

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, 9

Vol. XII.

LITTLE ROCK, ARKANSAS, THURSDAY, OCTOBER 5, 1893.

No. 20

HOW TO HELP A PASTOR HOLD A REVIVAL.

The revival or protracted services are considered the most important occasion in a pastor's year's work. He begins to think about it, talk about it, and work for it at the very first of the year. Attention is called to it at the prayer meeting, from the pulpit, and in the homes of the people. If the pastor can only get his people to thinking about it, praying and preparing for it, in a short time everything will be in a state of expectancy, and the time to strike is when the iron is hot.

The pastor knows that to the extent he has the co-operation of his members, to that extent will he have an accumulation of moral and spiritual forces, which if wholly consecrated and properly directed, will be almost irresistible for good. Every absent member is an absent force, unless perchance he has no moral influence.

One thing is certain, unless the pastor has the help of his flock he will fail. The persons of deepest and broadest influence are needed badly. Some help one way, some another.

One helps (?) by saying "I don't think we will have much of a meeting anyway; the pastor is no revivalist, and I don't think he has the right man to help him; ought to have got brother so and so." Another will help by reflecting on the age and character of the converts, saying "they are all children and un-industrial persons; they ought to reach the Squire, Colonel, or General." Another will help (?) by criticizing the preacher, singing and methods. "It is all wrong, too long, too short, too dry." Another helps (?) by arranging some business matters that must be looked after at that time. A contract must be closed, goods received, stock hunted, land sold, or may be a wife selected and marriage contracted. Another will help (?) by selecting this special time—"just couldn't help it"—to go from home to buy a bill of goods; of course the pastor has his meeting advertised; but it just so happened that he could not go any other time. "Regret it exceedingly but it can't be avoided."

Another helps (?) by attending the Fair during the revival meeting of their pastor. True the Fair was in progress both before and after the meeting, "but some how I could not possibly go at any other time. I hate it awful bad." Another helps (?) by taking a summer vacation during protracted meeting occasion. "Of course there will be considerable company to entertain, but the pastor, he has to stay at home anyway, he has a large commodious parsonage, with a number of spare rooms, and he and poor old Bro. Jones can take care of the company. We pay him a big (?) salary and he just as well spend some of it that way as to have so much 'surplus.' We just can't afford to stay." Another helps (?) very effectively by never attending any of the services, treating both pastor and meeting with absolute indifference, amounting to almost contempt. And still another helps (?) by allowing the pastor to work himself to death almost, and then secure ministerial help, and when the time comes to recompense either be absent from the Church or drop in a dime or nickel and leave the deficit to be paid by the pastor, thus consuming some more of his "surplus." Do these things ever occur? They are written for no one to whom they do not apply.

It was highly proper to have the first graduates of the College Rev. J. M. Hawley—to preach the opening sermon. The selection was a fitting compliment to Bro. Hawley, and the discourse was a splendid compliment to the college. He met the high expectations of the large audience who came to hear the alumnus whose well written articles in THE ARKANSAS METHODIST had raised their expectations to such a high plane. They were not disappointed. Notwithstanding the fact, that he was almost too sick to be out of bed, he held the rapt attention of that packed house for about forty-five minutes as few men in our State could have done. His style is lucid, thoughts elevated, diction pure, beautiful English, manner earnest and impressive. His logic doesn't smack of the school, and his rhetoric is not stiff or stilted. There was no redundancy of words or useless repetition. There wasn't a dull thought or prosy sentence to mar the discourse from beginning to end; and many beautiful thoughts clothed in poetic robes caused our nerves to tingle with pleasurable emotions. The joy experienced by President Millar and Prof. Key were expressed by the manner they grasped the hand of Bro. Hawley, their former pupil at the close of the sermon.

The College Y. M. C. A. was opened promptly at 2 o'clock and a large number of both new and old pupils were present. The subject which perhaps was the most appropriate that could have been selected for that occasion, was: "Decision of Character." The remarks of Bro. Hughey, the leader of the meeting, were timely to the point. It was an interesting and profitable occasion. Many new members were enrolled. This is a prominent feature in the spiritual work of the college which has so justly given such prominence to the college.

The citizens of Conway continue to take that deep interest in the college so characteristic in the past. We feel sure that nothing will be left undone, that can be made to

and with great complacency, says, "Didn't we kill him though?" So at the close of a revival meeting, should the pastor by the help of the Lord and that "faithful band" whom he will find in most all Churches, have a glorious meeting, a sweeping revival, those who have for various reasons been absent or away, will come in and say, "Didn't we have a glorious meeting?" Yes.

M. M. SMITH.
Jonesboro, Sept. 28.

HENDRIX COLLEGE OPENING.

MR. EDITOR:—The late opening of Hendrix College was, perhaps, the most auspicious of any in the history of the college. More than fifty new pupils are in attendance, and "still they come." It is believed that during the year, the number of new pupils alone will reach near or quite one hundred. Why not? Hendrix College offers facilities to our boys, that no other school in our State offers. Here parents are assured they get value received for their money. Nothing shoddy, in the name of education, is tolerated. Superficial work will not pass. Honest and thorough work is required. The methodical training and symmetrical character of work done will always commend Hendrix College to the thoughtful.

The glamour which comes with the statement, "We have made new and important changes in the Faculty and now have one of the best Faculties in the South," does not apply to Hendrix College, except in the last clause of this sentence. It is the same "old reliable" Faculty, the character of whose work demonstrates the fact, that they are first-class. This leaves no room for speculation. Hendrix College is not upon trial. Our people know what they are to receive, and hence the number of new boys who have entered these classic halls. This is as it should be.

This Faculty has bravely stood by the fortunes of the college when dark clouds hung heavily about it and with heroic devotion to God and the Church they have stood at their post, when their salaries were far too small and poorly paid, disdaining, in several instances, offers of salaries far above that which the college could pay. Here is an exhibition of a self-sacrificing spirit of devotion to higher Christian education, that commands our admiration in this age, where greed for gain prevails to such a large extent. This Faculty is composed of royal manhood. We need no new Faculty. We may need a few more new members added to this one in the near future, however.

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The citizens of Conway continue to take that deep interest in the college so characteristic in the past. We feel sure that nothing will be left undone, that can be made to

contribute to the social, moral and spiritual interest of the pupils, by the citizens. May the prophecy of this opening be fully realized.

A PATRON.

PETITION FOR THREE-MILE LAW.

As some of our readers have written for blank form of petition to be used in application to the County Court for the Three-Mile law, we republish below the form, which was given in this paper last Fall:

To the Honorable County Court of _____ County, Arkansas:

We the undersigned, your petitioners, respectfully state that we are adult inhabitants (males 21 and females 18 years of age) residing within three miles of _____ (here give the name of the schoolhouse or church house) located on _____ (give the number of the lot and block, if located in a town; or the 40 acres subdivision, section, township and range of land if in the country) in the County of _____, State of Arkansas; and we desire to prohibit the sale or giving away of any vinous, spirituous, or intoxicating liquors of any kind, or alcohol or any compound or preparation thereof commonly called tonics or bitters, within three miles of said _____ (schoolhouse or church house). We therefore pray that the sale or giving away of the intoxicating liquors and alcohol enumerated above be prohibited by you within three miles of the (school house or church house) above named. Respectfully,

Names _____ Names _____

NOTE.—The petition should be carried by persons of good reputation, who will go into the County Court and testify that the names are genuine and that the signers live in the territory to be covered. It is well also for those who carry the petitions to make a list, as they go, of those who will not sign, so as to know if a majority has been obtained.

JOIN THE CHURCH.

The great evangelist, D. L. Moody, said: I believe the best people in this world and the best people during the last 6,000 years have always identified themselves with God and God's people, and taken their stand. The men that stand outside and throw stones at the Church are not much help to the cause of Christ. What we want is to build up, and if the Church is not what it ought to be let us try and purify it—do what we can to make it better. I think it is just as much a command, if we believe, to take our stand among Christ's disciples and bear the heat and burden of the day, as it is for us to believe. The first step for us is to believe. The next step is for us to confess and come out from the world. I think it is just as natural for a true disciple to go among God's people as it is for water to run down hill. I do not understand how it is that a man truly born of God should not have a desire to identify himself with the Church of God. It is not only a duty, but a glorious privilege to be in the bosom of some Church. Now I have found a great many people that find fault with the Church—that the Church don't look after the sick and those in trouble and all that. I never found it to fail that those who complain are those who have left the Church. They were members, they would go Sunday mornings; but they were not known as active members of the Church. I never knew a real active member of a Church to go to the poor house. I never knew of real active Church Christians, doing what they could to build up the cause that the Church did not turn in a mass and wait upon them. These people that are finding fault with the Church may be members, but that is all they are. They never have lifted a hand to help the Church; and then the Church don't know them in time of trouble and sickness. It is a glorious thing to belong to the Church of God. I expect to be a member of the Church to long as I am on earth, unless they turn me out. I have no desire to be outside of the Church. I believe it is the best institution under heaven. It is the only institution I want to belong to. "He purchased it with his own blood." It is the dearest thing He has got on earth. Every one that loves the Lord Jesus Christ ought to be in some Church doing what he can to build it up, and not be outside throwing stones at it. Of course mistakes are made in the Church. I have to speak of them to wake people up—show them their mistakes. If I have said anything that the enemies of Christ have taken up and that has given the impression that I am not a member of

a Church I want them to understand that I am an officer in the Church, and I shall remain an officer in that Church until my time expires, and shall remain a member, unless they turn me out, as long as I live, of some Church.

WASHINGTON LETTER.

(From our Regular Correspondent.)

The nineteenth annual convention of the W. C. T. U. of the District of Columbia was held yesterday and the address delivered by the president, Mrs. La Petra, has been much talked about among those who seldom pay any attention to what is done or said by the members of this excellent organization. The reason is obvious, as may be seen from the portion of the address which follows: "Closely allied to the drink habit and inseparably connected with it, is the great blight of impurity, which rests like a vast shadow upon our nation, and alas too densely it hovers over our national Capital as well. It lurks in dark places, hiding its hideous form behind official positions, behind wealth, behind business interests, behind that false modesty which can bear the knowledge of the existence of an evil but cannot bear it mentioned in polite society, in the domain of religion or morals, nor in any place where knowledge of its existence would enforce its extermination. The religion of Jesus is first pure, then peaceable, and the brave and loyal Christians should not be peaceable nor speechless in the face of sin or impurity. Our city, our nation, needs pure men, and it is our pride, our glory, that we have many such."

Some protest, reaching unto heaven must be made against all impurity, and I believe the Woman's Christian Temperance Union, with its 200,000 motherly hearted women, living in every State and Territory, yes, in every Congressional district, as well, should make that protest now. Oh, women of the Southland let us clasp hands with the women of the North and West and across the awful chasm made by womanhood betrayed, seduced, dishonored; let us appeal to our white ribbons throughout the nation to consider well the home life of candidates for national honors, and, if possible, prevent the nomination of any man, of whatever political party, who has not a pure home record and whose integrity does not justify the belief that he will treat all womanhood with respect. Where well-grounded doubt exists it is an insult to the home, the United States Congress, and to the beautiful and pure in our American manhood as well, for such men to ask positions of trust and responsibility; for ours is, after all, the purest and truest manhood under the sun—the best and tenderest fatherhood."

President Cleveland has abolished the tri-weekly public reception which has so long been held by the President in the historic east room of the White House. "Seeing the President" has long occupied a prominent place in the programme of at least ninety per cent of the many strangers who visit Washington; consequently complaints are loud and deep because of the change which deprives visitors of that opportunity.

It is difficult to look in any direction without seeing a picture representing the devastation of the rum demon. The other day a young woman, mother of three small children, appeared in one of our courts for the purpose of formally relinquishing all claim to her children, in order that they might be provided for by the Board of Childrens Guardians. The judge asked her if she fully realized the step she was taking. She answered with tears in her eyes that she did, and that it was the only thing she could do to keep herself and children from the almshouse. Her husband had become a victim of the drink habit and had deserted her and the children and, although she could get work to support herself, the children were so small that she was unable to leave them to work, so she must give them up. Think of that mother's feelings, ye who do not fully recognize the power of the liquor habit over human happiness as she said: "My husband provided for his family before he took to drink."

Here is another picture, from far away. Africa, presented to a Washington audience by Rev. Dr. David A. Day, who has spent twenty years at the Muhlenburg mission of the Lutheran Church, on the St. Paul River in North Africa. After telling of the success of this mission, which has 10,000 acres of land under cultivation and a manual training school to teach the children of the natives useful trades, in Christianizing the Africans, Dr. Day said that he feared the sale of American

rum to the natives was destined to overcome the work of the missionaries and eventually to sweep away the tribes. He spoke of natives who had after years of toil by the missionaries been raised above their natural degradation only to become victims to the white man's rum and to die drunkards. The same ships that carry Christian missionaries to the Africans also carry rum to act as Satan's emissary in undoing the good work of the missionaries; the vessel upon which Dr. Day went to Africa carried 100,000 gallons of rum, thus adding to the difficulties of Christianizing the natives. These are not pleasant pictures, but they are true to life, alas! too true. Sept. 27.

WORK AMONG THE WILD TRIBES.

Our Church has been doing missionary work among the Indians of the Indian Territory since their earliest settlement, more than fifty years ago, but it has been less than six years since work was begun among the wild tribes, consisting of Kiowas, Comanches, Apaches, Wichitas, Caddoes, Kechis, Delewares, Cheyennes, Arapahoes, and several other smaller tribes, and occupying the extreme western portion of the Territory.

In November, 1887, I was sent by Bishop Galloway to open mission work among these tribes. Looking at it from a human standpoint, the task seemed a hopeless one. A people wholly given over to superstition and idolatry, nomadic in their habits, with no settled homes, a babel of unwritten dialects, habits and customs degrading, corrupted even to a lower degradation by the vices learned from contact with white men and Mexicans, did not present a very inviting field.

The work undertaken was visiting them in their camps, talking with them in small groups, through an interpreter, wherever they could be found. Moving hither and thither, without local habitation, it became necessary for the missionary to itinerate in the intensest sense of that word. After eighteen months of this itinerating life among an itinerating people we succeeded in getting a parsonage with a church annex built at Anadarko, the government agency, where the Indians gather in mass every two weeks for supplies. They began coming to church; at first three or four, then more, then less, then an increase, till the congregations filled the church annex so that the partition had to be removed to make room for the increasing numbers. A goodly number of these are members of the Church, some of whom are as consistent as any professed Christians I ever saw. Their ethical training does not measure up to the standard of better informed Christians, but they give evidence of a real work of grace in their hearts, and in some cases, by their earnest, conscientious behavior, put to blush many who claim superiority in knowledge and training.

The difficulties encountered in this work are peculiar, the chief of which is the language. There are not less than ten different unwritten dialects here. Beyond a mere vocabulary of words and phrases with which to make known simple wants, it would be the work of a lifetime to acquire a thorough knowledge of these different tongues so as to be able to teach in them. Indeed it would be necessary to formulate them into some syntactical system before any thorough teaching could be an endless task—a useless waste of time and means. The effort, therefore, is to get them to learn English. The white man is in their midst, and the necessity is upon them, and in another decade the same method of working through interpreters will no longer be necessary. A new impetus will be given to the work when they shall understand simple English. The importance of the school work will be seen in this connection. Hitherto the work along this line has not produced as grand results as had been looked for, but much is being undertaken, under less hindering circumstances, by both the Church and government, and it is expected grander results will be realized. During the past year the school here, under the auspices of the Woman's Board of Missions, has been prosperous, the patronage has been good, and most efficient work has been done. When it was first opened, several years ago, it was difficult to get Indian children into the school, the parents being stubbornly opposed to sending their children; but the patronage now is a willing patronage. This is real advancement.

In addition to the Church and school at Anadarko we have a most interesting little mission station

twenty miles southeast, on Little Washita, among the Comanches and Mexican captives, with a church and parsonage and a membership of about twenty. While that part of the work received some setback last year, it is now in a flourishing condition under the care of Rev. A. E. Butterfield. Nearly two years ago I sent Miss Brewster into that community to do camp visiting and Bible work, with instructions to open, as soon as she saw her way to do so, a day school. She went faithfully to work, and soon had a little day school under way, promptly attended by all the Indian children in reach. Since this experiment the people in that community are asking for another day school. This is a long step forward. It means solid advancement.

A nucleus has been formed at or near Fort Sill, Rev. W. A. Brewer in charge, among the Comanches. He has recently completed a parsonage with church annex, and now has good congregations of Indians each Sunday. Miss Brewster, under the employ of the Woman's Board of Missions, is now also at work in that part of the field, doing camp and Bible work.

Thus it will be seen that we have three permanent mission stations from which, as centers, we carry on our work among the wild tribes. The work is slow, necessarily so, but progress is being made. Some are converted, others inquiring, all are in some degree concerned. There has been some reformation made in their external habits, but progress with the Indians, either in religious or temporal affairs, is hindered much by circumstances surrounding them; and as hopeful as you may, still their future presents but a gloomy picture. As a race they are doomed; we can only deal with them individually, "if by any means we may save some," but we need to act with haste and fixed purpose if we would not lose our opportunity of even saving some. The gospel is the only thing that can or will redeem the Indians for this life or that which is to come. The mere veneering of our civilization does not fit them for life here or hereafter. The strain is upon them; the white man, designing, aggressive, persistent, is on every hand and right in their midst, and they must take on the spirit of his progress or go down before it. With their present life the latter is inevitable. The gospel is the only thing that can equip them with sufficient vigor to meet the crisis and endure the strain. And haste is urgent in the matter of giving them the gospel, for this generation shall not pass away before the final issue shall have been made and our opportunity for laying the foundation of a permanent, solid development among them forever gone. This is the day of their visitation, and they know it hot. We must do what we can to give them the gospel, now, or their blood be upon us. I am indulging in no sentiment. I see what is coming, and am urging the only remedy to avert the threatening doom. We can save many of them alive from the sinking bark upon which they must surely perish, by earnest, prayerful, faithful activity and reliance upon the Holy Ghost. This is the only ray of hope that crosses the gloom that hangs like a pall over their future; but what is done must be done quickly or we stand by only to see them perish.—Rev. J. J. Methvin, Anadarko, I. T., in Methodist Review of Missions.

SEVERAL MEETINGS.

DEAR DR. BENNETT:—Please allow me to say through THE METHODIST that the last few meetings I have assisted the brethren in, have under God been very successful. At Searcy sixty-odd were added to our Zion, and a great work was done in the Church. From there I went to a Missouri camp-meeting at York Chapel, where the Lord was with his people in great power. There was a good ingathering, but I am not informed as to the exact number added. From the camp-meeting I went to Prescott, Ark., where a great work was accomplished. Many were converted and added to the Church. All denominations took part in the services and were blessed. It remained however, for Magnolia to have the crowning meeting of all. At least 125 conversions and more than 100 added to the Churches. Eighty-odd to our own Church. Bless the Lord! Our pastors at all these places—Bros. Morehead, Jewell and Goddard, are all happy in their work, and are expecting even greater things in the future.

Our schools at Searcy, Galloway and Searcy Colleges are doing grand work. We have no better schools in the South. May God bless them more and more.

E. G. KILGORE.

Memphis, Tenn., Sept. 30.

Never before have we made our agents for this paper such attractive offers, as are presented this week on page 4.

LOCAL OPTION IN MISS.

Sept. 21 our paper contained an extract (copied for the week before) claiming great advantages for Mississippi's laws against the liquor traffic. Rev. Dr. W. C. Black of Macon, Ga., but formerly a wise and aggressive worker for temperance in Mississippi, has sent us a copy of his open letter to Col. C. R. Pringle, President of the Georgia Prohibition Association, setting forth at length the desirable features of Mississippi's plan for "reducing the evils of intemperance to a minimum." From his letter we copy as follows:

In my humble opinion Mississippi is today the banner temperance State of the union. By this I mean that it has come nearer than any other State to the solution of the great problem which all temperance legislation seeks to solve, viz: "How can the evils of intemperance be reduced to a minimum?" In saying this I do not forget that some of the States have prohibitory laws. I believe the evils of intemperance are of less magnitude in Mississippi than in Kansas or Maine. By a letter just received from one of the most influential citizens of the State I learn that there are now only ten counties in the State in which the legalized traffic exists at all; and in some of these it is limited to one or two towns. From sixty-four counties it has been banished entirely. Moreover, the restrictions thrown around the traffic where it exists are such as greatly to mitigate the evils of its existence.

I will not attempt here to discuss the law in its entirety, but I invite your attention to a few of its most salient features.

One feature of the Mississippi local option law which differentiates it from its Georgia congener is its post-election.

When a county has held an election and has voted "For the Sale," it does not follow that anybody can run a saloon in that county. The would-be saloon keeper must present to the proper authorities a petition in his behalf signed by a majority of the registered voters of the municipality, or supervisor's district, as the case may be. The petition must be on file for thirty days before it can be acted on, and must also be published for the same length of time in some local newspaper. Moreover, the petition must have each name signed in full. G. W. Smith will not do it must be George Washington Smith.

When the people of a county vote "for the sale," it does not follow that they regard every man in the county as a suitable man to engage in the traffic or that they desire a saloon established in every community. Many a citizen, doubting the efficacy of prohibition, votes "for the sale" in a local option contest, and yet if some person of known criminal proclivities should go to him for his signature for license, he would say no with emphasis. Moreover, many persons vote "for the sale" in a county election, intending, at the same time, to do what they can to restrict the sale to one large town in the county.

This petition requirement only carries out the local option principle to its fullest extent. First, the county decides whether it will tolerate the traffic at all. Next each local community, whether in town or county, decides the question for itself, and decides, moreover, into whose hands it will commit the traffic. The man who can see anything either unjust or undemocratic in this has acuter vision than I have ever attained to.

Another feature of the law worthy of attention is its provision for counter petitions. During the 30 days when the petition of the would-be vendor is on file, any citizen may get up a counter petition. Anyone who has ever had any experience in getting up petitions of any sort knows that there are many men who will sign almost any sort of petition that is presented to them. They will sign a whiskey petition today, and tomorrow they will sign a counter petition.

Now the law provides that in all such cases the name shall count on the counter petition but not on the original liquor petition. This puts it in the power of any ardent, active anti-saloonist to take off a number of names from the liquor petition; and if he can reduce the list below the requisite number the license cannot be granted. Just here appears the rationale of the requirement that all names to a petition shall be signed in full. Those who have had to do with fighting liquor petitions know that they are often fraudulent. The same name often appears several times in different forms. W. Jones, Will Jones, Bill Jones, and W. M. Jones, are only different forms of the same name. Then, too, the name of deceased persons and non-residents often appear on these petitions. Now when the given names are published in full, it is of course much more difficult to perpetrate frauds of this sort.

This petition requirement is one of the most valuable features of the law. Through its instrumentality he traffic has been driven from a

number of counties that had voted "for the sale" and from many localities in other counties. Meridian, the largest town in the State with one exception, has gone dry in this way.

Jackson, the capital, has now only three saloons, as against ten a few months ago, and those three are tottering to their fall. They exist only because their license have not yet expired. These are samples of the work that is going on all over the State.

I next invite the attention to the license fees required under the law. The schedule is as follows: In the country \$700; in towns, \$1,000; in the larger cities, \$1,500. These are the dues to the State. Each county or municipality can levy an additional tax of fifty per cent; and the counties and towns nearly always avail themselves of this privilege. This makes the schedule run thus: Country saloons, \$1,050; town saloons, \$1,500; city saloons, \$2,250. It can be easily seen that this schedule virtually extirpates the country saloon. There are very few rural neighborhoods in which it would pay to run a saloon at such cost. As a matter of fact this provision was intended to sound the death knell of the country saloon. In the Mississippi bottoms where African citizenship is more abundant, perhaps, than anywhere else in America the country saloon had become a nuisance that could no longer be tolerated.

It was a crime producer of matchless magnitude—a perpetual menace to civilization itself. Planters from that region, who have never called themselves prohibitionists, came to the legislature and pleaded for protection against this form of the liquor traffic. I was living in the capital at that time and hence had an opportunity to hear these speeches. Said they, "You who live in the cities and towns have not the remotest conception of the evils of the country saloon. In your towns, if a man gets drunk a policeman is at hand to take him to the lock-up. In the country we are oftentimes absolutely at the mercy of a drunken mob." The end designed has been in a large measure accomplished. The country saloon has disappeared. The high license feature has worked well also in the towns and cities. It has very largely reduced the number of saloons.

In the next place the American citizen who has paid so dearly for his vending privileges finds himself restricted as to the character of his customers. He must not sell to a drunken man or to one who is a habitual drunkard, either drunk or sober; and, as to minors, he is not only forbidden to sell to them, he must not even allow them to enter his place of business.

Suppose, however, he should take it into his head to ignore the law, what are the penalties that can be inflicted on him? Well, besides being subject to indictment and prosecution in the ordinary way, he can have a damage suit brought against him by any one who has suffered through his law-breaking. A father whose minor son has imbibed at his counter, or a wife whose drinking or drunken husband has exchanged shakels for his poison can claim heavy damages at his hands. Moreover, any chancery judge (not necessarily the local one) may on complaint of any citizen cancel any license for a violation of any of those provisions; and the annulling of the license does not bring about the refunding of the license fees.

These are the principal features of the present Mississippi local option law. That this law is a vast improvement on the Georgia law I suppose will hardly be questioned by any friend of the temperance cause.

THE FOOL'S IDOL.

Rutherford says: "I find this world, now that I have looked upon it from both sides, is but the fool's idol. O Lord let it not be the nest that my soul buildeth in. This world, in its gain and glory, is but the notable and great deceiver, by which the sins of men have been beguiled these five thousand years."

Rutherford had no love for the world. He cared little how short his stay in it might be. He refused to permit his soul to build a nest in it or to be beguiled by its misleading fancies and dangerous allurements. Yet he declares that he had "looked upon it as [the] both sides." He had seen it as [the] unconverted man sees it and as the Christian sees it. He had weighed its arguments, counted its values, and viewed its glories. He had considered its privileges and regarded its rewards. Nevertheless he pronounced it "the fool's idol." It is not enduring, while the soul of man is. It is deceitful, uncertain, unsatisfying and perishing. He is therefore a fool who sets his heart upon it and makes its gain the great end of his life. And sooner or later he will find it out.—Michigan Advocate.

But, nevertheless, this is a good world. The trouble is not with the world, but in the world's user. The mistake is to make the world an end, whereas it is a God-given means. It is a means to a better and eternal world, and when so used serves the purpose for which God made it and gave it to us. St. John tells us if we love the world, the love of the Father is not in us, and St. Paul declares that the love of money is the

root of all evil. Yet we may pave the way either to heaven or hell with money; or we may make this world a journey to heaven or a journey to hell. With money we can feed the hungry, clothe the naked, preach the Gospel to the poor and to the heathen or cast it into a molten calf, fall down and worship it, or spend it in the gratification of every debasing lust. "The man who curses the world as an evil and only evil is a fool equally with the one who makes it an idol. The wise will always use it as a means to glorify God, who is its Maker and Giver."—Texas Advocate.

OTHER EDITORS.

Edward Everett Hale is one of the busiest men in Boston; in addition to his duties as pastor he has active relations with numerous philanthropic associations, is in constant demand for lectures and addresses, and is a prolific writer of books and magazine articles. When asked recently how he managed to do so much, his answer was: "The simple truth is that any child of God who, in any adequate way, believes that he can partake of the divine nature knows that he has strength enough for any business which looks the right way; that is, which helps to bring God's kingdom into the world." What an immense change would be wrought in the complexion and expression of our Church life, if every Christian held this conviction! Death from overwork in bringing God's kingdom into the world is not prevalent enough to justify the apparent fearfulness of its ravages manifested by large numbers of the Church's following.—Chicago Advocate.

The evils of our times are lamented in prose and song and a multitude of remedies offered, but nothing will save society until we return to Christian devotion and real home life. Without Christ in our hearts, depraved desires will arise, unholy affections grow, happiness be sought in worldly things and self rule our lives; and without Christian homes children will grow up destitute of the proper training to make them useful and loyal citizens.—Florida Advocate.

The ideal home on earth is a type of the real home in heaven, its happiness but a foretaste of that to be experienced when all the members of the holy family shall gather about our Father's table. Our earthly homes will be broken up. One by

one the members will pass away, but our heavenly home is abiding, and the members, once gathered, never leave. This home is the Father's house, a place prepared by the Son himself, who has promised to come in his own person and take us to the heavenly rest, the home above.—Memphis Advocate.

The test of one's devotion to a cause is best shown in times of emergency. Such a time now confronts the membership of our Church in its financial operations. The stress of hard times is upon many of our people, but we believe they will exhibit their devotion to the Church in such a manner as that our pastors shall not be allowed to suffer, our Conference claimants not be deprived of the pittance we allow them, nor the great Missionary and Church Extension movements permitted to languish.—Nashville Advocate.

The German Imperial Commissioner on Labor shows by the statistics which he has gathered that in many parts of the country the duration of work exceeds fifteen hours daily. In northwest Germany 36 8-10 of the whole workpeople work more than fifteen hours a day. The United States is the Eldorado for laboring men.—N. Y. Advocate.

Every Conference should devote some portion of its time to the work of the young people. The importance of the movement among the young cannot possibly be overestimated. Thirty or forty years from today, the Leaguers of the present will be old, and only then will the full value of their work now be properly appraised.—St. Louis Advocate.

Says a maker of "straws": "A man's word and his honor always go together when he has both articles." Well, if he hasn't both, he hasn't either. A man's word and his honor are as inseparable as water and wetness.—Herald and Presbyter.

Just think of it! \$140.52 made in one week by an agent representing B. F. Johnson & Co., Richmond, Va., and they have had many more parties traveling for them who did equally well, some a good deal better. If you need employment it would be a good thing to sit down and write them a line at once.

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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."

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

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J. W. Wallace, Newport, Ark., merchant.
Dr. R. P. Watson, Newport, Ark.
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ARKANSAS METHODIST.

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

GEORGE THORNBURG, Business Manager.

THURSDAY, OCT. 5, 1893.

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We will send lists of subscribers to any pastor furnishing us the names of the post-offices, where his members get their mail.

In the Nashville Advocate, Sept. 7, Rev. Dr. E. M. Bounds said: "The Assistant Editor was inhibited from writing about the Denver and Montana Conferences," etc. Referring to this statement, Sept. 28, he said, and we copy with pleasure: "The paragraph has been misunderstood. The meaning was that the condition of his arm forbade him writing—this is all, nothing more."

Last May we expressed surprise at two alarming editorials in the Tennessee Methodist, based on sensational reports, that in certain places Catholic priests were receiving Winchester rifles in boxes shipped as "books," "ornamental trees," etc. We did not attempt any investigation, as we believed the reports unreliable, as they were shown to be in the last issue of the St. Louis Advocate, which closed its editorial with these words: "The fact that the Catholic population only numbers 8,000,000, while there are at least 50,000,000 of people outside the Church of Rome, who in case of any conflict, could be counted in a solid mass against the Roman hierarchy, is a sufficient contradiction of any story of an appeal to arms. But the Church of Rome is exerting herself to the utmost to steal power and influence and to control the public finances. It is time for Protestants to arouse themselves on these questions, and look

to the liberties of our people. The influence of Catholicism today in this country is greatly out of proportion to its numbers, and this is all due to its Jesuitical methods. Let us beware of them and take warning from the history of the past."

WHERE THE END?

In a recent issue we gave a few reasons for the opinion, that the trend of national legislation has long been in favor of the wealthy few to the great detriment of the many poor, thereby making the rich richer and the poor poorer. In harmony with that opinion we have copied on this page from Gov. Fishback's letter some statements, which will be read by many with both interest and surprise. These statements present official statistics from the Government census, showing the effects of the unequal and unjust legislation, which has greatly and rapidly contributed to the enrichment of the wealthy few at the painful expense of the large number of the toiling producers of our country.

Besides the increasing hardships from such legislation the producers of the country have been defrauded out of untold millions of dollars by that gigantic system of speculative trading, called "dealing in futures"—another name for organized gambling in the cotton and food products of the land. That pernicious system has acquired such power in the marts of trade, that many intelligent men of extensive business experience do not believe prices are any longer determined alone by the law of supply and demand—but chiefly by the will of the organized capitalists in the great exchanges of New York, Chicago and other cities. The producers have no assurance whatever, that a short crop of cotton or grain will cause them to receive high prices; for generally the prices appear to be practically settled before the crops are produced or even planted.

Beyond the incalculable losses to producers caused by this "respectable" form of gambling, it has led to the financial and moral ruin of hundreds and thousands, who under the wild craze to get unearned wealth have embezzled and squandered millions of trust funds, often bringing dire calamity upon innocent persons, besides wrecking their once-happy homes and going to their graves dishonored in the sight of their kindred and friends. And from this organized gambling the mania for gambling in other forms has grown to such alarming extent as to become one of the most prevalent as well as destructive evils of our nation. Who can draw any fair distinction between the moral character of gambling at cards and in "futures"? Or between the real turpitude of stealing from a State or city and from one's confiding employer? And why should the public really or apparently condone in the prominent citizen the crime of embezzling trust funds for gambling in "futures" or other speculation, while it approves the severe punishment and social ostracism of the poor man for stealing money to buy food or raiment for his family? Righteous public sentiment will condemn all gamblers alike and place the brand of thief on every man found guilty of deliberate stealing in any way, without respect to his former standing in social or business circles. It will require such righteous public sentiment to secure equal and just laws impartially enforced for all citizens alike in this great nation.

In the Nashville Advocate, Rev. I. Z. T. Morris, General Colporteur, says: "Bishop A. W. Wilson has kindly consented to aid me in my work in Texas by lecturing under the auspices of the Epworth League, on Christian Literature, at the following places and dates: Paris, October 22; Honey Grove, October 23; Dallas, October 24; Waxahatchie, October 25; Corsicana, October 26; Hillsboro, October 27; Waco, October 29."

Bishop Wilson's able lectures on this subject of vital importance will doubtless lead many Texans, not doing so now, to subscribe for their Conference and Connectional papers and to buy religious books for their homes. He may cause some preachers to feel they have sadly neglected their duty by not doing more to circulate the books and papers published for our Church. The circulation of our Church papers and the business of our Publishing House could be doubled in one year, if all the preachers in our Church would work earnestly and persistently to that end.

ATTITUDE OF EASTERN WEALTH.

In view of the meeting of the Pan American Bimetallic Association in St. Louis this week, Gov. W. M. Fishback of our State wrote to Gov. Stone of Missouri a letter containing many statements, which merit the serious consideration of the people in the South and the West. We copy a few paragraphs:

The attitude of Eastern wealth, so thoroughly combined and organized, as only wealth can be, is not only the great obstacle to the development of the West and South, but it is breeding a discontent which is alarming, and which appeals to American patriotism with unwonted force. No sensible and patriotic man will object to the legitimate accumulation of wealth. I share none of the usual prejudice against wealthy men. To accumulate wealth honestly is a duty, and ought to be an inspiration to youth as well as age. But true it is, and a sad pity it is that it is true, and the wealth of the Eastern section of our country is and has for thirty years been sowing the wind, and already a harvest of whirlwind is ripening for its garner.

During the late war, when the government stood in sore need of enormous revenues, manufactured articles (mainly from the Eastern States) were taxed to produce those revenues. But before the manufacturers would submit to it, they insisted upon the government turning over its taxing power to them through a protective tariff, that they might be "compensated" from the pockets of the consumers for what they paid out in taxes to the government. This tariff was openly, unblushingly and without any disguise, denominated a "Compensating Tariff." When the war closed, and those large revenues were no longer needed, every species of tax was removed from manufactured goods; but the "Compensating Tariff" upon the consumers, chiefly of the South and West, was not only not removed, but has been steadily increased until it has culminated in "McKinleyism." The recent census disclosed startling results, which should arrest the attention of every thinking man in the civilized world. It will be seen from this census that Rhode Island, one of the beneficiaries of this tax, has grown in wealth during the last decade upward of \$17,000,000 more than the two great Western States of Indiana and Illinois and the two great Southern States of North Carolina and South Carolina all combined, although these four States are 140 times as large as Rhode Island, and had in 1880 twenty-six times as many people toiling for wealth.

This census also shows that Massachusetts, another beneficiary of this legislation, has grown in wealth during the last decade upward of \$11,000,000 more than the ten great Western and Southern States of Indiana, Illinois, Iowa, Nebraska, Alabama, Georgia, Mississippi, Louisiana and North and South Carolina all combined, although these ten States are thirty-one times as large and had in 1880 nearly eight times as many people as Massachusetts. Pennsylvania, another beneficiary, has grown upwards of \$13,000,000 more than thirteen States of the South and West, including the above and Kansas, Kentucky and Florida. New York has grown upwards of \$7,000,000 more than sixteen States including the above.

This census also betrays the false pretenses under which this species of legislation has been procured. Its pretext was that it would benefit the farmer by giving him a home market, and the poor man by giving him employment and at high wages. But the unrelenting figures of the census tables show that 57 per cent., over one-half of the farmers of Rhode Island have their farms under mortgage, and many right along, side the home market have abandoned them; that nearly two thousand farms in Massachusetts have been abandoned; that in Illinois, notwithstanding the enormous growth of Chicago and all of her other cities, the aggregate wealth of the State has decreased \$59,000,000. In other words, the loss in her agricultural wealth has not equaled the enormous increase of her cities, but has gone \$59,000,000 beyond.

Nor has the laborer or poor man fared any better. Sixty-seven per cent. or over two-thirds of the population of Boston have no homes, while the percentage of pauperism in the manufacturing States is nearly twice as large as that of the South and West. The same tell-tale census shows that this distinctively manufacturing State is not educating as large a percentage of her population in her public schools as Arkansas is educating of her Negro population, who pay little or none of the tax which supports their schools. But this vast accumulation of wealth comes chiefly from the West and South.

Rev. Dr. Joseph Cross, author of "Headlands of Faith," "Hebrew Missionary" and several other books, died at Downer's Grove, Ill., Sept. 8, at the age of 82 years. He was long a prominent minister and educator in our Church, but joined the P. E. Church and was at

the time of his death the rector of that Church at Tampa, Florida. The change of Church relation did not estrange him from his former associates in our Church. In an appreciative notice of his life and labors the Southern Advocate (Columbia, S. C.) said:

In a recent letter to a friend in this State he wrote: "Last night 'Joseph dreamed a dream.' Without pain or struggle I had passed into Paradise. The place was vividly beautiful and melodious with sweet song; and dear old friends came and sat down with me, so serenely joyful, and said such nauterable things; and there was Bishop Soule congratulating me, and Bishop Wm. Capers with his calm, immortal smile, and Bascom and Wightman and Summers, and many more, hastening to give me gladdest welcome; and I sat down among them weeping most blissful tears, and saying: 'Here at last. Saved in spite of myself! Here at last, after all my doubts and fears and failures!' And all answered: 'Here at last! Let us give thanks to God and the Lamb.' And then amidst a chorus of enrapturing praise I awoke, and wished it had not been a dream."

CHRIST THE REASON OF THE UNIVERSE.

Under this heading in the Chicago Advocate Rev. Dr. J. W. Lee, author of "The Making of a Man," had the following article, which was prepared for the Parliament of Religions, and which many of our readers will peruse with interest:

We call Christ the reason of the universe because he brings to thought such a synthesis of nature, man, and God as harmonizes human life with itself and with the facts of nature and God. Christianity is not a religion constructed by the human reason, but is such a religion as reason sees to be in line with the facts of existence. Man is a thinker and needs truth; he is under the necessity of acting, and needs law; he has a heart and needs something to love; he is weak and needs strength. But Christianity does not simply bring to man a system of truth, for he is more than a thinker; or a system of ethics, for he needs more than something to do; or a wealth of emotion, for he needs more than satisfaction for his heart; or inexhaustible supplies of strength, for he needs more than help in his weakness—these are brought, combined and harmonized in the unity of a perfect life. A separate system of truth, or a separate theory of ethics, or a separate supply of strength is not what man needs. His want can only be matched when these come together, set and arranged in the harmony of a complete life. Cosmology is not enough, anthropology is not enough, theology is not enough. What man needs is to find cosmology, anthropology and theology flowing in the blood and beating in the heart, and thinking in the mind, and acting in the will of a life like his own. He needs to see once the germs of hope and strength and aspiration which he feels in his own nature realized in a life lived under the same condition with which he stands face to face. Theories he has found abounding in all poetry, philosophy and theology; his cry has been for the sight of one demonstration, not only thought out, but suffered out, willed out, lived out. Such a demonstration men believed they saw nearly two thousand years ago.

Whatever may be thought as to their probably being mistaken, one thing is conceded: the facts of Christ's life and death and resurrection and ascension underlie Western civilization, and have been the potent factors in its creation. If the men made a mistake who supposed they saw in Christ the fulfillment of all prophecy, the harmony of all truth, the perfection of all righteousness, the solution of all problems, and the sum of all beauty, then we think with perfect truth it may be said, this is the most marvelous mistake in all history, for following the light of this mistake men have come to the most enlightened and rational civilization of ancient or modern times.

That such a life as that of Christ once lived among men should have been taken as the guide and pattern of human life is not at all surprising, for somehow men have always felt that they were to find the light they needed coming to them in the form of life. Epictetus from the depths of an earnest heart cried: "Show me some person formed according to the principles he professes. Show me one who is sick and happy; dying and happy; disgraced and happy. Show him to me, for, by heaven, I long to see a Stoic. Let any of you show me a human soul desiring to be in unity with God, not to accuse either God or man; not to be angry, not to be envious, not to be jealous; in a word, desiring from a man to become God." As if in response to this call of the Greek teacher, a disciple of Christ in after years learned from the Master the secret which enabled him to write: "But in all things approving ourselves as the ministers of God in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labors, in watchings, in fastings; by pureness, by knowledge, by long-

suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armor of righteousness on the right hand, and on the left by honor and dishonor, by evil report and good report; as deceivers yet true, as unknown and yet well known, as dying and behold we live, as chastened and not killed, as sorrowful yet always rejoicing, as poor yet making many rich, as possessing nothing and yet possessing all things."

Christ owes the unrivaled place he holds today among the sons of men to the fact that he did not come simply explaining, or teaching, or philosophizing, or theorizing, or poetizing; but came solving the problems man saw in nature, in himself, and in God by living them out. The mysteries which men had sought to clear up by thinking he cleared up by his living; and when the contradiction of sinners became so great he could proceed along the ordinary methods of living no further, he submitted himself to death, and, arising from the grave, gave to men the essence of all truth, the results of all righteousness, the fruits of all love, and the secret of all time and eternity.

The antithesis of the finite and the infinite which underlies all thought and life has, by the incarnation, its two terms united in the fact of a wondrous personality. By the incarnation the ideas which, according to Kant, are presupposed in all thinking, come together and are harmonized in the concrete unity of an individual life. This lifts human knowledge from the poverty-stricken level to which the mechanical philosophers placed it to the permanence and dignity of an organic and everlasting reality. By the crucifixion, men are taught the secret of reciprocity, of association and of universal brotherhood. This tragic event in the life of Christ helps men to see that they are to come together in associations and States by the death of the local, provincial, carnal, isolated self, and that the life of the Church or the State is not made up of the aggregation of a multitude of breathing, animated units, but of one life pulsating through all. Not of one life that swamps and swallows up the individual life, but rather that returns to each individual for the little life he gives up the great life of the whole. This meets the condition of man's nature, for single, isolated, individual, unrelated he is not human at all. He finds his own life only when he dies to his self-contained and self-included life. Each individual in a great city gets a larger life by conceding selfish, individual, local rights to the good of the whole than he would if he had his own way and his own street. Life in a city would not be possible if each person did not concede some of the kind of rights a savage in the woods is supposed to have for the common good and order of all. To undertake to live in a city with each man having his so-called rights, as a savage has in the woods, would not result in freedom, but in chaos and death. The death of Jesus Christ teaches that the life of each man is to be consecrated to the public good. Because of his attempt to bring men into the order he saw as necessary to their well being he was crucified.

By his incarnation Christ united the two terms found in the antithesis of an infinite past and a finite present. By his resurrection he united in a historic fact the two terms found in the antithesis of an infinite future and a finite present, and by his ascension he gave triumph and undying hope to life.

Believing the purpose of the Parliament of Religions to unite all religions against irreligion a Utopian scheme—a theory wrong in its inception because dishonoring and debasing to Christianity—the N. Y. Observer in a long editorial last week said: Men are burdened with sin and want and woe. Among the mighty multitude of weary ones stands the Lord Jesus Christ more wearied and burdened than all others, and he cries: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." And this he says pre-eminently to those who are burdened with the consciousness of guilt before God. This is man's supreme burden, but Christ can relieve the heart and conscience even of this weight that otherwise must sink the bearer into woe eternal. There is but one Redeemer who can do this. There is but one Mediator between God and man. There is but one way of salvation, one door by which if a man enters he shall be saved. Christ is the sole Redeemer, the one Mediator, the only way, the one door of hope opened in the valley of human bitterness. In the salvation which he offers is atonement for sin and release from sin's power. No religion but Christianity, and that of the evangelical type, can offer any such power. Therefore, because there is but one Saviour, it behooves his followers, and above all, the ministers of his gospel, to be careful how they make a platform of fellowship broad enough to accommodate the teachers of religions that cannot save the souls of men. The Chicago Parliament has practically to a certain extent indorsed a

number of man-made religions. Thinking Asiatics will undoubtedly feel so. The glittering counterfeits have been exhibited alongside of the one genuine religion, and the exhibitors have expiated in glowing terms on 'the virtues of their respective faiths. We do not believe that any of the representatives of the Asiatic religions will haul their colors down and go home flying the banner of Calvary.

OTHER EDITORS.

Dr. Cranston, one of the Western Book Agents of the M. E. Church, and a member of the Freedman's Aid Society, is quoted as saying a few days since in Chicago: "Our efforts to establish colleges for the whites in the South under the direction of the Freedman's Aid Society have been attended with poor results. We have closed up the University at Chattanooga, except the theological and medical departments, and the one at Little Rock may go the same way. We thought there was as much necessity to help the whites of our Church in the South as there was to help the Negroes. But the name of the Freedman's Aid Society carries with it so much of the idea of the Negro, that even our people avoid giving any support to the institutions. We continue however to make donations to a number of white institutions in the South, but after a costly experiment we are satisfied, that we cannot run colleges and academies for the whites in the South under the name of the Freedman's Aid Society."—Memphis Advocate.

While it is a pleasure to see a man rise, as Benjamin Franklin, Patrick Henry, Abraham Lincoln, Andrew Johnson, James A. Garfield, Henry Wilson, and N. P. Banks did, by their own exertions and abilities, without social prestige or any pedigree of extraordinary character, and some of them less advantageous than a merely negative one would be; it is not less pleasant to see a long line of cultivated men in one family, whose native force is undiminished by that tendency to rely on a family name which has been one of the elements which give color to the pessimistic proverb, "Great men have no progeny." Ministers' sons seem now coming to the front. Within twelve years two of them have been Presidents of the United States, one of them twice, and another [W. B. Hornblower] takes his seat upon the highest judicial bench that the great Republic has in its power to create; in one aspect a coordinate branch, in another a supreme branch, to which both the President and Congress must in critical emergencies bow.—N. Y. Advocate.

Is it the down grade or the up grade in the nomenclature of crime, which the Religious Herald pictures when it speaks as follows? "Steal a chicken, and you are a thief; steal \$1,000 from your employer, and you are an embezzler; steal \$5,000 from the government, and you are a defaulter; rob your competitor on the Stock Exchange of \$10,000, and you are a financier; rob him of \$100,000 to \$500,000, and you are a wizard or a Napoleon of finance; wreck a railroad and gather it in, and you are a magnate; wreck a great railroad system, and you are a railroad king; conduct a negotiation by which a strong nation plunders a weak nation of thousands upon thousands of square miles of territory and makes the weak nation pay millions of money indemnity for the wrong it has suffered, and you are a diplomat. Truly, the times are out of joint." If all the thieves, big and small, by whatever name known, were taken out of the community, many familiar faces would be missed. Meanwhile, it were well that fraud of all kinds were labelled fraud. The nomenclature that makes stealing and fraud seem anything less than these is itself criminal.—N. Y. Observer.

"Pride is a hard master" sure enough. He sometimes pinches the feet into a mass of aching corns, twists the waist into a spindling pipe-stem, impoverishes the credit for silks and broad-cloth and in a word takes all the valuable manhood or womanhood out of a lump of human clay for the sake of a little show; merely a weak effort to keep up appearances. "Whose image and superstition is this?"—Baptist Record.

HENDRIX COLLEGE OPENING

DEAR BRO BENNETT:—We have opened well. Exactly as many have enrolled as had on the same day last year. Seventy-two are non-residents. If old students who expected to return had not been kept out by scarcity of money this would have been decidedly our best opening. A larger number than usual of new students entered advanced classes. Many are teachers.

The opening sermon by Bro. Hawley was a clear, masterly presentation of man's highest obligations. Coming from a young man and delivered to young men, it was peculiarly appropriate and will do much to set the current of student thought for his year in the right direction. We gladly commit our graduates to the Vanderbilt for special training, when they return with his spirit and message.

Fraternally,
A. C. MILLAR.

ARKANSAS METHODIST.

THURSDAY, OCT. 5, 1893.

PERSONAL AND OTHER NOTES

Sending last week the money to pay his subscription to this paper, Rev. J. B. Cox of the Protestant Methodist Church, Rector, Ark., said: "I have tried to save this amount several times, but it seemed like I had to keep it to supply the needs of my family, but when I came to think about it, what is more necessary in my home than a good religious paper? So I have put it down as one of the essentials (if not of physical) of spiritual life."

Bro. Vincenbeller, Commissioner of Agriculture, returned last week from Northwest Ark. He reports the grain and fruit crops good in that section.

Mrs. M. Gregory of Gregory, Woodruff Co., spent the past two weeks in the city, visiting Mrs. E. G. Thompson. She gave THE METHODIST a helpful call.

Rev. J. A. Sage, P. C., wrote Sept. 30: "We are in the midst of a gracious revival here in Waldo. Will write more definitely when he meeting closes."

Rev. T. B. Williamson, P. C. of Marion Co., wrote Sept. 30: "Have just had a fine meeting at West Memphis."

Rev. J. R. Moore, P. C. of First Church, Pine Bluff, favored out office with a friendly call Monday on his way to Hot Springs.

After preaching one week to the delight of our people in Argenta, Rev. W. G. Hefley left Tuesday night for his home in Union City, Tenn.

In a business letter, Sept. 29, Rev. M. B. Corrigan, P. C. of Helena station, says: "If any others appear in my charge too poor to pay for the paper—new people I mean coming in—I will be glad to take their names and forward them to you and pay for them myself; for I am determined that no Methodist shall have to go without a Church paper in my charge, if I know of it." We commend Bro. Corrigan's words expressing his noble and benevolent purpose.

Last night (Wednesday) Rev. Dr. Andrew Hunter began a meeting at Winfield Memorial Church, to be protracted a week or more.

We felt truly sad on hearing of the death of Bro. R. T. Spence of Quitman—one of the best men we ever knew. See notice in this issue.

Dear Reader, if you are in arrears for this paper, we hope you will pay the amount due as soon as you can. The subscription date printed with and at right of your name shows from what date you owe. If you owe \$1.00 or over and will send the amount with \$1.50 more for renewal, we will move up your date to Jan. 1, 1895. If more convenient, pay the money to your pastor.

During the very dull season not yet ended our readers have not been annoyed with duns for what they owe this paper. Now we hope all in arrears will soon show their appreciation of THE ARKANSAS METHODIST by making liberal remittances for past dues and renewal. We need the money now.

Last Thursday p. m. Rev. R. A. Crosby of Grapevine, Grant county, favored us with a pleasant call, and made a laboring report of the preaching and labors of Rev. G. W. Rice, P. C. of Sheridan Co.

We were sad to learn last week from the Hamburg Eagle, that our dear brother, Rev. R. J. Ralston and his wife were deeply bereaved by the death of their infant son, Norman Olin, aged about six months. "It is well with the child," and the sorrowing ones can go to him.

We have received with the compliments of Hon. W. G. Vincenbeller, our energetic Commissioner of Agriculture, the illustrated Hand-Book of Arkansas, Alabama, South Carolina and Virginia, containing the proceedings of the convention of Southern Governors, held in Richmond last April, and the addresses made then by the Governors of the States named.

Going Saturday p. m. and returning Monday, we spent last Sabbath in Forrest City, and while there preached three times to Rev. F. E. Taylor's appreciative congregation. Many of his members had been much revived during his meeting, which was continued with good prospect of fruitful results. We were delighted with the excellent congregational music led by the accomplished organist, Mrs. D. B. Hatcher, and much pleased to observe the evidences of Bro. Taylor's great favor with the people for whom he has labored so faithfully this year. By him and his family we were pleasantly entertained—as also for one meal in the new and beautiful home of Bro. Fenner Laughinghouse, Circuit and County Clerk.

Tuesday p. m. we had a cheerful call from Rev. J. M. Hawley, returning from Conway where he preached the opening sermon for Hendrix College.

Misses Effie and Alma Douthat of West Point are spending a week in this city, guests of the Editor's family.

Mrs. A. M. Ireland, a successful infant class teacher at Seguin, Texas, recently sent for a sample copy of Mrs. Thornburgh's catechism. After examining it she writes: "I enclose \$1 for which send Mrs. Thornburgh's catechisms. I am very much pleased with it. I think it is the very thing we need for our infant classes." Send for sample copy to ARKANSAS METHODIST, Little Rock, Ark.

Edmond Craig, the implement and seed man of this city, says he has already sold a car load of grass and grain seed, and another car just received. This is an indication that the farmers are wisely giving attention to something better than all cotton.

Rev. Arthur Marston, P. C. of Elm Spring Co., reports the Epworth Chapel Organ bought of Bennett & Thornburgh for Farmington Church

"giving entire satisfaction." That is the uniform report concerning the Epworth Chapel and Parlor organs.

We call attention to the advertisement of Edmond Craig & Co., especially that part of it relating to Gins. They will give special inducements in the sale of them.

We would like to send catalogues to any family desiring a Parlor organ or Sewing machine.

THEIR ONLY DAUGHTER.

DEAR DR. BENNETT:—Our dear brother and sister, I. F. Harris of Springfield, on last Thursday, Sept. 28, were bereaved of their sweet little baby girl, about one year old—the only girl in the family. Bro. Harris was at Heber with his gospel tent; in five days there were over fifty professions of religion. The sad news reached him and he rode home, forty miles, Thursday night to find only the remains of his precious child. May God bless and sustain our brother and family in this deep affliction.

Bro. Harris begins in Morrilton, Oct. 3. Fraternally,

D. J. WEEMS.

Conway, Oct. 2.

DEATH NOTICES.

Bro. John G. Witt, a prominent and valuable citizen of Quitman, died at his home Sept. 4, 1893.

O. H. TUCKER.

R. T. SPENCE.

On last Saturday night at Church, Bro. R. T. Spence became suddenly prostrated. He was removed to the College Home near by and died in about two hours. A good man has fallen. We miss him. He had spent all that afternoon as a steward collecting quarters. Six orphan children mourn their loss. Obituary soon.

O. H. TUCKER.

MARRIED.

Sept. 28, 1893, at the residence of J. M. Jenkins, the bride's father, by Rev. J. M. Cantrell, Dr. C. J. Hamilton and Mrs. Tennie Caplinger—all of Quitman, Ark.

Sept. 27, 1893, by Rev. O. H. Keadle, Texarkana, Ark., Mr. Samuel J. Bentley and Mrs. Mattie Smith. The contracting parties reside in Texarkana, Texas.

NOTICE.

The Board of Trustees of Quitman Male and Female College will meet at Quitman, Ark., Oct. 12, 1893, at 7 o'clock p. m. All the members are requested to be present.

R. T. WILLIAMSON, Sec. B'd Trustees.

DR. JACOB DITZLER.

Rev. J. Ditzler, D. D., our champion debater, will lecture on Methodism at Lonoke, Ark., each day from the 9th inst. to the 16th. We will gladly entertain any of the brethren who will notify us of their coming. Can't you come, Bro. Bennett?

W. F. EVANS, P. C.

Lonoke, Oct. 2.

MORRILTON DISTRICT.

To the members and friends of the Methodist Church in the Morrilton District:—Dear brethren, now is the time for you to show your love for the Church and fealty to Christ. God has greatly revived the Church. Every charge has been blessed with a revival.

We have had this year about seven hundred professions and accessions to the Church. Look diligently after the young convert. Have a family altar, take your Church paper, see that the children are supplied with good books, make a vigorous effort to bring up full reports.

Remember last year the pastors received only about 60 per cent. of their assessments. To do no better this year will greatly embarrass them. With a faithful effort we can pay every assessment the Conference has made.

Will you do your duty? Can the Captain depend on you? "For them that honor me, I will honor, and they that despise me shall be lightly esteemed."—Read First Corinthians, ninth chapter; Second Corinthians, eighth and ninth chapters. "Every man according as he purposed in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver." Pray for us. Your brother,

D. J. WEEMS.

Conway, Sept. 30.

BIG FLAT CIRCUIT.

We have held our meeting at the Flat since our last note. The Lord gave us the grandest meeting—the people say that was ever at the Flat; 20 conversions and 19 joined our Church and all were grown men and women but one. Big Flat town is one of the most religious towns now that I almost ever saw. The meeting is in its third week now, and is still going on. We have had no help but our L. P. Bro. Wooten and Schoggens and Bro. Brown Clark. Pray for us.

G. B. GRIFFIN, P. C.

Sept. 26.

WHEATLEY CIRCUIT.

Since my last note I have held two meetings, resulting in 50 conversions, 45 accessions to the Church, 17 children baptized, 13 family altars created. To God be all the glory. I am moving along very well with my work.

Yours,

W. A. MANLY.

Wheatley, Oct. 2.

HARRISBURG CIRCUIT.

Our meeting closed here at Harrisburg last Sunday night with glorious results. Bro. Jernigan was with me from the beginning of the meeting until it closed, conducting every service but two. He preached, sang and worked to the delight of all that heard him. Thank God for such men as Bro. Jernigan. He has left his footprints here to stay, and prayers of our people followed him when he left. Let me say right here, that the preacher that secures the help of Bro. J. has the help of one that will wake up his people and lead them to victory, if he (the preacher) will stand by him and help him do the work. And

the preachers that wont do that ought not to secure his help. He is just Jernigan, and does not try to be anything or anybody but himself. May God bless him in his work. His visit to Harrisburg will long be remembered and his return hailed with gladness. Our meeting lasted two weeks with 21 conversions and 15 accessions to the Church and several backsliders reclaimed, and the Church graciously revived.

JOHN EIDSON.

Sept. 28.

PASTORIA CIRCUIT.

We have been carrying on a meeting at the town of Sherrill for nearly two weeks with largest congregations ever seen at this place. The interest has been good from the first and results great considering we have been all alone in the work. Bro. Buie, one of our veteran exhorters has rendered some good service. We had three accessions to the Church and more to come, old difficulties settled and reconciliations effected, friendships renewed, and backsliders reclaimed; the most good general interest manifested throughout the entire country; everybody attended regardless of denominational differences. Our Catholic friends turned out en masse, and a good feeling seems to be prevailing generally. I was surprised, when on last Sunday I was presented with a splendid gold watch by my friend, Mr. Boynton, in behalf of Bro. Lock and Sister Lock and the boys of the Phoenix Lumber Co. at Sherrill, this was an appreciative surprise. May it be emblematic of the golden sunshine that may gladden their future. God bless these friends. We go next week to Old Flat Bayou, and are praying for the Spirit of the Master to help us. "The best of all, God is with us" and our work is on an upward tendency. Our health is much improved, and we are for the rest of the war. Love to THE METHODIST and all the brethren in Christ.

ROBT. H. POYNTER.

Sherrill, Sept. 28.

FORDYCE STATION.

From last Sunday until last night our people here have been enjoying the earnest sermons and lectures of Rev. E. A. Tabor. Large audiences have been out every night, and it seems to be the general opinion that his work here in favor of social reforms and building up society in general will do great good, and he goes to Camden today, carrying with him the earnest prayers of parents and children for success in his great mission.

The third Sunday in October we expect to commence a revival service here, to be assisted by evangelist Kilgore, who recently helped in such a glorious meeting at Magnolia. We are looking and praying for a good meeting. Will write you again.

Yours in the Lord,

J. R. SANDERS.

Sept. 30.

MT. PISGAH CIRCUIT.

Victory for the Lord at Sugar Loaf Springs. My beloved brother, Irvin Harris of the Arkansas Conference, Springfield Co., came with his "Gospel tent" and joined in the battle for the Lord. After a 40 miles trip in a wagon, from Springfield, we arrived here Saturday the 23. "Pitched" the tent and went to work. Sixty or more professions, 35 accessions and more to follow, and the good work still goes on. Glory to God! Bro. Harris had a leave on Thursday night to see his sick babe. He is a bold soldier of the Cross, filled with the Spirit, a successful worker, a man of God. To the writer he is a loving friend and affectionate brother. There have been 125 professions on our circuit. The revival has swept from Heber to Searcy. Praise the Lord! Many of the young men and women are doing noble work. The young pastor finds in them humble servants of the Lord, ready to do His work at any time or place. May God bless them.

Humbly yours,

IRVIN MANLY.

Heber, Sept. 30.

QUITMAN STATION.

Our pastor, Rev. J. M. Cantrell has just closed a very good meeting at Quitman; some 6 or 7 conversions and a number of accessions. Rev. J. B. Stevenson spent six days with us, preaching twice a day to the profit and delight of all. Presiding Elder, Rev. D. J. Weems, came in at the last and rendered valuable service. Rev. Z. W. Lindsey and others assisted in the meeting. Bro. Cantrell has not been well for a few days but is again at work.

The sudden death of Bro. R. T. Spence on Saturday night has made a profound impression upon this community.

Nearly all the people in Quitman are members of the Church. Only seven of the college students are not Christians.

Bro. Cantrell has one of the best Leagues in the State. Our Sunday-school Supt., J. H. Cobb is a man among men. I do not know of a bet-



Mr. J. A. Wheeler

"While Serving My Country" I was taken ill with spinal disease and rheumatism. When I returned home my trouble was still with me, and I was confined to my bed, unable to help myself for 22 months. After taking seven bottles of Hood's Sarsaparilla I was well and have not since been troubled with my old complaint. My wife was in ill health, suffering with headache, dizziness and dyspepsia. She took two bottles of

Hood's Sarsaparilla and feels like a new woman." JAMES A. WHEELER, 1600 Division St., Baltimore, Md. Hood's Pills are the best after-dinner pills, assist digestion, cure headache. Try a box.

AN IMPORTANT LETTER

From the Far-Off Northwest.

Mr. Bernard Kaagge, of St. Mary's Hospital, Walla Walla, Wash., writes:

"About ten years or more I have been troubled with catarrh of the head and nose. The least change in the weather would give me a cold and I would have a spell of sneezing. I have consulted a great many doctors and taken a great deal of medicine, all of which did not seem to do me any good. I took one bottle of Peruna early last winter. It gave me a great deal of ease. Finally I took three bottles more, and I can safely say it cured me altogether. I am satisfied your medicines will do what you recommend them to."

A cure for chronic catarrh is what thousands of people are eagerly seeking for. It seems that this man has found a cure, and if the thousands of unsolicited testimonials from all parts of the United States are to be credited many others have also found a cure for chronic catarrh. If there is any such thing on earth as a catarrh cure Peruna is that remedy. The reason its cures are permanent is explained by the fact that it removes the cause, instead of relieving the symptoms.

An excellent book on catarrh, entitled "Chronic Diseases," will be sent free to any address by the Peruna Drug Manufacturing Company of Columbus, Ohio.

ter Superintendent in the Conference.

Finances are behind, but the Board of Stewards at a recent meeting resolved to "pay out," and with Dr. Adom Guthrie, Jr., as President of the Board that resolution becomes equivalent to cash. Quitman is already making preparations to entertain the Arkansas Conference in '94.

O. H. TUCKER.

Sept. 30.

DANVILLE CIRCUIT.

We have just closed our last protracted meeting. Began our first protracted services at Corinth July 28 and continued 4 days; had 24 conversions, 1 accession to the Church; the membership of the Church was greatly revived and strengthened. Our next meeting was held at Spring Creek; had 7 professions, 8 accessions; our beloved P. E. was with us and did some of his best preaching, resulting in much good to our people there and we believe to all who heard him. Our next meeting began at Belleville Sept. 1 and continued for 10 days; we had a gracious revival in the Church, had but one conversion; every effort necessary, both by preacher and laymen, was made to reach the irreligious, but a train of circumstances over which we had no control, I suppose, forbade our success; yet in all we are glad to say that meeting was a great blessing to our people at Belleville. We began at Danville Sept 16th and continued 5 days; the Church was greatly revived and strengthened; 5 accessions to the Church. Our last meeting was held at Prairie Creek school house; had a very good meeting; all concerned were greatly helped; 2 accessions to the Church. We must say to God be all the praise. We hope to be able to report favorably for THE METHODIST at Conference. Pray for us.

Yours in Christ,

J. C. SHIPP.

Belleville, Sept. 27.

Everybody who has heard of Lord & Thomas' great Chicago advertising agency, knows their motto—"Advertise Judiciously." Many are the novel ways in which they impress these two words upon the public. Their latest plan is to distribute thousands of rules for measuring advertising space which bears this legend and the compliments of the firm. Any general advertiser can secure one of these convenient little articles by writing for it.

Music Free to You.

We will send 150 Popular Songs, words and music, sentimental, pathetic and comic, absolutely free, if you send 10 cents for three months' subscription to AMERICAN NATION, our charming illustrated magazine. This music includes Little Fisher Maiden, Ta-ra-ra Boom-de-ay, I Whistle and Wait for Katie, After the Ball, Comrades, and 150 others. Bear in mind, you shall have this immense quantity by sending 10 cents, silver. You will be delighted. Address, AMERICAN NATION PUB. CO., Boston, Mass.

A Good Thing.

Ouita Coal.

Grate, Egg and Stove Size.

JOHN A. MITCHELL & CO.

Sole Agents,

TELEPHONE 296. OFFICE, 120 W. 2nd St.

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,

204-208 East Markham,

LITTLE ROCK, ARK.

STATE TREASURER'S REPORT.

Summary for Quarter Ending Sept. 30, 1893

FUNDS.	RECEIPTS.	EXPENDITURES.	BALANCES.
General Revenue,	\$ 196,751 76	\$ 141,970 82	\$ 110,997 36
Common School,	184,397 65	263,543 52	71,741 48
Permanent School,	1,006 81		283,347 09
Sixteenth Section,	10,242 10	100 00	291,756 17
Sinking Fund,	2,806 00	3,180 00	1,269,678 66
Swamp Land,	992 62	6,506 59	38,746 55
Internal Improvement,	112 50		45,483 73
Confederate Pension,	25,411 06	24,261 41	17,314 94
Direct Tax,		3,644 13	42,876 43
State Penitentiary,	242 54		3,087 48
Tax Due Counties,	2,546 90	8,177 24	20,666 53
Tax Due Cities,	24 61		623 93
Colleges, Agriculture, etc.,	19,000 00	19,000 00	
County Interest,			674 34
City Interest,			8 65
Totals,	\$443,534 55	\$ 470,383 71	\$2,197,003 34

RICHARD B. MORROW,
State Treasurer.When Buying Get the Best,
Particularly When it Costs Nothing Extra to Do So.

We have built up our large trade by always handling

the very best quality of
DRY GOODS, CLOTHING, HATS
AND SHOES,

and selling them as low, or lower, than other houses charge for very inferior qualities.

For this Fall's Business

We have brought on a carefully selected stock, from which every person can suit their means and tastes, with strictly reliable goods, at

VERY MODERATE PRICES.

SAMPLES	M. M. GOHN & CO.,	MAIL ORDERS
Sent Gratiotously on application.	306, 308 MAIN ST., Little Rock, Arkansas.	Receive Prompt and Careful Attention.

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Nickel Silver, Open Face, Stem wind and set—good movement	\$ 4 00
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We carry nothing cheaper than the above, for we could not guarantee them, and a watch that a reputable firm will not guarantee is not worth having. We have higher priced goods if you desire them, and will gladly give you prices. We refer you to the editors of this paper or any Bank in Little Rock as to our responsibility. Address

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The Cheapest Place in the City to Buy Furniture.

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ARKANSAS METHODIST.

THURSDAY, OCT. 5, 1893.

THE FAMILY.

LOSSES BY RELIGION.

Near London there dwelt an old couple. In early life they had been poor; but the husband became a Christian, and God blessed their industry, and they were living in comfort, when one day a stranger called on them to ask their subscription to a charity. The old lady had less religion than her husband, and still hankered after some of the Sabbath earnings and easy shillings which Thomas had forfeited from regard to the law of God. So, when the visitor asked their contributions, she interposed, and said: "Why, sir, we have lost a deal by religion since we first began. My husband knows that very well. Have we not Thomas?"

After a solemn pause, Thomas answered: "Yes, Mary, we have. Before I got religion, Mary, I had an old slouched hat, a tattered coat, and mended shoes and stockings; but I have lost them long ago. And, Mary, you know that, poor as I was, I had a habit of getting drunk and quarrelling with you; and that, you know, I have lost. And then I had a hardened conscience, and a wicked heart, and ten thousand guilty fears; but all are lost, and like a millstone cast into the sea. And, Mary, you have been a loser, too, though not so great a loser as myself. Before we got religion, Mary, you had a washing-tray, in which you washed for hire; but since then you have lost your washing-tray. And you had a gown and bonnet much the worse for wear; but you have lost them too. And you had many an aching heart concerning me at times; but these you happily have lost. And I could even wish that you had lost as much as I have lost; for what we lose for religion will be an everlasting gain." The inventory of losses by religion runs thus: A bad character, a guilty conscience, a troublesome temper, sundry evil habits, and a set of wicked companions. The inventory of blessings gained by religion includes all that is worth having in time and eternity.—Christian Commonwealth.

WHY JOIN THE CHURCH?

As a good man, true to all social and moral obligations, you ought to unite with the visible Church of Jesus Christ, both for the sake of the Church and for your own sake. The obligation and benefit are mutual; you can help the Church, and the Church can help you.

For the sake of the Church you ought to unite in this holy fellowship. The Church needs you. It can exist only when you and those like you join together; for the Church is not an institution from outside, but the union of believers, "a congregation of faithful men," combined for mutual protection from the evils of the world and for the better prosecution of Christian service. The Church is the best agency in human society. It is the light of the world, the inspiration of men, the guide of those seeking the way to heaven. It has noble ideals, a pure atmosphere, generous sympathies. You seek other organizations to aid in elevating society; the Church, the association of God's people, is the very best agency with which to elevate both the individual and the mass. As such, you should give it your aid and support; and these can be furnished in no way so well as by giving yourself. What is wanted is not simply patronage, good words, counsel, money; but warm and generous souls, born from above and led by the Spirit of the Lord.

But for your own sake you ought to enter into this fellowship. It will help you. It was ordered for you. Its very design is to enable you to make the most of yourself and your opportunities. Here, as in the financial world, union is strength and wealth. Your own resources are multiplied into those of your neighbor, and the combination makes both richer. To be sure there are certain benefits of the Gospel you may enjoy while standing outside the visible Church, but most of them come to you simply because other men are more faithful than you, and have joined with the body of believers. Are you satisfied simply to enjoy the fruit of other men's labors and sacrifices? Do you not yourself wish to be a helper in every good work?

But the most precious things of the Gospel come to us only as we enter into the communion of saints. The intimate fellowship of believers, the social and public worship of God, and the mutual watchcare for each other's well-being and progress in piety, are possible only where the children of God unite in the bonds of Christian fellowship. Man is a social being. Society is a fundamental demand of our nature. It was not good to be alone even in Paradise; and since man's expulsion therefrom sympathy with other souls has been a felt want of his nature. The fellowship of the family is blessed, but as religious beings we crave a wider fellowship with the band of holy and happy disciples of the Master. This band is found in the Church of the Lord Jesus. The best men and women in all ages have been found in the

ideal saint is not the recluse, moaning in the desert, but the soldier contending in life's battle, or the conqueror, with his palm, joining in the grand symphony of the hundred and forty-four thousand on Mt. Zion.

But the world is to be evangelized by human agency. "Go ye into all the world," was not meant to be restricted to the Apostles. The Church must be a reserve force behind the single evangelist. To preach the Gospel to the world requires the combination and co-operation of all the faithful. You need to join in the effort. To stand outside is to do, in a negative way, all you can to defeat the Gospel. Ours is an age of organization. Most of our financial gains have been by wider and more careful combinations. In this way weak things often become strong; the little one becomes a thousand, and the thousand are able to put ten thousand to flight. The cable which spans the Atlantic is composed of many small wires, no one of which could stand the mighty tension. The feeble folk of the Gospel, when united, are in high and holy fellowship with each other and with Christ. Grant conquered the Rebellion, not by standing aloof and picking flaws in the record of his soldiers, but by entering into their sympathies and becoming himself an integral part of the army.—Zion's Herald.

A PRAYER BY JEREMY TAYLOR.

O eternal God, merciful and gracious, vouchsafe thy favor and thy blessing to thy servant: let the love of thy mercies and the dread and fear of thy majesty make me careful and inquisitive to search thy will, and diligent to perform it, and to preserve in the practices of a holy life, even till the last of my days.

Keep me, O Lord, for I am thine by creation; guide me, for I am thine by purchase; thou hast redeemed me by the blood of thy Son, and loved me with the love of a father, for I am thy child by adoption and grace: let thy mercy pardon my sins, thy providence secure me from the punishments and evils I have deserved, and thy care watch over me, that I may never any more offend thee; make me in malice to be a child; but in understanding, piety, and the fear of God, let me be a perfect man in Christ, innocent and prudent, readily furnished and instructed to every good work. Amen.



EPWORTH LEAGUE.

TOPIC FOR OCT. 8.

Topic, "Self Culture." Text, 1 Tim. IV:12-16.

Verse 12: This is to be avoided by his showing those qualities which must command respect whether in the young or the old. He is to be "an example of the believers" in his entire conduct.

Verse 13: He is exhorted to give attendance to reading (the Scriptures publicly). To urging those who fall under his instruction to accept the teachings of the Scriptures (the Old Testament and perhaps parts of the New are to be understood). He is urged to give attendance to teaching for himself and for others.

Verse 14: Timothy is urged to care in cultivating the gift that is in him. It is possible that at the time the Presbyter (Council of Elders) laid their hands on him at ordination a prophet or prophets had revealed to him certain gifts.

Verse 15: Meditation with undivided attention is the condition under which progress shall be made. The true meaning of the last clause of the verse is, "that thy progress may be manifest unto all."

SELF CULTURE

Involves exercises of faculties in using knowledge possessed—acquiring additional knowledge. Self-examination with reference to known qualities of character, and discovery of possibilities of further development—meditation upon high and noble things (see Phil. IV:8)—Enlargement of character by forming and performing noble purposes—Enlargement of affection by deeds of kindness and love—Enlargement of aspirations by meditation upon God—Enlargement of devotion by communion with God.

True culture involves intense application, persistent effort of mind and heart. False culture trains mind and body, but neglects the heart. Partial culture trains the heart, but neglects mind or body or both. Cultivation of intellect should not be at the expense of moral, or grace of manners. Cultivation of moral and grace of manner should not lead to neglect of intellect. Complete culture properly joins together all the functions of the highest manhood. Its subject, man, its object God-likeness.

in thy name, O Lord, I go;" "So let our lives and lips express." A talk on the life of Bishop Enoch M. Marvin by pastor or leader in connection with Topic.

Our Young Folks

HIS APT REPLY.

Countess—, who is an American by birth and a delegate to the Columbian Exposition from a foreign country, applied for a complimentary card of admission not long ago. The official to whom she spoke of the matter explained to her that it would be impossible for him to issue such a card, because if it were lost he had no way of tracing it.

"A photographic pass is much better," he said, "as it can be readily traced. Such passes," he added, "are used by all members of the Board of Lady Managers."

The countess objected to having her picture taken for a photographic pass on the ground that she was a titled personage, and it would not be in conformity with etiquette.

"Well," replied the official, by way of persuasion, "my mother is a member of the Board of Lady Managers, and when she comes to Chicago next week she will have her picture taken just like the other members."

"But you see said the lady I'm a countess."

"Yes, I know," retorted the official, "and my mother is a queen." The countess stamped her foot, and without another word turned and left the office.—Youth's Companion.

WHAT NORMAN WROTE.

"What shall I write in my new blank book?" said Norman to himself.

He could not write very well, but he did the best he could. This is what he wrote: "A Good Boy."

He took it and showed it to his mother.

"That looks very well," she said; "that is a good thing to write. I hope you will write it in your big book."

"Why, mother," said Norman, "I haven't any big book."

"Yes, you have, son; a big book with a great many pages. Each day you have a fresh page. The name of this big book is life."

"How can I write it on that book, mother?" asked the little boy.

Can you guess what Norman's mother said?—Selected.

JESUS CAN SAVE ME.

A friend of mine used to take his little son into his arms, and talk with him about Jesus. The little boy never grew tired of that "sweet story." It was always new to him.

One day while sitting in his father's lap, his papa said to him:

"Would my little son like to go into the kingdom of heaven?"

"Yes, papa," he answered.

"But," said the father, "how can you get there? Your little heart is full of sin. How can you expect to go where God is?"

"But all are sinners, papa," the little fellow answered.

"That is true," replied the father, "and yet God has said that only the pure in heart shall see him. How then, can my little boy expect to go there?"

"The dear little fellow's face grew very sad. His heart seemed full, and, bursting into tears, he laid his head on his father's bosom, and sobbed out:

"Papa, Jesus can save me."

Yes, my friends, Jesus can save you. If you would be saved, you must look to Him. The Bible says, "There is none other name whereby heaven given among men whereby we must be saved."—Exchange.

THE HAPPIEST BOY.

"Guess who was the happiest boy I saw today?" asked papa, taking his own two little boys on his knees.

"O! who, papa?"

"But you must guess."

Well," said Jim, slowly, "I guess it was a very rich little boy, with lots of candy and takes."

"No," said papa, "he wasn't rich, he had no candy and no cakes. What do you guess, Joe?"

"I guess he was a pretty big boy," said Joe, who was always wishing he wasn't such a little boy, "and I guess he was riding a big high bicycle."

"No," said papa, "he wasn't big, and he wasn't riding a bicycle. You have lost your guesses, and I'll have to tell you. There was a flock of sheep crossing the city today, and they must have come a long way, so dirty and tired, and thirsty were they. The drover took them up their tongues, to the great pump in Hamilton Court, to water them; but one poor old ewe, too tired to get to the trough fell down on the hot, dusty stones."

"Then I saw my little man spring from the crowd of urchins who were watching the drove, fill his old leaky felt hat, and carry it one, two, three—O many times—to the poor, suffering animal, until the creature was able to get up and go on with the rest."

"Did the sheep say, 'Thank you, papa?'" asked Jim gravely.

"I didn't hear it," answered papa. "But the little boy's face was shining like the sun, and I'm sure he knows what a blessed thing

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Pain Remedy that instantly stops the excruciating pains, allays inflammation and cures congestions, whether of the lungs, stomach, bowels, or other glands or organs.

Externally, a half to a teaspoonful in half a tumbler of water will, in a few minutes, cure cramps, spasms, sour stomach, nausea, vomiting, heartburn, nervousness, sleeplessness, sick headache, diarrhoea, dysentery, cholera morbus, colic, flatulency and all internal pains.

MALARIA

In its Various Forms Cured and Prevented.

There is not a remedial agent in the world that will cure Fever and Ague and all other Malarious, Bilious and other fevers, aided by Radway's Pills, so quickly as Radway's Ready Relief.

R. R. R. not only cures the patient seized with Malaria, but if people exposed to malarial poison will every morning take 20 to 30 drops of Ready Relief in water, and eat, say a cracker, before going out, they will prevent attacks.

50 c. a bottle. Sold by Druggists.

RADWAY'S PILLS.

purely vegetable, mild and reliable; causes perfect digestion, complete absorption and healthful regularity.

For the cure of all disorders of the Stomach, Liver, Bowels, Kidneys, Bladder, Nervous Diseases, Loss of Appetite, Sick Headache, Indigestion, Dizzy Feelings, Constipation, Dyspepsia.

Perfect digestion will be accomplished by taking Radway's Pills. By their anti-bilious properties they stimulate the liver to the secretion of the bile and its discharge through the biliary ducts. These pills in doses of from two to four will quickly regulate the action of the liver and free the patient from these disorders. One or two of Radway's Pills taken daily by those subject to bilious pains and torpidity of the liver will keep the system regular and secure healthy digestion.

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To the public—Be sure and ask for Radway's Pills, and see that the name "Radway" is on what you buy. Book of Advice mailed on application.

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Double buggy har. from \$15.00 to 25.00

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J. O. WILSON, Contractor and Builder, Sulphur Springs, Texas, thus speaks of Ayer's Pills:

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Suits \$2 and upwards.
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Suits at \$6, \$7.00, \$10, \$12
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J. L. HUDSON
406 & 408 N. Broadway.

ARKANSAS METHODIST.

THURSDAY, OCT. 5, 1893.

OBITUARIES.

WELLS.
Mrs. Columbia T. Wells, daughter of Samuel and Harriet Blankenship, was born in Notaway Co., Va. Feb. 2, 1834; was principally reared in Bradley Co., Ark., and married to Capt. Thos. S. Wells of Draw Co., Ark., who died near twenty years ago, after which sad occurrence she remained a widow until her death, which occurred Sept. 15, 1893. After the death of her husband she made her home chiefly with her sister and brother-in-law, Bro. and Sister Hugh Bradley at Warren, Ark. She suffered much and was very sick during her last illness, so did not say much about the future. She had earnestly prayed to be reconciled to her approaching death. She had been converted and joined the Church about twelve or more years ago, and had been a consistent Christian in nature, disposition, and in manner. She enjoyed the confidence and esteem of all who knew her. Such was her life, that she drew out towards herself the kindest feelings of all who knew her; so that out of the tender regard felt for her she was always addressed and spoken of by them as "Miss Lummie." May we all so live that when we come to the last hours of our earthly pilgrimage, the smile of God may light up the dark and silent valley as we solitary through its gloom and mists to the radiant heights beyond.

SAMUEL N. BURNS.
Warren, Ark.

CALHOUN.
Alpheus Herman Calhoun, only child of S. H. and Elsie Calhoun, was born June 7, 1891 and died Sept. 17, 1893, age 2 years, 3 months and 10 days. Little Herman was a very sprightly child; would often say, "Papa, what are you going to do?" But death has plucked that beautiful flower and left mamma and papa lonely in this world. We will all see him again in the sweet fields of Eden, for Jesus said "Suffer little children to come unto me, for of such is the kingdom of heaven." We laid him to rest in the Ely cemetery near Burns-ville, Sebastian Co., Ark., to rest until the angel's trumpet shall call him from his sleep. Goodbye, little Herman, till we meet again.
W. R. GARDNER.

MATHIS.
Mrs. Eliza Eugenia Mathis, widow of Judge M. R. P. Mathis of Chicot Co., Ark., aged about 77 years. Truly a mother in Israel has fallen asleep in Jesus. On Sabbath morning of 17th inst., about 8 a. m., at the residence of her brother-in-law Mr. J. O. Dodson, she bade farewell to her daughter and grandchildren to join her loved ones in the spirit land. She and her husband came to this country from Mississippi about 55 years ago and have raised a large family; 4 sons and 3 daughters, married, still live and with their children surrounded her and saw her laid away with the services of the M. E. Church, South, by the writer on the 18th inst., at their family burying ground. Her faith was perfect and her counsel encouraging to her children. Her death caused by age and debility. May her children follow her example and their last end be like hers. Amen.
F. G. DAVIS.

ERNEST.
Bennie Garland, daughter of J. H. and S. F. Ernest, was born Oct. 24, 1884 and died at their home near Copper Springs, White Co., Ark., Sept. 6, 1893. Bennie was one of the brightest children I ever knew and a favorite with all. God took her home to live with him. It is his way to take the brightest gems from us to center all our hearts upon Him alone. Our heart goes out in sympathy to the parents and loved ones, and we would urge each one to put on the whole armor of God—to be ready each day to go to meet the Lord in the air.
L. C. CRAIG.

Beebe, Ark.
NEELY.
Emma Leigh, daughter of John J. and Maria C. Neely, was born Feb. 29, 1874; professed religion and joined the M. E. Church, South, at Lonoke, Ark. in the summer of 1884 under the ministry of Rev. A. O. Evans; was married to W. M. Leigh Sept. 14, 1892 and died July 28, 1893. Being baptized in infancy, trained in a Christian home and converted at ten years of age, we are not surprised at the following statement furnished the writer by her father. Emma was a lovable child; never gave me an unkind word, never saw her mad, a pure Christian, loved the Church, prayer meeting, Sunday-school and her pastor; had a kind word and gentle smile for every one. A young husband has lost his best earthly friend, a father and mother bowed with grief and age are broken-hearted, six sisters and two brothers mourn their loss. The Church at Concord has lost a useful member. Bro. Neely is a brother of the sainted Rev. P. P. Neely of precious memory. He and his Christian companion have raised a large family of children, this being the first death in their family. He writes these consoling words: "In the midst of deep waters and sorrows I can look up through my tears and say, 'The Lord gave and the Lord hath taken away, blessed be the name of the Lord.' I am standing on the verge of the river of death and soon shall fly away to that sweet land where the stars never set and Spring is ever vernal." May God bless the bereaved ones and bring them at last to a happy reunion. Thank God for the hope of the resurrection.
J. H. BRADFORD.

Cabot, Ark.

HARRISON.
Sweetly falling asleep in Jesus Sept. 14, 1893, little Dean, son of Judge E. P. and Mrs. Eva Harrison. The bud is crushed on earth only to bloom in immortal bowers beyond the tomb. Only 4 years, 11 months and

14 days old, yet he was a dear lover of his Sunday-school and its song, which he so often sang. Early as 18 months of age his little feet were taught the way to God's house, and unless detained by sickness his place in his class was never vacant. The last place he ever visited was to his class. Well do I remember with what a bright smile and intelligent face he would greet his teacher on Sabbath as he took his place with other bright little fellows. His voice is hushed; but Oh! what sweet songs he will sing in the sweet bye and bye. Your home is desolate and sad, dear parents, but remember precious Dean will still be permitted to hover around you, and though unseen you will feel his presence near you and he will be at the beautiful gate to welcome papa and mamma. Blessed thought, if our loved children cannot come back to us we can go to them, for of such is the kingdom of heaven.
HIS, S. S. TEACHER.

Sheridan, Ark.

BESTWICK.
Henry R. Bestwick was born in Memphis, Tenn. Aug. 10, 1876 and died at Cotton Plant, Ark. Sept. 12, 1893. He professed religion at the age of 13 and joined the M. E. Church, South, and lived in that Church until he died. He went to Searcy College last year; he made many friends while there. He loved Bro. and Sister Babcock and looked forward with great anticipation to the time when he would complete his education under them. His desire seemed to be for his mother and little sisters. He spoke so often of being able soon to take hold of the duties of life and working for their comfort and support. His mother was so full of hope that her boy would soon be a man, such as would make a mother's heart glad; but God saw best to order otherwise. To his order we submit. Henry left a large circle of friends here. The church was crowded, men, women, boys and girls were there, that had not been at Church for some time before. We laid his body away in the city of the dead to await the resurrection, and with sad hearts wended our way back home to wait God's time of calling us. May God comfort the mother and all those that weep for Henry.
THOS. WHITAKER.

Cotton Plant, Ark.

BLACK.
Miss Mary Ethel, daughter of Mr. and Mrs. M. C. Black, was born in Dardanelle, Ark. April 8, 1878 and died in the home of her infancy Sept. 11, 1893, at 8 a. m., after nine days of most distressing sickness. The parents and elder sisters were religious, but Miss Mamie had made no formal profession of faith in Christ. Her thoughts were often upon religion during this last sickness. Much conversation was not considered prudent because of the malignant nature of her sickness, and until the very last the impression prevailed that she would be well again. But more than once she spoke of the house of God and expressed a determination to join the Church "as soon as well again." Once on awakening from a dream she said, "I thought I had joined the Church, I was happy, it was so lovely." Miss Mamie entered the waters of the last river clinging to the cross of Christ; made the very best possible preparation, and while longing for the house of God and a place in the Church she was borne away on the strong waves of the river of death before parents and friends had realized that the change indeed was so near at hand; and as she talked of the angels and mentioned the name of Aunt Eva and a deceased brother she closed her eyes to things earthly and entered the paradise of God (Aunt Eva was the deceased wife of Dr. Dyer). All the morning and afternoon her young friends and others came and went and tears many were shed because the charmed circle of friendship was broken. One lady remarked "that girl has been more comfort to me than anyone in Dardanelle." Elong expressions of sympathy and grief were seen in the fact that not a few, both at the home and services of the Church, unfeignedly obeyed the injunction to "weep with those that weep."

The burial services were conducted from the Methodist Church. A very large congregation attended. The long procession to the cemetery indicated much regard for the family and the fact that Miss Mamie was greatly esteemed and loved by a large per cent of this population. For many days the family will almost hear the voice of this departed and loved member of the household in the rooms of the home, and the tears will come unbidden at times. But grace will abound and "Hope looks beyond the bounds of time," when "in the dawning of the morning" there may be in the heavenly home a reunion forever. Let the path of life be past. All her warfare now is o'er. Death and hell behind are cast. Grief and suffering are no more.
A. H. WILLIAMS.

Dardanelle, Ark.

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