

The Arkansas Methodist.

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THE ARKANSAS METHODIST.

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All correspondence intended for publication should be addressed to the Editor; but all letters on business with THE ARKANSAS METHODIST should be addressed to Godbey & Thornburgh, and all checks and money orders should be made payable to GODBEY & THORNBURGH.

News and Notes.

The indications of increased prosperity in business are now unquestionable. Wholesale trade at the great centers is unusually good, factories are re-opening, wages advancing.

In the storm which swept the entire length of our Atlantic seaboard our shipping was protected through the timely notice given by the signal service. France was first to adopt a signal service and the first important benefit which she derived from it, and which commended it to other nations, was the protection secured to her fleet on the Black Sea during the Crimean war.

The people of Vicksburg and vicinity are organizing to bring all possible influence to bear in order to secure the suppression, by Congressional legislation, of speculation in futures. The cotton growers of the South should as far as possible unite in this movement, for they are the victims of this pernicious speculation.

In 1882 the Congress of the United States by legislative enactment undertook to extirpate polygamy in the Territory of Utah. In 1890 President Woodruff who is now the head of the Church of Mormons at Salt Lake issued a manifesto to the effect that polygamy should no longer be sanctioned by the Church. President Cleveland expressing the conviction that the authorities of the Church and State are doing all in their power to stamp out this evil on the 27 ult. issued a proclamation of amnesty and pardon to offenders already convicted upon condition of obedience to the law hereafter. Polygamy has been the strength of Mormonism. The system had its origin in the lust and ambition of its leaders. We have before us the sworn testimony of President Woodruff himself that Joe Smith taught and practiced it. We rejoice in the reformation of the Latter Day Saints, even if enforced by the strong hand of law and yielded with reluctance—"a repentance that needeth to be repented of."

The public debt of Japan amounts to about \$250,000,000, all of which is held by her own people except \$4,000,000. When the Government recently called for a war loan of 50,000,000 yen the nobility offered 80,000,000 without interest. It is this patriotic spirit that makes Japan so formidable an enemy to the lumbering giant China, whose patriotism, if it exists, is not easily aroused.

The returns from the recent election of State Senators of Arkansas are all in, and a revise list gives the following facts: W. B. Morton, in the Third district, is the only republican elected, all the other being democrats. Their names and homes are as follows: First, Robert Liddell, St. Francis; Second, Clay Sloan, Powhatan; Third, W. B. Morton, Shaver; Fourth, G. T. Cazor, Cabin Creek; Fifth, R. J. Wilson, Fayetteville; Sixth, A. G. Gray, Hickory Valley; Seventh, V. B. Isard, Forest City; Eighth, M. C. Scott, Sugar Grove; Ninth, T. M. Mehaffey, Trenton; Tenth, B. D. Williams, R. Worthen, Little Rock; Eleventh, J. W. Adams, Pine Bluff; Twelfth, G. W. Granberry, Cabot; Thirteenth, W. T. Smith, Stuttgart; Fourteenth, H. N. Wood, Marion; Fifteenth, G. C. Shell, Lake Village; Sixteenth, W. S. Amis, Rison; Seventeenth, J. G. Williamson, Monticello; Eighteenth, W. R. Quinney, Warren; Nineteenth, R. L. Hathcock, Hampton; Twentieth, A. B. Williams, Washington; Twenty-first, D. J. King, New Lewisville; Twenty-second, J. H. Pell, Nashville; Twenty-third, W. E. Davidson, Franklin; Twenty-fourth, J. A. C. Blackburn, Rogers; Twenty-fifth, T. A. Pettigrew,

Charleston; Twenty-seventh, J. V. Connell, Conway; Twenty-eighth, J. F. Weaver, Fort Smith; Twenty-ninth, W. P. West, England; Thirtieth, J. C. Pinnix, Murfreesboro; Thirty-first, G. Witt, Mount Ida.

The Canada Methodists at their late General Conference debated various propositions in regard to extension of the pastoral term. The present term is three years. It was proposed to make it four; to make it five; to take off the limit altogether. The final result was the adoption of a substitute which holds the term as it is but provides that in special cases a minister may be retained four or five years when such continuance is requested by three-fourths of the Quarterly Board, and approved by two-thirds of the Stationing Committee.

This action so far recognizes the rights of a congregation to choose its pastor that we may regard it as really a long step toward a new order of things in the Methodist Church of Canada.

It is not alone in the United States that financial pressure has been felt for the last two years. There has been depression in England as well. The check thus given to the cotton manufacturers of Lancashire, the amount of last year's crop still unused, and the estimate that our crop of the present year will reach 9,000,000 bales explains in part the present exceedingly low price of this staple of the South.

The latest news from the Japanese war is that a strong force of Japanese are marching on the Chinese Capitol Peking. That China has undertaken to limit the right of neutral nations in the free navigation of Korean waters—a restriction to which these nations have not yielded and which may precipitate a crisis in diplomatic affairs.

Several notices and clippings from exchanges relating personally to the new Editor of this paper have been published in its columns before he took charge of the office. We can only say: "In all this time was not I at Jerusalem."

Contributed.

Oppression.

See Amos 8: (4-8.)

Life, today, is full of contrast. It is made up of sunshine and shade. Within the sound of merry voices, surrounded with all the luxuries of life, hopeless ignorance and poverty are found. On one block stands the mansion of a millionaire and in adjoining allies are huddled multitudes of poor, destitute, of the necessities of life. Within the scope of the eye can be seen hundreds of acres enclosed and upon the same a mansion, and within the same enclosure little huts here and there, whose inmates are struggling with all their power to keep their heads above the waves of despair. The few are getting richer, and the masses poorer. The wealth of the nation is being concentrated into the hands of the few, consequently the needy are being swallowed up, and the poor of the land are failing or getting poorer. We have, today, aristocrats with their countless thousands at one end of society and thousands of poor at the other end who know that something has gone wrong, and some of them want to turn the world up side down, thinking that any change would be for the better. Certainly there is something loose somewhere. A general unrest and dissatisfaction is growing in the minds and hearts of the masses. Armies of unemployed men and women are growing larger every year. Labor is being organized to maintain its rights and oppose combings that keep down wages and keep up prices. This unrest and inequality that exist in our country are facts that it would be unwise for us to hide our faces from. We cannot be Christians and stop our ears and turn our backs upon the poor down trodden toilers of earth; for God has said: "Whosoever stoppeth his ears at the cry of the poor, he shall cry and not be heard", and I am persuaded that if the Church fills its mission in our day and does that which God has commanded it to do, and follows the example of Christ, it must cry out against this selfish and inhuman greed that is threatening destruction to our free institutions. For without a charge it will ultimately sink the Nation, rob the Church of her tithes, and overthrow her institutions. These greedy oppressors are not satisfied with monopolizing the products of earth, but want to contract the currency, and concentrate it within their own hands, and they would not only swallow up the poor and needy but they would swallow the world if they were large enough to hold it. These greedy oppressors are not

only swallowing up the needy and causing the poor to fail, but they are robbing the Church of her tithes, that are justly due her, by contracting the currency, and concentrating it into their own hands. The wealth of the Nation is being taken by legalized robbery from the masses, from whom the Church has always gotten the bulk of its support, and is being given to the favored few who have no respect for God nor man. The Treasurer's report for 1892 and 93 will show that by contracting the currency we have only swallowed up the need, and cause the poor to fail, and rob the Church of her tithes. In 1892 our Church paid to foreign and domestic missions \$423,831.57; in 1893 \$408,131.28. This shows that these greedy oppressors and extortioners are not only swallowing up the poor but they are robbing God, and his Church of the tithes that are justly due it, and that which it needs to maintain its institutions. In view of these facts are we as a nation and Church going to close our eyes against this lamentable condition, and fail to cry against these oppressors? A nation whose laws are claimed to be founded upon the Bible, which is the authenticated word of God, and a Church whose foundation is Christ the "Rock of Ages" cannot disregard these things. When we are taught so plainly in God's word we must be aroused by these things to reverence God and respect the rights of our fellow men. It is duty we owe to God and man. We must love God supremely and our neighbors as ourselves.

The great apostle said, "If a man say I love God and hate his brother 'he is a liar', and I would rather be a Samaritan, with sympathy for the unfortunate man on the way side, than to be a highminded priest who could pass by on the other side and leave the poor man to die. Christ is the first and model philanthropist. He ministered to man's physical need as well as his spiritual. He fed the multitudes that followed him lest they faint by the way, and it would greatly benefit us if we would familiarize ourselves more with the teaching of God's word regarding the common brotherhood of man and his rights. It teaches a tender sympathy for those who are in trouble because of oppression and wrong. It is thoroughly saturated with sympathy for those who are down trodden by the heartless oppressor and extortioner, and it is filled with threatnings against those who oppress the poor.

"Go to now ye rich men, weep and howl for your miseries that shall come upon you, your riches are corrupt and your garments are moth-eaten, your gold and silver are cankered, and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. ye have heaped treasures for the last day. Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth, and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth."

It is a fact, and too plain to be successfully contradicted, that the wealth of the millionaire of today has been indirectly stolen from the masses of the people by legalized robbery, and it can be said of them as Isaiah said of the wealthy of his day: "The spoils of the poor are in your houses." Manufacturers and trust companies have monopolized the products of earth and reduced the wages of men and women until the cries of lamentation are heard from all parts of the civilized world. Today this is a fact that fronts the Church of God and if she fills her mission in our day and generation she must rise up against these greedy and inhuman dogs who are swallowing up the needy and causing the poor of the land to fail.

Again it is a lamentable fact that we have men in the Church who profess to be followers of Christ, the greatest philanthropist the world has ever had, who was rich and became poor that through his poverty we might be rich, that we might have an inheritance incorruptable and that fadeeth not away at the right hand of God in that city whose maker and builder is God, yet these men are united in forming monopolies and trusts against the weak and encouraging all the combinations to keep up the price on the necessities of life, and keep down the price of the raw material and labor, and thereby they are "turning aside the needy from justice", and taking away the rights from the poor. Such a pretension of religion, as taught by our blessed Saviour, who taught us to love our neighbor as ourselves and respect the rights of others is an insult to God.

For it is declared in his word "He that oppresseth the Poor reproacheth his Maker." I am a strong believer in missionary work and believe it to be an imperative duty of every Christian to contribute to the cause as God has prospered him, but there is danger that we may be too far sighted. We look across the briny deep and see the need and hear the cries of Japan, China, and heathen nations until, alas, we may cry like Solomon, "other vineyards have I kept but my own neglected." We should not relax our energy in our foreign missionary work. But certainly, the trumpet ought to be blown more and louder in our own country against the deviltry that is being perpetuated in our own nation. The poet has well said, "Is it well while we range with science glorying in the times? thousands are soaking blackening soul and sense in the slues of crime."

"There among the gloomy allies progress halts on pained feet. Crime and hunger eat our maidens by the thousands on the streets."

And a just God will judge some day who was most to blame, the poverty stricken maiden or those who by combinations and trust have swallowed up the needy and caused the poor to fail. Yes "hear this O ye that swallow up the needy and caused the poor of the land to fail." "Shall not the Lord tremble for this, and every one mourn that dwelleth therein, and it shall rise up wholly as a flood, and it shall be cast out and drowned as by the flood of Egypt, for this oppression the land shall tremble."

From the cries and unrest of the poor oppressed millions, that are coming up from all parts of the civilized world, today, can any man, who has the least particle of human sympathy fail to see the fraud and oppression that are practiced in the laws of trade? The golden rule is not thought of, no! no! but the rule is "get money," and if we can not get money honestly get money and the rights of man and the laws of God are disregarded.

A reformation is needed and it is needed in the Church. The money changers must be kicked out and the floor swept and garnished and the watchman must sound the trumpet and warn the people against the swords of these inhuman and greedy oppressors that are swallowing up the needy and causing the poor of the land to fail, and if the Church does its duty it must plead the cause of the poor and needy. We must not be so heavenly minded that we lose sight of the world and humanity, we must not forget that man has a physical as well as a spiritual nature and the wants of both must be supplied. Christ didn't turn the multitude away hungry, and the nation that takes or suffers to be taken by force and oppression (which is legalized robbery) the wealth derived from the products of earth, from the masses, and concentrates it into the hand of the favored few, will bring the displeasure of God upon it, who will, except it repent, pour out his wrath upon it. God has always thus dealt with his people. He suffered Israel to be carried away with strong hands because they disregarded his laws and the rights of their brother.

E. N. BICKLEY.

The Strikers and the Law.

Our readers remember that in the recent great strike, Judge Jenkins enjoined the employees of the Northern Pacific Railroad—then in the hands of a receiver—from leaving the employ of the company in such a manner as "to cripple the property or prevent or hinder the operation of said railroad." The authority of Judge Jenkins thus to restrain men from abandoning their work at will was at the time a subject of general interest and comment. The case was carried up on appeal to the Supreme Court of the United States. In that court, Judge Harlan, on the 1st instant rendered a decision from which we take the following bearing upon the general question at issue.

The general inhibition upon combinations and conspiracies formed with the object and intent of crippling the property and embarrassing the operation of the railroad, must be construed as referring only to acts of violence, intimidation, and wrong. We do not interpret the words last above quoted as embracing the case of employees who, being dissatisfied with the proposed reduction of their wages, merely withdraw on that account, singly or by concerted action, from the service of the receivers, using neither force, threats, persecution, nor intimidation toward employees who

do not join them, nor any device to molest, hinder, alarm, or interfere with others who take or desire to take their places.

The employees having taken service, first with the company, and afterward with the receivers, under a general contract of employment which did not limit the exercise of the right to quit the service, their peaceful co-operation, as the result of friendly argument, persuasion, or conference among themselves, in asserting the right of each and all to refuse further service under a schedule of reduced wages, would not have been illegal or criminal, although they may have so acted in the firm belief and expectation that a simultaneous quitting without notice would temporarily inconvenience the receivers and the public. If in good faith and peaceably they exercise their right of quitting the service, intending thereby only to better their condition by securing such wages as they deem just, but not to injure or interfere with the free action of others, they cannot be legally charged with any loss to the trust property resulting from their cessation of work in consequence of the refusal of the receivers to accede to the terms upon which they were willing to remain in the service.

Such a loss, under the circumstances stated, would be incidental to the situation and could not be attributed to employees exercising lawful rights in orderly ways, or to the receivers who, in good faith and in fidelity to their trust, declared a reduction of wages, and thereby caused dissatisfaction among employees and their withdrawal from service.

In regard to the case and the decision of Judge Harlan the Editor of the *Western Christian Advocate* makes the following pertinent observations:

The people are slow to learn, but they get their lessons thoroughly. For fifteen years they have been sticking at some simple propositions; such as: 1. Strikers' mobs are exactly like all other mobs, and must be suppressed by force. 2. Men who have discharged themselves from an employment, have no right to the aid of public opinion in getting back into that employment, by force, enforced arbitration, or any other agency. 3. The time to arbitrate is before, not after a strike. 4. The encouragement or tolerance of striking mobs is a moral treason, and may easily become active rebellion. 5. The cost of mobs falls on whole communities, but with especial force on the employed, and reduces wages by the amount of the loss. 6. No matter what may be the origin of a case of mob violence, all the disorderly elements of society rally to its support. 7. Men who talk of stopping every wheel in the country, are talking treason. 8. The non-union workman is one of God's creatures, in fact a man and a brother, and he is as much entitled to all the rights of citizenship as a union man. 9. Sympathy with mobs is the spirit of rebellion. 10. The courts exist to right all wrongs which society can redress; if strikers have no case to plead in court, they have no case to plead at all in a civil sense. 11. Highways can not rightfully be obstructed, nor can common carriers choose what cars or freight they will transport. 12. An employee has no moral right to damage an employer or a former employer; attempts to do this, deprive the striker to all claim to sympathy. We shall have mobs and their ruin until simple truths like these are learned.

Miss Willard says that she once asked Thomas A. Edison if he was a total abstainer, and when he said that he was, she said: "May I inquire whether it was home influence that made you so?" and he replied, "No; I think it was because I always felt that I had better use for my head."

+ Personal. +

J. R. Moore, pastor of our Church at Pine Bluff, has been sick with malarial fever for three weeks. He has gone to the country for rest.

Bro. I. L. Gunter, with Mrs. Gunter and the little Gunters, were pleasant and helpful callers Wednesday.

We note pleasant calls this week from: Bros. A. J. Thompson, of Amity; Dr. Turner, Lonoke County; J. E. Hicke, England; R. L. Pennington, Rev. J. B. McDonald and Bro. Blazer, Cato; Mr. Hinton and the Misses Hinton of Atkins.

We are informed that Bros. J. S. Nicholson, Robert Lee Carson and W. H. W. Burns will be candidates

for Chaplain of the next House of Representatives. They are all good men and either would fill the place creditably.

Dr. Bennett had a very successful trip in the interest of THE METHODIST and the general cause of Methodism in Arkansas which the paper represents. During twelve days in Northwest Arkansas he preached twelve sermons, delivered an address at the laying of a corner stone of one of our Churches and secured 175 new subscribers to the paper.

T. D. Scott the pastor, has been conducting revival services at the Asbury Church, this city during the past week.

Dr. M. B. Chapman has resigned the Editorship of the St. Louis Christian Advocate, and has been appointed to the charge of Trinity Church Baltimore. W. B. Palmore, former Business Manager of the paper now assumes the additional duties of Editor. The *Advocate* is an excellent paper and will we doubt not so continue.

Whatever may be our future experience in Little Rock we shall acknowledge the warm and loving welcome we received. Dr. Smart, pastor of First Church, was at the depot with carriage to meet us, Sister Thornburgh and daughter Edna and Mrs. Dr. Lindsey called to see my family on the day of arrival at the hotel. And every day since the ladies of the Church have been calling to see us at our boarding place.

A correspondent to the *New Orleans Advocate* says of Dr. Rankin, pastor of Sharon Church, Houston, Texas: "He preaches to a crowded house. The Church is growing in numerical strength, is well organized and doing good work along many lines."

Brother Horace Jewell pastor of Winfield Memorial Church, this city, came to see and welcome us the first day after our arrival, and constrained us to preach in his Church Sunday night.

The Presiding Elder of the Little Rock District, H. H. Watson came early to greet us. Also W. W. Rife of Alton, an old subscriber and sometimes contributor to the *South Western Methodist*.

Rev. Thomas W. Bottomly, one of the oldest ministers of the M. E. Church, South, died at Hopkinsville, Ky., Sept. 27 after a brief illness of stomach trouble; aged ninety years. He had served nearly three quarters of a century in the ministry.

J. W. Lewis, D. D., long a leading minister of the St. Louis Conference, at its recent session asked and was granted a superannuate relation.

Rev. J. C. Berryman, of Caledonia, Mo. a superannuated member of the St. Louis Conference, was admitted into the Missouri Conference sixty-six years ago.

At the late General Conference of the Methodist Church of Canada the Rev. A. C. Curtis, D. D., was elected editor of the *Christian Guardian* the official organ of that Church.

John H. Gold of Camden circuit has changed his address from Buena Vista, Ark., to Washington, Ark.

Dr. Bennett our Field Editor will preach at Nashville, Ark., next Sunday Oct. 14, at 11 o'clock. And at Center Point Sunday night, and at Lockesburg Monday night of same week. Washington, Wednesday night Oct. 17; Hope, Thursday night Oct. 18; Prescott, Friday night Oct. 19.

Rev. J. C. Alexander writes from Neosho, Mo.: "B. C. Matthews, formerly of the Arkansas Conference, who at the last session of the Southwest Missouri Conference was appointed to this station has met with a good warm welcome; and the Church is anticipating a good year. His friends in Arkansas will no doubt, be glad to hear the lines have fallen unto him in pleasant places. Scarritt College has had a fine opening for a hard year. Success to the new Editor."

Bro. A. B. Hudson of Hazen, sends us some cash and says: "I notice you were among the sufferers of the storm and it is natural for such sufferers to need help—delinquents can 'serve a good turn' by paying up so I send my renewal." We wish many more were as thoughtful as Bro. Hudson. We need money very much now not particularly because of the storm but to pay debts falling due in Oct. and Nov.

Prof. David Swing of Chicago died during the past week.

The Czar of Russia is dangerous. ly ill.

Contributed.

Fair Play.

EDITOR METHODIST:—In last number of THE METHODIST—in regard to closing saloons in Little Rock—you say "The law-abiding people of this city and State will heartily approve Mayor Hall's purpose to use his ample power in closing the saloons on Sunday." Again, we express the hope, that Mayor Hall will be firm in his purpose to have all the laws against crime and vice rigidly enforced."

Will THE METHODIST go a step farther, and ask the Mayor to include in his order, the closing of all places where any kind of produce or merchandise are kept on sale Sunday? This will of course include fruit, cigar, soda, bakers, confectioners, butchers, barbers, &c. Why should it not? Is it any less vice, or crime, for a member of the Church to stop his carriage as he goes home from Sunday morning service at the fruit stand for fruit, at the baker's for cakes, at the confectioner's for candies, for his Sunday dinner dessert, and at the drug store for the cigar he smokes after dinner than for another man to stop at a saloon and buy a glass of beer and smoke a pipe? If so, please point out the difference in the morality of each action which makes the one virtue, the other vice. Saloon keepers, and beer drinkers, have as much right to violate Sunday laws as bakers, butchers, fruit sellers or Church members. We who favor the enforcement of the Sunday laws, must not only be willing but insist that they be enforced everywhere but our motto must be "Fair-Play and Equal Justice." When we are willing to suffer the inconvenience and loss of trade and practice the self-denial we demand of saloon-keepers and beer drinkers, the enforcement of Sunday laws will be an easy matter.

S. L. T.

Carlisle, Ark., Sept. 24.

In reference to the above the Editor would say that he desires to see all the laws against Sabbath observance enforced, without partiality. Many Christians are far too lax in their own observance of the Sabbath. If the Church does not set the example of conscientious regard of the Lord's day the laws on the subject will be powerless.

The Evils of Office-Seeking.

The speech of Public Printer Benedict to a number of men recently appointed to places in his office points out in a frank and forcible way the evil effects of seeking public employment and depending upon the government for support. "I do not give you these appointments because I need you," he said, "nor because I want you, but simply to be shut of you." That is to say, he made places for them on account of their persistent pleading and their known personal necessities. "I warn you," he continued, "to save some money and get out of here, to be able to hold up your heads, and go home and do something." This advice applies to all those who are holding positions in the different departments at Washington. Their service is of a kind that takes away their independence and self-reliance, and otherwise unfits them for the duties of life. The salaries that they receive are generally smaller than those paid in the various forms of regular industry and commerce, and at the most they can only hope to earn a living, with the haunting fear constantly present that they may be turned out any day. They thus become drones and sycophants, and when they lose their places they are perfectly helpless.

In view of these well-known injurious effects of the sort of occupation that is offered at Washington the wonder is that any intelligent young man is willing to accept it; and yet the applicants always largely exceed the number of places. There seems to be an impression that somehow it is better to work for the Government than for a private firm or corporation, and that to live in Washington and be a part, however unimportant, of the political machinery there implies more happiness than can be secured by staying at home and engaging in a legitimate and permanent business. This view of the matter is a miserable fallacy, as every one finds out who puts it to a practical test. The young man who wants to succeed in the world can not afford to take the chances of disappointment and demoralization that are involved in that kind of service. It means the undermining of his manhood, the forfeiture of his self-respect, the loss of his real opportunities of prosperity. Such is the lesson of experience as illustrated in thousands of cases. To be a department clerk at Washington is to throw away ambition, to bury talents, to wear a badge of servility. There is nothing in it that makes it preferable to any one of the numerous ways in which energy can be profitably exerted in private life, and it should be shunned as a temptation that leads to inevitable failure.—St. Louis Globe Democrat.

Increase in Gold Production.

Mint Director Preston has furnished figures to the New York "Evening Post" which show a surprising expansion in the world's gold production in the calendar year 1894. In his latest annual report the Director estimated that the output of this metal in the world as a whole would amount to a little less than \$169,000,000 in 1894, which was allowing for about \$13,000,000 of an increase over 1893. From data which he has recently received from the different producing regions, however, he sees an output of \$174,000,000 for the year in sight, and the prospect is that it may go to a still higher figure. Every important locality in production—the United States, Australia, South Africa and the rest of the great gold fields report a large increase in production in the past seven months.

The steady and rapid expansion in the gold output in recent years makes a decidedly interesting and significant exhibit. The production amounted to \$118,849,000 in 1890, to \$130,650,000 in 1891, to \$146,298,000 in 1892, and to \$155,522,000 in 1893. According to the Mint Director's recent estimate, the output in 1894 will be at least \$174,000,000. The United States, as he figures, will produce \$42,000,000 or \$43,000,000, against \$36,000,000 last year, and South Africa's output will grow from \$27,000,000 last year to \$40,000,000 this year, while Australia's will advance from a \$35,000,000 product to one of \$38,000,000. The United States, if this reckoning is approximately accurate, will hang on to first place among the gold-producing localities, but the chances are that South Africa will step to the front before many more years pass.

It is an emphatically significant and encouraging story which these figures tell. The increase in the world's gold production in the five years beginning with 1890 and ending with 1894 will be fully 40 per cent, which is many times greater than the increase in population or business. Moreover, the aggregate increase is growing greater and greater as time passes. An immense stimulus has been given to gold production by the anti-silver policy of India and the United States in 1893. The miners, finding silver production unprofitable, are turning their attention to gold. The alleged danger of a gold scarcity which the free-silverites have been preaching is a hallucination which has forever lost its power to frighten sensible men. The gold production is much more than meeting the world's needs in the exchanges, and there is an exceedingly strong probability that it will do this for scores of years to come, if not for all time.—Exchange.

Washington Letter.

(From our Regular Correspondent.)

Although it is illegal to send intoxicating liquors to Alaska and to sell them there, it has long been known, through missionaries, to Church and temperance people that the law was practically a dead letter, and that the deadly liquor traffic was demoralizing, not only the natives of Alaska, but many of the white residents as well. These facts are now officially known to the government of the United States, and officials of the treasury department are now at work trying to devise some effective method of enforcing the laws. This is the result of the recent official visit to Alaska of Hon. Charles S. Hamlin, Assistant Secretary of the Treasury. Mr. Hamlin reports that he not only found that liquors were openly sold in Alaska, but that illicit distilling was carried on there to a considerable extent. On one Sunday, which he spent in Juneau, a town of about 2,500 inhabitants, he saw five saloons openly selling liquors. The excuse for this disgraceful state of affairs, as given by Treasury officials, is the distance of the country, the fewness of U. S. officials and the long distances between U. S. Courts. These things, they say, result in laxity in the enforcement of even the few laws there are. It does not seem to me that any great ingenuity ought to be required to have the laws enforced in Alaska. If the U. S. officials now there will not perform the duties they have sworn to do, let them be supplanted by men who will. If there is not a force of officials sufficiently large to enforce the law, their number should be increased. The United States Government should be ashamed to allow its laws to be thus openly violated, and a particularly strong effort should be made to prevent it when, as in this case, it is resulting in the destruction of the health and morals of a people who are entitled to our protection and help. It would be more creditable to the United States that enough of its naval vessels should be sent to Alaska to enforce the laws than it is to have those naval vessels idly cruising around the world merely as an exhibition of our ability to fight if need be. This government will never be called upon to fight a more dangerous enemy of its people than the liquor traffic, either in far away Alaska or at home.

Washington has the only Greek Sunday school class known to exist in the United States. Its teach-

ers are Mrs. MacPherson, Mary Halsey and Miss Belle Wallace. The number of scholars varies as they are mostly traveling long peddlers who seldom remain long in one place. The teachers speak in high terms of the character of their Greek scholars, particularly of their love of country and of freedom; their respect for age, for their parents and for the Church. They are also said to be as a rule proud of their race, intelligent and remarkable for their activity of thought and their pleasure in receiving instruction. The most of them were when at home members of the Greek Church and great care is taken by their teachers that no part of their instruction shall have a tendency to make them lose respect for that Church, although those teachers are all good Methodists.

Congress in assuming the authority to abrogate formal treaties or parts of them by general legislation, as was done in the tariff act of the last session, and by other acts at other sessions has raised a question that may sooner or later bring about international complications. Foreign governments do not understand such methods of abrogating treaties. Brazil lately entered an indirect protest against such methods, by declining to recognize the abrogation of our reciprocity treaty and giving notice of its own intention to abrogate the treaty in accordance with the provisions contained therein. And this week the German Ambassador filed with the State department the formal protest of his government against that clause of the tariff act which imposes an additional duty of one-tenth of a cent a pound on sugar imported from those countries which pay an export bounty on the article to their producers, claiming that this clause of the tariff act violates the spirit of the commercial treaty with Germany. The Ambassador states that the protest is made in a friendly spirit, with the hope that it will cause Congress to correct what this country considers an unjust discrimination against its sugar producers.

Washington, Oct. 3.

Deafness Cannot Be Cured

by local applications, as they can not reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the eustachian tube. When this tube is inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed Deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

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ARKANSAS METHODIST.

J. E. GODBEY, D. D., Editor.

Z. T. BENNETT, D. D., Ass't Editor.

THURSDAY, OCT. 11, 1894.

For egotism and audacity nothing can surpass the throwing of dirt at our betters and calling it moral courage. It is Shimei cursing David.

It is a brave and merry business to condemn the brethren and the whole Church as corrupt and worldly, but when those who do so find their own standing in the Church thereby injured they never fail to pose as martyrs to convictions which they declare that their brethren hold but lack the courage to avow.

True reformers have often been persecuted, but no true reformer ever murmured at the persecution which came upon him for conscience sake and the cause of the Master.

No true man in the Church or out of it will be restrained by party, creed, office or temperamental interest of any sort, from the plain and earnest advocacy of what he holds to be an important duty or a vital truth. Creeds and parties are to lovers of truth no barriers to research, and no restraint to utterance.

That one advocates a theory of holiness is no proof that he is himself a holy man.

A doctrine is sustained by its logical consistency and not by any man's experience. The sick man has an experience, but he is not thereby qualified to diagnose his disease. He feels, and so declares that he knows thus and thus; but the physician knows that the sick man is in a delusion. Few persons are competent to understand or explain their own experiences. Many a one is truly regenerated who could by no means give a correct theological statement of regeneration. Many a one has a sound religious experience who is not a sound religious teacher.

God, who withholds no good thing from those who seek their true good of him, has not made correct knowledge or correct theories the condition of obtaining his favor. As in the material world one who does not understand the laws of optics can see as well as the wisest optician, so in the spiritual world one who looks to Jesus, though the most ignorant of men, receives the divine life and the divine light as truly as the wisest theologian.

The Mayor of Little Rock gave permission to carpenters, bricklayers and plasterers, to go on with their work last Sunday, of repairing the breeches made by the cyclone. He evidently regarded the case as analogous to the ox in the pit.

We see, in our Catholic exchange a good deal said of the need which governments have to invoke the power of the Catholic Church to suppress anarchy riot and communism. This is the unwritten confession that this lawless element belongs to the Church of Rome, a thing notoriously true, at least in the United States. If the Catholic Church can make her own members peaceable and law abiding citizens we shall have little to fear of communism in this country.

We arrived with wife and daughter at Little Rock on the 2nd inst and immediately entered upon work in the office. The night following the cyclone, of which all our readers have heard, swept over our city. We had never before experienced the terror of being in a cyclone. The Hotel Capital where we were quartered for the night is strongly built and roof and windows alone were damaged, but the instant the storm struck every light in the building was extinguished and we heard around the crash of falling buildings. Before light could be had the rain was pouring into many of the rooms. Occupants rushed into the halls but as all was utter darkness most of them were wise enough not to attempt the stairway. My son who had been in the city for a week or more, engaged in the office, had come over to stay as after supper. He had left the room in the Martin block fifteen minutes before. The roof of that building was blown off, and most of the top story thrown down. One man in the building was injured if

it said fatally. My son made an escape for which we are all thankful to Him whose kind hand has ever been with us. We cannot but think God cares for us.

The storm for the most part did not reach the ground in its sweep through the city. The roofs and upper stories of many strong buildings were swept away. The path of destruction was not more than two hundred yards wide. Five were killed about thirty injured and \$500,000 worth of property destroyed.

A Word To Correspondents.

1. We ask first for condensed matter. Write your introduction carefully, then throw it in the fire and send us the remainder of the article. Long articles are seldom read and many a two column communication could be reduced to half a column.

2. Avoid controversy. A direct proof answers all false views. A demonstration vanquishes all opponents. It is, then, not worth while to occupy time in belaboring an opponent or discussing a false view. We shall exclude as far as possible from these columns personal debate, and when such is allowed we shall take the liberty to eliminate harsh and discourteous terms. Our writers must discuss subjects and not one another.

3. If you have a thing to say, say it, and be done. Don't write half a column to tell what you do not propose to say.

4. Use brevity especially in notices of revivals. The interest of these notices is almost exclusively in the numbers converted and added to the Church. The more of these notes of victory the better, but let them be *staccato*, and let all have a chance to be heard.

In The Office.

For some weeks we have written editorials for THE ARKANSAS METHODIST but have not in the proper sense edited it, for to edit a paper requires attention to everything which it brings to the eyes of its readers; all matter, original or selected should be carefully examined.

Much that is offered must be rejected. Space is limited, and readers have a right to the best reading that can be furnished. The paper is for them. They pay for it and sustain it. They have a right to expect that the editor will admit nothing into its columns which is not judged profitable for them to read. The editors waste basket should be large.

That which has been selected as the best that is offered for the columns of the paper must be carefully arranged. There ought to be a sufficient number of departments for the proper classification of every article of item, published. The readers thus know where to find, at once, anything the paper may contain upon any general subject.

The Editor must be faithful to his readers. He can best perform his duty in this regard by keeping in his office. However pleasant it may be to travel abroad and become acquainted with the people personally he will do them far better service by keeping to the tripod day by day.

The readers of THE METHODIST may expect its Editor to devote his time assiduously to the work assigned him, neglecting nothing within his power to give THE METHODIST of Arkansas a good Church paper.

A Word To All The Preachers.

DEAR BRETHREN:—I find on taking charge of the office of THE METHODIST that notices of revivals and obituaries have accumulated until we can not hope to dispose of all satisfactorily. Now, all that these contain could be put into one third the space. Many of them are as concise as could be desired—models of brevity; others come in like a long-winded speech in a love-feast, and occupy the space which would suffice for a dozen, each of whom has really more to say. Now these notices are of value. We are glad to publish them, but for this very reason give every one a chance. It is no use to write a notice of the death of a member a month after it occurs. Nor is there need of more than the mere notice of the death. These notices are for the information of friends and it is no use to write what all know.

Revival notes must also be fresh. If you write long reports of your

meetings you compel delay in publishing and by such delay destroy the value of what is written. Help us at your end of the line, and we shall make a model paper in this regard.

Gleanings.

Every editor receives many more communications than can be published. Many of these contain matter of interest, but are too long, or too badly written, or too commonplace or uninteresting in the main to justify publication in full. Many of them are only of local interest and pages of foolscap are devoted to what ought to have been written on a postal card. It is not best to consign all such articles to the waste basket, yet it is a great task for an editor to glean from them judiciously and not offend the writers. Yet we shall assay this delicate task and from time to time dispose of matter sent us under the head of gleanings.

Here first is a long, chatty, pleasant letter to Dr. Bennett from his old pupil and friend Emma Edwards, Searcy Valley. It reports a protracted meeting held by Bro. Talkington, in which the writer says "God has wonderfully blessed us. Two conversions, four additions to the Church at time of writing."

The letter is from a heart rejoicing in Christ, and overflowing with thankfulness for Christian parents, Christian example and the privileges and benefits of the house of God.

Azile writes of the work women can do in the Church, especially to encouraging and helping the preacher by attending to the little wants of his family, sending presents of such things as may be daily needed, fruit, vegetables, etc.; by entertaining with hearty welcome the preacher's wife when she goes out with him. The preacher should be freed from care to give his whole attention to his work. The writer says: "The preacher is commanded to study to show himself a workman who need not be ashamed, and as the latter-day stewards are rather timid, we might help to untie the preacher's hands by relieving his mind—for he loves his family as other men do. Would we like for our husbands to leave home and work for a people who were so ungrateful as to shun our company? But some say, 'The preacher ought to preach a free gospel, get souls to come to Christ; too many are preaching for money.' Well, some may say that, but a Methodist ought not to say it, for we know the Conference would not retain a man who had not the intellect to make a living for his family otherwise. But how can the preacher study while his family is at home actually needing that which sustains life? May God hasten the time when our people will do their whole duty on this line."

W. H. Condit, Mt. Home; writes under the caption "Drinking the devil in solution." Our readers doubtless understand. The devil obtains entrance into human minds and hearts by many ways, but by none speedier than entering first into the stomach by means of strong drink. Bro. Condit commends to the young men the following: "Young men, if you want to keep out of fights, out of jail, out of gutters; to be honored and respected; want to retain the love of your friends, or make new ones, want a home of your own; if you love some noble woman and want her to love you; want to succeed in business, want to be a gentleman, want to triumph over wrong, over vice; if you want the gate of plenty open before you, if you want to hear sermons in babbling brooks; if you want anything good in this world and at last get home to heaven, let whiskey alone."

How Do You Pronounce It.

There was once a professor, a stolid old Scotchman, who, when he once got an idea in his mind, would die rather than give it up. In the instance to be related in this paragraph his "idea" was correct. Of all things he hated, it was to hear one of his students pronounce "wound" as if it were spelled "woond" and his students pronounced it that way just to "jolly" him. Finally one student asked him his reason for not pronouncing wound "woond." Well, sir, I have never found any ground for giving it that sound! The students thereafter pronounced the word as it should be.

In Northwest Arkansas.

RAMBLING NOTES.

At Bentonville, Sept. 23, I visited and addressed briefly our flourishing Sunday school under the efficient superintendence of Bro. O. P. Clark, with zealous teachers and more than the usual number of male pupils 14 to 18 years old. The singing was excellent as it was at the 11 o'clock service, when I had the pleasure of preaching to the large congregation served faithfully and very acceptably by Rev. B. C. Matthews, one of our most popular pastors. In the afternoon with Bro. T. J. Holland in Dr. Cargile's buggy I went out six miles to Center Point Church and preached to an attentive audience from one of the best communities I have seen. Monday with Bro. Matthews I called on his parishioners, getting many renewals and 20 new subscribers for this paper. As on a former occasion in the capital of "the apple orchard of the world," I found the people cheerful, in spite of the failure of their chief crop, from which they have received in Benton county more than \$250,000 in one year. The enterprising citizens of Bentonville have recently erected a beautiful three-story college building worth apparently \$10,000 or more; they have a commodious two-story brick building for their public school, whose worthy principal, a son of Rev. Dr. D. C. Kelley, may see this note in a neighbor's paper. In the pleasant home of Dr. and Mrs. B. P. Funck, model Christians, I was comfortably entertained, and shared generous hospitality also in the homes of Bros. T. J. Holland, G. P. Jackson and Rev. V. V. Harlan, the ever-stirring P. E. of the Fayetteville District.

From Bentonville I went Monday p. m. via Rogers to Seligman, Mo., and thence after annoying delay to Eureka Springs, where without supper I began preaching at 8 p. m. to a waiting congregation, large and attentive, as it was also Tuesday night. Our popular and efficient pastor, Rev. E. L. Massey, had just commenced a protracted meeting, which I hope proved ablessing to his charge. To him I am indebted for brotherly hospitality and his helpful aid in getting some renewals and 27 new subscribers for THE ARKANSAS METHODIST. With him and the Presbyterian pastor, Dr. Allen, and Dr. John McLaughlin and wife of Monticello, I feasted on a sumptuous dinner in the cozy home of Rev. Burton Williams, a venerable supernumerary of the Arkansas Conference. I shared also the hospitality of Bro. T. E. Reading, proprietor of the Piedmont Hotel, which gives visitors good fare at the very low rate of \$4 to \$5 per week. For cheap board—cheaper than many get at home—mountain air and pure water I don't believe Eureka Springs can be excelled, if equaled, and these advantages with the very large number of diseased persons cured or relieved each year are attracting visitors from many States. I can see no reason why the fame of this unique city, already celebrated for the marvelous cures by its healing waters and atmosphere, should not increase with the passing years. Many of the later buildings for homes and business houses are beautiful and costly, and will soon have all modern conveniences as the city is constructing a sewerage system and water works to cost more than \$75,000. It has gas works and one circuitous line of street railway, on which cars are drawn by small mules—up hill "at a poor dying rate." Sometimes one in a buggy must travel nearly a mile to reach a point 100 yards distant on the opposite side of a hill or mountain, and the average visitor can hardly tell when he has seen all of this wonderful city. Its enterprising people deserve more extended notice than I have written.

Leaving the famous health resort early Wednesday morning, I went to the beautiful town of Springdale—of which I will write later—and thence seven miles out to Elm Springs, a small village in a favored section of country. There I received a tentative hearing from a fair week-night congregation, some renewals and new subscribers, and delightful hospitality in the home of Rev. D. C. Summers, M. D. Of our pastor, Rev. Arthur Marston, holding a meeting at another place, I heard only kind and appreciative mention. At Church I had the pleasure of meeting many I knew, among them

Rev. P. B. Hopkins, P. C. of Center Point Ct., whom I first met in July, 1888, as pastor of our Church at Prairie Grove. To this place I went Thursday and at night preached to appreciative hearers, who next day gave the visitor good cheer in renewals and new subscriptions for their Conference paper. As on two former occasions I was most favorably impressed with the good people of this small but prosperous town in "the garden spot of Arkansas." In addition to their large public school the enterprising citizens of Prairie Grove are wisely contributing of their means to sustain the Fayetteville District High School, which is doing well under the able management of Rev. W. P. King, a graduate of Emory College. Rev. W. H. Dyer, our much beloved pastor, was holding a meeting at Stonewall (three miles distant), where I was taken by Bro. A. Borden to fill an extra appointment at 11 o'clock. Returning we had in the home of Bro. A. Allen a capital dinner, embracing well cooked mutton, corn light-bread and other desserts good enough for a king. In like manner I fared under the hospitable roof of Bro. J. J. Baggett, who may repeat his generous gift to Hendrix College, about which he inquired with manifest interest, as did that grand old man, Bro. John Mock, and others who can and may yet help liberally towards the endowment of our only male college in this State. To Bro. B. A. Carl, a noble citizen, I am indebted for assistance in finding the homes of some Methodists before starting to Farmington, seven miles, where I received a cordial welcome in the home of Bro. W. A. Engles, and had a helpful hearing from a respectful congregation worshipping in one of the most beautiful village churches I ever saw. I enjoyed the excellent singing with music from an Epworth Chapel organ bought of B. & T. and given to the Church by Bro. W. I. Cook, who has since married a beautiful lady, won the office of County Clerk of Washington county, and subscribed for THE ARKANSAS METHODIST! I congratulate him on his continued good fortune.

More notes next week.

Z. T. B.

Notes from the Press.

There must be money to work the outward business of the house of God. But what about people who run Churches as they run mills? What about people whose test of the prosperity of a Christian community is its balance sheet? What about the people that hang on to religious communities and services for the sake of what they can make out of them? We have heard a great deal lately about what would happen "if Christ came to Chicago." If Christ came to any community of professing Christians in this land, do you not think he would need to have the scourge in his hand and to say, "Make not my Father's house an house of merchandise?"—Alexander McClaren in the Freeman.

A revulsion in public sentiment concerning pulpit antics is one of the encouraging signs of the times. People are becoming nauseated on the circus-board advertisements for Sunday sermons. The "How-to-get-a-wife" style announcement for Sabbath discourses is stomach-tilting in its influence. The street fakir resorts to tricks of hocuspocus to get his crowd; the side-show man heralds, in lusty falsetto, the living monstrosities within; and the sensational parson brings up the rear with bass drum and cymbals. An old adage tells us that "every dog has his day." We breathe a sigh of relief that dog-days do not last forever.—Christian Advocate.

Christ's plan of holding a successful revival for the disciples to "tarry at Jerusalem" until they had received power to become witnesses; but the modern idea is to get the crowd, inaugurate a series of clap-trap methods and beat the sheep and break bark over the pastor's head.

Better "continue instant in prayer" until the Spirit comes, and then the crowd will gather and be "cut to the heart." Then there will be no need of proofs and apologetics. All Peter or any other disciple will have to do will be to explain the phenomenon on the ground of God's promise and its fulfillment and the work is done. Then the people will "be added to the Lord, such as shall be saved."

We like fine horses, and would encourage their exhibition more conspicuously than we generally see, but we have no use for "races." North Carolina does not need race horses. In this day of railroads a horse need not trot more than a mile in four minutes. We need carriage horses and draft horses, and

some saddle horses, but we cannot see wherein we need to cultivate race horses. It is a waste of time and means, and prevents something better.—North Carolina Christian Advocate.

That was a glorious triumph for decency and good morals when Congressman Breckinridge, who figured in one of the most scandalous trials that ever disgraced our courts, and who yet dared to seek the suffrage of his constituents for renomination in a campaign in which he had the effrontery to challenge the social conscience and defy the prayers of godly women, was defeated by his own awakened party and relegated to the obscurity of private life. For once the lesson has been clearly taught even in Kentucky that politics can no longer disdain the moral sense of a constituency, that eloquence and culture and family and training in public affairs will not weigh when balanced against notorious impurity of life. Those spirited women of the Ashland District who worked and prayed by night and by day to save the community from the unspeakable disgrace of being again represented by a man with a record so odious as that of Mr. Breckinridge, will have the thanks and congratulations of the best citizens of the country on the humiliation which they did so much to bring about.—Zion's Herald.

The editor of the Herald says "even in Kentucky" and by his own party Breckinridge was "relegated to the obscurity of private life." Why not by his own party? Why not in Kentucky? Why should our brother betray his prejudices so needlessly by the injection of this "even in Kentucky" in a paragraph otherwise so excellent?

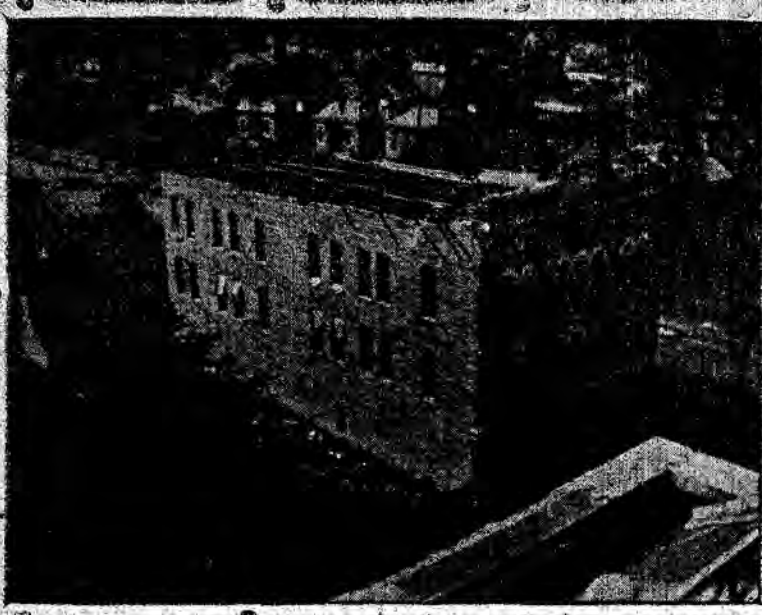
*The will is the supreme ruler of thought, and to its sceptre alone will it bow. Our thoughts being in subjection to the will, then we have the power to direct them to the contemplation of good or evil. Otherwise, God would be responsible and not we. Our lives and characters are not only shaped by our thoughts, but that about which we most think is that in which we shall achieve the greatest success. If a man think about business all the time, in business will he succeed. But if he turn his thoughts to the contemplation of righteousness and true holiness, benevolence and Christian charity, then along these lines progress will be made, for "as a man thinketh, so is he."—Alabama Christian Advocate.

Enough corruption among the officials of this city has already been made public to give the city a very unenviable notoriety throughout the civilized world. It seems certain, however, that the half has not been told. More and more of deep-dyed villainy is being brought to light continually. A new trail was struck last week, and big game was soon brought to bay. The nine councilmen under indictment will doubtless soon have their number considerably increased. Meanwhile impeachment proceedings are still in progress. Notwithstanding the proverbial delays of the law, we think that not many weeks will elapse before several municipal offices will be vacated and the people will have an opportunity to elevate clean-handed men to positions of power.—New Orleans Christian Advocate.

The going in debt by our preachers is a great and growing evil. The recklessness with which some of them do this and the complacency with which they look upon it, are truly alarming. It has been my privilege to travel over much of the territory occupied by our Church, and I find this evil exists in many places. Some of our most prominent itinerants are the most serious offenders. This may be because their position gives better opportunity. Some of them have reached the point where their names have been put on the merchants' "black list," and they can no longer get anything on credit in that direction. This should be humiliating to our Church.—St. Louis Christian Advocate.

Annual Conferences hold business sessions, for which they ought to have more time. We allude to these practical facts in view of the occasional claim that "our Conferences ought to be more religious." Certainly they ought. It is impossible to be too religious. Nothing, save business, would be harmed if every word and act during a Conference session were exclusively religious, evangelistic, "pentecostal," and directly planned to save every sinner who enters the church where in the sessions are held. In that case, what becomes of Conference business? Therefore, is it not sometimes wise of the just mark to say that Conference sessions are "too secular?" Is proper Conference business ever "secular?" Is not the Lord's business religious? Do we not go to Conference to do the Lord's business, and is not a committee's report to forward that business religious and worshipful?—Northwestern Christian Advocate.

The reason that the saloon and its allies are so well able to control elections and dictate the policy of our municipal governments is not



We give above a cut of METHODIST office as the cyclone left it. The picture was taken from the east side, which does not show as ugly damage as the other. The entire roof and part of the upper story were blown away. The joists can be seen hanging over the wall. A small two-room house standing against our office just back of the little window was blown entirely away.

that the saloon element compose a majority of the American people, but that good citizens neglect their citizenship on election days. They are so absorbed in making money, and in other things that they pay little or no attention to the choice of candidates.—Memphis Christian Advocate.

Galloway College, For Young Ladies.

DR. GODBEY:—Permit me to say a word in reference to Galloway College, Rev. J. H. Dye D. D., President. It was mine to make a brief but pleasant visit last week to Galloway. I found Dr. Dye in his place, as were all the faculty, and things moving by the clock. Met Miss Duncan, the lady principal. She impressed me with her ease and manner in the control of the girls. All love her, and one will not have to be there long to find that she has perfect control. I was while there to ask what is the secret of this perfect order? I think I found it in the chapel where the prayers are offered and counsels are given to our daughters. It is there they are impressed for good, and I am sure the work will tell in these young lives. The additions made to the building and the improvements on the grounds are good and attractive. The opening was by far the best we have ever had, and still they come. The time has passed when we have to send our daughters East to be educated. "Tell it again" it can be done at Galloway. God bless Galloway College. H. H. WATSON.

Unity of Spirit.

Through the kindness of a neighbor I have been permitted to read the last four numbers of THE ARKANSAS METHODIST, the first I have read since the days of the lamented editor Winfield, and I am moved to write these few words of thanks and commendation. The articles, especially of Geo. W. Hill, have been a source of inspiration and strength. I think his article on "The Bible in Business" ought to be published as a leaflet and scattered over the earth. The spirit of his writing is the Christ Spirit and in time with the music of the march out of materiality into the kingdom of God. I also enjoyed the words of Horace Jewell and the sharp points of the pencil of T. J. Reynolds.

Truly are "we all baptized into one body." However we may see the objective in spiritual matters, down in the soul of every one born of God is the same song of redeeming love. The longer I live the more I thank God for that unity in the Spirit in the bond of peace which can not be changed by the

ebb and flow of mortal thought in discussing doctrines. Grace, mercy and peace reign in you all. Amen. T. J. SHELTON.

Little Rock, Ark.

Dr. Hunter in Batesville.

DEAR METHODIST:—We have been honored in Batesville lately with the presence and preaching of Dr. Andrew Hunter. It was indeed a privilege to hear him night after night as he presented with unusual clearness and vigor the great truth of God's word. His old friends in Batesville were certainly delighted to have him. While the visible results of our meeting were not all that we could wish we are sure good was done and seed sown that will yield a rich harvest.

Fraternally,
J. B. STEVENSON.

Oct. 8.

Brethren of The Batesville District.

DEAR BRETHREN:—Suffer this word of exhortation. I am reading over the minutes, studying them. Here is what I find. For Church Extension \$32.85. Batesville station made no report. We all know the reason. It will not be so this year. Look over your work Brother and see if you can't do better. Conference claimants \$17.40. Let us do better, our old veterans gray hairs, and stooping forms cry aloud to us. Do we hear? Ministerial aid \$18.50. These are mighty low figures, we can raise them, we must or suffer. Printing minutes \$7.75. Our history for a year is of more worth than this figure indicates. Do your duty Bro. and that means success. Delegates expenses \$10.25. There is no dignity in these figures, no self-denial. Payne Institute \$7.40. Let this be elevated to the assessment, Foreign Missions \$157.90, Domestic \$99.41. These figures need no adjectives nor adverbs to give emphasis to them. They fall like a huge stone on my heart to-night. The membership reported is 5620. There are 1000, possibly who could not pay one dollar each there are 4,620 who are able possibly to pay \$1. each. There 2000 able to pay \$5. each which would give us, \$10,000 in the Batesville District. Individual effort was the way Christ did his work while here, and his servants must do so also, if they aim to succeed. Now my beloved I, as your P. E. have no vanity to be puffed, or fed on a full report, but we all have a soul and a body to be benefitted by doing our utmost in this matter, and it is all worthy of a persistent effort. May God help us all. Urge: Urge: these things. Amen.

JAS. F. JERNIGEN.

Pineville, Oct. 6.

Three Leading Scientists

Proclaim the Superior Value of

Dr. Price's Baking Powder.

Scientists are devoting closer attention to food products. Recent examinations of baking powders by Prof. Long, Dr. Haines, and Prof. Prescott, were made to determine which powder was the purest, highest in leavening strength, most efficient in service, and most economical in cost. They decide that Dr. Price's Cream Baking Powder excels in all the essentials of an ideal preparation for household use. They write:—

"Chicago, March 28th, 1894.

We have purchased in the open market cans of Dr. Price's Cream Baking Powder and also of the other leading brands of baking powders, and have submitted them to chemical analysis. We find that Dr. Price's Cream Baking Powder is a pure cream of tartar powder, that it has a considerably greater leavening strength than any of the other baking powders we have ever tested.

PROF. JOHN H. LONG, Northwestern University, Chicago.

DR. WALTER S. HAINES, Rush Medical College, Chicago.

PROF. ALBERT B. PRESCOTT, Univ. of Michigan, Ann Arbor."

Oliver Wendell Holmes.

Oliver Wendell Holmes died at his residence, Beacon street Boston, at 12 15 p. m. the 7th inst. He was born at Cambridge Mass. Aug. 29 1809, graduated at Harvard College in 1829 and began the study of law which he soon abandoned for the study of medicine. After taking his degree of M. D. he spent some time in the hospitals of Paris and of various cities in Europe. He returned to Boston and began practicing in 1838. He was elected professor of Anatomy and Physiology in Dartmouth College in 1847, was appointed to a similar professorship in the school of medicine of Harvard University, from which he retired in 1882.

Mr. Holmes obtained distinction in the literary world by the publication of his "Autocrat of the Breakfast Table" in 1857. From this time forward Oliver Wendell Holmes was regarded as one of the most gifted, as he was one of the most popular literary writers of America. We have not space to review Holmes' work or discuss his qualities as a writer. His genial humor, keen discrimination, mild but brilliant wit, and his marvelous capacity for talking interest into affairs else uninteresting made him ever a favorite in American literary circles which were not of severely serious temper. The death of Oliver Wendell Holmes removes from us a literary character of no mean ability. The light which shone for almost half a century slowly faded and faded.

Missions.

We take the following from the Memphis Christian Advocate: The net increase of our Church in Brazil during the year was 164, making the entire membership 1098. In the various pastoral charges there are 266 probationers or candidates for church membership. Sunday-school scholars 692, and in the six day and boarding schools there are 396 pupils.

Two interests demand special consideration and help from the Mother Church; the education and development of a native ministry and the preparation of a Methodist religious literature.

This has been a year of much distraction because of the unfortunate political occurrences, but in the midst of all God has kept the missionaries and blessed their work.

Granberry College at Juiz de Fora deserves especial mention as one of the most important agencies of our Mission work in Brazil. During the past year it has been under the directorship of Rev. J. W. Tarboux. The size and condition of the school testify to the faithfulness of his work. The attendance has increased from 56 to 72, and of the 53 boarders 17 are members of the Church, and 13 are candidates for membership. All the boarders attend Sunday school and Church. The duties and obligations toward God have been pressed upon the pupils faithfully and the religious tone of the school is higher than at the beginning of the year. Brothers Lander and Tarboux will have charge of the school next year, and they bespeak our prayers that the indifference, the skepticism, the open wickedness amidst which they live may only quicken their zeal and kindle their desire "to snatch some brands from the burning."

+ Christian Life. +

Remove the Stumbling Block.

I know some good mothers, who have been careful to teach their boys that the use of tobacco is a useless and filthy habit, unbecoming a Christian. Not a great while ago, I saw a young minister, after preaching a pointed and forcible sermon on Christian duty, walk out at the door of the church, draw a cigar from his pocket, and in the presence of these boys, go off puffing tobacco fumes, in a manner more becoming a heathen Chinaman than a Christian minister. My sympathy was with the disheartened mothers and their boys. I have heard men preach powerful sermons on the necessity of crucifying the flesh and self denial for Christ's sake, who were the very slaves (I speak the simple truth), to the tobacco habit. May the Lord open the eyes of our young men to see the evil of this practice before they become enslaved, as some older ones are. While some of God's children are foolishly spending their Lord's money to pander to this perverted appetite, others are straitened for means to buy the actual necessities of life for their fatherless little ones, and some cannot afford a stamp to write to the absent loved one. The millions now spent by Christian people for tobacco would be sufficient to send the gospel to every heathen tribe on the globe. My young brother, if you have thoughtlessly fallen into this evil practice, let me beg you in the name of the Master, whose temple we are, and in the name of these little ones, who will be led astray by your example, stop right where you are, "lay aside all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord."

W. M.

Washington, Ark.

People who excuse themselves for not being more active in religious matters because there is so much hypocrisy, never, we observe, retire from the business pursuits because there is so much rascality among business men.

David B. Warren.

Rev. David B. Warren, L. E., one of my best friends and one among the oldest and best members of Gainesville circuit fell asleep at his home Green Co., Ark., July 30, 1894. He was born in Giles Co., Tenn., Oct. 27, 1827, and was united in matrimony to Miss Lucy J. Ford (sister to our Rev. C. H. Ford, deceased,) March 4, 1855 both of Giles County Tenn.—And to their union was born 8 children 3 of whom preceded him to their home on high, 5 still survive him. They are Mrs. Alice Newberry of Texas, Mrs. Ida Walden, Mrs. Minnie Wetherly of Green Co., Ark. Ezra Warren who was licensed at our 3rd Quarterly Conf., to preach the Gospel, also Albert youngest son who lives with his mother on the old homestead. All very highly appreciate the counsel and example of their godly parents. And now the family is divided asunder, part have crossed the river and are in waiting for the bereaved ones left behind for a very short duration. Two divisions, but one family existing in Heaven and on earth. May the Lord give them a happy reunion in Heaven where separation is unknown. Bro. Warren professed religion and joined the M. E. Church, South, in 1855 and was licensed to preach in 1857, was ordained Deacon in 1867 by Bishop Marvin and an Elder by Bishop Kavanaugh in 1877. He filled some important and responsible positions in the Church, was steward and recording steward for many years, keeping the journal almost perfect. He was in charge of Greensboro circuit as supply in 1870, and 1871, was elected lay delegate from White River Conf., to General Conf. when it met at Nashville Tenn. He was also instrumental in doing great good as a school teacher in this country a number of years ago. He was also a distinguished Mason, served in the office of Grand lecturer, and was Dist. Deb. Grand Master at his death. He was also elected County and Circuit court Clerk in Nov. 1872 and was re-elected, and served 10 yrs. in succession. These are some of the noble deeds of his busy and useful life which we cannot now make a note of, but are they not all recorded on high? He gave helpful cooperation with his pastors in the revival meetings and what-ever else fell to his lot. He preached and sang at school houses, and under brush arbors, visited the sick, preached more funerals than any other preacher in Northeast Ark. Are not all these his loving deeds written in the hearts of hundreds to whom God made his ministry so helpful, for there was a power in his preaching. It was instructive and impressive alike to all; to the cultured and to the unlearned. How hard it is to realize that we shall see him no more at his home, at Oak Grove, or at his place in Quarterly Conference and among the walks of men. His last sickness was of short duration, and from the time he was taken sick he seemed to know that the end of his earthly journey was at hand. He arranged his business talking freely about his death to all, exhorted both saint and sinner till the last, to live right and prepare to meet him in heaven, quoting Scripture, reading songs and praying and praising the Lord. The meeting at Oak Grove, about the 300 yds. from his house was in progress, and his mind was on the meeting. He advised us to go on with it. Only a few minutes before his last he was asking about the interest of the meeting and we saw he was almost gone. I ask him if he realized that his time was up, if he was ready and willing to go? He replied "O yes, and anxious to go. My way is all bright and clear, the Lord will send the holy angels after me to carry me to my eternal inheritance where there will be no more sickness sorrow pain or death, blessed be his holy name for ever and ever," and he was gone, absent from the body and present with the Lord. His funeral was preached by his pastor to a very large weeping congregation. He was buried with Methodist and Masonic honors. A good man, he died as he lived. Let loved ones emulate his life and be ready for the reunion above.

P. B. WALLIS.

Gainesville Ark.

I Was Weak,

Tired and nervous, my food did not digest easily. In fact I was in poor health generally. I had to sleep propped up in bed to breathe easily at night. I had the grip and afterwards a severe cough. I found relief in Hood's Sarsaparilla. I have taken seven bottles and can eat what I please, sleep soundly and feel rested unless I overwork. I feel as young as I did at 16 when I use judgment in my daily exercise. I cannot begin to express my thanks sufficient for such a great soothing, health restoring medicine.

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As Hood's Sarsaparilla, Mrs. Clara J. Wallace, wife of Rev. J. E. Wallace, clerk of Blood River Association of Baptists, Calver City, Ky.

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FAMILY Government; A treatise on conjugal, parental, filial, and other duties. By Bishop Andrew. 18mo. 40c; paper, 15c.

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HERE a Little and There a Little, by the author of "The Peep of Day," etc. 16mo, illustrated, 40c.

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THEOLOGICAL Compend; by Amos Binney. 18mo, 34c.

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BIBLE Expositor, The. 16mo, 60c. Numerous engravings.

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VINY Leal's Trip to the Golden Shore; by Rev R W Bigham. 18 mo. Illustrated, 50c.

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STORIES for Village Lads; by author of "Stories for School Boys." 18mo, illustrated, 40c.

SUNDAY-SCHOOL Speaker. Compile METHUEN, A History of; by H N McTyeire, D. D., one of the Bishops of the M E Church, South. 8vo, 692 pages; 41 fine steel portraits; price: without engravings, cloth, \$2; with engravings, cloth, \$2.50; half morocco, marbled edges, \$3; Turkey morocco, gilt edges, \$4.

OUR Church; by Rev Josephus Anderson. 18mo, Revised Edition, 50c.

OUR Hymns and Their Authors; an annotated edition of the Hymnbook of the M E Church, South; PREP of Day, The; by author of "Line upon Line," etc.; 18mo, illustrated, 40c.

Post Oak Circuit; by a member of the Red River Conference. 16mo, 60c.

PRECEPT Upon Precept; 18mo, illustrated, 40c.

SERMONS by Southern Methodist Preachers; edited by T O Summers, D. D. 12 portraits, \$1.

by T O Summers, D. D. 18mo, 40c; paper, 15c.

SUNDAY-SCHOOLS, The History of; a brief historical treatise, with special reference to the S. S. of America. By Rev W A Candler. 12mo.

CHRISTIAN Womanhood. By W C Black, D. D. 12mo, \$1.

CLOUDED Intellect, The, and Other Stories. By Jean Ingelow. 16mo illustrated, 60c.

CORAL Bracelet, The, and Other Sketches; by Mrs Florence B Howell. 16mo, 40c.

CUMBERS, The, and Other Tales; 16mo, illustrated, 60c.

DISCIPLINE of the M E Church, South; edited by W P Harrison, D. D. 24mo, 25c; Roan, gilt edge red line, 18mo, \$1; Turkey morocco, extra, gilt edges, \$2.

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ARKANSAS METHODIST.

THURSDAY, OCT. 11, 1894.

At Rest.

DENNIS.—Sister Beatrice Dennis (nee Whaley) was born in Columbia Co., Ark., Oct. 1, 1867, and died in Magnolia, Ark., Sept. 18, 1894. When about 14 years old she was happily converted, joined the M. E. Church, South, and lived a godly life to her dying hour. She had a deep religious experience and loved to talk of the sweet by and bye. She leaves a husband, a tender infant, a father and mother, brother and sisters, and a host of friends to mourn at her departure. "Blessed are the dead which die in the Lord."

O. E. GODDARD.

DYER.—Miss Bettie Jane Dyer, oldest daughter of J. H. Dyer, was born in Lauderdale Co., West Tenn., March 24, 1872. Twelve years ago she professed religion and joined the M. E. Church, South, in which she lived until death, which occurred Wednesday morning, Sept. 12, at her father's near New Hope church in White Co., Ark. She had been a seeker of sanctification for some time and a few hours before she passed away she announced the fact that she was sanctified. Sweetly she fell asleep and with the sanctified she lives forever.

W. L. KING.

BAIRD.—Mary A. E. Baird, whose maiden name was Hipp, was born Nov. 3, 1840; professed religion at an early age and joined the M. E. Church, South, and died Aug. 15, 1894. She was married to Joseph A. Baird June 8, 1864, who with five children still survives. The writer has for many years been well acquainted with Sister Baird and family. As local preacher he has long served the Church in which they hold membership, and so has been thrown much in the family and rejoiced with them on protracted meeting and revival occasions; witnessed the conversion of some of their children and officiated at the marriage of two of them. During all this long and intimate acquaintance I saw nothing but evidences of the deepest piety and unswerving devotion to the Master's cause. Though a great sufferer for many years (she died of consumption), her place at Church was uniformly filled when her health would admit of it. Her willing hands were ever ready for the Master's service. She will be greatly missed in her community and Church. Living close to the Cross furnishes the key to dying well.

T. W. HAYES.

Tennessee Methodist please copy.
SMITH.—Miss Patrick James Smith, daughter of G. D. and S. L. Smith, born in Anson Co., N. C., Feb. 23, 1875, died near Kingsland, Ark., Sept. 30, at 7:30 p. m., 1894. Miss "Pat" professed religion during a protracted meeting at Camp Springs just a few weeks before her death and made application for Church membership, but was not received in full connection for want of convenience at the time. She was a very affable, and in every respect a model young lady; a teacher in the Sunday school, upon whom much love was lavished by all who knew her. Not long before her death she said that she would not give her religion and chances of heaven for ten thousand worlds like this. Also, sometime previous to her death, she put out her hand and said: "Here is Pearl Johnson." This was the name of a former associate, who had long since gone to heaven. The writer conducted the funeral at the same altar, where, a few weeks before, she had embraced Christ as her Savior. At her request she was laid away as near the church as convenient in the Camp Springs cemetery. May the weeping parents and loved ones meet Miss Pat in the home beyond.

O. H. KEADLE.

HILDEBRAND.—Mrs. Carrie L. Hildebrand (nee McDaniel) was born in Sebastian Co., Ark., April 21, 1862; was converted and joined the M. E. Church, South, at a meeting held by Rev. W. S. Derrick, Buckhorn class, near this place and within the bounds of Bro. Pipkin's charge. This meeting was about Aug. 1877. Her conversion was genuine and she ever tried to live the religion which she professed. She was one of a large family and in her father's house she seemed to be looked upon as the model for all the rest. Her untiring energy and careful interest in the affairs of the home were remarkable. For a good while she was in a very feeble condition, yet her interest in home was unabated. She seemed to be devoted to her mother. She bore her sufferings with that fortitude that is possessed only by those who have the divine image stamped upon their souls. Shortly before her death, which occurred at her home in Webber's Falls, I. T., Sept. 27, she was heard to shout the praises of God. She called the family to prayer, and although her voice had been feeble she led, and aided by the Holy Spirit she prayed so as to be heard by the servant in the kitchen. She exhorted them to serve God, and so to live as to get to heaven. She made request as to her burying place, which was selected by the family. God bless the bereaved family.

T. O. SHANKS.

Webber's Falls, I. T.
BOWEN.—Georgia A. Bowen was born Nov. 7, 1856; was married to Dr. L. Bowen Jan. 6, 1876; was converted in 1880; joined the M. E. Church, South, lived a faithful member of the same until July 1, 1894, when God called her home. She was a sufferer for a long time, but she bore her afflictions with Christian patience. It is said by those who knew her best, that "one of our best women is gone." She was always, when able, in her place in Church. She loved to talk about religion and her home beyond. She died as she lived, in strong faith. She spoke of death during her illness and left the assurance of her willingness to go. She leaves a husband and two children (one daughter and one son), mother, brothers and sisters; but they can look forward with happy anticipation. If they live as did Sister Bowen



KNOWLEDGE

Brings comfort and improvement and tends to personal enjoyment when rightly used. The many, who live better than others and enjoy life more, with less expenditure, by more promptly adapting the world's best products to the needs of physical being, will attest the value to health of the pure liquid laxative principles embraced in the remedy, Syrup of Figs.

Its excellence is due to its presenting in the form most acceptable and pleasant to the taste, the refreshing and truly beneficial properties of a perfect laxative; effectually cleansing the system, dispelling colds, headaches and fevers and permanently curing constipation. It has given satisfaction to millions and met with the approval of the medical profession, because it acts on the Kidneys, Liver and Bowels without weakening them and it is perfectly free from every objectionable substance.

Syrup of Figs is for sale by all druggists in 50c and \$1 bottles, but it is manufactured by the California Fig Syrup Co. only, whose name is printed on every package, also the name, Syrup of Figs, and being well informed, you will not accept any substitute if offered.

they will soon meet her where there will be no parting. The writer preached her funeral to a large and attentive audience on the third Sunday in this month, from Rev. 14:13. May the bereaved ones trust her God.

J. W. VANTREASE.

GRAY.—Ruth Gray, daughter of Dr. John W. and Dora Gray, was born Nov. 26, 1892, and died near Jacksonville, Ark., Sept. 5, 1894. A child of rare promise, beautiful and bright, adored by her parents, the shining mark of the death shaft that neither love nor skill could avert. As the budding flower is by the tender gardener removed from the place sterile and bleak, upon which blow December winds, to richer soil to unfold in a more genial clime, is it wrong that the great Shepherd took in His own bosom to His own home the sweetest lamb of all the flock? Is the kingdom of God not of such?

S. C. STONE.

MIMS.—Mrs. Ira Ann Mims was born in Ala. Oct. 31, 1842. Her maiden name was Gannon. She professed religion when a child and joined the M. E. Church, South. She was first married to Harris Lindsey Dec. 13, 1868, and moved to Independence Co., Ark., where she united with the Church at B. Lee's chapel, Sulphur Rock circuit. Her husband died in 1885, leaving her with two children. She was married the second time to J. W. Mims, May 1887, and died near Sulphur Rock, Ark., April 29, 1894. Many relatives and friends attended the burial. Sister Mims was truly devoted to her Church and loved all Christians. Indeed, she sympathized with all suffering humanity. She took pleasure in visiting the sick and she frequently went on errands when she really was too feeble to go. She appeared to realize that her stay on earth would soon end, and so she wanted to do all the good she could. She was an affectionate and confiding companion, a loving mother and a good step-mother. There was never a better one. The writer visited her during her last sickness and found her resting on the promises of a faithful Creator. This should have been written sooner, but a letter containing the dates was mislaid and other pressing duties consumed the time of the writer.

Sulphur Rock, Ark. F. R. NOB.

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Episcopal Visitation, 1894-95.

BISHOP KEENER.	Nov 21
South Carolina, Laurens	Dec 6
North Mississippi, Meridian	Dec 13
BISHOP WILSON.	Nov 14
Memphis, Humboldt, Tenn	Nov 21
Western North Carolina, Statesville	Dec 5
N. C. Trinity Church, Durham	Dec 18
South Georgia, Waycross	
BISHOP GRANBERY.	Sept 5
West Virginia, Abingdon, Va	Oct 10
Holston, Abingdon, Va	Oct 17
Louisiana, Louisiana Avenue, N. O.	Dec 12
Baltimore, Washington, D. C.	March 27
BISHOP HARGROVE.	Oct 31
Indian Mission, McAlester	Nov 3
North Texas, Bonham	Nov 28
Northwest Texas, Hillsboro	Dec 5
Texas, Cameron	Dec 18
East Texas, Jacksonville	
BISHOP DUNCAN.	Sept 13
Kentucky, Frankfort	Sept 20
Louisiana, Owensboro	Oct 17
Tennessee, Franklin	Nov 21
North Alabama, Athens	Nov 28
Alabama, Brewton, Ala	Dec 5
Florida, Jacksonville	Jan 5
BISHOP GALLOWAY.	Oct 11
China, Soochow	
BISHOP HENDRIX.	Sept 5
Missouri, Carrollton, Mo	Sept 12
Southwestern Missouri, Jefferson City	Sept 26
St. Louis, Fredericktown, Mo	Oct 3
Illinois, Marion	
BISHOP KEY.	Oct 11
Northwest Mexico, Durango, Mex	Oct 21
Central Mexico, Toluca, Mex	Nov 8
Mexican Border, Pecos, Tex	Nov 15
West Texas, Lockhart, Tex	Nov 22
German Mission, Llano	
BISHOP HAYGOOD.	Nov 14
Virginia, Charlottesville, Va	Nov 21
North Georgia, Rome, Ga	Dec 6
Arkansas, Quitman, Ark	Dec 13
Little Rock, Prescott, Ark	Dec 19
White River, Helena, Ark	
BISHOP FITZGERALD.	Sept 30
Pacific, San Francisco, Cal	Oct 10
Los Angeles, San Bernardino, Cal	

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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.

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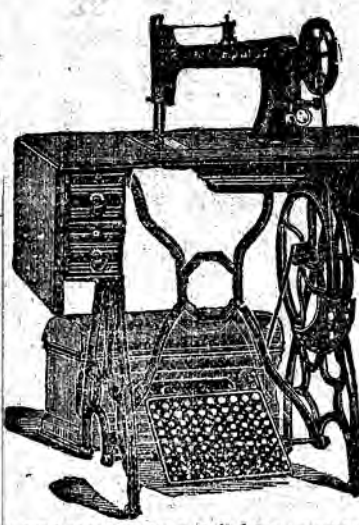
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It is adapted to every kind of sewing from the lightest muslins to the heaviest cloths and a wide range of work, Hemming, Braiding, Tucking, Ruffling, Quilting, Gathering, etc. A full set of attachments go with every machine. The simplicity of the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

GEO. THORNBURGH, Business Mgr.

THURSDAY, OCT. 11, 1894.

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

Circulation over 10,500 every week. We guarantee that no issue shall be less than 10,500 copies.

To Advertisers:—The circulation of The Arkansas Methodist is forty per cent larger than that of any other paper, religious or political, published in Arkansas.

From Printers Ink: "Arkansas Methodist: Published at Little Rock, has a much higher circulation rating than any other newspaper published in the State. This organ of the Methodist Episcopal Church, South, is credited with a circulation that exceeds the sum total of the ratings accorded to the ten other religious periodicals issued in the State."

Our Church at Home

BOYDSVILLE CIRCUIT.

The Lord has done great things for us on the Boydsville circuit, whereof we are glad. We have had a revival at every appointment. The first week it seemed that we could not get all the Church to work and expect God's blessing. Finally I asked for volunteers to help me canvass the town, and hold cottage prayer meetings. At this call several good Christian ladies and one or two gentlemen offered their services. The next morning at 9 o'clock a. m. we commenced calling at the houses of irreligious persons. These clever people received us gladly. We sang and prayed with them for the conversion of their families. The good Lord blessed our labors and answered our prayers. On our way to Church the first day of our canvass, we called on a saloon. As the Christian band turned off the street to go to the saloon, they began to sing that good old hymn "Jesus, lover of my Soul". This little army stood on the portico of the dram shop, still singing, while I was talking to the tapster and his customers about their souls and the religion of the Bible. We all knelt down in prayer. Such prayer we never have heard before, as went to God for those poor souls. One sister commenced her prayer, but soon closed with a shout. From that the shouting and praying went on for a considerable time. Ah! what power was there. The tapster and his customers were as pale as death. But they talked favorably about the Church and religion and seemed to appreciate our visit. The doors of every other business house in town were full of spectators looking on and listening to the singing, praying and shouting at the saloon. From thence to the Church. By this time nearly everybody was moved to expect a revival. The work was fine. The Church was wonderfully revived. Twenty-two were converted, some of them the hardest cases in the country. There were 12 accessions to the Church and I suppose more to follow. The Church at Cummings Chapel, like that of Boydsville, did not even think a revival possible. The meeting lasted ten days, resulting in 26 conversions, 24 of whom were grown people, some of them fathers and mothers. The meeting was held after the old style of holding Methodist revivals. We preached and prayed until sinners were so powerfully convicted, they came, many of them almost running to the altar. If Dr. Hunter had been there, he would have said it was a meeting reminding him of fifty years ago; from 18 to 20 penitents at the altar, other hardened sinners that would not come to the altar all over the house calling for the Lord to save them. We had to turn over the singing to the children. Mr. Editor, it would have made you shout "glory to God" to see 20 or 25 children standing in and round the pulpit singing sweet revival songs, leading a large congregation in that part of worship. Bro. Kee deserves many thanks from that people for teaching their children to sing so sweetly. Our local preachers did us faithful work. Bros. Phillips, McCann, McLuskey and Burchett were all great help to their pastor. We are behind financially, yet we think we will come out all right. The pastor of the Methodist Protestant Church and the pastor of the C. P. Church and the writer had a union meeting in

Rector last March, resulting in 22 conversions. This is a good circuit and a good people. They love and care for their preacher and his family. May God ever bless them in the prayer of their pastor,

W. R. POSTER.

Boysville, Oct. 4.

SHERIDAN CIRCUIT

Has caught the gospel fire. It has been spreading for six or eight weeks, and now it has reached the own of Sheridan and has brought up sin consuming power. We commenced here on Saturday night Sept. 22nd and closed Sunday night Sept. 30. The Holy Ghost was with us in power. And on Sunday night the writer preached a sermon to young converts, and saw nearly 30 of that class before him. Many have remarked that they were the happiest looking converts that they ever saw. Seventeen accessions to the Church. And now the fire is spreading till strong men living at a distance of 12 miles from town are giving up sin and coming out fully on the Lord's side by being baptised, they and their households. Some members of the Baptist Church voluntarily joining the Methodists, saying they want to get where there is, experimental religion. Bro. J. C. Rhodes came through at the close of the meeting at Sheridan and baptized and received all the candidates for baptism, and baptized 5 young children. He preached for us one sermon full of gospel fire. We have one more protracted meeting to hold; pray for us.

Fraternally,
W. P. HAYNES, P. C.
Sheridan, Oct. 3rd.

CAROLINA CIRCUIT.

I have finished my round of protracted meetings for this season on the Carolina circuit. We have had a very pleasant and we trust a profitable year. And while there has not been the good accomplished that many of us desired, I feel thankful to God for the great good that has been done. I have held seven in all, and can say that we had a good time all the way round. God was with us in great power, convicting sinners, blessing the people of God and helping the preachers; both the old and the young wept and prayed, then rejoiced together in a Savior's love. The seven meetings held resulted in about 75 conversions. Have had 70 accessions to the Church during the year. There are still others that I think will join the Church yet before the Conference. I feel that ours is a goodly heritage. We live in a good community, serve a splendid good people, and with a heart filled with gratitude to God for the many blessings of life, I feel like saying Bless the Lord, O my soul. To Him be all the glory.

J. R. RUSHING.
Caney, Sept. 27.

MURFESBORO CIRCUIT.

Since my last field note I have held two meetings besides our campmeeting. Our first was held at Pisgah where the Lord met with us each service. Sinners were convicted; mourners converted, backsliders reclaimed, and the Church built up. Our 3rd Quarterly Conference was held at the camp ground Bro. McKennon gave us two of his plain practical, gospel sermons. Bro. Turpentine, J. A. Henderson and E. F. Wilson were with us and preached plain gospel truths. Several local preachers were with us, doing good work, many believed and were saved, the Church was made alive. Others were converted after going home. Our next meeting was held at Mt. Carmel; four conversions; four additions to the Church, and the Church revived. Several promised to go home and erect family altars. One more meeting yet to hold. To God be all the glory.

J. W. VANTREASE.
Murfreesboro, Sept. 25.

WHEATLY ARKANSAS.

Last Tuesday I closed a meeting of three weeks duration. More than a score were converted, many backsliders were reclaimed and eighteen were added to the Church. Brothers W. B. Hays, of Brinkley Sta. preached for us once and baptized 3 babies. Bro. D. W. Reid, of Clarendone Sta. was with us the last week and preached powerfully and successfully. No truer man than he ever lived. Both brethren, endeared to us now by

such labors, may come again to warm hearts and admiring minds. I got a "second blessing" at Searcy last Wednesday. Dr. Dye will tell you all about it. She will make an admirable assistant pastor. Will begin at Goodwin, Ark., next Wednesday week. Hays helps me in work there. God is blessing the efforts of one of his weakest servants wonderfully this year. To Him be all the glory and praise. God bless the METHODIST. Tell Dr. Bennett to come and see us and he can do both you and us good.

Ed P. CROWE.

P. S. I haven't baptised but 18 babies this year. Have 7 more on hands to be dedicated thus to God. Wish it were 700 instead of 7.

E. P. C.

AUSTIN CIRCUIT.

We have held four meetings since I last wrote you, and I will give you a short sketch of each appointment. Our meeting at Mt. Tabor was good, resulting in 13 accessions to the Church. This is a model Church. We have "three tabernacles" there in the form of those loyal men and women, boys and girls willing and ready to help their pastor in any way. At Mt. Zion, "Ariel, the lion of the Lord," heaven came down our souls to greet, and glory crowned the mercy seat; 8 conversions, a young man's prayer meeting organized and several family altars erected as results of the meeting. At Austin, the metropolis of the circuit, we had one of the best meetings I ever attended. All Denominations joined in, prejudice vanished, and love ruled every heart. A class meeting, by the suggestion of Bro. Homer Allison, was organized and at the suggestion of Dr. Harris nearly all entered into covenant to erect family altars. At Smyrna, not one of the seven Churches of Asia, but a Church of noble people of Austin Ct., we had our grandest victory (all things considered); 10 or 12 conversions, 8 joined the Church, 7 of the most noble young men of the community professed and joined the Church. We also have most of our collections (for general claims) on good paper. This is a noble good people. They recognize the call for help "from all the dark places of earth's heathen races" and feel the obligation resting on them to support the institutions of the Church. We expect to go to Conference with good report and all the collections full on general claims. May God's richest blessings rest on Austin circuit.

Your brother,

K. W. DODSON.

KINGSLAND CIRCUIT.

Since our last report we have held another glorious revival, at Providence, two miles from Kingsland. There were but few conversions and accessions to the Church, but a time of rejoicing and general awakening in the whole community. Three or four "hard cases" converted, and many others promised to lead new lives. We neglected to report that, previous to our last field note, we had enjoyed good meetings at three other appointments, viz., Cross Roads, Barnett's Chapel and Camp Springs. Several conversions and additions at the two last named. Last week we had a "grand round-up" prayer meeting from "place to place" over the circuit. The condition of this charge is very much improved and pretty well rounded up every way except finances (an important feature, too). Just a little money is getting to be a rarity down this way. Our people are clever and willing, but—"just can't." We are glad to note that we have the love and prayers of all our people in this pastoral charge, while we are stressing the distinctive doctrines of Methodism. Yours truly,

O. H. KEADLE.

FRANKFORD'S MIRACLE.

Samuel Hart, a Paralytic, Astonishes People by Walking.

The Story of a Man Whom Physicians Had Given Up—Once a Cripple and a Paralytic, Now as Spry as a Boy—His Recovery a Remarkable One.

(From the Philadelphia Record.)

The wonderful experience of Samuel J. Hart, of Frankford, has set the whole twenty-third ward talking.

Mr. Hart and his wife conduct a dry goods store at 4661 Frankford avenue. He is about seventy years of age, is a pioneer in the Frankford district. He fought for the Union bravely throughout the war with Colonel Gray's gallant regiment, the twenty-eighth Pennsylvania Volunteers, and is a leading member of Phil J. Kearney Post, No. 55, G. A. R. He also belongs to Shackamaxon Tribe, No. 116, of the Improved Order of Red Men, Knights of Pythias, and numerous other organizations. Here is the story he told a reporter of his wonderful cure which has startled Frankford.

Six years ago while I was working at my trade as a carpenter, I fell down stairs and fractured my skull, sprained my spine in two places and sustained

A Good Sewing Machine.

Rev. F. R. Noss, of the White River Conference, asking us for some machine needles says: "Mrs. Barry, to whom you sold a Methodist sewing machine through Bro. Brooke two years ago, says she has as good a machine as anybody."

VALUABLE FARM FOR SALE.

I wish to sell my farm situated on Little Red river, 3 miles from Searcy and 2 from Judsonia. It contains 406 acres, 175 in cultivation—40 more cleared—a nice 7-room residence, five tenant houses, a good barn and cotton gin—15 acres in orchards and 5 in strawberries—everything in first-class condition and no encumbrance whatever.

Will sell on favorable terms. Am willing to take a small place in part payment or will exchange for city property. Address, W. R. COOK, Judsonia, Ark.

other serious injuries. I was picked up for dead, carried home and laid for 13 months utterly unconscious of my surroundings, in fact I was out of my mind. Then I had my skull trephined at the Hahemann hospital, here Mr. Hart exhibited a small portion of his own skull bone which he carries as a pocket piece, "and I began to improve, but my spine gave me a great deal of trouble and eventually resulted in locomotor ataxia. First I found that I could not walk without two canes, I became so bent that I felt like a living interrogation point. Although I was under treatment by a skilled physician I grew rapidly worse.

On February 14th last," continued Mr. Hart, "I was suddenly seized with locomotor ataxia. Both my legs below the knees were numb and completely paralyzed, and I had a painful sensation about five months in an invalid chair. Besides the paralysis of my lower limbs I suffered excruciating pains in my back and legs, could not sleep soundly, my nerves were completely upset and my appetite went back on me. I would frequently go several days without eating a mouthful of food. Once I tried to raise myself in the crutches but I fell helplessly forward and would have struck the floor had not the doctor seized me. He told me never to try and walk again. Then I was seized with frightful convulsions which came on at intervals.

"One day last June I happened to read in a newspaper of a remarkable cure, effected by Dr. Williams' Pink Pills for Pale People, of a man up in Maine suffering from locomotor ataxia. I told my wife about it, we both agreed that it would do no harm to try the pills and we got a supply. Before I had finished the first lot I was able to leave my invalid chair. The life blood again coursed through my once dead legs, and I put the chair up in the garret. It has been there ever since. I have steadily improved ever since, and my legs are now as sound as a dollar. My form is more erect and I walk with the same springy motion that I had when I was twenty-five years old. Let me give you an instance of my activity."

He picked up a cane, held it with both hands a slight distance apart and hopped through it and back again with the agility of a schoolboy. That is something very few young men can do, said he, with a touch of pride in his tone.

"I suffer no more pain in my limb," he resumed, "but my fractured skull gives me some trouble. I have severe pains in the head, beyond these I am a well man, and I ascribe my recovery entirely to Dr. Williams' Pink Pills for Pale People. Again I repeat, beyond the pain in my head I feel like a young man."

I, Samuel J. Hart, of Frankford, Philadelphia county, Penna., do certify that the above statement is correct and true in every particular.

X SAMUEL J. HART.
Certified to before me this 21st day of August 1894.

[SEAL] GEORGE L. BATTERSBY,
Notary Public.

Dr. Williams' Pink Pills for Pale People are now manufactured by the Dr. Williams' Medicine Company, Schenectady, N. Y., and are sold in boxes (never in loose form by the dozen or the hundred, and the public are cautioned against numerous imitations sold in this shape) at 50 cents a box, or six boxes for \$2.50, and may be had of all druggists, or direct by mail from Dr. Williams' Medicine Company.

A Weak Digestion

strange as it may seem, is caused from a lack of that which is never exactly digested—fat. The greatest fact in connection with

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appears at this point—it is partly digested fat—and the most weakened digestion is quickly strengthened by it.

The only possible help in Consumption is the arrest of waste and renewal of new, healthy tissue. Scott's Emulsion has done wonders in Consumption just this way.

Prepared by Scott & Bowne, N. Y. All druggists.

Warning Order.

In Pulaski Chancery Court, Pulaski county, Arkansas. Mechanics Building and Loan Association, Plaintiff, vs. George Winn, et al., Defendants. The defendants, Mary Borham and Edward Borham, are warned to appear in this court within thirty days, and answer the complaint of the Plaintiff, Mechanics Building and Loan Association.

Oct. 1, 1894. I, J. HICKS, Clerk. Ratcliffe & Fletcher, Sol's. for Plff. R. W. Irwin, Atty. ad litem.

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Rev. S. W. Brown, of Georgia, secured outfit, and has already cleared over \$100. Mr. G. P. Mingledorf, of Georgia, secured an outfit for 75 cents, and has cleared over \$90. Rev. S. X. Swimme, of W. Virginia, secured an outfit, and has already cleared over \$100. Rev. J. M. L. Hoyle, of Missouri, secured an outfit, and has cleared \$92 in a few days. Mr. Wm. McFarlin, of Texas, secured outfit for 75 cents, and cleared \$78 in a few days.

Hundreds Doing The Same.

The following is only a few of the hundreds:
Rev. W. A. Weir, Florida, just ordered 61 books—his profit \$90.
Rev. W. Peck, Ohio, just ordered 15 books—his profit \$21.
Rev. J. Slaughter, Tennessee, just ordered 69 books—his profit \$103.10.
Mr. M. Ragland, Kentucky, just ordered 25 books—his profit \$43.25.
Mr. C. H. Robinson, N. Carolina, just ordered 152 books—his profit \$237.15.
Mr. G. A. Smith, S. Carolina, just ordered 113 books—his profit \$149.20.
Rev. W. A. Read, Missouri, just ordered 45 books—his profit \$67.90.
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Notice to the Public.

Commencing September 30, 1894, the Cotton Belt resumed running of passenger trains on their Little Rock Branch between Altheimer and Little Rock. Trains leave Little Rock 7:30 a. m., arrive Pine Bluff 10:05 a. m.; returning, leave Pine Bluff 3:20 p. m., arrive Little Rock 6:00 p. m. This train makes connection at Altheimer with through trains on the Main Line, both north and south.

For further information, time tables, etc., call on your ticket agent, or write E. W. LABAUME, G. P. & T. A., St. Louis, Mo.

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