

Arkansas Methodist.

J. E. GODBEY, D. D., Editor.
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THE ARKANSAS METHODIST.

OFFICIAL ORGAN OF THE THREE CONFERENCES
OF THE M. E. CHURCH, SOUTH,
IN ARKANSAS.

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GODBEY & THORNBURGH, LITTLE ROCK, ARK.

News and Notes.

Japan is sending soldiers to Corea, with a view to checking Russian aggression.

The Second Baptist Church, Little Rock, sent a resolution of sympathy to the conference, because of the burning of Galloway College.

It is stated in Ayer & Co.'s report of religious publications, that the circulation of religious papers has been doubled during the past ten years.

A Texarkana paper states that George Gould has given \$10,000 for the erection of a Young Men's Christian Association building in that city.

The Ladies Home Journal now sells 850,000. It has been running fifteen years. Its editor reviews its past history under the head "Fifteen Years of Mistakes."

Spain has yielded the Philippines to the United States. The powers were not inclined to interfere. They advised Sagasta to comply without delay to the terms proposed.

The Baltimore Methodist says, that more than ninety per cent. of the officials and employees of New York City, are Roman Catholics, while eighty per cent. of the taxes is paid by Protestants.

The Clarksville Herald says: that the Synod of the Cumberland Presbyterian Church refused to recognize the college at Clarksville, and the faculty resigned. This leaves the Cumberland Pres-

byterian without a college in Arkansas.

In 1872 the total enrollment of students in the colleges and universities of the United States was 500 for one million of the population. Now, it is 1,216 for every million. The average schooling given each individual in the United States is five years of 200 days each.

The Captain of the United States ship, Boston, has landed a marine guard at Tien-Tsin. It is understood that they are to serve as guard to the United States legation at Peking. In this matter the United States is but following the example of European powers.

Our Transfers.

The Little Rock Conference receives, this year, five transfers: A. P. Few and C. R. Montgomery, from the Pacific Conference, come back to Arkansas, where they formerly labored. Frank Moore, who was, some years ago, a member of the White River Conference, comes to us this year from the St. Louis Conference. W. E. Thompson, who takes charge of First Church in Little Rock, comes from the Virginia Conference. He is about thirty years of age, has a wife and one child. He expects to occupy the pulpit the second Sunday in December. James A. Anderson, who goes to First Church in Pine Bluff, is well known in Arkansas. He has filled all the leading appointments in the Arkansas Conference and has twice represented that Conference in the General Conference, and is a member of the Missionary Board. He is a strong preacher, and will be an influential man among us. We welcome all these brethren. We need them.

Galloway Female College.

Galloway Female College is not dead. The noble structure and its furniture, and the clothing and books of the dear girls have been consumed. But the school has not been suspended for a day. The people of Searcy did nobly in establishing Galloway College; and they have loved the school and dealt nobly by it. In this emergency, caused by the fire,

their conduct has inspired the whole church in Arkansas. God bless them. We will join hands with them to rebuild and rehabilitate Galloway Female College and put it in better condition than before. We must not build another school with a big debt, expecting some educator to pay the debt for the honor of being president of the school. We ought not to have one dollar's debt on the new Galloway College, and we will not if the church in the state will do its duty.

THE BURNING OF GALLOWAY COLLEGE.

Hon. George Thornburgh, whose wife and daughter were in the building, and who went up on the Sunday morning train, related the story of the fire as far as known. The fire originated from a grate or an electric wire in or just over the chapel. There was not a man in the building but Prof. Bradenberg. President Godden was away. Miss Steel, the lady principal, discovered the fire in good time. She, with characteristic presence of mind and calmness, passed through the dormitories telling the girls that the chapel was on fire. It was the slumbrous hour of half past four in the morning. There was not a cry from the more than one hundred girls in the building.

Some secured all their clothes—some, but few. Most came out in their night clothing, and many bare-foot, in the freezing morning. Miss Steel lined up the girls in the yard and called the roll. Not a pupil was lost, not one was harmed. Miss Steel turned aside to kneel and return thanks to God.

The people of Searcy were aroused by the fire. The college was three-quarters of a mile from the center of the town. They gathered to the scene of the disaster. They took the girls to their homes. This was Sunday morning. Sunday afternoon the citizens gathered at the Methodist Church, and, with enthusiasm, declared their purpose to aid to their utmost to rebuild. The trustees rented the large Sulphur Springs Hotel and the Methodist Church for the purpose of continuing the school, and on Tuesday morning the Galloway Female College will resume work.

As Monday is the regular holiday, not a day will be lost. At this announcement the conference broke into applause.

Mr. J. T. Hicks, of Searcy, spoke and made this statement from the board of trustees:

The debts of the college amount to \$30,300. The insurance is \$32,000. There is still \$10,000 worth of property in ground and buildings. There will be not less than \$4,500 collected from the Gregory estate. The citizens of Searcy, he said, would rally to their utmost to restore the building at once.

A resolution was adopted, expressing the admiration and thanks of the conference for the conduct of Miss Steel, the lady principal of the school, and for the noble conduct of the citizens of Searcy.

PULPIT BIBLES. We have received a splendid line of Pulpit Bibles which we will sell cheaper than ever before. We can send a very beautiful morocco, large type, Pulpit Bible, prepaid, for \$5.00.

Personal.

Rev. H. Urquart, D. D., has been appointed editor of the Alabama Christian Advocate.

The Rev. J. S. Hutchison takes the place of Rev. George H. Zimmerman, lately deceased.

Rev. T. H. Ware seems to be especially proud of his appointment to Philadelphia district.

Dr. W. B. Palmore, editor of the St. Louis Christian Advocate, delighted us with his talk Thursday night.

Rev. E. M. Bounds, D. D., will hereafter be associated with Rev. B. F. Haynes in editing Zion's Outlook.

Dr. John A. Beagle came up to the conference from Texarkana. We were much gratified that he made us this visit.

A revival meeting was had at Pleasant Hill Church, Oak Hill charge, the last of October and first of November; J. F. Taylor's charge.

It was L. A. Campbell, not P. W. Campbell, who was ordained a traveling deacon at the Arkansas Conference, as stated in our last issue.

Rev. J. W. Robinson, a superannuated member of the St. Louis Conference, came down to visit the session of the Little Rock Conference. Many years of brotherly association have we enjoyed with this good man.

Contributed.

Rev Thos. Smith, Ph D.

A. H. GODBEY.

The failure of this brilliant young minister came as a genuine surprise to his earlier friends, and was a disappointment to the church. Why he failed is perhaps not very clear to the majority: and the few who ventured to diagnose the case were seldom believed. It certainly appeared to most that the world had a right to expect great things of the Dr. His university record was exceptional. He carried off the honors of his class, with his oration on "The Past, Present, and Future." Some early efforts of his pen attracted the attention of the church, and won the commendation of its leading men: and when he joined the conference, it was thought its best places were at his command.

His earlier pastorate gave satisfaction, and seemed to fulfill expectations in a measure. He was acceptable socially, and occasionally was of astonishing brilliance in the pulpit, while his ordinary efforts were at least interesting. He published some of his best sermons in a volume which he called "The Loss of a Lad:" and the book had a fair circulation.

But by this time there was a perceptible halt in progress, if not an actual loss of power. People began to say that the "Loss of a Lad" comprised all his capital stock: and that most of his preaching ran over the same ground or even quoted directly from the book. Before a conference or a mass-meeting there were still brilliant flashes: but in general his efforts were conceded to be more diffuse, less connected: while there was a superabundance of quotations, and a loss of vigor and directness in delivery. As Dr. Smith was reported to be an indefatigable student, and was in excellent health, all this was perplexing. It was felt that he was capable of greater things: but why did he not produce them?

One morning Dr. Smith rose at his usual hour, and after an early breakfast repaired to his study, to begin his sermon for Sunday. Two or three topics were breezing about his passive brain: "What shall we do When we Get to Heaven?" "The Higher Criticism," and "Our Duty to the Inhabitants of the North Pole." The advantages seemed equal. The first offered the best chance to be sensational: while the second displayed fine opportunities for erudition, logic, and withering sarcasm: and the last gave the best field for word painting and arousing the sympathies of his people. The Dr. leaned back in his chair with the air of one who had solved the riddle of the Sphinx. He thought of the long Arctic night, and built fantastic paragraphs of the icebergs, storms, and ceaseless roar of the surf, and lit them with the Aurora Borealis, the condition of the people who surely dwelt in that still unknown land: the contrast between their brief six months of night, and their endless

spiritual gloom: all this the Dr. painted to himself, and smiled as he thought of its certain effect upon his enraptured hearers. After an hour of this castle building, in which he recalled many apt quotations, he decided to use the topic: and he looked about for an appropriate text. Having a keen sense of fitness of things, the choosing of a text for his theme proved no easy task.

Just then the mail was brought in. Two or three small items of business were disposed of, and the Dr. began to read the last letter, which proved to be from an old college friend. It called up many a forgotten face and fact. He thought of others who started in various careers, full of hope and promise: and how sadly they were blighted. One lay in a suicide's grave; another fair face was "lost in the dreary depths of a great town," others had wasted their substance in riotous living, and thus human life and its frailties and failures drifted before him: and he thought of "The Isle of Long Ago," and the text "We all do fade as a leaf," and concluded he would work a sermon out of the two. Then he added another poem,

"I have ships that went to sea
More than fifty years ago.
They will ne'er come back to me,
But go sailing to and fro:"

and he thought his sermon was practically made. And the wind began to moan in the chimney, and the rain began to beat, slow and cold from a gloomy sky, upon the window pane. "Ah," murmured the Dr.,

"The day is cold and dark and dreary,
It rains, and the rain is never weary."

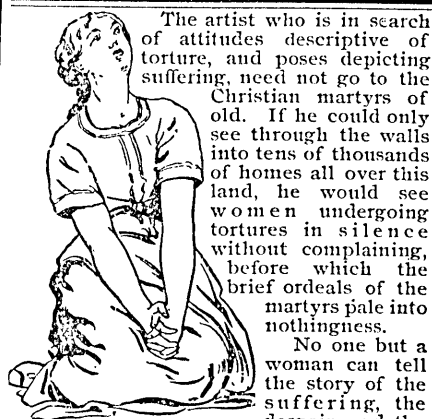
What a wretched day! What a failure such a world as this is! It ought to be enough to prove a heaven. God certainly never meant us to think this was the best he could do. Nothing but imperfection, change and misery. No wonder men's faith staggers at times. Certainly a revelation is needed to stay his failing arms.

And the Dr. was at sea again; tempted to preach from the text "And there shall be no night there:" inclined to think favorably of the passage, "The fool hath said in his heart, there is no God;" and not averse to the theme, "The Necessity of Revelation." But the phrase "to stay his failing arm" was haunting him: and it forcibly reminded him of the applicability of the story of Moses and Aaron and Hur to his own present situation in the important parish of St. Jones. He had not been so cordially greeted by his people of late, and there seemed to be a lack of enthusiasm for his manifold suggestions of ways to improve the church. And he decided to be Moses, meek and long-suffering, and assigned the parts of Aaron and Hur, wavering and unsteady, to his official Board and Epworth League. They were certainly to blame for the deficiencies of the church. He would tell them on Sunday in his most racy, brilliant, and epigrammatic way, that they were sadly at fault, and that "all the popes from Pope Leo to Pope Candler could not send him back

there another year if they did not mend their ways." And he smiled dreamily as he thought what a stir this would produce, and how all the papers would teem with the praises of the daring man who had the courage to say boldly what he thought of stagnant churches and self complacent officials, and other men who had suffered at St. Jones'—how grateful they would feel! There was poor Thompson, for instance, who was now editor of—"Mercy! I completely forgot that article upon Kipling that I promised Thompson he should have this week! I'll write it at once." And he reached for some volumes of Kipling's and sat down to refresh his memory. Getting interested in his "Jungle Stories," he read till dinner time. "How tired you look, my dear," said Mrs. Smith; "you ought not to study so hard."

After dinner the weather was improved, and Dr. Smith went out to pay some pastoral calls. Going first to Sister Hytoan's, he soon was enmeshed in an argument upon "The Beautiful: in what does it consist?" The Dr. was of real Christian spirit, and could not endorse Sister Hytoan's bold and shallow aestheticism. Warming to his subject, he failed to note the passage of time; and when he turned his steps homeward late in the evening, some patient sick ones turned their faces wearily to the wall, despairing of seeing their pastor that day.

One day was much like another with the Dr. His mornings were systematically spent in his study: and he always seemed pressed for time. Yet with all his diligence in



The artist who is in search of attitudes descriptive of torture, and poses depicting suffering, need not go to the Christian martyrs of old. If he could only see through the walls into tens of thousands of homes all over this land, he would see women undergoing tortures in silence without complaining, before which the brief ordeals of the martyrs pale into nothingness. No one but a woman can tell the story of the suffering, the despair, and the despondency endured by women who carry a daily burden of ill-health and pain because of disorders and derangement of the delicate and important organs that are distinctly feminine. One of the worst effects of troubles of this kind is upon the nervous system. The tortures so bravely endured completely and effectually shatter the nerves. Dr. Pierce's Favorite Prescription is an unfailing cure for all weakness and disease of the feminine organism. It makes it strong and healthy. It allays inflammation, heals ulceration and soothes pain. It checks exhausting drains and tones and builds up the nerves. It fits for wifehood and motherhood. Good medicine dealers sell it, and have nothing "just as good."

"Since my last child was born, thirteen years ago, I have suffered from uterine trouble," writes Mrs. Paul Devrairie, of Jellico, Campbell Co., Tenn. "I consulted several doctors and took much medicine, but found no relief. I had very bad health for twelve years. Every month I was in bed a week before the monthly period and a week after. I was obliged to keep in bed for four months last summer. I was just like a corpse. I lost twenty-six pounds in four months. I was coughing so much I was considered in consumption. I suffered severely from pains in my back, bearing down pains in the womb, chills and cold sweats. After taking four bottles of Dr. Pierce's Golden Medical Discovery my coughing stopped, and after six bottles of Dr. Pierce's Favorite Prescription my periods became regular and were passed without pain. Now I am fleshy, more so than ever before. My neighbors are surprised to see me in such good health after having seen me so low."

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study and his varied learning, he failed. It was a mysterious case.

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Brownsville circuit, C. J. Mauldin.

Dancyville circuit, W. J. Naylor, R. V. Taylor, superintendent.

Stanton and Macon, George M. Barton.

Braden circuit, J. M. Maxwell. Belmont circuit, Ch. Bevans, J. C. Wilson, supernumerary.

Bell's station, J. R. Bell. Alamo circuit, P. A. Fowler.

Trenton station, J. W. Blackars. Trenton circuit, C. D. Hilliard.

Dyer circuit, A. S. Taylor. Bradford circuit, J. W. Oliver.

Humboldt mission, J. G. Burkes. Humboldt station, H. W. Brooks.

Milan station, S. B. Love. Milan circuit, H. H. Toley.

Denmark circuit, B. F. Peeples. Woodville circuit, L. D. Hamilton.

Atwood circuit, D. J. James. Secretary of education, J. W. Blackard.

Secretary of missions, T. J. Newell.

MEMPHIS DISTRICT—W. F. HAMNER, P. E.

First Church, J. C. Morris.

Central Church, E. B. Ramsey.

Hernando Street Church, R. W. Hood.

Pennsylvania Avenue Church, M. F. Leake.

Mississippi Avenue Church, W. W. Adams.

Harris Memorial Church, G. W. Banks.

Madison Heights Church, O. H. Duggins.

Lenox Church, P. H. Roberts.

Springdale circuit, G. W. Evans.

Bartlett circuit, J. T. Wiggins.

Arlington and Gratitude, W. A. Dungan.

Longstreet and Stevenson, A. F. Stein.

Germantown and Bethlehem, B. F. McLemore.

Collierville station, E. K. Bransford.

Macon circuit, G. T. Peeples.

La Grange circuit, B. B. Thomas.

Saulsbury and Grand Junction, E. B. Graham.

Williston circuit, T. P. Ramsey.

Millington circuit, J. D. Sullivan.

Embury circuit, T. J. Featherston.

Somerville station, J. M. Scott.

Professor Vanderbilt University, J. H. Stevenson.

Student Vanderbilt University, G. A. Kline.

JACKSON DISTRICT—G. W. WILSON, P. E.

First Church, G. T. Sullivan.

Hays Avenue Church, J. H. Evans.

Campbell Street, W. J. Carlton.

Middle Avenue Church, W. A. Russell.

Jackson circuit, C. A. Coleman.

Whiteville and Mercer, J. H. Feltz.

Whiteville circuit, D. L. Hines. Bolivar station, Cleanth Brooks. Bolivar circuit, to be supplied. Montezuma circuit, W. T. C. Young.

Henderson station, David Leith. Pinson circuit, J. B. Pearson.

Claybrook circuit, R. W. Nance. Madina circuit, R. W. Newsom.

Lexington circuit, D. C. Johnson.

Lexington station, W. C. Sellars. Miflin circuit, Ritchet, Bethel and Selmer, R. E. Humphreys.

Grainsville circuit, W. D. Pickins.

Shiloh circuit, T. F. Stratton. Sardis circuit, W. T. Elmore.

Chewalla mission, N. W. Lee. Adamsville circuit, J. F. Carl.

President Memphis Conference Female Institute, A. B. Jones.

President Lane College, T. F. Sanders.

PADUCAH DISTRICT—W. A. FREEMAN, P. E.

Broadway Church, H. B. Johnston.

Third street mission, Wilborn Mooney.

Trimble street, J. C. Wilson. Paducah circuit, A. C. Holder.

Woodville circuit, T. F. Cason. Milborn circuit, R. L. West.

Bardsville and Wickliffe, J. R. Hardin.

Slader circuit, R. E. Brasfield. Spring Hill circuit, R. H. Pigin.

Clinton station, J. W. Waters. Clinton circuit, R. Y. Blackwell.

Wingo circuit, W. E. Humphreys.

Mayfield station, S. L. Jewell. Pryorsburg circuit, J. L. Carl.

Farmington circuit, T. W. Hardin.

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Arlington circuit, V. D. Humphreys.

Benton circuit, R. C. Douglass. Dexter circuit, W. D. Dunn.

Hico circuit, R. S. Harris. Britonsburg circuit, H. B. Terry.

DYERSBURG DISTRICT—R. H. MAHON, P. E.

Dyersburg station, W. J. McCrary.

Dyersburg circuit, J. G. Jones. Hales' Point mission, W. P. Prichard.

Curve circuit, J. B. Knight. Ripley station, B. F. Blackburn.

Ripley circuit, D. M. Evans. Henning circuit, B. L. Harris.

Covington station, A. J. Meaders.

Covington circuit, W. F. Barrier.

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Hollow Day circuit, J. W. Jones. Wildersville mission, T. H. Davis.

Dresden station, H. C. Johnson. Student McTyre Institute, E. R. Manley.

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Ridgeley circuit, Lee Sanders. McConnell circuit, W. H. Collins.

Fulton station, J. G. Clark. Moscow and Coscy, E. H. Stewart.

Fulton circuit, P. H. Fields. Gardner circuit, T. N. Wilkes.

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Martin circuit, R. M. Vaughn. Sharon circuit, G. K. Brooks.

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A man may dress as well as his own good judgment and the assistance of an artistic tailor may elect. He may take his "tubs" but if his digestive organs are out of order, he will have an unwholesome appearance. His complexion and the white of his eyes will have a yellowish cast. His tongue will be coated, appetite poor, his teeth rusty, his breath abominable. He is one big, unmistakable sign of constipation. The quickest, surest, easiest way to cure this trouble is to take Dr. Pierce's Pleasant Pellets. They are made of refined, concentrated vegetable extracts. Nothing in the least harmful enters into their composition. They hunt down all impurities, and "make them move on." They are the product of many years' study and practice. Dr. Pierce cannot afford to put forth a worthless article.

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Contributed.

Washington Letter.

(From our Regular Correspondent.)

It is rather late to be discussing the possibility of a general return to the open practice of polygamy by the Mormons of Utah, although many have steadfastly insisted that it has all along been practiced in secret, but the election to the House of Representatives of the next Congress of a Mormon, who acknowledges the practice of polygamy, makes the discussion timely. Many believe that the Mormons of Utah have purposely elected a polygamist to Congress, in order to ascertain whether Congress will represent it in any way, and they point out the action as showing that Utah should not have been allowed to become a State. There is, it appears, no law under which this polygamous Representative can be refused his seat in the House, when he presents his certificate of election properly signed; nor is there any law under which he can be arrested, in the District of Columbia, unless he practices polygamy here, and that he is not likely to do. But there is a way in which he and the Mormons who elected him can be given a stinging rebuke, and it should be adopted. The members of the House can, by a majority vote, expel him from membership for immorality, and should they do so, no other man who openly practices polygamy would be sent to Congress by the Mormon vote. Those who claim to know the existing conditions in Utah, predict that if the House allows this polygamist to retain his seat, polygamy will again be openly practiced by the Mormons of Utah, notwithstanding the solemn pledges made by the leading Mormons when they were seeking Statehood for Utah. That public sentiment is opposed to such a recognition of the crime of polygamy as allowing this man to retain his seat in Congress would be certain, and if the House does not act promptly, it will probably be given unmistakable evidence of that fact.

The Columbia Association of Baptist Churches held its twenty-first annual meeting this week. The meeting usually occupies four days, holding two sessions daily, but this year the same work was completed in three days by holding three sessions daily. It required hard work, but the Baptists are equalled by few and excelled by none when it comes to hard work for their church. All of the Baptist churches of Washington are in a flourishing condition, and the delegates made it plain by what they said of their intentions for the coming year, that they are to be kept flourishing. The feature of the annual sermon, which was preached by Dr. Outwater, pastor of Kendall Memorial Church, was an attack on the alarming growth of divorce. He spoke of the divorce laws of thirty states as a menace to the purity of the home, and said that without pure homes there could not be a pure church. He said he regarded it as wrong

Clergyman's Statement

Nerve Strength Gained by Taking Hood's Sarsaparilla.

BRIGHTON, IOWA.—Rev. Bernard M. Shulick of this place, owing to weakness of the nerves, was for a time unable to attend to his duties. He makes this statement: "I have suffered for a long time from weak nerves. After I had taken a bottle of Hood's Sarsaparilla I became quite well again. The weakness of the nerves has now wholly disappeared and I am able to attend to my duties again. I am therefore grateful to Hood's Sarsaparilla and I recommend it to everyone who suffers from weak nerves."

Hood's Sarsaparilla

Is the best—in fact the One True Blood Purifier.

Hood's Pills are the only pills to take with Hood's Sarsaparilla.

to attempt to put apart those whom God had joined together. It is the opinion of many thoughtful persons that the ease with which divorces are obtained in many states is one of the greatest evils of the time, and that if the evil is checked, it must be through the churches. Like the liquor evil, there are many conscientious Christians who seem to be afraid of it. They know men and women whom they like and respect who have been divorced and married again, and they appear to think that an attack upon the easy divorce would be a personal attack upon any person who has been divorced. That is an erroneous view of it. Much like that held by those who hesitate to denounce the liquor evil because they know highly respectable merchants, some of whom are church members, who sell liquor by measure and in bottles, who they fear would consider an attack upon the liquor traffic, a personal attack upon themselves. In both cases the personality should be entirely eliminated. It is the evil systems that need reforming, and which can only be reformed by being attacked. They are both demoralizing and lessening the purity of homes, and sooner or later the church must fight them, in self-defense as well as in behalf of public morality.

The annual convention of the District of Columbia Epworth League was held this week. There was much interest in the numerous propositions put forth for the good of the organization, and one of the new ideas adopted was the appointment of a committee to look after the missionary work of the League. The annual reports show that there are now thirty-two senior chapters, and a total membership of 3,109, while a year ago there were thirty-seven chapters, with a membership of 3,123. Including the junior chapters, the total league membership is 4,064, against 4,487 a year ago.

Members of the congregation of the New York Avenue Presbyterian Church are much worried by the reported probability of Dr. Radcliffe becoming pastor of the Fifth Avenue Presbyterian Church, of New York (the late Dr. Hall's Church). In the comparatively short time that Dr. Radcliffe has been in Washington, he has become very popular, not only with

his own congregation, but with the church-going public generally, most of whom have heard him in his own or other churches. Dr. Radcliffe was asked about the report, but said he was not in a position to discuss it.

Stand by the Home Church.

If the same amount of time, energy, ingenuity, money, and prayer now put into the planning, managing, and attending of conventions, were expended upon the home Church, the results would be astonishingly large. We feel confident that all too many are looking for "some great thing" to do, forgetting that fidelity at home is a prime and never-to-be-obsolete virtue.—Exchange.

Dr. John Hall.

"In the death of Dr. John Hall, the Presbyterian Church has lost one of her greatest men. But of late years he was not universally popular in his own church, because of his tendency to hit straight from the shoulder, and preach nothing but strong, old-fashioned Presbyterianism. He was not one of the modern preachers, who could not forget his calling and practice nominal deceit, to say the least, to build up a congregation devoid of religion and devoutness. As the one end and aim of his life was the salvation of fallen humanity, he could not descend to cheap artificiality just to fill pews and swell the coffers of the church. Men of his mold are growing scarcer and scarcer, and the church, by reason of their loss, is not gaining in strength."—Commercial Tribune.

Holiday Rates.

On Dec. 20th and 21st, the Cotton Belt Route will sell round trip tickets to points in the Southeast. East of the Mississippi and south of the Ohio River, at rate of one fare for the round trip. Tickets will be on sale only on these two days, and will be good to return anytime within thirty days from date of sale.

This will be an excellent chance to spend Christmas with the old folk, at the old home, in the old states. For full particulars, rates, schedules, etc., call on the nearest ticket agent of the Cotton Belt Route, or address,

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CONFERENCE COLLECTION CARDS.—To raise conference collections the card system has been used successfully by many pastors. We have the cards printed for members to subscribe to these funds. We send them postpaid at 50 cents per 100.

GODFREY & THORNBURGH.

We call attention to our Silverware Offer in this paper. Of course, our object is to get subscribers and not to sell silverware. We have arranged to get the silverware at a very low price at wholesale, and will let our subscribers have it at cost, provided they help the paper in the small way asked.

The New Pictorial Edition

Of the Holman Self-Pronouncing Sunday-school Teachers' Bible, embellished with eighty beautiful full-page photo-views of Bible Lands, distributed throughout the text. The only pictorial teachers' Bible published. The photographs from which these views were made were taken but recently, and they therefore give correct representations of the present appearances of places made memorable by the sacred and historic associations of Bible times.

Each view is followed by a clear yet concise description of the scene which it portrays. The series begins with photo-views of places that we read of in the book of Genesis, and proceeds to show in orderly arrangement panoramas of various cities and localities in Bible lands as they come into prominence from time to time throughout the entire period covered by the Old and New Testament narrative. In addition to the photo-views described above, this Bible contains the helps of the teacher's Bible, printed on fine paper, and bound in durable leather. Absolutely flexible covers and back. Compact in size. Light in weight. Bourgeois, 8vo, size, 5 1-4x7 3-4 in. when closed.

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By William H. Whitsett, D. D., President of the Southern Baptist Theological Seminary, Louisville, Ky.

Many of our readers have become interested in the question raised among the Baptist by Dr. Whitsett. Send us \$1 for the book

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Copies of Mrs. Thornburgh's Catechism for little children have been sold in about four years, and we have just had a new edition of 5,000 copies printed. No similar work has met with such universal favor. It is a simple, sensible catechism, made for children by the mother of children, who has been for many years a Sunday-school teacher of little children. Infant class teachers approve it at first sight. Send for sample copy, or, 40c per dozen. ARKANSAS METHODIST, Little Rock, Ark.

We will send a first-class guaranteed Fountain pen postpaid, free, to any traveling preacher who will send us two new subscribers with three dollars to pay for them.

Literary Table.

Our Flag.

World-fashions change, 'tis often said,
The race by novelty is led,
But our old flag, white, blue and red,
Shall keep these tints forever.

Clustering stars, like burnished gold,
Shine from each softly fluttering fold.
With pride we gaze, with love untold
Rally to guard it ever.

For thee we shed a nation's tears,
And memories rise of long-past years
Of anguished struggle, bound with fears
To keep thee strong forever.

O fervent blue and brilliant red,
White blended with a starry spread,
For thy proud beauty brothers bled,
Hallowed art thou forever!

One race, one mighty destiny!
One land stretching from sea to sea,
Thrilled by the same pure loyalty.
One flag for us forever!

Land of our eager, loyal love!
With eagle brain, with heart of dove,
Aspiring, tender, true, ye prove
A world wide shelter ever.

Open thine arms unto the world!
Tyrants from thrones may yet be hurled,
Yet ne'er shall be thy pennants furled,
Our banner floats forever.

—LYDIA WOOD BALDWIN.

Kipling's "Truce of the Bear."

A. H. GODBEY.

The many criticisms, favorable and otherwise, upon this poem, have been of interest to me, though I cannot agree with the majority in their estimate of it. I note it has given decided offense to the "Peace Society," and that many who endorse it still agree with the editor of the Nashville Advocate in pronouncing it as far from the famous "Recessional" in spirit as pole from pole. I confess myself unable to perceive any disharmony or necessary difference in spirit between the two poems. Was the "Recessional" especially aimed to please the "Peace Society?" Is it anything else than a deep, fervent and humble appeal to the God of battles? Is it not peculiarly as "Lord of our far-flung battle line" that the Almighty is presented to the sturdy British faith? Was Kipling's purpose to deprecate war, or only to remind his countrymen that the mightiest military armaments were but chaff, if without the favor of God? Now in what sense can all this be interpreted as hostile to or variant from the spirit of the "Truce of the Bear?" Must a fervent faith in God inspire one with similar faith in Russia? I confess my inability to see that such conclusion is necessary. On the contrary, unless Russia's animus can be conclusively shown to be far more liberal, disinterested, and humane, than hitherto supposed, I should infer that complete harmony with a devotion to the will of God would suggest a settled abhorrence of Russian tyranny and absolutism, with determined opposition to their extension. When Cato persistently voted that Carthage no longer be, was it inconsistent with faith in his divinities? When Joshua persistently reminded his people "make ye no truce with the Canaanite," was that in-

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consistent with his strong faith in God, or a logical consequence of it? When the lofty souled Elisha, for years the chariot of Israel and the horsemen thereof, against Syrian influences and aggression, lay upon his death-bed, did he not sternly reprove the king because he did not smite till Syria was utterly consumed? Was this at variance with his life-long attitude toward that dangerous northern neighbor, or was it inconsistent with his calm and lofty faith in God? Was Judas Maccabaeus, the unyielding warrior for of the Seleucidae, a character irreconcilable with Judas Maccabaeus, the cleanser of the temple, humble and devout worshiper of the Most High?

The simple fact is that Russia is the last great stronghold of despotism and iron bureaucracy now remaining in the world. The Slavonic ideal and the Anglo-Saxon cannot exist side-by-side on this earth—the battle-stage of ideals. One or the other must go down. There can be no sympathy, no harmony between them, in the nature of the case. No friend of religious, civil, educational, and commercial freedom can desire the supremacy or the territorial extension of the present Russian ideal. And so to me the two famous poems of Kipling seem in perfect harmony.

We long for the years of eternal peace; but so long as disturbers of public peace, disorderly and savage races, plunderers ready to fatten on stolen meals, exist in the terrestrial municipality, we shall need armies and militia, the police force and sheriffs' posses of the nations. We may not forget that the final triumph of truth will be largely a military triumph: the destruction of the wicked may be more prominent in the establishment of the millennium than their conversion. Let us not be too sanguine, nor deem the bard a prophet of evil because he warns us not to trust a stealthy, fierce, and tyrannous power.

Christmas

Will soon be here, and if you expect to use Silverware, read our offer in another place in this paper. We guarantee the ware.

GODBEY & THORNBURGH.

The Philippine Natives.

However lacking in intelligence the natives of the Philippines generally may be, they could not with truth be characterized as savages. There are in the Philippines between 6,000,000 and 9,000,000 people—probably about 7,500,000. Nearly half this number inhabit Luzon, the principal island of the group. The Tagals of Luzon are a copper-colored people, and, like all people of the Malay family, are short of stature. These Tagals are the most advanced and influential element in the whole population of the islands. There are a great many very intelligent and ambitious men among them—men who got their start in the schools established by the monastic friars whose political domination furnishes one of the many grievances which have given rise to the present insurrection. The Tagals are as industrious as the Chinese and Japanese, and more easily controlled and less criminally disposed than the latter. That they are entirely amenable to discipline when they have confidence in and respect for their leaders and advisers is evidenced by the fact that for over a year Gen. Emilio Aguinaldo, their acknowledged leader, was able to maintain good order and comparatively good discipline among his 40,000 to 50,000 followers, and under circumstances where chaos and disorder would be the most natural conditions. I am not a sentimentalist—not the sort of man to go into ecstasies of delight over the profuse politeness and kotowing of the Japanese—but I have observed in the leading men and women a charmingly courteous manner. Such characteristics as rudeness, assumption, or boisterousness are entirely lacking in their temperament.—From "What an American saw in the Philippines," by Joseph T. Mannix, in American Monthly Review of Reviews for June.

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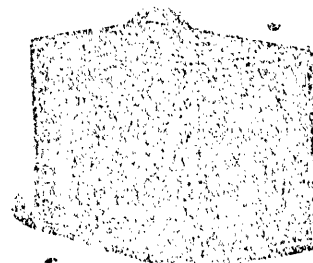
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DECEMBER 11, 1898.

Trying to Destroy God's Word.

JEREMIAH XXXVI. 20-32.

Golden Text.—"The word of our God shall stand forever" (Isa. xl. 8.)

Topical Outline.—I. The Roll Burned. (Verses 20-26.) II. The Roll Rewritten. (Verses 27-32.)

Time.—About December, 606 B. C.

Places.—The temple, the palace, and other points in Jerusalem.

READINGS FOR THE WEEK.

The Roll Written, Jer. xxxvi. 1-19.

The Roll is Burned, xxxvi. 20-26.

The Roll is Rewritten, xxxvi. 27-32.

Despising the Word, xi. 1-10.

Rejecting God's Word, Isa. xxx. 8-17.

Reproof of Rejecters. John v. 36-47.

Rejecting and Receiving, Acts. xvii. 1-11.

Reference Word, "Destroy."

Lesson Hymn, No. 272.

Jeremiah had opened his ministry under protest. It was an awful time in Judah. When God called him to the prophetic office, he felt himself wholly inadequate to the task. What true preacher of righteousness does not? He said to the Lord "Lo, I am a child!" But the Lord said to him, "Say not I am a child, for thou shalt go, and shalt speak all the words that I bid." And God further promised, as he has always promised, to be with him, and protect him. To correctly understand the situation it will be necessary to read the first dozen chapters of Jeremiah—which you can do in 30 or 40 minutes. You will then see how terrible was the condition of the nation, and with what tearful eyes and anguished soul Jeremiah pleaded his cause.

By the time we have reached the 36th chapter, from which our lesson is taken, we shall be able to forecast that the ministry of the weeping prophet will prove to be futile. The obstinacy of wickedness has reached such a depth that there can be nothing looked for but the just judgment of an angry God.

Our lesson itself is a most striking illustration of this. The prophet had committed to writing some of his utterances, among them, the prophecy that the nation should be carried captive to Babylon. The existence of this writing becoming known to the king, he sent for the roll and had it read, rather they began to read. To show his utter contempt of the prophet's disclosures, when they had read four or five leaves, the king took the roll and slashed his pen-knife through it, and flung it into the fire. And the company of counsellors who sat by, so far from being horrified at the blasphemy,

made no protest at all. What depths of shameless wickedness is here! And, also, as always, what folly is here! As though men by burning up a Bible or all Bibles can abolish the divine sovereignty! As though men by apprehending and putting in prison God's messengers can arrest the message. The word of God is not bound, shall stand forever, though the heavens and the earth pass away. Let the man who proclaims it, whether he be a preacher, Sunday-school teacher, or an unofficial layman, only be sure of his message. Nothing can ever destroy it.

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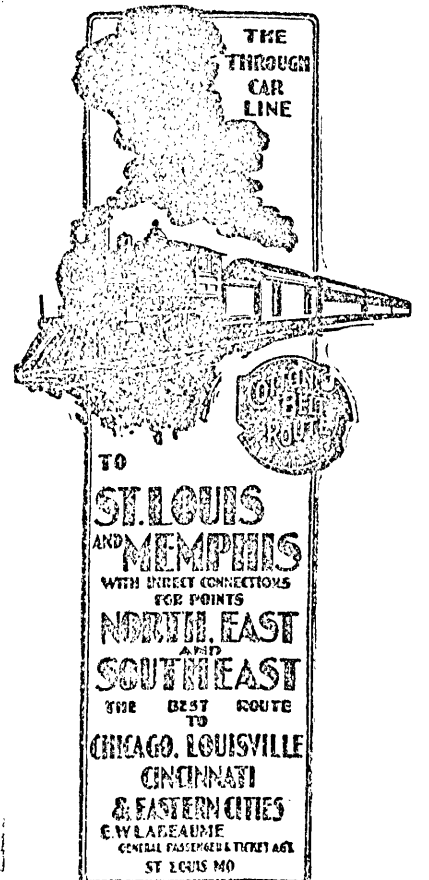
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DECEMBER 4, 1898.

Witnessing for Christ to all Nations.

ACTS i:8; REV. ii:26-28.

The gospel is for all men. There is no respect of persons with God. The All Father offers his blessings alike to all. The beauties of nature are for every eye. The seasons, the climes, the resources of land and sea are for all.

So the plan of salvation embraces all men. The atonement is not partial and the call to the fountain of life is, "Whosoever will, let him come."

The apostles received a commission to preach the gospel to all men.

The church cannot be true to the commission or the spirit of the gospel and refuse to seek all men alike.

The Holy Ghost was to qualify the apostles for preaching the gospel.

(1) They needed divine love, that they might rise above all questions of nationality or temporal state in preaching the gospel. The preacher who is a respecter of persons, in that, contradicts the message which he delivers. And, seeing that the preacher himself is a stranger to the love which he proclaims, men will hear his message as empty declamation, or as setting before them an impossible ideal. Only a spirit which quite delivers a man from worldly motives can fit him for such a work as winning souls. Not his selfish interest—which is the natural guide of men, but love of God and his creatures must qualify and inspire the preacher.

The passage from Revelations represents the power which they, who believe on Christ, shall attain in the world. We see, to-day, the



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fulfillment of it in the fact, that Christian nations hold the destinies of the world in their hands.

If to-day, difficulties arise among heathen nations, the Christian powers become arbiters. With supreme power to enforce their will, they dictate the settlement of all difficulties among heathen nations. This power God is using to open all the world to the progress of Christianity. Within the present generation we have seen all India and Burmah brought under the British crown. The nations are now compelling Africa to receive the gospel. Indeed, the dark continent with its 200,000,000 of inhabitants, is almost wholly partitioned out to Christian powers. These are examples of the manner in which the king, who rules in Zion, stretches out an iron scepter over the heathen, ready to dash them in pieces if they do not submit.

The church conquering all nations and holding forth a divine light to all, is the church triumphant crowned with the morning star.

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ARKANSAS METHODIST

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

WEDNESDAY, NOVEMBER 30, 1898.

Here, in Arkansas, when a preacher begins to call his people hounds, and skunks, he is at once reported to have turned evangelist.

The difference between morality and Christianity is this: Morality works while Christianity works and prays.

Some people seem to seek the graces of Christianity only as personal ornaments. In personal intercourse with them they seem very attractive, but their goodness does not go out to others.

LITTLE ROCK CONFERENCE

WEDNESDAY, NOVEMBER 23.

At 9:30, Bishop H. C. Morrison in the chair, the conference opened with religious exercises.

Rev. J. R. Moore, secretary, called the roll.

There was a good attendance at opening. Communications from all our church boards were read and referred. Rev. J. M. Hawley, in behalf of Hendrix College, extended to the conference an invitation to take a free excursion to the college at Conway, on Friday afternoon. The invitation was accepted.

W. C. Everett attending to the interests of the Publishing House was introduced.

Visiting ministers were introduced—Rev. S. F. Goddard, of the Arkansas Conference; J. W. Robinson, St. Louis Conference; M. M. Smith and S. L. Cochran, of the White River Conference, and O. H. Tucker, Arkansas Conference. It was stated that Bro. Tucker would attend to the business of the Board of Missions.

Report from Galloway College was read, showing that last year the college paid all expenses and made \$3,000 to go on the debt. This year the patronage is still better. Rev. C. C. Godden, president, spoke after the report, urging that an agent be put in the field to raise money to pay off the debt. He said, "We look to the preachers who have solemnly pledged their support to aid materially and in securing patronage. We are bound to succeed. We have a splendid faculty, and a splendid plant. The Galloway girls will come down to the conference on Saturday."

Rev. J. A. Sage turned over to the conference the credentials of Rev. C. A. King.

In response to the call of super-

annuates, Dr. Andrew Hunter and A. B. Winfield spoke. The conference sang:

"I'll soon be at home over there."

J. E. Caldwell was called and spoke to the conference. R. C. Atchley was called. He was not present. B. G. Johnson was called and spoke a few words. W. H. Browning was called, present. H. R. Withers was away. J. H. Nicholson, J. H. Blakely were called—present—but did not care to speak. W. J. Scott, who had been absent seven years in California, spoke of his love of the church and the light which beckons him home. The conference sang:

"Even down to old age all my people shall prove
My sovereign, eternal, unchangeable love."

J. M. Cline, E. N. Watson, present. G. W. Matthews was called—Matthews is away in Virginia.

This ended the call of the existing list of superannuates. They have rendered the church long service. Some of them have preached the gospel half a century.

John H. Gold and H. Townsend were on the supernumerary list last year and wished to be continued in that relation. S. A. Hill was called; he wished to be put on the effective list.

The Bishop called question 20, and the preachers in the regular work passed in review as respects "moral character and official administration."

The Bishop suggested that in the preachers' reports the two principal points to note were the number of conversions in their own work and the amount of money raised to send the gospel to other people.

The seven presiding elders were first called and the general statements made by them were to the effect that the final summary would show few conversions, but some advance in finances. The great amount of sickness in much of the territory, the confusion incident to the war, and other causes were given for the few conversions.

It was announced that there would be preaching at Winfield Church at 3 p.m., by S. F. Goddard; at night by M. B. Corrigan; at night, at First Church, by M. M. Smith; at Dye's Chapel, Argenta, by C. C. Godden.

On Thursday Drs. A. P. Parker, missionary from China; W. B. Palmore, editor of the St. Louis Christian Advocate; J. A. Beagle, of the East Texas Conference; John H. Dye, of the White River Conference; Revs. Jas. A. Anderson, transfer from the Arkansas Conference; Stonewall Anderson, of the Arkansas Conference; C. R.

Montgomery, transfer from the Pacific Conference, were introduced to the conference.

Reports from General Secretaries and Book Agent were read. They showed good progress in all the interests represented. The Epworth League work under Dr. H. M. DuBose, is in a very gratifying condition. The influence of the new secretary will strengthen the zeal and loyalty of our leagues.

On call of undergraduates, George L. Logan was discontinued at his own request.

This being Thanksgiving day, the conference suspended business at 11 o'clock, and held a Thanksgiving service. Dr. Andrew Hunter conducted the service. His talk was pertinent and forcible. The audience filled the church. Bishop Morrison and Dr. Palmore spoke a few words after Dr. Hunter. A collection was taken, to be divided equally between the Provident Association and the Roots Hospital.

It was announced that Stonewall Anderson would preach at 3 p.m., and Dr. W. B. Palmore at night.

Friday. The day was chiefly occupied in hearing the reports and passing the characters of the preachers.

A collection was taken for Paine Institute.

J. S. Hawkins and J. W. Harrell were received into full connection.

R. L. Reece, local preacher, was elected to deacon's orders.

Benjamin Franklin Martin, a local preacher, was elected to elder's orders.

A. P. Few, C. R. Montgomery, from Pacific Conference; O. H. Tucker and Jas. A. Anderson, of the Arkansas Conference, were announced as transferred to the Little Rock Conference.

The conference recognized the credentials of Rev. S. L. Titus as local deacon.

W. B. Ricks and J. F. Jernigan, of the White River Conference, were introduced to the conference.

It was announced that Dr. A. P. Parker, missionary from China, would preach at night.

At about 2 p.m., the special train pulled out from the Union Depot for Conway. There were about 300 on board. The train ran up to the college campus, where the excursionists were met by the faculty and students of the Hendrix College, and a number of citizens, and were conducted to the college chapel. There the program was music from the college band, prayer by Rev. J. W. Robinson, an address of welcome by Professor Reynolds, and short speeches from Dr. A. P. Parker, from Chi-

na, and Dr. W. B. Palmore, of St. Louis, Mo. The visitors then went through the college building, surveyed the grounds and gathered at the depot, where, a little after six o'clock, the train moved out and brought the company back to the city in time for evening service. Lunch was served on the train returning. The whole affair was admirably managed and much enjoyed by all participants.

Saturday was chiefly given to the reports of committees.

The matter of especial interest to the audience was the visit of the young ladies of Galloway Female College, about 130 in number, and their singing in the afternoon.

We note the following sketches from the Bishop's address to the preachers received into full connection.

TO THE CLASS.

The Bishop said: "My brethren, for two years we have been trying you as itinerant preachers, and you have been trying us. If, after this trial, you are not prepared to go forward, you can, with entire credit to yourselves withdraw.

The Bishop then proceeded to set forth the duties of a preacher. He said you may make brilliant speeches, draw great audiences and win applause. Preach, first of all, preach. When you hear the people say of the preacher, "Oh! he's such a good man" and stop there, it generally means he can't preach.

When you get a sermon—your own sermon—and I hope you'll never get anybody else's it will suffice and inspire your whole being. If your sermon possesses and inspires you, you can preach it.

You are called to do the work of an evangelist. Remember that there never was a more unfortunate thing for the church than the disposition of preachers to call in other men to do their evangelistic work. I thank God the tide is turning back again.

In regard to pastoral work, the Bishop said: When you visit the people, ask who in the family are church members, ask if John and Sallie were converted and have a Christian experience, and if the father has family prayers. Pray for them—not for somebody else, pray that John may find the Lord; that Sallie may be a faithful member and worker in the church; and that the father may have prayers in his family.

Don't ride hobbies; no man makes progress who rides a hobby, I don't care what the hobby is. For the sake of the people to whom you preach, never scold. If things don't go right keep sweet and you will command the situa-

tion. Make people comfortable where you go. Carry sunshine where you go. Make your visits welcome and a blessing.

Read everything that will help you. Gather knowledge from a broad field. Write much but never read, a sermon; you are not called to read but to preach.

Devote your self wholly to this work. Do not turn aside or be afraid. You go forth depending on the church and the church needs all you can do."

SUNDAY.

Sunday opened bright and lovely, but by 1 p.m. there was a slight fall of sleet, and the afternoon was damp and chill. The appointments for the day were as follows: First M. E. Church, South, 11 a.m., Dr. A. P. Parker; 8 p.m., M. W. Manville. Winfield Memorial, 11 a.m., Bishop H. C. Morrison; 3 p.m., memorial service, followed by ordination of elders; 7:30 p.m., preaching by Jas. A. Anderson. Asbury, 11 a.m., W. A. Steel; 7:30 p.m., A. D. Jenkins. Hunter Memorial, 7:30 p.m., L. M. Powell; 6:30, Epworth League rally, T. O. Owen and W. P. Whaley leaders. Dye's Chapel, 11 a.m., R. R. Moore; 7:30 p.m., M. B. Corrigan. Deaf Mute Institute, 3 p.m., Dr. A. C. Millar. First Presbyterian, 11 a.m., M. B. Corrigan; 7:30 p.m., J. R. Moore. Second Presbyterian, 11 a.m., C. J. Green; 7:30 p.m., J. M. Hawley. Cumberland Presbyterian, 11 a.m., J. S. Hawkins. First Baptist, 11 a.m., M. W. Manville. Second Baptist, 11 a.m., Jas. A. Anderson; 8 p.m., C. E. Pattillo. Christian Church, 11 a.m., J. H. Riffin. Main Street M. E. Church, 11 a.m., F. N. Brewer; 7:30 p.m., G. E. Cameron. Lonoke, T. O. Rorie, morning and evening.

This writer attended service at Winfield Church at 11 a.m. Bishop Morrison's text was: "Except a corn of wheat fall into the earth and die it abideth not alone," etc. His theme—Life from death—was well handled. He showed that life from death is the order of nature, the order of political progress, the order of spiritual life. Upon this last head the suggestions of the sermon were soul-inspiring and well calculated to strengthen the brethren for any work of the Master that lay before them. The audience packed the church to the last foot of standing room. They gave profound attention to the discourse. After the sermon the deacons were ordained.

At 3 p.m., a memorial service was held in memory of Rev. W. C. Adams, a traveling preacher of

the Sheldon circuit; Mrs. T. H. Ware, late wife of Rev. T. H. Ware, presiding elder of the Little Rock district, and Mrs. J. J. Colson, of Tillar circuit. These had died during the year. Fit record will appear in the minutes of their lives. After the service the Bishop ordained the elders.

Appointments.

Bishop Henry Clay Morrison announced the following assignments Monday, for Little Rock Conference, M. E. Church, South, for the ensuing year:

LITTLE ROCK DISTRICT—JAMES THOMAS, P. E.
First Church, Little Rock, Wm. E. Thompson (transferred from Virginia Conference).
Winfield Memorial, A. O. Evans.
Asbury, J. M. Workman.
Hunter Memorial, W. C. Watson.
Mabelvale circuit, W. W. Christie.
Mauwelle circuit, J. F. Taylor.
Oak Hill circuit, F. E. Dodson.
Austin circuit, W. M. Crowson.
Hickory Plains, J. H. Glass.
Des Arc and De Vall's Bluff, G. E. Cameron.
Carlisle and Hazen, J. A. Henderson.
Lonoke station, F. Moore.
Tomberlin, J. M. Robinson.
England and Liberty, R. L. Wozencraft.
Editor ARKANSAS METHODIST, J. E. Godbey.
President of Galloway College, C. C. Godden.
Chaplain to Penitentiary, G. M. Hill.
President Arkansas Woman's College, E. M. Pipkin.

PINE BLUFF DISTRICT—A. TURRENTINE, P. E.
First Church, Pine Bluff, Jas. A. Anderson.
Lakeside, J. R. Cason.
Riverside, J. F. Carr.
Redfield circuit, supplied by O. J. Beardslee.
Rowell circuit, E. Garrett.
Rison circuit, J. W. Harrell.
New Edinburgh, D. D. Warlick.
Kingsland circuit, J. W. White.
Sheridan circuit, J. B. Williams.
Sherrill circuit, J. J. Bond.
Humphrey circuit, to be supplied.
Stuttgart station, K. W. Dodson.
Gillett circuit, supplied by R. T. Davis.
De Witt circuit, J. R. Dickinson.
Roe circuit, B. F. Scott.
Swan Lake circuit, L. M. Daly.
Conference mission secretary, J. R. Cason.

MONTICELLO DISTRICT—T. D. SCOTT, P. E.

Monticello station, H. H. Watson.
Mt. Pleasant circuit, T. O. Rorie.
Star City circuit, D. H. Colquette.
Tillar circuit, A. P. Few.
Grady circuit, C. R. Montgomery.
Dumas circuit, to be supplied.
Bartholomew circuit, W. J. Rogers.

Arkansas City station, J. J. Colson.

Cariola circuit, R. H. Poynter.
Hamburg and Portland, W. A. Steele.

Hamburg circuit, L. M. Powell.
Lacey circuit, S. W. Rainey.
Palestine circuit, C. W. Drake.
Warren station, R. A. McClintock.

Berea circuit, R. G. Rowland.

CAMDEN DISTRICT—R. R. MOORE, P. E.

Camden station, M. B. Corrigan.
Camden circuit, J. L. Johnston.
Ouachita circuit, J. D. Dunn.
Stephens and Waldo, W. C. Hilliard.

New Lewisville, W. R. Harrison.
Genoa, F. F. Harrell.
Magnolia station, J. A. Sage.
Atlanta circuit, J. W. Vantrease.

El Dorado station, L. B. Hawley.

El Dorado circuit, J. Z. Burleson.

Junction City station, J. C. Rhodes.

Lapile circuit, F. R. Canfield.
Harmony Grove circuit, W. W. Nelson.

Bearden and Thornton, J. H. Cummins.

Hampton circuit, J. Y. Christinas.

Fordyce, R. W. McKay.

PRESCOTT DISTRICT—J. H. RIGGIN, P. E.

Prescott station, J. S. Hawkins.
Emmet circuit, J. A. Parker.

DeAnn circuit, J. H. McKelvy.
Hope station, J. R. Sanders.

Washington circuit, J. R. Rushing, J. H. Gold, supernumerary.

Fulton station, R. L. Broach.
Spring Hill circuit, H. M. Bruce.

Bright Star circuit, supplied by J. D. Sorrells.

Carolina circuit, J. L. Pipkin.
Richmond and Ashdown, F. N. Brewer.

Rocky Comfort circuit, J. O. Walsh.

Wilton circuit, J. H. Bradford.
Chapel Hill circuit, W. T. Locke.

De Queen station, M. W. Manville.

Lockesburg circuit, A. D. Jenkins.

Mineral Springs circuit, R. J. Raiford.

Center Point circuit, S. A. Hill.
Nashville, H. D. McKinnon.

ARKADELPHIA DISTRICT—T. H. WARE, P. E.

Arkadelphia station, J. R. Moore.

Clark circuit, W. J. Davis.
Gurdon circuit, J. M. G. Douglass.

Okolona circuit, S. C. Dean.
Murfreesboro circuit, B. A. White.

Social Hill circuit, L. C. Wozencraft.

Malvern station, Horace Jewell.
Benton station, W. P. Whaley.

Bryant circuit, O. H. Tucker.
Alexander circuit, E. L. Beard.

Lono circuit, J. J. Menefee.
Princeton circuit, B. A. Few.

Holly Springs circuit, G. W. Logan.

Dalark circuit, F. P. Doak.
President Methodist College, Arkadelphia, Cadesman Pope.

Professor in same, Geo. C. Jones.

EASYGOING PEOPLE

Those who disregard early indications of disease.

The progress of catarrh is frequently gradual. Chronic catarrh secures possession without the knowledge of its victim.

It has become so common to say, "Everybody has a little catarrh" that many easy going people pay slight attention to it. Yet no class of disease is so difficult to shake off.

Many people well advanced in years find themselves in the toils of catarrh. Mr. and Mrs. Collum, of Giddings, Tex., found help in Pe-ru-na. Mr. Collum's letter follows: *Pe-ru-na Medicine Co., Columbus, O.*

DEAR SIR:—"I think your Pe-ru-na is the best medicine I ever tried for catarrh. I have tried all the catarrh medicines that I could hear of and none of them did any good until I tried yours. I and my wife have both used the Pe-ru-na and Man-a-lin, and we are about well. I am 70 years old and my wife is 66. When we commenced to take your medicines we were not able to see after our work, but now she can tend to her work and I see after my farm. You can use this publicly if you want to."—A. P. Collum, Giddings, Tex.

Ask any druggist for a free Pe-ru-na Almanac for the year 1899.

HOT SPRINGS DISTRICT—J. M. HAWLEY, P. E.

Central Avenue, to be supplied.
South Hot Springs, A. M. Robertson.

Malvern Hill, T. O. Owen.
Hot Springs circuit, J. W. Berry.

New Liberty circuit, supplied by H. M. Harris.

Oma circuit, supplied by B. F. Martin.

Amity circuit, J. D. Whiteside.
Saline circuit, A. C. Kelley.

Mt. Ida circuit, W. W. Mills.
Cherry Hill circuit, supplied by J. T. Miller.

Dallas circuit, David Bolls.
Hatton circuit, A. M. Shaw.

Mena station, C. J. Green.

TRANSFERRED.

J. R. Jones, to North Georgia Conference.

A. R. Holton, to St. Louis Conference.

E. R. Steele, to Arkansas Conference.

Church Notes.

The elegant house of worship belonging to the M. E. Church, South, at Brownsville, Tex., burned on the 21st. There was no insurance.

The Woman's Foreign Missionary Society, of the M. E. Church, supports 700 Bible women in foreign fields.

The M. E. Church raised \$153,203.54 more for missions during 1898 than the year before.

Christian Life.

Morning Hymn.

Ps. 18:1,2; 46:1, 2. John 3:16; 15:4, 7, 12, 13.

I only wish, my Lord, to know
Why Thy dear heart doth love me so;
A love so pure, so strong so sweet,
It brings me to thy blessed feet.

My joys, my hopes, my cares are Thine;
O'er my whole life thy glories shine.
Thou art my star, my sun, my shield,
To thee I bow, to thee I yield.

Thy blessed service claims my soul;
I give it all to thy control.
Before no other gods I'll bow,
But ever love and praise thee now.

My sun, my shield, my staff, my guide,
With thee I'll evermore abide,
Strong fortress mine, to thee I flee,
And ever hide from storms in Thee.

—New York Observer.

Better Days.

Better to smell the violets cool than to sip the
glowing wine;
Better to hark a hidden brook than to watch a
diamond shine.

Better the love of gentle hearts than beauty's
favors proud;
Better the roses' living seed than roses in a
crowd.

Better to love in loneliness than bask in love all
day;
Better the fountain in the heart than the fountain
by the way.

Better be fed by mother's hands than eat alone at
will;
Better to trust in God than say, my goods my
storehouse fill.

Better to be a little wise than in knowledge to
abound;
Better to teach a child to love than fill perfection's
round.

Better to sit at a master's feet than thrill a listen-
ing state;
Better suspect that thou art proud than be sure
that thou art great.

Better to walk in the realm unseen than watch the
hour's event,
Better the "well done" at the last than the air
with shouting rent.

Better to have a quiet grief than a hurrying de-
light;
Better the twilight of the dawn than the noonday
burning bright.

Better a death when work is done than earth's
most favored birth;
Better a child in God's great house than a king of
all the earth.

—George Macdonald.

Small Duties.

Rising from our bed a few morn-
ings ago, after a night of most re-
freshing slumber, we felt as if we
could do with ease and delight all
the work the day might bring, and
hastened to our office with a sing-
ing heart. When we reached it,
however, we found that at least
twenty-five letters, many of them
demanding thorough reading and
careful answers, were lying on our
table. In the course of the morn-
ing, six or eight friends whom we
are always glad to see, dropped in
and talked of matters relating to
the welfare of the church. Sev-
eral persons who desired assistance
in getting employment or counsel
about other things, and to whom
it was proper that we should listen
with perfect courtesy, also paid us
visits. Some recent events of
great importance chronicled in the
daily papers forced us to recast the
second page of the "Advocate,"
and divers interruptions of one sort
and another added to our cares.

At the close of the day, though
much wearied in body and in mind,

To Any
College
Without Cost

A little book for young
women and for young
men; an explanation of
the plan by which young
men and girls may ob-
tain college, university
or conservatory training
without its costing them
a penny, and the stories
of some of those who
have already done so.
Free to any address.

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we found that it had been impos-
sible for us to touch a single one
of the special tasks we had hoped
to complete. Very naturally a
shade of regret passed over our
mind, and we could not repress the
feeling that the day had been large-
ly lost. Most busy people, we sup-
pose, have frequent experiences
of this kind. In fact, it is likely
that when the close of life's last
day comes, every thoughtful man
will be more or less oppressed with
the deep conviction that his whole
existence on the earth has been
largely occupied with small affairs,
to the exclusion of more important
concerns.

But there is a view of such mat-
ters which gives some relief. The
design which God has in view for
us is the perfecting of our charac-
ters. If this design be accomplish-
ed, whether by one means or another,
all will be well. We may not
succeed in carrying out the great
enterprises which we propose to
ourselves. It is possible that God
will find it necessary to wreck those
enterprises in order to give us a
due sense of our limitations and
weakness, and to make us con-
scious of our dependence on him.
If so, let us not complain. There
are some virtues which thrive best
in an atmosphere of defeat and
disappointment. The man who re-
sents the thought of bothering with
little things is the very one, in all
probability, who needs the discip-
line of drudgery most.

Let us not be understood as dis-
couraging high aims or worthy am-
bitions, or as urging our readers to
syringe away their energies—spill
themselves—in mere trifles. What
we mean is that it is the part of
wisdom and of religion to face
whatever duties our heavenly Father
may choose to send us, and to
attend to them with the most con-
scientious thoroughness, assured
that in the end we shall find such a
course best for ourselves, both in
time and in eternity.—Christian
Advocate, Nashville.

Dr. Miles' Nerve Plasters 25c. at all druggists.

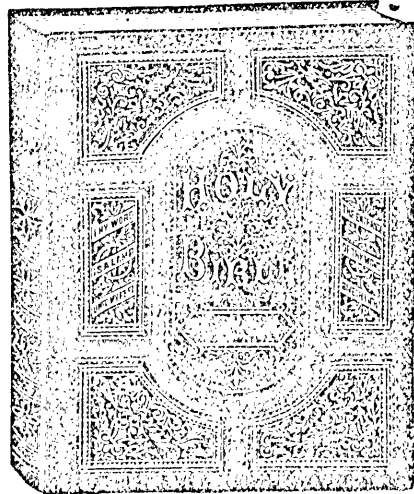
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Beautiful Picture Cards with verses, ten cards in a package.	
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Apostles, Gallery of 96 Scripture
Illustrations, Biographical sketches
of Translators and Reformers, Self
Pronouncing Dictionary of Scrip-
ture Proper Names, Colored Map,
Marriage Certificate and Family
Record in black and gold, Chrono-
logical Index of the Holy Bible,
The Psalms in Metre, more than

For the Young People.

The Man Who Whipped Dewey.

Major Z. K. Pangborn was a candidate for Congress at the recent election in New Jersey. On the occasion of his nomination a delegate shouted, "Hurrah for Pangborn, the only man who ever whipped Dewey!" It now appears that when Major Pangborn was fresh from college, more than forty years ago, he undertook to manage a district school in Montpelier, Vt. The school had long been in revolt, and young Dewey had been the leader of a crowd which made it very unpleasant for several young teachers. Pangborn took the school, and Dewey, then young and small, led the first revolt against his authority, whereupon he whipped the future rear admiral, with a rawhide until he begged for mercy. Our authority states that Dewey and Pangborn became fast friends, and years afterward, when the Major was an editor in Boston, and Dewey a lieutenant in the navy, the young lieutenant called upon the editor and said, "I shall never cease to be grateful to you. You made a man of me. But for that thrashing you gave me, I might now be in State prison."

There are not thousands of Deweys in the United States, but there are thousands of respectable men in the ministry, in law, in business, in journalism, in the teaching force of the country, and on farms, who can testify to the same result from the same cause.

When an untamed boy sets himself against legitimate authority, will not submit to right for right's sake, and his will is broken by might, however exercised, a great service is done him. The parents who will not make their children mind, and the teachers who will not keep order in their schools are enemies of the rising race. Not that the teacher or parent should be a thrashing machine, not that an unjust punishment or an unduly severe punishment is not most pernicious, not that it is not immeasurably better to control the will by convincing the judgment and drawing the heart, but when these efforts do not succeed the best thing that can happen is to compel obedience. If the punishment was just and the boy knew it, or if it was just and he would not believe it was, in ninety-nine times in a hundred when he ripens to an understanding of the situation he will call on the man that thrashed him and thank him for doing it; and as the years pass he will more and more love and honor the parents or teacher who made him discover that though might does not make right, when might and right are allied there is nothing to do but submit.

Most cases of insanity that do not spring primarily from physical disease, result from the subjects' never having had their wills subdued, never having learned to deny themselves or submit to others; and the first advantage which they derive from being placed under restraint is the discovery that they

must now obey if they would be happy. Sometimes this alone works a cure and reforms the patient, who acquires a habit of submission, and goes out into the world with improved self-control.

Had Dewey succeeded in that revolt, in all probability his whole career would have been changed; and today, instead of his receiving the plaudits of the world, we might be pointing a moral in this paper, with the account of the arrest of a notorious desperado by the name of Dewey, who "when a boy was the terror of the town and the leader of a revolt against authority."—Christian Advocate.

The Ungrateful Soldier.

Here is a story of the battlefield. There was war between the Swedes and the Danes. A soldier of the Danes was about to take a drink from a flask. All at once he heard some one say:

"O, sir! give me a drink, for I am dying."

It was a wounded Swede who spoke. He was lying on the ground only a little way off. The Dane went to him at once. "Drink," said he, "for thy need is greater than mine."

Hardly had he spoken these words when the Swede raised himself on his elbow. He pulled his pistol from his pocket and shot at the man who would have befriended him. The bullet grazed the Dane's shoulder; but did not do him much harm.

"Ah, you rascal!" he cried, "I was going to befriend you, and you repay me by trying to kill me. Now I will punish you. I would have given you all the water, but now you shall have only half." And with that he drank the half of it and then gave the rest to the Swede.

When the King of the Danes heard about this he sent for the soldier and had him tell the story just as it was.

"Why did you spare the life of the Swede after he had tried to kill you?" asked the king.

"Because, sir," said the soldier, "I could never kill a wounded enemy."

"Then you deserve to be a nobleman," said the king. And he rewarded him by making him a knight and giving him a noble title.—Famous Stories Retold.

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Will be served by making sure of health. It will be a loss of time and money to be stricken with serious illness. Take Hood's Sarsaparilla and purify your blood. In this way all germs of disease will be expelled, sickness and suffering will be avoided, and your health will be preserved. Isn't this a wise course?

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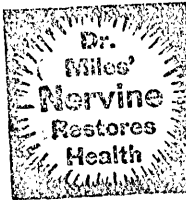
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Dr. Miles' Remedies are sold by all druggists under a positive guarantee, first bottle benefits or money refunded. Book on diseases of the heart and nerves free. Address, DR. MILES MEDICAL CO., Elkhart, Ind.



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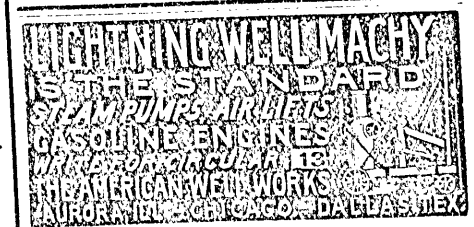
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Our Church at Home.

Summary of Results and Statistics.

ARKANSAS CONFERENCE.

Admitted on Trial—J. J. Gallo-way, F. A. Lark, J. F. E. Bates, T. H. Wright, Robt. E. L. Bear-den, J. T. Gossett, S. R. Twitty and James M. Hughey.

Readmitted—W. M. Taylor.

Admitted to full Connection—L. A. Campbell.

Received by Transfer—W. M. Hays, from Northwest Texas Conference, and S. R. Twitty from Little Rock Conference.

L. A. Campbell was elected deacon and ordained on Sunday, and with him the following local preachers: G. G. Jackson, G. W. Hargrove, J. N. Cline, W. J. Lee, W. W. McElmurray.

The traveling preachers elected and ordained elders were J. H. O'Bryant, Phillips Cane Fletcher, David N. Weaver, Thos. M. Jackson.

The preachers located were John R. Maxwell, Jno. S. Williams, J. W. DeShazo, L. D. Ray, T. J. Reynolds and W. H. Nance, all at their own request.

The supernumeraries were J. L. Hays, C. H. Gregory, W. H. Corley, J. M. Clayton, R. M. Traylor, A. C. Ray, J. Loring, Jas. Cox, W. R. Gardner, B. Monk, J. H. Cummins, A. Mathes, G. W. Evans, T. A. Graham, F. A. Taff, and B. Williams. R. F. Emmerson, a probationer, died during the year.

STATISTICS.

Local preachers 174, loss 29; members 22,903, loss 1,191; adults baptized 502, less than last year by 466; infants baptized 449, less than last year by 98; Epworth Leagues, 25, members 739, loss of 12 Leagues and 440 members; Sunday-schools, 206; teachers and officers, 1,554; scholars, 12,597, loss of 9 schools, gain of 48 officers and teachers, and loss of 441 scholars; members of societies 382, loss of 30; church edifices 227, gain of 2; number of parsonages 86, gain of 1; paid for support of presiding elders \$3,567.72, loss on last year of \$74.01; to preachers in charge \$23,634, loss on last year of \$1,092; contributed for support of Bishops \$379.70, less than last year \$22.99; for Foreign Missions \$2,299.98, less than last year by \$14.58; for Domestic Missions \$1,809.99, less than last year by \$30.

LITTLE ROCK CONFERENCE—STATISTICAL.

Number of societies, 513; gain, 29; houses of worship, 382; gain, 21; local preachers, 152; loss, 3; white members, 30,306; loss, 359; infants baptized, 415; less than last year, 284; adults baptized, 1,032; less than last year by 138. Number of Epworth Leagues, 60; loss, 12; Epworth League members, 1,999; less than last year of 485. Sunday-schools, 226, gain 28; scholars, 12,267, gain 1,032.

elders, \$7,089, gain of \$435.48; for pastors, \$55,487, gain of \$16,219.37.

The above are some items as they will appear in the Minutes. When the conferences are over and the Minutes published, we promise our readers a careful review of the year's work in the State, with some suggestions in explanation of the causes which have determined the results.

A Note.

DEAR BRO. GODBEY—After the death of my dear sweet wife, I received many kind letters of sympathy, from Bros. Toombs, Ricks, Dye, Jernigan, Smith, Gregory, Thornburgh, and several others, all of which were highly appreciated. My dear brethren, I know you are in deep sympathy with me, and are praying for me and my motherless daughters. Please accept this short letter as an answer to all your kind letters. For I feel like I am like an empty vessel floating upon the bosom of time, and will soon break and be gone. Please excuse me for my seeming neglect. I love you all the same, but cannot write about my dear wife, who stood by me in a long itinerant life. If she could have lived three days longer, we would have been living together forty years. But she has gone home to rest, and left me and our dear daughters behind. Thank God, the separation will not be long.

W. R. FOSTER.

Nettleton, Nov. 22.

A Card.

DR. GODBEY:—Since we have been bereft of our beloved companion, we have received so many letters expressing sympathy and love that it would be impossible just now for us to answer. Therefore, we desire hereby to express our thanks and inexpressible appreciation of all sympathy and love shown us, during this our bereavement, and we pray the richest blessings of heaven upon you all. Yours in much love,

J. J. COLSON AND CHILDREN.

Your New Preacher.

Just now the preachers of the Little Rock Conference are in a rush, getting to their new fields of labor. It is safe to say that half of them haven't got enough to move on. When they reach their new charges, they are going to be very much embarrassed and discouraged for a month or so, unless some one is thoughtful enough to make some early payments of quarterage. If you wish to help your new preacher in a time of great need and make an everlasting friend of him, and honor God and help his cause, hand your new pastor some quarterage the first time you see him. The collecting stewards should not wait for a regular board meeting, but round up a hundred dollars for the preacher at once.

T. O. RORIE.

We are now ready to supply the new Disciplines to all who wish them. Price, 30 cents.

GODBEY & THORNBURGH.

UNABLE TO SLEEP.

AN AFFLICTION THAT MADE A WOMAN A BUNDLE OF NERVES.

Mrs. James Arthur, of Spokane, Suffered Excruciating Agony---Her Condition Creates Much Discussion.

From the Spokesman-Review, Spokane, Wash.

Mrs. James Arthur, of 1021 Augusta Avenue, Spokane, Wash., who suffered excruciating agony from rheumatism has created much discussion among her many friends. She told a reporter the following story of her sufferings and cure:

"From August, 1895, to the following January, I suffered from rheumatic pains. For weeks at a time the pain was so excruciating I was nearly crazy. Night after night I walked the floor unable to sleep. From a healthy woman weighing about 160 pounds I became a weak, thin bundle of nerves, unable to perform any ordinary household duties. Every time we had a spell of bad weather the awful agony would begin.

"Prior to August, 1895, I had doctored with Dr. Power. He said I had sciatic and muscular rheumatism. He gave me some medicine that seemed to do me good. Any way it stopped the pains at that time, but in August they came again worse than ever. I did not go to him again thinking he had made some mistake in his diagnosis of my case. One day while glancing over a San Francisco paper, I noticed an article regarding Dr. Williams' Pink Pills for Pale People and that they contained in a condensed form all the elements necessary to give new life and richness to the blood and restore shattered nerves. The article contained an account of a case similar to mine that had been cured, and I decided to try the pills. I went to the wholesale drug store, the Spokane Drug Company's place, at the corner of Sprague and Howard, and bought a box.

"The pills are wonderful. I took two doses and the pain ceased. My limbs and feet were swollen and the agony was intense, but after taking the pills, the swelling went down and the pains ceased. I continued taking the pills

until I had used two boxes, I think, and felt I was cured.

"The pills I found also gave me renewed strength and a better appetite, which was poor before.

"My lady friends who knew of my suffering were much surprised to see the change in me, and frequently asked how it had been accomplished. I used the pills when I thought necessary for over a year before I told them. Now several of my friends are using Dr. Williams' Pink Pills on my recommendation, and they all tell me that the results are satisfactory.

"It is marvelous. I would not be without the pills. The other day while I was cleaning house, a lady called and found me scrubbing and washing. She knew I had been subject to rheumatic attacks and was astonished at seeing me thus engaged. When I explained to her how Dr. Williams' Pink Pills had helped me by stopping the rheumatic pains and also by giving me strength, and could be had for 50 cents a box, she at once decided to give them a trial, which she is doing with much benefit.

"I am 48 years old, but feel much younger now than I did a year ago, and I did considerable more work this spring than I have done for five years.

"If anyone should desire to hear more from me regarding the merits of Dr. Williams' Pink Pills, I will answer any letters they may send me. They certainly give marvelous relief."

The day Mrs. Arthur was interviewed by the reporter was one of a series of rainy days which came so unexpectedly after a period of bright warm weather. It was a day when rheumatism ordinarily would appear in its most agonizing form, yet Mrs. Arthur was busily engaged preserving fruit. She had every appearance of being in excellent health.

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Hte. Jouvin Gloves

4-button embroidered, all colors at \$1.75
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5-hook, all colors, at 1.50
2-clasp Mocha, in all leading shades, 1.50
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RANNIGER KID GLOVES.

4-button embroidered and 5-hood, all leading colors, warranted, for 1.00
German lamb gauntlets, for riding and cycling, only .75

CHAMOIS GLOVES.

In 4-button and mousquetaire, white and natural. \$1.25 quality, special for this week .75

Chamois gauntlets, with \$1.25, special for this week .50

MITTENS AND WOOL GLOVES.

Ladies' fast black, all wool gloves, at 15c, 20c, and 25c.

Ladies' fast black, fleece lined gloves, at 15c, 25c, and 35c.

Ladies' black, brown and navy blue mittens, at 15c, 20c, and 35c.

Children's all-wool mittens, at 15c, 20c and 35c.

Misses' all-wool, colors and black, at 15c, 20c, and 25c.

Ladies' silk, at 75c and \$1

.75 Ladies' and misses' kid at 60c, 65c, 85c.

Joe P. Quinn Dry Goods Co.,

Third and Main Streets.

Woman's Work.

About Korea.

The climate of Korea is variable. The soil is so productive that almost everything can be grown there. The people are not very intelligent, nor attractive looking. Nothing of importance can be done by the ruling powers of Korea without the consent of China.

A man in Korea thinks himself an important personage, and he looks to be so, in his long white cloak, which must be kept looking as if it were fresh from the ironing board. A Korean gentleman is such an important person that he cannot even turn around like an ordinary mortal. It takes him almost a half a minute, it must be done so slowly and gracefully.

The women of Korea are worse than slaves. They may be seen washing their husbands' cloaks by the roadside wells, but it is a disgrace to speak to them. A Korean can not show any consideration for his wife, without losing caste. He will not receive a visitor in the same room with her. Consequently, our missionaries have found it a hindrance to them in the reform they were trying to bring about, not to conform to the ways of the people in this respect. The prejudice of the ignorant is as hard to break down as a rough and jagged stone wall.

Our woman's work for woman has gone into this and other benighted lands, and is doing good work. More helpers are needed at home. Remember, the work is depending upon our auxiliaries. Every Christian woman of our country should be a worker, as well as a member of the Woman's Missionary Society. M. C. A.

What Can You Do?

You may not have a silver tongue that can call sinners to Jesus in eloquent words. You may not be rich and able to give large sums to every call of your church. You cannot give to your Lord a pillow where, after a long day of help of all sorts to the multitudes who followed him, he may rest his weary head. Lazarus, Martha, and Mary did that. You cannot give him bread after forty days of fasting and struggle with Satan in the desert. The angels ministered to him then. You did not furnish the coat for which they cast lots when he was nailed to the cross. Some Hebrew workman did that. But you may give the "bread of life," the "water of life," to perishing souls that are far away from the sound of Jesus's name. You may not sail with your Lord upon the Sea of Galilee. Those who did now stand with him upon Mount Zion. Nor may you take that long journey with him to bring Lazarus back from the land of death. But you may bring them for whom he died from out of the "dark places of the earth" which they have made horrible "habitations of cruelty." You cannot stand by the cross. His dearest friends fled from him then. A few women who loved him were there, and perhaps a

small number of them who had followed him stood afar off. You and I would have done no better. But we may "stand up and bless the Lord God forever and ever." And "blessed be his glorious name, which is exalted above all blessing and praise!"

You could not, as Joseph of Arimathea and Nicodemus, bring a "mixture of myrrh and aloes, a hundred pounds weight," and wrap the body of Jesus in linen with the spices and lay him away in the new sepulcher wherein was never man laid before. Joseph and Nicodemus long ago went to their reward, and you are left to help tell the world that Jesus died and rose again to give them an abundant entrance into the everlasting kingdom.

You heard not his parting words as he left that waiting five hundred. They lifted up their hands and eyes as though to hold him back. (Acts i. 10, 11.) But with the promise, "Ye shall receive power," and the command, "Ye shall be witnesses unto me * * * unto the uttermost part of the earth," "while they beheld he was taken up;" up "out of their sight;" far beyond their reach, above the clouds and the sunshine, into the eternal glory.

As you have received him you must point to the redeeming blood and say, "Behold the way to God." It is but little that any of us can do. But to point the way is the allotted work. God knows where the guilty and blind are, where the empty hearts can be found. Abide in him and he will guide you on the way to the lost.—Epworth Era.

THE NEW WAY.



WOMEN used to think "female diseases" could only be treated after "local examinations" by physicians. Dread of such treatment kept thousands of modest women silent about their suffering. The introduction of

Wine of Cardui has now demonstrated that nine-tenths of all the cases of menstrual disorders do not require a physician's attention at all. The simple, pure

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taken in the privacy of a woman's own home insures quick relief and speedy cure. Women need not hesitate now. Wine of Cardui requires no humiliating examinations for its adoption. It cures any disease that comes under the head of "female troubles"—disordered menses, falling of the womb, "whites," change of life. It makes women beautiful by making them well. It keeps them young by keeping them healthy. \$1.00 at the drug store.

For advice in cases requiring special directions, address, giving symptoms, the "Ladies' Advisory Department," The Chattanooga Medicine Co., Chattanooga, Tenn.

W. I. ADDISON, M.D., Cary, Miss., says: "I use Wine of Cardui extensively in my practice and find it a most excellent preparation for female troubles."

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The base of this ware is solid nickel-silver metal, and being perfectly white and hard it will never change color, and will wear a lifetime. This ware will not, cannot turn brassy, corrode or rust. We absolutely guarantee that each and every piece of this ware is plated with the full standard amount of pure coin-silver. In beauty and finish it is perfect.

All of the ware is full regulation size. Dessert-forks are specially designed for cutting and eating pie, and dessert-spoons are proper spoons with which to eat soup.

Will Stand Any Test.

To test this silverware use acids or a file. If not found to be plated with the full standard amount of pure coin-silver and the base solid white metal and exactly as described in every other particular we will refund your money and make you a present of the subscription. If returned to us we will replace free of charge any piece of ware damaged in making the test.

INITIAL LETTER.

Each piece of this ware (except the knives) engraved free of charge with an initial letter in Old English. Only one letter on a piece. Say what initial you want.

The base of the table-knives is fine steel highly polished. They are first plated with nickel-silver, which is as hard as steel, then plated with 12 penny-weights of coin-silver. The best silver-plated knives on the market.

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- The Methodist 1 year and a Set of 6 Dessert-spoons for \$2.50.
- The Methodist 1 year and a Set of 6 Dessert-forks for \$2.50.
- The Methodist 1 year and Sugar-shell and Butter-knife, all for \$2.00.
- The Methodist 1 year and Child's Set (knife, fork and spoon) for \$2.25.

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For Clubs of Subscribers to the METHODIST.

- Set of 6 Teaspoons given free for a club of 2 new subscribers or 3 renewals.
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- Set of 6 Dessert-spoons given free for a club of 2 new subscribers or 4 renewals.
- Set of 6 Dessert-forks given free for a club of 2 new subscribers or 4 renewals.
- Set of 6 After-dinner Coffee-spoons given for a club of 2 new subscribers or 4 renewals.
- Both Sugar-shell and Butter-knife given free for a club of 1 new subscriber or 2 renewals.
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Reforming The Church.

Men often speak of the Church as though it were thoroughly corrupt and unfit to shelter the faithful. Reformation is their cry. We have carefully studied the situation, looked at it from many standpoints, and feel free to say that we have been wholly unable to detect any deterioration, much less the signs of marked extensive corruption. The Church is still the "light of the world," and our beloved Methodism is still engaged in "spreading scriptural holiness over these lands."

Episcopal Methodism is the same to-day in doctrine and polity that it has ever been. Our doctrines are guarded by the first "Restrictive Rule," and cannot be changed. As to our polity, the very suggestion of change is so generally and so strongly resisted that none, save extremists, make show for any length of time in publicly advocating their revolutionary schemes.

Not since the days of O'Kelley has any extreme measure greatly agitated or threatened the peace of the Church. True, one of the things demanded by O'Kelley—viz., lay representation—was introduced into the Church in 1866, but that was more of the nature of the introduction of a new element into the governing and executive bodies of the Church than a change of polity. That was radical, but the time seemed ripe, and the unanimity with which it was accepted indicated the movement to be providential.

Once a change was made in the Discipline which looked like an effort to shift the attitude of the Church on the subject of "perfect love." The question, "Do you expect to be made perfect in love in this life?" was stricken out. Before the next General Conference, the matter was agitated, the attention of the Church was directed to what seemed to be a grave mistake, and through the efforts of Dr. C. G. Andrews, of Mississippi, and another, now in heaven, the question was restored. In doctrine we are incorrupt.

If we look to the work of the Church, instead of decadence we see vitality and great advancement. From nothing Methodism has grown inside of one hundred and sixty years to proportions undreamed of by the pioneers of the Church; and Southern Methodists, all things considered, are by no means lacking in devotion, or in their desire and efforts to bring the world to Christ. We boast not, though not ashamed of our record. We are prospering. Revival fires are still kindled on our altars, sinners are converted to God, and the Lord adds daily to the company of the saved. We have missionaries in the field, at home and abroad, Churches abound, and our institutions of learning flourish. Our people stand second to none in piety, and when they die, they die well. None of these things could be said if the Church were the corrupt thing it is represented to be. The good state of the Church so

manifest is due mainly to a consecrated ministry, under whose leadership the people have been developed. The preachers not only guard carefully the honor of the Church, but are ever ready to advance its interests. In preaching they are faithful and successful. Were we disposed to bring a charge against them at all, it would not be on account of lack of faithfulness, but because they have largely changed the method of preaching. They do not insist on the doctrines of Christianity as did their fathers. We would not judge them uncharitably. The work of the Church has so expanded, so much pastoral oversight is expected, and the age is so utilitarian that the preachers feel bound to be practical, and, yielding to the feeling, they have sacrificed the doctrinal to the practical. We do not believe the change has been to the advantage of the Church. The preachers have also been faithful in administering the temporal affairs of the Church, and under their care every interest has been advanced. Were the Church as corrupt as some try to make believe, these things could not be. And if it is so, why do not the preachers see it and expose it? They are not blind, nor are they dishonest. To charge universal corruption in the Church is to charge the ministry with winking at sin, or that they be "blind leaders of the blind."

That the members of the Church are not so emotional as were the Methodists of the preceding age is true. If this argued a lack of religion, it would be deplorable indeed. What they lack in emotion they more than make up in practical godliness—showing their faith by their works. Our fathers were lamentably lacking in enterprise and liberality, according to the present standards, but they were not lacking in religion. Neither are the Christians of the present day lacking in religion because they are practical rather than emotional.

What we need as a church is not reformation of doctrine or polity; neither the one nor the other is effete or out of date. We need to work with more energy and perseverance our glorious itinerancy, and to preach faithfully our God-given doctrines. To do these things we need personal consecration, and a personal baptism of the Holy Ghost. This, it is our duty to seek and obtain. The nearer right we get ourselves, the more good will we see in others.—Nashville Christian Advocate.

Have You Smoked Too Much?

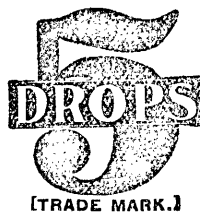
TAKE HORSFORD'S ACID PHOSPHATE.

It will relieve the depression caused thereby, quiet the nerves and induce refreshing sleep.

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Will soon be here, and if you expect to use Silverware, read our offer in another place in this paper. We guarantee the ware. GODBEY & THORNBURGH.

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(TRADE MARK.)

Cured Nervous Prostration, Rheumatism, Catarrh and Stomach Troubles. Mother and 3 Daughters cured by "5 DROPS."

Swanson Rheumatic Cure Co., Chicago. July 25, '98. I think "5 DROPS" is the best medicine in the world; it has done me so much good. Before using "5 DROPS" I could hardly lie in bed long enough to go to sleep. I would have to get up and walk around, or sit up in bed. I don't know what was the matter with me, but I was suffering all through me, and my body was so tender that part of the time I could hardly lie on the softest bed. As it has benefited me so much, I have recommended it to my neighbors. Three of my daughters have sent to you for "5 DROPS" also two of my lady friends. One of my daughters was suffering terribly with her stomach, and was all bloated up until she weighed 174 pounds, but after she took "5 DROPS" her weight came down to 146 pounds—her normal weight—and she is all right again. She thinks there never was such medicine made. I myself think it is splendid.

MRS. M. A. MATTINGLY, Colbran, Col. Mr. Ira Sargent, Dunbar, (Neb.) also writes under date of July 25, '98, that he is cured of Rheumatism, Stomach Trouble, and Catarrh. "I want to write you in regard to my case of STOMACH TROUBLE and RHEUMATISM. I commenced one year ago to take '5 DROPS,' and I can tell you today that though I am 75 YEARS OLD and past I feel like a new person. I don't want to be without '5 DROPS.' '5 DROPS' has the praise of being the best medicine on the market. It has cured a bad case of CATARRH here and has another almost cured. Please accept my thanks for the favors I have received at your hands. IRA SARGENT."

If you have not sufficient confidence, after reading these letters, to send for three large bottles for \$2.50, which will surely cure you, then send for a \$1.00 bottle, which contains enough medicine to more than satisfy you of its wonderful curative properties. Prepaid by mail or express. This wonderful curative gives almost instant relief and is a permanent cure for Rheumatism, Sciatica, Neuralgia, Dyspepsia, Backache, Asthma, Hay Fever, Catarrh, Sleeplessness, Nervousness, Nervous and Neuralgic Headaches, Heart Weakness, Toothache, Earache, Croup, La Grippe, Malaria, Creeping Numbness, Bronchitis, and kindred diseases. "5 DROPS" is the name and dose. Large bottle (300 doses), \$1.00, prepaid by mail or express, three bottles, \$2.50. Sold only by us and our agents. AGENTS APPOINTED IN NEW TERRITORY. WRITE TODAY. SWANSON RHEUMATIC CURE CO., 167 DEARBORN STREET, CHICAGO, ILL.

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At Rest.

We publish in this department obituaries of our Church members sent us by the preachers. We cannot publish resolutions of Sunday-schools, or Epworth Leagues or Missionary Societies in honor of deceased members. We also require all obituaries to be short.

BUSTER: Little Aetna, little daughter of Mr. and Mrs. E. R. Buster, was born June 28, 1898. Budded and began to bloom, had just reached that age when children are so sweet and dear. She was the only child and upon her was lavished the entire affection of both parents. Quite a promising child. She was never sick until a few days before she died, October 25. During her illness, suffering with bronchitis and malarial fever, never complained. She bore her suffering uncomplainingly, ever looking up to those who ministered unto her with pleading eyes.

When the end came she just closed her eyes and fell on sleep. Quite a congregation gathered to see her remains, which were the most beautiful corpse I have ever seen. Her funeral services were attended by a great concourse of friends. While the blow was heavy, the parents look up and seem to hear Jesus say, "Of such is the kingdom of heaven." Truly, their loss is her eternal gain. Lovingly,
J. W. WHITE.

Kingsland, Ark.

FRYAR: Mary H. Fryar died at the home of her sister, Mrs. Thomas, in Cleveland county, Ark., after a short illness, August 15, 1898. She was born near Rafts Bluff, Ark., January 4, 1870. Miss Mollie, as she was called, was always religious; but she never knew when she was converted. She joined the Methodist Church at Rock Springs, in Drew county, when she was but nine years old, and lived a consistent Christian life till death claimed her.

It was not the writer's privilege to be many times in her company, but he was impressed with the genuineness of her Christian character and her moral worth to her home, the church and the community. Her death was most triumphant. Shortly before passing away, she commenced to sing and shout, her countenance shining as an angel's. She seemed to be in communication with heavenly messengers. Thus she went to heaven. "Blessed are the dead who die in the Lord."

D. H. COLQUETTE.

COUCH: James Paul, son of Mack and Janie Couch, was born March 27, 1895. He lived to brighten their home and multiplied their joys until August 22, 1898, when he who said, "Suffer little children to come unto me, etc.," took him from this troublesome world to dwell with angels of light, before he had arrived at the age of accountability. The youngest of the family, he was the pride and joy of all. "Boy," as he was commonly called by his father, was always ready to respond to the call. Words are inadequate to express our grief at his departure, though were it in our power, we would not sever his present relations and bring him back into our midst. The family have another tie in heaven, which should cause them to be more faithful, and strive harder to enter in at the straight and narrow gate. Mourn not as those having no hope, for it will not be long till you can join him and the other three who have gone on before. Be faithful. Written by his uncle,

BREWER.

BENNETT: Brother Geo. A. Bennett was born in Tennessee, Nov. 28, 1828; emigrated to Yell county, Ark., 1849; was married to Miss Caroline Englebright in 1851; was made a mason in 1857, of which order he lived a faithful member until his death, which occurred at his home, in London, Pope county, Ark., September, 1898. Brother Bennett never attached himself to any church. His wife, who preceded him to the sweet by and by several years, was a Methodist of the true type, so are all of his children and several of his grandchildren. He was a very con-

scientious man. He often said to me that he was ready for death at any time. The reason he had not attached himself to any church was, he could not conscientiously place his endorsement on anything that he did not fully comprehend or believe. He was buried in the Price cemetery, near London; religious services by the writer, and masonic honors by the fraternity. His children, who are all grown, have lost an affectionate father; the masonic fraternity a faithful member; the town and community one of its best citizens. We all feel the loss of his departure. Weep not, dear ones, your loss (which is great and hard to bear) is his eternal gain. Therefore, don't think of your father and grandfather as lying in the earth, but think of him as living and walking the gold paved streets of the new Jerusalem. May God's richest blessings rest upon the bereaved ones and may they meet father and mother where there will be no more parting.
G. W. O. DAVIS, Pastor.

HAGINS: Mrs. Maggie V. Hagins was born July 18, 1858, and died August 18, 1898, at her home near Star City. She professed faith in Christ and joined the Methodist Church at Tyro, in 1879. I was not associated with Sister Hagins very long, having met her only a few months before her death. Her membership, at the time of her death, was at Star City. She loved her church, though she was not permitted to attend its services regularly. She was a kind wife, a loving mother and a true friend to the cause of right, as she saw the right. Her sickness was not of long duration. She soon surrendered to the disease that was preying upon her, leaving an aged mother, a husband, six children and a number of friends to mourn their loss. Her remains were laid to rest in the Heflin cemetery, services by her pastor. The great number attending her funeral bespeaks the estimation placed upon her by her many friends. May heaven's richest blessings rest upon the sorrowing loved ones.

D. H. COLQUETTE.

MITCHELL: Wilton Iney, daughter of D. A. and S. W. Mitchell, was born in Clay county, Ark., Oct. 16, 1889; died Oct. 26, 1898. She was the youngest child in a family of ten children, and of course was the pet, and being the first child they ever lost made it harder for them to give her up. She was an unusually bright child and very lovable. She was sick about nine days and suffered a great deal. During her sickness she would often speak of going home and be with her papa, who had preceded her to heaven nearly three years. And would often say, "Now, papa, take me."

Her funeral was held in the Mitchell cemetery October 27, 1898. Then we laid her precious body to rest by the side of her father, to await the morning of His coming with the holy angels, when those that sleep in Jesus will God bring with him. Thank God for the Christian religion that give us so much comfort in these sad hours. Sister Mitchell desires to be remembered at a throne of grace by all the former pastors that have visited her home. They have had a great deal of sickness this summer and fall. May God bless the family and may they all live so they can meet in the sweet by and by.

A. C. GRIFFIN.

RANEY: Willie Thomas, son of Rev. H. T. Raney, McCrory, Ark., died Oct. 28, 1898, at his father's home. He was 18 years old; had been a consistent member of the church for three years. He was an obedient boy, both at home and school. He was always glad to have the preachers visit the home. The writer has often stopped with his father and mother and found Willie a pleasant, cheerful boy, ready to meet you with a glad heart and give you a cordial welcome. But the boy is no more on the earth; he has taken his departure to a better world. It is well with him, and the family know where he has gone. They have the consolation of Him who said: "I am the resurrection and the life," and "I will come again, and receive you to myself, that where I am there you may be also." Looking up to Him who said: "I will give you rest," the darkness disappears and a glorious heavenly light illuminates the saddened heart,

and we realize that "if these earthly houses of our tabernacles be dissolved" we have a house above, not made with hands. Willie is there.

M. M. SMITH.

HAMILTON: Little Louis Edward, the youngest child and only son of Brother and Sister W. P. Hamilton, of Lamar, died on the night of October 6, 1898. He stayed with them only about fifteen months, just long enough to make home so sad without him, and heaven so much more real with him there. There is a great ministry in these little lives, though they stay but a short time on earth. And now how much more can our brother sympathize with others who are called upon to pass through like afflictions. This is what Paul meant when he wrote: "That we may be able to comfort them which are in any trouble, with the comfort whereof we ourselves are comforted of God." Louis has come, done his work, and gone on before to where we shall all be gathered by and by.

WM. SHERMAN.

KIZZIA: Isabell C., wife of Nathan Kizzia, was born Nov. 15, 1840; married to Nathan Kizzia April 30, 1857, and died Sept. 1, 1898. She joined the Methodist Church in 1856, and lived an upright Christian life to the day of her death. Her afflictions were long and severe, but with her, God's grace was sufficient. The writer visited her during her sickness, and it was a benediction to see such a manifestation of Christian resignation. Not a murmur did we hear; but all was meek submission to the divine will. Her life was spent in Christian consecration, serving God and making home happy. Her husband and children know where to find her. O how sad our hearts were made when we saw the aged husband and children and grandchildren taking their last look at the loved one. May we all be well prepared for death and the judgment and meet Sister Kizzia in the sweet by and by.

B. A. WHITE, P. C.

CHRISTMAS: Mary Ella, daughter of Buckner F. and Emma E. Christmas, was born Oct. 3, 1893, and died August 10, 1898. She was the only daughter among five children. Her sickness was short—of three days duration, and her death, so unexpected, was a great shock to the grief-stricken family. How suddenly the light, joy and sunshine died out of the home circle, when the precious little life expired. But how calm and gentle was the departure. As she slipped the cold hand into papa's, the death angel seemed to touch the tender little bud so gently and tenderly, the beautiful little darling looked so calm and serene in death. A week before she died she told her papa that she was going to slip off and go to heaven. On Tuesday before she was taken sick, she fell, while running and playing with her little brothers. It knocked the breath out of her and she was unconscious a moment or so; after she recovered they were talking about how they did to bring her breath back, she said: "I thought I was in heaven." And when the angels came to wait her pure little spirit home they were not strangers to her. When they ushered her into the glories and beauties of bliss, it was like mamma had often told her, more beautiful and lovely than she could imagine. Many were the questions the little darling asked about angels, God and heaven. She leaves a holy memory.

MRS. EMMA CHRISTMAS.

YARNELL: Otis, son of Sister Mattie and the late W. A. Yarnell, was born in Searcy, July 31, 1882; died in Helena, where he had gone to take a position in his brother-in-law's store, October 6; was brought back to Searcy and buried beside his sainted father and other members of the family who have passed on to the better world.

Otis was, in every sense, a good boy. It was not an uncommon thing to hear the remark from those who knew him, "He is the best boy I ever knew." When I took charge of this work last December, I noticed at once that Otis was a regular attendant on all the services—preaching, Sunday-school, league and juvenile missionary society, and in all he was much interested. He loved the church and his pastor. The Sunday before he died he was at Helena, a comparative stranger—it was

No nicer dessert
than pie made of
ATMORE'S
Mince
Meats

Delicious,
wholesome
and cleanly
made as
home-made
mince meat.
Ask for it and
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at the grocers.

communion day—he humbly took his place at the table of the Lord and commemorated the death of his dear Saviour. The next Sunday he was in heaven. Otis loved home. Many and many hours when other boys were loitering on the streets, he was at home with his mother and sister, busily engaged in looking after such things as needed attention. Such was his chaste manner and manly bearing that boys, and sometimes girls, learned that it was disagreeable to him to use profane or rough language in his presence. He seemed to have risen above boyish ways, and acted more like a modest, humble, yet dignified man. His young life is ended, but no one ever cherished a fonder hope, based upon a surer foundation, of meeting loved ones in heaven, than the family have of meeting Otis in the better world.

M. M. SMITH.

MOZLEY'S LEMON ELIXIR.

A Pleasant Lemon Drink.

Cures indigestion, headache, malaria, kidney disease, fever, chills, loss of appetite, debility, nervous prostration and heart failure, by regulating the Liver, Stomach, Bowels, Kidneys, and Blood.

Mozley's Lemon Elixir

Cured me of indigestion. I had suffered for ten years. I had tried almost every medicine, but all failed. Since taking Lemon Elixir I can eat anything I like.

W. A. GRIFFITH,
Reeveville, S. C.

Mozley's Lemon Elixir

Cured me of indigestion and heart disease, after years of suffering, when all other remedies and doctors had failed.

N. D. COLEMAN,
Beulah, S. C.

Mozley's Lemon Elixir.

I have been a great sufferer from dyspepsia for about fifteen years, my trouble being my liver, stomach and bowels, with terrible headaches. Lemon Elixir cured me. My appetite is good, and I am well. I had taken a barrel of other medicine, that done me no good.

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Cured me of enlarged liver, nervous indigestion and heart disease. I was unable to walk upstairs or do any kind of work. I was treated by many physicians, but got no better until I used Lemon Elixir. I am now healthy and vigorous.

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MOZLEY'S LEMON HOT DROPS.

Cures all Coughs, Colds, Hoarseness, Sore Throat, Bronchitis, Hemorrhage, and all throat and lung diseases. Elegant, reliable.

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THE ARKANSAS METHODIST.

WEDNESDAY, NOVEMBER 30, 1898.

GEO. THORNBURGH, Business Mgr.

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

Quarterly Meetings.

N. B.—Henceforth the Quartely Conference notices will be published but twice. Please clip for future reference.

DARDANELLE DISTRICT, first round, J. M. Cantrell, P. E.

December—Appleton circuit at Davis' chapel, 3-4; London circuit, at London, 4-5; Walnut Tree circuit, at Walnut Tree, 10-11; Danville circuit, at Belleville, 11-12; Lamar and Knoxville, 17-18.

The district stewards will please meet in the Methodist Church at Dardanelle, Dec. 8, 1898, at 1:30 p.m.

FAYETTEVILLE DISTRICT, first round, W. F. Wilson, P. E.

December—Rogers and Oakley, 3-4; Bentonville circuit, 3-4; Elm Springs circuit, 10-11; Prairie Grove circuit, 17-18; Farmington circuit, 24-25; Fayetteville station, 24-25; Goshen circuit, 31 and January 1.

January—Center Point circuit, 7-8; Bentonville station, 7-8; Winslow mission, 14-15; Gentry circuit, 21-22; Bloomfield, 21-22; Siloam Springs, 28-29; Gravett mission, 28-29.

February—St. Paul mission, 4-5; Hindsville circuit, 11-12; Huntsville circuit, 18-19; Boonsboro circuit, 25-26; Brightwater circuit, 25-26.

District stewards will please meet at Springdale, Dec. 15, 1898.

MORRILTON DISTRICT, first round, P. B. Summers, P. E.

December—Mt. Vernon circuit at Union Valley, 3-4; Conway mission at Graham's Chapel, 4-5; Atkins circuit at Atkins, 10-11; Russellville station, 11-12; Cleveland mission at Cleveland, 17-18; Springfield circuit at Greenbrier, 24-25; Conway station, 25-26; Quitman circuit at Mt. Pleasant, 31 and January 1.

January—Quitman and Goodloe, 1-2; Morganton mission at Morganton, 4; Clinton circuit at Clinton, 7-8; Martinville circuit at Batesville, 14-15; Plumerville circuit at Plumerville, 21-22; Morrilton station, 22-23; Aplin mission, 28-29.

February—Perryville circuit at Perryville, 4-5; Ada circuit, 10-11.

HARRISON DISTRICT, first round, Pierce Merrill, P. E.

December—Valley Springs circuit at Western Grove, 10-11; Lead Hill circuit at Lead Hill, 17-18; Harrison circuit, at Mt. Zion, 24-25; Carrollton circuit at Carrollton, 31 and January 1.

January—Green Forest circuit at Green Forest, 1-2; Berryville circuit at Berryville, 3-4; War Eagle mission at War Eagle, 6-7; Eureka Springs station, 8-9; Harrison station, 14-15; Yellville circuit at Friendship, 21-22; Yellville station, 22-23; Mountain Home circuit at Fair View, 28-29; Mountain Home station, 29-30.

February—Lone Rock mission at Lone Rock, 1-2; Leslie circuit at McGuire's chapel, 4-5; Hackler Grove mission at Compton, 18-19; Kingston circuit at Marble, 25-26.

District stewards will meet me at Harrison, December 7, at 1 o'clock p.m. We urge each one to be present. Those who cannot attend will please be represented by their pastor. Brethren, let us get the work of the district upon our hearts. There must not be any retreating. The field is ripe unto harvest and his promises are ours.

HOT SPRINGS DISTRICT, first round, James M. Hawley, P. E.

December—Central Avenue, 3-4; Malvern Hill, 10-11; New Liberty circuit at Magnet Cove, 17-18; Amity circuit at Amity, 31 and Jan. 1.

January—Dallas circuit at Dallas, 7-8; Mena station, 8-9; Hatton circuit, at Shiloh, 14-15; Hot Springs circuit at Glen str., 21-22; Mt. Ida circuit at Mt. Ida, 28-29.

February—Cherry Hill circuit at Shady Grove, 4-5; Oma circuit at Caney, 11-12; South Hot Springs, 18-19; Saline circuit at Galena, 25-26.

District stewards will meet at Central

Avenue Church, Hot Springs, at 10 a.m., Tuesday, December 20, 1898.

LITTLE ROCK DISTRICT, first round, Jas. Thomas, P. E.
December—Hunter Memorial, 3-4; First Church, 10-11; Lonoke, 17-18; Asbury, 24-25; Mabelvale 31 and Jan. 1.
January—Des Arc and Devalls Bluff, 7-8; Hickory Plains, 14-15; Maumelle circuit, 21-22; Oak Hill, 28-29.
February—Austin, 4-5; Carlisle and Hazen, 11-12; Tomberlin, 18-19; Eng-land, 25-26.
March—Winfield Memorial, 4-5.

District stewards will meet at 10 a.m., December 14, 1898, at First Church, Little Rock.

Book of Sermons.

REV. A. M. R. BRANSON will, at an early day, issue a Book of Sermons, with the following named contents:

CONTENTS.

- I. The Mystery of Divine Love.
- II. Affection in its Proper Setting.
- III. The Perfect Law of Liberty.
- IV. Human Life a Continual Warfare.
- V. The Whole Armor of God.
- VI. As we Measure, we are Measured.
- VII. Thoughts on the Past.
- VIII. The Best Religion Gives all a Chance.
- IX. The Rock in a Weary Land.
- X. Truth.
- XI. The Wounded Spirit.
- XII. Liberty.
- XIII. Inopportune Sleeping.
- XIV. The White Stone.
- XV. Preparation to Meet God.
- XVI. Christ Mighty to Save.
- XVII. Escape for thy Life.
- XVIII. Sowing and Reaping.
- XIX. Identifications of Strangers.
- XX. Christ Drawing all Men.
- XXI. Watching the Night.
- XXII. The Profit of Service and Prayer.
- XXIII. The Word of Christ.

The book will contain about three hundred pages. It will be substantially bound in cloth. The price will be one dollar. If you would like a copy, fill out the blank below and mail it to Rev. A. M. R. Branson, Cotton Plant, Ark., or to Godbey & Thornburgh, Little Rock, Ark.

On notification of issue, or on delivery, I promise to pay A. M. R. Branson, or order, _____ dollars for _____ copies of Branson's Sermons, Vol. 1. Cloth bound.

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THANK HEAVEN FOR SUCH DISCOVERY.

I was a victim of cancer. I applied to Dr. R. E. Woodard, of Oil Cure fame at Little Rock, Ark., for relief, in response to a published testimonial, and I thank heaven that I did, for I am now sound and well. I have been well for over 18 months, and I was not under the Oil Cure treatment but about one month. I first declined giving my name as reference until I was sure that the cancer was not going to return, for my family physician told me that it would likely return in a short time. It has no symptom of ever returning, and I feel free to direct suffering humanity to the Oil Cure. While I was being treated, I saw others being treated with the same results as myself. The treatment is almost painless—did not have to stop my work while under treatment. Thanks for the discovery of the Oil Cure.

JAS. B. HILL,
Little Rock, Ark.

The Oil Cure was discovered and perfected for the cure of cancer, catarrh, bronchitis, consumption, piles, fistula, eczema, diseases of the eyes, ears, nose and throat, and in fact all diseases of the skin and mucus membrane. Many patients cured by correspondence. Enclose stamp for reply. Call on or address

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