body like ours, plans are essential to that uniformity of action by which the largest success may be achieved. Let us then see to it, that we do not by our indifference or inactivity make fruitless the plans by which it is proposed to commemorate this Centenary of American Methodism. While the plans are wise, and, if carried out, will make this a monumental year in our history, let us not forget that their success depends solely upon the tact and skill with which we execute them.

As yet the interest in this Centenary year is not as general or intense as it should be. This is not the fault of our Connectional officers, nor our Church papers. These first have given the command; the latter have, by their "Centenary pages," sent it ringing down the lines until it ought to be familiar to every ear. Let the pulpit take up the "Centenary watch-words," as they are given from time to time, and thus shall we awaken interest and enthusiasm.

Let this be not merely an occasion of self-glorification—an opportunity for recounting the triumphs and achievements of Methodism; but rather make this the point—the vantage ground in our history, at which we marshal our forces, and from which, with the growth and strength of an hundred years, and the baptism of power, we shall go forth to a more efficient service for humanity, and grander achievementst for the Master."

Intelligent zeal on the part of the preachers will bear largest fruit. The aggregate already promises to be great, but will reach the desired sum only by aiming at "a Centenary thank-offering from every member." Blanks for reporting Centenary collections at Conference will be furnished every preacher. Let the utmost diligence be used between now and Conference to realize the great ends of Centenary year. While congregations trained to give are responding liberally, with others there must be both seed-time and harvest in one year, but the results may abide forever.

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