

The Arkansas Methodist.

DEVOTED TO THE INTERESTS OF THE METHODIST EPISCOPAL CHURCH, SOUTH, IN ARKANSAS.

BY BENNETT & THORNBURGH.

"Speak Thou The Things That Become Sound Doctrine."

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SUPPORT OF THE MINISTRY.

2. It is right according to the principles of justice and equity. An individual always feels indebted to a public servant in proportion as he has been benefited by his service, and when it is a matter requiring compensation, he must pay as he has been benefited, or still feel under obligation. One question only is involved here, Is the ministry a public good? This we cannot appreciate so well as we could, if we were wholly deprived of the benefits of a preached gospel. The sick man knows how to appreciate health and the physician. Now if the services of a minister be beneficial to a community then he should be supported. If the ministry is to be retained it should be maintained. There is just as much justice in requiring a man to serve the public in any other capacity without a just compensation as to require the ministry to do so. Who would have thought of saying to Lafayette, "We appreciate your service in aid of the establishment of our national independence; but we cannot favor anything like a liberal compensation for your labor"? The humble minister may not have saved your country's freedom; but oftentimes he has been the instrument in the hands of God in bringing about the moral freedom of your son or daughter. How many of us would have ever been converted without the work of a preacher? "How can they hear without a preacher?"

I know of no class of men who enter upon their work with as little show of "a just recompense of reward" peculiarly, as a minister, especially a Methodist itinerant; and against the unjust discrimination between them and other public servants I enter my solemn protest. Nor has the unjust discrimination stopped here. An employee leaves a community with unpaid debts, but everybody knows that his employer did not pay him, and he goes comparatively uncensured; but a preacher leaves in debt with an unpaid salary, and people are down on him like "a thousand of bricks," and denounce him as dishonest. I believe mightily in paying debts, but ask again, why this unjust discrimination? Let charity be extended to all men alike.

This is about the way it goes. The year commences, the merchant employs his clerks, the farmer hires his hands. The year rolls on. Legal business must have attention; a lawyer is employed, a member of the family gets sick, the service of a physician is secured. Some of these bills must be met with spot cash, others are paid at the close of the year. The time comes, merchant to his clerks: "Gentlemen, you have served me faithfully, but I find I can't pay you as I promised; in truth I can't pay you but very little cash; you can take these goods, such as I can spare, not such as you may select." What would be the verdict of the community? What the decision of the employees? When would he get help again? But often the preacher is thus served. The farmer says: "Boys, we have had a hard year of it; you have made me good hands, but times are hard, and I can't pay you. It's hard, I know, but I can't help it." It wouldn't be long until the boys would have a lien on the crop, and the farmer would learn that his contracts must be met dollar for dollar, and everybody would say that is right. But the Church can repudiate half the preacher's claim, and then add: "He may thank his stars that he got as much as he did; for that is better than any other preacher ever did on this work." Complimentary, isn't it? Another man says, "Boys, hitch Pete and sack to the wagon, put in 5 bushels of corn, get 50 binds of those oats in the far patch (they are a little spelt any way), take also 3 bushels of the potatoes (I believe they will rot soon); old woman, you fix up a bucket of soap grease, and we will send it to Judge Jim Jones; you know he did some legal business for us this year, and I tell you he made a roaring speech, and didn't he question that witness though? We ought to do something nice for him." The boys drive up to Judge Jones' office, tell him their business and the contents of their wagon. Judge Jones' temper rises, and he would say something hard, but the sender is a good Church member, and it will not do. But this he does—informs the boys that when he wants the refuse of their "father's farm" he will give them notice. In the meantime he puts his account into the hands of an officer. The next day the wagon is sent to the doctor's with similar results, and everybody says "look at that old stingy farmer; he is trying to pay his lawyer's and doctor's fee in produce, and that without consult-

ing them." Next day the old gentleman says "Boys, drive that wagon load of produce over to Bro. Grimes'; he is a good man and our pastor; I have done nothing for him this year, and I must help him some." No disappointment this time; Bro. G. must take it without a murmur, and all over the country it is said "what a generous old soul Bro. Clinch is; he sent our pastor a whole wagon load of produce." Oh generosity! I ask again why this unjust discrimination between public servants? Is the minister not as good, and hasn't he as much right to expect his pay as other men? Isn't it a violation of every principle of justice and every claim of equity, to promise a preacher so much at the first of the year and then fail to pay it? I close by saying that the support of the ministry is right upon the principles of justice and equity.

M. M. SMITH.

Jonesboro, Oct. 14.
P. S. It would be right for me to state, after writing these articles, that I am serving the best charge I ever had. I haven't said a quarter to them this year, but they have paid monthly, and kept my head above the waves. Amen. Thank God.

NASHVILLE LETTER.

Work at Vanderbilt is going on in earnest. All the preliminaries are past and every professor and student is settled in his work for the year. Two of our professors spent summer in Europe, Prof. John Daniel, Adjunct in Physics, and Prof. J. H. Kirkland of the School of Latin. Prof. Daniel studied under Helmholtz in Berlin this summer. Prof. Kirkland who is already a Ph.D. of Leipzig, did some special work in Latin in Germany, and spent some time traveling on the Continent. I repeat what I have written of him before, that he is a thorough and accurate scholar and of such undoubted ability and Christian manhood as to command the admiration and love of the whole student body. It is not uncommon to hear students express a wish that he should succeed Chancellor Garland. Rev. O. E. Brown who was elected to the chair of Ecclesiastical History by the Board of Trust in June arrived here on the 10th. The Theological Faculty has a very valuable addition in Prof. Brown. It was his desire to stay in China. The place which he now fills was offered him before he went thither, but he refused it to go where he thought he was the most needed. When he was notified of his election in June he promptly declined, and it was only by the combined influence of Bishops Wilson and Key that he was induced to accept. He did it then in submission to what seemed plainly the leading of the Spirit.

The Tennessee Conference has just closed a very interesting and profitable session. The new Tulip street Church was in good condition in every respect for the entertainment of the Conference. The pastor, Dr. Erwin, and his people were and are in perfect harmony and every one is willing to do his best to insure the success of the Conference. No one was at all surprised at the hearty cheering which greeted the announcement of Dr. Erwin as the pastor of that splendid congregation for the incoming year. The new church is a gem, "the admired of all admirers."

There was quite a number of visitors to the Conference—Drs. Morton, Morrison, Hayes, Lowrance, Falmore, Sullins and Atkins, besides the numerous connectional officers who are located here. Bishops Fitzgerald and Duncan were also here. Six young men were received on trial, nine were received into full connection, eight ordained Deacons and eight Elders. Bishop Galloway was highly complimented for the impartial and firm way in which he presided. He made a deep impression on Nashville. People are beginning to see that in him we have one of the greatest men in all Methodist history. His address to the class admitted into full connection was full of good sense and was greatly enjoyed by the large audience in attendance. Dr. R. A. Young tells this story about Bishop Galloway. When he graduated at the University of Mississippi Hon. L. Q. C. Lamar, one of his professors, in bidding him good-bye said, "Charley, I understand you intend to enter the ministry." "Yes," replied the young student.

"Well, I am glad to hear that," said Mr. Lamar, "for some of us want to go to Congress from this district."

Mr. Lamar had not at that time been in Congress, and evidently saw great possibilities in this young man,

in whatever profession he might have chosen.

The sessions of the Conference were all quite lively. Spirited debates occurred each day and rallies of wit flew hither and thither like bumble bees in a jug. The preaching services were unusually spiritual. The sermons of Drs. Bounds and Kelley received special commendation for this quality. One interesting feature of the session was the arraignment of Rev. H. S. McBride. He is a director of a bank which loaned some money to a liquor house. The house failed and its stock was turned over to the bank to liquidate the debt. The stuff was disposed of and so the bank with all its officers became implicated in whisky selling. After consultation with the accused the committee reported no trial necessary. Drs. Sullins and Atkins were here as commissioners from the Holston Conference to invite the Tennessee Conference to join them in the management and support of Emory and Henry College. Dr. Atkins made the principal speech. Dr. Sullins followed in a remarkable talk. He touched the heart chords of every listener and everyone responded to his touch. He is one of the old men whose wrinkles are "smiles that have drifted from their moorings." He said some things as beautiful as were ever written by Oliver Wendell Holmes. He spoke of his declining years, and said he was not growing sour as he grew old. "The man who comes home at night whistling to the jingle of the trace, chains is not sorry, that the day's work is done." "Ole Eph," as he affectionately styled Dr. E. E. Wiley, he said, "is growing old like a ripening apple, not a rotten speck in him, just lying on the sunny side of the 'limb mellowing to the core.'" The Conf. did not seem to favor the proposition, but out of courtesy appointed a committee to confer with the proper persons and report at the next session of the Conference to be held at Lebanon. Quite a breezy discussion followed the reading of the report on "Books and Periodicals" by Dr. Baskerville of Vanderbilt, chairman of the committee. The report deplored the bitter controversy that had been recently indulged in, and also the bad policy of forcing so much work on Dr. Harrison as both book editor and editor of the Review. Both of these points were vigorously attacked by Drs. Hoss and Barbee. They said the controversy was pressed upon us by the other side. Dr. Harrison's Methodist Union, for instance, was said to be an answer to Dr. Crook's Life of Bishop Simpson. Dr. Baskerville replied that the opinion of the committee was against controversy of this kind on both sides, and that it was time to quit throwing books at each other's heads. The report was adopted unanimously. Dr. Hoss in opening his speech stated that he had had a swelling in his head for two weeks, and some one called out in a significant tone "How long did you say?" [Laughter.] The Doctor is a tireless worker and an able and enterprising editor. He summed up a week's work not long ago, thus: "This week I have traveled a thousand miles; preached four sermons and edited the Adversary." Yes, they had some collections too. One of the "most principled" preachers said the Conference was a "mere bleeding machine." They subscribed \$5,000 to the missionary debt and assumed \$2,800 more. Three or four collections a day were common. I saw four collections going on at one and the same time! Did you ever notice to see who complained most at these collections, the rich preachers or the poor ones? Try it once.

Dr. Kelley's friends are jubilant over his appointment to Elm street, one of the large Churches. Dr. R. A. Young returns to Carroll street, Dr. Steel to McKendree, Dr. Brown to West End, Dr. Orman to the Nashville District. Bro. Lewis Powell goes to the East Nashville District, where he received a hearty welcome. Rev. P. A. Sowell goes to Clarks-ville, made vacant by the death of Dr. J. B. West. Dr. Leftwich took a nominal appointment and expects to do evangelistic work this year.

J. M. HAWLEY.

Oct. 29.

DEATH NOTICE.

Edmund Marvin Trippe was born July 19, 1837 and died Oct. 27, 1892. This was a sweet spirited little fellow with quite a religious turn of mind, very loving, and loved by all who knew him. His death was a sad dispensation to his parents. It is hard to give up such a lovely child; but he is not lost, only gone to his Father in heaven, whence he calls his earthly father. May the Lord bless and comfort the bereaved family.

L. B. HAWLEY.

Arkansas City, Ark.

WORLD'S FAIR DEDICATION.

DEPEW'S ORATION.

Our readers will peruse with interest the following extracts from the eloquent oration of Hon. Chauncey M. Depew of New York, delivered at the dedication of the buildings of the World's Fair in Chicago, Oct. 21:

This day belongs not to America, but to the world. The results of the event it commemorates are the heritage of the peoples of every race and clime. We celebrate the emancipation of man. The preparation was the work of almost countless centuries, the realization was the revelation of one. The cross on Calvary was hope; the cross raised on San Salvador was opportunity. But for the first, Columbus would never have sailed, but for the second there would have been no place for the planting, the nurture, and the expansion of civil and religious liberty. Ancient history is a dreary record of unstable civilizations. Each reached its zenith of material splendor and perished. The Assyrian, Persian, Egyptian, Grecian, and Roman empires were proofs of the possibilities and limitations of man for conquest and of intellectual development. Their destruction involved a sum of misery and relapse which made their creation rather a curse than a blessing. Force was the factor in the government of the world when Christ was born, and force was the sole source and exercise of authority both by Church and State when Columbus sailed from Palos. The wise men traveled from the East toward the West under the guidance of the Star of Bethlehem. The spirit of the equality of all men before God and the law moved westward from Calvary, with its revolutionary influence upon old institutions to the Atlantic ocean. Columbus carried it westward across the seas. The emigrants from England, Ireland, Scotland, and Wales, from Germany and Holland, from Sweden and Denmark, from France and Italy, have under its guidance and inspiration, moved west, and again west, building states and founding cities until the Pacific limited their march. The exhibition of arts, sciences, of industries and inventions, of education and civilization, which the Republic of the United States will here present, and to which, through its chief magistrate, it invites all nations, condenses and displays the flower and fruitage of this transcendent miracle. ****

It was a happy omen of the position which woman was to hold in America that the only person who comprehended the majestic scope of his plans and the invincible quality of his genius was the able and gracious queen of Castile. Isabella alone, of all the dignitaries of that age, shares with Columbus the honors of his great achievement. She arrayed her kingdom and her private fortune behind the enthusiasm of this mystic mariner, and posterity pays homage to her wisdom and faith. The overthrow of the Mohammedan power in Spain would have been a forgotten scene in one of the innumerable acts in the grand drama of history had not Isabella conferred immortality upon herself, her husband, and their dual crown by her recognition of Columbus. The devout spirit of the queen and the high purpose of the explorer inspired the voyage, and subdued the mutinous crew and prevailed over the raging storms. They covered with the divine radiance of religion and humanity the degrading search for gold and the horrors of its quest which filled the first century of conquest with every form of lust and greed. The mighty soul of the great admiral was undaunted by the ingratitude of princes and the hostility of the people, by imprisonment and neglect. He died as he was securing the means and preparing a campaign for the rescue of the holy sepulcher at Jerusalem from the infidel. He did not know what time has revealed, that while the mission of the crusades, of Godfrey of Bouillon and Richard of the Lion Heart, was a bloody and fruitless romance, the discovery of America was the salvation of the world. The one was the symbol, the other the spirit; the one death, the other life. The tomb of the Savior was a narrow and empty vault, precious only for its memories of the supreme tragedy of the centuries, but the new continent was to be the home and temple of the living God.

The rulers of the Old World began with partitioning the New. To them the discovery was expansion of empire and grandeur to the throne. Vast territories, whose properties and possibilities were little understood, and whose extent was greater than the kingdom of

the sovereigns, were the gifts to court favorites and the prizes of royal approval. But individual intelligence and independent conscience found her haven and refuge. There were the passengers upon the caravels of Columbus, and he was unconsciously making for the port of civil and religious liberty. Thinkers who believed men capable of higher destinies and larger responsibilities, and pious people who preferred the Bible to that union of Church and State where each serves the other for the temporal benefit of both, fled to these distant and hospitable lands from intolerable and hopeless oppression at home. It required 300 years for the people thus happily situated to understand their own powers and resources, and to break bonds which were still revered or loved, no matter how deeply they wounded or how hard they galled. The nations of Europe were so completely absorbed in dynastic difficulties and devastating wars, with diplomacy and ambitions, that they neither heeded nor heard of the growing democratic spirit and intelligence in their American colonies. To them these provinces were sources of revenue, and they never dreamed that they were also schools of liberty. That it exhausted three centuries under the most favorable conditions for the evolution of freedom on this continent demonstrates the tremendous strength of custom and heredity when sanctioned and sanctified by religion. The very chains which fettered became inextricably interwoven with the habits of life, the associations of childhood, the tenderest ties of the family, and the sacred offices of the Church from the cradle to the grave. It clearly proves that if the people of the Old World and their descendants had not possessed the opportunities afforded by the New for their emancipation, and mankind had never experienced and learned the American example, instead of living in the light and glory of the nineteenth century conditions, they would still be struggling with mediæval problems.

The northern continent was divided between England, France and Spain, and the southern between Spain and Portugal. France wanting the capacity for colonization, which still characterizes her, gave up her Western possessions and left the English, who have the genius of universal empire, masters of North America. The development of the experiment in the English domain makes this day memorable. It is due to the wisdom and courage, the faith and virtue of the inhabitants of this territory that government of the people, for the people, and by the people was inaugurated and has become a triumphant success. The puritan settled in New England and the cavalier in the South. They represented the opposites of spiritual and temporal life and opinions. The processes of liberty liberalized the one and elevated the other. Washington and Adams were the new types. Their union in a common cause gave the world a republic both stable and free. It possessed conservatism without bigotry and liberty without license. It founded institutions strong enough to resist revolution and elastic enough for indefinite extension to meet the requirements in government of ever-enlarging areas of population and the needs of progress and growth. The Mayflower with the Pilgrims and a Dutch ship laden with African slaves were on the ocean at the same time, the one sailing for Massachusetts and the other for Virginia. This company of saints and first cargo of slaves represented the forces which were to imperil and rescue free government. The slave was the product of the commercial spirit of Great Britain and the greed of the times to stimulate production in the colonies. The men who wrote in the cabin of the Mayflower the first character of freedom, a government of just and equal laws, were a little band of protestants against every form of injustice and tyranny. The leaven of their principles made possible the declaration of independence, liberated the slaves, and founded the free commonwealths which form the Republic of the United States.

Platforms of principles, by petition, or protest, or statement, have been as frequent as revolts against established authority. They are part of the political literature of all nations. The Declaration of Independence proclaimed at Philadelphia July 4, 1776, is the only one of them which arrested the attention of the world when it was published, and has held its undivided interest ever since. The vocabulary of the equality of man had been in familiar use by philosophers and statesmen for ages. It expressed noble sentiments, but their appli-

cation was limited to classes or conditions. The masses cared little for them nor remembered them long. Jefferson's superb crystallization of the popular opinion that "all men are created equal, that they are endowed by their creator with certain inalienable rights, that among these are life, liberty, and the pursuit of happiness," had its force and effect in being the deliberate utterance of the people. It swept away in a single sentence kings and nobles, peers and prelates. It was Magna Charta, and the petition of rights planted in the virgin soil of the American wilderness, and bearing richer and riper fruit. Under its vitalizing influence upon the individual the farmer left his plow in the furrow, the lawyer his books and briefs, the merchant his shop, and the workman his bench, to enlist in the patriot army. They were fighting for themselves and their children. They embodied the idea in their constitution, in the immortal words with which the great instrument of liberty and order began: "We the people of the United States, do ordain."

The scope and limitations of this idea of freedom have neither been misinterpreted nor misunderstood. The laws of nature in their application to the rise and recognition of men according to their mental, moral, spiritual and physical endowments, are left undisturbed. But the accident of birth gives no rank and confers no privilege. Equal rights and common opportunity for all have been the spur of ambition and the motors of progress. They have established the common schools and built the public libraries. A sovereign people have learned and enforced the lesson of free education. The practice of government is itself a liberal education. People who make their own laws need no lawgivers. After a century of successful trial the system has passed the period of experiment, and its demonstrated permanency and power are revolutionizing the governments of the world. It has raised the largest armies of modern times for self-preservation, and at the successful termination of the war returned the soldiers to the pursuits of peace. It has so adjusted itself to the pride and patriotism of the defeated that they vie with the victors in their support and enthusiasm for the old flag and our common country. Imported anarchists have preached their baleful doctrines, but have made no converts. They have tried to inaugurate a reign of terror under the banner of the violent seizure and distribution of property, only to be defeated, imprisoned, and executed by the law made by the people, and enforced by juries selected from the people, and judges and prosecuting officers elected by the people. Socialism finds disciples only among those who were its votaries before they were forced to fly from their native land, but it does not take root upon American soil. The State neither supports nor permits taxation to maintain the Church. The citizen can worship God according to his belief and conscience, or he may never reverence or recognize the Almighty. And yet religion has flourished, Churches abound, the ministry is sustained, and millions of dollars are contributed annually for the evangelization of the world. The United States is a Christian country, and a living and practical Christianity is the characteristic of its people.

The grandeur and beauty of this spectacle are the eloquent witnesses of peace and progress. The Parthenon and the cathedral exhausted the genius of the ancient and the skill of the mediæval architects in housing the statue or spirit of deity. In their ruins or their antiquity they are mute protests against the merciless enmity of nations which forced art to flee to the altar for protection. The United States welcome the sister Republics of the Southern and Northern continents and the nations and peoples of Europe and Asia, of Africa and Australia, with the products of their lands, of their skill and of their industry, to this city of yesterday, yet clothed with royal splendor as the queen of the great lakes. The artists and architects of the country have been bidden to design and erect the buildings which shall fitly illustrate the height of our civilization and the breadth of their hospitality. The peace of the world permits and protects their efforts in utilizing their powers for man's temporal welfare. The result is this park of palaces. The originality and boldness of their conceptions are the contributions of America to the oldest of the arts and the cordial bidding of America to the peoples of the earth to come and bring the

(Continued on 5th page.)

ARKANSAS METHODIST.

THURSDAY, NOVEMBER 3, 1892

COLUMBUS DAY AT GALLOWAY.

"Columbus day" dawned gloomy, dark and rainy outside; but within the walls of Galloway were brightness and mirth; for it was a holiday, and we all know what that means to school-girls (and sometimes to teachers, as well). Very little preparation had been made for any exercises; but the resources of Galloway are unlimited, and so when 3 o'clock, the appointed hour for guests, arrived, a programme of considerable interest was ready for execution. The Searcy College boys, resplendent in new uniforms, first marched into the chapel and occupied seats reserved for them; then the chapel was comfortably filled with an attentive audience, after which the Galloway girls marched on to the platform keeping step to a march by Prof. Wall, accompanied by Prof. Sitzk on the violin.

The national hymn, America, was rendered by the entire school, and the literary programme was carried out, consisting of recitations and essays by the young ladies, varied by music from the music teachers and the rendering of the Star Spangled Banner by Miss O'Neill, and a quartette.

The young ladies then vacated the platform, retiring to their rooms with beautiful order and decorum, while sixteen girls entered attired in blue and white, with red sashes, bearing wands decorated with the Spanish colors, and went through with a skillful wand-drill, conducted by Prof. Hinchee.

The Galloway exercises having closed, the audience was invited to assemble on the verandas and witness the military drill by Searcy College students. In the spacious grounds in front of the College, the boys formed in line and accomplished their various evolutions with a skill which reflected high credit upon their leader. At the conclusion the Lieut. addressed the Co., saying that, without their knowledge, their Capt.'s wife, Mrs. Hinchee, had made and presented to the Co. a flag, for which he proposed for her, three cheers from the Co., which were heartily given. Dr. Dye congratulated Mr. Hinchee and Pres. Babcock on the fine appearance of the young men, their skill in military tactics, and the glorious opportunities before Searcy College. The girls on the balconies proclaimed their assent by a hearty clapping of hands, and Pres. Babcock proposed three cheers for the girls of Galloway College, which were given with a will.

We are sorry to say (what, nevertheless, justice requires) that Galloway was very selfish in the evening festivities. The preceding day all the teachers and boarders had received, beautifully written on white cards decorated with the colors of Spain, invitations from Ferdinand and Isabella, to a reception in honor of Christopher Columbus. So exclusive was the gathering that even the musical professors, arriving after the King and Queen were seated in state, vainly knocked, for admittance, and went despondently away from what they inferred was "absolutely the last appearance" of a King and Queen at Galloway. Ferdinand and Isabella held their court in the front hall, clothed in royal garments and seated upon their throne, attended by page and maids of honor, while Columbus stood at their left with two of the Indians whom he had brought over from America. At the command of Ferdinand, Columbus gave to the audience an account of his voyage and adventures and presented the two natives. After the guests had all been presented, their royal majesties descended from the throne and graciously joined a promenade with their loyal subjects through the various halls, after which numerous recitations "wise and otherwise" were delivered by various young ladies; "The Laughing Man" by Miss Lucy Hearn, causing almost as many contortions and as severe side-aches to the audience, as the "laughing man" himself endured. In a nice little talk to the girls the following morning, Dr. Dye told them that while they could not be queens over a temporal kingdom, a far wider domain was open before them and they might be queens over the greater realm of mind, and make grander discoveries even than were made by Columbus.

We think the object lesson and its application will not be lost upon the receptive minds of our enthusiastic and industrious girls.

Many a minister may date his decline in pulpit power and acceptability to a neglect of his study. Of all professional men he can least afford to degenerate in intellectual vigor. He must keep up the stimulation which comes from contact with the best thinking of the past and present. He must study thoroughly the problems with which he has to deal. His sermon must not be dashed off at hurried intervals, but be the result of careful writing and deliberate preparation. He must be constantly the man who reads, observes, reflects, writes, absorbs and digests. He who is on fire with a well prepared discourse will sustain himself anywhere as a

preacher and impress for good all who listen to him.—Phila. Presbyterian.

PROVIDENCE IN OUR HISTORY.

Writing in the Chicago Advocate on "one of the Providential elements in our history," Rev. Dr. J. B. Young presented some thoughts, which our readers may peruse with interest:

It is indisputable that the early explorations and discoveries in North America were made under the auspices, and by devotees, of Roman Catholicism. Religious zeal had more or less to do with the most of the expeditions that were organized for the conquest of this continent. Columbus—like most other heroes—was led by mixed motives. He was ambitious of military, civil, and naval honors; he was exceedingly anxious for gold—this was uppermost in his thoughts during his explorations; and the fact that he could not discover any great quantities of gold nearly broke his heart. In addition, he was a devout Catholic, and among other dreams which he cherished was that of extending the domain of the cross over the new lands, and of using the treasures which he might secure to organize a new crusade whereby the Savior's sepulcher might be rescued from the hands of the infidel Turk. How much of religious devotion Ferdinand the Catholic had in the case we can only surmise, but doubtless his zeal for the Church of Rome (instanced in the murderous work of Torquemada, the inquisitor-general in Spain under the auspices of the King) was one of the factors of his interest in the new western world.

The point to be made is this: Under Catholic auspices for 200 years patient, courageous, heroic efforts were made to settle our continent, to master its resources, to open up and become possessed of its treasures. Nowhere did a Roman Catholic settlement or colony grow into mastery. In every instance, in spite of deeds of fortitude, devotion, self-denying heroism that deserve the highest praise, the colonies organized under papal auspices proved to be failures. Empty and inert was the decree of the Pope, declaring that all the lands, all the treasures, all the discoveries westward of a certain meridian in the Atlantic ocean should belong to Spain. Idle and vain was the claim of the King of Spain to be monarch of all North America. Hopeless proved to be the attempt of Catholic France to enthrone herself as mistress of our continent. The only colonies existing in North America which showed by their prosperity, their growth, and their mastery of adverse circumstances that they had obtained a lasting foothold upon our soil were Protestant in their complexion and spirit. North, south, east, west, the same principle holds good—early Catholic efforts to dominate and develop this continent were all in vain.

If we may attempt to interpret God's purposes in history, it would seem as though it had been a part of his plan that Roman Catholicism (of the type that existed in Spain and France in the fifteenth and sixteenth and seventeenth centuries, should not secure any rootage on American soil; that it was in his thought that during the plastic, formative stage of our history that phase of religious faith and conduct should be held in abeyance, and that his blessing and care were to be given alone to the colonies, whose love for freedom, identification with free institutions, and Protestant tone and character would insure liberty, and the civilization which liberty involves for the new-born nation on this side of the sea!

How different a land we would have today had Catholic Spain really explored our continent and taken possession of it in the sixteenth century. Monarchy, with its feudal and mediæval features, Catholicism with its Middle-ages superstitions, with the Inquisition, with all the worst phases of the papacy, would have been enshrined and enthroned upon the soil of America. The history of what we call the United States of America would have no existence; the ignorance, the cruelty, the superstitions, the intellectual bondage, the moral debasement of the worst phases of Romanism, as exemplified, for example, in the horrible story of Mexico—all this would have been written in our soil, on our landscapes, all over our continent, had the Roman Catholic powers succeeded in their attempts to colonize our continent.

We may rejoice, in view of the influence exerted by Catholicism in South America and Mexico, to say nothing of Italy and Spain in the Old World, that the papal Church was providentially hindered from obtaining prominence and power in the territory now called the United States in its earlier stages, and that the vast resources, the unlimited treasures, the splendid heritage of our country were reserved, by providential guidance and blessing, to become in due time the possession of Protestantism and the patrimony of freedom!

Horsford's Acid Phosphate. Beware of Imitations.

THE RIGHTEOUS IN AUTHORITY.

"DEAR BRO. BENNETT:—Dr. S. A. Weber of the South Carolina Conference furnishes the St. Louis Christian Advocate a very interesting article on "Prohibition in South Carolina," in which he gives the vote of the State on prohibition in its late primary election. There was no legal election on the question, but to get an expression from the voter, in the absence of a legal election on prohibition, "the prohibitionists last spring resolved to make prohibition a distinct issue at the ballot box. So a box was provided at the recent Democratic State primary, with the approval of the State Executive Committee of the Democratic party." The majority of those voting on the prohibition question voted "For Prohibition." The entire State is agitated on the subject, and in all probability prohibition would carry if the Legislature would give the electors an opportunity to legally express their wishes on the question.

But I did not intend to discuss the present condition of the prohibition sentiment in South Carolina. I design calling attention to the heroic Christian conduct of Col. L. D. Childs, of Columbia, who prepared, presented and carried through the House of Representatives a prohibition bill, which "will go down in the History of S. C. as the Child's Prohibition Bill." Dr. Weber says: "It was a good bill and would have served a good purpose. It was killed in the Senate." In a conversation with Dr. Weber in the afternoon of the day he made his last speech for his bill, Col. Childs said: "I prepared the bill and each separate argument in its favor on my knees." This sentence deserves to be framed in large gilt letters and hung in a conspicuous place in every legislative hall in each State in the Union. "When the righteous are in authority, the people rejoice; but when the wicked bear rule, the people mourn," Bible. O that the Childses were increased in every State, in every community! The people have so far divorced their religion from the ballot box, that it is generally exceedingly difficult to elect a man of decidedly religious connections to any important office, especially to a legislative office. A man who will get upon his knees before God to prepare a bill for the benefit of his constituents and in that humble devotional attitude prepare his reasons for his bill, regarding God as the source of wisdom, remembering his precious promise—"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him"—may expect to be relegated to private life until the public moral sentiment is educated up to his moral position, or until he shall backslide. So the informed or thoughtful reader will not be surprised to read of "the defeat of Col. L. D. Childs, of Columbia, for a seat in the next Legislature from the county of Richland." Shame on Richland county! May the good Lord speed the day when people will vote as they pray. We wait to hear from the man who prays over his vote and goes from his knees to the polls and votes "For License"! or of the legislator who prepares his bill and arguments against prohibition on his knees! Let him speak.

J. S. CLOWER.

Austin, Oct. 22.

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ARKANSAS METHODIST.
THURSDAY, NOVEMBER 3, 1892

FOR REV. A. B. WINFIELD.

EDITOR METHODIST.—The following responses with remittances for first year have been received to Bro. Winfield's call for help to buy the home: Dr. H. H. Arnold, M. D. McKinnon, M. S. Hill, J. W. Tolbert, John P. Carr, Fannie Edwards, Mrs. B. G. Johnson, Dr. Bonner, E. Y. Williams, G. B. Pridemore, E. J. Wallis, J. H. Turrentine, Daisy McCowan, W. R. Ross, T. M. East, one dollar each per year 8 years, also T. C. House \$5 and Mrs. M. E. Boswell \$2, one year only.

The following have sent in their names and agree to pay the \$1 per year for 3 years: T. D. Scott, Glenn Robertson, Hugh Robertson, J. B. Hill, Mrs. J. B. Hill, J. S. Steel, O. W. Conlter, Ben Key, T. J. Clark, J. L. Jacobs.

There is now paid in \$47 in cash on first year's payment and subscribed on first payment \$65 and on 2nd and 3rd years \$88 each year (subscribed). Over \$400 yet lacking to pay the home out. Those having subscribed without remitting first installment, will please remit at once.

Yours fraternally,

T. M. EAST.

Okolona, Oct. 24.

WOMAN'S MIS. SOC. M. C. C. S.

Program for week of Prayer and Thanksgiving, beginning Monday Nov. 21, and ending Sunday Nov. 27. Auxiliaries are expected to hold daily meetings. The offerings made at each are to be sent through the usual channels.

Monday Nov. 21. Let the services be opened with prayers of gratitude to God for the many blessings that have attended the work through the past year; for his loving kindness in having so graciously spared the lives of our missionaries; for their preservation from disease and disaster; and for the gentle reign of quietude that has marked the work everywhere.

Thank Him, too, for the doors that stand wide open to us; for the funds that have been provided; and let prayers of special gratitude be offered for the many new recruits that have gone to the field. Bible readings: Joel 2: 21-29 and Deut. 28: 1-12. Hymns 6, 718, 724 and 869.

Leaflet "What ye will." Close with an earnest appeal for the outpouring of God's spirit upon these meetings and that every woman in the Church may be aroused fully to her duty and to her obligation either to God or to her neighbor.

Tuesday Nov. 22. Pray for China, our oldest mission field. Mention each missionary by name. Pray that health and strength and courage may be given them and wisdom from on high. Pray too for the work—that every obstacle may be removed and that the glad light may spread and glow more gloriously bright day by day.

Readings: Isaiah 61 and Eph. 3. Leaflet: "My Becky's Thanksgiving." Hymns 669, 670, 666 and 658.

These exercises may be made more interesting still by the reading of short sketches of our missionaries in China—when they went to the field, where they are at work, &c. &c. A map of China ought to be at hand, and questions asked and answered with reference to its Geography, History, Religion, &c. To go further still, some one might be called upon to name the hindrances to the advancement of the work in China, and another to name the encouragements, &c. This same plan might be pursued in taking up each of the other mission fields.

Wednesday Nov. 23. Pray for Mexico and Mexican Border. Remember each of our missionaries by name. Let not one be forgotten. Petition God to help them and to bless them as he sees and knows the peculiar needs of each. Pray earnestly too for the work that it may prosper and grow at every station. Bible readings: Isaiah 35, and Acts 10: 34-43. Hymns 666, 580, 665 and 915.

Leaflet: "The Lottery of Souls." Thursday Nov. 24 (Thanksgiving Day). Service of Song and Thanksgiving. Pray for all at home and abroad. Make special mention of the Bible and Training School, and return sincere thanks to God for its present prosperous outlook. Bible reading: 1 Chron. 16, 23-34 and Ps. 147.

Musical may be selected. Leaflet: "A cup of Thanksgiving." See that the Thanksgiving offerings made at this meeting are as large as possible. Make pledges too at this service, the amounts to be handed in the following Sunday night.

Friday Nov. 25. Pray for Brazil. Let each of our workers there be mentioned, and God's blessing be asked upon each. Pray specially that the health of those that are sick may soon be fully restored. Bible Readings: Ps. 72, 1-19 and 2nd Cor. 1: 3-21. Leaflet: "Uncle Dan's Prayer."

Saturday Nov. 26. Indian Territory. Pray fervently for the work at Anadarko and for our laborers there. Pray earnestly that the light may continue to spread among these wild tribes of Red Men until all the dark corners of this portion of the earth, so near our own doors, may be filled with the knowledge and the glory of God. Bible Readings: Ps. 37 and Matt. 25: 14-46. Leaflet: "Yes, you do, Lucy."

Sunday 27 (a.m.), a sermon on Woman's Work by the pastor. (Afternoon) Children's Praise Service. (Night) An open session of each auxiliary in connection with Young People's Society, when thankofferings, pledges and other funds may be collected.

(For the Leaflets, "What Ye Will," "Uncle Dan's Prayer" and "Yes, You Do, Lucy," write to Woman's B'd of Foreign Missions, No. 53 Fifth Av., New York, N. Y. Price 5c for all. For the Leaflet, "My Becky's Thanksgiving," write to Miss Clara M. Cushman, No. 1 Laurel St., Lynn, Mass. Price 6c. For the Leaflet, "A cup of Thanksgiving," address

Woman's For. Mis. Soc. 1334 Chestnut St., Philadelphia, Pa. Price 2c, postpaid.)

RESOLUTIONS.

Whereas, It has pleased almighty God to send among us the Rev. J. M. Hively to labor and preach for us; and whereas his year's work among us has been attended with many difficulties, temptations and persecutions; and whereas he has patiently borne persecutions, resisted temptation and manfully battled with difficulties; and whereas we believe that a large majority of this (Arch) circuit appreciate his earnest pastoral work, preaching and labor of love among us of said circuit; therefore, be it resolved, that we the members of the fourth Quarterly Conference of said circuit in Conference assembled, tender to our beloved pastor, Rev. J. M. Hively, our heartfelt gratitude for the faithful performance of all his duties among us, and his patient endurance and forbearance; and resolved further that we tender him our earnest sympathy and that our earnest prayers be raised to heaven in his behalf; and be it further resolved that these resolutions be spread upon the Minutes of this Quarterly Conference and a copy be sent to THE ARKANSAS METHODIST for publication.

Signed: J. E. STEPHENS,
J. M. COUCH, C. C. Sec.
W. F. GILES, Rec. S.

P. S. The foregoing resolutions were adopted by a large majority of the members of the fourth Quarterly Conference of Arch circuit, Harrison District.

W. F. GILES,
Ass't Sec.

[While we do not know what they were, there must have been peculiar reasons calling for the paper above; hence, its prompt publication should not be considered a precedent inviting such resolutions from Quarterly Conferences.—EDITOR.]

SORELY BEREAVED.

At 9 o'clock a. m. Oct. 19, 1892 after 4 days suffering with diphtheria, died our darling little Williamson Sutton, son of John H. and Gertrude L. Lee. He was born Sept. 27, 1890 and was then 2 years and 22 days old.

His life was sunshine and joy to his parents and little sisters and brothers, and the sport of visiting friends.—Bro. T. D. Scott used to hail him with halloo Sut and he instantly echoed back halloo Bro. "Cott and then they had a romp in which Marvin and his little sisters engaged. When his little sisters sang the sweet songs of Zion at night around the family altar, Sut must have a book, open it and engage in song, though he could not read a word yet. Oh, we miss him, but he has gone to join his three little brothers in the heavenly choir to sing with his brother Cleveland, at the cross, at the cross, where I first saw the light, and the burden of my heart rolled away, 'twas there by faith I received my sight and now I am happy all the day.' May God bless the heart-broken parents and little brothers and sisters and give them grace to meet their loved ones in the sweet by and by. GRANDPA.

I might add that on Sept. 27 we buried little Nancy Cook, aged about 3 years, and Oct. 8th her little brother Willie, aged about 5 years—children of Bros. Jesse and John Cook of this, Le Vaughn Church, of diphtheria. Mr. Peter Ford and Mr. Meyer of Carola have also lost a child each last week from the same disease.

Yours Truly,

F. G. DAVIS.

Carola, Oct. 20.

IN OLDEN TIMES

People overlooked the importance of permanently beneficial effects and were satisfied with transient action, but now that it is generally known that Syrup of Figs will permanently cure habitual constipation, well informed people will not buy other laxatives, which act for a time, but finally injure the system.

EUREKA SPRINGS DISTRICT.

Official meetings and appointments—extra. Rocky Branch, Nov. 18—11 a. m. Goshen, 20, 11 a. m. Pleasant Ridge, 22, 11 a. m. Berryville, 23, 7 p. m. Carrollton, 24, 7 p. m. Shiloh, 25, 11 a. m. Eureka Springs, 27, 7 p. m.

A. H. WILLIAMS, P. E.

The great value of Hood's Sarsaparilla as a remedy for catarrh is vouchered for by thousands of people whom it has cured.

Little Rock Conference.

Preachers and lay delegates, who expect to attend the session of the Little Rock Conference, and who will bring their wives, will please notify me as soon as you can so I can provide as comfortable homes as possible for you. The Presiding Elders will please send me the names of their lay delegates, those who are coming up for admission on trial, and of the local preachers who are coming up for ordination. All visiting brethren coming will be provided for, if they will notify me in time.

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Only 165 papers in all these United States issue over 10,000 copies each per week. THE ARKANSAS METHODIST is one of them and the only one in Arkansas.

FIELD NOTES

BIG FLAT C'T.—My fourth Quarterly Conference is over, and I have closed my protracted meetings. We have had a good time on the Big Flat charge this year; about 30 conversions and about the same number of additions to the Church; 10 children baptized, one church house built during the year, and a general revival in the Church, collections all behind up to date. I am sorely afflicted with boils at this time, and ask the readers of THE METHODIST to pray for me.

J. S. HACKLER.

ST. FRANCIS C'T.—We have had four protracted meetings during the summer and fall—one at each appointment. This year we have had many blessings from the Lord for which we are glad. This circuit is a growing work, and we trust it will become one of the best in the Jonesboro District. Bro. J. C. Ritter is highly esteemed by all, and we want him for our P. E. again. During this year I have received 41 members into the Church by Ritual, and have baptized 8 children. I believe there have been about 75 conversions in the bounds of this circuit. I think I can bring up all my collections; although times are said to be very hard.

By the grace of God I have done my best and I expect to go to Conference striving to realize that "godliness with contentment is great gain." Pray that I may obtain more godliness and be contented where ever I am sent. The general state of the Church here is very good, many good people here. THE ARKANSAS METHODIST is liked by all who take it; and I wish it was in every Christian home.

Cordially,

A. C. GRAHAM.



Oct. 26.

Rev. M. H. Wells, of Birmingham, Ala., writes that "daughter and I were cured of Rheumatism and neuralgia, after all known medical and climatic remedies had been used, by the use of Germetuer."

J. J. Sorrege, Sidon, Miss., says: "Our little girl, nine months old, was in a low state from summer complaint, and Royal Germetuer made her fat as a pig. We believe it is a great remedy."

Rev. Z. C. Taylor, Missionary of the Southern Baptist Convention, to Brazil, writes of King's Royal Germetuer: "I consider it a wall of protection against disease, and a sure guaranty of health and happiness." Germetuer cleanses and purifies the blood, invigorates the stomach, tones up the general system, and thus brings health and happiness. It is not a nauseous compound, but is as pleasant to take as a glass of ice lemonade.

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The head is free of plate tensions, the machine is so set that without any change of upper or lower tension you can sew from No. 40 to No. 160 thread, and by very slight change of disc tension on face plate, you can sew from the coarsest to the finest thread. It has a self-setting needle, and loose pulley device on hand wheel for winding bobbins without running the machine.

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ARKANSAS METHODIST.

Z. T. BENNETT, D.D., Editor

GEORGE THORNBURGH, Business Manager

THURSDAY, NOVEMBER 3, 1892

GRATEFUL.

The Publishers of this paper appreciate highly and very gratefully the kind responses they are receiving in reply to their late letter to the pastors in our three Conferences. Truly thankful for such brotherly assurances of hearty co-operation, we cherish the hope, that all of our pastors will soon render their Conference organ timely and much needed assistance. By diligent and judicious efforts during this month they may easily collect more money for arrears, renewals and new subscriptions for THE ARKANSAS METHODIST than they have collected thus far during this year. This important service will prove a convenience to very many subscribers as well as a great help to this paper at the close of the hardest year in its history.

Among those responding so kindly, one beloved itinerant, who has been quite successful in his work for THE ARKANSAS METHODIST, says: "God bless you, Brethren. I will do all I can for you, and send you the money as fast as I can collect. I am talking for our paper in the pulpit and out of it." He knows the secret of success, and has never depended on merely announcing publicly, that he was ready to receive names and money for his Conference organ.

We are gratified to learn, that the commissioners of the World's Fair at their meeting, Oct. 18, declined to hear argument for or against opening the Fair on the Sabbath, because they accepted the action of Congress as deciding that question. We do not believe Congress will rescind its decision, because of the petitions yet to be presented in favor of Sunday opening.

That unique and evangelical paper, The Ram's Horn, published in Indianapolis at \$1.50 a year, has suspended, because of the "lightness of collections in a dull season and want of capital." It is both possible and probable, that some of its readers supposed the paper was making money; for some people do not know any more about the cost of publishing a religious paper than the native Chinaman knows about the cost of running a rail-road train. This may partly explain why some good people neglect to pay their subscriptions, which they could pay at almost any time without inconvenience to themselves.

The Arkansas Presbyterian, published monthly in this city at \$1 a year, now lacks one number of completing its second volume; but its last issue contained the announcement, that "its publication must cease unless those subscribers, who are in arrears, will forward their subscriptions for 1892 at once." The Committee on Publication, including editors, have not charged for their services, and all the receipts from subscriptions and advertising have been applied to the actual cost of paper, printing and mailing. They will not issue another number until they have money in bank to pay for it, but we hope they will get that in due time.

According to the estimate of the Religious Tract Society there are 4,000,000 copies of pernicious publications issued every week in this country, feeding their readers on poison to mind and heart. To check and so far as possible counteract the baneful influence of that immense volume of impure matter, all Christians and especially preachers should help in circulating good religious books and papers. What shall we say then of a professed Christian too stingy to furnish his own family his Church paper and at least a few good religious books each year? He must be lamentably ignorant, or he does not really believe in a literal hell. But there are hundreds and thousands of homes without any Church paper, chiefly because the Christian parents have not been both clearly and forcefully impressed with their duty and interest to take their Church paper. In this matter there is trouble ahead for some indifferent ones.

In a recent sermon in London Archdeacon Sinclair said: Gambling bears to stealing exactly the same relation that dueling bears to

murder. In dueling each combatant is necessarily prepared to have his life taken, and in gambling each party is similarly prepared to take or lose what is properly his own. Of all habits, gambling is the most intrinsically savage. Morally, it is unchivalrous and unchristian. "All gaming," said the acute Archbishop Whately, "since it desires to profit at the expenses of another, is a breach of the Tenth Commandment."

GAMBLING IN LITTLE ROCK.

After Mayor Fletcher on July 11 last ordered his Chief of Police to enforce strictly the city ordinances against gambling houses, it was reported, and we suppose correctly, that the gambling houses were promptly closed and remained closed till Sept. 15, when they were opened again, and as formerly the city began collecting weekly fines, practically amounting to license fees. In an interview in The Gazette, July 12, Mayor Fletcher was reported as saying in substance, that he ordered the gambling houses closed, not solely in the interest of morality or because the law so required, but because the city was no longer dependent upon the money from the gamblers to meet the current municipal expenses! At that time we did not express our utter regret at his alleged motive, so regardless of law, official honor and social welfare, because we wanted to hope he was then determined to abolish the city's shameful participation in crime under the system of fines or virtual license fees, inaugurated before he was elected Mayor. In closing the public gambling houses according to the requirements of the city ordinances, Mayor Fletcher clearly demonstrated his ample power to close them and to keep them closed; but in permitting them to re-open and operate as before on the payment of stated weekly or monthly "fines," he deliberately exposed his administration to the just charge of venality by shamefully tolerating for city revenue the open commission of crime in violation of wholesome law.

Besides the other gambling houses there were two "turf exchanges," or places for gambling, where "pools" were sold on horse races, if not prize fights as well. Some weeks ago it was reported the City Collector had become a defaulter—since found "short" over \$1,000—from betting, buying pools on horse races. Then the City Council promptly passed an ordinance to suppress the pool rooms; but the manager of one of them resisted the enforcement of the new ordinance, as unconstitutional, and now Judge R. J. Lea of the Circuit Court has the case under advisement. So far as we know or have heard, there was no expressed purpose or intention by the Mayor and Council to close the pool rooms before the downfall of the City Collector, when they were aroused to see the great evil in tolerating the pool rooms; but they were not thus moved by the downfall or losses of other men at other gambling houses in this city.

Now as we do not know the relative evils from pool rooms and other gambling houses, we do not see the propriety of discriminating against the former, while the latter are tolerated under a revenue system, practically amounting to license. Further, the legal contest over the validity of the ordinance with the delay of the Judge before rendering his decision indicates some doubt, as to its being sustained under our State laws; but there is not, there can not be, any doubt whatever as to the validity of the city's ordinance against other gambling houses, which are permitted to operate in clear violation of both city and State law, presumably for city revenue only. We must, therefore, look with deep regret and humiliation upon the disgraceful prostitution of the city government to reap the fruits of crime, regardless of law, public morals and the social welfare of the community. Such a compromise of principle in conniving at the open violation of wholesome law provokes both pity and contempt.

In a short and pointed editorial on "Three Preachers"—"the pulpit, the school and the press"—the Cumberland Presbyterian says: "But the press—an agency unknown to the apostolic Church—has grown to be a teacher of good or evil only less potent than the living voice. We forget that every newspaper that comes into a home—every magazine of book—comes as a preacher. We forget that these silent messengers if bad or doubtful, may counteract the influence of our

good preaching in the pulpit or school or family. We forget that unless we provide wholesome reading for our children they are likely to be corrupted and ruined by that which is evil, that the books and papers which they daily read are shaping their characters and destiny. If you believe in your own Denomination and want to train your children in it you do not place them in a Sunday-school or Church of some other Denomination, you do not go with them to a political club instead of the services at your own church on Sunday morning. But you do a thing as foolish when you neglect your own Church paper and subscribe for one published by some other Church, or if you are satisfied with your county or political paper. When you subscribe for a paper you are calling a preacher. What sort of a preacher will you call to instruct your children?"

WORLD'S FAIR JUBILEE.

After returning from Conway last week we did not have time to prepare nor space to publish more than a brief note on the dedication of the World's Fair buildings, without withholding other matter already in type or designed for our last issue. On our first page of this issue we quote liberally from the masterful oration of Hon. Chauncey M. Depew, the peerless orator of the occasion; and from the Chicago Advocate's editorial notice of the great pageant we copy as follows:

No words, however, can express the special impressions which were made upon the minds of responsive beholders. Theodore Thomas' orchestra and chorus of about 8,000 voices were enough to overwhelm any sympathetic hearer. When the majestic harmonies in "The Heavens are Telling," in the "Hallelujah Chorus," and in the "Star Spangled Banner" were rendered during the early morning rehearsal, strong men burst into tears, and thought of the coming general judgment, and wonder whether the ocean or eternity may be more impressive than the scenes amidst which they then stood. Without irreverence it may be said that few things this side eternity can impress men more profoundly. That one building alone has forty-four acres of floor, and the floor was full at times. If you went to the doors the aspect north, south, east, and west suggested enough of moving human figures to fill the acres anew. Such music! Such surging masses of men, women and children! Never among human population have such magnificent piles of architectural creations been erected. Never have such masses of people been collected. It would seem that a train of a score of cars must start once a minute to give transportation and transport to thronging people. Great contingents of fifty thousand humans were mere items in the landscape, look where you might. Never on this or any other continent has such a multitude been collected. Victor Hugo speaks, in one of his works, of 100,000 people assembled at the funeral of the only genuine Napoleon France ever had. That French spectacle diminished readily when compared with the wonderful crowds gathered in Jackson Park Oct. 21, when Chicago dedicated its World's Fair of 1893. The President was there in the person of the lesser Vice-President. The Supreme Court was there. Then came the thirty-five Governors of States, and all of them less than their States. Then came generals, colonels, troops by the scores of thousands, ambassadors from foreign governments by the carriage loads, senators, representatives by the carload, fat-faced, lean-faced, and middle-aged dignitaries by the navy-load until one almost wished the procession ended. At last the end came, but the aggregation was tremendous. Had an earthquake come just then the earth would have lost the best of its population. It was a wonderful congregation of men, if not of saints. This writer stood where he saw the procession of notables climbing the stairs to the gallery, where all men saw them later. Among the rest of the crowd trotted Cardinal Gibbons in a red "Mother Hubbard," and so did papal Legate Satolli. It was funny to see them trot! The Cardinal ambled as if he were going to his execution, and Satolli followed as if he were a reporter bound to get the last item. But, aside from the fun which any beholder was entitled to were moral impression, grave suggestion and many solemn things. It was a great occasion. The Roman Columbus "discovered" America, and we were there in Jackson Park to be reminded of the fact. We were reminded Rome claims the whole thing; but let her claim it to the end. We shall not get out of temper in the least. If Rome gets more color, more banners, more noise and more assertion out of the matter next year, the sensible reaction will surely come. Protestant aspects of the whole formula are invisible in the sense that red paint and gaudy banners may not express them. Do not get uneasy. If it requires four centuries to discover that we have been discovered, one-half of a century will suffice to show that there are discoveries—and discoveries.

THE MODE OF BAPTISM.

In the Christian Observer (Pres.) Rev. J. G. Anderson presented an irrefutable argument against that theory, as to the mode of baptism, drawn from its alleged design to set forth the death, burial and resurrection of Christ. Here is the argument:

Look at the subject from this standpoint. Did the disciples baptize any during the life of Christ? From John 4:1-2, we learn that they must have baptized a great many—even more than John the Baptist. Then the question would arise, Did they do it right? Did they have the right mode and meaning? Surely they did. Christ was constantly with them, and if they had a mode or meaning that vitiated the whole ordinance (as our Baptist brethren assert about ours), we cannot doubt but that he would have had as much zeal for the right as the Baptists and would have corrected them.

Well, then, did they have any idea of the death, burial and resurrection theory? When Jesus told Peter, some time after the record in John 4:1,2, that he must go up to Jerusalem and be crucified and die, and rise again, he replied: Be it far from thee, this shall not be unto thee. The message of the women, that he had risen, seemed to them as idle tales; and Thomas would not believe till he had thrust his hand into his side. Is it possible for any one to believe that a single one of the great multitudes baptized by the disciples during the life of Christ was baptized on the death, burial and resurrection theory? Imagine Peter and Thomas, for instance, saying to a candidate for baptism: "You see Jesus there. He is going to die, be buried in the ground, and rise again, and I am going to set that forth in a liquid grave." It is not so. It could not be so; and I don't believe any intelligent Baptist believes they did, or that they had the death, burial and resurrection theory at that time. If they had, why should they not do so?

But then—was their baptism valid baptism? It was. Then there is a valid baptism into which that theory doesn't enter and which does not set those things forth. As far as the word of God sheds any light upon the subject what then could they have set forth? Evidently only the work of the Holy Spirit. That was the only thing (so far as the record goes) that they had any knowledge of, as associated with the ordinance of baptism, and hence the only thing they could set forth.

Now, by looking at the record, would they ever set forth that (the Spirit's work) by immersion?

Had a Baptist nothing but the work of the Spirit to set forth—no death, burial and resurrection—would he immerse?

Would the disciples use immersion to set forth that which is "poured out upon," or "shed forth"? It seems to me that sprinkling or pouring would do just as well to set forth death, burial and resurrection, as immersion to set forth the work of the Holy Spirit. It is just as much like it. It is no further from here to yonder than from yonder here.

Then the question arises: Did the disciples ever change their mode? The burden of proof here lies upon the Baptists. There is nothing in the Bible to show that they did.

We come to this, then: The disciples baptized before they had ever known or heard anything about the death, burial and resurrection, and hence could not have set it forth. They knew of nothing to set forth, but the work of the Holy Spirit, which is represented by "poured out upon," or "shed forth." There is a valid, Scriptural, apostolic baptism which leaves out the former and includes the latter, all of which is good Presbyterian teaching.

The Christian at Work, Oct. 20, contained an interesting symposium of brief contributions from eminent ministers on the question, "What has Christianity gained by four hundred years of American history?" In reply to this, Rev. Wilbur F. Crafts, editor of the Christian Statesman, said: "Christianity has gained by the four hundred years of American history chiefly in three respects: 1. In the strengthening of Protestantism. 2. In the development of spiritual religion by separating it from the State. 3. In the application of Christianity to morality. One who looks at the map of North America two hundred years after its discovery by Columbus sees a few Protestant colonies on the Atlantic coast, with Catholics to north of them, Catholics to west of them, Catholics to south of them. Paint Catholic territory black on your map and Protestant brown, and you will see a morsel in a vast black mouth that seems about to swallow it. A wonderful Providence prevented North America from becoming what South America is, illiterate, vicious, childish. Protestantism in Europe having only Germany, Holland and Great Britain, needed, under other great nation to keep up its balance of power and save it from overthrow by the Catholic countries. But Protestantism especially needed the American Churches to show how much more spiritual and how much more active and forceful in moral

reforms the Church becomes when it asserts its independence of the State and refuses to make its pulpits political offices. American Christianity is half a century ahead of the German State Church in temperance and Sabbath keeping and purity, and a quarter of a century of the British State Church in these and other moral reforms. It seems as if God had hid away this continent until the Reformation was about to break on the world to give it one fair field for spiritual and moral application."

THE PROBLEM SOLVED.

Last Spring on a railway train in Tennessee we chanced to meet that excellent brother, Rev. R. W. Newsome, colporteur for the Memphis Conference. He had the kindness to give us a copy of "The Problem Solved" by G. H. Hayes, D. D. We promised to review the same. We read it some months ago, with great interest, but the pressure of other matters has prevented us from writing till now.

In point of literary style Dr. Hayes is vigorous and direct. We could wish him more perspicuous. Like Richard Watson his sentences are frequently involved; but the doctrinal bearings of the book cannot be misunderstood.

1st. Depravity is not guilt.

2nd. "The truth is, and it may as well be stated in plain terms, inherited depravity pertains to and inheres in the physical man, the mortal body. It is, therefore, called the flesh; and when the spirit—the intellectual and moral man—is dominated by the physical, and the sensual, he is said to be 'carnally minded.'" This is the boldest statement in the book. If Dr. Hayes intends this as a definition of the only original source of depravity within us, then we must write him down as saying that there is no such thing as an inherited moral corruption. In the ultimate analysis of depravity the moral nature of every new born infant is, within itself, uncorrupted. It is simply dominated by a depraved physical nature. And it is evident that this is what our author means, for on page 150 he holds this language: "All entailed depravity is in and of the body, and moral depravity comes to each individual through his own volition."

3rd. Depravity is entailed by natural generation, but "as guilt and consequent condemnation and punishment cannot be entailed, it is difficult not to say impossible to see how any unfitness for heaven can be entailed, except that which is necessary and inseparable from a mortal state of probation." Depravity, then, in an infant is no barrier to divine acceptance, and the regeneration of dying infants in order to entrance into the heavenly kingdom is a theological figment. "We have long held that it is inconsistent to believe that on the principles of sovereign grace God will do for a dying child what he refuses to do for a child who must live and meet the tremendous issues of life. If grace be so sovereign as to be able to do this for a dying child, where is sovereign grace in view of the awful responsibilities of a living child? But if Dr. Hayes's doctrine of depravity be correct, there is no sphere for regeneration in any human being who has not personally sinned."

4th. Regeneration does not take away depravity. If it does then the children of the regenerate are no longer depraved. No logical ledger can break the force of this conclusion. Dr. Hayes examines the argument of Mr. Wesley by which he undertakes to meet this objection against the eradication theory of sanctification. Mr. Wesley is not the only one who has failed to dispose of the objection when urged against the "second blessing" theory. But it will be readily seen, that the objection is equally insuperable when brought against that theory of regeneration which is presented in Dr. Boland's "Problem of Methodism," which alleges that regeneration takes away "inbred sin." And just here is the joint in Dr. Boland's harness. Dr. Hayes shows that the necessity for regeneration is not found in the fact of depravity. This is another bold departure. But it appears to us that his logic is irrefragable: If depravity makes regeneration necessary, then regeneration must eradicate depravity; otherwise a second regeneration and a third, *ad infinitum*, is necessary.

5th. As to a "second blessing," technically so known, there is none; for there is no such thing as the eradication of this inherited depravity in this life. Every human being in this world is depraved. So holds Dr. Hayes. Like temporal deaths, it is a part of the result of the Fall, and, like temporal death, it will abide till the fullness of redemption be come in the resurrection. All that one can hope for here is the dominion of the Spirit over the flesh. And this dominion must result here in the realization of the Bible doctrine of Christian perfection. This fact of dominion, again, differentiates this view of depravity and Christian living from the view held by Calvinists. They teach that in view of our depravity we must sin every day that we live, albeit a converted soul cannot sin; yet the body sins. Several years ago we insisted upon a distinction between the depravity of our moral nature and the depravity of our physical nature. We urged this consideration, that the depraved

state of the latter will continue till the end. Dr. Hayes deserves thanks for elaborating this idea which some of us saw, but dimly.

The books gives us a review of Dr. Boland's Problem of Methodism, of Dr. West's "The Old and The New Man," "Un-Methodistic Methodism" by Prof. Harrison, and "Sanctification," by Rev. B. Carradine, D. D. This is the place to say that the great need of our Methodist theology is a settled and fixed conception of depravity. There can be no question, that we have been from the first sadly entrained by Calvinistic views at this point. We are heartily glad that it is no longer considered as rank heresy to take issue with the good and great men of our early Methodism on points growing out of their statement of this doctrine. We can never come to a consistent body of theology until we straighten up the foundation here. Dr. Hayes has done much in this direction. That he has arrived at the final statement we do not say; but he has certainly helped us on towards it, if no more.

JAS. A. ANDERSON.

Greenwood, Oct. 26.

In a recent editorial on reaching the unevangelized masses in the great cities, the St. Louis Advocate said: "If we would redeem the children, save the masses, and bring this country and the world to Christ, we must adopt 'some' method by which the Bible and Christian truth shall be taught the children when young." &c. It then concludes the plan of Bible day schools is practicable, referring particularly to the one at Beebe, Ark., established by Judge F. P. Laws, "who some 14 months ago conceived the idea of projecting such a school, and at his own expense employed a teacher, purchased books, pictures, charts etc., secured the use of our church in which to hold the sessions of the school, and has had it in successful operation ever since. No tuition fee is charged and there is no age-limit, though most of the children are young. The Bible-school sessions are an hour, morning and evening, before and after the public school session, and the experiment has succeeded beyond the expectations of the projector. Some 128 are enrolled and the average attendance at each hour has been 40. Both children and parents have become greatly interested, and a number of children have been converted and have joined the Church. Surely, the plan is worthy of serious consideration, and we commend it to the earnest thought of our Christian philanthropists."

We have heard that "a dollar saved is a dollar made." We know that a large number of our subscribers can easily save 25 cents each by promptly remitting under our special offer 2; that is, they can get this paper free for two months. And by a little effort under offer 3 they can get a valuable book and do good besides.

IMPORTANT NOTICE!
SPECIAL OFFERS!

OFFER 1.

1. To new subscribers at \$1.50 cash we will send THE ARKANSAS METHODIST from date their names are received till January 1, 1894. Our offer means: New subscriber at \$1.50 cash will get this paper free the balance of this year from the time we receive their names.

OFFER 2.

2. Present subscribers may have the benefit of the same offer by paying whatever amounts they already owe to date of remitting and also \$1.50 for renewal; that is, on payment of arrears and \$1.50 additional they will be credited to January 1, 1894.

OFFER 3.

3. To present subscribers already paid ahead, or sending cash for renewal under OFFER 2 above, we make also special OFFER 3 of book premiums for new subscribers as follows:

(1) For one new subscriber at \$1.50 under OFFER 1 (that is, to Jan. 1, 1894), we will send by mail, a copy of our new Hymn Book (cloth), or Book of Discipline, or Drummond's Addresses, or Parker's Hand Book on Baptism, or any other book we sell at 25cts.

(2) For two new subscribers under OFFER 1 any book we sell at 75 cts, or books we sell at amt of 75 cts.

(3) For four new subscribers under OFFER 1 any book or books we sell at \$1.50, or THE ARKANSAS METHODIST till Jan. 1, 1894.

Note well: Subscribers working for premium books under OFFER 3 may remit through their pastors, who may have the full benefit of all new subscribers gotten by their members under OFFER 3. Our direct and chief object is to secure for our traveling preachers, our authorized agents, the prompt and active co-operation of our present subscribers in extending the circulation of this paper. We repeat, therefore, that money from new and also renewing subscribers under the preceding special offers may be sent through their pastors.

The sooner new and renewing subscribers take advantage of our offers the longer they will receive this paper free of charge.

ARKANSAS METHODIST.

THURSDAY, NOVEMBER 3, 1892

PERSONAL AND OTHER NOTES

In a private letter Rev. Geo. C. Jones, President of Arkadelphia Methodist College, makes this cheerful report of that excellent institution: "The school is doing well. There are 145 students, 71 of whom are from a distance."

Prof. E. L. Perkins reports the Dardanelle District High School pleasant and flourishing.

The many friends of Rev. O. H. Keadle will be deeply pained to learn of his serious injury reported by Bro. Bragg. In his distress and suffering we feel great sympathy for him, as we know from bitter experience the meaning of a broken hip.

On account of its great length we cannot publish this week President Millar's reply to Prof. Mooney. It came during our absence, and before leaving home Friday p.m. we had filed copy enough for our printers till Monday night.

Writing from Dewitt, Nov. 2, Rev. W. A. Freeman says: "A meeting here is immense; many saved; 18 conversions last night—altar crowded with penitents. The Church at work, the Spirit firing, old saints rejoicing. Hallelujah!"

Rev. J. S. Nicholson, P. C. of the Bearden Circuit, writes he had just closed a gracious meeting of 8 days at Pantina, with two accessions and the Church much revived. He was assisted by Revs. J. B. Thomas and J. J. Hunter.

From Rev. Dr. W. R. Lambuth we learned Bishop J. S. Key was expecting to return from China and Japan in time to meet Bishop A. W. Wilson at the Arkansas Conference, and if not there at one of the Conferences in this State. In either case he will be most cordially welcomed, and fresh from his missionary tour he will be heard with even greater interest than ever before.

During our absence last Monday our office was favored with brotherly calls from Revs. F. A. Jeffett, P. E. of Searcy District, A. M. R. Branson, P. C. of Beebe Sta., and L. C. Craig, P. C. of Mineral C't. Bro. Jeffett said Searcy District will make a better showing than last year, Bro. Branson spoke favorably of his pleasant charge, and Bro. Craig reported gracious revivals and a bright outlook in Mineral circuit.

Last Wednesday p. m. we were honored with a brotherly visit from Rev. Dr. Walter R. Lambuth, one of our Missionary Secretaries, on his way to Conferences in Texas. He appeared much gratified at the forward movement in the Conferences already held in providing for the payment of our Missionary debt. At night he was the guest of Dr. J. R. Harvey, Sup't of the Blind School, and made an instructive talk before the students of that institution.

It is announced that Mr. George Tilles, State General Agent of the Mutual Life Insurance Co. of New York, has bought the corner of Markham and Center Street, 75 x 150 feet, and will build on the same a large, absolutely fire-proof building, five or six stories high, and containing above the ground floor 100 office rooms fitted up in best style with all modern conveniences. Mr. Tilles will secure the money from his Co., which has a business of \$8,000,000 in Arkansas, and assets exceeding the entire taxable property of the State. We congratulate him upon his success in inducing the Mutual Life to invest in the City of Roses for the construction of such a magnificent building, and we hope the rental will fully justify the large investment.

Rev. Joseph Turrentine of Little Rock Conference began taking orders for Character Sketches Monday, Oct. 24, and on Saturday the 29th he had sold 33 copies, and in the country at that. No other book sells like it.

Rev. W. W. Hendrix of White River Conference, says of Character Sketches: "I never saw such a book to sell in my life. Everybody wants it and would buy it, if they had the money. They learn of my work and come to me for the book." He worked 5 1-2 days and sold about 40 books mostly, Morocco style.

Oct. 19, 1892, at the residence of B. P. Omartermous, the bride's brother-in-law, by Rev. F. A. Myrick, Mr. I. T. Williams of Friar's Point, Miss. and Miss Tenie Cannon of Dewitt, Ark. The young couple left immediately after the ceremony for their future home in Miss.

At the residence of the bride's mother, Aunt Kit Locke, Oct. 26, 1892, by Rev. A. M. Robertson, Mr. A. C. Lambright and Mrs. Annie Floyd—all of Sevier Co., Ark.



Patrolman Julius Zeidler

Of the Brooklyn, N. Y., Police Force, gladly testifies to the merit of Hood's Sarsaparilla. His wife takes it for dizziness and indigestion and it works charmingly. "The children also take it with great benefit. It is without doubt a most excellent thing for that Tired Feeling. I cheerfully recommend."

Hood's Sarsaparilla

and Hood's Pills to every one who wishes to have health and comfort. Get HOOD'S.

HOOD'S PILLS cure liver ills, constipation, biliousness, jaundice, and sick headache.

PARAGOULD AND WYNNE.

Desiring to visit our people at these places, we went last Friday p. m. to Wynne, the chief town of Cross county, 102 miles from this city and 46 from Memphis. We spent all of Saturday there, calling with our highly esteemed friend and much beloved pastor, Rev. E. C. Castleberry, on the members of our Church, getting renewals and many new subscribers for THE ARKANSAS METHODIST. We heard frequent remarks about the recent great revival there, from which our Church gained over 90 members and a stronger hold on the community than it ever had before, leading the Methodists and their friends to unite in a petition to have Wynne made a separate station, with a guaranty of \$600 for pastor's salary. From several we heard, that both the members and friends of our Church, without an exception, desire Bro. Castleberry returned to that charge, and we saw him presented with a suit of fine clothes, the second gift of that kind this year, by four gentlemen, who are not members of any Church. The citizens of Wynne feel, that it has good prospects of much larger growth and business, and we wish their hopes may be realized. While there we were pleasantly entertained by Bro. E. L. Burke, feasted on a dinner of venison, fish, chicken et cetera with Bro. Castleberry, and preached Saturday night to appreciative hearers, more in number than we expected.

Reaching Paragould at 11:10 Saturday night, our stay here till 4 p. m. Monday was very pleasant socially and unusually profitable for this paper. Visiting our Sunday-school under the zealous superintendence of Dr. J. M. Davis and preaching morning and evening, we had the pleasure of meeting known friends and forming the acquaintance of many other citizens of that enterprising and rapidly growing town, which far surpassed our expectation in its many beautiful and costly residences, large volume of business and the number of substantial brick buildings—among them and in course of construction an immense three-story building for hotel and stores by A. P. Mack, Esq. Their new two-story parsonage built this year is truly creditable to the liberality of our Church, which wanted also the privilege of building the parsonage for the Jonesboro District. This indicates the enterprising spirit of our people in Paragould, which will be henceforth one of the leading and best stations in the White River Conference. Besides a good public school, Paragould also supports a Classical Institute, has five or more churches, two newspapers, two strong banks and four or five immense stove factories. On Monday with Rev. J. C. Ritter, P. E. and former highly esteemed pastor there for four years, we took in the town, getting many renewals and 20 new subscribers in addition to our large list at that office. While there we had a very pleasant home with our long-time friend, Esq. W. H. Jones, shared also delightful hospitality in the homes of Bro. Henry Glasscock and Judge L. L. Mack, and accepted invitations for another visit. We returned home after 2 o'clock Monday night, fatigued from the trip, but having nearly \$70 cash and 34 new subscribers for THE ARKANSAS METHODIST.

SERIOUS ACCIDENT TO REV. O. H. KEADLE.
BRO. BENNETT:—On yesterday, Oct. 28, Rev. O. H. Keadle was thrown from his buggy and very seriously hurt. His right hip is dislocated and broken, with other smaller injuries. After it was set and braced he rested very quietly for several hours, but suffered a great deal during the latter part of last night and this forenoon. Many of your readers already understand, that he has been greatly afflicted during the year; he has not been able to preach since the first of July, and for two months was in the hands of Dr. Dale of Arkadelphia. For the past two weeks he has been meeting his appointments and doing pastoral work, and improving in health rapidly; but his misfortune yesterday disables him for the rest of the Conference year.

Bro. Keadle is in favor with his people, all of whom deeply sympathize with him in his affliction, but of course these misfortunes are disastrous to the interests of the preacher and the Church especially, when they come at the close of the Conference year and deprive the preacher of the privilege of making his last round. I ask for him an interest in the prayers of the brethren. Fraternally,
N. E. BRAGG.

MARRIED.
At the residence of the bride's mother, Elizabeth J. Graham, Oct. 26, 1892 by Rev. J. J. Holland, Mr. J. W. West and Miss Emma Graham—all of Wedington, Washington Co., Ark.

At Little Rock, Oct. 27, 1892 Mr. W. F. Mallock and Mrs. Julia Havis by Rev. E. N. Evans.

Oct. 6, at the residence of the bride's father, Uncle Perry Stroud, near Salem, Ark., by Rev. F. R. Noe, Mr. H. W. Stubbfield of Oxford, Ark., and Miss M. F. Stroud.

Oct. 16, at the residence of W. W. Mitchell, Bexar, Ark., by Rev. F. R. Noe, Mr. William J. Gilstrap and Mrs. Fannie Sears Cochran of Union, Ark.

Oct. 16, 1892, at the residence of the bride's parents, by Rev. W. M. Taylor, Mr. Fletcher Pullen and Miss Annie Morris, both of Clarksville, Ark.

Oct. 16, 1892, at the residence of W. J. Gambill, by Rev. P. B. Hopkins, Mr. J. D. Kerr and Miss Lizzie Gambill.

At the bride's father's Oct. 6, 1892, by Rev. J. S. Nicholson, Mr. Samuel C. Gantel and Miss Lilla C. Colman—all of Calhoun Co., Ark.

At Pleasant Grove Church on the Bearden circuit at 7:30 p. m. Oct. 13, Mr. Edward F. Bosby of Thornton and Miss Mary T. Rowe, Rev. J. S. Nicholson officiating.

Oct. 23, 1892, at the residence of the bride's father, Dr. Hale, A. H. Blackman, M. D. and Miss Etta Hale—both of Caladonia, Ark.—Rev. Geo. W. Logan officiating.

Oct. 23, 1892 at the residence of the bride's father, Mr. McLelland, Prof. J. O. E. Blackman and Miss Fannie McLelland—both of Scotland, Ark.—Rev. Geo. W. Logan officiating.

At Newport, Ark., Oct. 30, 1892, by Rev. Frank Ritter, Mr. Harry Henderson and Mrs. Tina E. Drummond—all of Newport, Ark.

At the residence of the bride, in Howard Co., Ark., Oct. 27, 1892, by Rev. H. B. Seruggs, Mr. John L. Henry and Miss Prilla Arnold.

We invite special attention to the adv. of our METHODIST Sewing Machine, which gives great satisfaction in every case reported to us.

WORLD'S FAIR DEDICATION.

(Continued from 1st page.)

fruition of their age to the boundless opportunities of this unparalleled exhibition. If interest in the affairs of this world are vouchsafed to those who have gone before, the spirit of Columbus hovers over us today. Only by celestial intelligence can it grasp the full significance of this spectacle and ceremony.

From the first century to the fifteenth counts for little in the history of progress, but in the period between the fifteenth and twentieth are crowded the romance and reality of human development. Life has been prolonged and its enjoyment intensified. The powers of the air and the water, the resistless forces of the elements, which in the time of the discoverer were the visible terrors of the wrath of God, have been subdued to the service of man. Art and luxuries which could be possessed and enjoyed only by the rich and noble, the works of genius which were read and understood only by the learned few, domestic comforts and surroundings beyond the reach of lord or bishop, now adorn and illumine the homes of our citizens. Serfs are sovereigns, and the people are kings. The trophies and splendors of their reign are commonwealths rich in every attribute of great States and united in a Republic whose power and prosperity and liberty and enlightenment are the wonder and admiration of the world.

All hail, Columbus, discoverer, dreamer, hero, and apostle. We here, of every race and country, recognize the horizon which bounded his vision and the infinite scope of his genius. The voice of gratitude and praise for all the blessings which have been showered upon mankind by his adventure is limited to no language, but is uttered in every tongue. Neither marble nor brass can fitly form his statue. Continents are his monument, and unnumbered millions, past, present, and to come, who enjoy in their liberties and their happiness the fruits of his faith, will reverently guard and preserve, from century to century, his name and fame.

A FRIEND'S TRIBUTE.

Last week Mr. Geo. C. Naylor, city editor of the Arkansas Democrat, published in that paper a beautiful tribute to the memory of his boyhood friend, Dr. Floyd S. Campbell, who died Oct. 7 at his home in Pleasant Valley, Faulkner county. The deceased had been for years a successful school teacher, but later had begun the practice of medicine, having graduated from the Little Rock Medical College. Of him Mr. Naylor said:

"Death robbed the community of its noblest manhood and left profoundest sorrow in the hearts of those who knew him. It is hard to realize that one whose life gave such promise of usefulness should be cut off at the very threshold of a career for which he had prepared himself with diligence and care. I cannot bring myself to think of him now as sleeping beneath the low mound in the old country church yard. I can only see him, as in life, standing erect in the sight of God and man, full of life and hope with a strong determination to overcome the obstacles which had prevented him from entering upon a professional career in his earlier manhood. Quiet and unobtrusive in manners, firm in resolve and unflinching purpose his efforts were crowned with success."

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Writing from Dalarik, Ark., June 14, Rev. R. C. Atchley says: "The Epworth Organ, style 600, recently purchased of Bennett & Thornburgh, gives a high degree of satisfaction to the music-loving members of my family. As represented we find the tone sweet and pure, and besides this it is a handsome piece of furniture. Make use of this if you like."

Rev. W. P. Whaley ordered of us an Epworth Chapel Organ for the Methodist Church at Plummerville. He writes they are 'well pleased with it; the tone is excellent.'

Rev. W. D. Kelley, Forrest City, Ark., ordered an Epworth Parlor Organ for one of his members. He writes that it gives satisfaction. They never fail to satisfy the purchaser; for the quality is high and the price is low.

Rev. J. E. Caldwell of Tulip, Ark., a widely known superannuated preacher of the Little Rock Conference, writes thus of the Epworth Parlor Organ we sold him:

"The Organ received, in good order, perfectly satisfactory in every respect. It makes no music for me, but those who 'have ears to hear' say, it is all that could be desired. My daughter is perfectly pleased, delighted. Heartily I commend the Epworth and its manufacturers."

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ARKANSAS METHODIST.

THURSDAY, NOVEMBER 3, 1892

THE FAMILY.

COUNTING THE STARS.

I was walking along one winter's night, hurrying towards home, with my little maiden at my side. Said she:

"Father, I am going to count the stars."

"Very well," I said, "go on."

By and by I heard her counting—
"Two hundred and twenty-three,
two hundred and twenty-five. O
dear," she said, "I had no idea there
were so many."

Ah, dear friend, I sometimes say
in my soul: "Now, Master, I am
going to count the benefits."

Soon my heart sighs, not with sor-
row, but burdened with such good-
ness; and I say to my self, "I had
no idea that there were so many."
—Mark Guy Pearse.

HOW TO GET AN EDUCATION.

Boys say to me: "We want an
education, but we can't get it; so
we are going to learn a trade, or go
into a store, or do something else."

Now, let me say that every boy
who wants an education, if he will
bend his force to it, can get just as
good a one as he wants. The way
is open. Education doesn't come
through academics, colleges, semi-
naries, though these are great helps;
but it comes by study, and reading,
and comparing; and all the schools,
and colleges, and seminaries, in the
world, will not make a scholar of a
man without these; and with them a
man will be one, if he never sees a
college. And what is true of boys
is of girls; and what is true of this
pursuit, is of any other. The force
must be in yourself, and you must
develop it. It is that indomitable
"I can" that sets man astride in the
world.—Onward.

HOW IS IT?

The future welfare of the nation
depends entirely upon the ideas of
manliness, heroism, courage, purity
and their opposite which are being
infused now into the minds and hearts
of our boys and girls. All who have
the care and oversight of children
should not wait until some depraved
crime or other startling development
rouses them in spite of previous in-
difference to take notice of not only
a threatening evil, but of offenses
already accomplished. It is the
high duty of parents to examine the
books in the hands of the younger
members of the household. It is
their duty, we say, Ah, yes!—so it
is. But just how many parents in
professedly Christian homes do not
make this their business at all, but
instead leave the boy to his dime
novels, and we may add, to his
cigarettes, only insisting that he at-
tend Sunday-school and recite a
half-hour lesson once a week from
an open Sunday-school Quarterly! And
by such training it is thought
the boy will grow up strong in Chris-
tian manhood, an honor to society.
As well expect sound health and a
strong body to come from feeding
on diseased food and drinking the
waters of slimy pools, the recep-
tacles of effluvia streams. Do
men gather grapes from thorns, or
figs from thistles? Christian parent,
how is it in your home, any way?
—Christian at Work.

GETTING THE MOST.

Some men and women have a ge-
nius for getting the most out of
their surroundings and resources.
They will get ease, refinement and
variety out of an income which yields
another only the bare necessities of
life. There is no magic about this
skill, although it often seems to be
a gift quite as much as an acquire-
ment. It is, in reality, a fine in-
telligence brought to bear on the
problem of practical living; it is a
very close and exact adjustment be-
tween opportunities and resources.
To make two spears of grass grow
where one grew before has been
characterized as a genuine achieve-
ment, a positive contribution to the
prosperity of humanity.

By thought and skill to make one
wise dollar do the work of two stu-
pid dollars is to accomplish positive
good for one's self and others. The
easy wastefulness, the indolent
prodigality, of much of our living
betrays intellectual obtuseness; to
secure a large income and get inad-
equately returns from it is to be wise
on one side of life and stupid on the
other. Many men have this
partial and fragmentary ability;
they are successful money-makers,
but they are incompetent money-
spenders; they know how to accumu-
late a fortune, but they do not know
how to invest it. The man who
adds intelligence to a dollar prac-
tically doubles it; he gets as much
out of his income as his neighbor
who multiplies it by two; for pur-
chasing power is the test of value.

The woman who, with small
means, maintains and diffuses that
atmosphere of repose and ease which
is a woman's supreme contribution
to a home, is a notable contributor
to the sum total of happiness. She
solves the problem of adjusting re-
sources to opportunity; and that,
itself, is one of the most encourag-
ing achievements made by men.
Most of us are only partly emanci-
pated; we are servants of our con-
ditions and circumstances, rather
than our masters. We spend
more than we are able, and near

command the things we care for
most; we do not plan intelligently
and pursue our plan persistently.

We lack skill in adjusting our in-
comes to our opportunities; we lack
the genius for getting the most out
of things. We carry with us a
sense of failure, of being baffled by
things which we ought to brush out
of the way. One must make liberal
use of brains in small as well as in
great things to win complete success.
To make circumstances take the im-
pression of our purpose, rather than
to be shaped by them, is one of the
real satisfactions of life; and this
can be done only by those who put
intelligence and thought into ex-
penditure as well as into income.
—Christian Union.

In heaven we are told, there is
more joy over one sinner that re-
penteth than over the ninety-and-
nine who have never gone astray.
It is just the other way here below.
There is more joy over one right-
eous man who goes astray than
over nine-ty-and-nine thousand
sinners who have kept at it
all their lives. It is
consoling to reflect, however, that
this attention to a good man's life is
an indirect compliment to goodness.
—Boston Transcript.

Skepticism is simply not believ-
ing. It is denial, negation, dark-
ness. There is only one cure for
darkness, and that is coming to the
light. If you will persist in putting
your eyes out, of in barring God's
daylight out, there is no help for
you; you must die in the dark. Sin
has made your soul sick, and if you
will not even try Christ's medicine,
then the blood poisoning of infidelity
will run its fatal course. If you
will produce a better rule of life
than my Bible (perhaps your mother's
Bible, also), if you will find a
holier pattern of living than Jesus
Christ, and a surer Savior than He
is, I will agree to forswear my re-
ligion for yours. But what is your
"I do not believe" in comparison
with my positive "I know whom I
have believed"? What is your de-
nial in comparison with my personal
experience of Christ? Skepticism
never won a victory, never slew a
sin, never healed a heartache, never
produced a ray of sunshine, never
saved an immortal soul. It is fore-
doomed defeat. Don't risk your
eternity on that spider's web.—T. L.
Cuyler.

Children's Corner.

Conducted by Mrs. Carrie Thornburgh. Letters
from the children for their CORNER should be ad-
dressed thus: "AUNT CARRIE, care of THE
ARKANSAS METHODIST, Little Rock, Ark."

Vanndale, Ark., Oct. 12.

DEAR AUNT CARRIE:—As I see
your questions have not all been
answered, I will try it. 1. Christ per-
formed his first miracle in Cana of
Galilee; 2. Christ spent many
nights on Mount Olivet; 3. Our
Lord spent his last sabbath in the
grave; 4. The Virgin Mary was,
when last mentioned in the Bible, in
an upper room in Jerusalem; 5.
The Disciples first held a missionary
meeting on Mt. Olivet. I am only
seven, but I go to school and have
learned to write and I belong to the
Church. I love to go to Sunday-
school, and all you that make it. Papa
works for it, and mamma knows you
all, I send you ten cents for the
S. B. and T. School.

Your little niece,
ANNIE RUSSELL ANDERSON.

Dear Annie: Your first and sec-
ond answers are right, your third
should have been Bethany; read
Matt. 26:6, Mark 14:3; your fourth
is correct, your fifth should be Anti-
och, Acts 14:26. You did well to
answer so many of the questions and
you are a little Christian too, that
is the best of it. AUNT CARRIE.

Ward, Ark., Oct. 22.

DEAR AUNT CARRIE:—I have
written once before to the corner and
was so glad to see my letter in print
that I will write again and send an-
swers to those Bible questions. 1.
Answer is Cana of Galilee. 2. On
the Mount of Olives. 3. In Bethany.
4. In the temple in Jerusalem with
the Apostles and other devout
women and with his brethren; this
was after Christ ascended into
heaven. 5. In Jerusalem recorded in
Acts 15. Aunt Carrie, this is the
best I can do and if it is not right
please send correct answers to us
children. Our Sunday-school is
growing better all the time. I love
my kind teacher Mrs. Sims and my
good superintendent, Mr. Will Law-
rence. Inclosed find 10c for the
S. B. and T. School.

Yours lovingly,
ALICE CRAWFORD.

My Dear Alice, your answers are
all correct except the fifth, you will
find in the 14th chapter of Acts be-
ginning at the 26th verse, the first
meeting was held at Antioch; after
that they went to Jerusalem to tell
the elders and apostles what things
God had done with them. Now I am
so glad to see you so interested in
these Bible questions. I will give
your question to the nieces and
nephews. AUNT CARRIE.

There was darkness over all the
land from the sixth to the ninth hour;
was it then that heaven was shut up?
ALICE CRAWFORD.

Ward, Ark.

Alpine, Ark., Oct. 18.

DEAR AUNT CARRIE:—With
pleasure I introduce myself as one of

your little country nephews 9 years
old. I have been going to our sur-
rounding free school, it is now out and
I must go to work in good earnest
to gather our crop. We have made
our molasses and must now gather
our corn. None to work for the
support of 5 of us in family but me
and my brother Edwin, 15 years
old. We make a crop with a little
yoke of oxen; my papa is afflicted
and has been over 8 years and not
able to help us. My mamma is in
very delicate health. Papa takes
The Methodist and I sit up at night
and read the children's letters by a
roaring torch light. We have no Sun-
day school, our Pastor's name is Bro.
Douglas, a good man too. I send
10c for the S. B. and T. School
room that I earned by digging 1-2
bushel of peanuts. I am not a
Church member, but want to be. I
love to go to Church, pray for me
that I may be a good boy and love
Jesus. Papa and Mamma are Meth-
odists and they pray while we work.
Love and good will to all.

OLIN McMILLAN.

Dear Children:—I hope you will
all read Olin's letter. It is too bad
that that boy cannot have the ad-
vantage of the Sunday-school.
Think of a little boy digging a 1-2
bushel of peanuts for a dime to send
light to the heathen children; think
of reading by a torch light, think of
helping to make a support for a
family of 5 with a little yoke of oxen,
and then say there isn't something
noble and grand in that boy worthy
of cultivation. Let us all pray that
from that obscure part of the State
there may one day come a man
"rich in good works," whom man-
will call blessed, and that that man
will be the one whom we now know
as our boy—Olin McMILLAN.

AUNT CARRIE.

STATE OF OHIO, CITY OF TOLEDO, ss.

LUCAS COUNTY,
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he is the senior partner of the firm of
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the City of Toledo, County and State
aforesaid, and that said firm will pay
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ARRH that cannot be cured by the
use of HALL'S CATARRH CURE.

FRANK J. CHENEY.
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ARKANSAS METHODIST

THURSDAY, NOVEMBER 3, 1892

OBITUARIES.

HANSON.—Ida Hanson, daughter of Mrs. and Mr. Peter Hanson, aged 9 years, departed this life Oct. 6, 1892. Little Ida was a great sufferer, but her suffering is over now and she is at rest. Parents, your little daughter is not dead, but sleepeth. The will of God be done. Yes, she has gone to her Father in heaven.

Her conflict here is over,
Now Ida is at rest;
No more shall suffering torture
The saddest one—the blest:
Sweet child, long will thy memory
A gentle radiance shed
Around the spot that knew thee
And mourns thee now as dead.

HATTIE SCOTT.

HOBBS.—Albert S. Hobbs was born in Randolph Co., Ga., Nov. 14, 1860; was married in Drew Co., Ark., to Miss Sarah F. Hagland March 18, 1885; was converted and joined the M. E. Church, South, under the ministry of Rev. John H. Gold in 1888, and died Sept. 30, 1892. He was conscientious in his life. Though timid in nature, unwilling to occupy a leading position in any of the services of the sanctuary, his light was not hid; he let it shine by his life. And in the end he was not afraid to die, expressed himself as feeling that all was well. He leaves his wife and four children, two boys and two girls, with many friends to mourn for him. May God bless the family in their bereavement.

W. M. CROWSON.

JOHNSON.—Mrs. Eliza Johnson (nee Wood) was born Oct. 23, 1816 and died at her home near Columbus, Ark., in Hempstead Co. Sept. 23, 1892. Some months ago she sustained injuries in falling from her horse, resulting in the dislocation of a hip and fracture of a thigh bone. This was very painful and led to other complications of disease, causing intense suffering for many months, but she bore it with complete resignation. It was thought by some that a woman, who had been so active, could not bear up under such absolute confinement as she was constrained to endure; but she kept her spirit and was remarkably cheerful under the circumstances. From the first she expressed a readiness and willingness to die, and would sometimes pray for death as a deliverance from suffering. She was an intense Methodist, but if possible more of a Christian, and would enjoy revival meetings with other denominations, and enjoy having their ministers come to see her.

Hospitality gracefully dispensed was the most prominent feature that met stranger and acquaintance alike at her well appointed home, and welcome was more visible on everything in glowing letters. A pleasant and restful retreat from labor and fatigue could always be found here by the minister of the Gospel, and on leaving he would feel refreshed in soul as well as body. We seldom find all the elements that go to make up a true Christian life more evenly adjusted in any character than they were in hers. She was a well rounded and well balanced Christian, ever ready and faithful in every department of duty. She looked to the Lord in business relations as well as social and otherwise. Hence she was eminently successful in business. Her husband, Simeon Johnson, dying in 1859 in the hope of heaven, left her with a family of small children to be provided for. She reared them in great respectability and leaves them in comfortable and easy circumstances. The children are on the way and trying to follow the same Savior in which the mother trusted.

JOHN H. GOLD.

GADDY.—Mrs. Susan Gaddy (nee Caldwell) was born in North Carolina Aug. 14, 1807; was married to Silas Gaddy in 1828; moved with him the same year to S. C., where she was converted and joined the M. E. Church in 1830, remaining with the Southern branch at the division. She moved with her husband to Miss. Dec. 1849, and to Drew Co., Ark., Dec. 1851, where he died Oct. 9, 1857, and within a short space of where she died Oct. 5, 1892. She was a widow thirty-five years less four days, and was the mother of ten children, five of whom had preceded her to the other shore, one in infancy, the others all religions, among the number the Rev. E. L. Gaddy, deceased member of the Little Rock Conference. The five remaining, three sons and two daughters, are religious and useful to the Church; one as Sunday-school superintendent, one as a steward, both efficient. And what is more remarkable, her grandchildren, eight in number, are all in the Church. The soundness of her Christian character and of her judgment as a mother was seen in the devotion of her children to her, four of whom, two sons and two daughters,

preferring a life of celibacy for her sake. For some years she had been quite feeble, much of the time having to be assisted when moving from one place to another in her house. And yet a mother was never more tender to her helpless infant than her children were to her. Her last illness was long and painful, during which the devotion of her children to her was notably manifest, especially that of her youngest daughter, who was constant in her efforts to do something for her relief and comfort, seemingly unwilling to trust her to the care of others. And, notwithstanding her extreme age and feebleness of body, her mind was still clear. She was a benediction to her home. Her natural sweetness of temper, having been so mellowed by divine grace, sent forth a fragrance, a hallowed perfume to be enjoyed by all those with whom she came in contact, but most by those with whom she was in daily association. Though retired, unassuming in disposition, yet there was an undercurrent of religious influence brought to bear by her in her family home which could be plainly seen in the lives of her children. No doubt there was great rejoicing at the reunion with her husband and five children, who had gone before, when she entered through the gates into the city of God.

W. M. CROWSON.

GRiffin.—Emma Enloe, little daughter of Mrs. Elsie A. Griffin, was born Dec. 10, 1888, and died at the residence of her mother on Little Prairie, Ark., July 30, 1892, aged 3 years, 8 months and 20 days. One more little lamb at rest. Weep not, my Sister; part of your family safe at home in heaven.

E. G. CARY.

STINNETT.—John Burgioe Stinnett was born Oct. 30, 1839, and died Oct. 6, 1892. He was a sweet little boy of more than ordinary qualities—would do just what his mother and father told him to do, because he loved them. His angel-like purity was more like a native of heaven than of earth, and heaven claimed its own. O blessed the Lord for that delightful place, where children can go when they have to leave mother and father. Cheer up, dear Bro. and Sister Stinnett, the child looks out through glory's portals and says come on. The parting is in sorrow, but the meeting will be in joy.

T. J. SETTLE.

PERKINS.—Jesse L. Perkins was born Nov. 1876 and died at the home of his father, three miles from Quitman, Sept. 19, 1892. Jesse was converted and joined the M. E. Church, South, during my protracted meeting at Mt. Pleasant in August. He was a member of the Church only about six weeks. Jesse's godly walk during his short Christian life satisfied all with whom he associated, that he had been made a new creature in Christ Jesus. He told his father and mother, a short time before he died, that he was going to rest. I would just say to weeping loved ones, God had a use for this precious boy; live humble and at the feet of Jesus and you will meet Jesse after awhile in the sweet by and by.

Z. W. LINDSEY.

JENKINS.—Whereas, in the providence of God one of our members, Miss Willie Jenkins of Quitman Sunday-school, has been removed from her friends and loved ones on earth; be it resolved,

1. That in her death we have lost a faithful and much loved member. Her young life, like the spring time of varied sweet flowers, displayed its charms, was full of grace and Christian charity.

2. That our deep and tender sympathies are extended to the family of our deceased friend, and that our prayers be offered that the Lord may comfort them in this hour of trial, may they be enabled to say, The Lord gave and the Lord hath taken away; blessed be the name of the Lord.

3. That Bro. Jenkins and his family have the sympathy of this entire Sunday-school.

4. That a copy of these resolutions be sent to the family, to THE ARKANSAS METHODIST, and be engrossed upon a page of our Minutes.

ELLA SIVILE,
SALLIE WITT,
ADA PECK,
Committee.

COUCH.—Quincy Scott Couch, little son of Thos. G. and Mamie Couch, was born May 23, 1888 and died Sept. 26, 1892. His life here was not in vain. His blessed little stay among us taught us many lessons, that make life sweeter. His going home makes our hopes more joyous. He loved those he was taught to love. He worshiped God as he was taught to worship. With hearts torn with anguish, but calm in simple trust, Bro. and Sister Couch bow to the will of God, who said "Suffer the little children to come unto me." T. D. SCOTT.

We invite special attention to the adv. of our Methodist Sewing Machine, which gives great satisfaction in every case reported to us.

NEW BIBLES!

We can sell you a large Family Bible for \$3. They used to sell for \$7 and \$8. BENNETT & THORNBURG.

HEFLIN.—Minnie M. Heflin (nee Davis) was born April 22, 1872; was converted and joined the M. E. Church, South, under the ministry of Rev. J. M. D. Sturgis in 1886; was married to George H. Heflin Dec. 3, 1888, and died Oct. 9, 1892. For some years she had been a sufferer from heart affection; and during the past year, owing to ill health, she had been permitted to attend the Church services but little, but notwithstanding all, she retained her hold on eternal life. Only one month had passed since she and her husband were made sad by the death of their oldest child, a sweet little girl, which occurred Sept. 10. Little did he think then, that the death angel would so soon visit his home again, claiming his companion, the one nearest his heart. But two weeks had elapsed since they had dedicated their babe to God by baptism, naming him for the great founder of Methodism. Her death was sudden, no one expecting it. She was much beloved, but most by those who knew her best. She leaves husband, babe, many relatives and friends. May God by his grace sustain them.

W. M. CROWSON.

Since Cheatham's Tasteless Chill Tonic was introduced many other Tonics have been introduced to the public. None, however, have met with the same success. The reason is simple—they do not do the work it does. When you have chills try it. Price 50 and 75 cents. Guaranteed to Cure.

Cheatham's Tasteless Chill Tonic is put up in 50 and 75 cent sizes. You pay your money and take your choice. But whatever size you buy, you can rest assured that you are getting the worth of your money. It never fails to cure chills; it is guaranteed to do so.

No use running around asking Smith, Brown and Jones what to do for your chills. Cheatham's Tasteless Chill Tonic will cure you, cure you quickly and completely. Give it a trial. Price 50 and 75 cents. Guaranteed.

There was a wonderful amount of consumption in Texas last year. We mean consumption of Cheatham's Tasteless Chill Tonic. The consumers waxed fat but didn't kick a single time. It cured chills and fever in every instance. Better consume some when you have the chills. Price 50 and 75 cents per bottle, and guaranteed.

Some druggists may tell you they have other little remedies just as good as Cheatham's Tasteless Chill Tonic; they have not. It is the best made. Insist upon having it even if the poor druggist don't make quite as much as he would have done had he sold you some other preparation. Cure guaranteed.

A great many people have expressed astonishment at the rapid manner in which Cheatham's Tasteless Chill Tonic gained popularity. It is not remarkable at all. We simply said it would cure chills. It has always done so. Try it. Price 50 and 75 cents. No cure, no pay.

Bro. J. C. Hooks, P. C. at Helena, ordered one of our Oxford Teachers' Self-pronouncing Bibles for a lady of his charge. He writes: "The Bible is entirely satisfactory. It is a gem." We can offer preachers splendid inducements to sell these Bibles.

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Watches, Diamonds, Jewelry, Silverware, Wedding and Engagement Rings, etc., etc.
COMMUNION SETS A SPECIALTY.
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MEMPHIS, TENN.
Mention this paper.

A Marvelous Discovery Free.

Superdual hair removed permanently, instantaneously, without pain, by Electro-Chemical Fluid. In order to prove superiority, we will for money hair stand at the head of his class, it is true, but what he often needs is to be taken out of the class and allowed freer scope and given greater stimulus than his class affords. Our endeavor is to ADVANCE THE STUDENT according to his ability and his willingness to work. For catalogue address

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Prepares for College. Fits for Business.
S. S. WOOLWINE, Principal.

Many a bright boy lags merely because of the class of which he is a member; and in the schools where classification must be enforced there can be no remedy. The diligent student may stand at the head of his class, it is true, but what he often needs is to be taken out of the class and allowed freer scope and given greater stimulus than his class affords. Our endeavor is to ADVANCE THE STUDENT according to his ability and his willingness to work. For catalogue address

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No. 0 sin. bug. harness, breast 6.50
1 in. trace, 2 1/2 in. saddle 9.50
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1 in. trace, 2 1/2 in. saddle 12.50
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Double harness, from \$15.00 to \$25.00
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Chains, Blind Bridles Collars, Whips, etc.
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BEECHAM'S PILLS
TASTELESS—EFFECTUAL
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DISORDERED LIVER
Taken as directed these famous Pills will prove marvellous restoratives to all enfeebled by the above or kindred diseases.
25 Cents a Box.
but generally recognized in England and in fact throughout the world to be "worth a guinea a box" for the reason that they WILL CURE a wide range of complaints, and that they have saved to many sufferers not merely one but many guineas, in doctors' bills.
Covered with a Tasteless & Soluble Coating. Of all druggists. Price 25 cents a box. New York Depot, 365 Canal St.

Our Style 4 Sewing Machine seems to be the popular style. It is the best Machine for the price on the market. It is no cheap concern, but a splendid Machine, warranted to give entire satisfaction. A regular agent would ask \$40 for it. We sell it for only \$22.50.

Read carefully the large advertisement of the Holman Self-Pronouncing S.S. Teacher's Bible, certainly one of the best books we have offered to canvassing agents. Write for full description and terms.

SOMETHING NEW.

Through Pullman Sleepers to San Francisco, Cal.

The St. L., I. M. & S. Ry. is now operating through Pullman Buffet Sleeping Car service, St. Louis and Little Rock to Los Angeles and San Francisco without change. These elegant sleepers are attached to regular California train, leaving Little Rock at 2:55 p.m. daily via I. M., Tex. & Pac. & So. Pac. Rys. "The great winter route to the Pacific coast." For further information as to this excellent service, call on or address H. F. Berkley, Ticket Agent, Little Rock, Ark., or H. C. TOWNSEND, Gen. P. & T. A., St. Louis, Mo.

IF

You can get a reliable skilled painter or paper hanger, as cheap or cheaper than one otherwise, isn't it to your interest to do so? Erwin challenges the State on these three points.

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B. T. WILLIS, the popular Barber, 208 West Second Street, has put in his shop some lively Fans that keep you cool while you are being shaved. Go and see them.

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Wanted in every County to establish a Corset Parlor for the sale of Dr. Nichols' Celebrated Spiral Spring Corsets and Clasp. Wages \$40 to \$75 per month and expenses. We furnish complete stock on consignment; settlements monthly. \$3 Sample Corset Free. Send 18 cents postage for sample and terms. S. S. Mfg. Co., 378 Canal St., New York.

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Honest Instruments for Honest People at Honest Prices.

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Give them a call when in the city, or correspond with them when in need of any Dry Goods, Dress Goods, Underwear, Silks, Trimmings and Notions, or a Good Suit of Clothing; Men's, Ladies' and School Shoes, or anything else in their line. They will please you.

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With the vast purchasing power which these nine great stores give it is a simple matter for us to give to you Greater and Better values than can be obtained elsewhere! For buying MORE and selling MORE than any similar concern on the American Continent—we CAN and DO buy cheaper and sell cheaper than any other concern in this country can!

THE NEW METHODIST

SEWING MACHINE!

IMPROVED HIGH ARM PERFECTED FOR FIVE YEARS

Highly Finished

Does Perfect Work.



Every Machine

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Give Satisfaction,

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It is adapted to every kind of sewing from the lightest muslins to the heaviest cloths and a wide range of work, Hemming, Braiding, Tucking, Ruffling, Quilting, Gathering, etc. A full set of attachments go with every machine. The simplicity of the automatic tension, sewing from No. 40 to 100 thread without altering, recommends it not only to every beginner, but to all. An automatic bobbin winder, run independent of the machine, winds a bobbin as regular and as hard as any spool of thread, thus making it carry so much more thread than the ordinary wound bobbin. A touch upon a lever lengthens and shortens the stitch at will while the machine is sewing. It is built on entire new and improved principles and is far in advance of the regular sewing machines now on the market. Each machine is in perfect working order when shipped, and is accompanied with printed instructions and a complete set of tools. Also a five years warranty. If it does not prove perfect or as represented, ship it back and we will refund your money. Every machine will be shipped by freight unless otherwise directed, and we are prepared to fill orders promptly. Be careful to give your shipping address very plainly, as well as your postoffice address.

PRICES:

Style 3, Agents' Price \$35.00; Our Price, only \$21.00. Style 4, Agents' Price, \$40.00; Our Price, only \$22.50. Style 5, Agents' Price, \$45.00; Our Price, only \$24.50.

PISO'S CURE FOR
CURES WHERE ALL ELSE FAILS.
Best Cough Syrup, Throat Good. Use in time. Sold by druggists.
CONSUMPTION

ARKANSAS METHODIST.

THURSDAY, NOVEMBER 3, 1892

Circulation over 10,000 every week; we guarantee that no issue shall be less than 10,000 copies.

Entered at the Post-Office at Little Rock, Arkansas, as second-class matter.

FIELD NOTES

NEWPORT STA.—We began a meeting Oct. 20 and it was conducted wholly by the pastor to the 24th, when Rev. D. W. Reid came to our help and preached the truth until the 29th, and on the 30th Rev. E. A. Tabor filled the pulpit. Almost all the members of the Church have pledged to new life and energy; about 15 have expressed a determination to seek salvation, and one has been converted. We hope for great things. The foundation is all laid in truth.

Oct. 31. J. C. RITTER.

MARIANNA STA.—We have had a great meeting in Marianna, the greatest in her history—so say the people. Rev. Geo. S. Ingo, assisted by Rev. J. A. Whitehurst, both from Miss., were with us about a week, and such a meeting I have never witnessed. I think it was grand and glorious in every respect. I believe there were 32 conversions to our Church, nearly or quite all adults, and several joined other Churches. These brethren make a strong team. They do effective work for the Lord. May the blessings of God ever attend them.

Your brother,

Oct. 31. H. M. CRYER.

N. B. We have now had about 50 conversions this year, and the Church in good shape.

H. M. C.

WATKINS C.T.—Protracted meetings all over; 42 conversions, 43 accessions to the Church. Good revivals, family altars erected. Fourth Q. Conference held; our beloved P. E. with us and presided with ease and dignity, resolute yet tender. By his manifested interest for the temporal welfare of the circuit, and by his spiritual preaching, he has gained the confidence and affection of all our people. His visit at the parsonage was a means of grace to the preacher and family. Finances behind, but the officials are very anxious that we make a good report. This is a good country and we have many good people here, some good country churches and many comfortable school houses. We lost one church by fire this year, but those good people at Smyrna are rebuilding a good house on the same ground. We are trying very much to be ready for Conference.

Ozark, Oct. 28. S. C. DEAN.

WHITE RIVER C.T.—Once more I am able to write. I wish to say through your columns to my many friends who are anxious to know how my health is, that I am improving rapidly. Though my work has not had the attention it should have on account of my health failing, it is in very good shape. My salary is somewhat behind, my collections are subscribed and part in hand. My revival meetings were not what I would have liked them to be, though they were not a failure by any means. At Roe Bro. Brewer assisted me; he did some excellent work—the best meeting in the history of the Roe Church. At Shiloh Bro. G. W. McCarty assisted me; he did some good work for me. I was assisted at Mt. Pleasant by Jethro W. White, a local preacher from Goldman C.T.; he is an earnest, zealous and promising young preacher. My people all love him.

I must say in bidding adieu to the people of White River C.T. that they have been kind to their pastor and I want to tender them the gratitude of my heart for their kindness. In my troubles and afflictions they were ever ready to help me with their money, their sympathy and loving tender words. God bless the people of White River C.T.

Geo. E. PARSONS.

St. Charles, Oct. 27.

HELENA DISTRICT.

DEAR DR. BENNETT:—An item from Helena District may be in place. Protracted meetings about over, and the brethren are getting up funds for Conference. The brethren have worked hard, lived hard, preached faithfully, and the Master has crowned their toils with grand results; and they go up to Conference, bearing the scars of battle and dust of toil. Many souls converted and the Church greatly blessed. The preachers and the people are in great favor with and love of each other. For near half a century, I have been in the itinerant ranks of our Church, and must say, that I have never been associated with a purer, truer, more zealous, self-sacrificing body of men, than the preachers of the Helena District. I am glad that two years of my life's solemn evening have been spent in companionship with these devoted men of God. Their prayers, their smiles, their sermons and their counsel have poured the sunshine of heaven's benedictions along my path. Our P. E., Bro. Umsted, is a faithful man, abundant in labor, untiring in zeal, and full of the Holy Ghost. He travels day and night, takes but little rest; holding his meetings, then spends the intervening time, helping the brethren in revival services. Where help is most needed, there is Bro. U., preaching, praying, exhorting, talking to mourners, encouraging the preachers, and urging the Christian to forget the past and press to higher life. His people and preachers love him dearly, and should the Bishop return him to the District next year, a throb of joy would be felt all over the work. The Methodist, long may it live.

R. G. BRITAIN.

Wheatly, Oct. 27.

For Sale Cheap

We have one splendid new Farrand & Votey parlor organ for sale. List price \$215; we will sell it for \$65. Write to us for description, if you want an organ. Bennett & Thornburgh.

A PLAIN TALK

On a Plain Subject in Plain Language.

A winter is just before us with all its biting winds, cold, drizzling rains, sloppy, muddy streets, and sudden changes of temperature. This will cause at least one-half of the people to have catarrh, colds, coughs, pneumonia, or consumption. Thousands of people will lose their lives and tens of thousands will acquire some chronic ailment from which they will never recover. Unless you take the necessary precautions the chances are that you (who read this) will be one of the unfortunate ones. Little or no risk need be run if Pe-ru-na is kept in the house and at the first appearance of any symptoms take it as directed on the label. No one who values his welfare should be without a copy of The Family Physician No. 2, a complete guide to the treatment and prevention of all climatic diseases of winter. Sent free by The Pe-ru-na Drug Manufacturing Company, Columbus, Ohio.

ANNOUNCEMENT.

The History of Methodism in Arkansas will be ready for delivery Nov. 15. Price \$2 per single copy; \$1.50 per copy when 5 or more are ordered to one address, money to accompany the order except where special arrangements are made. Friends who propose to take the book, will please order as soon as convenient, as I am anxious to dispose of them as soon as possible. The book will contain about 600 pages and is being printed on good paper and will be bound in cloth, making a handsome book in appearance. I have a few notices of the book from gentlemen, who have read the advance sheets. The well known reputation of these gentlemen is a guaranty for the correctness of their statements. Gen. McKee and Judge Cyfert are well known throughout the State. HONACE JEWELL.

Better than a gold mine. Raise your own coffee at less than one cent a pound. Let the high tariff and store coffee go. Most delicious and healthy. The poor man's friend and rich man's delight. Matates north or south in four months. Plant any time up to the 20th of June, rows three feet apart one bean eight inches in row. Has produced over 40 bushels per acre when sown broadcast. Some prefer it to store coffee. For the benefit of my fellow men I will send a starting package to all who will send stamps to cover trouble of packing and mailing, or enough to plant 200 hills 5 cents, and will make 200 pots of most delicious coffee, good enough for a king. I have been working the soil nearly 60 years and never found anything beginning to compare in true merit with this wonderful and valuable coffee, which is superseding store coffee as fast as its merits become known. Order my free catalogue and see what my patrons say about it, who have tried it all over the country. C. E. COLE, Box 107, Buckner, Mo.

THE WORLD AND THE BOOK

Is the title of a new book just from the pen of the Rev. S. H. Buchanan, D.D. The Introduction is by Dr. W. G. Miller, the eminent Southern Methodist preacher. The following is from the introduction by Rev. Dr. W. G. Miller: The advent of a book filled with new thought marks an era in the life of a church or a country, and he who tracks the first path into a new territory of truth must be as brave and adventurous as he who first penetrates the forests of a new continent yet unexplored by man.

The table of contents indicates its scope as follows:

PREFACE. INTRODUCTION.	
CHAPTER I. Story of Creation. The Beginning and First Day	
II.	" " " Second Day
III.	" " " Third Day
IV.	" " " Fourth Day
V.	" " " Fifth Day
VI.	" " " Sixth Day
VII.	Creation of Man, his place in the world, the Sabbath.
VIII.	God in relation to the World and Man.
IX.	Eden.
X.	Beginning of Human History.
XI.	The Flaming Sword, The Cherubim and Tree of Life.
XII.	The Line of Cain.
XIII.	Beginnings of Bible Record and Literature.
XIV.	Beginnings of Science and Art.
XV.	The Flood—Bible and Tradition.
XVI.	Sources of " " " "
XVII.	" " " " " "
XVIII.	" " " " " "
XIX.	Unity and Date of Human Race.
XX.	The Hebrew Patriarchs.
XXI.	The Jehovah, or the Expectancy of Christ in the World.
XXII.	The Expectancy of Christ in Hebrew Literature.
XXIII.	The Christ.
XXIV.	Christ Essential to Mankind.

Sold at the price of \$1.50 by Bennett & Thornburgh, Little Rock, Ark., or Rev. S. H. Buchanan, D.D., Clarksville, Ark.

One or two of our friends have thought hard of us for not sending them Sunday-school literature without the cash being sent with the order. If they only knew what good reasons we had for requiring cash with the order, they would not ask us to violate the rule.

CONSUMPTION CURED.

An old physician, retired from practice, had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints. Having tested its wonderful curative power in thousands of cases and desiring to relieve human suffering, I will send free of charge to all who wish it, this recipe in German, French or English, with full directions for preparing and using. Sent by mail, by addressing, with stamp, naming this paper, W. A. NORRIS, 820 Powers' Block, Rochester, N. Y.

Purity in Medicines is of first importance. Fair dealing is also an important matter. We believe both of these considerations will be met at the store of Dr. J. C. Parsons, of this city. Try them.

THE ARKANSAS METHODIST.

THE RELIGIOUS PAPER.

The power and influence of Christianity in the world, depend very largely upon the interest and devotion of religious people. The creation and development of the kingdom of God on earth is the Christian's chief concern. For this he lives, and in the faith of this he is willing to die. Every legitimate means and moral agency he is ready to co-operate with. To study and secure the best methods of permanent success to the Church is an important part of the minister's work. The Bible to all Christian people, must ever be the Book of all books, and no other should ever be substituted in its place.

But next to the Bible may be mentioned the religious page. The power and influence for good of the religious press in this country cannot be fully estimated. It is one of the great moral forces calculated to revolutionize this world for Christ. For systematic growth and permanent development of Christian life in the Church, it is almost an absolute necessity. For who does not understand, and readily admit, that much of the weakness of spiritual life in the Church is largely due to the absence of that information concerning the Church and her benevolent institutions which the religious page is well prepared to furnish to its readers?

We believe if the Methodist ministry would make a united effort to secure and extend the circulation of our religious books and papers, not only would a very large list of subscribers be obtained, but thousands of dollars secured to the Church, and the largest number of converts made of any year in the history of Methodism. While the world is flooded today, as never before, by pernicious literature, shall not Christian people do their best by means of the religious press, to secure the salvation of this world for Christ?—Rev. G. Spencer.

To-Day

Hood's Sarsaparilla stands at the head in the medicine world, admired in prosperity and envied in merit by thousands of would-be competitors. It has a larger sale than any other medicine. Such success could not be won without positive merit.

Hood's PILLS cure constipation by restoring the peristaltic action of the alimentary canal. They are the best family cathartic.

COMMISSIONER'S SALE.

Notice is hereby given that in pursuance of the authority and directions contained in the decretal order of the Pulaski Chancery Court made and entered on the 22nd day of October 1892, in the cause therein pending wherein W. J. Turner Agent is plaintiff and Maria Singleton and the unknown heirs of Isaiah Singleton deceased, are defendants (No. 2635) the undersigned as commissioner of said court will offer for sale at public outcry to the highest bidder in the East front door of the Pulaski county courthouse, in the city of Little Rock, within the hours prescribed by law for judicial sales on

Wednesday the 16th day of November, 1892, the following described real estate, to-wit: Lot ten (10) block sixteen (16) in the city of Little Rock, Pulaski county, Arkansas.

Terms of sale: On a credit of three months, the purchaser being required to execute note with approved security and a lien being retained on the premises sold to secure the purchase money.

Given under my hand this 25th day of October, 1892. I. J. HICKS, Commissioner in Chancery.

We cannot explain how a man gains a pound a day by taking an ounce a day of Scott's Emulsion of cod-liver oil—it happens sometimes.

It is food that he can digest; we understand that. But it must be more than food to give more than the whole of itself.

He has been losing flesh because he did not get from his food the fat he needed. Scott's Emulsion sets his machinery working again.

Shall we send you a book ON CAREFUL LIVING? Free.

Scott & Bowne, Chemists, 129 South 5th Avenue, New York. Your druggist keeps Scott's Emulsion of cod-liver oil—all druggists everywhere do. \$1.

SOUTHERN SUNBEAMS. To see it is to want it, and to have it for six months or a year is a constant enjoyment for all the family. It is the only Young People's Magazine in the South, and in fact it is the only typical Southern publication. A glance at its cover carries you at once to the land of sunshine and flowers. No pains or expense has been spared to make it attractive. Each number contains from 61 to 100 handsomely illustrated pages which are brimful of sunshine and joy. It is the handsomest young people's magazine in America. We want everyone who has not seen this charming magazine to send us five-cent stamps at once for a sample copy, or better still, if you will send us One Dollar we will send you Southern Sunbeams "one year and make you a present of "Cooper's Leatherstocking Tales." Five great works in one large volume, free of all cost. The works of the celebrated author are known wherever the English language is spoken. They are the monument of an era of our history that has passed away forever. While exciting and interesting, they are pure and moral in tone. We are going to give the whole series complete. The Southern Sunbeams for the year 1893, is now on hand. The Path Under, The Pioneers and the Prairie—to everyone who subscribes to Southern Sunbeams for one year. Reference, any business house in the city of Atlanta. Address Southern Sunbeams, Box 765, Atlanta, Ga.

Send to THE ARKANSAS METHODIST when you write.

AGENTS WANTED ON SALARY or commission, to handle the New Patent Chemical Ink Erasing Pencil. Agents making \$50 per week. Monitor Eraser Mfg Co., La Crosse, Wis., Box 538.

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—BY A—

THOUSAND METHODIST PREACHERS.

These Facts

These Hindrances

Justify this Special Offer.

But Remember

What This Proposition Means.

It Involves the Problem of Cheaper Books.

1. Presiding Elders and Pastors, receiving every book published by us as soon as it appears will know what we are doing, what the books are, and who should read them. They can then talk about them, and intelligently commend them.

2. If a thousand brethren accept this offer, we shall thus be made sure of the sale of the first edition of each book. The first edition is the one that costs. It carries the expense of type-setting and electrotyping, and gives us a sure and quick market for the first thousand of every book at about the actual cost, and prices can be reduced very speedily. So it is the problem of cheaper books that we are seeking to solve.

IT IS OURS, IT IS YOURS.

and it is the greatest problem of the Church today. Get the lines once open, and they can be kept open. But we must have your co-operation, brother, to accomplish the great end, and we must have it now.

What Can You Do With Ten or Twenty New Books?

do you ask. Read them; Christmas presents; birthday presents. They only cost you half price. Sell them. Why not? And then sell more and buy more. But at all events come into this forward movement, and help make it a success. The risk is small, the promise great.

Don't fancy that others will see the plan through, but

RUSH for the FRONT.

Your Sunday-school Superintendent will probably be glad to join you in this matter. He can be exceedingly helpful in making the plan effective. Take him in.

Yours truly,

BARBEE & SMITH, Agents, Nashville, Tenn.

Date

189

MESSRS. BARBEE & SMITH, Agents,

Nashville, Tenn.

BRETHREN:—

I desire to co-operate with you in your efforts to secure the increased circulation of our Church literature. You may therefore enter my order for all the books and pamphlets that may be issued by the Publishing House of the Methodist Episcopal Church, South, as General Catalogue publications beginning July 1, 1892, and to end April 1, 1893, to be mailed to my address as they may severally appear; each to be charged to my account at one-half the retail price of the same, with postage added—it being understood that in no event will the publications of the house be so numerous or expensive as to call for more than six dollars (and postage as required) under this order.

Yours fraternally,

Postoffice address

Mail this (plainly signed and address carefully written) to BARBEE & SMITH, Agents, Nashville, Tenn.

WARNING ORDER.

State of Arkansas,) ss.
In the Supreme Court,) ss.
Theresa Speering, Appellant,
No. 1464, Against Appeal from Pulaski Chancery Court.
George Borham's Heirs, Appellees.
E. Borham, one of the heirs of George Borham deceased, appellee, is warned to appear in this court within thirty days and defend said cause.
W. P. CAMPBELL, Clerk.
By P. D. English, D. C.
Ratliffe & Fletcher, Att'ys.

WARNING ORDER.

In Pulaski Chancery Court.
E. A. Bolton, Plaintiff,
vs.
Richard Gross and Elizabeth Gross, Defendants.
The defendants, Richard Gross and Elizabeth Gross, are warned to appear in this court within thirty days and answer the complaint of the plaintiff, E. A. Bolton.
I. J. HICKS, Clerk.
Oct. 22, 1892.
E. A. Bolton, Sol. for plff.

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