

BILL ARP'S LETTER.

As Bad as Ananias Are Some Men, Says Bill Arp, the Philosopher.

Atlanta Constitution.

"Honesty is the best policy," said Ben Franklin, and Richard Whatley, the great theologian, added, "But he who acts on that principle is not an honest man."

The truth is, that real, genuine honesty is not a policy at all, for policy requires thought, plan and generally some dissimulation. It comes from the head, the brain; whereas honesty is a moral principle that comes from the heart, and takes no time for thought. Policy is a cold, hard word; honesty a warm, genial, neighborly one. The poets like it next best to love—Hearn says, "It's guid to be honest and true," and Pope says "An honest man's the noblest work of God. The best definition of the word is, 'free fair in dealing and worthy from deceit, just in speech and action, to be trusted.'"

I was ruminating about this because a clever country boy from whom I buy my lightwood brought me a load to-day and the top layers and all that was in sight were rich in rosin and clean and attractive. He wanted a dollar and a half, and I told him it was too much; but he pleaded like a lawyer, and said he had hauled it ten miles, and that kind of pine was getting awful scarce; that he could have sold it down town, but knew that I liked rich, clean split pine, and so he brought it to me. He is a good-looking, hard-working boy, and so I bought it and stood by while he threw it off. The top was all right, but that out of sight was black knots or half-rotten pieces, and disgusted me. "Look here, Felton," said I, "do you know of a boy who would put his best pine in the bottom of the wagon, or who would even mix it about half and half?" "No, sir, I don't," said he; "we haven't got any of that sort in the piney woods." "Don't you know," said I, "that I wouldn't have given you your price if I had seen into the bottom of your wagon?" He smiled complacently, and replied: "That's just the reason we put the best on top; we couldn't get more'n half price if we didn't, and you know, major, we get mighty little for a hard day's work, anyhow."

"But, Felton, that way of doing is cheating, and they say that cheating never thrives. I should think you would feel ashamed to throw your load off right here before me." "Well, now, major, to tell you the truth, I was in hopes you would go in the house before I threw it off; but everybody has to put the best on top," and he smiled all over his face. What kind of a boy is that? Well, he is a little better than the average of boys, or of men either, as to that, for he smiles at you while he deceives you. Heard a blind phrenologist tell a man once that his bump of covetousness was so large he would steal if he had a fair chance—that is, if he found a man asleep with his pocketbook under his pillow he would take it, but at the same time he had sympathy so largely developed that he would kiss his sleeping victim before he left him. I like that boy for his good nature, and had rather he would cheat me than a boy who wouldn't own up to anything, and go off and brag how he got me. Yes, everybody puts the best on top, and everybody tries to get the advantage in a trade—not everybody, but the exceptions are very few. A man can tell a lie by concealing the truth—when I was a lad I heard old Dr. Nathan Hoyt, of Athens, preach a sermon in our town, and have not forgotten how he looked straight at me and said: "Little boy, you can tell a lie by winking your eye." My wife says she was in a store one day when a country woman came in and asked the merchant if he could match that scrap of gingham which she showed him. He said no, but he had something very like it, and prettier, and he finally sold it to her. After she left, my wife remarked that she might have matched it at the next door, for she noticed the identical goods in the window as she passed. "Yes, I knew it," said the merchant, "but it wasent my business to tell her; I must sell her my own goods if I can." That was the kind of honesty that was policy, but it wasent fair or neighborly—it wasent doing as you would be done by. The trading world is very busy concealing the truth. I bought a fine sow from a neighbor once, and she eat up a dozen chickens the day I got her. When I asked him why he didnt tell me that she was a chicken eater, he smiled and said he thought I would find it out soon enough. A merchant may know that a certain piece of prints will fade when washed, but he does not tell it. You can hardly find a real linen bosom shirt nowadays, but they are all sold for linen. These are not frauds of such consequence, but they illustrate the scriptur, which saith "A lie sticketh close in the joints between buyer and seller," and "It is naught—it is naught—saith the buyer, but he goeth his way and rejoiceth." That was in a horse trade,

I reckon. Hypocrisy, deceit, exaggeration are not confined to traders; professional men and politicians use all these to gain their ends. Yes, and even some preachers will make up a pathetic story to move their hearers to tears, or to give a sensational effect to the sermon. Then, there are the white lies that the women have to tell every day: "Oh, I am so glad to see you; you are looking so well; your little girl is a dear little thing, and as pretty as a pink; do sit longer; won't you take dinner with us?" Sometimes she is not glad, nor is the little girl pretty, nor does she want the visitor to sit longer or stay to dinner. But these are social deceptions, and keep up good will. What an awful thing it would be for a lady to tell her visitor that she had stayed long enough, and had better go. Not long ago a lady of our town told two boys who came to see her boys that they had better go home, for they had stayed long enough, and it raised a rumpus that is not yet allayed.

Ordinary lying that has no malice in it is not a cardinal sin. It is not forbidden in the ten commandments. Ananias was not suddenly punished for lying unto men, but he had lied unto God. He sought to defraud the Lord's treasury—and there is many a church member doing the same thing now. They make no sacrifice. They withhold a part and lie unto their own consciences. The poor widow's mite is still a bigger thing than a rich man's large donation.

I wonder what kind of a world we would have if everybody was good. I don't mean religious, but kind and just and honest. Our courts and prisons would be abolished. Just think of it. But it cannot be. Original sin and total depravity and moral turpitude are still in the way. The mystery of evil still hangs over us. John Stuart Mill and Herbert Spencer and other great thinkers say that the Creator made the very best world and the best inhabitants that He could out of the material that He had, but that it is improving as the centuries roll on. And John Fiske says that evil is necessary to teach us what good is. That if there was no crime or pain or grief we would have no joy or happiness and would not know what it was. Plato said 2,000 years ago that we had to limit God's omnipotence or His goodness, one or the other, and many learned and sincere men, like Calvin and Edwards, have tried to reconcile predestination with free agency, but it is all incomprehensible to me and I have to fall back and entrench myself on those injunctions which say "Deal justly—love mercy and obey the Lord thy God," and the later one which says, "Thou shalt love the Lord thy God with all thy heart and thy neighbor as thyself," and then accept David's faith, which saith, "Though He slay me yet will I trust in Him." I'm not going to strain my mind over perplexing problems that have never been solved. Mr. Fiske is a beautiful writer, but if evil was created as a contrast so that we might know what good is then how can we enjoy heaven when there is no evil, no crime or grief or affliction. One thing I do know, that this is a beautiful world and this life is a happy one to those who choose to make it so. President Dabney, of the University of Tennessee, said in a recent speech at Huntsville: "England is about to perpetrate a great crime against the Boers in expelling them from their own domain. But this is progress and is inevitable. It is the law of nature and the law of nature is the law of God." That sounds like a strange doctrine to those who believe that God is love. The Savior said, "Offenses must needs come, but woe unto them by whom they come." Then what peril are those rulers in who have the power to oppress and use it to carry out a selfish policy. After all it is safest to be an humble, honest citizen and have no policy.

THE WORDS OF A FAMOUS MISSION WORKER

Perhaps no man in Atlanta is better and more favorably known than Mr. John P. Barclay. He for a long time has been a sufferer from indigestion and dyspepsia. This is what he says:—Atlanta, Ga., January 23, 1895.—Dr. C. O. Tyner: Having used Tyner's Dyspepsia Remedy for several years in my family I gladly add my testimony to what has already been said in its praise. Without any exception I think it is the finest remedy on the market and nothing would induce me to do without it.

JNO. F. BARCLAY.

For sale by Wilhite & Wilhite. Sample bottle free on application to Tyner's Dyspepsia Remedy Co., Atlanta, Ga.

—First Boy (contemptuously)—Hub! Your ma takes in washing. Second Boy—Of course; you didn't s'pose she'd leave it hanging out over night unless your pa was in jail, did you?

SABBATH OBSERVANCE.

DEUT. 5:12—Keep the Sabbath day to sanctify it, as the Lord thy God hath commanded thee.

The Sabbath beyond question is of divine and very ancient origin; and after the gnawing tooth of time shall have crumbled the many places of note to dust, the Sabbath shall be. Eden was blessed with the Sabbath and with the marriage relation. The man who strikes either strikes at much that is holiest in the sentiment of the best men and women, and at much that is dearest to God. Palsied the hand that would lift itself against the Sabbath of God. God gave a law by which the people were to be governed. A law is a rule prescribed by a superior, or a principle by which a thing is regulated, and is based on the principle of right. When Moses had the law read to the people they said, Amen, which meant, we submit to it. And it has been the purpose of God always to maintain a testimony for truth and righteousness in the midst of this ungodly world. In other words he made an example of many for a warning to all succeeding generations, and has not left us without warning and example. In the days of Moses there was a man found gathering sticks on the Sabbath day, and God had him stoned to death. Num. 15:32, and Jeremiah 17:21 say: "Take heed to yourselves and bear no burden on the Sabbath day." And in Ex. 20:10; that thy son, thy daughter, manservant, maidservant, and thy cattle, and thy stranger that is within thy gates are forbidden to work on the Sabbath. Neh. 13:15 says: I testified against them that sold victuals on the Sabbath day; all of which I understand to mean for the sake of the money that is in the business are these things forbidden. I do not find in God's word where he authorized man to revoke his law. Christ said he came not to destroy the law, but to fulfill. Paul said of Christ that he is the end of the law, etc. Mind you, the keeping of the law is not a question of salvation, but of service; or, in other words, we show our respect to God by the way we treat His commandments. The Sabbath was made for man, hence is a blessing to him. And God preceded man in keeping it, for we find that in the beginning he made Heaven and earth in six days and rested on the seventh, leaving an example for man. Man needs rest. It is God's day, and he lifts up his voice and says, Stop and rest. And if man takes God's day he takes that which does not belong to him. Happy is that land and blessed is that home where God is loved and honored by keeping His Sabbath. Kingdoms have risen and fallen, but the Sabbath hath still been kept in memory and man has had some inclinations to follow his Maker's example, though it has been to many more of a holiday than a holy day, and often much desecrated. This point I desire to mention more particularly. The Sabbath is a memorial of the resurrection of Christ; hence it should not be a day of gloom, but a day of joy, gladness, praise and thanksgiving—a day to feast on God's Book. Was there ever such a book? See how full of wisdom and love! Look at it on bended knee and find Heaven between its pages. God took great care to make it, but man does not take much time to read and search it. In reading it our minds are taken away from the world and from earthly care. Many observe the Sabbath merely as a custom, and not because God saith so; hence it is kept in a loose way. We are wasting much time on the Sabbath day, when there is so much good to be done. Souls are neglected; Church and Sabbath-school not attended. And probably we prevent others from attending by visiting them. If at Church, they are there on business, and while they sit in the Church their minds are far away, making plans for which they are anxious Monday should come to put in practice. The Sabbath is a day especially to feast on God's Word, and not on the news of the day. God said, Take six days for business, but many say, No; we want seven. As we take the Sabbath for anything else but to serve and glorify His name, we greatly desecrate the day. Too many use it for amusements, or recreation, pastime, business, etc., and many make much ado about the iron works and railroad men for breaking the Sabbath, but other men do the same, though in a way not so visible to the public.

It is said that the Philadelphia exposition, which closed on the Sabbath, was a financial success; while the New Orleans exposition, which was open on the Sabbath, was a financial failure. It was on the Sabbath that the disciples had meetings and Jesus came among them. That is what we need—Christ's presence. The soul is happy when spent with the disciples and Jesus. Thomas was absent from Church that day, and the shadow of doubt will hang around his name forever.

The Sabbath was made for man that he might once a week turn his mind entirely from his worldly pursuits and think of God's power over all things and His tender care and love for him and his own dependence on Him, and

is reminded of that eternal rest promised him when the toils of life are ended. The nation will soon forget its God after it has forgotten His Sabbath. When we labor six days in the week we want a good spiritual meal on the Sabbath if we can get it, and we find therein a blessed compensation and refreshment. When Christians begin to live up to the gospel mark we may then look for institutions of the world to begin to fall in line also.

And now may the Lord's spirit help us to love, serve and honor Him who said, "I am Lord also of the Sabbath." Amen and amen!

W. M. HALL.
Lincoln, Ala., 1896.

A Hypocrite Steer.

One of the sights of the great cattle yards of Chicago is an old white ox named Judas.

He came to the yards a good many years ago, while he was yet a frisky steer, and he was immediately purchased by one of the great packing houses, and driven from the train which brought him from his Iowa home to a distant yard.

The life of most animals at the cattle yards is very short—a week at the very most. A few days after the arrival of Judas the herd of cattle which occupied the pen with him was selected for killing.

The way to the packing house led down a long alleyway, with high fences on each side, then up a narrow chute and into the building.

For some reason the cattle seem to know what is coming, for they always object to be driven up the chute. Judas was no exception. He plunged madly about among the herd and the cattlemen had more trouble with him than with any other animal.

At last, however, he seemed to realize that sooner or later he must go and he made a virtue of a necessity, trotted quietly up the chute, and the other cattle followed rapidly after him. Thus he ran until he had just reached the door of the packing house. Then, quick as a wink, he turned and galloped down a side passage and escaped, while the other cattle went onward into the building.

Judas had been so very clever that the good-natured cattlemen let him go for that day, for genius is to be appreciated in a steer as well as in a man.

The next day, however, they drove him up again with another herd. This time he made not the slightest objection, but trotted forward quietly and the other steers, having a confident leader, behaved admirably. But just as Judas reached the door of the building he dodged again, so suddenly that the men couldn't turn him, and escaped as he had done before, while the herd behind him went careening into the killing room.

Since then Judas has been a regular employe of the cattle yards. Every day he leads up a herd of cattle and every day he dodges just at the door of the building. He has saved the cattlemen no end of trouble and delay with riotous herds since he began his service.

He has grown fat and sleek on the good living of the yards, and so highly are his services regarded that the cattlemen provide him with a white blanket on cold days to keep him comfortable.

And thus he is living to a green old age, but he bears the disrespectful name of Judas—the betrayer.


Immigration Statistics.

In his annual report to the Secretary of the Treasury Commissioner General Powderly, of the emigration bureau, gives the total arrivals for the year ended June 30, 1899, as 311,715, an increase over the preceding year of 82,416, or 46 per cent. The opinion is expressed that at least 25,000 persons were not listed in this number through a defect in the law, as well as an indeterminate number from Canada and Mexico, who are not under existing regulations accounted for. The increase over the figures for last year is represented largely by emigration from Europe, especially from Italy, Australia, Hungary, Russia, and Finland, which shows gains respectively of 18,806; 22,694 and 31,154. Of the total arrivals Europe supplied 297,349; Asia, 8,972; Africa, 41, and all other countries, 5,343. The distribution as to sex was 193,277 males and 116,438 females; as to age, 43,943 were under 14; 248,187, from 14 to 45; and 19,545 of 45 years or older. As to illiteracy, 60,446 could not either read or write. As to amount of money brought, 30,071 had each \$30 or over; and 174,613 had each less than \$30. The total amount of money exhibited to the officers was \$5,414,462. There were returned to their own countries within one year after arrival 164. In addition to 716 paupers and 303 alien contract laborers debarred on the Canadian and Mexican borders, there were refused admission one idiot; 19 insane persons; 2,599 paupers or persons likely to become public charges; 348 diseased persons; 8 convicts; 82 assisted emigrants and 74 contract laborers, making a total of 3,798. The number of contract laborers debarred last year exceeded the number for the next preceding year by 77 per cent.

Mrs. Jackson Not in Want.

CHARLOTTE, N. C., Nov. 3.—A rumor having gone abroad over the South recently that Mrs. Stonewall Jackson, widow of the distinguished Confederate general, is absolutely penniless, in want and hopelessly ill and blind. Mrs. Jackson said to-day to a representative of The Associated Press that these statements are very much exaggerated. It is true that she is not in affluent circumstances, but she has a competency and has always been above want. Her health is somewhat improved and she is not blind, though still suffering from a painful disease, facial neuralgia. Appeals having been made all over the South for her relief. Mrs. Jackson is anxious that the true state of the case should be known, as she is unwilling to accept any donations except those offered as testimonials of love and admiration for her husband.

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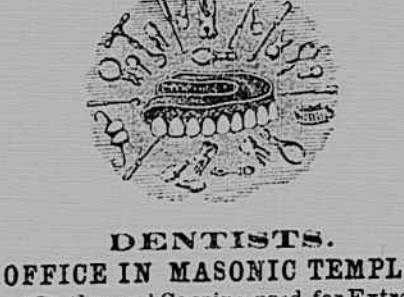
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On the 10th of December, 1897, Rev. S. A. Donahoe, pastor M. E. Church, South, Pt. Pleasant, W. Va., contracted a severe cold which was attended from the beginning by violent coughing. He says: "After resorting to a number of so-called 'specifics,' usually kept in the house, to no purpose, I purchased a bottle of Chamberlain's Cough Remedy, which acted like a charm. I most cheerfully recommend it to the public." For sale by Hill-Orr Drug Co.

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