The Arkansas Methodist.

J. E. GODBEY, D. D., Editor.
GEO. THORNBURGH, Business Manager.

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THE ARKANSAS METHODIST,

OFFICIAL ORGAN OF THE THREE CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH, IN ARKANSAS.

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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 & Thornburg, and all checks and money orders should be made payable to

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News and Notes.

It behooves our government to do for the Indians what is best unless, indeed, previous treaty stipulations render it now impossible. The Indian Commission declares that the Tribes themselves have perverted their trust and that their government is a failure thereby. The report says "a reign of terror exists and barbarous outrages, almost impossible of belief, are enacted, and the perpetrators hardly find it necessary to shun daily intercourse with their victims. It is stated, as is thought truthfully, that there were fifty-three murders in one of these tribes during the month of September and the first twenty-four days of October last, and no one was brought to justice therefor."

The report concludes:

"These tribal governments have wholly perverted their high trust, and it is the plain duty of the United States to enforce the trust it has so created, and recover to its original users the domain, and all the gains derived from the perversion of the trust, or discharge the trustee.

The United States also granted to these tribes the power of self government not to conflict with the Constitution. They have demonstrated their incapacity so to govern themselves, and no higher duty can rest upon the Government that granted this authority than to revoke it when it has so lamentably failed."

Quite an unpleasant state of things exists in Alabama. At the August election for governor the candidates were Mr. Oates, democrat, and Mr. Kolb, populist. Oates was reported elected by 27,000 majority such was the official count as declared by the legislature. The first of December was inauguration day. Kolb who claimed that there had been fraud and declared himself elected came up to Montgomery with a number of his supporters to take the oath of office. The action had been anticipated by the state government and twenty companies of militia were on the ground. Oates was duly sworn in. Kolb also found a notary public who administered to him the oath of office and he made headquarters for the time in the notary's office. There was no disorder during the day. Kolb has a number of supporters who are regarded as dangerous men and trouble is yet feared.

Stories continue to be told of the Turkish atrocities upon the poor Armenins. The most horrid and barbarous outrages and tortures were inflicted, and pillage and slaughter had loose reign in a score of villages. The Turks have taken every measure to prevent their cruelties from becoming known to Christian nations. How long will the Christian powers of Europe refuse to interpose for the protection of this wretched people?

Several railroads that applied to the government for protection in time of the strike have filed claims against the war department for transportation of those same troops. These roads are certainly enterprising. Their claims will probably be tested in the courts.

The United Evangelical Church which has been very much disunited for some years past by what is known as the Debs and Esher factions, is holding its Conference at Napierville, Ill. The Conference is doing what it can to establish measures which will conciliate divisions and unite the Church.

The entire issue of $50,000,000 government bonds was taken by the United States Trust Company.

The Trans-Mississippi Commercial Congress adopted by a vote of 214 to 67 a resolution favoring immediate restoration of the free and unlimited coinage of gold and silver at the present ratio of 1 to 16 without conference or agreement with any other nation. The Congress also adopted resolutions urging the National Congress to encourage and hasten the construction of the Nicaragua Canal.

The great American Sugar Refinery Company has closed its operations in all the refineries of Boston, New York and Philadelphia. President Havemeyer reports that at present prices refined sugar is worth only 1-2 cent more than the raw material and that the business is carried on at a loss. Fifty thousand are thrown out of employment by this closing.

Contributed.

More Canvassing Notes.

Waiting a few hours Nov. 17 in the growing city of Pine Bluff, I had a good dinner with Rev. J. R. Moore and his brotherly aid in getting some new subscribers, as on several former occasions. The third year of his pastorate at First Church will end very well—better than the first or second.

Sunday morning at Holly Springs, a half-century old village in Dallas county, I found an appreciative congregation representing a delightful community. In the afternoon Bro. W. B. Sorrells kindly conveyed me six miles to another congregation in Mt. Olivet Church, a new and very neat frame building recently finished at remarkably small cost. With the esteemed but bachelor pastor, Rev. E. F. Wilson, I was pleasently entertained in the Christian home of Bro. W. B. Head, father of one of the brightest young men in Arkansae.

Monday afternoon was spent quite profitably in Bearden, a cheerful and enterprising town of 500 population and growing business. There I had for a week night a large congregation, 15 of them new subscribers for the ARKANSAS METHODIST. After faring well at the Bearden Hotel, the parsonage and in the attractive home of Bro. L. D. Scroggins, a prosperous merchant, I left on the midnight train with our efficient pastor, Rev. W. M. Crowson, for the neighboring town of Thornton, where many calls were made and 11 new subscribers enrolled, after sharing the cheerful hospitality of Bro. Cone, former Sheriff of that county. As expected from Bro. Crowson's estimate, I was pleased with Thornton's clever people.

Tuesday afternoon was busily spent with fair success in Fordyce, and at night a sermon delivered to a small audience, part of the large congregation so well served by Rev. J. R. Sanders, who had recently returned from an extended visit to Quitman, where two sons were long and seriously ill. As his wife was sick, Bro. Sanders could not assist me, but his son John proved a ready guide in canvassing that growing and very inviting town. As on former occasions I fared well in the good hotel of Capt. J. W. Smith till 3:20 Wednesday morning, when I left for El Dorado, stopping at Camden where I spent a half day to good purpose before continuing my journey.

In the flourishing town of El Dorado, capital of Union county, I spent two nights, preaching to a small congregation the first night but a much larger one the next. In my canvass alone Thursday I secured 16 new subscribers and heard kind words of our pastor, Rev. C. D. McSwaine, who was sick at that time. To Bros. C. P. McHenry, W. J. Milles and J. J. Craig I am indebted for generous hospitality and brotherly courtesies.

In the prosperous city of Arkadelphia, always inviting to visitors, Friday afternoon was profitably spent, part of it in the very helpful company of our excellent and popular pastor, Rev. C. C. Godden, who has this year, as usual, rendered very efficient service in that very important charge. Full of energy and good cheer, he is ready for every good work. Blessings on such preachers!

Sunday morning at Malvern Hill Church in Hot Springs I had the pleasure of preaching to a large congregation of devout worshipers, who are lovingly and very efficiently served by Rev. James Thomas, a growing preacher and most faithful pastor, whose enforced departure after this year will be sincerely regretted by his flock. Sunday night at South Hot Springs Church, during Church Conference conducted by the beloved and diligent pastor, Rev. L. B. Hawley, I had the privilege of talking on religious literature and enrolling 5 new subscribers. Saturday and Monday were laboriously (hills there) but well employed in collecting from present subscribers and getting some new ones. I received excellent entertainment at the Josephine Hotel, one of the very best at moderate rates I have yet seen.

Tuesday morning at Malvern I was favored with the valuable assistance of our popular and always successful pastor, Rev. W. F. Evans, and in three hours secured 9 new subscribers and more renewals than usual in so short a time. Many readers of this paper will be glad to learn Bro. Evans has received this year about 70 members and will get the heavy Church debt paid off, to the delight of all his flock.

Tuesday afternoon at Benton I had the kind aid of our pastor, Rev. A. S. Scott, in finding some of the many homes where this paper is taken. I was much pleased with the new and beautiful pews recently put in our large and excellent church, and was glad to learn there was fair prospect of completing the projected rail-road to Hot Springs—an enterprise to which Benton has contributed very liberally. I was well fed as others are at Hotel Womack, and returned home at night with 76 new subscribers and over $200 gotten on this trip.

Z. T. B.

Honor To Whom Honor.

EDITOR METHODIST:—I am one of those who believe in bestowing honor where it belongs while the person entitled to it is living. And in this connetion I wish to make mention of the great good that Dr. Bennett has acomplished in the interest of temperance in Arkansas. As far as my knowledge extends he is certainly the great apostle of temperance in this State, and I might say in the South.

Dr. Bennett started a small newspaper at Searcy in Aug. 1878 and proceeded to make war on intemperance and especially the sale of whiskey. I believe this was the first temperance paper printed in the South—if I am wrong in this I hope some person will correct me. This paper "*The Searcy Beacon*" was a power for good from the start and of course the whiskey men got mad and made strong threats of personal violence, so much so that Bro. Benett's friends believed that he was in danger of being assassinated and told him so, advising him at the same time to stay in doors at nights, but he did not scare worth a cent. Bro. Bennett had strong backing in the fight. Dr. Josephus Anderson, Dr. Dye, Judge Cypert, W. A. Yarnell and last but not least our deceased Bro. T. J. Rogers, and there were others whose names I cannot now call to mind who endorsed all that was said and done by these leaders, but the main fight was aimed at the editor of the "*Beacon*" who continued a relentless warfare against the sale of the poison until victory perched on the temperance banner in White county. Soon after this Dr. Bennett became Editor of the METHODIST where he continued to deal out his sledge hammer blows against the monster with such force and power that the echoes will be heard all down the ages to come. All honor to the men who went into the fight and staid there at a time when it required great courage to be a temperance advocate. Good luck to our new editor.

Respectfully,
F. P. LAWS.

Beebe, Ark.

Galloway College. Parents Read This.

MR. EDITOR:—I wish to write a few lines about Galloway College. Bro. John H. Dye who is President informs me that the College is about full. After Christmas he will have room for 4 or 5 more, as the parents of those will move to Searcy, and then they will go from home to College. He needs more room. Bro. Dye has added since Commencement a good two story building for the business department; also has had electric lights put into all the rooms. Has a nice lake furnished with fresh water from an artesian well for the girls to row their boats in. They are learning to row nicely. It is good exercise for them. In addition to the above he has built and prepared a nice natatorium, which is also furnished with fresh water. Also has fenced in a nice park for deer. Any one having a tame deer and willing to contribute it to Galloway College can have the same expressed to Dr. Dye at Searcy, Arkansas, who will pay the express charges. A man said to me the other day that "Dr. Dye was the right man in the right place." Galloway College is second to no school with which I am acquainted. Oh, that it was out of debt and had more room. I believe we could have 300 boarding pupils there next year if that could be accomplished.

HENRY T. GREGORY.

Notice.

The class of the second year will meet the Committee for Examination at the Methodist Church, Prescott, Tuesday, Dec. 11, at 9 a. m.

O. H. KEADLE,
Chm. Com.

Notice, White River Conference.

All railroads over which members, delegates and visitors will travel to reach Helena, the place of meeting of the White River Conference, have granted reduced rates of fare. All parties will pay full fare going and procure from the agent a certificate showing they have paid full fare. These certificates when signed by the Secretary of the Conference will entitle them to a return ticket for one-third fare except the White and Black River Valley railroad which will charge one-half fare for return ticket. Those parties who travel over two or more roads must not buy through tickets to Helena but buy tickets over each road to the terminal point on each road.

A. L. MALONE, Sec'y.

Will the P. Elders who have not furnished me names of delegates, &c., please do so at once, and any brother having any special request to make will do so before the 10th inst. Offices will be provided for examining committees. The St. Louis & Iron Mountain will give one and one-third fare. The Ark. Midland will do likewise. The Ark. Mid. leaves Brinkley at 6:15 a. m., arriving at Helena 9:40 a m. Brethren please send on the names of delegates, men for admission, ordination &c. at once.

Your brother,
M. B. CORRIGAN.

The class of the second year, White River Conference, will meet at Methodist Church in Helena on Tuesday, Dec. 18th at 9 a. m.

N. B. No penciled sermons need be presented to the Committee, they will not be received.

W. W. ANDERSON, Chm.

Applicants for Admission into the White River Conference are requested to meet the Committee on Examination at Helena, Tuesday, December 18th, 9:30 a. m.

J. I. MAYNARD.

The committee, and class of the 4th year, of the White River Conference, will please meet me in the Methodist Church in Helena, on Tuesday morning, Dec. 18th 1894, at nine o'clock promptly.

S. L. COCHRAN, Chairman.

Nov. 28.

The class of the 3rd year, White River Conference, will please meet the committee at the Methodist Church in Helena Ark., Tuesday morning Dec. 18th, 1894, at 9 o'clock a. m.

A. M. R. BRANSON, one of Com.

Walnut Ridge, Nov. 28.

The Methodist Episcopal Church in the South.

One of the problems of the Methodist Episcopal Church, if not its greatest problem, is its white work in the South. That they have a white work in the South at all holding the opinions they do, is to their shame, for it lays them open to the charge of insincerity and impure motives. One naturally turns to the meeting of their missionary committee to feel their pulse on this subject. Every year the sign of unrest and distrust multiply. This year the irrepressible subject was up. The speakers were: Dr. Carroll, Bishop Merrill, Bishop Walden, Bishop Foss, Bishop Joyce, Bishop Mallalieu, Dr. Buckley, Dr. Scott, Dr. Leonard and Dr. Carter. Dr. Carroll showed that the Alabama, Central Alabama, Georgia, Savannah, Arkansas and Little Rock Conferences had received in the last fifteen years $342,793, while they had paid into the treasury only $31,935, and that the increase in membership had been only 16,578. Bishop Merrill said when there had been failures they had held on against great odds, and had influenced public opinion. Bishop Warden said: "We have never had a calm discussion of this question. The circmstances are now propitious for such a discussion. I am better acquainted with this work than any one else. There are some parts where we can do good work, but outside of a few points the whites have churches of some denomination able to handle the work." Bishop Foss had thought highly of this work in the past, but many of the motives that led to it twenty years ago had passed away, that politically the great mass of Southern people were as loyal to the flag as ourselves. Tut, tut. How they tell on themselves! Spending all that money not for Jesus' sake, but to make the South loyal to the flag. Bishop Joyce thought the appropriations should be cut down, but said other denominations said they had been a blessing to the South. They had built 5,000 churches south of the Ohio. Bishop Mallalieu thought the results in the South would compare favorably with results in other mission Conferences. Dr. Buckley said:

I believe our white work has been greatly mismanaged in the South. I believe that, in many cases, the reason the people live so poorly and have so little is because they have not energy or gumption to make a success. Even in the Blue Ridge Conference the men could succeed if they had energy to succeed anywhere. A large part of our Southern work would not succeed at the North under the same circumstances. But we ought to keep up the work where it is successful, because the work is a testimony and a witness. It is a living embodiment of history, and the reasons for it. We went there and started it, and are under obligations to the men there to go on.

If Dr. Buckly will observe that in the bounds of the Blue Ridge Conference there are 125,000 members of the Methodist Episcopal Church in the Southern jurisdiction, and that these two Conferences are strong and very successful, he will see where all the gumption in this territory is. Nearly all the appropriations were reduced; that to the Blue Ridge Conference from $3,780 last year to $3,500. Concerning the work in Texas, Bishop Foss thought it would not grow, except in a few places. Bishop Andrews said it did not encourage the hope of much success; that they wanted to sell many of their churches there.

We have no feeling whatever against them in their work, but we have long thought it unnecessary. It is difficult, of course, to abandon such work, and on that account we strongly favor a federation of these two jurisdictions and a dividing line, with several things in common. This is perfectly practicable, and if organic union should ever become desirable it is by far the shortest route to it. The Northern jurisdiction of the Methodist Episcopal Church has seventeen foreign missions, and is doing a very great work. They are a great body of good men, and we feel very close of kin to them.—*North Carolina Christian Advocate.*

Books For Holidays.

Many of the readers of the METHODIST will desire to purchase attractive books for holiday presents. No more valuable gift can be given to a friend or a child. The gift if well chosen is itself a friend, companion and teacher. No one can ever regret the money spent for a good book. As many of our readers live in the country or in small towns where there are no book stores we append a list of holiday books which we have carefully selected and which we will sell till New Year at the prices given strictly for cash. Money must accompany the order.

First of all gifts the Bible. We have the following suitable for the purpose:

Family Bibles, Pictorial, Self-pronouncing, with helps of notes, maps, etc. No. 200, gold side stamp and gold edges $2.00. No. 214 containing all of No. 200, with sixteen full page illustrations by Dore, concordance, etc. passion flower design $5.00.

Oxford Teachers' Bibles. We give same style in various type, French Morocco, Limp, round corners, Ruby type. 16 mo. 552, $2.00. Nonpareil 800, No. 653, $2.90. Minion, 8vo. No. 702, $3.00.

Persian seal, Divinity circuit, silk sewed, round corners, leather lined, Nonpareil, 8vo. No. 664x, $5.25. Minion 714x, $6.30; Burgeois 814x $9.50.

We have many other styles and will mail catalogue to any one who may desire to select, or may write and tell us what style you want and we will select for you according to the money sent. Remember to speak of size of type and whether Divinity circuit (what most people call flap covers) is wanted. Leather lined means that the inside of cover is leather and not paper.

Hymn Books. We have our Church Hymn Book in every style. Sheep without notes, 50c. Roan $1,00. Gilt Morocco, 15mo $3.00. With notes, paper $1.00. Cloth $1.25. Morocco Gilt $2.50. See list of our Hymn Books elsewhere.

To the general list constantly published in this paper from which excellent presents may be selected we add the following:

The Child Amy, by Julia Magruder, illustrated by Helen Maitland Armstrong, $1.50.

This book is gotten up in beautiful style by the Lathrop Publishing Co., Boston. It tells the story of a little waif picked up at sea, found home in a family that caring for the child found their love of the little one the greatest blessing of life.

Little Ike Templin, by Richard Malcom Johnston is a collection of Georgia stories from real life full of funny things such as boys especially like to read. $1.

Pilgrim's Progress, is an old standard work, one of the richest and most suggestive and pleasing ever published. We offer a cheap edition, illustrated 75cts.

Bible Stories For Children. Two pretty volumes in box. $1.00

Methodist Church Member's Manual, by J. E. Godbey, D.D., 50c.

SUNDAY SCHOOL LITERATURE.

Bro. Superintendent, it is now time for you to order your Sunday school supplies for 1895, or at least for the first quarter of 1895. We will supply you with order blanks if you wish; we print prices in this paper, so you can send cash for exactly what you want. Don't ask for credit. Address Godbey & Thornburgh, Little Rock, Ark.

Personal.

Mr. John Burns, the great Labor organizer and a member of Parliament from one of the London districts will attend the convention of the federation of Labor to be held in Denver, Col., this month. Mr. Burns has had a unique career. Compelled to earn his bread since he was ten years of age he has made his mark by courage, toil and fidelity, moving still to higher stations. He was engaged in labor on the Congo River in Africa when he found in the sand a copy of "Adam Smith's wealth of nations," left by the wreck of some vessel. This was the beginning of his studies in politics and political economy.

Rev. Mr. Comstock, who is agent for the National Association for securing homes for orphan children, called at this office during the week. The work which Mr. Comstock represents has been highly commended. The editor of this paper has been for three or four years past familiar with the work in Mo. Mr. Comstock was before the Ministers Association of Little Rock and his work by them heartily endorsed. He will remain here as organizer of the State work, and so far as this note will serve to introduce him where he may go in this interest we gladly extend this aid.

P. C. Fletcher of the North Georgia Conference has been transferred to the Arkansas Conference, and G. W. Morgan, J. R. Dickson and C. E. Patillo to Little Rock Conference, H. C. Morrison to Louisville Conference and O. L. Millican to North Alabama.

Bishop Haygood was too unwell to attend the closing session of the North Georgia Conference last week.

Rev. T. D. Scott, pastor of Asbury Church, Little Rock, was married to Miss Compton on the 4th inst.

Rev. E. G. Kilgore called Thursday on his way from Prairie Grove where he conducted a very successful meeting for Bro. Dyer.

Rev. E. A. Ramsey of Clarendon and Rev. S. Anderson of Ft. Smith called Saturday.

Judge Laws of Beebe was a pleasant caller Tuesday.

Dr. Godbey and Dr. Bennett are attending the session Arkansas Conference at Quitman this week.

Mrs. Erwin of Prairie county made us a pleasant call yesterday.

Our Advertisers.

If you wish to order goods of any sort look over our list of advertisers and write to them. They are all reliable and will treat you right.

Godbey & Thornburgh, Little Rock, Ark., will have a good supply of Christmas books suitable for presents, at prices from 25 cents up. Order of them.

Agents can make big money selling our books. Write us for particulars. Godbey & Thornburgh, Little Rock, Ark.

ARKANSAS METHODIST.

THURSDAY, DEC. 6, 1894.

Contributed.

Notes on the L. R. C. M. E. Annual Conference.

This body convened in Magnolia, Nov. 27, Bishop Lane in the chair. The writer looked in on them occasionally and made the following notes.

(1.) Considering the fact that the Little Rock Conference is mission territory, largely, and the stringency of the hard times, their financial reports were good.

(2.) This Conference seems enthusiastic on the subject of education, and eagerly appropriates every opportunity for advancement. They are clearly in possession of the idea, that if they would advance they must educate.

(3) Those who were delinquent on the cause of study were severely rebuked, and those who had completed the prescribed course of study were advised to take up other courses of study. The Bishop said a man might hollow and shout who had not studied, but he could not preach. Woe to the Negro that does not study, when Bishop Lane presides.

(4.) The tobacco habit was condemned in strong terms, and the preachers earnestly exhorted to refrain from the use of the filthy weed. He showed that the habit was filthy, expensive, and in every way deleterious.

(5.) Preachers were positively forbidden to go in debt. Said the Bishop in discussing a brother's case who was in debt: "You may pass his character if you wish but I'll never give him an appointment till that debt is paid. A man has no right to wear a hat, coat, or shoes till his debts are paid. If I were in debt I would go and hire to my creditor, till I had paid it off, and then come back to Conference and ask for work, but not before. You can preach and shout all you please, but if you die with your debts unpaid you will go to the devil." And thus he continued, making one of the best speeches against preachers contracting debts that I have ever heard. I came away thinking how would it do to apply this rule to our white Conferences. Is not the habit of going in debt a pernicious one for any person, especially a preacher? The fact that our charges have not paid their assessments for the P. C., does not license him to leave his debts unpaid. He ought to live within his income, be it ever so small, or quit the Conference. It is not right to preach an honest gospel, but live a dishonest life.

(6.) Bishop Lane is worthy to be admired. His advice from time to time was so appropriate and wholesome that one white brother remarked that Lane is a bundle of good hard sense. If he, encountering such obstacles as he did, can make himself a benefactor of his race, what ought a young man born free, with all the advantages of these modern times make of himself? He is a living monument of the truth that any person black or white can attain to some degree of greatness if he will. I note with delight the progress that the Negro is making in the South. Christianity and education will make them a great people. Let us give them encouragement and help as we have opportunity.

O. E. GODDARD.

Nov. 26.

PETER AND CORNELIUS.

Chapter of History—Collated Facts.

W. N. BONNER.

Peter was one of the twelve apostles of Christ, chosen and sent to preach the gospel; to cast out devils, and to heal all manner of sickness and diseases. Peter was forward to speak; and self-confident. When Jesus said unto them, "All ye shall be offended of me this night; for it is written, I will smite the shepherd and the sheep will be scattered abroad; Peter answered Him, Though all men should be offended because of Thee yet will I never be offended. Jesus said unto him, before the cock shall crow thou shalt deny me thrice. Peter said unto Him, "Though I should die with thee I will not deny thee." Peter was self-confident, no doubt, but he thought he would die with his Lord before he would deny Him. But when his Lord was betrayed and fell into wicked hands, Peter's courage failed him and he cursed and swore and said he knew not the man. We should learn a lesson from Peter, not to trust in self but in the Lord, who is able to save. When the cock crew Peter remembered the word of Jesus and caught the Lord's eye and wept bitterly. The Lord no doubt forgave him; for after His resurrection He said to Mary "tell my diciples, tell Peter I go before them to Galilee, there shall ye see me."

Cornelius was a Roman officer, captain of a hundred soldiers, a Gentile, but worshiped the true God. From the character given him in the Acts of the Apostles, I could not say he was not a Christian. "He was a devout man that feared God with all his house." To fear God is to hate sin. "He gave much alms to the people and prayed alway." God heard and answered his prayer and sent his angel to tell him to send for Peter who would tell him what to do. The Lord prepared Cornelius to receive instruction from Peter. And He prepared Peter to go to the house of Cornelius and instruct him and his family in the things of God. Cornelius had a vision and saw an angel that told him to send to Joppa for Simon Peter "and he will tell thee what thou oughtest to do," and he sent two of his servants and a devout soldier. And Peter had a vision also and saw a sheet let down from heaven by the four corners to the earth wherein were all manner of four footed beasts of the earth and wild beasts and creeping things. And there came a voice to him, Rise, Peter, kill and eat. But Peter said, Not so, Lord for I have never eaten anything common or unclean. And the voice spake unto him the second time, What God has cleansed that call not common or unclean. This was done thrice and the vessel was received up into heaven. Now while Peter doubted in himself what the vision should mean, the men sent by Cornelius stood before the gate, and called and asked if Peter lodged there. The Spirit said to Peter behold three men seek thee, get thee down and go with them for I have sent them. Peter lodged them for the night and went away with them and certain brethren from Joppa accompanied him. When he reached the house of Cornelius he found the kinsmen and near friends assembled to hear him. He then spoke of his Jewish prejudice and how the Lord had shown him not to call any man common or unclean, that God is no respecter of persons. But in every nation he that feareth God and worketh righteousness is accepted with Him.

He then preached the gospel unto them. That Christ died for our sins and that He was buried and rose again. And while he spoke to them the Holy Ghost fell on them that heard the word. The result demonstrated that God had opened the door of the Kingdom unto the Gentiles as well as to the Jews.

But the Jews reproached Peter for preaching and eating with the Gentiles, but Peter related to them the vision and claimed he should obey God rather than man. After this Paul and Barnabus had good success preaching to the Gentiles.

And certain men from Judea taught the brethren and said except they be circumcised they could not be saved. When therefore Paul and Barnabus had no small dissension with them, they determined that Paul and others should go up to Jerusalem unto the apostles and elders about the question.

And the apostles and elders came together to consider of this matter. And when there had been much disputing Peter rose up and said: Men and brethren, ye know how a great while ago, God made choice among us that the Gentiles should hear the word of the gospel by my mouth and believe. And God which knoweth the hearts bear them witness giving them the Holy Ghost even as He did with us. And put no difference between us and them purifying their hearts by faith Acts 15:9. I claim that the Scriptures fully set forth that Cornelius and Peter were chosen of God to introduce the gospel among the Gentiles. Which demonstrates that God is no respecter of persons. But in every nation he that feareth God and worketh righteousness is accepted with Him. God does respect character. Therefore those who would have God respect them should fear God and keep his commandments for this is the whole duty of man.

God not only provided salvation for the Jews but for all nations—all men—"For Jesus by the grace of God tasted death for every man." Heb. 2-9; Christ sent his apostles to "Go teach all nations baptising them in the name of the Father and of the Son and the Holy Ghost. Mat. 28-19; Go ye into all the world and preach the gospel to every creature. Mark 16:15. Thank God, if the gospel is preached to all nations and to every creature it will be preached to the children. One reason why children know so little about the gospel is they are not taught. We have to learn all we know. Man lost in the transgression—fall—"Knowledge as well as righteousness and true holiness." Children are as much entitled to the gospel baptism as the adult. To exclude children from baptism because they are not believers is by the same process of reasoning to exclude them from heaven. Hear Mark 16-16; "He that believeth not shall be damned." Faith is not a prerequisite to baptism.

Baptism brings children into covenant relation with God. Baptism has been substituted in the stead of circumcision. Gentile children are as capable of understanding what baptism is for as Jewish children at 8 days old could know what circumcision was for. All uncircumcised children should be cut off. Read Genesis 17 and Exodus 6. God has special care for all baptised children. Then why leave them out of the covenant. Parents do your duty and have your children baptised and brought into covenant relation with God.

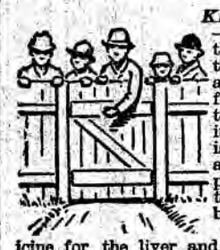
Tyler, Texas.

DEAR BRETHREN:—I will not be the chairman of your Joint Board of Finance this Conference. It was the Bishop's mistake in calling or sending my name out as chairman. I'll not be on your bones saying, "Brethren, please hand in your reports" but I am requested by one of our excellent laymen who is on the Board to ask you all to be business on this matter, and the first day hand in. Do this brethren and get over the "dead line" once, plump at the middler. If there is a preacher in the Batesville Dist. who does not aim to go to Conference send me your financial and statistical report done up in an over the "dead line" style. I will be in Batesville the week preceding the 3rd Sunday in Dec. Send nothing to me that can't reach me there by Thursday of said week. Don't say I forgot it, that is behind the "dead line" brother. God bless you all, places and preachers. No friends to favor, no foes to punish is—

JERNIGAN.

A Personal Word.

The action of several Conferences touching the editorial management of the *Epworth Era* makes it proper for us to say a word. I fully recognize the fact that the *Epworth Era* is the property of the Church, and that it was established to help the cause of the Epworth League, and cannot be used for any other purpose. As soon as I saw that the matter was taken seriously by the authorities to whom this paper belongs, I at once decided to drop a controversy that might become hurtful to the Epworth League. I do not want to alienate our friends, or give any brother just ground to oppose our work. It is young, untried, and must win its way to the confidence and support of many, and it must concilitate rather than antagonize the great body of our preachers who as yet do not understand it. I know that on some questions I hold views very different from those held by other men in my position. I am "conservative" in the sense that I would hold fast to all that is good in the past. I am "progressive" in that I believe it is yet possible for us to improve. And I hold that as discussion is the instrument of progress, it is the duty of an editor to discuss freely whatever he believes is for the good of the Church. At the same time I know that prudence is an indispensable element of safe leadership, and I have learned by the misuse made of an unfortunate sentence to be careful not to give occasion for needless opposition. I shall endeavor to hold the paper steadfastly loyal to Methodism, while making a fearless, outspoken, wide-awake journal for our young people. I cannot believe that the great body of intelligent Southern Methodists desire any other sort. I am very grateful to the many friends who have given us counsel in a brotherly way, and expressed confidence in the principles by which I try to conduct the *Era*. Trusting in God, and in the sympathy and prayers of those who love his cause, I shall go forward doing my best to lead our young Methodists to the highest things in Christian life.—S. A. Steel, in *Epworth Era.*



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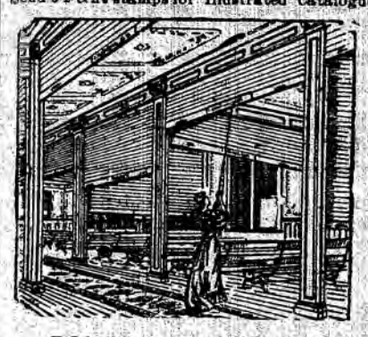

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ARKANSAS METHODIST
THURSDAY, DEC. 6, 1894.

Contributed.

Washington Letter.

(From our Regular Correspondent.)

There is one annual report of an official below the grade of a member of the Cabinet that is worthy of more than the casual attention usually given to such documents by the public. I refer to the report of Judge J. L. Thomas, Assistant Attorney General for the Post Office Department, which deals largely with the alarming increase in the business schemes which while calling themselves "bond companies," "investment companies" and other high-sounding names, are in reality lotteries and frauds. During the last fiscal year the Postmaster General issued "fraud" orders against no less than 223 of these concerns, prohibiting the delivery of registered packages or payment of money to them, but there the authority of the general government ends, and a considerable percentage of these concerns although on the "fraud" list of the Post Office Department continue to do business, making use of the express companies to forward money. Judge Thomas says in his report: "The craze for taking chances in so-called bond investment schemes in our country in the past year has equaled, if it has not exeeeded, the tulip mania of Holland, and the infatuation of the South Sea bubble, created by John Law. These so-called bond investment schemes are more dangerous to society than avowed lotteries, because their lottery features are strenously denied, and they are held out by their promoters to the public as legitimate business enterprises." Judge Thomas recommends that Congress pass the bill now before it, prohibiting the carrying of lottery tickets or advertisements by the express companies, and calls attention to the lamentable fact that there is no adequate remedy against carrying the literature of these concerns in the international mails, and he adds "nor need we hope for any until other nations take the same view of the subject that we do." All this brings to mind the difficulty of breaking up these concerns by legislation. While adverse legislation restricts the business, there is in my humble opinion, but one way in which it can be permanently rooted out, and that is, to teach, in the family, in the Church, in the Sunday school, and in the public and private every day schools that it is a disgraceful crime to obtain something for nothing, and that the person is already half a criminal who invests in any scheme that promises one hundred or more per cent profit in a year or two. It is the looseness of the public morals that makes these schemes thrive. The people have been taught to regard the man who can so manipulate any financial scheme as to get wealth for himself at the expense of others as a commendable example of business shrewdness to be held up for their children to follow. The public regards the gamblers in the great stock exchanges of the country as eminently respectable. Now all this is, in my opinion wrong, and calls for a moral reform educational crusade, which will educate the public up to the proper plane by calling a gambler a gambler, whether he bets upon a turn of a card or dice; upon a horse race; upon his selecting the winning ticket or bond in a lottery; upon his guessing what the price of any stock or commodity will be at any time named in the future, or upon anything in which he takes chances for getting other people's money without rendering a proper equivalent therefor. Once let that practice take root and the gambler will disappear from respectable society.

It seems that this government can take no action on the massacre of Armenians by Turks, even if the published reports of the horrible brutality of the Turkish troops are proven true, although State Department officials still express doubt of the correctness of these reports, because no confirmation of them has been received from either the U. S. Minister to Turkey or the two U. S. Consular officials who are stationed near where the massacre is reported to have occurred. Speaking of the reason why the President can take no official action upon the petitions which have been sent to him by Armenians residing in the United States, an official said: "This country occupies a peculiar position. There is a treaty between the great European powers by which an alliance is formed for the purpose of preventing inhumanity in Turkey. Of this alliance the United States, of course, is not a member, and if this government should attempt to interefere in any way the nations forming the league would probably request us to mind our own business, as they were able to take care of the matter themselves. The Armenians in this country should appeal to England or some of the other nations which form the alliance, to take some action to prevent a recurrence of such a massacre of their countrymen as that reported recently to have taken place." While this statement doubtless correctly gives the legal status of the case, the feeling is general that the President would be justified in filing a strong protest with the Turkish government, should investigation show that the massacre did occur.

Nov. 28.

A WOMAN'S HEART.

One Disease That Baffles The Physician

The Story of a Woman Who Suffered For Nine Years. How She Was Cured.

(From the Newark, N. J., Evening News.)

On the summit of a pretty little knoll in the heart of the village of Clifton, N. J., stands a handsome residence about which cluster the elements of what is regarded by the country people round about as little short of a miracle. The house is occupied by the family of Mr. Geo. Archer, a former attache of the police department of New York City, but who now holds a responsible position with the Standard Oil Company. Mr. Archer's family consists of his wife, a sprightly little woman, who presents a picture of perfect health, and a son, twenty-seven years of age. No one would suppose to look at Mrs. Archer now that she was for nearly nine years, and less than two months ago, an invalid so debilitated that life was a burden. Yet such was the case, according to the statements made by Mrs. Archer and her relatives to a reporter who visited their pretty home recently.

In 1885 she strained herself in running to catch a boat. Then ensued a long spell of illness, resulting from the tax upon her strength. Doctor after doctor was consulted, and while all agreed that the patient was suffering from a valvular trouble of the heart, none could afford her the slightest relief.

"Oh, the agony I have suffered," said Mrs. Archer, in speaking of her illness. "I could not walk across the floor; neither could I go up stairs without stopping to let the pain in my left arm and chest cease. I felt an awful constriction about my arm and chest as though I were tied with ropes. Then there was a terrible noise at my right ear, like the labored breathing of some great animal. I have often turned expecting to see some creature at my side. The only relief I obtained was when I visited Florida and spent several months there. On my return, however, the pains came back with renewed force.

"Last July," continued Mrs. Archer, "I was at Springfield, Mass., visiting, and my mother showed me an account in the *Springfield Examiner*, telling of the wonderful cures effected by the use of Dr. Williams' Pink Pills for Pale People. My mother urged me to try the pills and on November 25th last I bought a box and began taking them, and I have taken them ever since, except for a short interval. The first box did not seem to benefit me, but I persevered, encouraged by the requests of my relatives. After beginning on the second box, to my wonder, the noise at my right ear ceased entirely. I kept right on and the distress that I used to feel in my chest and arm gradually disappeared. The blood has returned to my face, lips and ears, which were entirely devoid of color, and I feel well and strong again.

"My son, too, had been troubled with gastritis and I induced him to try the Pink Pills, with great benefit. I feel that everybody ought to know of my wonderful cure and I bless God that I have found something that has given me this great relief."

Mr. Archer confirmed his wife's statement and said that a year ago Mrs. Archer could not walk one hundred feet without sitting down to rest.

Dr. Williams' Pink Pills for Pale People are not a patent medicine in the sense in which that term is usually understood, but are a scientific preparation successfully used in general practice for many years before being offered to the public generally. They contain in a condensed form all the elements necessary to give new life and richness to the blood, and restore shattered nerves. They are an unfailing specific for such diseases as locomotor ataxia, partial paralysis, St. Vitus' dance, sciatica, neuralgia, rheumatism, nervous headache, the after effects of the grippe, palpitation of the heart, pale and sallow complexions, that tired feeling resulting from nervous prostration; all diseases resulting from vitiated humors in the blood, such as scrofula, chronic erysipelas, etc. They are also a specific for troubles peculiar to females, such as suppressions, irregularities, and all forms of weakness. They build up the blood and restore the glow of health to pale or sallow cheeks. In men they effect a radical cure in all cases arising from mental worry, overwork, or excesses of whatever nature.

These Pills are manufactured by the Dr. Williams' Medicine Company, Schenectady, N. Y., and are sold only in boxes bearing the firm's trade mark and wrapper, at 50 cents a box, or six boxes for $2.50, and are never sold in bulk or by the dozen or hundred.

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FRANK J. CHENEY.

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{seal} A. W. GLEASON, *Notary Public.*

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ARKANSAS METHODIST.

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

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

THURSDAY, DEC. 6, 1894.

Good hearers of the word make good preachers.

If we want faithful stewards in the Church we must seek for thoroughly religious men rather than the rich and worldly influencial.

No Church member has a right to complain of a pastor whom he has not aided as far as possible to make his work successful.

Give your new preacher a hearty welcome; it will be an important contribution to his year's work.

A good many of our preachers in Arkansas are now praying that the Bishop may have wisdom to make the appointments. It were better to pray for preparation for any work that may be assigned them, and for God's blessing upon their labors in whatever field bestowed.

In the dark and dreary day how difficult it is to realize that the shadow is not over the whole world; so in our sorrows how hard to realize that God's promises have not failed and that his face is not turned away.

A man may have the courage of his convictions and make it all the worse for us if his convictions are wrong.

We are opposed to the individual cup; but might it not be well to have two cups, one for such as use tobacco, and one for other folks? and let the preacher first invite ladies, and gentlemen who do not use the weed, and then say: "Come now all who smoke and "chaw."

Palmore says: "It is a great deal better to find holiness or perfection in the Bible where it is not, than to fail to find it where it is." That is well said.

A preacher that insists that he can not live on less than $3,000 a year need not lecture the laity of the Church for wasting in luxuries money that should be given to the cause of Christ.

A Summons And What It Meant.

On Wednesday last the editor was called on summons to the little town of McCrory, Ark. The form of summons bore the names, Fletcher Lewis and Lizzie Booth Jones and required our presence at 8 o'clock p. m. at the Methodist Church. The call was imperative and we left Chapel Hill, Texas, Monday evening at 5 o'clock in answer thereto.

Arriving at McCrory we were taken in hand by a company in waiting for us and taken to the house of Alex. Lewis, a good man, and an old acquaintance in whose hands we felt safe. After a sumptuous supper with many cheerful folks young and old we were driven to the Church at 8 o'clock. The Church was tastefully decorated, an arch of evergreen was erected at the chancel in front of the pulpit, and at the center, wrought in silver were to hearts pierced through with an arrow. Our readers may guess what such devices import.

Prompt at the hour, attendants, J. J. Stacy and Pauline Robertson, F. O. Robertson and Lizzie Lewis walked up the iasle and took their stations to right and left, and Fletcher Lewis and Lizzie Booth Jones stood under the arch before us. The audience, which had been invited by card, and filled the house, stood up. The vows were taken, the prayers offered, and, "I pronounce you husband and wife together" closed the ceremonies. Fletcher Lewis and his bride passed out of the Church to the house of Mrs. Jones across the street and a happy evening was spent with many friends. Ye editor will obey all due signs and summonzes conveyed to him in the manner above.

Should Preachers Lie?

The following is publish in an exchange with a note of admiration for the courage of such straight talk: It is from Dixon the Baptist Evangelist. "I regard great cities as an unmitigated curse, and they will actually threaten civilization in the next century unless they are in some way rejuvenated or their growth stopped. I would as soon live in hell as in New York City. Hell has no terror now for the average New Yorker of the under class, and I have found it folly to preach on that subject at all. The climate of hell would be an improvement on its present condition. I would not say that in contrast with Chicago. Chicago is worse than New York."

We wonder that any sensible man should commend what no sensible man would utter. This blustering, hyperbolical style reveals a light-weight, conceited braggart. Those who hear it remember the the old adage "Barking dogs never bite." These blustering fellows are a disgrace to the pulpit, and when the Rev. Dixon said "I should as soon live in hell as in New York City" he forfeited his right to be regarded as truthful or sincere, and appeared only as a man who was taxing his vocabulary to say extravagant and foolish things.

Some Social Problems and Lessons.

TRUSTS AND MONOPOLIES.

"Trust and Monopolies!" Was there ever such a cry? It is the short way which editors of county newspapers take to explain the cause of all financial troubles, and the poverty of so many of our people. The farmer gets his political wisdom from the newspaper, and thinks that all legislatures are bought, and all legislation controled by "Trusts and Monopolies" and that this is the reason why he does not get the price he thinks he should have for his corn and wheat and cotton, or for his hogs and cattle. This idea oppresses him by day and haunts his dreams like a night-mare. Perhaps he has faith in his own political party, that if they only had control of public affairs all would be well; prosperity would bless all the land, and the cry of want would cease. Sometimes, however, there are revolutions of party that give opportunity to test the correctness of his views upon this point and prove them a delusion.

It seems that to thoughtful men it would occur, that our Senators and Congressmen and Legislators are at lest as wise in regard to public interest and needs as those who run the secular papers, and that they are, withall, as little likely to be ruled by money as they; also, that whatever kinds of monopolies we have, no party in this land has a monopoly of all its honesty or political wisdom. Those who make our laws are probably as good as those who elect them, and have as much desire for their countrys welfare. It is probable that they do the best they can; that they seek the welfare of the people, and that much that the people at large attribute to bad laws has no such cause for its existence.

In a former article we have suggested that the increasing earnestness of competition, which is both cause and result of our progress in civilization, is also the explanation of the hopeless poverty which develops throughout the land. Success demands the best qualities under the best discipline. The incompetent, the profiligate, the idle, are quickly driven to the wall. This state of things is not to be deplored, although the picture has its dark side. This condition that dooms the weak, by whatever cause made weak, also calls, upon the other hand, for a nobler manhood.

But we purpose to speak of Monopolies and Trusts. These are combinations of skill and capital in specific lines of business. They are not limited to any special industry, or field of enterprise; are not the exclusive privilage of the manufacturers or merchants. The law makes such combinations possible to producers and consumers. The farmers of a particular neighborhood, who unite their capital to buy and cultivate lands; who ship their cotton or cattle together, and buy their coal and groceries by the car load, and the manufacturers and rail road magnates who employ thousands of men and millions of of dollars, avail themselves of individual rights which a good government must guarantee to its citizens. How far these rights are abused and how far the abuses may be corrected in harmony with the general principles of equity are matters for legislators to consider as experience develops the need. We need not tear up the machinery. The tightening of a screw or oiling of a nut here and there is the business of an engineer. Doubtless great combiners have power to control legislation for their accommodation. Such accommodations may or may not be to the advantage of the people at large. That question must first be detained before the legislation can be condemned as unwise. We must go farther than that before we condemn the legislation as unjust, or as swayed by bribes. We must show that he understands his action to be oppressive to the people at large. There is nothing more corrupting to the youth in our homes, and to our people at large than the constant charge of curruption made upon almost all our public men by the secular press. No stronger influence could be brought to bear upon our young men to sweep them from every principle and purpose of rectitude than the constant teaching that those who are most successful in the affairs of business and those who are obtaining the offices of the country are a set of thieves and tricksters. There is not among our law makers, a fourth part of that corruption with which they are charged by a partisan press, and we protest in the name of justice as well as in defense of the public morals against the recklessness of these accusations.

But as for the Trust or the Monopoly, whether it be a combination of many rich, or the single strength of the multi-millionaire, what does it mean and what can it effect? In what sense can any man own money in such a way as to deprive others of it? There stands the mammoth dry goods establishment of Stewart. Inquire into the history of this establishment. Its proprietor was once the poorest of the poor. He chose the occupation of a merchant when a boy. He continued the business through a long career. He rose by legitimate honest trade. His great success was but the result of his superior ability in this line. As two men engaged in law or medicine, and one can scarcely secure food for his family and the other obtains a princely income, and as any law that would prevent this would be a repression of the noblest gifts and talents, and a reward of inefficiency and idleness, so it is in all the competitions of business, and so it must always be under just laws. This merchant prince is not an oppressor, a villian, the sort of a citizen which the State might desire to suppress, but one of whom it is justly proud. Enter, now, this palace of wealth, this emporium of trade. See how the purchasers throng it. It is the most popular house of the city. Its mails bring purchases from every part of the State. Is it not then a public benefit? Do you say that this establishment over-shadows and oppresses the weaker tradesman? It is not this merchant prince but you who are his customer who oppresses the poor tradesman. Buy your goods of that poor man. You say he does not give you as good bargains as the rich merchant. Ah, that is it. The rich merchant has perhaps always been more liberal and accommodating than his neighbor, at least, as he is so now he is the friend of the consuming class more than is the other.

Look at the employees in this establishment. Seven hundred in all, we are told. And as half of them represent families 2000 people get their daily living out of this busy hive. There are clerks who get from $500 to $7,000 a year. They have comfortable livings; some of them elegant and princely homes. But one speaks of all this business as belonging to Mr. Stewart, and says: "See he is worth $10,000,000. In what sense, we ask, is Mr. Stewart worth $10,000,000? In no sense which deprives others of the benefit of that same $10,000,000. We go to the homes of these employees and see the servants that keep the house, the stable, the garden, and we find that not 2000 but 4000 is the number of people sustained by this millionaire. Are they oppreesed? How many seek his employment in preference to another? They prefer this house and this man. Take now the $10,000,000, call the 4000 people together, or only the 700 directly engaged in the establishment, and divide the money between them as a free gift, and let them go. In two years they are poorer than today. This man's ability in trade gives them their employment from year to year, and by virtue of their relation to him they are profit shares not alone from his money but from his brains. Call them together divide the concern among them and the business ceases, the city, the State are injured, and no man is benefitted.

There is always a chance for oppression in power. Where there is power to oppress the most careful guards of legislation should be set, but there is danger of a greater evil than any oppression that wealth can inflict, and that is, that the continual cry of oppression shall kindle a restless spirit which is ready for violent changes and social revolutions, an antipathy toward the rich which instead of true philianthropy can only represent the envy of less worthy men toward the worthy and successful, and a spirit of communism which turns the minds of men from all the conditions of individual or public good, making them foes to themselves and all men.

It must also be remembered that if wealth has power to oppress it also has power to bless. The great improvements which are so rapidly developing the resources of our country and making all the riches of soil and climate a common heritage are the achievements of the millionairs. Such things are possible only to corporations and combines. All are sharers in these benefits.

It matters not how much money any man, or company of men may control, so long as it is in use it is the property and support of those whom it employs. We need rather to keep upon the minds of men the proper use of wealth than to consider legislative schemes to check its accumulation. There are individual rights which must be allowed in order to the best development of personal character and the highest good of society, and each one's prosperity and happiness depend upon individual effort. Our people will advance in all that pertains to their good in proportion as each one seeks to work out his own fortune guided by the supreme law of love to God and man.

A Hopeful Movement.

One of the most hopeful signs of the times is the interest that is being awakened throughout the whole country in favor of municipal reform There is no doubt that the great mass of the people of our cities are ready to do what they can in the establishment of just government but they have been inactive for two reasons. (1) They were not aware of the extent to which corruption had been carried in the management of their own city affairs. (2) They were led to believe that the evils of which they were aware could not be remedied.

But when the greatest city of the continent demonstrated its power to overthrow the strongest municipal combination ever known in our country's history, hope and courage began to be awakened everywhere. Municipal Leagues have been formed rapidly during the last two months, and everywhere the results inspire confidence. Now the movement takes on National Character. There is a National Association of these leagues already formed. The call for the second National Conference for good city government has been issued. The Conference is to meet at Minneapolis Dec. 8, 1894. The following statement is made in the circular.

The programme for the meetings at Minneapolis has not yet been completed, but it will probably include the discussion of the "Municipal Conditions of Western Cities," "Methods of Work and Organization" and "The Elements of a Good City Character."

Circulars giving detailed information will be nailed hereafter to those who will kindly notify the Secretary of their intention to be present.

All associations of men and women, having for an object the improvement of Municipal Government or the promotion of Good Citizenship, are urged to send delegates to the Conference, and all individuals interested in these objects are invited to attend.

Full discussions are earnestly desired, although the time allowed for each speaker must necessarily be limited, and the presiding officer will have authority in his discretion to confine the debate to delegates and those to whom this call shall have been specially sent.

It is important that the Secretaries of all Associations likely to send delegates, and all individuals expecting to be present at the meeting, should notify the Secretary of the League as soon as possible in order that adequate and favorable arrangements may be made for transportation and hotel accommodations, with a view to promote the comfort and reduce the expense of all who attend. By order of the Executive Committee:

CHARLES J. BONAPARTE,
Chairman.

CLINTON ROGERS WOODRUFF,
Secretary.

Office of the Secretary, 514 Walnut Street, Philadelphia.

Bishop Aticus G Haygood D.D.

Bishop Haygood will preside over the three Conferences of our Church in Arkansas during the incoming Conference year, meeting the sessions of the Arkansas, Little Rock, and White River Conferences respectively on the 6th, 13th, and 19th, of this month.

Bishop Haygood was elected to the episcopacy by the General Conference held in St. Louis in 1890. He is too well known by his history to our people to need any review of his past work. We give his picture from which all readers of the METHODIST can judge of his personal appearance. He is of rather low stature, stout built, apparently of strong constitution, but he has not been in the best health since his struggle with lagrippe last spring.

As a presiding officer, Bishop Haygood is watchful and prompt. We do not know whether he has learned to use the gavel. He has great reluctance to confess, before any audience, that Methodist preachers, assembled together to transact business for the Lord need a gavel to keep them in order. It is likely he will try and get along without one, and if he hear whispering in the audience will think that it comes from the visitors who have not learned how to behave at Conference rather than from his preachers.

The Bishop's preaching always delights and edifies thoughtful people. It is terse, suggestive, full of philosophy; but it is ever presenting the "man of Galilee," and is animated by the enthusiasm which is of his spirit. The Bishop has too much thought to waste time with pictures and fine rhetoric, or what half-educated folks think to be fine rhetoric.

In the cabinet the presiding elders will find the Bishop a hard worker, genial, patient, ready to hear all things fully and to weigh all matters cheerfully, and to respect the general judgment of his cabinet.

The preachers of Arkansas are delighted to have Bishop Haygood hold their Conferences. They will love him the more for all the acquaintance they may form of the man and his work.

Gleanings.

Zachens Phelps.

A brother from Walnut Rrdge sends us a beautiful tribute to an aged citizen and member of our Church published in the *Headlight*. We publish a couple of paragraps: "Thus passed away from our midst a man whose life almost spanned the century, and who was a citizen of Arkansas for over forty years, whom everybody loved. To the thoughtful, there is something sublime, attractive, ennobling about old people; like great books, they bring you into contact with the thoughts and sentiments of past years, so this grand old man drew out hearts to him. In his palmy days he was a man of wonderful energy. Pluck and push and business sagacity, as well as magnanimity of soul, made him at once the leading spirit in any community in which he lived.

His was a long, happy, and useful life. A kind and good husband and father; a friend to the poor, and a man who was helpful as a citizen to the general good of the people. The writer frequently talked with him during the year, a more resigned, submissive spirit to the Lord's will he never knew. His was a sweet life, mild, gentle, full, fit for the Masters use. He loved children. The children all loved him."

We reported in our notes of the St. Louis Conference that Bro. Leake had asked a location of the Conference declaring himself a *Com-outer*. He sends the following not of his experience outside and his return to the fold:

"Cabool, Mo., Nov. 30, 1894.

BROTHER GODBEY:—Please say through your paper that after two months of sadness and heart-aches out of the Church that I am back at home again a much sadder but thank God a wiser man. Also the P. E. has placed me in charge of Cabool and Houston charge. I am not worthy of the place. I only asked the place of a servant and they took me in as a son. Dear brother let me say through your paper thank God for the Methodist Church I am back for life.

Yours in the work,
DEJALMA LEAKE."

Notes From the Press.

The *Central Christian Advocate*, published in St. Louis, referring to the Trans-Mississippi commercial congress, assembled in that city, thus speaks of the vast territory which the congress represents: That portion of the republic which lies west of the Mississippi river contained in 1890, when the census was taken, less than 17,000,000 people; it is the pioneer, undeveloped, growthful part of the country, possessing resources of all kinds of incalcuable vastness and value. The area of this part of our national inheritance may be suggested by comparing it with some other portions of the globe. Great Britain, European Turkey, Denmark and Porugal, with the whole of Palestine, could be packed away inside of the State of Texas; New England and the State of Washington are of equal area; Norway and Sweden occupy about the same space on the map as is taken up by Arizona and New Mexico; Belgium, Holland and Greece could be stowed away inside of the boundaries of Arkansas; and there would still be afforded room in the district under consideration for the empire of China. The extent of the mineral, agricultural, commercial, manufacturing, and other resources of this vast region—resources whose development has just begun—no man can estimate. We may wisely recall, in this connection, that Methodism has been for half a century and more a leading factor in the settlement and civilization of this Trans-Mississippi empire; and that in the future it must be an element of strength and of leadership in the growth and progress of this part of the Republic. We are, therefore, especially interested in any movement which purposes to increase the prosperity of the great west.

Giggling Girls.

"Never mind where it was, but we saw it. Two girls or young ladies got to Church a little late, and the usher brought them up to the front. As they came down the aisle they giggled and giggled and —giggled. After they sat down they —giggled. There was no sense in it. Those seats were made to be occupied. The usher did the right thing in asking them to the front. They did right in coming. The very fact that they were a little conspicuous ought to have put them on their best behavior. They acted very silly. Girls, don't giggle and grin and twist your heads when you walk down the aisle of the Church.—*Epworth Era.*

Peril Of The Salvationist.

The Salvation Army has nothing to fear from opposition. Hooting boys and jeering mobs, flying rocks, mud, ancient eggs, and even dead cats, strangely enough, only quicken its growth and increase its following. Criticism of its methods, and contempt of its workers on the part of the learned and refined, are scarcely less effective. But when it becomes the pet of aristocracy and the fad of culture, when its generals and privates are guests of the Four Hundred, and hang their scarlet uniform upon brazen costumers in palatial bed-chambers; and when prominent officials of fashionable Churches compete for the honor of usnering at its special services —why then the languors of the tropics are liable to replace the arctic activity indispensable to the Army's health and success. It will not have campaigned in vain, if other Churches are led to adopt its mottoes and methods, its songs and services, so fully as to occupy the ground once wholly its own. But if its thunder is stolen, wherewith shall it thunder?—*Western Christian Advocate.*

Good-Bye.

After six and a half years of labor I lay down the editorial pen, arise from the tripod and ascend to the duties of the pastorate. Whatever mistakes I have made have been made from the head. I commend them to the utter forgetfulness of the readers of the *Advocate*. Heartfel thanks are hereby tendered to the contributors whose articles have so largely contributed to whatever excellency the paper has had during my editorship. The many expressions of appreciation of my labor will be ever remembered with pleasure, while the criticisms will be remembered only that I may profit by them in the future. For words of kindness and encouragement I thank my editorial fraternity. I love them all.

My associations with the Junior, publishers, printers, and clerks have been most pleasant. Bro. Hill has done most excellent work on the paper during the time he has been on it. May he have equal success in the field in which he is now called to labor. To all I bid a most affectionate good-by. Obediently,

JAS. CAMPBELL.

Missions.

Itinerating in China.

BY BISHOP C. B. GALLOWAY, D. D.

Mr. Editor: We left Shanghai on the afternoon of the 22d inst. for an itinerary of the country embraced in this district.

At six o'clock we arrived at Nantziang, and were greeted with a note from Miss Lochie Rankin, and an invitation to dinner at "Louise Home." A delightful evening we had, talking over the great interests of the Church on both sides the sea, closing with the regular Saturday night missionary prayer meeting. In Brother Hill's home, who is both pastor and presiding elder, we were grateful guests. He is a busy worker, having thirteen preaching appointments weekly, besides visiting and exhorting three day schools. Here the Sabbath was spent most profitably. We had preaching at 9 1-2 o'clock in the morning in the church, followed immediately by the Sunday school; preaching again in the afternoon at 3, and service at 5 in a street chapel a mile away. It was our first experience with a typical Chinese congregation. They come in, stand or sit for awhile, talk aloud to each other, move their position to get a better view of the foreigner, and then retire. Of course some remain quietly, and even reverently, to hear the blessed gospel. The inquiring look on certain faces when attention has been arrested and truth found lodgment is very pathetic. Much of street-chapel preaching seems to go to waste. The crouds come, gratify their curiosity, and leave with apparent indifference. But how many who catch a single thought that remains and finally saves, none can tell. Every week some missionary hears of an inquirer who first heard the gospel in a wayside chapel, and from that day gives up his idols. The seed must be sown by all waters. So long as the crowds come, whether from curiosity, hostility, or spiritual sympathy, the word must be preached in faith, nothing doubting.

Nantziang, once a prosperous city of over 40,000 inhabitants, now has about 12,000. It suffered immensely during the Tai-Ping rebellion and may never recover its ancient glory. Here the "Louise Home" of the Woman's Board is located, in which Miss Rankin resides, and where she supervises several day schools. She also makes triweekly visits to Kading, a walled city of 15,000 people, eight miles distant, and looks after six flourishing day schools located there. A faithful, self-denying, tireless toiler is this modest pioneer missionary of the Woman's Board in China.

We spent Monday in Kading—or at least all that was not consumed in working our passage there and back on the canal—contending with a "dead calm" in the morning and "head winds" in the afternoon, exhausted the day, except about three hours. The only compensation in canalboat travel is the opportunity for reading and meditation. Punctuality in meeting appointments is an impossibility unless an ample margin is allowed in their arrangements. Brother Hill and Miss Rankin both feel encouraged as to the outlook in Kading. The native pastor seems to be diligent, and after years of working and waiting I hope the time of reaping will soon come.

On Tuesday morning we booked for Wongdoo, eight miles distant, on wheelbarrows. This was a new experience, and one only to be endured, not enjoyed. The wheelbarrow is not constructed after the American pattern. The wheel is in the center, and covered with wooden slats. Passengers sit on the side of the wheel. If there are two they ballance each other; if only one, the coolie skillfully tilts the vehicle to one side until a balance is reached and then trots off. A rope on either side forms a stirrup in which the foot can rest. During that ride and walk of eight miles—for we had to walk over numerous bridges and bad places—we must have seen four or five hundred unburied coffins. Most of them were covered with straw and left in the open field. Thus thousands of China's dead are sleeping above the ground, and in wooden coffins falling to pieces by the action of sun and storm. Mounds beneath which others are buried can be counted by thousands. The whole country is an immense cemetery, the land being cultivated in patches between graves and coffins. And these coffins are a curiosity. They are made of wood from six to nine inches thick, and are hermetically sealed. I saw one that could not have weighed less than five hundred pounds.

At Mongdoo we had a chapel service, Brother Hill preaching to a crowd that filled the house and the narrow street outside. Here we rejoined our boat, purposing to reach Tsingpoo for an afternoon service; but after seven or eight hours' "toiling in rowing," we stoped outside the walls and spent the night. At eight o'clock the next morning we were at Tsuka-koh, four miles away, and were in the midst of an interesting chapel meeting when Brother Burke arrived. As Brother Hill concluded, he followed in an earnest exhortation. How I longed for a mastery of their vernacular in order to make an appeal for my Lord! It seems to one uninitiated into the habits of this people such a pity to close a service with so many seemingly inquiring into the new doctrine, and eagerly grasping for the rest it promises the weary and heavy laden.

In the evening at seven o'clock, after an all-day's diligent effort to make about eighteen miles, we arrived at Sung-Kiang, Brother Burke's home, and a walled city of great commercial and political importance. Including the suburban towns it probably has nearly 200,000 inhabitants. Chinese populations must be estimated, there are no statistical returns. Uninjured by the Tai-Ping rebellion, it has maintained its commercial supremacy, and, being a military station, has considerable political distinction. From the top of the five-storied pagoda we obtained a magnificent view of the country which stretches far away for weary leagues, as level as a plain, and cultivated like a garden. A tall pagoda here and there stands out against the sky, and in one direction a few hills, called mountains, on the tops of which heathen temples are built, except one conspicuously appropriated by the Roman Catholics. Many towns and cities are to be seen with their crowded populations, making one constantly wonder where they find daily bread—or rather rice. The ordinary and polite salutation among the Chinese is, "Have you had rice today?" And they are miserably poor. Thousands live on a few cents a day, and if unable to work, are compelled to suffer. Even skilled laborers, carpenters, blacksmiths, etc., receive from twenty to twenty-five cents a day, while common workmen get from ten to twenty cents, and count themselves very fortunate.

Outside of the walls of Sung-Kiang is a temple, in one apartment of which is a realistic representation of the Buddhist hell. We went to see it, and tried to ascertain the significance of its horrible details. At the entrance of the infernal regions stood a forbidding figure, with a satanic grin on his face, and a bundle of imitation silver money in his hand. Inside were the various kinds of torture to which the pitiless victims were subjected. Some were falling from an immense arch, around which serpents were coiled; others were bound to a stake, and headsmen were wielding the bloody ax; others, with heads down, were being sawn asunder; others, in a rice mortar, were being pounded to jelly; and still others, in an immense furnace, were burning, while the grim stoker was stirring up the fire to make it seven times hotter. On one side the iron gate stood slightly ajar, and some had escaped They stood outside, and were taking on the skin of dogs, hogs, foxes, etc. This illustrated the doctrine of the transmigration of souls. As we studied the horrible picture, I said surely this has little hold upon the faiths and fears of the Chinese. If they believed its doctrine their lives would be changed. The fact is, the masses have no religion. They care little for their temples, and have no worship worth the name. Theirs is a vague superstition, without any definite faith. What the literary and high-class people may believe, is another matter. But this is certainly true of the ignorant millions. Going out to that temple I had my first ride in a sedan-chair. It is a kind of doll house on two long bamboo poles, and borne on the shoulders of two coolies. I rather prefer the wheelbarrow. The riding is easy enough, but the poor coolies have so often to change shoulders, and the polls look so insecure, that all pleasure is lost in sympathy. One fellow, noticing my uneasiness at a break in the pole, relieved apprehension by saying: "Rest your heart." This was said in Chinese, and was interpreted by Brother Parker.

Chinese houses have no fireplaces. They are not heated in winter, however deep the snow. A Chinaman keeps warm by adding another jacket or two. In this way the temperature is estimated. It is not so many degrees cold, but so many coats.

Another evidence of the utter lack of confidence in each other's integrity, is their system of exacting security-money. If you rent a house for fifty dollars a year, you must pay down fifty dollars in advance as security. Then if you pay the monthly rental as it falls due, the advance payment will be returned at the end of the year or when you give up the house. They have no laws to enforce the payments of debts.

In hundreds of shops imitation silver paper money is kept for sale. It seems to be an immense business. This is purchased by the superstitious millions to appease the wrath of some angry god, or to burn and transmute into spiritual currency for the use of fathers and other dead relatives.

The canal boat population is large and distinct. Thousands of people have no other home. Children, chickens, and dogs are raised there, and never live on land. Parents never seem uneasy about children falling overboard. Our friends in Nantziang were much interested in a little baby on one of the boats. According to custom, the little fellow could not be taken ashore until a certain moon, and the time was near at hand. The event was to be celebrated. These people can sing, with understanding, "No foot of land do I possess." Their poverty is appalling.

After a pleasant day with Brother Burke and family, we took passage again for Shanghai, arriving here yesterday morning at eight o'clock. On the lot joining the mission house and church in Sung-Kiang Brother Parker and family find pleasant residence in part of a Buddhist temple. Thus the decaying religion of Cathay is giving away to the disciples of the Lord of lords.

On Monday we leave for Soochow and the Conference.

Shanghai, Sept. 29.

Scrofula on His Head

Which became a mass of corruption, spread so that it got into our little boy's eyes. The sores

Clarence D. Crockett

spread over his neck and we thought he would be blind. The doctors failed; we gave him Hood's Sarsaparilla. Several bottles cured him after we had despaired of his ever getting well. He is now a bright and healthy child. D. M. CROCKETT, JR., Murfreesboro, Tennessee.

Hood's Sarsaparilla Cures

Even when all other preparations fail. Be sure to get Hood's and only Hood's.

Hood's Pills should be in every household.

ASHAMED TO BE SEEN because of disfiguring facial blemishes is the condition of thousands who live in ignorance of the fact that in CUTICURA SOAP is to be found the purest, sweetest, and most effective skin purifier and beautifier in the world. For pimples, blackheads, red and oily skin, red, rough hands with shapeless nails, dry, thin, and falling hair, and simple baby blemishes, it is wonderful.

POTTER DRUG AND CHEM. CORP., Boston.

Christian Life.

He Careth.

Casting all your care upon Him, for He careth for you. 1 Peter v:7.

What can it mean? Is it aught to him
 That the nights are long and the days are dim?
Can he be touched by the griefs I bear
 Which sadden the heart and whiten the hair?
Around His throne are eternal calms,
 And strong, glad music of happy psalms,
And bliss unruffled by any strife.
 How can He care for my little life?

And yet I want Him to care for me
 While I live in this world where the sorrows be;
When the lights die down from the path I take,
 When strength is feeble and friends forsake,
When love and music, that once did bless,
 Have let me to silence and loneliness
And my life-song changes to sobbing prayers,
 Then my heart cries out for a God who cares.

When shadows hang o'er the whole day long,
 And my spirit is bowed with shame and wrong;
When I am not good, and the deeper shade
 Of conscious sin makes my heart afraid
And the busy world has too much to do
 To stay in its course to help me through.
And I long for a Saviour—can it be
 That the God of the Universe cares for me?

Oh, wonderful story of deathless love!
 Each child is dear to that heart above.
He fights for me when I cannot fight,
 He comforts me in the gloom of night;
He lifts the burden for He is strong,
 He still the sighs and awakens the song:
The sorrows that bowed me down, He bears
 And loves and pardons because He cares.

Let all who are sad take heart again;
 We are not alone in our hours of pain;
Our Father stoops from His throne above
 To soothe and quiet us with His love,
He leaves us not when the storm is high,
 And we have safety, for He is nigh.
Can it be trouble which he doth share?
 Oh, rest in peace, for the Lord does care?

—*Selected*

Looking Upward.

The habit of turning promptly to our heavenly Father, not only in times of conscious need, but when the skies are cloudless and the path easy, is an experience attained by steady growth rather than by a sudden revolution in Christian character. We are inclined to believe that this is eminently true of lives that have not known sorrow or extreme difficulty. When afflictive dispensations come, we are quite ready to look unto the hills whence cometh our help. It does not take long for us then to see our pressing need, but it requires a considerable time to reach an habitual experience of looking unto Him so long as we see but little occasion to do this; that is, so long as our own hand and our own wisdom seem to us in themselves sufficient without His help. It is in this view that the path of chastisement is really better for us than that of unbroken sunshine, since through adversity we are brought more vividly to realize our feebleness, and are thus constrained to draw near to God.

Let us be thankful, therefore, if our troubles during the past year have served to establish in our hearts the habit of upward looking. This is the greatest possible gain, despite all our many losses. More to be desired is such wisdom than fine gold.

Sunday School Banners.

We can now supply nice Sunday school Banners, at prices from $1.50 to $10. Write for prices, if you want anything in that line, to Godbey & Thornburgh, Little Rock, Ark.

Our readers will carefully note the advertisement "Catarrh Dobyns' Sure Cure" in this issue. "Dobyns' Sure Cure" is an old, well tried and thoroughly successful Catarrh Remedy. It is highly recommended and we advise all sufferers of that dread disease to send One Dollar to the Proprietors, Dobyns' & Mitchell, Fulton, Ky., and get this wonderful medicine.

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The J. S. MENKEN COMPANY,

MEMPHIS,

and when you visit our city don't fail to look through their

Mammoth Emporium,

Thirty stores under one roof. We sell every article of ready-made wearing apparel for men, women and children, as well as the materials to make them; also,

Carpets, Curtains,
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and every article used in the dining room and kitchen, standard books, stationery and school books—prices the lowest.

Every article in the store is marked in plain figures, and there is but one price for all. A blind person or a child can deal in our store with absolute safety.

OUT-OF-TOWN BUYERS

are on the same footing exactly as those living in the city. Our "Order Department" is in the hands of competent persons who are placed there for the purpose of carrying out the exact principles of the firm in accommodating "out-of-town buyers."

Freight or expressage prepaid on all purchases of $5.00 and over, except on chinaware and wheeled articles such as baby carriages, etc.

Send for catalogue. Address the firm direct in all cases,

The J. S. MENKEN COMPANY.

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A CHEAP, QUICK, PLEASANT and ABSOLUTE CURE for the Tobacco Habit in all forms. Ask your druggist or write to ROSE DRUG CO., 21st St., Birmingham, Ala.

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No. 25 sin. bug harness, single trace, 1 1-2 in. 1 1-2 in saddle 15.00
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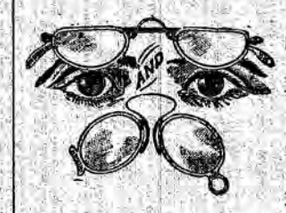

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Planting the Standard

All hail Columbus! Behold the great navigator as he lands. The perils of the deep are past. The clouds of fear have vanished. The night of gloom has ended. In the heavens the sun of success shines resplendent. Morning has dawned.

Imperiously the banner of haughty Spain greets the daylight. Upon its fluttering folds are inscribed the destinies of a new world. Its gleaming surface marks a long advance in the evolution of the human race. It tells a story of prophecy unparalleled, of developement unapproached in the fullness of recorded time. It crowns with triumph the efforts of genius.

The World's Fair contained no finer statue of the great discoverer than this colossal figure. It commanded from its pedestal the eastern entrance to the Administration building. The majesty of its dimensions, the vigor and aggressiveness of its expression and the artistic finish of its composition made it admired as a genuine sculptural triumph.

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ARKANSAS METHODIST.
THURSDAY, DEC. 6, 1894.

For the Young Folks.

Words.

One day a harsh word rashly said,
Upon an evil journey sped,
And like a sharp and cruel dart,
It pierced a fond and loving heart;
It turned a friend into a foe,
And everywhere brought pain and woe.

A kind word followed it one day,
Flew swiftly on its blessed way;
It healed the wound, it soothed the pain,
And friends of old were friends again;
It made the hate and anger cease,
And everywhere brought joy and peace.

But yet the harsh word left a trace
The kind word could not quite efface;
And through the heart its love regained,
It bore a scar that long remained;
Friends could forgive, but not forget,
Or lose the sense of keen regret.

Oh, if we could but learn to know
How swift and sure one word can go,
How would we weight with utmost care
Each thought before it sought the air,
And only speak the words that move
Like white-winged messengers of love.

—*Sunday School Times.*

"The Ripened Leaves."

Said the leaves upon the branches
One sunny autumn day:
"We've finished all our work, and now
We can no longer stay.
So our gowns of red and yellow,
And our sober cloaks of brown,
Must be worn before the frost comes,
And we go rustling down.

We've had a jolly summer,
With the birds that built their nests
Beneath our green umbrellas,
And the squirrels that were our guests.
But we cannot wait for winter,
For we do not care for snow;
When we hear the wild northwesters
We loose our clasp and go.

"But we hold our heads up bravely
Unto the very last,
And shine in pomp and splendor
As away we flutter fast.
In the mellow autumn noontide
We kiss and say good-by,
And through the naked branches
Then may children see the sky."

—*Margaret E. Sangster, in "Harper's Young People."*

The present czar of Russia, Nicholas 17, is said to be fond of exercising on the bicycle.

In a recent debate in the house of representatives, at Washington, the Hon. W. Jasper Talbert, of South Carolina, made the following statement of the comparative number of lawyers and farmers in congress. In the fiftieth congress out of 333 members, there were 233 lawyers, and 18 farmers. Here lawyers outvoted farmers 13 times. In the fifty-first congress there were 335 members, of which 235 were lawyers and 12 farmers. Here lawyers outvoted farmers 19 times. In the fifty-second congress, 335 members, 223 were lawyers and 14 farmers. Lawyers outvoted farmers 16 times. And in the fifty-third congress, 356 members, 228 lawyers, and about 17 farmers. Lawyers outvoted farmers 14 times, and in the senate, in proportion, so that the farmers are not represented in proportion to population, for they constitute nearly three-fourths of the people.—*Michigan Christian Advocate.*

The Loving Act of A Dog.

During mother's long and severe illness, Carlo took great interest in all that pertained to her, watching the doctor very closely and sitting by the half hour with his chin on the bed by her side. We bought our bread, and knowing Carlo's fondness for warm biscuit, the baker often gave him one, which he quickly dispatched. Once during a severe attack of mother's, when we were doing our utmost to tempt her appetite, Carlo came in early one morning, bringing his warm biscuit untouched, and laid it on the floor by mother's side. She was too sick to notice this act of his, but not to be disappointed in his own plan he came forward and lifted the biscuit to her pillow and retired again to his corner to wait some look of thanks from her. It came, and such a happy dog! He had brought his choicest offering—a warm biscuit—and it had been recognized. Was there not a loving plan and careful observation in this act?—*Mary E. Holmes, in Science.*

Thousands of cases of rheumatism have been cured by Hood's Sarsaparilla. This is abundant reason for belief that it will cure you.

THE SECRETARY OF THE NAVY has written for THE YOUTH'S COMPANION an article on "A Boy's Opportunities in the United States Navy." This is to be followed in that periodical by an article on "Promotion and Pay in the Army," by Captain Charles King.

SINGERS AND ARTISTS GENERALLY are users of "*Brown's Bronchial Troches*" for Coughs, Colds, Hoarseness and Throat Irritations. They afford instant relief. Avoid imitations.

A Smile.

The power of a smile is well illustrated by the following incident. Some men had just assembled to go about their business, when an unpleasant rain, cold and disagreeable, began to fall. The work was in a hurry and had to be done at this particular time. One man began to swear, two or three others to scold, and it was not very long before nearly everybody was pretty well out of sorts. But there was one man, a little older than the rest, who had taken no part in the complaints; and as he worked away vigorously, he had a pleasant smile on his face. One man said to him, "What in the world are you laughing at? Are you laughing at this mean weather?" He said, with a pleasant smile, "Yes, I find the work goes easier and better. I don't notice the disagreeable things much, if I can keep a smile somewhere near my face. Why don't you try it, boys? This is a good morning to try it and see how it helps you to work." In response one after another said, "We will try it," and they did, and in a short time, a score of people, who had before been complaining and scowling and feeling sad about the conditions, were whistling and working merrily.

No doubt, many of us have noticed the influence of a smile, but nearly all of us are very apt to take the other plan and the smile is the last thing that is seen on our faces, if there is something disagreeable to be done. In almost any place, a smile is in order, at least a pleasant look is, and many a smile prompted by a Christian heart, full of love of God, will be the means of rescuing one who is almost discouraged and in despair.

We are often very happy inside and our hearts are light, but we forget to try and have the happiness show outside. The habit of scowling, looking solemn, even cross, is a habit that grows upon one and we can well afford to take some extra pains and make some sacrifice, to spread sunshine in our paths by both looks and words.—*Selected.*

Human Sacrifices.

The *New York Advertiser* published the following account of a heathenish custom which is still practiced in parts of Russia:

It is probably known to few people that the practice of sacrificing human lives under certain conditions still exists in parts of the empire of Russia. The government and the orthodox Church have attempted in vain to stop the inhuman practice, but up to the present time they have been unsuccessful. Revelations regarding the custom were made in recent issues of the *Gazette* of Yakootsk, Siberia. It prevails among a sect known as Tshukshen, not far from that city. Old people, beyond the Biblical limit as to age, and sick ones, tired of life, offer themselves as the sacrifices. When a Tshukshen decides to "offer himself up" he sends word to all his relatives, friends and neighbors, who then visit him and try to persuade him to change his intentions.

But prayers, upbraidings, threats are useless in such a case, and the fanatic prepares for his end. The friends and relatives leave his house and return in ten or fifteen days, bringing the death candidate white clothing and several weapons, with which he is supposed to defend himself in the other world against evil spirits and shoot reindeer.

After completing his death toilet the candidate takes his place in a corner of his house or hut. About him gather his relatives, who offer him the choice of three instruments of death, a knife, spear and a rope. If he chooses the knife two friends hold his arms while a third plunges the blade into his breast. Practically the same thing is done if he decides to die by the spear. When he prefers the rope, two of these present place it about his neck and strangle him to death. A cut is then made in the breast to let the blood flow out. All those present sprinkle their faces and hands with the blood, believing that it will preserve them from evil and bring them fortune.

The body after this ceremony is placed on a sled, which is drawn by a reindeer, to the "cremation hill," near the village. The neck of the animal is cut at once upon arrival at the place. The body is stripped of clothing, which is then cut in small pieces and placed on the altar with the dead man or woman. During the cremation the "mourners" utter prayers to the spirits, begging them to watch over those mortals still left on earth. This custom has been followed by the sect for centuries.

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Epworth League.

Dec. 9. Some Fear Nots of the Bible.—Ex. 14-13; Isa. 43:1, 5; Matt. 10:26; Luke 12:32.

Courage is ever, in itself, a virtue. The highest courage can only be exhibited by one who, as we are wont to say, "has the courage of his convictions," that is, has his convictions of right as the foundation of his courage. Nothing can give courage like the confidence of being in the right.

He who is in the right is ever victorious. If he falls in his struggle without seeing his cause prevail, he still, by his action inspires men to noble emulation. He saves his principle if his cause be lost. He saves himself.. He links his name with truth and justice and honor. It is better to fall in a good cause than to triumph in a bad one. Men who trust in God and do his will can afford to be courageous. The old heathen philosopher, Socrates, said when sentenced to death, my enemies "can kill me but they can not hurt me." It was a sublime utterance, and his death was a sublime triumph.

When our way is shut up and we see no escape, if we have followed the leadings of God we need not fear. The Israelites found their way to Canaan cut off. They stood in a great gap of the mountains, the sea before, Pharaoh's army behind. They stood still. Could they reproach Moses? No. Moses was God's agent. God himself, by the pillar of cloud, had led them there. So, following the leadings of God we are sometimes brought where only a miracle can save us. Still we should be calm. "Fear not. Stand still and see the salvation of the Lord." The Lord will lead us forth victorious. It may not be your way or mine, but deliverance will come. And we shall know it has come and that it is of the Lord. The night, now, is dark and the tempest wild. There shall come a glad morning and the song of victory shall be heard. "Sing unto the Lord for he hath triumphed gloriously."

It is much to know that you are a child of God. That fact alone gives assurance for every blessing. If when we were enemies and strangers God's mercy sought us and brought us to his fold, what shall we fear if we still desire to be led by him. He who looks back to the day when Jesus sought him when a stranger need not fear now to trust him who has made him a child of God. How full are those promises in Isaiah. Read our hymn "How firm a Foundation" and mark how those promises are wrought into triumphant song. The flood shall not overflow, the flame shall not hurt thee. God who calls will also guide thee.

There is much in every life which is hidden from men. Evil purposes of enemies which God only sees, secret longings of the soul which God only knows. The enemies of Jesus had Peter's oaths but they saw not the tears of penitence which fell from his eyes in the darkness. These things should not disturb a Christian. God sees and knows and it is God who judges and rewards. "Fear not, there is nothing covered that shall not be revealed; and hid that shall not be known."

The purpose of God is to save us. For this he has redeemed us; for this he has called us by his Spirit; for this he has given us all his promises. Some devout, timid souls are always afraid to claim heaven; always afraid that they shall be shut out at last. How strange that any one who longs to be with Jesus should fear this. There is not in all the world one heart that loves him to whom Jesus does not speak this promise: "Fear not, it is your Father's good pleasure to give you the kingdom." You, poor soul, with all your unworthiness are dearer to Jesus than he can ever be to you and when through all your trials and troubles by persistent faith in his mercy you gain heaven at last he will "see of the travail of his soul and be satisfied."

The Chattanooga Committee in charge of the local arrangements for next year's International Epworth League Conference are actively at work. The heads of the committees have been named as follows: T. A. Snow, General Chairman; J. E. Annis, Vice Chairman and Finance; J. A. Patten, General Secretary; L. M. Thomas, Treasurer; J. E. Ramsey, Auditor and Reception; W. C. Sharon, Place of Meeting; J. L. Atlee, Jr., Program and Printing; A. E. Rust, Transportation; G. N. Woodworth, Local Transportation; W. S. Adams, Music; E. A. Hollingsworth, Attendance; J. W. Adams, Decoration; Herman Ferger, Homes. Chairman Snow is spoken of as one of the best known Southern Methodists of East Tenn. He is a prominent merchant and manufacturer, and is active in religious, business and public affairs. The other members of the Executive Committee are leading business men of Chattanooga, and they are taking hold of the work in a way that insures success to their undertaking. Methodist eyes are looking toward Chattanooga for 1895.

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My mother, now 67 years old, suffered for years with a stroke of paralysis in her left side. Germetuer cured her of that and also relieved her of indigestion in an aggravated form, and difficult breathing. It also improved her eyesight. I heartily recommend Royal Germetuer to the afflicted. It is my household remedy."

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Commissioner's Sale.

Notice is hereby given, That in pursuance of the authority and directions contained in the decretal order of the Pulaski Chancery Court made and entered on the 2nd day of March A. D. 1894, in a certain cause (No 3319), then pending therein between T. T. Lester, Hannah M. house and Margaret B. Dill complainants, and George W. Barber defendant, the undersigned as Commissioner of said Court will offer for sale at public outcry to the highest bidder at the East door or entrance of the Pulaski County Court House, in which said court is held, in the city of Little Rock, within the hours prescribed by law for judicial sales, on

Saturday, the 15th day of December, A. D. 1894,

the following described real estate to-wit: Lots five and six (5 & 6) in block two (2) Capitol Hill Extension addition to the city of Little Rock, Pulaski county, Arkansas.

Terms Of Sale: On a credit of three months, the purchaser being required to execute note with approved security bearing interest at the rate of 10 per cent per annum from date of sale until paid, and a lien being retained on the premises sold to secure the payment of the purchase money.

Given under my hand this 22nd day of November, A. D. 1894.

I. J. HICKS,
Commissioner in Chancery.

Commissioner's Sale.

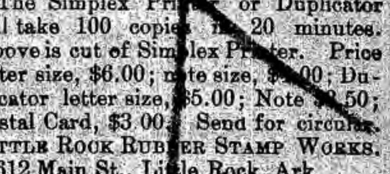
Notice is hereby given, that in pursuance of the authority and directions contained in the decretal order of the Pulaski Chancery court, made and entered therein on the 11th day of October A D 1894 in a certain cause (No 4631), then pending therein between The German American Building Association complainant, and Charles Schattler and Sophia Schattler defendants, the undersigned as commissioner of said court will offer for sale at public outcry to the highest bidder on a credit of three months at the east door or entrance of the Pulaski county court house, in the city of Little Rock, between the hours prescribed by law for judicial sales on

Friday, the 7th Day of December, A. D. 1894,

the following described real estate or so much thereof as may be necessary to pay off said decree, to-wit: Lots one and two (1 & 2) in block forty-three (43) in North Argenta, Pulaski county, Arkansas.

The purchaser will be required to execute note with good and sufficient security with interest at the rate of nine per cent from date until paid, and a lien will be retained on the premises sold to further secure the payment of the purchase money.

Given under my hand this 12th day of November, A. D. 1894. I. J. HICKS,
Commissioner in Chancery.
Morris M Cohn, Solicitor for complainant.



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ARKANSAS METHODIST.

THURSDAY, DEC. 6, 1894.

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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.

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Book Notices.

☞ Order any books or magazines noticed in these columns from THE ARKANSAS METHODIST.

Touching Incidents and Remarkable Answers to Prayer, as related by John B. Gough, D. L. Moody, Bishop Beman, A. B. Earle, Mrs. Mary G. Cramer, Charles G. Finney, James H. Potts, D. D., S. A. Keene, D. D., and more than a score of others of equal reputation constitutes a collection of proofs of the power of prayer which every Christian will value, and from which every Christian teacher may draw forcible illustrations.

Preachers will find this book will sell rapidly and prove a means of fostering a deeper faith. 300 pages; $1.00. Good discount to agents.

The most beautiful holiday book on our table is *The Child Amy*, by Julia Magruder, illustrated by Hellen Maitland Armstrong. $1.50. Boston Publishing Company.

Julia Magruder's charming presentation of the redeeming influence of childhood as made in *The Child Amy* will appeal to all hearts. It is a sweet, natural, delightful and consistent story. It shows how a tiny waif, picked up at sea, finds entrance into a stern and divided home, and becomes the central spirit of that home, purifying and uniting it. The theme is one that always attracts, but it has seldom been used more gracefully or to better advantage than in this story. The character of the dainty little heroine is unique. For, while natural and childlike, she is so compelling a force that every barrier gives way before her—"this child Amy," as the narrator tells us, "the very meaning of whose name is Love." In the flood of children's books, this is one especially to be remembered at holiday time, for it preaches so sweet a sermon on love that no child but will be better for reading it, and to many an older eye will come the moisture of sympathy and tenderness which is the spontaneous tribute to the beautiful child-love that refines and brightens, and is so often the salvation of the world. The book is beautifully printed and bound, and the excellent illustrations and dainty title-page are from drawings by Hellen Maitland Armstrong.

Little Ike Templin and Other Stories, by Richard Malcolm Johnston. Lothrop Pub. Co., Boston. $1.00. Cloth.

In "*Little Ike Templin*," Col. Johnston has collected some of the latest and brightest stories for the boys and girls, although it may be said for them that they possess an equal charm for young and old. Humor, pathos, sentiment, fun and not a little homely wisdom and practical philosophy gleam in and underlie all these stories and sketches. The stories are all of Georgia life and character, and not a girl or a boy but will enjoy the bee-hunt with Mr. Wimpy, laugh heartily over the mock ghost's discomfiture under the eye of Uncle Pete, and feel the pathos of poor Mr. Brown's bequests. They will sigh over the fate of Buck, the pet bear, and find plenty of fun in the stress of Tobe, the horse, and the concentrated chorus of Potipher, the mule.

Talks to the Children About Jesus, by Mrs. G. E. Morton. This is one of the most popular subscription books now being sold, having reached the 90th thousand. We heartily commend it. Sold by subscription only. We solicit agents.

New Streams in Old Channels. Selected from the writings of Lyman Abbott, D. D. Lothrop Pub. Co., Boston, $1.

This is a collection of apothegms and sharp statements of many truths made from the pulpit utterances and published papers of the distinguished pastor of Plymouth Church by Mrs. Storrs Haynes. It is a rich casket of gems.

There are some especially interesting articles in the December issue of the *Review of Missions*. The Religious Condition of the World, a paper prepared by Dr. W. E. G. Cunnyngham in 1870 and published in the *Home Monthly* presents a carefully prepared exhibit of the world's population and of the various religions of the world at that date. The appending to this paper of an exhibit of the world's population and religions today constitutes a study of deepest interest and full of inspiration to the Christian heart.

At Rest.

HOLT.—Enoch O. Holt was born January the 7th 1867 in Sharp county, Aakansas. Converted September 12th, 1882 under the ministry of S. W. Register; was married to Dellar E. Carpenter November 24, 1887. He departed this life July 26, 1894. A loving wife, one little boy, two sweet little girls, a heartbroken father and mother with ten brothers and sisters and a large number of relatives and faiends are left to mourn his departure, but we sorrow not as those who have no hope. Brother Ozias grew up in our midst; he was a promising young man, a teacher in the Sunday school. Brother Holley appointed him classleader in the beginning of the year. He held his class-meetings once a month up to the time of his sickness and death. But his seat is vacant now, we miss him at home and in the Church but when our journey on earth is ended we expect to meet him at heaven's gate and join him in his loved employ. Our loving Father knows what is best. Oh, may we all bow in humble submission to his dealings with us and meet across the river. Amen. GEORGE ROGERS.

HILL.—Mrs. Mollie Hill (nee Sanders) was born in Clark Co., Ark., Apl. 4, 1857; moved to Calhoun Co. in 1874. In that year she professed religion, but for some reason did not unite with the Church until 1876. She was happily married to John D. Hill Nov. 24, 1875; died June 20, 1894, leaving a husband, three sweet children, one brother and a host of friends to weep over this dispensation of divine Providence. But we weep not as those who have no hope. She was a sweet-spirited Christian woman. It was a feast for an itinerant preacher to visit her home. She did not speak of religion as something she had read of in a paper, but as a rich experience of grace felt in the heart. The life of godliness she lived here is a finger board pointing to the sweet home she has gained after a noble life.

J. L. JOHNSTON.

HARPER.—Sister P. M. Harper (nee Chadick) was born Feb. 28, 1850. Being reared by a godly father (Rev. J. M. Chadick, formerly a prominent and useful L. P. of this country), she accepted Christ in early childhood and lived a devoted and consistent life to the day of her death, Sept. 24, 1894. She was married to Bro. W. H. Harper in Sept. 1870. God blessed their union with four children, one of whom preceded her to the glory land. May God bless and direct the bereaved husband, that he may so direct the motherless children that at last he with them may be reunited with Mamma in the eternal paradise of God. Her pastor,

W. C. WATSON.

England, Ark.

CORRINDERS.—Buford Franklin, oldest son of J. M. and Mary E. Corrinders, was born June 24, 1874, and departed this life Sept. 23, 1894. Though Frank had never joined any Church, all who knew him joined his parents in saying he was a good boy, especially kind and dutiful to his parents. His parting words to his father were: "Tell the boys that I can't play ball with them any more, that two men are coming for me in a boat—the boat is landed." Then calling his brother to his bedside, as though he would tell him something, could only say: "I will tell you after awhile," and he stepped into the boat and passed over. The death angel is no respecter of persons. He has plucked the precious infant and the first-born of twenty years from the same home this year. Weep not, dear father and mother, brother and sister. Although we cannot understand the hand of Providence now, we know that God doeth all things well.

C. H. NELSON.

Dixie, Ark.

WILLS.—When death invades our homes, there is an experience known only to those who have trod the rough and thorny path. But when the shadows fall twice in the short space of four days on the once happy home, where parents and children all combine to make that home the brightest spot on this side of heaven, it tests the strongest faith. Such was the case recently in the stricken family of our Brother George T. Wills of Pine Bluff. Little Karl, an affectionate, bright and religious boy, was taken. We say religious, because he loved his God, and was responsive to all that was good. The first response to the roll call at Sunday school when only three years old was: "Follow me." This was his motto and practice, until in his eighth year the Father took him home. Four days later little Marvin Andrew, in his third year, was called and went to join his brother. Seldom do we see two such sweet children, but God in heaven wanted them and just took them to himself. JOHN F. CARR.

FRENCH.—Florence E. French was born in Pope county, Ark., Sept. 6, 1882 and departed this life near Berea, Ashley Co., Ark., Oct. 11, 1894. Genie was baptized by Rev. S. A. Hill, May 5, 1889. She had never assumed the vows of the Church, but her intention was to join on the last night of our protracted meeting at Magnolia Church last August, but we were rained out that night. We are very sorry that her name is not on the Church roll as a member, but we are satisfied that her name is on our Father's record above. Genie was an orphan; her father and mother both died when she was quite small. She has only one little brother left on earth, but many friends to mourn her departure. In the home of Bro. S. W. and Sister S. C. Rogers, she was loved and looked after as their own child, but her sweet spirit was caught away and borne to a more glorious clime than earth affords. Oh, may a sweet fragrance of her life still linger with us leading to greater consecration of heart and life, till we meet in the sweet by and by.

A. G. CASON, L. D.

DROKE.—Mrs. (Catherine Folkner) Droke was born in Wythe county, Va., Sept. 1, 1821. Professed religion at 12 years old; married to E. Droke in 1847, died Sept. 30, 1890. Three precious children were born to them, two of whom passed before, making heaven much more attractive to them. Many will read this notice with tear bedimmed eyes and sobbing hearts. It can be truly said that the home of Bro. and Sister Droke was the home of the preachers. The religious atmosphere that pervaded their family circle was truly a balm to the sore pressed and burdened itinerant. It was a place of helpful rest. But alas! The circle is broken. The home is in gloom. The community feels the shock and goes in mourning. In life's different circles she was consistent; a wife, a mother, a Christian. May the Lord bless this dispensation to the good of an aged husband, her son Jonnie and the community, and may we all resolve to meet her "beyond the river."

S. F. BROWN, P. C.

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THE MODERN MOTHER

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Married,

At Roe, Ark., Nov. 4, 1894, Mr. George E. Procop and Miss Lou Montague, Rev. F. N. Brewer officiating.

At the home of the bride's father near Mt. Adams, Ark., Nov. 24, 1894, Mr. Walter Johnson and Miss Rosa Fortune, Rev. F. N. Brewer officiating.

Nov. 25, 1894, in Cleveland Co., Ark., by Rev. J. R. Sanders, Mr. Walter Jones of Fordyce, Ark., and Miss Elma Crane of New Edinburgh, Ark.

At the residence of the bride's brother Mr. T. F. Archey in Gray township, Nov. 21, 1894, by J. H. Douglass, Esq., Mr. R. W. Stewart, the efficient jail-keeper of Little Rock, and Miss Bettie Archey, all of Pulaski Co., Ark.

At the residence of the bride's father R. E. Jones, Mr. A. T. Martin and Miss Lucy Jones, all of Benton, Ark. The happy couple were married Nov. 21, by A. S. Scott, P. C.

At the residence of the bride's mother Mrs. H. J. McCarroll, in Walnut Ridge, Ark., at high noon Wednesday, Nov. 21, 1894, Mr. M. S. Sharum and Miss Mabel Richardson, Rev. A. M. R. Branson officiating.

At the residence of the bride's mother Mrs. Hadden, in Walnut Ridge, Ark., Nov. 7, 1894, Mr. George Medearis and Miss Lolla De Arman, Rev. A. M. R. Branson officiating.

Nov. 28, 1894, at the residence of Mrs. Fannie Stockton, Kinkead addition, Fort Smith, Ark., by Rev. W. H. Metheny, William J. Stockton of Massard, Ark., and Miss Sallie B. Howell of the Cherokee Na., I. T.

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THE ARKANSAS METHODIST

WE WISH TO ADDRESS A FEW WORDS,

And with that force and directness of speech that characterizes the American language, we may often epitomize a whole sermon into the confines of a few words. So do we compass within this space more good and truthful talk than is oftimes spread over a page of gush and gas. We have for years done the largest Dry Goods, Clothing, Carpet and Shoe trade in the State of Arkansas. We have sold goods to almost every part and portion of the State. We have recently decided to give up the Carpet Business and the Shoe Business, and to reduce our immense stock of Dry Goods as much as possible before the new tariff takes effect—January 1st. We give you below a few prices—showing how very cheap we are willing to sell you goods. Our terms are STRICTLY CASH, and we would prefer in all cases that you send your order to some friend in the city to come to our store and select the goods for you. But if this is not feasible, send us your orders direct. Please state in what paper you saw our advertisement. We will pay express charges to any rail road office in the State on $10.00 worth of goods or more, and will send *Samples by mail free of charge* to your address—except Carpets—which we cannot sample. So all it will cost you is a postal card for trial. The Editors of this paper will tell you any orders sent us will receive the best attention, and that we are reliable people to deal with. Just a few of the things we have to offer you. Write for samples or prices for anything you want.

Carpets.

Going to quit the business. Prices you may never buy them at again. 37½c yard for good quality Tapestry Brussells Carpet, 27 inches wide. Regular value 65c.

65c for Best Quality Tapestry Brussells, in over twenty different patterns. Regular price 90c.

75c For Alexander Smith & Son's Best Moquette Carpets. Regular price $1.35.

95c for Best Body Brussells Carpets. Regular price $1.35.

16½c for Best Quality Double Weight Striped Hemp Carpet. Regular price 25c.

22c for Yard Wide Cotton Carpet in beautiful designs.

27½c for Best Extra Quality Cotton Chain Carpet. Regular value 50c.

44c for Best Quality Extra Super All Wool Ingrain; over 50 patterns. Regular value 75c.

69c for All Wool Best Quality 3 Ply Carpets, regular $1 goods.

1,000 Rugs from 65c up.

500 Pair Lace Curtains from 50c pair upward.

The JOE P. QUINN D. G. CO.

Shoes.

The best and largest stock of Gent's, Ladies' and Children's Fine Shoes in the whole State of Arkansas.

Over $35,000 Invested in Shoes Alone

We are going to quit this branch of our business also, and will sell until January 15th at retail our entire stock AT COST.

After that time we expect to close it out in bulk.

See the Prices.

Men's B Ball Bals, all sizes, good reliable goods, at 95c Pr.

Men's B Calf Congress from 95c to $1.25 Pr.

Men's Hamilton-Brown own make Fine Shoe, $2.50 quality, $1.90 Pr.

Men's Extra Fine Nettleton machine made shoes, $3 to $3.75 Pr.

Men's Finest Hand-Made shoes, $4 to $4.75 Pr. in $6.50 quality.

Ladies' best quality glove grain button shoes, 75c.

Ladies' kid tipped Dongola button shoes, $1 to $1.50 Pr.

Ladies' Finest Kid Button Shoes, from $1.75 to $2.50 Pr.

10,000 Pair Children's Shoes from 25c pair upwards.

Send us an order for your winter shoes, giving sizes, style and price you wish to pay, and we will guarantee to please you.

The JOE P. QUINN D. G. CO.

Clothing

For Men, Boys and Children.

The new tariff goes into effect January 1st and takes off one-third their value. We take it off now, and go even a little better.

$1.98 for Boy's All Wool Cassimere and Cheviot Suits; short pants; all sizes 4 to 14 years of age—positively worth nearly double.

$3.50 for Boy's All Wool Cheviot Suits in short pants; were $5 and $6.

$4.50 for Best Quality All Wool Cheviot and Cassimere Suits with a nickel plated watch and chain, stem winding, guarantee quality, thrown in with every suit.

$6.98 for Elegant Men's Overcoat—silk and satin lined, and cheap at $12.50.

$9.95—A GREAT SPECIAL SALE of Men's Finest Overcoats, BEAUTIFULLY made and full satin lined—worth $15 to $20.

$7.95 for Men's All wool Cheviot Suits; regular value $12.50.

Boys' Overcoats $1.95 to $7.50 each in great values.

The JOE P. QUINN D. G. CO.

Cloaks and Wraps

The tariff also effects Cloaks and Wraps very materially, and we are going to sell ours now. LOW PRICES shall be the power which will move them.

100 Ladies' Long Newmarket, old styles, cost $10 to $15, we will sell at $2 each.

50 Ladies' All Wool Capes, Blk., Tans, Blue in all styles at $3.95 to $6 each.

50 Assorted Golph Capes, with double capes and silk hood at $6.50 to $8 each.

100 Ladies' Fine Beaver Cloaks made up in very latest style and beautifully trimmed, from $7.50 to $12.50 each.

75 Children and Misses All Wool Reefers, ages 4 to 12 years; were $4, now $2.50.

300 Assorted Misses Cloaks, all wool, from $2.50 to $6 each.

In ordering Cloaks let us know as near as possible what you want and we will please you—otherwise may be returned at our expense.

The JOE P. QUINN D. G. CO.

Dress Goods

Greatest values in our house. Immense stock and must sell them. New tariff effects imported goods about 30 per cent. We will give you half off on a great many and start now.

2¢c.
For All Wool 38 inch Serges, all colors: regular 65c quality. These goods cannot be matched any place.

53c.
For finest quality Whip Cords and French Serges, positively reduced from 85c.

49c.
For finest quality 46 inch All Wool Henrietta. Sold at $1 a yard.

58c.
For 72 inch Ladies' Broadcloth, all colors; regular $1 goods.

83c.
For finest Imported Broadcloth. Sold for $1.35 yd.

Send for samples and state kind of goods wanted.

The JOE P. QUINN D. G. CO.

Dress Goods

12 1-2c.
This week for 36 inch Illuminated Dress Goods; was 25c.

15c.
Will buy Mixed Cheviot and Wool 36 inch Suiting that sold for 35c.

19c.
For the greatest value on earth—Elegant 36 inch fine Twill Henrietta Cloth in all colors.

43c.
For 42 inch Covert Cloth—the latest craze. Sold all season at 75c.

SILKS.

We have over $20,000 invested in Silks alone. These have also been cut to the lowest possible prices. Send for samples and let us know whether black or colored goods are desired.

Write for samples and state what paper you saw this advertisement in.

The JOE P. QUINN D. G. CO.

LITTLE ROCK, ARKANSAS.

ARKANSAS METHODIST.

GEO. THORNBURGH, Business Mgr.

THURSDAY, DEC. 6, 1894.

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

Circulation *11,000 every week.* We guarantee that no issue shall be less than 11,000 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 rest as accorded to the ten other religious periodicals issued in the State."

Our Church at Home

WALNUT HILL CIRCUIT.

Our 4th Quarterly Conference came off yesterday. Bro. Skinner on hand in much spirituality. He preached once only. The sermon was not only good, but very good. Our Quarterly Conference was a success, though our finances are far behind and will not be otherwise than far below the ability of the people to pay. Bro. Skinner will be quite acceptable on this District another year. Suppose we depart from the old way of keeping one man on District work nearly a lifetime and develop a larger number for that field, for some are kept on District work till they come to the conclusion that they are not adapted to any other field. Either the money or honor, one or both, are the cause of the great tenacity of some for such responsible and delicate work. But give us N. E. Skinner one more year at least. Rev. C. L. Freeman of Black Rock was with us on our Quarterly Conference occasion and was very useful in the transaction of business and preached one splendid sermon. Thanks, Bro. Freeman; come again. Bro. Parker, one of our local preachers, preached for us a good sermon the night of last Sunday. He is a fine logical talker, and it is to be regretted that he ever located. Our people are delighted with his discourses. Bro. Godbey, tell Bro. Bennett when he gets over the other parts of the ARKANSAS METHODIST territory to give this part of Northeast Arkansas a call and we will send him back not any the worse financially as we will swell the number on the list of subscribers. Would be glad to see our Editor over this way also and hear him preach. With love to you and best wishes for your success and that of Bros. Thornburgh and Bennett, I remain yours very truly.

J. F. ARMSTRONG.

SEARCY DISTRICT.

The brethren have had good meetings throughout the District. There have been conversions in every charge, and at almost every appointment. I have reports from 14 out of 17 charges. The reports show 952 conversions. The other four charges will bring it up to about 1,100.

The preachers have been faithful. Owing to the financial depression throughout the country, we have done but little in the way of church and parsonage building. We will be able to report two new parsonages; two new churches are being built, planning for two more. Have spent about $1,000 in repairing churches and parsonages. I fear the preachers will not be able to report the collections ordered by the Annual Conference in full. I am satisfied they will make as good reports on their collections as the stewards will on theirs.

The good Lord has permitted me to meet all of my appointments but one. I have visited over 200 families within the bounds of the District. Oh! what a blessing it is to pray with the people at their homes. The District is in good condition spiritually. We have but five Epwort Leagues as yet. Hope to have more by Conference. Oh! that our preachers and people would take hold of this new branch of Church work. It is a great place to train young people for Church work and to teach them Methodism.

HENRY T. GREGORY.

MABELVALE CIRCUIT.

As this my fourth and last year I will write a short field note. This charge has made some improvement in these years. Each year we paid in full all claims ordered by the Conference. We have also built two churches, finished one and built a nice parsonage. During this quadrennium I have baptized 74 infants and 225 adults, received into the Church 300 persons, and 26 of this number were baptised. So, while we lose some we catch others. This has been a good year with us; had a revival at each Church. This charge is alive spiritually; six Sunday schools, five prayer meetings. This has been a hard year with us financially, still we are on top. Have built one church; that is, have it so we can worship in it. It is a beautiful little building, located on the city limit of West Little Rock. Every claim ordered by the Conference for '94 is paid in full. These are good folks and love their Church. The preacher that comes here will be in good hands. God bless Mabelvale and the good people of the circuit. I am ready to rotate. Yours in Christ,

J. A. HENDERSON.

STEPHENS AND WALDO.

One week from this date I will close my fourth consecutive year as pastor of this work, and will go up to Conference ready to surrender to the care of other hands the charge which has been the special object of my thought, labor and prayers during all these years. The year now closing has been with me a very busy one, but the visible results are not what I hoped for in the beginning. However, we have had some good meetings and several valuable additions to the Church, and I do feel that my labors have not been in vain. Our finances are considerably in arrears, but not more so than last year.

This is in many respects a delightful charge, and these good people have endeared themselves to us by many strong and tender ties which time can never efface. Among the many special tokens of appreciation which we have received of late is one worthy of special mention. This is a lovely silk quilt of the crazy work design, and was presented by the ladies of Waldo and Cotton Belt. It contains forty-two squares, each contributed by a different lady, and bearing the name or initial of the donor. At the close of a most delightful social evening which wife and I had spent with a number of friends at the residence of Bro. W. A. Davenport, Prof. A. L. Blake in a few well chosen remarks presented us with the quilt, after which your scribe endeavored to reply, but was so overwhelmed with gratitude and embarrassment that he could not possibly express the thanks and appreciation which he felt. The ladies of Stephens have also remembered us kindly and helpfully. Judging from the direction which most of the presents have taken, it seems that on this charge the preacher's wife is more popular than the preacher himself; but the preacher readily acknowledges that this discrimination is just. Too often the faithful wife, who always bears the heavier part of the burdens, is overlooked in the bestowment of these tokens of appreciation by the people whom we serve.

May God abundantly reward these good people for all their kindness to his servants, and send the right man to them as their pastor next year.

J. A. SAGE.

Stephens, Ark.

WANTED-County Agents everywhere at once. Special inducements. New Plan, a Money Maker and Monopoly; $3.00 to $15.00 per day. Stamp for particulars. MANUFACTURE, 720 1-2 Pine St., St. Louis, Mo.

Better Than a Gold Mine.

Raise your own coffee at less than one cent a pound. Let the high tariff store coffee go. The poor man's friend and the rich man's delight. Matures north or south in four months. Plant any time up to the 20th of June; 20,000 farmers supplied and every one praises it. Has produced over 60 bushels per acre when sowed broadcast. Some prefer it to store coffee. Produces two crops a year on same land. Large packet post paid 20cts; or enough to plant 200 hills 50cents or stamps. Will make 200 pots of most delicious coffee, good enough for a king. I have been working the soil nearly 60 years and never found anything beginning to compare in true merit with this wonderful and valuable coffee, which is supersedingstore coffee as fast as its merits become known. Order my free catalogue and see what my patrons say about it, who have tried it all over the country.

C. E. COLE, Box 107, Buckner, Mo.

Christmas Is Coming

And we have a fine assortment of Bibles, Testaments, and good books for presents. Send for price list.

GODBEY & THORNBURGH, Little Rock, Ark.

O!! IF I ONLY HAD HER
Complexion! Why it is easily obtained. Use Pozzoni's Complexion Powder.

FREE UNTIL DEC. 31.

To all patients applying at the National Medical Institute office during Dec., an object lesson in free treatment. Dr. Randolph the consulting physician makes this offer for a limited time. The month of Dec., simply to show what free treatment really means. An old philosopher has said "Anything is impossible to the willing heart." Nothing is impossible if you go about it in the right way. When a man can't do anything and when he doesn't want to he is likely to say that it is impossible. A great many physicians say that it is impossible for the National Medical Institute to cure 90 out of every 100. We do cure thousands that have tried elsewhere and failed. We treat more ladies than any other Institute in the South. We have more testimonials of men of rare cures than any physician in the West, and have our offices full all day long, each one waiting for their turn. It makes no difference what your disease is, come to our office it will cost you nothing to find out the condition of your case. Those at a distance send for Question Blank. We have elegant rooms in our Institute for patients and trained nurses.

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Dr. Price's Cream Baking Powder
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Chloral, Cocaine,
ALCOHOLISM,

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Is now ready for the Fall Season with the best selected stock ever brought to the Southwest, and one representing in value

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