

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."

TERMS, IN ADVANCE.
One Year, \$1.50. To Preachers, 50c.

Vol. XX.

LITTLE ROCK, ARKANSAS, THURSDAY, SEPT. 14, 1893.

No. 17

A TENDER CONSCIENCE.

From thee that I no more may part,
No more thy goodness grieve,
The filial awe, the filial heart,
The tender conscience, give
Quick as the apple of an eye,
O God, my conscience make;
Awake my soul when sin is nigh,
And keep it still awake.
If to the right or left I stray,
That moment, Lord, reprove;
And let me weep my life away
For having grieved thy love.
O may the least omission pain
My well-instructed soul;
And drive me to the blood again
Which makes the wounded whole!

—C. WESLEY.

THE FLAVOR OF CHARACTER.

In one of George MacDonald's late works occurs this sentence: "Subtle influences are subtle influences." The words struck me the moment I saw them and made a lasting impression upon my mind. They teach that influence is absolutely inevitable. Every man exerts an influence and cannot help it; every man is affected by every influence that touches him, and can not help it.

The conception seems to be that influence is the odor of character, the "effluence" of character. It flows out of character and impregnates the very atmosphere about it, so to speak. Its nature is determined by the character alone. Hypocrisy does not change the nature of influence; it only makes it more insidious. The appearance of a liquid emitting an odor may be changed by coloring matter, but until the liquid itself has been changed by chemical action its odor will be the same. A man's real condition determines the character of the moral atmosphere in which he moves. He can not keep it from being so. He may decide however whether the odor shall be fresh and fragrant or nauseating and stifling.

On the other hand, just as it is necessary for a man to breathe the atmosphere that immediately surrounds him, so it is quite as necessary for him to assimilate to a degree the moral atmosphere in which he moves. One's physical health is necessarily affected by the air he breathes, so also is the moral health affected by the influence that surrounds him. As the atmosphere is not the only thing that determines the healthiness of a locality, so influence is only one of the factors that enter into the making of a man. And as the hurtful germs in the atmosphere are subtle and elusive in their action upon the body, so likewise are influences in their action upon the soul. Influences are subtle in their nature and inevitable in their operation.

There is another point which is cleared up by this comparison, that is as to where the responsibility for influences rest. No one will deny for a moment, that a man is responsible for the influence he exerts; but from the comparison it is seen, that a man is responsible in a measure, also, for the character of the influence that is exerted upon him. A man by his own choice may place himself in a garden whose air is burdened with the fragrance of the rose and the sweetness of the jessamine, or he may choose his station near a charnel house. So also may he choose the men and the minds under whose influence he comes. It is in his own power, therefore, to make this nondescript, mysterious something we call influence brighten his hopes of heaven or hasten his flight to hell. In daily life persons may be seen deliberately putting themselves under the direction of men and books whose influence is as damning as cholera germs.

Now it will be admitted by honest men on all hands, that truth in word and goodness in life are incomparably the best things. If a man is sincere in his desire to live right and obey the highest promptings of his truest self, he will yearn after truth and goodness. If he is a Christian or truly desires to become one he must have this sincere longing, and if he desires truth and goodness embodied in his own character he may make his environment minister to this end. He will become like those he associates with. He must, therefore, choose the companionship of men whose lives accord with truth and goodness and read books which are morally pure and, at least, not enemies to the truth. Any other course is simply suicidal, and God cannot hold a soul-murderer guiltless.

But the question arises, "How are we to determine what men and what books are of this character without first getting intimately acquainted with them and thus coming under their influence?" Our Savior uttered the last word of wisdom on this point, when he laid down the criterion: "By their fruits ye shall know them." Now let a man ask himself what are the

fruits of a wicked life, and see if there is anything inviting about them. He will find that whatever of good does appear in the life is due to those elements of character which are in keeping with Christianity. It is more easy to tell whom to shun than it is to know what books to avoid. Yet men are often very negligent in this respect. Every one who reads this can doubtless call to mind persons who have deliberately chosen the companionship of evil men, and as an inevitable consequence have become evil themselves. This is especially noticeable in those who have become cold in the Christian life. When they do get their consent to break with righteousness, conscience and God they willfully choose associates whose influence will confirm their evil notions and make still blacker their evil character. This is "reprobacy of mind" and after men persist in this course to a certain point God and good angels give them up and "it is impossible to renew them again to repentance." Who has not seen men seek their old haunts and companions, apparently with the deliberate purpose of stifling the last Godward aspiration that was in them? They are tempting God to banish them from His presence.

The same test is to be applied to books. What good has infidelity and scepticism done the world? What kind of men do they develop? Are they such as you want to be? If not, then keep clear of their books. You cannot read a book without being influenced by it. We protest that it is not unmanly to shun these books and the questions they raise. We simply do not want to be such men as they make. It would be just as reasonable to take arsenic to see how it would make us feel. We let arsenic alone simply because we do not want to die, and we have no use for it or need of it. We let infidelity alone simply because we do not want to die to that which all the world approves as best. We like the fruits of faith better than the fruits of unbelief.

How sad it is to see a man going back to his old steamboat or railroad companions or his old associates in sin, and surrendering the honor of Christ's cause into their hands by taking up his old ways! How sad, sad it is to see one who has been reared with all the advantages of a Christian home and education deliberately turn to Rensu or Strauss for his conception of Jesus! Men are responsible for putting themselves under such influences as these. When sin has had its perfect work they cannot murmur at God or curse their surroundings, but must stand in the shoes of those who have heaped up wrath against the day of wrath. Their nature has simply been "subdued to that it worked in, like the dyer's hand," and they chose what to work in.

JAMES M. HAWLEY.

Batesville, Sept. 1.

SATOLLI.

Satolli was in Cincinnati recently. He was royally received. There was a procession. Men did obeisance. He gave his blessing, etc. Who is Satolli? He is the Papal legate, and represents the supreme authority of the Roman Catholic Church.

What is his mission in America? A circular recently issued says that it is to settle a policy for American Romanists with reference to public schools. This is certainly a part of his mission. Rome does not believe in public schools but in parochial schools under the control of the priesthood.

A leaflet scattered about during Satolli's visit gave facts showing the results accomplished under the two systems. For instance: In Italy (the home of the Pope), under parochial schools, 53 per cent. of the people can neither read nor write; in Spain, 72 1-2 per cent.; in Austria, 45 per cent.; in Mexico, 93 per cent.; While under the public school system the results are: Germany, 3 per cent.; Norway and Sweden, 3 per cent.; England, 10 per cent.; Switzerland, 5 per cent.; United States, 7 per cent.

Monsieur Satolli is said to be very eloquent in the Italian tongue. (He does not speak in English.) He has a hard task, however, when he attempts to set aside the argument from illiteracy. In Mexico, our southern neighbor, where the Roman parochial school has had full sway, only seven people in every hundred can read, and ninety-three in every hundred can not, while under our free school system the figures are exactly reversed. Roman Catholic parents are not all blind to these facts, and some insist on patronizing the public schools. Hence the coming of Satolli.

We are not afraid of his eloquence.

The public school and the parochial school are so well known by their fruits that the former can not be shaken by open assault. There is danger, however, in the secret attack, evidenced in the recent Papal letter, which means destruction where destruction is possible, and control where it is not. Eternal vigilance is the price of an efficient free school system of education.—Herald and Presbyter.

LAST WORDS.

As to the question involved in the discussion only a few more words need be added. Bro. Anderson maintains that the law of heredity is such, that all that is necessary to the purity of children at birth is to have pure parents. I maintain that the law of heredity is such that the whole ancestral line must be pure to guarantee purity in the child. I grant that as a rule a large preponderance of inheritance comes from the immediate parents; but there is a residual inheritance not from them. Without this avicious or atavistic inheritance—the balance wheel of heredity—the stability of species would be seriously interfered with. A *lusus naturæ* would start a race of monsters; the unity and order of the race would give place to incongruity, irregularity, and confusion ten times confounded. To prevent this, the avicious or atavistic inheritance becomes abnormally large in some cases, where extraordinary environment has exaggerated a parent's deviation from the general type of human nature.

Bro. Anderson says the burden of proving a denial rests upon me, because his theory of heredity is generally admitted and established by the facts of life long observation. Let me remind the reader that Bro. A.'s original argument was with (and for) the intellectual enlightenment of a certain class of persons. These persons deny his theory and respectfully call for the proof. When they become the original fabricator of a syllogism to instruct Bro. Anderson; they will feel called upon to do their best toward proving their premises.

Again, his theory of heredity is not supported by all the facts of observation as he has already admitted in one of his articles. Some facts are far more easily explained by atavistic inheritance. My oldest child has dark brown eyes. The father has gray and the mother blue eyes. While the child has many characteristics of both father and mother, she has the eyes of her maternal grandmother. But Bro. A. would say they didn't come from the grandmother, they came from my "latent" brown eyes. Whew! Who could admit this but some one "trammelled by a theory."

Bro. A. says the "latent" existence in the parents of qualities which appear in the offspring must be admitted. Yes, by anybody who is "trammelled by his theory" of heredity. But as I do not hold to that theory, I do not admit his doctrine of latency in this full sense. He says a man may never exhibit any thievish quality, may to all appearances evince a positive antagonism to it, yet be a "latent" horse-thief and must be cleansed from roguishness. St. John says: "He that doeth righteousness is righteous, even as he (Christ) is righteous."

Bro. Anderson by implication charges me with being "trammelled by a theory." If the charge means only to assert, that I hold to some theory rather than another, I plead guilty and suppose that as thoughtful a man as Bro. Anderson has a theory too. The question is, which theory is in accord with truth. If the charge means that I am so wedded to my theory as to reject adverse truth, I say that years ago I swore loyalty to truth without regard to preconceived opinions, popular theories, public sentiment or anything else. I have no use for any theory in science or religion except as a "working hypothesis" until the theory is ascertained to be truth. It was this throwing off of all the trammels of prejudice, fashion and pride, that led me in intellectual independence to deviate from the vast majority of modern Methodism in accepting the hamartology and soteriology of Wesley, Watson and Clarke rather than that of Miller, Boland, et al., although I distinctly foresaw that plenty of men besides Dr. Barbee would call me a fool for not going "with the crowd," for being more impressed by the mighty *triumviri* named than by the modern doctorlings who bob up every now and then with the idea that they have turned down Wesley and Fletcher. "A living dog is better than a dead lion"—in the estimation of many people; but am I

"trammelled by a theory," because I have more confidence in the teachings of the dead lions, Wesley, Fletcher, Watson and Clarke, than in those of all their living antagonists.

I hold my theory of sanctification—the old fashioned theory of the Methodist giants—subject to revision and amendment when facts demand it. But I have yet to find a fact in my own experience or in the Bible, which does not accord with the Watsonian doctrine on that subject.

Bro. Anderson's expression of friendship and regard I can heartily reciprocate. I knew before the discussion commenced, that though he would use his lance with all the skill he could to unhorse his foe, he was a knight of approved courage, candor and honesty, generous as a victor, magnanimous in defeat, and therefore incapable of indulging a small-souled spite toward a man who fairly and honestly traversed his views.

I am very glad he exhorts to practical holiness, however much of difference there may be in our theories. But all practice implies and rests upon some theory. One man has a theory of ethics that excludes both regeneration and sanctification. Will not his practical holiness harmonize with that theory? A large number of people believe that the soul is only purified by purgatorial fires. Will not this theory lessen their practical holiness here? Some have the theory that some depravity must remain all through life; then their practical holiness will conform to the theory. I hold the theory that physical and intellectual depravity abides till the resurrection. If my theory is not true in this particular; if I may now be redeemed from physical and intellectual disabilities, I am deprived of great benefits by holding a false theory. Theory without practice is worthless; but right theory as the basis of right practice is as important as practice. Geo. W. HULL, Greenwood, Sept. 5.

THE INTERNATIONAL SUNDAY-SCHOOL CONVENTION.

This great Sunday-school gathering was held in St. Louis Aug. 31, to Sept. 3. It was attended by nearly 2,000 Sunday-school workers, gathered from all parts of the world. D. L. Bourland and Hon. John Black of Cumberland Presbyterian, Prof. E. R. Long and Genl. B. W. Green and wife of the Presbyterian, John W. Glenn of the M. E. South; and Rev. R. S. Armitage of the Christian Churches were the only representatives from Arkansas. Hon. Jno. T. Harris a Baptist layman of Alabama was the retiring president. And Hon. Lewis Miller a Methodist layman of Ohio was elected president for the ensuing three years.

The International Lesson system was approved and continued by an almost unanimous vote. Boston was selected as the place at which to hold the next Convention. The statistical secretary in summarizing the reports made, said:

Statistics presented to this convention, in comparison with the report presented to the sixth International Convention, held in the city of Pittsburgh, June 22-24, 1890, represent a gain of 1,191,289 membership in the United States, and of 94,150 membership in the British American Provinces.

A minister of all others should be above criticism, and so far as method and manner are concerned he may be; then if he gives his best work, his freshest thought in the freshest way to his congregation as he comes before them, he will leave no room for criticism. The Church never needed a brighter, live, attractive ministry more than she does today, and to have this surely her sons may take what is best from all other sources, and let every other profession teach them a lesson. If the preacher would marshal his arguments in order as a political speaker does his, fill his soul with some of the same kind of zeal the apostles had and preach—well, as he did the day he came "candidating," for there is no oratory like that borne of an intense zeal, then drowsy congregations would wake up and get zealous too. "Like a priest like people." The pulpit need not be ashamed to borrow some lessons from the stage. The story is told of Dr. Stonehouse, one of the converts of the great Whitefield, who was afterwards considered one of the most elegant preachers in England, and unexcelled for grace of manner, that once when he was engaged to read prayers and preach in London he persuaded David Garrick, the great actor, to go with him. After

the service was over the actor asked him what particular business he had to do when his duty was done. "None," replied Dr. Stonehouse. "I thought you had, on seeing you enter the reading-desk in such a hurry. Nothing can be more indecent than to see a clergyman set about sacred business as if he were a tradesman, and go into Church as if he wanted to get out of it as soon as possible. What books had you before you?" Only the Bible and prayer book." "Only the Bible and Prayer book," replied Garrick. "Why you tossed them backwards and forwards, and turned the leaves as carelessly as if they were those of a day-book and ledger."—Cor. in Presbyterian Banner.

GILDEROY ON THE CHURCH.

For one I do not believe the Church and the world are steadily growing worse; specially I do not believe this of the Church. It is not true of the several Denominations of Christians in this country. Within the range of my observation there are proportionately a larger number of true men and women of God than at any time in the past forty years. I never saw the time, or the society, when the good and the bad were not mixed—when there were not tares growing among the wheat. The ideal Church and the real Church are two widely different things—always have been and, likely, always will be.

In some things there has been a great change, but whether for the better or for the worse I am willing for each to determine for himself. For my own part I think some of these changes, if not most of them, have been for the better. There is not as much emotion, or manifestation of emotion, not as boisterous show of fire and fervor as there used to be thirty and forty years ago. But in upright living, in walking closely with God, in building better churches, in supporting the ministry and in furnishing the means to carry on all the work of God in the world, we are far in advance of what we used to be. It is not because our people are richer and better able to do, for they are not, but because they are more inclined to do. It strikes me that this is a better expression of the piety and love of Christians than so much emotional demonstration. In saying this I am not condemning the emotional in religion. Indeed the liberal giving of money, as a means of doing good, is an expression of emotion of love—love to God and to our fellowmen. I have never known a time when men and women of God were more ready to care for the sick and to provide for the widow and the orphan. It is somewhat rare now to find a congregation, no matter how poor the people may be, that is willing to worship God in any sort of an old barn. They want to honor God by building a good house of worship.

I have been a pastor for thirty-four years, and just as many new converts hold out faithfully now, and develop into active working Christians, as at any time during my ministry. Some of those who come to Christ in the most quiet and un-demonstrative way make the best men and women we have. The power, and usefulness, of a conversion is better judged by the after life than by the noise and show at the time. Some good people still insist there is little, or no religion where there is no shouting. They still grade the conversions as "powerful" and "most powerful," by the amount of noise made at the time. I have been afraid, that some good people set too much store by things of this kind; I have thought it might be well for us to unlearn some things we had learned, or imbibed, on this subject. So far as I am concerned, I never know whether a conversion is powerful or not till I see how the new convert lives. My test, the one on which I depend most, is the after life. If that is all right I take it for granted the conversion was all right, after the order of God and according to the constitutional temperament of the individual.

There is much, too much, worldliness in the Church now, and there has been too much since I have known anything about the Church. I suppose there will continue to be much worldliness in the Church till the Millennium comes. It is best, perhaps, that we keep an eye upon the worldliness in the Church, that we condemn its existence and deplore it, but it is not helpful to one's piety nor especially to one's hope, to look at the worldliness all the time. It is a good thing to sit down quietly now and then and count up, one by one, the true, right-living men and women of God in "any given society. Even gloomy minded people will generally, find more of them

than they were inclined at first to think. After all, these, few in number though they be, are the real Church. They are the examples, the standards, the real witnesses for Christ. They are the ones to be depended upon whether they be seven, seven hundred or seven thousand strong. One of them can chase a thousand and two can put ten thousand to flight. It is a pity there were not more of this sort and it is a great blessing there are so many. They that be for us, for our God, are more and stronger than they that be against us. Then, too, I have never yet seen any one who was more worldly-minded by being in the Church. The Church does not foster, feed and encourage people of this sort. I have seen many thousands of people who were not as good as they ought to be, and yet they were better in the Church than they would have been out of it. Really they were helped by the Church, and one work of the Church is to help others to be better. It is not a sacred enclosure for those who are absolutely perfect; if it were no living soul would belong to the Church. Yours,

GILDEROY.

Pickens, Miss., Aug. 31.

WHY WE HAVE HARD TIMES.

A Sermon Preached in the First M. E. Church, South, Birmingham, by the Pastor, Rev. Dr. J. C. Morris.

"Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse; for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it."—Malachi iii. 8-10.

Malachi was "the seal of the prophets," the last of the Old Testament line." He was sent of God to rebuke the sins of the people and to call them back to God and to righteousness.

The condition of his time we know quite well, as he was contemporary with Nehemiah. Two things were notorious: 1. Great temporal distress. We read of dearth and drought, debt, mortgages and enslavement of the people—(Neh. v: 1-5). 2. Great neglect of religion—the temple service almost forsaken, polluted bread on the altars, and sick, lame, blind beasts brought for sacrifice.

The prophet attributes the distress of the times to the neglect of religion. "Ye are cursed with a curse; for ye have robbed me, even this whole nation" (Mal. iii: 9), and proposes this remedy: "Bring all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it."—(Ib. v: 10).

There are here some lessons which we need to learn.

1. A people's temporal condition depends largely upon moral character and religious life. This is a principle illustrated by the whole history of the world. It does not mean that the temporal condition of each individual is the mathematical equivalent of his moral character. This is the problem of perplexity. The principle applies to communities. It is like the table of mortality, which, though worth nothing in determining the length of a single life, is yet thoroughly reliable as to large bodies. This one thing is unalterably true, no people can habitually neglect the right and prosper.

In the midst of our present widespread distress we hear much about its cause. They talk of protection, of the Sherman bill, of defects in the government's financial legislation, and the laws of trade,—matters which belong simply and purely to economic science. Moral considerations seem not to come into our thought; they are ignored. May it not be that these questions of morals and religion are the cardinal points at last?

Here are some facts. The period from 1874 to 1890 was one of astonishing business activity. It was a time of money making. It was a time when a few men amassed colossal fortunes. There are today in the United States 4,047 men whose estates are counted by the millions. They range from one to hundreds of millions of dollars; and these few men are today in control of the business conditions of the country. In other words, four thousand men are controlling the financial interests of sixty-five millions of people.

How were these immense fortunes made? Certainly not by legitimate business; for such fortunes cannot be made that way. The very constitution of honest business makes it impossible. They were made by speculation, by monopolies and by

gambling. In short, these men have become rich by wrecking others. A member of the Stock Exchange was asked, "Who is the man best calculated to succeed in Wall Street?" The reply was, "The one who can best succeed in deceiving and duping his friend." It is by heartless ravin.

And from these the spirit has possessed the day. The motto is "Large money made very quickly," and men are willing to go into any business and use any methods which will bring it. Business has simply been a matter of money and not of morals. All classes of society have been smitten with the itch for riches—women as well as men, preachers as well as laymen. The rich have gambled in stocks; the men of less means have gambled in "options" and "futures;" the laboring men and clerks have gambled in the "bucket shops" and in lottery tickets; the masses have gambled in baseball, horse races, prize fights; and the gamins have been "shooting craps" on the curbstone.

With all this, is it surprising that we have come to distrust? If there is a God, if His government is for righteousness, what else could we expect? God cannot be mocked with impunity. The very constitution of things is such that disaster must follow such a course. The common explanation of the present condition is "want of confidence," and this is certainly the cause of the distress. But, this cause must itself be accounted for. Why this want of confidence? Our trust in men is not a mere whim, an unaccountable panic fear. The business life has not been left subject to the play of a bare caprice; there must be some valid reason for this universal suspicion.

It is this—the wild, insane dishonesty of our business methods. Men have come to see that "He that maketh haste to be rich is not innocent."—Prov. xxvii:20. They see the open and notorious recalcitancy to truth and honor which pervades the business of the country. What an unearthing of frauds every day brings. How many men holding places of trust have proved to be thieves! What millions have been swept away by defaulting treasurers, bankers, trustees, agents, clerks! What wonder that confidence is gone! What wonder that securities avail nothing when Wall Street has been gambling with them until they have no stable value! It would be the most remarkable thing in the world, if men still had confidence after such experience.

These are the real causes of our distrust. Behind all the financial elements are these of immutable morality. God sees our sins and has sent his messenger to rebuke them and call men to repentance and a better life.

2. The prophet sharply rebukes the people for the unwarranted use they were making of their money. They were spending it upon themselves and offering the refuse to him. God has always demanded a share of our temporal wealth. Men make much ado about appeals for money for religious uses. They accept and approve the call every where, but here. There is nothing worthy that can be accomplished without money. All business, all the associations for work, improvement, mutual help and pleasure ask for it and get it. Why should the Church be stigmatized for asking it? From all time God has required money of men—of the poor their mites, and of the rich their mites.

This demand is made upon the ground of God's sovereignty. He is a king and has a kingdom upon earth which has a vast work to do. This kingdom is represented by the Church, and its work is to establish and maintain righteousness. Such a work involves great expense. The workers are to be supported, the gospel is to be preached, the Bible is to be circulated, Church houses are to be built, and many agencies sustained, pushing the enterprise to the ends of the earth. There is no other kingdom in the world that is doing such a work; there is no other kingdom that has such scant revenues. God levies these expenses of his kingdom upon us, and to refuse them is sin.

And this work is done in this way because thus our highest interests are subserved. He might have provided the means otherwise, but infinite wisdom saw this the best. Man is made a laborer together with God. We are not to be simply receivers of His bounty, but dispensers as well. For character making more depends on the outgo than upon the income. It is the use we make of what we have that makes us. The health of the body depends very largely upon its excretions. And the Master therefore says, "It is more blessed to give than to receive." Thus we are made givers like God, who "giveth to all men liberally." Thus are set in motion the springs of moral life.

But what neglect there has been of these duties concerning the support of God's work! How insignificant the contributions made for the work of religion! Where does the world's money go? It is invested on a larger scale that it may be increasing. It is spent in luxurious living and needless self-indulgence. The American people are spending \$600,000,000 every year for tobacco. They are spending \$900,000,000 every year for whiskey. But they only spend \$55,000,000 for all

religious uses. Think of it; nearly twelve times as much for tobacco, and nearly eighteen times as much for whiskey, as the entire country, Catholic and Protestant, spends for the kingdom of God, the whole work of religion at home and abroad.

And yet the cause of religion has all the time suffered for the want of money. The workers are unpaid; the cause at home and abroad is seriously crippled and languishes; the Churches are in debt; the Missionary Boards can with greatest difficulty maintain the work already begun, and are utterly unable to occupy any new fields; and round the line there is a lamentable cry. During the "flush times," the times of great activity, booms and much money making, the Missionary Board of our own Church had to go in debt to the amount of \$118,000 to do its necessary work.

The Church, with all her solemn vows, has a miserably imperfect sense of money obligation to God. They speak of their contributions to these causes as "what I give to the preacher," or "what I give to the Church." Rarely do you hear one speak of these as "WHAT I OWE TO GOD." When any cause, though it be as sacred as the ark of God, is presented it is spoken of as "begging for money," and the Church collection is an offense. We are spending our thousands upon ourselves, and give but a pittance for the cause of God, and how often we give that grudgingly!

But, thank God! there is forgiveness. "Return unto me and I will return unto you, saith the Lord of Hosts." "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

Brethren, what we need all over the land is the day of humiliation and confession, a turning to God and to righteousness.—Alabama Advocate.

A FLOOD UPON THE EARTH.

TESTIMONY OF THE ROCKS. Many a reader has wondered, on perusing the early chapters of Genesis, whence came such a quantity of water as is described in the account of the flood in Noah's day.

And objectors there have been, and not a few, who have done more than wonder. They have asserted that there is not on the surface of the earth, or in the clouds, any such supply of water as would suffice to cover the mountains. And from this premise they have argued and asserted that the Bible account of the flood could not be true.

Then the defenders of God's word, while perceiving this difficulty, have felt themselves unable to explain it, and have tried to solve the difficulty with explanations such as that the narrative demands only that the "inhabited" parts of the world were submerged. With such suggestions they have evaded rather than combated these objections.

Recently, attention has been called to the testimony of the rocks, of the gravels, and of the soil of the earth crust. This testimony has been collected by Mr. Howarth in his book entitled, *The Glacial Nightmare and the Flood*, published by Sampson Low & Co., in London. The facts thus developed harmonize wonderfully with some of the conclusions of Agassiz, and even of Darwin. They naturally locate themselves in three classes.

I. The soil, diluvium, of the valleys of the Mississippi, of the Rhine, and of the Argentine Republic. This soil is, in places, two hundred feet in depth. It cannot have been deposited in the course of ages while the continent was permanently under the surface of the sea, for then it would have been stratified, and have been hardened into rock. Indeed, it cannot have been deposited there at any very ancient date, for mixed with it, geologists have found modern sea shells.

Whence this soil? Some men have tried to account for it on the supposition of washings from the mountains by the rivers. But the attempt to account for such a broad and deep mass of soil by river action has simply landed us in bewilderment.

Yet there is one suggestion that will easily account for it. If there was a flood on earth, originating in an immense gush of water from some quarter, which spread with immense volume and vehemence, it would wash up the soil from every hillside on its way, it would hold that soil in solution as long as the velocity of those waters continued, and when those waters were settling to rest, then and then only would it deposit this soil. This is the only theory that satisfactorily accounts for unstratified beds of soil hundreds of feet in thickness, on the broad, level plateaus of the earth.

II. The gravel beds of the earth. These are remarkable. They are found in gorges between parallel ridges; they are found two hundred feet in depth and unstratified, hence the product of agencies subsequent to the formation of limestone rocks. They have within them deep sea shells, and shore sea shells of modern species, showing the action of the agency which could reach to the bottom of the ocean, and drag from thence its pebbles. These gravel beds in

Wales (at Moel Tryfan) are 1,500 feet above the sea; there must have been a power like that of a mighty torrent to lift them up. In the gravel beds are found paleolithic implements that seem to have been made by man, showing that this agency was in action after the days of Adam.

Whence these gravel beds? They are too immense, too widespread to be assigned to the effects of the rivers. But if there has been since the days of Adam such an immense flood of water as we have suggested, thousands of feet in depth, proceeding from some central point of issue, it would easily catch up and carry along the pebbles and the sand of the sea beach and of the ocean depths. And when the force of the rush was partly abated (not so far abated as to deposit the soil), then would these gravels drop from the swirl of water, and be washed into the hollows between the ridges.

III. The scattered and isolated rocks that lie around. In New England, there are fragments of rock that (from their character and structure) appear to have been transported thither from the shore of Lake Superior. Masses of northern rock are found on the prairies of Iowa and Illinois, and these boulders have been rolled. In the north of Europe, in Finland, in Sweden, in north Germany, the ground is covered with loose rocks which would seem to have fallen from the skies. On the Jura mountains, near Neuchâtel, is a boulder fifty feet long and forty feet high, which must have come from Martigny in the Valais, sixty miles away. In England, there are chalk boulders of immense size (800 feet long by 60 feet high), embedded in and surrounded by clay and sand, which did not originate there. Some of these boulders, as at Areskutan, in Norway, have been carried from a place 1,800 feet above sea level and lodged at a place 4,500 feet above the sea. The Danish geologist, Forchhammer, says there is no doubt that some of the blocks in Yorkshire, England, came from Norway.

There is another fact of significance. It is, that in North America, on the northern sides of the hills and ranges there are scratchings as if heavy rocks had been dragged over them, but there are none such on the southern declivities.

What agency is there within our knowledge that could transport such rocks, save and except some mighty torrent of water? To have accomplished these results, it must have flowed from a northerly direction, and must have been not less than five thousand feet in depth. For it left some of the rocks more than four thousand feet above the sea level.

A flood gushing from some northern center would account for all these results. Its first violence that of a torrent, a mile in depth would carry rocks, pebbles and soil along. When this violence abated somewhat, the heavy rocks and the soil would still be carried on. As the waters grew less violent the gravels would be deposited, and they are found further south than the great boulders. Only as the waters became quiet would the soil be deposited, and many of these deposits we find still further to the south. In the Valley of the Rhine, Sir Charles Lyell found underneath the soil, a bed of just such gravel as has been described.

HAS THERE BEEN SUCH A TORRENT?

There is no doubt that what we now know as Siberia was at one time a vast sea, possibly two thousand miles long by six or eight hundred miles in width. In this sea were islands inhabited by the woolly Mammoth. These islands at some very ancient day were suddenly transformed into mountain tops, so high as to be within the region of perpetual ice. The elevation of this region was so rapid (or so sudden) that the woolly Mammoths were frozen to death before the grass in their stomachs had been digested. Within this century the Mammoths have been found; the undigested grass was yet in their stomachs; the flesh of the animals was not decayed, but when thawed, was readily devoured by the dogs of the finders.

All this points to the sudden elevation of the bottom of this great Siberian Sea. Such sudden upheaval would violently eject a mass of water two thousand miles in length, hundred of miles in width, and perhaps a mile in depth, possibly deeper yet. What a torrent

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of water would that send to the southwest and to the southeast! Such a torrent would easily carry with it, rocks and boulders, gravel and soil. It would cover the mountains, it would sweep away man and beast like straws in its course. It would account for all the phenomena to which we have referred, and which can be accounted for in no other way.

THE BIBLE STORY.

And now with this testimony of the rocks before us we turn to Genesis 7:11; and read these words: "And the fountains of the great deep were broken up." What great deep? If the Siberian Ocean was elevated and changed into the dry land of Siberia in the days of Noah, then the objectors to the Bible narrative may hold their peace.

The earth's crust tells us that there has been such a flood, and of depth to cover the mountains; and that it has occurred since the advent of man on the earth. The man who wants to reject the Bible account of the flood on the ground that such an event is impossible, has to join issue not only with Moses, but with the voices of the rocks and gravels and soil of the earth's crust.—Christian Observer.

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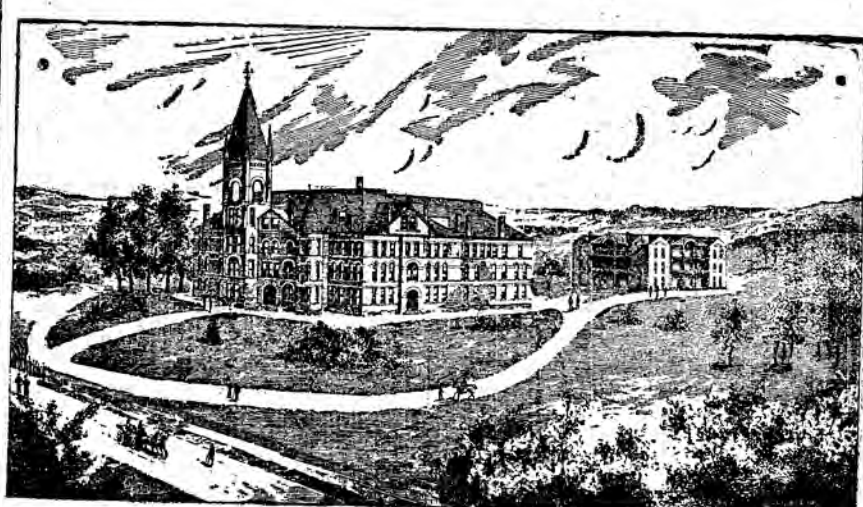
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WOMAN'S MISSIONARY SOCIETY.

A Heroine Indeed.

Among the heroines by faith may be classed one young woman of whom the following touching account appears in the Helping Hand:

"Eight years ago a young girl employed in teaching in Ohio felt that it was her duty to take up the work of foreign missions. She placed herself in the hands of a missionary board, who sent her to Cawnpore, in India.

After six years' service there her health suddenly and unaccountably failed. She was compelled to return home. The physicians whom she consulted were baffled by her disease, which was unknown to them.

One day it occurred to her that the symptoms were those she had perceived in leprosy patients in India. She isolated herself from her family, but without telling them her terrible suspicion. When almost convinced that she was right, she took two of the members of the Board of Missions into her confidence. They advised her to consult eminent physicians in Cincinnati and New York. These men told her frankly that she was a leper, and held out no hope of cure.

Still keeping her secret, still turning a cheerful face to her friends, she announced her intention of at once returning to India.

She started without the delay of a day. Her family were amazed at her sudden and inexplicable resolve, at her haste, and more than all, at her cold avoidance of them.

She would not even kiss those who were dearest to her, nor touch their hands at parting. She feared to give them the disease. In India she knew she could make the wretched remnant of her life useful to other lepers.

She reached India, and went immediately to a settlement of lepers under the care of one of the Scotch churches. There are nearly six hundred of these people within twenty miles, all going steadily toward death by a way full of nameless tortures. She is now trying cheerfully and courageously to make the Savior who is so dear to her real to them also."

And so the grace of God can alleviate so terrible a lot as that of the poor leper, making it not altogether sad, since it enables her to carry the message of healing for the soul to those who can have no hope of comfort this side of the grave.—Review of Missions.

Who dare be so small as to make invidious comparisons in favor of against home or foreign missions? Away with the narrow-minded bigotry that looks askance at one who attempts to reach down and touch poor, submerged women in the slums of our cities, and canonizes the missionary who has lived and worked, perchance, in beautiful Japan or sunny Mexico. Go on, brave women, until you have beleaguered and taken every Southern city for Christ, and converted every paragon and home into a Christian stronghold.—Methodist Review of Missions.

There was a poor woman who was so anxious to do something for missions that she offered to give, out of her scanty income, two cents a week. "Surely," said one, "you are too poor to do this." She replied: "I spin so many hanks of yarn for a living, I will spin one more and that will give me my two cents for missions." Love finds its truest expression in giving. We always desire to give something to the object we love.—Rev. J. W. Wolslop in Missionary Review.

"It is a matter of great interest and importance that every one of our Conference societies exert every effort to help raise the \$100,000 for Foreign Missions by March, '95. The work abroad is growing, but it seems we at home are not keeping pace with it. Lack of funds prevents the Woman's Board of Missions from entering new fields or enlarging in those already occupied."—Mrs. D. H. McGavock.

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Annual Dues.
"We have been required to state definitely the amount required by the law of the Woman's Board for the payment of dues annually. This is now, by the action of the Board at the late annual meeting, ten cents a month. This is the smallest sum that constitutes membership, and is put at this low figure that even the poorest may join the Woman's Missionary Society."—Mrs. Butler.

In addition to this our constitution says: "Conference societies shall provide a contingent fund for defraying necessary expenses"—that is, for printing, sending out literature and other necessary expenses incurred in our work by our Conference officers and District secretaries—the actual money advanced by these officers, and for which they must wait generally from six to twelve months to be returned. In the North Georgia Conference society this "contingent fund" is provided by asking each member to pay ten cents per year extra. Thus our membership fee becomes \$1.30 a year—no more, no less."

"But it does not mean that it is all that should be paid by those who have the means to increase their contributions. There are some that can pay five dollars a year easier than others can pay one dollar."—Mrs. Butler.

It is scarcely a figure of speech to say that "woman" is the corner-stone of heathenism. Notwithstanding their degradation, heathen mothers have immense power over their sons. The fear of a mother's curse prevents many Chinamen from listening to the claims of the gospel; and an intelligent Hindu exclaims: "It is the women who maintain Hinduism."—Miss R., of the World.

A Tabriz man, near to death, told the missionary what a difference he found between the visits of the American preacher and the Armenian priest. The former brought Christ's own words and was interested in his physical condition, while the priest came only to bless the house and exact money, "never caring whether he was alive or dead."—Woman's Work for Woman.

"The Brazilian Church is not only a mission, but is distinctively missionary. This is shown by the fact that last year our Brazilians contributed \$5 per capita for missions, and nearly that amount for church extension."—Rev. J. L. Kennedy.

FROM PASTORAL CHARGES

TILLER CIRCUIT.

The meeting at Mt. Tabor has closed after running two weeks. The latter week being a union service in which the Cumberland Presbyterians joined with us. The week belonged to them, they having appointed a protracted meeting for the same community some time before, but our meeting being in progress all thought it best to fall in line together. So we did, and had a very gracious revival. Six members were added to our Church and two to the C. P. Church. Others will join us, and some perhaps the C. P. Church. Many backsliders were reclaimed and a general "warming over" time was enjoyed. Considering the badly demoralized condition of the Church and community the meeting was a signal victory for the Master's cause. Bro. Gilliam, the C. P. pastor, was with us and rendered valuable aid as did also Bros. J. R. Jones and Jas. Dickson, L. P's of our Church. These two brethren deserve favorable mention for their very efficient services rendered in the Selma meeting, a matter I failed to notice in my report of that meeting. In my great haste I forgot to mention Bro. W. F. Newton, who also aided us in these meetings. I also failed to mention Bro. Babcock's presence, and the soul-stirring sermon he preached while in our midst. I desire to record here my very grateful appreciation of the services of all these brethren.

To date we have had about 50 accessions to our Church and about an equal number of conversions. The reclamations of backsliders will outnumber the conversions so far. Things were getting pretty close to the "North Pole," spiritually speaking you see. But thank God, the "Sun of righteousness" has arisen with healings in his wings on these frigid regions and "salvation is rolling on." Cordially, W. R. HARRISON.

Selma, Sept. 4.

PASTORAL CIRCUIT.

The reading of the field notes of the brethren is quite an inspiration; the harvesting seems to be abundant, and the prospect cheering. I have been having some very good meetings on my work although I have labored under some embarrassment. I have had no help and have been in miserable health for two or three months. I held a week's meeting at Curlius school house, resulting in 2 conversions and 2 accessions, with general upbuilding of interest in the Church. I think the results good, considering that I was scarcely able to stand in the pulpit.

From Curlius I went to help Bro. Mills at Cavanaugh. The results were good. Bro. Mills will write you. From there I came to Wabbaseka, on my own work, where I labored until I broke down; results 5 accessions and 6 infants baptized. I left 13 at the altar, expecting to return and continue the meeting, but I have no help and my health utterly broken down. I will have to rest awhile, but I expect to resume the good work later. Our new Church at Altheimer is completed all but seating, and is a gem of which the good people may well be proud. Would you could come down and give us one of your good sermons in it, when ready for use, which will not be long. We are some behind in our Conference collections, but under all the circumstances can't complain. We are serving a noble people, and our successor will find a good work. Bless the Lord.

ROBT. H. POYNTER.

Sherill, Sept. 4.

In view of what Hood's Sarsaparilla has done for others, is it not reasonable to believe that it will also be of benefit to you?



All the others are founded upon that. Will it pay to use these imitations? Figure up all that they may offer—price packages, cheap prices, or whatever it may be—and put it against what you may lose.

Send it Back
Peddlers and some unscrupulous grocers will tell you "this is as good as" or "the same as Pearlina." IT'S FALSE—Pearline is never peddled, and if your grocer sends you something in place of Pearlina, be honest—send it back.

JAMES PYLE, New York

LOCKESBURG CIRCUIT.

We are just home from a six weeks' round of protracted meetings. The Lord has given us a very gracious revival at every appointment; the spiritual state of the Church has been very much advanced. Quite a number of our people have determined to hold family prayer in their homes. There have been 81 conversions and 57 accessions to our Church and others to join yet. We have one or two more meetings to hold.

Some four or five young men feel that God has called them to go to work in his vineyard, and two or three of them will apply for license to preach at our next Quarterly Conference. Three of these dear boys are brothers; and a more consecrated class of young men we have never met. There are seven brothers in this family; their father died when they were small children, leaving them in the hands of a devout Christian mother, who gave them all to God in their early childhood.

Another pious and sweet spirited young man feels that God has laid His hands upon him and said "go to work in my vineyard," but he is hesitating about heeding the call. Oh! May he be willing and anxious to do what God wants him to do. Your brother in Christ,

A. M. ROBERTSON, P. C.
Lockesburg, Sept. 4.

PRAIRIE VIEW CIRCUIT.

We are at home and have been for nearly three weeks and I can not say when I can be in my work again. My son was taken Aug. 9 with typhoid fever, and is at this time very low but better, yet not out of danger. He is entering upon his fifth week today with 103 degrees of fever when at its highest, thence down to 99 8-5. Pray for us, brethren.

I have held two very successful meetings; one at Elizabeth Hall, resulting in 20 conversions, 13 accessions; one of four days' length at Delaware, 4 or 5 conversions, 4 accessions. I have 6 meetings to hold yet; will be late and would be glad to have the help of some of the brethren who will be through with protracted meetings before I can possibly be in the field again. Success to you and THE ARKANSAS METHODIST, the best paper in the State.

J. C. WEAVER.
Prairie View, Sept. 4.

Little spells of fever, little chills so bland,

Make the mighty graveyard and the angel band
A little of Cheatham's Chill Tonic taken now and

Make the handsome women and the healthy men.

—Put up in both the tasteless and bitter styles.

Headaches and backaches are fore-runners of chills and fevers. Commence using at once Cheatham's Chill Tonic. Free from poisons, pleasant and cure guaranteed. Put up in both tasteless and bitter styles.

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Summer cometh on apace, and soon will the granger be engaged in his annual struggle with chills and fever. Take time by the forelock and lay in a supply of Cheatham's Chill Tonic that your days in the land may be many. Put up in both tasteless and bitter styles.

It is too much to have to scratch for a living and for relief also. Hunt's cure will not help you in the former case, but it will sure cure the itch or it costs you nothing.

We will cheerfully send extra copies of THE ARKANSAS METHODIST to all preachers, who will notify us that they can use the same to advantage in canvassing for new subscribers.

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Are you all tired out, do you have that tired feeling or sick headache? You can be relieved of all these symptoms by taking Hood's Sarsaparilla, which gives nerve, mental and bodily strength, and thoroughly purifies the blood. It also creates a good appetite, cures indigestion, heartburn and dyspepsia.

Hood's PILLS are easy to take, easy in action, and sure in effect. 25 cts. a box.

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WARNING ORDER. In Pulaski Chancery Court. Pulaski County, Ark. Board of Church Extension of the Methodist Episcopal Church of al., plaintiffs vs. Trustees of Peck's Chapel et al., defendants. The defendants, Katy Middleton and Fred Middleton, minor heirs of D. F. Middleton, deceased, are warned to appear in this court within thirty days and answer the cross complaint of Milton Jones. I. J. HICKS, Clerk. September 4th, 1893. Baskette & Fletcher, Sols. for Milton Jones. D. H. Cantrell, Atty ad litem for non-residents.

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ARKANSAS METHODIST.

Z. T. BENNETT, D. D., Editor.
GEORGE THORNBURG, Business Manager
THURSDAY, SEPT. 14, 1893.

From our boyhood we have read with special interest whatever we have seen over the signature of the widely known and greatly beloved preacher, Rev. Dr. R. H. Rivers. On this page we copy some of his cheering words in proof, that the Methodist Church is moving upward and onward. As a Church we are not yet what we might have been; not yet what we ought to be; nor yet what we hope to be; but by Divine grace we have grown and improved as well. Reviewing the past, we thank God and take courage.

In the last issue of the Nashville Advocate Rev. Dr. E. M. Bounds said: "The Assistant Editor was inhibited from writing about the Denver and Montana Conferences." This with other matters previously given to the public will confirm the opinion, that existing relations in the editorial office of our Connectional organ are painfully strained and uncongenial. Without knowing or presuming to intimate all the causes for this unpleasant state of affairs, we sincerely regret its existence and, further, that untimely knowledge of it has been given to the public.

The last session of the Western Annual Conference of our Church began August 31 in Kansas City, Kansas. Bishop A. G. Haygood presiding. As reported in the St. Louis Advocate the Conference roll embraces twenty-four names; two transfers were received—Rev. F. A. White from Arkansas Conference, appointed to Council Grove station, and Rev. W. D. Kelly from White River Conference, appointed to Lucien circuit. The delegates elected to General Conference are: Clerical, T. C. Downs—alternate, J. W. Faubion; Lay, S. L. Carpenter—alternate, B. R. Scott.

The sermon by Rev. Dr. J. C. Morris copied in this issue from the Alabama Advocate of August 10 is worthy of thoughtful and prayerful consideration. For many years we have held and cherished the conviction, that what God has done for or to His people, in blessing or punishing them in one age, He will under the same conditions do again for their good and His glory. The Lord reigns. His will is and must be supreme. His rule in the affairs of men must ultimately be acknowledged; for He can and will use the elements of nature to cause the wrath of the disobedient to praise Him.

Referring to the long article of Dr. Bounds in reply to Rev. J. W. Cunningham, the Tennessee Methodist said, "Verily, old documents and facts are dangerous things." And that is what Methodists generally thought after reading Bro. Cunningham's undisputed facts from old documents, the printed Minutes of Annual Conferences. While the reply of Dr. Bounds was, as we said last week, full and satisfactory as to his own transfers, it was equally noticeable how he avoided tackling the "old documents and facts," which completely demolished his "open letter to Bishop Fitzgerald." He probably felt, too, they "are dangerous things."

A call has been made for a General Conference of Christian Prohibitionists to be held in the 18th Street M. E. Church in the city of New York, Sept. 19-20. From what we read in connection with the call we infer the leaders in the movement do not desire the attendance of any Christian citizens, who can not endorse the editorials in the N. Y. Voice last year on "The Ungodly League" and "Four Million 'Christian' Murderers." Then the Conference could consistently admit only comparatively few of the efficient workers in the cause of prohibition in this State; for here the people generally believe, that the Church instead of being in an "ungodly league" with the liquor traffic, has led in the movement for its suppression.

From the pulpit we have several times requested our hearers not to look around at the mother of a fretting or crying baby as we would not be seriously disturbed by such noise as long we had the eyes of the congregation. We never like to see a mother forced to leave the church by the reproachful staring of others in the audience, because it may be

she could not attend the service at all without taking her baby with her. The Congregationalist relates the experience of a friend, who after hearing a crying baby, "felt that the pleasure of the gathering was over for himself and others, but to his surprise, before the meeting closed, the pastor made special mention in prayer of this mother, and asked that the unusual effort which she had made that night to meet her fellow-believers might be blessed to her good. Certainly that was a beautiful way to reassure the mother, who probably was more annoyed by her child's restlessness than any one else could be."

THE GREAT FINANCIAL PROBLEM.

A wise, just and early solution of the great financial problem involved in the silver question would be truly helpful to the enterprises of the Church as well as to the commercial interests of the country. But the long discussion of that question in the present extra session of Congress has not given the reading public much satisfactory knowledge of its real merits. When Congress assembled there was general expectation, that the silver purchase section of the Sherman law would be promptly repealed—not simply because President Cleveland had so recommended, but chiefly because with leading financiers most of the prominent statesmen of the party in power believed, as expressed in their national platform, that the repeal of the Sherman law was demanded by the business interests of the country. But some of these statesmen have earnestly contended, that they are equally pledged by their party platform and the welfare of their constituents to maintain the parity of silver and gold, as the circulating medium; hence, their protest against the unconditional repeal of the silver law, as urged by President Cleveland and Secretary Carlisle. By an overwhelming majority the House passed the repeal bill, but in the Senate the vote on that measure has been delayed, and may be many days yet, in the hope of securing some amendment favorable to silver coinage.

Both Senators from Arkansas and all its Representatives except Mr. Breckinridge are opposed to the unconditional repeal of the silver law. Early in the present session of Congress Senator Berry made an able speech on the question, and Senator Jones spoke last Friday, saying "he did not believe, that the present condition of the country was brought about by the Sherman act and it would pass away without the repeal of that act. On the contrary, the limited coinage of silver had acted as a measure of relief in the financial stringency; that the stringency was caused by the wealthy few, and it remained to be seen whether the Representatives of 65,000,000 free people would submit to their insolent domination. He stood ready, he said, to repeal the whole of the Sherman act but he would not, in pretended compliance with the Chicago platform, which demanded the repeal of the entire law, vote to repeal the only good feature of the law, leaving its iniquities in full force. That would be a more cowardly make-shift than the Sherman law, and it would be as great a fraud as was the action of 1873."

We read with much interest the concise report of the remarks by Senator Jones, who placed himself squarely against the message of President Cleveland and recent deliverances of many other statesmen entitled to respectful consideration. He contended "the limited coinage [purchase] of silver (about \$54,000,000 a year) under the Sherman law, instead of causing the present condition of the country, had been a measure of relief in the financial stringency, which was caused by the wealthy few." As we have understood the subject, all or most of the silver bullion purchased under the Sherman law still remains in the Treasury in bullion and not in silver coin; and that the Government paid for the silver bullion by the issue of silver certificates, which have been redeemed almost exclusively in gold. The continuation of that policy, paying gold coin for silver bullion and keeping it in the Treasury, would certainly burden the Government; but not so early and seriously (after deducting the seigniorage, toll for mintage) as "the wealthy few" made it appear by their daring and merciless conspiracy, which destroyed public confidence and caused the alarming and demoralizing panic.

Recent developments lead us to believe with Senator Jones, that the financial stringency was caused by "the wealthy few" more than by unwise governmental policy and the natural law of supply and demand.

While we think the compulsory purchase of silver bullion operated as a "paternal" favoritism to the owners of silver mines rather than any great benefit to the country at large; and while we recognize the fact, that last year there was against our country a large "balance of trade"—the imports exceeding the exports by \$90,000,000, and the exports much less than the year preceding—still we believe the financial stringency was produced chiefly by "the wealthy few" in Europe, New England and New York. Having suffered heavy loss on Argentine and later on Australian securities, European capitalists found it necessary to sell their American securities and the gold thus realized was withdrawn from this country. Then capitalists in our Eastern States, after trying in vain to induce the Government to sell a large amount of United States bonds for gold, became the chief actors in destroying public confidence and precipitating the needless panic. This came after a few years of great depression among Southern and Western agriculturists, who have been defrauded and oppressed by the system of gambling speculation under the name of "dealing in futures."

The whole trend in the management of the money and produce markets has been to make the rich richer and the poor poorer. And with rapacious mendacity "the wealthy few" are now seeking, as they have heretofore sought with marvelous success, to secure national legislation, which would be clearly against the interests of the masses. Now they not only want to stop the compulsory purchase of silver bullion—which would doubtless be best for the Government—but they seem equally desirous to suspend the further coinage of silver; and later with silver coinage suspended, they will move with determined and increased force to destroy the legal tender or money value of silver coin, which would enormously enhance the value of the gold in the possession of the rich, and in greater measure impoverish the debtor and producing classes of the country. Such has been the history of the unjust legislation in behalf of the owners of the gold bonds of the United States.

As most of the business of our country is internal trade and consumption—only about five per cent with foreign nations—we can not understand why our Government should not be independent in providing for its currency as well as for its civil administration. Our people should not be in bondage to the money laws or civil government of any other nation. Surely we are not dependent upon Europe for anything essential to our existence, and besides she is a competitor with the United States for trade in all the other silver countries of the world. We have now over \$500,000,000 in silver coin against over \$3,000,000,000 in coined silver held in all the other silver countries. Our foreign trade with these countries can be increased by maintaining the parity of silver with gold as our circulating medium. They might offer some of their silver bullion for sale in the United States in payment for our exports, but they could not afford to melt their silver coin into bullion, extracting the alloy from the same, and then pay to have their pure silver bullion recoined at the mints of the United States. The aggregate losses in such a procedure would probably be more than twenty-five per cent of the home value of the silver coin in foreign countries. We do not, therefore, believe now, as we felt inclined to believe after reading Secretary Windom's last speech more than two years ago, that the unlimited coinage of silver at the mints of our Government would cause all or most or even any large amount of foreign silver coin to be shipped to our country for recoinage.

In conclusion, we have written on this subject, not to measure or to commend any political party, but because the enterprise of the Church, depending greatly upon the material prosperity of the country, may be advanced or retarded by the wise or unwise solution of the great financial problem now before the people of our country.

In our candid opinion no intelligent pastor can feel, that he has done fully his duty to the Church, until he has tried to put a Church paper into the homes of his members not taking such a paper. This opinion will be endorsed by most of our readers.

IN THE WORLD-FAIR CITY.

With my daughters Roza and Mattie I left home last Friday night, coming over the Iron Mountain R'y to St. Louis, where we stopped nearly two hours, and thence over the Wabash line 287 miles to Chicago, making the entire distance of 632 miles in just twenty hours' travel. Here at the Gresham Hotel, kept in excellent style by Mr. and Mrs. J. Hutchinson, active Methodists, I secured very desirable accommodations at rates altogether satisfactory. I cheerfully commend the Gresham to any of my friends, who may visit the World's Fair or this marvelous city of the West.

Yesterday I heard with pleasure and profit two very able sermons: the first by Rev. Dr. F. M. Bristol, pastor of Trinity M. E. Church, and fully equal to his sermon at Centenary Church, St. Louis, during his visit as fraternal delegate to our General Conference in 1890; and the second by Rev. Dr. H. M. Wharton, Baptist, of Baltimore, now preaching in a union meeting being held by the First Baptist and the South Park Ave. M. E. Church. I wish I had time to write at least a partial outline of their very edifying discourses; I may attempt to do so later.

Today we visited the panoramic view of the battle of Gettysburg, a perfect illusion and very interesting, especially with an explanation of the movements in that memorable battle. Next, my daughters visited the celebrated Libby Prison, standing here exactly as it did in Richmond, Va.—every brick replaced as it was before the removal of the walls, within which 40,000 Federal soldiers were imprisoned during the years 1861-'65. I went to Columbus Hall in the Art Palace to witness with probably 5,000 people the opening session of the Parliament of Religions. On the platform were seated distinguished representatives of the ten systems of religious belief, including many prominent men from various Christian bodies in different parts of the world. While I listened with absorbing interest to the addresses of welcome and the responses by the foreign delegates, some from heathen lands, I could not help feeling this congress of religions, so far as Christianity is concerned, would prove the monumental farce of the ages—as I called the project several months ago. I expect to write in time for our next issue of what I heard to-day under the following program: Addresses of welcome by President Bonney, the Rev. John Henry Barrows, D. D.; the Rev. Augustus J. Chapin, D. D.; Archbishop P. A. Feehan, the Rev. Alexander McKenzie, D. D.; Harlow N. Higginbotham. Responses to the addresses of welcome by his Eminence, James, Cardinal Gibbons; Archbishop Redwood of New Zealand; Count A. Bernstorff, Berlin; the Most Rev. Dionysios Latas, Archbishop of Zante; Carl von Bergen, Ph. D., Sweden; Prof. C. N. Chakravarti, H. Dharmapala, and Pratap Chundar Mazumdar of India; the Hon. Pang Kwang Yu, First Secretary Chinese Legation; Principal Grant of Canada; Mrs. Laura Ormiston Chant; Rabbi Emil G. Hirsch; Bishop B. W. Arnett, Miss Jeanne Sorabji Khersedji Langraua, Bombay; Dr. E. Faber, Shanghai; the Rev. Banrii Yatsubuchi, Japan; Z. Noguchi, Japan; Prof. Minas Teheraz, London.

Tomorrow we expect to make our first visit to the World's Fair about which "Virginia," the accomplished correspondent, and the Business Manager of THE METHODIST have written entertaining and instructive letters. It is my purpose to remain here one week—a short time for my only vacation in nearly six years, as I have not previously left my post of duty except in the interest of THE ARKANSAS METHODIST or in work for the Church it serves, both of which I hope may gain by my visit on this occasion.

Z. T. BENNETT.
Chicago, Sept. 11.

On licensing preachers the Wesleyan Advocate says: "Many Presiding Elders and others see the necessity for some change in our law regulating the licensing of men to preach. We need not stop to state the reasons for a change—they are obvious. We do not think there is necessity for radical change except at one point. We need an examining committee for every District, appointed by the Presiding Elder or District Conference, and for four years, whose duty shall be to examine all applicants for license to preach, for recommendation for admission into Annual Conference, and for Deacons and Elders' orders. This committee should meet twice a year, or oftener if need be, at a given time and place, and all applicants should go before them and stand an approved examination before their cases are presented to the Quarterly Conference. This will not interfere with the action of the Church Conference nor that of the Quarterly

Conference, but instead of the examination by the Quarterly Conference, which is so often a farce, the examination is by a competent committee."

But we believe the present law may be so changed as to insure a satisfactory examination of applicants for license to preach and for orders in the ministry, without the inconvenience and even burden of requiring them to travel fifty to seventy-five miles, as would be necessary in some cases, in order to be examined. Still we think the Wesleyan's suggestion better than some we have seen.

TO THE WORLD'S FAIR.

Continued from last week.

In the government department is a life-saving station where is illustrated the manner of saving life on the ocean. The Smithsonian exhibit, the National Museum, the Zoological exhibit and Postoffice department are all interesting. One of the big California trees is on the ground, a wagon and team can drive through the hollow of it.

The Woman's Building is a great museum of everything that woman in the past has contributed toward the progress of the world. Exhibits were sent by women of every clime. Among the novel exhibits here are specimens of iron work wrought at the anvil by a young lady of California. She evidently believes in woman's rights. On the Lake may be seen a large war ship fully equipped with a whaleing ship and the fleet of Columbus said to be an exact reproduction of his 3 ships. The Santa Maria, it will be remembered, is the largest of the three vessels of the squadron, but her greatest length is only 75 feet, width 23 feet, and burden from 120 to 180 tons. One would be called a venturesome navigator who started in these days to cross the ocean in such a craft.

One of the extra buildings not in the regular list is the "Children's Building" erected by contributions largely from children. It is full of dolls, playthings and articles to amuse and instruct children. It was crowded when we were in it and children were delighted and parents amused. In this building are departments for leaving children while the parents visit the fair. Children are deposited like baggage and a check taken. They are kindly attended and carefully kept until called for by the proper check. This department was full the day we were there.

In the Leather and Shoe Trades building a shoe factory with a capacity to make 1,000 pairs of shoes a day is in operation in the gallery. All of the latest improved machines and devices for making shoes are exhibited here in full operation, each serving its part as it would in a large and complete factory. Many of the machines shown are of quite recent invention, and the most ingenious machines used in the business here can be seen. Among the most interesting of these machines is the welt machine, which will sew a welt more skillfully and at much less expense than by hand, so that "hand-sewed shoes" do not possess the superior merit they did a few years ago. There are sewing machines that make shoe button holes, and other machines that "sew on your buttons while you wait." The shoe goes from one machine to another until completed. This gallery also contains considerable machinery in operation relating to harness work and other industries in which leather is used.

The galleries of the Agricultural Palace are occupied very largely by exhibits of food stuffs, some of which are very striking. One of the most unique is the pavilion erected by the Imperial Mills, Duluth, Minn. It is a reproduction of an old flouring mill, built near Reading, Pa., 150 years ago, and which is still in operation. The structure is of hewn logs, and at one end is an overshot water wheel; a supply of water keeps the wheel in motion. Within this structure is a model of the plant of the Imperial Mills. This establishment has a capacity of 6,000 barrels a day, while the original mill, which the pavilion represents, could grind but three or four barrels of flour a day. The contrast shown by these two models is striking when it is considered that the old mill would require about four years to make as much flour as the new mill makes in one day. Adjoining this exhibit is a fine display of flour made by the South Dakota Millers' Association. At one end of this pavilion is a windmill, the structure of which is made by piling up bags of flour. This represents the flour mill of 1492, or the "old process mill." At the other end sacks of flour are piled up to represent a modern or the "new process mill." Adjoining this exhibit is another flour display, in which is a large barrel of such ample size as to be used for an office for the exhibit, but which is open to visitors. Pancakes are given away here, and the exhibit has the appearance of a free lunch counter all day.

The immense mills of Washburn Crosby & Co., at Minneapolis, are reproduced in miniature, and 10,500 barrels, about 2 inches in size, are piled up in the form of a barrel to show the number of barrels of flour these mills manufacture every day.

An interesting feature of this exhibit is a large painting, showing a farm of 2,500 acres, in which the various operations of harvesting wheat are depicted. Other parts of the galleries are devoted to food stuffs, gelatine, breakfast cereals, yeasts, baking powders, pickles, preserves, soups and beef extracts. Many of these exhibits give away samples, and there is a constant crowd of visitors, especially women, filling these galleries, tasting first of soup, then munching a roll, piece of bread or pancake, later on sampling butterine and pickles, then ending the repast with a small dish of oatmeal or other breakfast cereals. The galleries in the western part are given over mostly to milk and bakery exhibits in one, chocolate and confectionery in another, and tobacco, mineral waters, liquors, etc., in the others.

An exhibit in the Palace of Mechanic Arts that is particularly attractive to women is a display of dishwashing machines. These machines are in constant operation, and are the source of many halcyon days yet to come, when kitchen drudgery is done away with.

On the ground floor of the Agricultural Palace is an exhibit of Swift & Co., consisting of a car in which fresh meat is transported. This car is made entirely of plate glass and the arrangement of the interior is an exact reproduction of a meat car, showing how meat is hung when transported. It gives an excellent idea of the manner in which Chicago beef is carried to all parts of the country. The temperature of this car is kept at about forty degrees at all times. Surrounding the car are barrels with glass heads showing the manner in which salted meat is packed and also different grades of meat. Pepsin, beef extracts, glue, articles made of horn and bone and other things are exhibited by this company, showing the complete manner in which every particle of the animals slaughtered is utilized. Similar exhibits are made by other packing companies. The Cudahy Company occupies a large pavilion filled mostly with packages of lard, hams, sausages and canned meats. Nelson, Morris & Co. make a large show of hams, beef extract and other provisions, while in the center of the pavilion is a golden chariot, the wheels of which are in operation. A small pig occupies the chariot and is driving four pigs abreast, the whole affair being in miniature. The Anglo-American Company shows provisions that are exported largely. Armour & Co. have four showcases, one at each corner of their pavilion, exhibiting glue, lard, sausages and hams, luncheon delicacies of meat in glass jars, beef extracts, soups, etc. In the center of the pavilion is a counter where samples of beef extract are given away. The Fairbank Company has a pavilion constructed entirely of canned meats and provisions of all kinds, which is an object lesson in the extent to which the canning business is carried.

Free popular concerts are given by the Exposition orchestra in Festival Hall every day at 12 o'clock. This orchestra comprises 114 pieces.

Geo. Thornburg.

Concluded next week.

UPWARD AND ONWARD.

In the last issue of the Central Methodist the venerable Rev. Dr. R. H. Rivers thus forcibly expressed his assurance, that the Methodist Church, of which he has been a member more than sixty years, is moving upward and onward:

I am sorry to see that pessimism is growing. It is a horrible doctrine, and its effects are ever so injurious to the growth of the Church. I have been a member of the Methodist Church for more than sixty years. During all that time Methodism has been growing. When I joined the Methodist Church we had but two colleges south of the Ohio river. Now we have them all over the South, sowing the best seed and doing the greatest work. We had few, if any, foreign missionaries in the field. Now we have them in almost every clime and beneath Northern and Southern skies. Then we had one or two religious journals in all the United States, and now we have them in almost all the States of the Union. I do not believe that drunkards and debauchers are found in most of our Churches. I am sure this is a great mistake. I am well acquainted with Methodists, both North and South, and I have found in all my acquaintance but one intemperate man and but one who was a gambler. He left the Church because he found himself unwelcome, as he was unfit. I believe that piety is dominant in our Church; that it reigns among men and women, among the old and young. Sunday-schools were almost unknown in the olden times; now they are found in nearly all our Churches. Preachers are as spiritual as ever, and preaching with the power of the Holy Ghost is as near universal now as ever in our history as a Church. Deep Christian experience is found among all our people. Men of the deepest self-denial are found in all our pulpits and in almost all our congregations. Sweet charity prevails as never before in the history of the

Church. The fire kindled by the Holy Ghost still glows and burns with most intense ardor. Religion lives, honoring God and blessing man. We are not on the downward path. We are moving upward and onward, and thus doing much for the cause of piety. I do not deny that there are some unconverted members of our Church, but they do not constitute the majority by a great deal.

I really think that these pessimistic Christians are a great injury to the cause of God. I doubt seriously their possession of this charity which never behaves itself unseemly and which beareth all things, endureth all things, and hopeth all things. I knew a pessimistic pastor to dissolve his Church. From the pulpit he pronounced the Church dissolved and went to work to build his Church anew. His work was disastrous. He felt it, and changed his course to prevent the utter ruin of one of the best Churches ever known to me. Such is pessimism, and I would be glad if optimism would take its place, and see some good and not all bad. From the verge of the grave I proclaim the Church of God as active, earnest and faithful. It may have some members unfit for Church relations, but they are comparatively few. It would be exceedingly wrong to pronounce all the disciples false because Judas betrayed his Savior. I am sure that by the closest count we can not find more than one in twelve among all our millions of members false to his profession and a disgrace to the Man of Galilee.

PERSONAL AND OTHER NOTES

Last Friday we had a very pleasant call from Bro. J. H. Wasson and wife of Elm Springs, Washington county. They made cheering reports of our Church and the Academy at Elm Springs—the latter flourishing under the wise direction of its excellent Principal, Prof. M. F. Croxdale.

Rev. Frank Ritter of Newport will move here soon to get the advantages of our schools and springs.—Searcy Citizen.

Rev. Geo. M. Hill, P. E. of Washington District, wrote Sept. 6 with his notice of Quarterly meetings: "Meeting [at Prescott] closed last night. About 30 joined our Church—perhaps half that number joined others. It was a glorious meeting." Dr. R. L. Hinton also writes it was a "grand and glorious revival, the best that Prescott has ever had."

Sending his notice of Quarterly meetings, Rev. H. T. Gregory, P. E. of the Batesville District, wrote: "There have been conversions in every charge in the District, and at most all the appointments, except Batesville station. Bro. Hawley has held no protracted service here yet; will I presume soon. The good Lord has poured his Holy Spirit upon the preachers and people. O what glorious times we have had! If I had my life to live over, I would still desire to be an humble itinerant Methodist preacher. Pray for us. God bless you and your labors."

Rev. J. M. Hawley, P. C. of Batesville station, wrote last week: "Our work is progressing in a very gratifying way. Congregations are quite large and increasing."

Rev. B. A. Few, P. C. of Carolina C't, wrote last week: "I have held five meetings thus far; 35 accessions the result of revival services this season."

Rev. F. G. Davis writes from Grand Lake: "We have a nice little chapel and Sabbath-school and promising work. I am preaching twice each Sunday—once at this place, once at LeVaughn and our other appointments."

Brother Pastor, have you tried to get any new subscribers for this paper and the Nashville Advocate during the protracted meeting season? If not, why not?

Last Friday we had cheerful greeting from one of our best Searcy friends since 1868, Bro. W. A. Yarnell, Sunday-school superintendent in the year named, and still much interested in the good cause. He is now a "traveling man", selling flour, meat, etc.

Sister George Thornburgh with her daughter, Miss Eva, left last Thursday for Harrison, Ark., to visit her half-brother, Mr. Isaac Martin.

Our eldest daughter, Miss Roza, returned last week from a month's visit to her college-mate, Mrs. Will A. Jordan, near Dixon Spring in Smith county, Middle Tennessee—a land of plenty and low prices. Hearing so much said of the products of the fertile Cumberland valley, she told of seeing in this State garden beans a yard long and has since mailed samples to prove the correctness of her statement. Like her father she believes Arkansas stands already in the front, even in the matter of garden beans!

Last week Rev. J. R. Harvey resigned as Superintendent of the State School for the Blind and Hon. W. E. Ferguson of Augusta, Ark., was elected to fill the place. We do not know the cause of Dr. Harvey's resignation, as no reason was given in his letter to the Board. We have heard that Sister Harvey's health was not sufficient for the place. Bro. Harvey is one of our best preachers and will no doubt take work at once, to the delight of his comrades in the ministry and the charge to which he may be appointed. Mr. Ferguson was a member of the last Legislature and a member of the Board of Public Charities until he resigned to accept the School for the Blind. He is well spoken of.

A letter from President Jones of Arkadelphia Methodist College of Sept. 9 gives us this good news: "Wednesday morning, Sept. 6, the school opened with a better and older class of students than we have had before. About 100 have matriculated and there are many more to come in

next week. Every department went regularly to work Thursday and recitations were heard throughout the schedule. The prospect is good for a large increase."

President O. H. Tucker writes: "I am sure you will be pleased to hear of the good opening of Quitman College—the best we have had for the past six years. About thirty more of the old students are yet to enter. Over forty are engaged for the Preparatory Dept. at the old building. The Master stands at the helm and the ship will weather the gale. In Him we trust."

Rev. O. E. Goddard, P. C. of Magnolia station, in a business letter of Sept. 7, says: "We are in the midst of a glorious revival. The Lord is with us in great power."

Rev. P. B. Sammers, P. E. of Dardanelle District, says: "There have been not less than 300 professions of faith in this District this year."

Rev. R. W. McKay, P. C. of Lewisville C't, writes of date Sept. 8: "My wife is very sick and has been for ten weeks." We extend our sympathy to Bro. McKay in this regretful interruption in his work.

Rev. W. A. Freeman, P. C. of Hamburg station, in a business letter says incidentally: "Bro. Ralston is tearing up the woods on his circuit with big meetings. It is his third and best year on Hamburg circuit."

We are glad to note the return of Gov. Fishback to his office greatly improved in health.

As Ticket Agent five years or more in this city for the Iron Mountain R'y and its branches Mr. H. F. Berkley deservedly won many friends by his uniform courtesy to all. Since his removal to St. Louis, his place has been very acceptably filled by his former assistant, Mr. August Sundholm, now Ticket Agent in this city.

Dr. Bennett, Editor of THE METRO-POLITAN, and his daughters, Misses Roza and Mattie, left for a visit to the World's Fair Friday last. We wish them a safe trip, and doubt not they will enjoy the big show.

We understand that Hiram and Lydia College, Altus, Ark., had a good opening on the 7th, and that its prospects were never better.

Dr. T. G. Welch, one of our best local preachers, has moved from Viney Grove to Altus for school privileges. Viney Grove has lost and Altus gained a valuable citizen, and the Church a good worker.

Rev. J. F. Follin, pastor of Winfield Memorial Church, Little Rock, died in that city on Saturday the 12th inst., after an illness of ten days. The announcement of Bro. Follin's death was to us a great shock. We were intimately associated with him in the pastorate in Texas, when he was Presiding Elder of the Galveston District. Bro. Follin was a man of culture and information, and a gentleman in address and manners. His devotion to the Church was never doubted. His rank, both in Texas and Arkansas, was high. Sister Follin writes us that his death was peaceful. He looked heavenward and departed in triumph. To the noble and cultured woman who is thus left lonely and widowed, we extend assurances of the sympathy and love of a brother.—Pacific Advocate, Aug. 31.

Dr. Tigert is preparing a work on "The Constitutional History of American Episcopal Methodism," part of which is now in press and which the Publishing House hopes to issue early in November.—St. Louis Advocate.

Remitting for some books and ordering others, Rev. W. W. Christie, P. C. of Little Prairie mission, reports 35 accessions (30 on profession and 5 by certificate) as the result of his camp-meeting.

Last Thursday we had a brotherly call from Rev. B. H. Malone, recently elected Principal of Belleville Academy, which opens Sept. 18.

Rev. and Mrs. W. B. Hays returned last week from Griffin's Spring and Searcy, where they spent the summer in search of health for the latter. We are pleased to say Mrs. H. has been benefited by her visit.—Augusta Vidette.

MARRIED.

At Cumberland Gap, Tenn., Sept. 5, 1893, by Rev. Vinson York, Rev. H. H. Watson of Arkansas and Miss Lillie York of North Carolina. The friends of Bro. Watson, and they number an army in Arkansas, will be surprised somewhat at this announcement. His conduct was so modest and his courtship so quiet and discreet, that no occasion was given for the much talk that usually precedes such an event. Those who have had the pleasure of meeting Mrs. Watson are warm in their congratulations to Bro. Watson upon his success in winning one so worthy and congenial. She is the daughter of Maj. R. W. York of Raleigh, N. C., and granddaughter of the late Rev. Brantley York, D.D., founder and first president of Trinity College, N. C. She was educated at Wesleyan Institute, Staunton, Va., and has two uncles who are preachers in the M. E. Church, South, one in the North Carolina and one in the Holston Conference. This brief statement is a passport for her to the confidence of the Church in Arkansas. We pray that God will keep and bless Bro. and Sister Watson. May the work of the Lord prosper in his hands and may she prove a helpmeet indeed in his holy calling.

Sept. 3, 1893, at the residence of the bride's father, Miss Emma Dean and Mr. Toney Tribble, Rev. J. H. Gold officiating, all of Onacha Co., Ark.

Sept. 6, at the residence of the bride's father, Mr. W. H. Simpson and Miss May Sherwood, daughter of Rev. J. R. Sherwood of the Little Rock Conference, Rev. J. R. Moore officiating.

At the residence of the bride's father, by Rev. J. S. Clower, Mr. Frank Boyd and Miss Sarah Stiffler—all of Clark county.

Do you want a first-class sewing machine at moderate price? If so, buy our METRODIST machine, and we believe you will be fully satisfied. Read the adv. in this issue.

MAJ. W. A. WILBURN.

Searcy has seldom experienced a greater shock than that produced last Thursday afternoon when it was announced that Maj. Wilburn was dead. But few knew that he was at all sick, and those who were aware of his illness regarded it as of little consequence. And in fact, his illness was of little consequence until a very short time before death came.

Maj. Wilburn returned from his farm in Monroe county sometime ago, feeling unwell, suffering from malaria to some extent, and since that time his condition has been such as to confine him to his room most of the time. But, as before stated, he was not regarded by his family or friends as being dangerously sick. About 3 o'clock Thursday afternoon he was taken suddenly worse, and a messenger was dispatched for Dr. Tapscott, who arrived in a short time. The physician at once saw that the end was near, and so notified the family. In a very short time he was dead, dropsy of the heart being the cause of death.

The funeral took place Friday morning at 10 o'clock, the services being conducted by Revs. J. H. Dye and R. C. Morehead. Dr. Dye truthfully said of the deceased: "As a man, as a husband and father, as a friend and as a citizen, he was above reproach." The high esteem in which he was held by the people of this community was attested by the large concourse of sorrowing friends who followed his remains to the cemetery. The floral offerings were unusually numerous and beautiful, the grave being almost literally covered with fragrant flowers, tenderly placed there by loving hands.

We unite with the friends of the family in heartfelt sympathy in their hour of great bereavement.—Searcy Beacon, Sept. 8.

A REQUEST.

I desire to get into correspondence with the Epworth Leagues. I request, therefore, the names and Postoffice of the Pastor, President and Secretary of every League in Arkansas. Please be prompt, brethren. Address me at Pine Bluff.

J. R. MOORE,
President League Conf.

TIMELY INFORMATION.

Under this heading in a late issue of the Chicago Christian Advocate Rev. Dr. J. Villars said:

"During a recent visit to the World's Fair, I stopped with Mr. and Mrs. Hutchinson at the Gresham Hotel, 2242 to 2250 Wabash Avenue, and was so much pleased with the location and accommodations, that I would recommend any one contemplating a visit to Chicago to write or call there before locating."

From satisfactory information concerning the Gresham Hotel we cheerfully commend it to any of our readers, who may yet visit the World's Fair. With Dr. Villars we say "write or call there before locating."

Jack-Knife and Brambles.

This is the odd title of Bishop A. G. Haygood's new book, recently issued from our Publishing House in Nashville, and sold at \$1.00. We have not yet had leisure to read this new book, but we are pleased to see it is receiving very favorable notices, justifying the hope that it may have a large sale. In the last issue of the Florida Advocate Rev. Dr. Josephus Anderson says of this book:

"The title is an odd one, founded on the suggestiveness of seeing an old Negro clearing away brambles from a tree with a jack-knife in order that he might get at it to cut it down."

The Bishop clears away intellectual brambles from many a tree of evil teaching and cuts it down—lays low a forest of bad growths in erring minds. His style seems to indicate an intentional indulgence in faultiness as an illustration of rough work among brambles, but the thought is vigorous and powerful and useful in a high degree.

I have not yet had time to read the book through, but the reading I have done has given me a strong and keen appetite for what remains unread. The book is excellent, thought provoking and full of logical principles of far reaching destructiveness to wrong thinking. I sincerely trust it will be sold by thousands and hundreds of thousands of copies."

We have received the illustrated catalogue and price list of Fall and Winter styles of Clothing, sold by J. L. Hudson, St. Louis. Mr. Hudson has nine great stores in as many cities, and claims we believe correctly to sell more clothing than any other retailer in America. Mr. McDonald is Manager of his St. Louis house, from which we have made occasional and very satisfactory purchases during the past four years.

Sunday-school superintendents are specially invited to read our notice of Sunday-school Literature, and to send us their orders for the same without delay.

During the protracted meetings pastors have good opportunities to get new subscribers for THE ARKANSAS METHODIST, which will be sent on promise of payment in November or December next to all subscribers, whose names are sent to us by their pastors. Now, Brother, do your members and this paper a kind and helpful service by introducing it into as many homes as you can. The pastor, who circulates religious papers and books, is doing work which will bear good fruit in the years to come.

Wanted—More "field notes," short and fresh, full of news. Would be glad to have, at least, one field note from every pastoral charge in our three Conferences.

FOR SALE.

A good stock of Drugs, in one of the best towns between Little Rock and Fort Smith. Will invoice about \$2,500. Paying business. Want to sell on account of ill health. Address "Opium" care ALL ARKANSAS METHODIST."

Brother, if you are due this paper for arrears or renewal, and you can send a remittance now, you will be doing so greatly oblige the Publishers, who need all the help their patrons can render.

JOE JONES AND EVANGELISTS.

EDITOR METHODIST:—One month has passed since I closed a two-weeks revival in Hamburg station, led the first ten days by Joe Jones. He began his first service in a mild and conservative manner, which was continued through the entire service. His second sermon was akin to the furious eloquence of an army Howitzer. It was bone-breaking, nerve-distracting, and eye-opening; no uncertain sound about that bugle. I saw men writhe and turn red in the face. They went away some of them ominously furious, bellowing like the bull of Bashan. The agonizing cry of the wounded Adam startled the natives, and here they came by hundreds, only to catch the contagious blistering, and swell the ranks of shocked vociferators, whose lusty walls penetrated every corner of Ashley county, bringing to the field of battle her astonished hundreds.

What of all this? I'll tell you. A startling state of affairs obtained in Ashley county; civil law was alarmingly crippled in both feet. "No license" was the people's verdict at the polls, but between 30 and 50 blind tigers were operating in our county. Crime was rife and on the increase, yet the courts, by reason of their looseness were inadequate to the task of quelling the growing spirit of anarchy. Our best men were discouraged on account of the ease with which a court of trial could be influenced to wince at crime. Men otherwise brave shrank from grappling with this vexed state of things. Five murder cases were pending for the forthcoming session of Circuit court. Gambling and Sabbath desecration, marauders prowling the streets, breaking lamps, ringing Church bells, with other misdemeanors follow in rapid succession with no moral sentiment half big enough to stop this kind of conduct. Joe Jones heard this story, played upon the passions of men until he had before him assembled hundreds of Ashley county's citizens. Then he placed his body and soul and earthly interest upon the altar of consecration, opened his gun, and such destructive volleys as followed. Strong men quailed, sinners grew mad, and surrendered. Heaven entered a moral factory, in which her mighty energies were spent in making "moral back-bone" for the discouraged citizens of Ashley county. The "blind tigers," loose courts, lying witnesses, cowardly jurors, perjured officers, sordid citizens and unfaithful Church members, all sat in their places, and listened to a gospel analysis of their characters, which will echo in their consciences till the Judgment day. He said hard things, soft things, rough things, smooth things, big things, little things, good things, bad things, happy things, sad things, and many things. Some of these things you might not like, but there were a thousand jewels to one sand rock. This continued for ten days.

Now what of it all? Just this. We had a great moral awakening, and many conversions with 50 accessions to the Church. But I have seen this beaten many times, yet this is not to be compared to the other results, which can now be seen. The grand jury was quickened and have returned over 100 bills of indictment. The heretofore derelict and almost criminal record of our court of trial is broken and crime has received its "just recompense of reward." Men speak out in condemnation of the wrong, and assist the State's prosecution in the location and punishment of crime, and there is along every line a forward movement, truly marvelous. The work of Joe Jones stands out as the great central moving cause of such desirable and happy results. What of all this? It is an unanswerable argument in favor of evangelists. I could see how this thing could be done all the time, but as pastor of the Church was myself absolutely powerless to do it. But through the excitement of an evangelistic meeting it was clearly possible. This thing I unhesitatingly enterprised. My P. E. at first did not favor the movement, saying to me "Do it yourself." I could not and knew it. And one of two things was left for me to do: Let matters continue as they were, doing only what I could, or do as I did. To follow the first suggestion, I could have had a local revival, but could not have to any great extent affected the temporal and civil interest of the county as it was done. If Dr. A. cannot cure my child, shall I die to save his reputation and coddle his jealousy?

The people greatly loved Bro. Jones and praised him much which was right, for he had helped them much; but during his presence in my charge I had more expression and demonstration of the love and confidence of my people than for all the year past. If he did me a single injury it has not come to light yet. I have written these things, because I think it has a place in the mind of the Church.

Cordially,
W. A. FREEMAN.

Hamburg, Sept. 7.

Spiritualism, so called, furnished proof in this city [Cincinnati] last week of its fraudulent nature. A man who has been posing and advertising himself as a "materializing" medium was very neatly

forced to consent to a trial of his powers before a committee of citizens. Fifty names of prominent business men were given him, and from these he was privileged to select a dozen. At his "seance," conducted in a room of the Grand Hotel, these twelve were present with about twice as many of the medium's friends and allies. The door and windows were sealed. The "cabinet" and other paraphernalia were put in position by the medium, who had all day to "fix things." The result was a dismal failure. All of the committee announced through a daily paper, the next day, that it was all a fraud. The medium excused himself by saying that the "conditions were not right." They never will be right in the presence of intelligent men, and in the absence of ingeniously arranged machinery.—Herald and Presbyterian.

WASHINGTON LETTER.

(From our Regular Correspondent.)

If I were called upon to name the two professions which accomplish the most beneficial results to mankind, I should unhesitatingly choose the clergymen, who devote their lives to preserving immortal souls, and the physicians who strive to preserve mortal bodies. Therefore I consider the gathering of physicians from all parts of the American continent, which, under the name of the Pan-American Medical Congress, is now in session here, as second in importance only to a similar gathering of the Christian ministers of the continent. The object of this Congress is a noble one—the dissemination of information gained by its members in successfully alleviating human suffering and preventing the spread of contagious diseases, and, as President Cleveland fittingly said in a short address opening the Congress, "the protection of the public health and the prevention of contagious diseases are objects properly brought under consideration at the capital of a nation which appreciates fully the serious importance of everything which aids in making intercourse between civilized countries and commerce between them safe and easy."

The address of welcome to the Congress on behalf of our municipal government, made by Commissioner Ross, contained some very happily chosen language, a portion of which is herewith quoted: "And I cannot but believe that this extraordinary spectacle, this assemblage of physicians from all the great powers of the Western Hemisphere, has a deeper significance than even the most laudable purpose of the extension of medical knowledge among its constituents. Does it not indicate that benevolence and philanthropy are no longer limited by national boundaries, but that they are becoming as broad and universal as humanity itself? There will never be a time when there will be no clashing of interests among the nations of the earth. But when the poor of Ireland were suffering for the want of bread; when Chicago was desolated by fire; when Charleston and Jamestown were helpless, and when the peasantry of Russia were starving, the world's sympathy in the form of material aid ignored the ocean's barrier and the boundaries of States, directed only by the thought that the stricken and the suffering belonged to the same great human family. These bonds of human sympathy and the new swift means of intercommunication are bringing the nations into closer relationship. May we not be encouraged to believe that this Pan-American convention is a forerunner of successive congresses of all civilized States, whereby the common interests of the race may be fostered and maintained?"

The enthusiastic applause which greeted the address of Mr. Ross was proof positive to me that the physicians in attendance realized the importance of the Congress, not only to the physical welfare of the people of this continent, but also as a powerful factor in the great work of moral reform which is going on all the time, notwithstanding the belief of the uninitiated, that it sometimes stops for a time. The opening of the Congress was preceded by a prayer and invocation for divine blessing by Bishop Paret of Maryland.

So much has of late been said in

the newspapers about the condition of President Cleveland's health, that a word or two about his appearance as he stood up to address the Congress may not be amiss. He was dressed in black, as he usually is upon all public occasions, and if anyone can judge anything by appearances was feeling particularly well. He walked easily and erect, his eyes were clear and bright, while his voice certainly sounded like that of a man in good physical condition. Unless the coat he wore was unusually tight, I think he has lost some flesh since I saw him last—late in June. But he still has more probably than he desires to keep. I have been told but cannot vouch for the statement, that he has been, and is, dieting for the purpose of reducing his flesh.

Many of the physicians are accompanied by their families, who are having special attentions showered upon them by the Washington people. Particularly noticeable among the foreign ladies are the wives and daughters of a number of Mexican physicians.

It pleased many that in the speech made by the new Chinese minister, when he was this week formally presented to the President by Secretary Gresham, no reference whatever was made to retaliation on the part of his government, because of the Geary act. The fact that he has leased a large double building for himself and legation for a term of years, with privilege of at any time purchasing it, is also regarded as an indication that he has no knowledge of any intention on the part of his government to break its diplomatic relations with the United States.

Washington, D. C., Sept. 6.

A Marvel.

Upon the order of Rev. W. A. Freeman we recently shipped an Epworth organ to W. H. Smith, Hamburg, Ark. Bro. Freeman writes: "The organ came in quick time and fine shape. It is highly satisfactory; beyond doubt it is a marvel of cheapness. Think I will make another order soon."

Pastors can make something by selling organs to their people and do the people a kindness too; for we can sell through the preachers cheaper than the people can buy from others. Preacher, if you want to investigate the matter send to us for catalogue and particulars.

BENNETT & THORNBURG.

A New Catechism.

The immense sale of Mrs. Thornburgh's Catechism has created a demand for another catechism, a grade higher than hers. We have been asked so often for such a catechism that our brother Thornburgh has prepared one and we have it for sale. The price is 5 cts. each, 50c. per dozen. Send on your orders.

We have also large-print Testaments and Psalms in morocco binding at \$1.45 to \$2.15 postpaid.

Are You Tired

of reading our advertisement that has been running in this paper for the last few months? We will make a change. Groceries have been on a standstill so to speak; hardly any change, except perhaps in hog products. From now on the indications are for high prices. Sugar has advanced nearly two cents, flour is sure to advance if the government report comes in as bad as expected regarding the wheat crop; we will know by the 10th of this month. If you are in the market for anything write us for prices. Every letter answered by return mail.

H. J. GEORGE & CO., GROCERS,

201-203 East Markham,

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"NO CURE, NO PAY."

"We Mean what We Say."

SNYDER'S BITTERS,

A Purely Vegetable Tonic for Loss of Appetite, Weak Stomach, Dyspepsia, Liver Complaint, Fever, Ague, and a

General Blood Purifier.

A true Tonic. A Sure Appetizer. A complete Strengtheners. A King Blood Purifier.

Will cure Dyspepsia and Sick Headache. Will cure Weak and Delicate Women. As a

Female Tonic IT HAS NO EQUAL!

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SOLE PROPRIETORS,

JONESBORO, ARK.

Sold by Druggists and Country Merchants. If your druggist doesn't handle it, on receipt of \$1 will send 2 bottles by express prepaid.

Hood's Sarsaparilla Cures



Mrs. David N. Kibler

of Shanleyton, Va., was a sufferer with stomach trouble. At times she was in severe pain and great misery. Piercing pains would seize her in the right side and at times shoot from the hip to the breast. She also suffered chills in the body and limbs. Physicians failed to diagnose the case and medicines failed to cure.

Hood's Sarsaparilla

quickly brought about a change and the result has been a perfect restoration to health.

Hood's Pills act easily, yet promptly and efficiently, on the liver and bowels. 25c.

THE FAMILY.

ANSWERED PRAYER.

Oh, how unbelieving we are when we enter the spiritual realm! High above the gateway of prayer is written in imperishable characters, "Ask, and it shall be given thee." The Author of our being invites us, yes, even beseeches us, to hold sweet communion with him. The provisions of grace by which this contact may become real and lasting are never subject to interruptions for the sincere seeker. In dark days, or sunny, there can be no obstruction in this intercourse, only such as arises from our own unbelief.

Oh, think of the perfect arrangements—the blood of Jesus sprinkling the mercy seat; the dispensation of the Holy Spirit arranged by infinite wisdom, with a view to promote this fellowship with the Father; all the promises of God "yea and amen;" the testimony of devout minds in all ages proclaiming the impossibility of failure when we approach God in true prayer; the character and covenants of the Almighty pledged to such intercommunication; the adaptation of this fellowship to meet the instinctive yearnings of the soul for happiness! Consider this plan, merciful throughout, testified by millions, always open, not to the few, but always to all.

It is written, "To him that knocketh, it shall be opened." Isaiah foresaw this, and cried out, "Thy gates shall be open continually; they shall not be shut day or night." That glorious city which John describes is but the perfected type of the kingdom of God on earth. It is said that "the gates of it shall not be shut at all by day." So it is with him that overcometh through prayer—the gates are wide open continually. Is he toiling with his hands, seeking daily bread? His heart uplifted toward God may find blessed comfort every moment. Is he passing through overwhelming seas of adversity? He may look up, and hear, "Behold, I am with thee." Is he utterly unable to choose between certain plans in life which are presented to him? He reads with great comfort, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally."—Presbyterian Banner.

PRAYER.

At the recent Christian Endeavor Convention in Montreal, Dr. T. L. Cuyler thus defined and illustrated prayer:

But what is prayer? Has every prayer power with God? Let us get clear ideas on this point at the start. Prayer is not mere noise. Last year they tried in Texas to bring down rain by explosions of gunpowder; but it was of no avail; and the combined clamor of thousands of voices here might bring no shower of blessing. Many people regard prayer as the rehearsal of a set form of solemn words, learned by rote from the Bible, or from a liturgy or elsewhere. Millions of so-called prayers have risen no higher in character and purpose than that. They were only from the throat outward. Genuine prevailing prayer is an earnest soul's direct converse with God. Phillips Brooks condensed it into four words—a "true wish sent Godward." By it a contrite soul confesses sin and seeks pardon; by it a needy soul tells its wants; by it a devout God-loving soul pours forth its praises; and, by means of it, precious blessings are brought down from Heaven. The richest blessing that prayer can bring to us is to bring us into closer communion with God and into a complete agreement with God. A man stands on the bow of a boat and pulls on a rope attached to the wharf. His pull does not move the wharf, but it does move the boat toward the shore. So when you and I attach the line of our faith to the everlasting throne, we don't expect to move the throne, but to draw ourselves closer to it. When we get into closer fellowship with our loving Lord and fuller harmony with him, then we receive what our hearts most desire.

THE SIN OF FRETTING.

There is one sin which seems to me everywhere and by everybody underestimated, and quite too much overlooked in valuations of character. It is the sin of fretting. It is as common as air, as speech; so common that unless it rises above its usual monotone we do not even observe it. Watch any ordinary coming together of people and see how many minutes it will be before somebody frets—that is, makes more or less complaining statements of something or other, which most probably every one in the room, or on the car, or on the street corner, as it may be, knew before, and which most probably nobody can help. Why say anything about it? It is cold, it is hot, it is wet, it is dry; somebody has broken an appointment, ill cooked a meal; stupidity or bad faith somewhere has resulted in discomfort. There are plenty of things to fret about. It is simply astonishing how much annoyance and discomfort may be found in the course of every day's living, even at the simplest, if one only keeps a sharp eye on that side

of things. Even Holy Writ says we are born to trouble as sparks fly upwards. But even to the sparks flying upward in the blackest of smoke there is a blue sky above, and the less time they waste on the road the sooner they will reach it. Fretting is all time wasted on the road.—Helen Hunt.

A LONG WAY FROM HEAD-QUARTERS.

A lady recently asked a gentleman whether he was a soldier. "Yes," he replied, "I'm a soldier in the army of the Lord, but I'm a long way from headquarters."

It is a lamentable fact that many Christians today have a similar experience. Like Peter, they follow their Lord afar off. Their spiritual thermometer is low. They are described in the Bible as lukewarm, "at ease in Zion;" and the Lord expresses great pain and displeasure at their lukewarmness, since he has provided a more excellent way, the way of holiness.

Inbred sin in the heart causes a proneness to wander; free from that, the Christian is prone to follow the God he loves. Purity of heart brings us closer to Jesus. We love to sit at his feet. The burden of our song is:

"Sitting at the feet of Jesus,
Where can mortal be more blest?
There I lay my sins and sorrows,
And, when weary, find sweet rest."

"Sitting at the feet of Jesus,
There I love to weep and pray,
While I from his fullness gather
Grace and comfort every day."

"Get close to the seller of perfumes, if you want to be fragrant." If you want your life filled and thrilled with the love, joy and peace of heaven, that you may be a benediction to those around you, keep close to Jesus.

It is the high prerogative of every Christian to "dwell in the secret place of the Most High," to "abide under the shadow of the Almighty," to "eat of the hidden manna," and to "have a life hid with Christ in God." Then it is that we have a burning love for God and mankind, and a fervent zeal for his cause. We are prepared for every good word and work, and made supremely happy by his abiding presence in the soul.

Reader, do you keep close to headquarters, or are you at a distance removed from your Lord?—V. M. Dorman, in Christian Standard.



EPWORTH LEAGUE.

LESSON FOR SEPT. 17.

No one seeks a life void of happiness. We hunger and thirst for joy. It is well that it should be so. God is the glorious Lord. The Christian life was never intended to be a sad one. It differs widely from a life bent on worldly pleasure, but it is none the worse for that. It has joy of a different kind and a better sort. Christian joy and worldly pleasure are incompatible; we must choose between them. It will do no good to desire both—you can't get them. Worldly pleasure comes from a gratification of the senses. It is effervescing and unsatisfying. Christian joy comes of God and dwells within us—is deep abiding and satisfying in its nature. The great bargain in religion is that we exchange these flying pleasures for joys more substantial. A clear conscience and union with God is soul-lifting and soul satisfying. We find joy in worldly pleasure and then pay for it afterwards by suffering the void it leaves or in remorse of conscience. We fulfill the conditions of Christian joy in advance and enjoy it evermore.

Christian joy comes of God: when the life is adjusted to his will. The sadness that comes to our lives is from a want of proper adjustment to the divine will. If Christian duty is not a source of real joy to us it is because the inner life is not right. "The statutes of the Lord are right, rejoicing the heart." He who seems sorry that he is going to heaven is going there.

They who mourn for the world and seek its pleasures have themselves in a great tangle and much confusion. God and angels pity them and devils laugh at them. "Delight thyself in the Lord and he will give thee the desires of thine heart." Do not let religion drive all the life out of your body or light out of your soul. Rather let it kindle a new bright and joyous life within you. All this prating and cant about what we have sacrificed to be Christians is wrong. God has given us a bargain. And the great advantage we have in the matter is the permanency of this joy. No circumstance of life can destroy it. If our joy comes from the things of the world, they will pass away or we will leave them. 1 John:2-15-17. But if our joy be of God, it will abide through life, be with us in death and be our everlasting inheritance. Heaven has no sad heart or tearful eyes; not the least sorrow or pain. It must be a delightful place. We just get a little foretaste of joy in this life. God lets us catch the crumbs from his table. There we shall come to the everlasting feast and rejoice forevermore.

Some good songs: "Joy to the

World," "All Hail the Power of Jesus' Name," "In the Christian's Home in Glory."

Children's Corner.

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

Dear Neices and Nephews:—We have such a good letter for you this week from a dear good friend, whom we call Virginia, that there is not much room left for me; but I know you will all appreciate this letter, it is a lesson on faith and patience. Let us all take it to ourselves and see if we are as patient in our circumstances as those poor afflicted children. Let us try under all conditions to be patient. God loves a patient, trustful soul.

AUNT CARRIE.

Cabot, Ark., Aug. 14.
DEAR AUNT CARRIE—I have been thinking for some time I would write to you but thought may be you would attend our Conference and I would get to see you. Aunt Carrie, why did you not come? Mamma and I looked for you and we wanted you to stay with us. We had a good meeting. Bro. Jeffett and Bro. Sinex stayed with us. Bro. W. A. Pendergrass is our pastor and we all like him very much because he is so kind. Enclosed you will find 10 cents for the S. B. and T. School. Your little neice,

LENA JONES.

Mammoth Spring, Ark., July 24.
DEAR AUNT CARRIE—Ever since the District Conference mamma has been saying she would write to you for me, that I might send you a dime for the Arkansas children's room. I am a little 8 year old boy. My mother has the care of Bro. Cochran's baby and I can play with him and keep him quiet for mamma when she is busy. I think he is the sweetest baby I have ever seen in all my life. People have told mamma they believed the Lord sent her to take care of him and she says if the Lord sent her she wants to be faithful. The poor little fellow has been sick but he is better now. I hope I shall grow up to be a good man and be useful in this world and in the end find a home in Heaven through Jesus, our Lord. Your nephew,

WILLIE HARKLEROAD.

I remember Willie, a bright-eyed little boy, and you can make a good man and I sincerely hope you will. My visit to your town and especially to your church, is one of the bright spots in my life. I expect to meet all the children that I met there in the home of the good.

AUNT CARRIE.

To "Aunt Carrie's" Neices and Nephews. Dear Young Friends:—Would you like to hear about the children I saw in the "Retreat for the Sick" in Richmond, Va.? There were four boys and two girls, and all were little sufferers. George, the eldest, is ten years old, and looks well, but he has never been able to talk. Carter is seven, and is on two crutches; and little Johnnie can not walk without braces. Grace is much disfigured by scars on her neck but is running around, and is a right useful little girl. Poor little Mary has to wear a plaster jacket all the time because her back was broken when she was a baby, eight years ago. Then there is a fair-haired and blue-eyed boy, named Temple, who lies on his cot all the time. One of his legs is bound up, and a heavy weight is fastened to his foot. I asked him how long he'd been sick, and he replied in a cheery voice "I haven't been sick at all," and was soon telling me about the pictures in his geography. They are all devoted to the lovely lady who has charge of them, and obey her rules well. Their ward is neatly furnished; bright pictures hang on the walls, and two canary birds chirp and sing in pretty cages. Some kind friend sent a pretty doll house, and there are toys and books for the little ones. I peeped in one night after the lights were out, and little Johnnie was fast asleep in the Methodist cot. Some of the bright eyes were open, and I was called upon for tales. Little Mary crept from her cot and asked me to sit where she could see my face, and George politely moved my chair near the door which was lighted from the hall. After telling about the Rabbit and Tar baby, I asked them for a story, and Temple gave his version of Jack the Giant killer. He said Jack found a gold harp and a gold piano in the Giant's house, and stole them. Carter said he didn't see how Jack could bring a piano down a bean stalk, but Temple said it was a toy piano made of gold, and he finished his story in triumph. They asked me to tell them another tale, and then another, and George held up four fingers—But it was time for little folks to say good night. Sometimes Carter longs to run and jump, and George tries to utter his thoughts. Now and then Temple wishes he could break his fetters, and little Mary says she is tired because the plaster jacket is heavy. But they are brave children, and do not fret nor repine under their afflictions. Dear little friends in Arkan-

HAVE YOU GOT PILES? ITCHING PILES known by moisture like perspiration, cause intense itching when warm. This form and BLEEDING or PROTRUDING PILES. TREAT AT ONCE TO DR. RO-SAN-KO'S PILE REMEDY, which acts directly on parts affected, absorbs tumors, always itching, effecting a permanent cure. Price 50c. Druggists or mail order. No. 20, Exchange Building, Little Rock, Ark.

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Blood Builder
DR. WILLIAMS' PINK PILLS FOR PALE PEOPLE
50c. per box.
6 for \$2.50.
Send for descriptive pamphlet.
DR. WILLIAMS' MEDICINE CO., Schenectady, N.Y. and Brockville, Ont.

sas, be thankful that you are well, and can help father and mother. And do not forget to try and cheer the suffering ones you may meet—Do not wait for the opportunity and means to do great deeds of kindness, but be thoughtful of others all the time. A cheery word from a sympathetic heart often gives pleasure that silver and gold could never buy. And do you remember what is said about a cup of cold water in the Bible? Yours affectionately, VIRGINIA.

In all that goes to strengthen and build up the system weakened by disease and pain, Ayer's Sarsaparilla is the superior medicine. It neutralizes the poisons left in the system after diphtheria and scarlet fever, and restores the debilitated patient to perfect health and vigor.

STUDENTS, Teachers (male or female), Clergymen, and others in need of change of employment, should not fail to write to B. F. Johnson & Co., Richmond, Va. Their great success shows that they have got the true ideas about making money. They can show you how to employ odd hours profitably.

FOR DYSPEPSIA, Indigestion, and Stomach disorders, take BROWN'S IRON BITTERS. All dealers keep it, \$1 per bottle. Genuine has trade-mark and crossed red lines on wrapper.

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

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Our preachers will please take notice that the discount on the 70c. and \$1 Testaments is the same as on other Publishing House books and not the same as on Character Sketches.

If the Baby is Cutting Teeth, Mrs. Winslow's Soothing Syrup has been used for over Fifty Years by Millions of Mothers for their Children while Teething, with Perfect Success. It soothes the child, softens the gums, allays all pain; cures wind colic, and is the best remedy for diarrhea. Sold by druggists in every part of the world. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind. Twenty-five cents a bottle.

Look Out.

"In peace prepare for war, in health prepare for sickness." This old adage is wise and timely always—especially so just now. Summer is on with its debilitating influences. Nerves are flagging, appetites failing, energy and strength yielding even now. Shortly will come decay of vegetation, when malaria, like death, will ride on every passing breeze and count its victims in every home. Repair the wastes. Restore the weakened vitality. Fortify the system. Ward off the perilous attacks of Malaria, and pass safely and happily through. You can do this with Dr. King's

ROYAL GERMATUER. It is the best preventive—the best restorative—the most unfailing cure—pleasant to take as lemonade, and harmless always. \$1.00 per bottle, six for \$5.00.

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A. H. HANSON, G. P. A., Chicago.

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Steel Alloy Church and School Bells. Send for Catalogue. C. A. BELL & CO., Ellensburg, O.

ARKANSAS METHODIST.

THURSDAY, SEPT. 14, 1893.

OBITUARIES.

HARDCASTLE.
Rev. John Hardcastle was born in Ala. Nov. 1809; moved to Ark. in 1831 and settled in White Co.; moved to Miss. in 1833 and settled in Aberdeen; came to Ark. again in 1839 and settled in Marion Co.; in 1841 removed to White Co. again, and after three years residence there moved to Pulaski Co., where he died May 22, 1893.

Bro. Hardcastle was married three times. First to Sarah Moore in 1829, with whom he lived 43 years. There were 13 children by this marriage, 6 of whom are still living. In 1876 he was married to Miss Jane Box, who died in 1881. There were three children by this marriage, two of whom are still living. He was married again in 1882 to Mrs. Jane Ivey; there were two children by this marriage, both living. The last wife and ten children (of the eighteen) still survive him.

Bro. H. professed religion about the year 1831; was licensed to preach in 1833. As a preacher he was clear and forcible. He loved the doctrines of the Methodist Church and defended them earnestly and zealously whenever they were assailed. At times of protracted meetings he was a valuable assistant to the proscriber in charge, and a grand worker in the altar. Many souls have been helped through the fearful struggle between darkness and light by his warm and earnest talks and prayers in the altar. Bro. H. was a physician and the duties of his profession often prevented him from performing work for the Church that he would otherwise have done.

Bro. H. was sick about two months before death came to release him from the toils and sufferings of a long and useful life. This writer was with him in many precious revival seasons years ago, when he was a power in the Church. I have seen him on the mountain top when his soul was full and overflowing with the love of Christ and have often heard his shouts of victory, when sinners were being convicted and converted. But he is gone now to the better world; his years have been more than four score, his life eventful and useful. Peace to his ashes.

During his last illness I asked him about his faith. He raised his hand like a battle-scarred veteran and said, "It is the same faith I received fifty-one years ago." When death came upon him a few days later he waved his hand as a goodbye to all.

Bro. H. leaves a wife and ten living children and a host of grandchildren and many friends and neighbors who mourn their loss.

W. W. ANDERSON.
Cato, Ark.

AGEE.
Mrs. Sarah A. Agee, daughter of James and Mary C. Patterson and wife of Albert Agee, was born in Dallas Co., Ark. Oct. 15, 1859; professed religion and joined the Methodist Church in 1873, and died Aug. 29, 1893. With mournful pleasure we answered the call to preach this dear Christian woman's funeral at old Rock Spring yesterday. I knew her from early childhood. She was a good child, loving and obedient to her parents, and a model sister. She gave her young heart to God and knew that she was saved through Jesus; her life confirmed the genuineness of her conversion and she had the confidence and warmest esteem of all who knew her; this was evidenced in the large concourse that attended her funeral, mingling their tears of sympathy with the sorrowing family. She leaves a devoted husband and three little children to mourn their great loss. But, Oh! it is well with her; her last hours gave abundant evidence of her complete victory over sin and all fear of death. What can we say more? Only this: Loved ones, young and old, do as Sally did, have faith in Christ, follow Him as she did, and you too shall say at life's close, "O death where is thy sting? O grave where is thy victory?" The writer feels that he has lost a true friend, indeed, a sister beloved; but with hosts of those who knew and loved Sally so well, we hope to see her in that happy world, where "there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain."

SPENCE.
Mr. George Spence was born in Lisburn, Ireland, in 1832; came to Sumpter Co., Ala. in 1853, thence to Ark. in 1856; joined in the civil war as a Confederate soldier in 1861, and lost his left arm in the battle of Shiloh; he then came back to Ark. and staid a few years and then returned to Ala., where he joined the Methodist Church, in which he lived a consistent member until his death, which occurred at the house of Mr. Breathwaite, and was buried at Center graveyard Aug. 28, 1893. His funeral was preached by Bro. J. R. Sherwood.

It is fact beyond doubt that death is certain, and the Confederate has to go as well as anybody else, and it is another fact that there are very few of the old veterans left; they are going now fast. May be my time next. He was a comrade in arms with me and I never knew a more genial or pleasant man in my life, a good soldier and a true hearted Southern man. What he did he did with a will, and was outspoken for the right at all times. "He joined the M. E. Church and lived a consistent member until his death." That speaks more than I can write; that proves to your writer that his spirit is basking in the glorious light of his Maker's face, and at the resurrection day he will hear that glorious pronouncement, "Well done, thou good and faithful servant, enter into the joys of thy Lord." God bless my dear old comrade in arms, and may his soul ever rest in peace, where there is no more booming of cannon or clash of small arms, but joy and bliss forever.

JNO. F. EATON, M. D.
Macon, Ark.

CHARLES W. PURCELL.
Whereas, Death has again invaded the ranks of the Lakeside Sunday-school of the M. E. Church, South, and stricken down another one of our members in the morning of his young manhood; and, whereas we desire to pay a tribute of respect and love to his memory and a testimonial to his worth; therefore, be it

Resolved, That in the death of Charles W. Purcell we have lost a worthy brother and faithful scholar, whose quiet and orderly life secured him the friendship of his associates.

2. That in this providence the Church has lost an honest loyal member and society a citizen, whose integrity and industry gave promise of a life of usefulness and success.

3. To the family of our deceased brother we tender our sympathy, with the hope that the memory of his virtues may, in some measure, temper their natural grief.

Adopted by Lakeside Sunday-school.
ANGIE TANKERSLEY,
Sec. pro tem.

GRIGORY.
L. E. Grigory (nee Hank) was born in Greene Co., Ark., Jan. 17, 1876; professed religion and joined the M. E. Church, South, under the ministry of her pastor, Bro. Edwards, in 1887, in which she lived a consistent member until death, March 6, 1893. She left many relatives and friends to mourn their loss. Thank God, our loss is her eternal gain. She has gone to dwell with her father and brothers forever. May we make an unbroken family in heaven, "home, sweet home!"

MARK CATHERN.
Crowley, Ark.

PATTERSON.
Joseph Wesley, infant son of Joseph and Katie Patterson, aged 18 months, died of congestion June 30, 1893. A remarkably sprightly and interesting child, the joy and hope of fondest parents. Sorrowing parents, your dear little one is with God and all the good, safe forever from all evil. He cannot come back to you. Your hope in God is steadfast and you shall see him again. "Wherefore, comfort one another with these words."

J. E. CALDWELL.
AGEE.
Lizzie Ella, infant daughter of Albert and Sallie Agee, was born July 28, 1892 and was taken from the evil to come Aug. 11, 1893, and so was waiting to greet mother; both happy now and happy forever. "Of such is the kingdom of God."

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