

Arkansas Methodist.

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

"SPEAK THOU THE THINGS THAT BECOME SOUND DOCTRINE."

One Year, \$1.50.
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NO. 49

THE ARKANSAS METHODIST.

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

EDITORIAL COMMITTEE:

Rev. Andrew Hunter, D. D.; Rev. J. R. Moore;
Rev. J. H. Higgin, D. D., Little Rock Conference.
Rev. P. B. Summers, Rev. A. C. Millar,
Rev. F. S. H. Johnston, Arkansas Conference.
Rev. S. H. Babcock, Rev. M. M. Smith, Rev.
Julien C. Brown, White River Conference.

All matter for publication should be addressed
to the Editor, but all letters on business to Godbey
& Thornburgh. and all checks and money orders
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GODBEY & THORNBURGH, LITTLE ROCK, ARK.

The White River Conference.

Clarendon is a small town, but substantial and prosperous, and showing every way a vigorous life. Many of its people have large houses and large hearts. So, large hospitality was shown the conference. It was never better entertained.

The conference opened on Thursday, everything in order, and proceeded to its close without especial incident. Brother Smith came over from Nashville to represent the Publishing House. Dr. J. D. Hammond was present in the interest of education, and Dr. Jas. Atkins, to represent the general Sunday-school work. We give notes of their addresses.

There were also present for a time, as visitors, Revs. J. R. Cason, Robt. H. Poynter, J. W. White, R. W. McKay and Jas. Thomas, from the Little Rock Conference. Dr. A. P. Parker, our missionary from China, was at the conference and his speeches were inspiring and greatly appreciated.

The entire roll of the conference passed in review, no complaint being entered against any brother, save one, who was reported blameless in Christian life, but unadapted to the ministry. The conference heard the case and continued the brother in the work. Thomas Whittaker, suspended last year, surrendered his credentials.

The missionary anniversary meeting Wednesday evening was addressed by Dr. Parker, and the public collection was \$150.

The Church Extension meeting

was addressed by this writer and R. W. McKay, and a small collection taken.

Rev. J. R. Cason stated that the purpose of his visit was to lay before the conference a movement begun in the Little Rock Conference for establishing an orphan's home for the Methodists of Arkansas. The Bishop appointed M. M. Smith, W. B. Ricks and H. B. Cox, as trustees for the conference to represent it in the proposed home.

Bishop Morrison made special inquiry as to what the preachers were doing for the Woman's Missionary Societies. He was amazed that any preacher lacked sympathy with their work. He hoped they were few and far between, and would, in each passing year, become fewer and farther between.

Rev. R. W. McKay made a speech for the Little Rock Conference Training School, Prof. J. D. Clary, principal. The school is yearly coming forward, winning its way to the regard of our church in Arkansas. He stated one thing which should be especially noted; it was, that cigarette smokers were not admitted to the school, because of their inability to pass the course of study in company with other boys.

Dr. A. C. Millar, president of Hendrix College, told us of the work and plans of this school and of its progress in establishing academies under its direction. The academy just opened at Orchard is held by the trustees of Hendrix College. It is the property of the church, and correlated as a branch or annex of our central school. We desire to increase these branches.

The class for full connection consisted of W. M. Wilson, W. P. Talkington, Zebedee D. Lindsey, E. H. Wallace, K. R. Durham.

The Bishop, in his address to them, stressed the importance of keeping out of debt. He asked the usual question, "Are you in debt so as to embarrass you?" He said, in substance: We ask this question because a man in debt, beyond his means to pay, is not a free man. The very food he eats belongs to another. In such a state he can not give his whole

time and work to God. He must liberate himself from this bond first if he would lay himself on the altar of God, he must lift this mortgage that the world holds on him.

Dr. C. C. Godden, John T. Hicks, J. J. Baugh, editor of the Searcy Citizen, and Dr. L. E. Moore came over from Searcy on Saturday, to talk of Galloway Female College. Mr. Hicks made the leading speech. He put the financial status of the institution before this conference as he did last week before the conference at Little Rock and as we have already published. He spoke with great earnestness in a cause which is dear to all our church. We thank Mr. Hicks for his able advocacy of this great cause.

Saturday evening shut down with a steady down-pour of rain, the wind veering, northward. Sunday morning the sky was clear and three inches of snow was on the ground.

On Sunday at eleven o'clock one learns to respect the weight and dignity of a Bishop. This writer was appointed to preach at the Presbyterian church, and, notwithstanding the care of this excellent people to maintain their own services, we had but thirteen persons to preach to, while the Methodist church, we heard, was crowded to the door; the moral of which is to teach us how far our Bishop stands above common men.

The Bishop's sermon was reported as strong and inspiring.

We heard Dr. Julian C. Brown preach a beautiful sermon at 3 o'clock, and Frank Barrett an earnest and effective one at night.

Dr. A. P. Parker preached at night at the Methodist church, and at the close of the sermon a memorial service was held in memory of two Christian women, wives of ministers, who had died during the year, Mrs. I. B. Manly and Mrs. W. R. Foster.

Monday morning after opening of the conference, the Bishop announced that after the morning service Sunday he ordained the following deacons: E. H. Wallace, W. P. Talkington, K. R. Durham, C. H. Newman, and W. R. Albright. Drs. Andrew Hunter and

Z. T. Bennett read the lessons. After sermon at 3 p. m. by Dr. J. C. Brown, the Bishop ordained elders: W. B. Ricks, Fred Little, W. E. Hall, H. E. May, E. N. Bickley, W. C. Toombs, J. B. McDonald, T. A. Bowen. The lessons were read by J. I. Maynard and S. L. Cochran, Dr. Hunter, J. E. Godbey, A. P. Parker and J. H. Dye assisted in the laying on of hands.

Committees make their reports, which were adopted as read.

A resolution expressing desire for the resignation of Dr. Barbee, Book Agent, was passed. Rev. Fred Little's speech on the occasion was a clear presentation of the matter. The appointments were read, and the conference adjourned.

STATISTICS.

Number of societies, 366; gain, 8. Churches, 243. Number of local preachers, 125. Members 23,265; a loss of, 2,576. Infants baptized, 347, less than last year by 275; Adults, 469; less than last year, 1,020. Number of Epworth Leagues, 45; Number of Leaguers, 1,358; less than last year, 78. Number of Sunday-schools, 223; loss 43. Scholars, 11,469; less than last year, 1,465.

FINANCIAL.

Raised for superannuates, widows and orphans, \$1,130.36; less than last year, \$28.71. For Foreign Missions, \$2,325.71; gain, \$239.75. Domestic Missions, \$1,151.13. Church Extension, \$335.54; gain, \$3. For the Presiding Elders, \$4,141.93; gain, \$204.28. To preachers in Charge, \$29,772.81; gain \$1,204.14. For Bishops, \$601.28. Value of Churches, \$209,037; of parsonages, \$33,779.

The man who judges his conduct by his own good intentions is generally a very hurtful man. Actions should proceed from good purposes, but when thrown into the influences which affect society, they are to be tested and judged as coins are judged. A fanatic, an enthusiast or an insane man may plead his good intentions. "There is a way that seemeth right in the eyes of a man but the end thereof are the ways of death."

Contributed.

Peace and Russia.

A. H. GODBEY.

A recent paper by Count Lyof N. Tolstoi lends peculiar force to the suggestions of Kipling in his now famous "Truce of the Bear." The paper in question was heavily censored by the Russian authorities ere they allowed it to appear: but even in its modified form it constitutes a scathing arraignment of Russian bureaucracy and oppression. The Czar, according to Tolstoi, seems to be only a sort of imperial Mrs. Jellyby. Summing up the points the Count presents, they are about as follows:

1st. The average food consumption among the Russian peasantry is but little more than half that in other supposedly civilized countries.

2nd. If to be without sufficient food constitutes a famine, then Russia has been afflicted with a famine more or less severe for 20 years. All that is above the mere existing point is wrung from the mouzhik by oppression.

3rd. This mass of stunted, pauperized, superstitious humanity is largely swayed by a priesthood as ignorant as themselves. Their so-called patience is merely apathy and misery.

4th. While the use of the knout has been abolished, men and women are still severely flogged upon flimsy pretexts, and often without any reason save the whim of an official. Abject servility in spirit, and bodies dwarfed and stunted, are the results of Russian policy toward the peasantry.

In short, that portion of the population which formed the backbone of the Revolutionary War is in Russia utterly abject, drained of physical and mental vigor, without incentive or hope. Another factor, it seems to me, is the village commune system. No peasant owns his land: allotments are made annually, much as in our Indian territory. Little can be hoped for from a people under such a regime.

And there is little to be wondered at in the Czar's cup of peace. Little disinterestedness can be found in it, in face of Russia's grasping in the past few months for vast additional tracts of territory to bring under the same regime. But Russia is learning some unpleasant facts. The value of the man behind the gun is more and more emphasized by modern military machinery. And the Russian is here notably deficient. Forbes, and other war-correspondents, pronounce him inferior to the Turk: devoid of clan or initiative. War vessels, bought in England, the Russian found useless to him, till English engineers and gunners were sent to show their use. Russia is much like the savage who buys a dress suit and modern weapons, and fondly fancies that he is no longer a savage. It is small wonder that Englishmen think there is little real humanitarianism in the call for disarmament, and believe it to be merely a ruse to gain a breathing spell.

The circumstantial evidence all points that way. And the Anglo-Saxon will naturally regard with suspicion all overtures coming from a race whose every ideal is widely variant from his own. Peace seems absolutely essential for the bear, "heavy with stolen meals." Certainly the type of civilization and government produced in Russia seems hardly worth the trouble of importing into China or anywhere else.

A Day at Oxford University.

There are many pleasant surprises in foreign travel, and the day which I spent at Oxford University was one of the most unexpected pleasures of my recent trip to England. It came about as I shall tell in the following story. I had been attending the World's Third Sunday-school Convention in London. At the close of that great convention, our delegates departed to various countries, Scotland, France, Germany, Switzerland and Italy. The Oxford Sunday-school Union had been planning for some time previous to the London convention to invite fifty foreign Sunday-school delegates to spend a day at Oxford, as guests of the Union. Mr. James E. Liddiard, of London, in co-operation with the brethren at Oxford, made every necessary preparation for our departure from London. I was indebted to my friend, the Rev. R. H. Standefer, of Oxford, Miss., for the pleasure of being included in the fortunate fifty. Having found a good thing himself, he desired to share it with me.

AN UNDERGROUND TRAIN.

At an early hour in the morning, we left the Castle and Talcon and went to an underground railway station where we took a train which ran in a big tunnel under the city. These tunnels have double railway tracks, and are dark and smoky. Our cars were lighted with electricity. Once out of London, we came into daylight again, and for the second time we saw rural England. The day was clear and the fields were beautiful. From our car window we had a fine view of Windsor Castle, the home of Queen Victoria. It was a magnificent sight, and my heart was stirred as I looked upon the great structure from which so many of earth's millions are governed. When I saw Windsor Castle for the first time, I thought of far away India, Egypt, Australia, and Canada, and of British subjects in all parts of the world. Reminded, as I was that wherever Queen Victoria reigns, she prepares the way for the coming of the Prince of Peace, my sincere prayer was: "God save the Queen." Along the way we had a great many fine views of the Thames river, its waters so clear and blue. The banks of the river are quite low, and its waters are dotted with many pretty boats.

AT OXFORD.

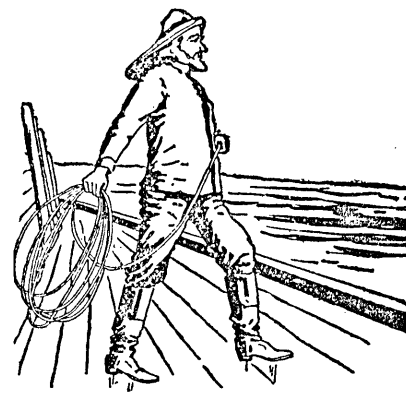
By nine o'clock in the morning, we were at Oxford, greeted by Mr. Alden, Mr. Badger, Mr. Salter, and many others. From the sta-

tion, we walked up a very old and very narrow street, to the Y. M. C. A. building. While walking along that old narrow street, I thought to myself: "If this is Oxford, I have enough of it." Mr. Alden, one of whose ancestors came to America in the Mayflower, volunteered to be our guide for the day. We had no adequate idea of what that meant, but we learned very fully before the day was gone. Did you ever see an Englishman walk? Well, this particular Englishman walked as if he had been driven by steam, electricity, and dynamite. Fifty of us foreigners filed out of that Y. M. C. A. building, Mr. Alden in the lead, and going as if we expected to storm the heights of Santiago de Cuba. You have read of Cranmer, Ridley, and Latimer? We stopped first to see the Martyr Memorial, erected in honor of these three Protestant heroes. Just yonder in the middle of the street, Cranmer, Ridley, and Latimer were burned at the stake. Here is the Memorial, and it bears this inscription: "To the glory of God, and in grateful commemoration of his servants, Thomas Cranmer, Nicholas Ridley, Hugh Latimer, Prelates of the Church of England, who, near this spot, yielded their bodies to be burned; bearing witness to the sacred truths which they had affirmed and maintained against the errors of the Church of Rome; and rejoicing that to them it was given not only to believe in Christ, but also to suffer for his sake; this Monument was erected by public subscription in the year of our Lord, 1841."

The Tractarian or Anglo-Catholic movement began in Oxford in 1833, and this Martyr Monument was erected as a protest against all such Romanizing tendencies in the established church.

JOHN WESLEY'S COLLEGE.

Lincoln College was named after its founder, Richard Flemying, Bishop of Lincoln, in the year 1427. In one of its rooms John Wesley, the founder of Methodism, lived as a student. I had the pleasure of sitting in his old armchair, and of standing in his pulpit where for fifteen years he preached as a Fellow of Lincoln College. When we stood in Wesley's room all the men of our party, irrespective of denomination, removed their hats in honor of the man who had done so much to send the gospel to the poor. In this room the Holy Club met to read the scriptures in the original tongues, and here Methodism had its beginnings. Time would fail me, to tell of all the Colleges which we visited. Balliol, Oriel, Christ Church, Morton, St. John's, Trinity, and Magdalen. Many of them surpassed in beauty all of the most sanguine imaginations of my youth. The broad walk leading down to the Isis is akin to an artist's dream. We can never forget our boat ride down the Isis, where the famous boat races, between Oxford and Cambridge, take place. College barges line the shore, each college flying its colors. Sitting in our boats, in full view of Magdalen College, and of its beautiful tower, a photographer took a photograph



A wreck at sea is not the only place where a life line is of importance.

There is a life line for the sick, as well as for the drowning man. It is Dr. Pierce's Golden Medical Discovery. It is not a cure-all, but it is a scientific medicine that goes to the fountain head of a number of serious and fatal diseases. When a man gets seriously sick, he can generally be cured by the right course of treatment. The treatment that cures many obstinate chronic diseases consists of pure air, good food, rational exercise, and the use of a remedy that will strengthen the weak stomach, correct the impaired digestion, invigorate the liver and promote the assimilation of the life-giving elements of the food. The "Golden Medical Discovery" accomplishes all these things.

"A young man lay pale and motionless upon (what neighbors called) his dying bed. Disease of the lungs, liver complaint, kidney trouble, and pleurisy were fast hastening him to the grave. The doctors had given him up to die. The neighbors said, 'he cannot live.' 'Oh, I would not care to die,' he said, 'were it not for leaving my dear wife and little child, but I know that I must die.' A brother had presented him with three bottles of medicine, but he had no faith in 'patent medicines'; but, after the doctors had given him up to die and he had banished every hope of recovery, he said to his wife, 'dear wife, I am going to die, there can be no harm now in taking that medicine. I will begin its use at once.' He did begin to use it and at first he grew worse, but soon there came a change. Slowly but surely he got better. To-day that man is strong and healthy and he owes his life to that medicine. What was the medicine? It was Dr. Pierce's Golden Medical Discovery, and I, Luther Martin, am the cured man. Dr. Pierce, I thank you from the very depth of my heart, for rescuing me from the grave." The foregoing is from Luther Martin, Esq., a prominent citizen of Lubec, Wood Co., W. Va.

of our company. Addison's walk is near the Magdalen, and we had a fine view of its classic shades.

THE RACERS.

After a splendid dinner at the Y. M. C. A. rooms, Mr. Alden again led the race through quadrangles and colleges. It kept me doing my very best to keep in company with Mrs. Bryner, of Chicago, Miss Vella, of Boston, Mrs. Barnes, of New Jersey, Prof. Bentley, and Mr. Stone, of Massachusetts. Our eagerness to keep up with Mr. Alden, lest we should miss a word of information, so impressed Mr. W. J. Semelroth, of St. Louis, that he gave us a special title: "The Senior Wranglers of Oxford University." After a memorable day spent in classic, historic Oxford, we returned to London, feeling that we had been, indeed, on holy ground.

MARCUS L. GRAY.

For Nervous Exhaustion

USE HORSFORD'S ACID PHOSPHATE.

Dr. J. T. Altman, Nashville, Tenn., says: "I find it a most valuable agent in a tonic dyspepsia and nervous exhaustion occurring in active brain workers."

Blessed is the man who has the gift of making friends, for it is one of God's best gifts. It involves many things, but above all is the power of going out of one's self and seeing and appreciating whatever is noble and loving in another man.—Thomas Hughes.

Contributed.

A Poison in Disguise.

The relationship which the baking powders bear towards our health is coming to be appreciated.

There is no doubt that the indigestion and dyspepsia of which many Americans complain are caused by the indiscriminate use of alum baking powders. These baking powders, from their lower price, from the persistency with which they are advertised as pure cream of tartar powders, or from the tempting schemes with which they are offered, are being purchased by many housekeepers. That alum baking powders are unwholesome is a fact as well established as that arsenic is a poison. There must accordingly be the greatest care exercised by the housewife to keep them from her food. A chemical analysis only will expose their true character. Even the price at which they are sold is not always a mark to identify them.

There is certain safety in the use of the well-known brand, Royal Baking Powder. The Royal is not only certified by the Government Chemists free from alum and from all adulteration, but every housewife feels a confidence when using it which she cannot have with any other powder. It is made from chemically pure cream of tartar, and is actually an anti-dyspeptic, promoting digestion and adding to the wholesomeness of the food.

Galloway College.

DR. GODFREY:—Already it is known through the State, that this institution burned on Sunday morning last, at 4 o'clock to 7 o'clock. No set of pupils and teachers, under like condition, ever displayed greater coolness and self-possession, and Miss Steele was the embodiment of self-possession and of courage and good sense. The citizens of Searcy showed the greatest magnanimity, assisting in many ways to save something and to protect the Annex; carriages and carriages went for the college pupils and faculty, and the railroad company sent a special train to the rescue. After all was safe there was much weeping on the part of pupils, but not until everything was rescued in the best possible way. Everybody met at the church at 11 a. m. and yesterday evening a citizens' meeting was held. The trustees have not yet convened, but no doubt will do so very soon. Dr. Godden has secured two fine hotels, the Sulphur Spring, a capacious and well arranged building, and a large brick, the Planters' not far away, with chapel room attached. The work of the college is to be resumed Tuesday morning. Several pupils, losing largely, will be at home for awhile, a very large number will not go at all. About 100, local patronage, will also be in place Tuesday morning.

A. H. WILLIAMS.
Searcy, Nov. 28.

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

Galloway College.

This noble institution is not dead. The brick and mortar lie in an unsightly pile. The other material went up in smoke and flames, but Galloway lives, not only in the minds of the people as a thing of the past, but as a real, present reality. A godly president, a consecrated Christian lady manager, and an efficient, competent faculty are at its head, and a good number of brave, loyal and devout girls and young women meet to-morrow morning at 8:45 for chapel service and commence the labor of another week; not in the college building, it is true, but in the Sulphur Springs Hotel and the Planter's House, and in a short time they will be adjusted to their new conditions and move on nicely until a new building can be erected. There is but one sentiment in Searcy, and that is expressed in one word, with a prefix, re-build—this is not only a Methodist sentiment but a general one. The members of other churches, not only sympathize, but meet, speak, act on committees and pledge all possible help. The Methodists of Arkansas owe the citizenship of Searcy, irrespective of denomination, a debt of gratitude for building Galloway College, and if there ever was a time when our church should rally to this noble institution, it is now. Ability will be the measure of the efforts of the people here. A good Presbyterian said today: "Let the 70,000 Methodists in Arkansas pay a dollar each and put this institution on its feet again." Why not? The burning of the college was a matter of no small import. To see young ladies weeping, not for the loss of trunks, money or clothes, but the college building. They are going to stay by the college, they love it, and they love the president and faculty, and the good Father above, whose benedictions rested upon the Galloway College. The motto now is, or should be, "Pray, help." Let no one's heart fail; let no one become discouraged; let all the patrons send on their daughters. Don't forsake the ship in the hour of need—rest assured that Galloway will be rebuilt. Searcy will do her whole duty nobly. May the God of all grace, whom we serve, bring a great blessing to our church and to Searcy, out of the seeming great calamity.

M. M. SMITH.
Searcy, Nov. 28.

Married.

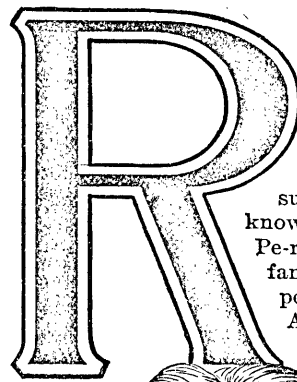
BOCK-SHEPTRINE—At the parsonage at Roe, Ark., Nov. 20, 1898, by Rev. Jno. R. Jones, Mr. Frank Bock to Miss Roxie Sheptrine, all of Roe, Ark.

AMES-ATKINS—On the 20th of Nov. 1898, at the home of E. R. Green, Hempstead county, Ark., Mr. J. R. Ames and Mrs. Elizabeth Atkins, J. A. Parker officiating.

ROBSON-TURNER—Nov. 22, 1898, at the residence of the bride's mother, near Spring Hill, Ark., by Rev. J. R. Sanders, Mr. H. V.

Endorsed by the Governor

West Virginia's chief magistrate recommends Pe-ru-na, the National Catarrh Remedy and Nerve Tonic.



REPRESENTATIVE MEN

are slow to speak for publication. This is because their influence is so great. The endorsement of Governors, Senators and Congressmen guarantees merit. Public words of praise from such prominent officials must be based on positive knowledge. The recognition which the catarrh remedy Pe-ru-na is constantly receiving by men of national fame is very gratifying. Among recent letters from persons of eminence is the following from Governor Atkinson of West Virginia. The governor says:

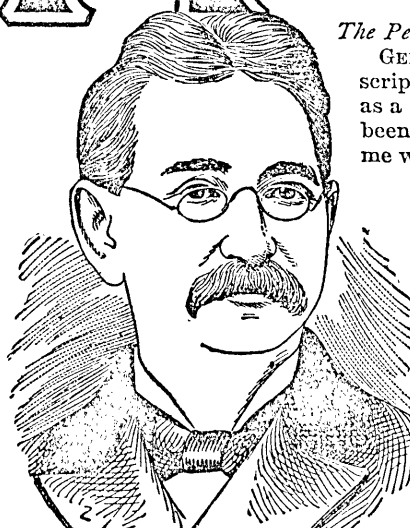
CHARLESTON, West Va., March 9, 1898.

The Pe-ru-na Medicine Co., Columbus, O.

GENTLEMEN:—"I can recommend your prescription Pe-ru-na as a tonic. Its reputation as a cure for catarrh is excellent, it having been used by a number of people known to me with the very best results."

Very truly,

Gov. G. W. ATKINSON.



Gov. G. W. ATKINSON
of West Virginia.

may exist. It is the prescription of Dr. Hartman, President of the Surgical Hotel, Columbus, O., who gives personal attention, without charge, to a voluminous correspondence on the subject of catarrhal diseases. Dr. Hartman's books on catarrh are mailed on application. All druggists sell Pe-ru-na.

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

Robson and Miss Carrie Turner, all of Hempstead county, Ark. The bride subscribed for the METHODIST. We wish the happy couple great success in life.

LAND-VANVALKENBURG—Nov. 23, in the First Methodist Church, Pine Bluff, Ark., by Rev. Cadesman Pope, assisted by Rev. A. O. Evans, Dr. L. K. Land and Miss Frankie VanValkenburg, all of that city.

MCGHEE-MARTIN—Nov. 16, 1898, at the home of the bride's father, Mr. Wm. Martin, in Bradley county, Ark., Mr. Robert S. McGhee to Miss Lillie Martin, Rev. S. W. Rainey officiating.

MARTIN-CRAIG—Oct. 26, 1898, at the home of the bride's father, Mr. T. B. Craig, in Bradley county, Ark., Mr. Geter Martin to Miss Mattie Craig, Rev. S. W. Rainey officiating.

ADAMS-FEW—At the home of the bride's father, Nov. 19, 1898, Henry Adams to Miss Mittie Few, J. R. Dickerson officiating.

Making a Cheap Paper.

We see that the Midland Methodist is to be published at \$1.00 on the expectation that the pastors and people will do their full duty by the paper. It is a good paper and we wish that the expectations of the publishing committee may be realized. But having tried the same experiment with the Alabama Advocate, based on the same expectation, we are troubled with doubts. Dr. Haynes has tried the same experiment with his paper,

and we remember seeing a statement from him last year, that if every subscriber would pay up promptly and in full, his receipts would not meet his expenses.

We take it that these brethren know more about their own business than we do, and if they wish to try the experiment, it is none of our business. But we confess to skepticism as to the general proposition of publishing as good a paper as the Holston for \$1.00, especially if the expectation that all the preachers and all the people will do their duty is the basis of calculation. That far-off day, so full of gladness and sunshine, has not dawned, we fear, when preachers and people will do their whole duty by their church organs.—Alabama Christian Advocate.

Advertisements.

If critics had this department to manage they would never be hasty in their judgments. Investigation, references, correspondence, and oftentimes personal inspection and trial of the articles advertised, are all resorted to before the card is admitted to the paper. If the advertising exceeds due proportion, additional reading matter is provided, and the size of the Observer is increased. The demands of business have compelled publishers to place advertisements in connection with reading matter, but a large part of each paper is always exclusively reserved.—New York Observer.

Contributed.

Announcement.

All the district stewards of the Fort Smith District will please meet me December 20, at 10 a.m., in the Epworth League room of the First M. E. Church, South, Fort Smith, to transact the business of our annual district stewards' meeting. The pastors of the district are also invited to attend. Let Bros. Goddard, Fletcher and Harris know of your attendance and you will be cared for while in Fort Smith.

S. ANDERSON.

A Word to the Pastors.

Please, brethren, take up collections for Domestic Missions in your congregations at once. Some very important home mission work was set on foot at the late session of our annual conference. The pastors in some of these fields, at present, are wholly dependent for a support on the liberality of the better organized charges. Please, brethren, be prompt in this matter. Let us treat our brethren on these mission fields as we would have them treat us. When you have raised your collections for this purpose, do not keep it till the P. E. comes around, do not send it to your P. E. but forward it at once to Dr. A. E. Hardin, Fort Smith, who is the treasurer of the Conference Board of Missions. Let every pastor in the Fort Smith District take collections for this purpose before the holidays.

Your brother,
STONEWALL ANDERSON.
Nov. 31.

Polygamy to the Front.

There is a considerable speck of war now to be seen in Utah. The Mormons are growing bold. At the late election B. H. Roberts, a high official of the Mormon Church, and a polygamist, was elected to congress by a majority of more than ten thousand. The issue was an open one in the canvass. The polygamous relations of the candidate were not disputed. Polygamy is unlawful under the laws of the United States, as also under the constitution of Utah. The church professes to have abandoned, but that the crime is still committed is well known; and in defiance of law and decency, this man was elected to congress.

Now the anti-polygamists have determined to carry the war to Washington. They will protest against the admission of Roberts to the house, on the ground that he is a polygamist. They should succeed. The members of that body, without regard to party, should vote to reject him. These defiant lawbreakers should thus be taught a lesson. It would not stop polygamy—no power can now break that up, since Utah is a State and polygamists have charge of all the machinery of the law. They will not punish men for this offense, but it will teach the Mormons that polygamists can not be admitted to congress.—Pittsburgh Christian Advocate.

Pastor With One Eye.

Rev. S. P. Henson, a Baptist preacher of Chicago, has but one eye, but it appears that he can see better than many folks who have two, as the following from the Epworth Herald will show:

"A good man and his wife, who are members of the Henson household of faith, have felt for some time that their pastor would be much improved if the lame eye could be made whole like unto the other. These persons are firm believers in the faith-cure theory. Why should their beloved pastor not have two good eyes as well as one? They went to see him about it.

"We have been praying for you that you may have two perfect eyes," they said to the Doctor, "and have now come to pray with you. Will you not ask the Lord right here and now to give you a new eye?" Dr. Henson's reply was startling. "What kind of teeth have you?" he suddenly asked the brother. "Why—why, that's a strange question," he stammered; "but I don't mind telling you that my teeth are mostly false." "What kind of teeth do you use, sister?" he asked of the other. "Same kind," she frankly admitted. "Well,

good friends,' rejoined the Doctor, 'you go and ask God to grow some new teeth in your mouths. According to your theory, he will do it without delay. When you get your teeth, come around and we will see what can be done about that new eye!' This happened some little time ago, so report saith. The good people are still grinding on artificial molars, and Dr. Henson still looks down on his great congregation with one eye. But he can see farther with that bright optic than most people can with two."

To S. S. Superintendents.

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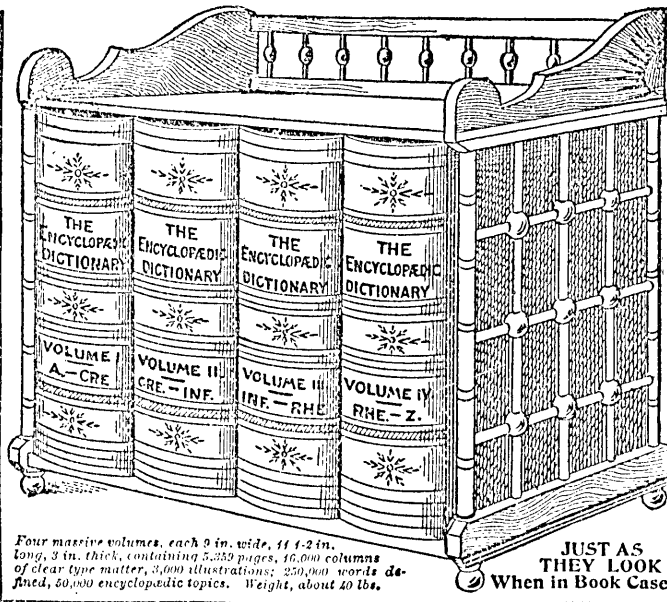
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Literary Table.

A New Book.

A. H. GODFREY.

SIN AND HOLINESS.—Rev. D. W. C. Huntington, Cincinnati, Curtis & Jennings; 283 pages.

There are books that are epochal: either from their intrinsic worth, or from the circumstances that produce them. This work has, I think, both points in its favor. One is tempted at first to say that it is final, upon this question of the centuries. But since each generation finds its own foes to fight, and old errors tricked out in new frippery, we may only consider it final as regards current dissension.

The author carefully searches and sifts the ideas that are current with the second blessing brethren. His patience and minuteness are as notable as his clearness and brevity. And especially do I like the spirit of the work. One hardly thinks of it as controversial at all. I have not found in it a passage or paragraph that bears about it the air of the determination to carry his point at all hazards. There is a complete absence of mere dogmatism: no sophistic tricks or subterfuges are used. The reduction ad absurdum seems a favorite method. In paragraph after paragraph, he shows that the "residue theory" involves a perfect maze of needless enigmas and insolubilities.

Be it said, furthermore, that the author has not rushed into print in ignorance of what others have said or thought. He shows an extensive acquaintance with the literature of his subject: and in his representing the positions of others there seems nothing unfair. There is apparent only an earnest, unconquerable desire to know the truth.

Chancellor Huntington was, moreover, peculiarly fitted for the work. Let him here speak for himself. "At the time of my conversion and connection with the church, I assumed the correctness of the teachings upon the subject of entire sanctification which I then received. I was taught that they were scriptural and according to the standards of Methodism. Guided by those who received them in a similar way, I was led at two different periods of my Christian life to believe I had 'experienced the blessing of sanctification,' understanding by that term, as I did, the removal or destruction of what I was instructed to regard as 'inbred sin.' That I did realize at each of these seasons a gracious uplift in spiritual life, I shall never doubt. Christ was revealed to me and in me as he had not been revealed before. For weeks following, not a movement in my nature disturbed the deep calm of my spirit. I could say with another, 'I sought God in everything, and found Him everywhere.' 'That I experienced just what I thought I did, I do not now believe.'"

While it is not germane to the subject, one is tempted to wish some space could have been devoted

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ed to that phase of human thinking suggested by the last sentence. But few men, perhaps, are capable of diagnosing correctly their emotional states. "He that is his own doctor hath a fool for a patient," and the same witticism applies with some force to those who are their own exclusive spiritual advisers. So far as this mooted question is concerned, we have no direct reason for giving the second blessing theory a moment's consideration, save the so-called experience of its advocates. But can we rely implicitly upon their statements, and the cause they assign for their experiences? We raise no question of morals or veracity here. There is simply the question as to general balance of the advocate. And so far, the advocates of this theory have not impressed us as clear, calm, critically judicial and unbiased in temperament. In fact, many of the most ardent second blessing people constantly betray the utterly unreliable character of their own testimony. A single illustration will suffice. We are all familiar with the persistent representation of those who do not accept the second blessing theory as "holiness fighters." Now it would seem the distinction ought to be easy, between preaching holiness, and advocating a particular metaphysical explanation of it. Yet these men cannot or will not make it. How then can we follow them in their interpretation of certain emotional ebullitions, the most puzzling, evanescent, fugacious of all the motions of the soul? The inability to keep clearly before them the first distinction referred to utterly discredits all the testimony they offer on the second point. An experience like that of Saul of Tarsus would be credible only when told by an intellectual giant, skeptical in temper, impossible to stampede. A chief factor in the rarity of such experiences is the rarity of the character that could make them credible when told.

If any question this truth and its importance, let us remember, for example, that so acute and critical and unsparing self-searcher as Wesley was not always sure of the significance of his feelings: not infrequently reversing earlier conclusions concerning his spiritual states. And even then, earnest, thoughtful men among us are not

all in accord with Wesley's interpretations of his own feelings. And who does not remember Tennyson's strange and beautiful monody—"Tears, idle tears, I know not what they mean?" Who does know, and what tears are not idle? Yet upon the power to interpret correctly such inward tempests, even while in the very throes of the storm, depends the value of most of the experiences we are called upon to accept. And while we may linger at times for the renewal of some delightful memory, and may murmur,

"The tender grace of a day that is dead
Will never come back to me,"

yet all this feeling is but a phase of the world-old war of soul with sense; a terribly dangerous and seductive phase, because of its garb of an angel of light.

No part of this book is more valuable than that devoted to a minute, critical examination of this latter phase of the subject. Our author shows, beyond the possibility of refutation, that the residue or inbred sin theory takes away the importance of voluntary acts, and throws its emphasis upon passive states; that it further involves, as certainly as the most vigorous fatalism, the horrible dogma of damnation for things beyond our power or even our certain knowledge. And as the will is in a sense dethroned by the second blessing theory, antinomianism follows logically, as we know it does sometimes practically.

Historically also the question is methodically discussed. Wesley's views are as carefully considered as the scriptural and philosophical aspects of the case. The effects upon the church in the past are examined; and Mr. Wesley's open disapproval of the spirit and methods used from 1760 to 1765 are clearly shown. History of that period shows both John and Charles Wesley opposed to the second blessing tenets and their accompanying disruptive tendencies.

In his examination of objections, while the critical student may not always follow his interpretation of scripture, yet it will be conceded by the thoughtful that the passages examined do not support the inbred sin idea. And in the concluding remarks abundant timely warning is given against dogmatic insistence upon words, phrases, and technicalities, and vociferous professions and assumptions.

The book will be a valuable aid to every earnest inquirer. It could be of use to many more. But those who are seeking merely to fortify themselves will find no truth in the volume. And those who do not think dispassionately and patiently will never appreciate the work of one who does. The class of people who care nothing for logic, frank, honest, and gentle, will hate this book as a mortal enemy—But the book is invaluable, nevertheless, not merely to Methodists, but to Christians universally. I commend it heartily.

The author's emphasis upon the voluntary nature of moral acts recalls a striking poem by Ella Wheeler Wilcox, upon "Divine Heredity." I append it as an offset to a certain phase of the "in-

bred sin" idea. It is entitled, to at least as much consideration: one of the few poems the world should not let die.

There is no thing you cannot overcome.
Say not thy evil instinct is inherited;
Or that some trait inborn makes thy whole life
forlorn,
And calls for punishment that is not merited.

Back of thy parents, and grandparents lies
The great Eternal Will: that, too, is thine.
Inheritance—strong, beautiful, divine;
Sure lever of success for one who tries.

Pry up thy fault with this great lever—will;
However deeply bedded in propensity;
However firmly set, I tell thee firmer yet
Is that great power that comes from truth's
immensity.

There is no double height thou canst not climb;
All triumphs may be thine in time's futurity,
If, whatso'er thy fault, thou dost not faint or
halt,
But lean upon the staff of God's security.

Earth has no claim the soul cannot contest.
Know thyself part of the supernal Source,
And naught can stand before thy spirit's force;
The soul's divine inheritance is best.

Some Choice Books.

JOHN PLOUGHMAN'S TALK.—By C. H. Spurgeon. This is a treasure of wisdom in homely phrase. 15c.

THE SUFFERING SAVIOUR.—Krumacher. The last stages of Jesus' life, with their lessons. A book of great power. \$1.00

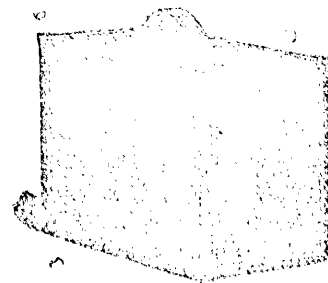
FACTS THAT CALL FOR FAITH.—By Rev. David Gregg, D. D. This is a valuable work, presenting the latest phases of Christian evidence. \$1.00.

SIN AND HOLINESS; or what it is to be holy.—By Rev. D. W. G. Huntington, D. D., Chancellor of Nebraska Wesleyan University. Competent judges pronounce this book new, needed and unanswerable. Its careful perusal will be profitable to every Christian. 12 mo. cloth, 288 pages. \$1.20.

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The Sunday School.

PREPARED BY REV. J. A. ANDERSON.

DECEMBER 18, 1898.

The Captivity of Judah.

JEREMIAH LII. 1-11.

Golden Text.—"Ye shall seek me, and find me, when ye shall search for me with all your heart."

Topical Outline.—I. Zedekiah's Sin and its punishment. (Vs. 1-4.) II. The Siege and capture of the City. (Verses 5-11.)

Time.—About 588 B. C.

Places.—Jerusalem; Riblah, a town in the district of Hamath, on the extreme northern limits of Palestine.

READINGS FOR THE WEEK.

Jehoiachin Captive, 2 Ki. xxiv. 8-16.

Zedekiah's Sin, 2 Chron. xxxvi. 11-21.

The Captivity of Judah, Jer. lii. 1-11.

Another Account, 2 Ki. xxiv. 17; xxv. 7.

City Burned and Pillaged, xxv. 8-17.

Cry of the Captive, Lam. i. 1-11.

Christ's Warning, Luke xx. 9-18.

Reference Word, "Captivity."

Lesson Hymn, No. 288.

We have followed the course of the kingdom of Judah through all the lessons of the past quarter. We have seen the splendid heroism of such men as Asa, Jehoshaphat and Josiah; we have seen the shameless wickedness of such men as Manasseh and Jehoiachin; we have kept an eye upon the tremendous efforts of such men as Isaiah and Jeremiah to arrest the down-grade movement of the kingdom; have seen wickedness prevail more and more, as to the mean tendency, till now we are about to hear in our present lesson the tolling of the bells of doom.

You will see that our lesson text is from the fifty-second of Jeremiah. The history of the matter is also given in the 23rd, 24th and 25th chapters of 2 Kings, which you will do well to read. If you will get also any good history of Nebuchadnezzar, or the article on Nebuchadnezzar in any good encyclopedia, you will find important light. For you must understand that this was not, on the secular side of matters, at least, primarily a contest between the kingdom of Judah and the kingdom of Babylon. The truth is that Judah lay between the kingdoms of Babylon and Egypt, and Nebuchadnezzar, on the one hand, and Pharaoh-Necho, on the other hand, were engaged in a death-grapple as to the supremacy of the world. In its state of wickedness and debauchery, unheeding the voice of the prophets, and led on by the high-handed policy of blasphemous kings, the kingdom of Judah was being ground to powder between the upper and the nether millstone. The lesson of the whole history as recorded in the Bible is that it was neither Babylon nor Egypt that overthrew the Jewish kingdom; neither of them could ever have

done it; but it was sin that wrought it. The kings of the earth may set themselves and their rulers take counsel together, but he that sitteth in the heavens shall laugh at them. It was ever so, ever will be till the end of time.

You will see from the history in Kings that it was Pharaoh-Necho who first conquered the land. But he proved unable to hold it against his great Chaldean adversary, Nebuchadnezzar. The final outcome of the conflict between the two was that the latter subdued all the territory "from the river of Egypt to the Euphrates."

Nebuchadnezzar was one of the greatest rulers of all history. He stands in the same category with Alexander the Great, Charlemagne, and Napoleon Bonaparte. God used him as the scourge of this sinful nation, which would not yield to any teaching of any prophet whom he sent. The fires of suffering alone remained to be tried. They must now dwell in a strange land, where they would hang their harps upon the willows and refuse to sing. If you will follow the history, you will see that captivity did the work for them—it was the death of idolatry, for no strange altar was ever afterwards erected in Israel.

Resolutions

Adopted by the M. E. Sunday-school, on the death of Mr. Thomas Foster.

Whereas, God, in his allwise providence, has called Brother Thomas Foster out of our midst, Nov. 17, 1898, be it

Resolved, That in his death our church and community sustain a great loss, and our Sunday-school a warm sympathizer and helper as long as health permitted

That we constantly remember the bereaved in our prayers, and commend them to God and his grace, which is able to comfort and sustain.

That these resolutions be spread on the minutes and published in the ARKANSAS METHODIST.

F. C. STERLING, Pastor,
R. P. MILLS, S. S. Supt.
R. L. HUGHEY, Sect.

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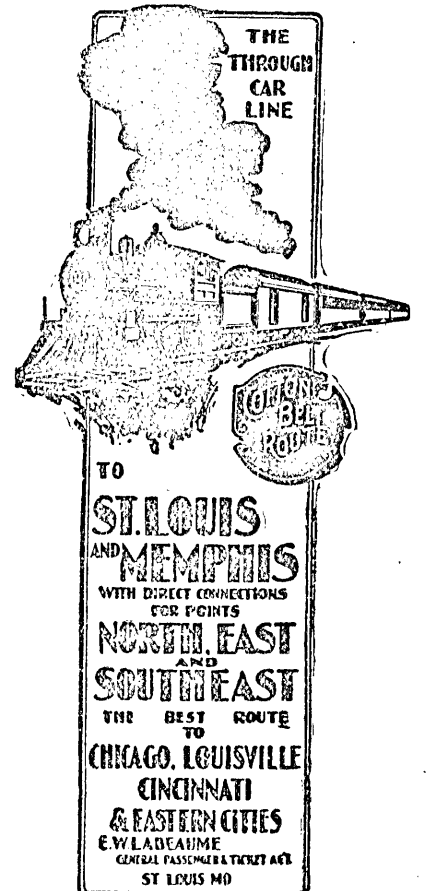
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DECEMBER 11, 1898.

Walking With Christ.

LUKE xxiy:13-29.

The revelations of Jesus after the resurrection were of a character very distinctly differentiated from all his former manifestations. The disciples had known him as a man, endowed, indeed, with marvelous wisdom and god-like power, and a purity of character that allured and dazzled them.

Yet the human, always manifest, obscured the divine in the Christ. His death, his resurrection, his final coming to judge the world, were foretold in terms clear enough, but his followers still held to the thought of temporal conquests and earthly glory, and they understood none of the things which the Master had told them. They did not believe he should fall under the hands of his enemies, and the sight of the crucifixion paralyzed their hopes. They did not believe he should rise from the dead.

These learners in the school of Christ admired the loving deeds of Jesus, and they were astonished and charmed by his doctrine. They thought of a king who should "reign in righteousness and execute judgment for the oppressed," but they had scarcely caught even a faint view of that spiritual realm, in which the Redeemer's victories were to be achieved, and in which they were to be partakers, both in his death and life.

But now, all doubt of death and even of resurrection had been swept away, and the world lay behind the victor. He had said: "Henceforth the world seeth me no more, but ye see me." It is worth while to observe that Jesus only manifested himself to believers after he rose from the dead.

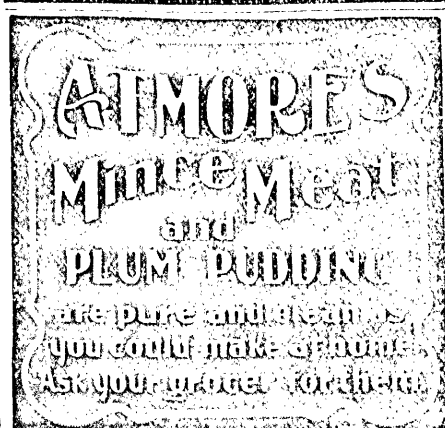
These manifestations were revelations out of a spiritual realm. Jesus was risen from the dead. The body which fiendish malignity had nailed to the cross, and which tender love and sorrow had laid in the tomb with its torn hands and pierced side, lived again. But it lived no earthly life. It was not a body which was vulnerable to sword or spear. It needed no earthly nourishment. It sat no more as a guest in the homes of Capernaum or Bethany. To the disciples going to Emaus a way-faring man joined himself. His discourse was of Moses and the prophets, and he showed how they taught that the promised Christ should suffer death and rise from the dead and enter into the glory of his spiritual reign. His words drew them with power unto him. They desired to show their love and asked that he would abide with them. He went in and sat down to meat. When he lifted up his hands to bless the meal, in attitude so familiar, the spell was broken. "Their eyes were opened and they knew him," and immediately he vanished out of their sight.

So, also, he revealed himself where the disciples prayed, coming in like an apparition, "the doors being shut."

Thus the form of Jesus appeared and disappeared. It was clear that the Master had emerged into life under changed conditions, and that he knew no longer the limitations of matter.

I suppose the thought of our committee, in assigning us this lesson, was not only to draw attention to the thoughts suggested, but also to the sacredness of walking with the Master. We should, in spirit, walk with him as these disciples did. Their hearts burned as they heard his words. He won them wholly. They desired him to abide with them.

"It is toward evening and the day is far spent." May it not be so with you, dear Leaguer? You are young and full of hope for this life. But still the day may be far spent. Pray that the loving Saviour may be to you a teacher on life's journey, and that he may abide with you, an evening guest.

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ARKANSAS METHODIST

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

WEDNESDAY, DECEMBER 7, 1898.

Where Are We?

We used to hear much about heart-felt religion. Methodist preachers preached it. Methodist church members professed it. Our fathers and mothers talked it by the fireside. They declared it in the love feasts. The special purpose of the class-meeting was to inquire about it. They were for those who were seeking the power of godliness. No one was taught even to hope that his name was in the book of life until he had knowledge that he possessed a new heart, and those who had not attained it were classified in the church as seekers.

Heart-felt religion was the point to which Wesley set his face, resolved to rest in nothing short of it. To bring back this experience to the body of the church was the reformation which he sought. "This was that scriptural holiness" which it was the special mission of Methodism to spread over the land.

But now "the old order changeth, giving place to the new." The preaching of heart-felt religion is not so common in our pulpits. There is less profession of it. The love-feast at quarterly meetings has been abandoned, and the class-meeting is a memory of the past.

What shall we think of this? We must think, first, that whatever changes have come about have been by the common consent of the preachers. The preachers are the leaders of the church. They preach as seems to them good. They could have continued love-feasts and class-meetings, if they had chosen.

Why the change?

The old movement ran into some excesses. It got more talk than work, and more profession than experience. Methodism was characterized and often caricatured for its noise. Many seemed to stress testimony, which was wise, but they encouraged verbal testimony and forgot the Master's words, "By their fruits ye shall know them." Some of the preachers seemed to raise steam only to blow off at the whistle instead of carefully conserving it for work. And what were called great revivals passed with shoutings and hand-shakings, and there ended. Were Methodists not a little excessive in noise, and a little deficient in work? So it seemed to many. So it seemed in comparing Methodism with other denominations.

The Methodist Church had

grown great. She was rapidly growing rich. But in the building of schools and churches and in missionary work abroad, she was very far from leadership, to say the least.

It was, therefore, well, to begin to emphasize works, to begin to demand that the professed consecration of our people should be proven in substantial ways. The organization of new missionary societies for work at home and abroad, and the stressing of collections in the preachers reports at conferences indicated that our ship of Zion was caught in a new breeze and that the bearings of her course were a little changed.

Material results soon began to appear. In many places the support of preachers was improved, better churches were built, schools were built, debts paid and missionary work enlarged. In spite of financial stress the material interests of the church generally advanced.

We have now come upon an era of material progress in the Methodist Church. Has this gain been attended with no loss? The numerical growth of the church has declined. Does that suggest a loss of power? Not necessarily. The cutting off from the church of all its members who drink intoxicants and support the saloon would register a temporary decline in numbers. The stressing of works and the demand for practical proof of consecration may turn some from the church. Does that harm the church? Hardly. To judge the situation rightly, we must look over the whole field.

But in taking a general view, we fail to see the proofs that spiritual power is increasing. It seems to us that there is not so much preaching on the fundamental truths of the gospel by our ministers as there used to be, and that, as a consequence, the godward conscience is weakened. In our churches, especially in the cities, it is not so much the custom as formerly to call persons to bow at the altar for the prayers of the church. The experience of converts is not so much emphasized to those who enter the communion of the church. Family prayer has declined. The tendency of the time is to materialism. New methods applied to the interpretation of the Bible have unsettled or weakened the faith of many. The secular press seizes with avidity everything that suggests any disaffection in the church. The popular magazines are semi-infidel in tone. The idea that sound morality may be divorced from creed is the doctrine of many. We conclude that,

in one direction, the church, of late years, has made good progress, but that the foundations of religious life are not being strengthened. In organization and in discipline there has been an advance. Also, in applied Christianity, in charities, in increased harmony among churches, and in the recognition of the common claims of humanity, we have taken higher ground.

But the foundations which support the church need to be more regarded. We have never finished teaching fundamentals. A new generation always coming forward demands a reason for the faith that is in us, and personal life will have sincerity and purity and strength, according as convictions of great truths are laid deep and strong in the human mind. The church needs preachers who feel their obligations to men, and who feel with equal depth their relations to God.

Conference Notes.

White River Conference has given a larger subscription to pay the Hendrix College debt than either of the other two conferences of the State.

A presiding elder reported of a certain charge: "Things are in confusion there. They run after every jack-a-lantern. They have women evangelists and local preachers who teach faith healing—any nonsense which creates a sensation catches the people. The shams which sensible people drive from them get refuge and following in that brush." The Bishop interrupted: "They don't believe in doctors and medicine, you say, then don't worry about them. They will soon die off and you will be rid of them."

No revival this year was a common report of the preachers of the White River Conference.

Many preachers reported that the past season was the most sickly they had ever known.

A resolution was adopted, calling for stricter examinations of the undergraduates.

The conference resolved to make no missionary appropriations for the year, but to continue the assessment. This is in order to get the mission work of the conference on a cash basis. The measure will work some privation upon preachers on poor charges this year, but will put the Missionary Board in better condition for future work.

OUR SUNDAY SCHOOLS.

Dr. James Atkins, our Sunday-school editor, spoke with much spirit of his work. No work, he said, could be nearer the heart of the church than that of training the children. There is now in the secular world a mania for, almost

a worship of, physical perfection in man. The leaders of human thought are pressing upon us the highest ideals of intellectual development. We who deal with souls are looking to that faith which is fundamental in moral character, and those duties which make a man a man truly before men and God. We desire to bring the children to Christ, and to make them feel the touch of Christ's hand.

For the accomplishment of this work we are looking to fidelity at the cradle and in the nursery. "Reach the masses." We must reach the masses in the cradle before their legs are strong enough to run away from us.

Except ye become as little children, ye can not enter into the kingdom of God. I ask, which is easier, for an old hardened sinner to turn back to the simplicity, faith and sincerity of a child, in order to enter the kingdom, or for a child to enter the kingdom as a child? You have heard: "The hand that rocks the cradle rules the world." I will take the liberty to reverse the terms of this adage and say: "The hand that rules the cradle rocks the world." We must put our hands upon the children with that deep sense of obligation which should characterize people who believe that it profits a man nothing to gain the whole world and lose his own soul.

A man saved at thirty years of age is not more than half saved. It is true in religion, as in professions and employments of the world, we can not waste time without loss.

Success in our work is measured by the strength with which we impress and ingrain religious truth. You can't make a bigger mistake than to measure success by the size of your crowd.

ON THE SUBJECT OF EDUCATION

Dr. Hammond said: "We mean to be very practical in our work. We must quit our sky-scraping and big talk, and come to work. As I grow older I get more respect for the man who is faithful in little things. Little spheres are assigned us as individuals. Faithfulness on the part of all brings vast results."

As respects your Board of Education, it represents in its plans the highest ideal of education, both for men and women.

We seek the best organization of our colleges, and a proper correlation of schools. Too many little schools claim to be colleges and to give college degrees. We must discourage that. There ought to be a fixed standard prescribed by your Board for degrees, and we ought to enforce the rule.

We have a Bureau for the enrollment of teachers, that we may be able, on the one hand, to recommend Christian teachers and on the other to aid such teachers to good places. The enrollment fee is 50 cts. It will be well for our teachers to enroll with us.

APPOINTMENTS.

There are, we fear, inaccuracies in this list of appointments. They were partly written down by ear, partly copied in great haste and confusion.—[Ed.]

HELENA DISTRICT—J. H. DYE, P. E.

Helena station, to be supplied.
LaGrange circuit, F. C. Sterling.
Marianna station, Z. T. Bennett.
Oak Forest circuit, S. D. Evans.
Haynes circuit, W. W. Anderson.

Wheatley circuit, I. B. Manly.
Forest City station, W. C. Davidson.

Jericho circuit, J. E. Buchanan, supply.

Taylor's Creek circuit, J. W. Harper.

Wynne and Vandale, H. B. Cox.

McCrory, W. C. Toombs.
Cotton Plant and Howell, A. C. Graham.

Brinkley, W. T. Rhew.
Cypress Ridge, H. C. Edmonson.
Clarendon station, R. C. Morehead.

Holly Grove, J. K. Farris.

JONESBORO DISTRICT—J. F. JERNIGAN, P. E.

Jonesboro station, Frank Barrett.

Nettleton circuit, Z. D. Lindsey.
Harrisburg circuit, E. N. Bickley.

Cherry Valley circuit, T. B. Williamson.

Marion circuit, A. M. R. Branson.

Golden Lake circuit, E. H. Wallace.

Osceola circuit, Fred Little.
Luxora circuit, S. F. Brown.

Blythesville circuit, J. L. Self.
Shiloh circuit, A. C. Griffin.

Lorado circuit, W. P. Talkington.

Paragould station, F. A. Jeffett.
Paragould circuit, W. M. Watson.

Gainesville circuit, L. C. Craig.
Boydsville, W. B. Roe.

St. Francis circuit, J. B. McDonald.

Buffalo Island, to be supplied by J. Wilson.

Big Bay circuit, J. B. New.
Trinity, John Eidson.

SEARCY DISTRICT—A. H. WILLIAMS, P. E.

Searcy station, M. M. Smith.

West Searcy circuit, N. E. Gardner.

Mt. Pisgah circuit, S. P. Blackwell.

Beebe and Lebanon, W. B. Hays.

Augusta station, S. L. Cochran.

Cabot circuit, W. A. Pendergrass.

Stony Point circuit, E. N. Pitts.

El Paso circuit, E. M. Davis.

Mineral circuit, George Wilkerson.

Argenta station, M. B. Umsted.
Bald Knob circuit, H. H. Hunt.

Auvergne and Weldon, K. R. Durham.

Union and Revel circuit, A. F. Skinner.

West Point circuit, H. T. Gregory.

NEWPORT DISTRICT—J. I. MAYNARD, P. E.

Newport station, W. B. Ricks.
Jacksonport Mission, J. R. Edwards.

Tuckerman circuit, P. B. Wallis.

Alicia circuit, J. M. Williams.

Portia circuit, J. K. Pope.

Walnut Ridge and Corning, J. M. Talkington.

Knobel, A. C. Cloyce.
Reno circuit, H. E. May.

Siloam circuit, W. S. Southworth.

Pocahontas, T. A. Bowen.

Walnut Hill, T. W. Fisackerly.

Black Rock circuit, W. M. Wilson.

Smithville circuit, W. D. Ellis.

Mammoth Springs and Wilford, N. E. Skinner.

Oil Trough circuit, J. M. Thrasher.

Powhatan circuit, W. M. Findley.

Missionary Secretary, W. B. Ricks.

BATESVILLE DISTRICT—A. E. HOLLOWAY, P. E.

Batesville station, R. A. Holloway.

West Batesville circuit, F. M. Smith.

Sulphur Rock circuit, J. S. Brooke.

Evening Shade and Welbourn, W. F. Walker.

La Cross, F. R. Noe.

Evening Shade circuit, C. L. Castleberry.

Ash Flat, A. E. Horton.

Calamine circuit, T. J. Taylor.

Camp circuit, J. D. Kelly, supply.

Salem circuit, W. E. Hall.

Viola circuit, J. F. Armstrong.

Iuka circuit, R. C. Bland.

Richwoods circuit, A. E. Horton.

Mountain View circuit, C. H. Newman.

Cedar Grove circuit, R. H. Grissett.

Jamestown circuit, W. E. Bishop.

Cushman circuit, S. W. Register.

Newburgh circuit, W. W. Gibson.

Personal.

Rev. J. A. Baker is stationed at Yokum, Texas.

The postoffice address of Rev. J. W. Griffin, is Dyer, Ark.

Bishop J. C. Granbery preached his semi-centennial sermon at the Virginia Conference, Portsmouth, Friday, November 18.


Rev. J. W. Robinson, of the St. Louis Conference, went up with us to the White River Conference and spent one day, thence returned home.

Bishop Morrison's appointments caused some surprises in all the conferences of Arkansas. The P. Es did not do all the work.

In a note, our good brother Moore, of Lonoke, reminds us that his name is Franklin, and that he began his itinerant history in the Little Rock Conference.

Dr. R. N. Price, former editor of the Midland Methodist, has been mustered

"A PERFECT FOOD—as Wholesome as it is Delicious."



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"Has stood the test of more than 100 years' use among all classes, and for purity and honest worth is unequalled."
—Medical and Surgical Journal.

Costs less than ONE CENT a Cup.
Trade-Mark on Every Package.

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Established 1780.

into service as chaplain of the Fourth Tennessee regiment. He will go to Cuba, and in a short time be joined by his wife and two daughters.

Dr. Julien C. Brown, transferred from the White River Conference and stationed at Central Avenue, Hot Springs, is a very attractive preacher, and has an excellent field for the exercise of his gifts.

We said last week, inadvertently, that Rev. Frank Moore, a transfer, was formerly a member of the White River Conference. Rev. Franklin Moore was formerly of the Little Rock Conference, which is his mother conference. He was admitted at Camden in 1888.

Christmas

Is coming. Get your Bibles early for presents.

For Christmas.

A Bible is the best present that can be given. Send for prices and descriptions early. Order early. Last Christmas we were badly rushed just at Christmas. Avoid the rush this year, by an early order.

GODFREY & THORNBURGH.

The \$5 Holman Self-Pronouncing Teacher's Bible will now be sent by mail for only \$2, or the large print \$6 one for \$2.25. Here is a chance to get a fine divinity circuit teacher's Bible for about half its worth.

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OLD SANTA CLAUS

Cables us from Fairy Land that he will arrive here midnight next Saturday, and establish his headquarters on our

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second floor, there to hold forth until Christmas Day.

So, children, take notice and govern yourselves accordingly.

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3RD AND MAIN STREETS.

Christian Life.

A Long Way Home.

"It's a long way home"—but I seem to see her eyes,
Like stars, a twinkling—twinkling in the far and friendly skies,
Skies that are only friendly because I think that she
Is waiting where they're bending with a welcome kiss for me!

"It's a long way home!" I say it, and I seem
To think this life is sweeter for just that heavenly dream!
It was so sweet on earth to live, ere death had made us part,
But sweeter still I meet her—till love beats heart to heart!

"It's a long way home"—yet life is not so long
As the music that comes thrilling from the echo of a song;
And I've only come to think of home as far beyond the skies
Because I miss the love-light in my darling's tender eyes.

"It's a long way home"—but in even the darkest night
In which my soul lies dreaming there's still a gleam of light;
And it glimmers in the darkness across the river's foam,
And leads me to my darling in the dearest land of home!

—Frank L. Stanton, in the Atlanta Constitution

And if the hand so much that gave
Hath something taken from our store,
If caught from sight, to heaven's pure light,
Some precious ones are here no more,
We still adore the friend above,
Who while earth's road grows steep and dim,
Yet comforts us in tender love,
And holds our darlings close to him.
—Selected.

Some Marks of Christian Growth.

As a Christian believer advances in the knowledge and practice of his duty there are certain signs which serve to indicate, to himself and to others, the growth he is making. Some of these may be here suggestively noted:

1. More prompt recognition of the divine will. No true Christian definitely and deliberately declines to do the will of God when he stands fronting it face to face and sees it as it is. Such refusal would be disloyalty outright. But very many Christians manage to evade their duty by turning their eyes to some quarter where the light is less strong. And many others who eventually do the thing which is right require a considerable time to make up their minds. This cannot be the ideal state. Watchfulness is not perfect with us until we are so keenly alert that no whisper of the voice divine is lost to us. God cannot guide us constantly with his eye if our gaze reverts only occasionally to his countenance. The degree of closeness and continuity with which we follow his minuter mandates are almost endless. And certainly a leading proof of growth is found in the increasing promptness with which we perceive the openings of duty. When we are in the best condition, all our inward and outward senses attuned to his presence, we hear the first time he speaks, we connect him immediately with his providences, we behold his hand at once in all

mentioned. It not only takes us too long to see the obligation, but we perform it with more or less coldness and reluctance. We do not leap to obey. We scarcely welcome God's will when it comes in unpleasing shapes. We count it sufficient, and even something of a triumph, if after an interval we can pronounce ourselves wholly resigned. While this attainment is not to be despised, no one can feel that it measures up to possibility and privilege. Death is not "swallowed up in victory" when sighs and groans accompany it. There can be a glowing and joyous receiving of things distasteful to the natural man, because faith so clearly beholds the love which is their source and the developed character which is their fruit. An ever growing approximation to this deep, unworldly, unbroken delight is a token of advancing experience.

3. A more constant sense of the presence of the Lord. Can there be any end to the possibilities of growth in this direction? There have been those, a chosen few, who were as keenly conscious of the nearness of their heavenly Father and friend as of the nearness of any human personality whom they could look upon with the eye of sense. The highest measure of this gift or grace, the absolutely uninterrupted consciousness of God, comes no doubt as the ripe result of long practice and extended training. But each year to the faithful brings a somewhat larger measure of it. And its possession richly repays all the pains taken to obtain. It implies that sweet and restful recollection, that pure and precious heavenly mindedness, which puts one at a blessed advantage in meeting the attacks of Satan.

4. A closer approach to ceaseless prayer. That something deserving this name is within human reach may be taken for granted since it is commanded. "Men ought always to pray," says the Master. "Pray without ceasing," echoed his chief apostle. Of course it is not the outward form or the spoken syllables that should be emphasized, but the inward longing after him whom the soul loveth. There can be an underlying desire constantly felt, as a hidden pain or secret joy is felt, and breaking forth into expression at all available or suitable opportunities. One may be possessed by this spirit of prayer as he is by the atmosphere, possessed but not oppressed, feeling it rather as an exhilaratory, uplifting influence. A hearty acquiescence in all God sends from moment to moment, a cheerful acceptance of all divine allotment, is really a constant "Thy will be done," and this is most surely a petition well pleasing in his sight. Are we getting nearer to this standard each day?

5. Greater freedom from anxiety. It will readily be admitted by all that total freedom from this

which are constant and inevitable, with the thing itself. It is not necessary to yield to this temptation. We shall not if our trust in God remains unwavering. We shall proceed to take such steps as seem to us necessary for the protection of the interests committed to our charge, and then we shall leave the issue, with perfect peace, in God's hands, ready to accept gladly whatever he sends. We shall be solicitous only to know and do his will; and that solicitude will not fill us with uneasiness or alarm, for only on that quietness and confidence which are our strength can we rightly ascertain his good pleasure. A growing faith will give a growing freedom from worry.

6. More fervent love for all our fellow men. It is true that we cannot take pleasure in the conduct or the character of the bad. But the love of benevolence embraces all, whatever their behavior. Through the gate of compassion we can reach the sweet fields of affection. When we have looked with the eye of pity we shall be ready to stretch the hand of help. And the more we shall do for the people the more we shall love them. It is well to get this habit of looking on the good side of folks, refusing to dwell on defects or take offense at slights. Loving is the chief business of all that follow him whose name is love. It is at the same time a business and a genuine pleasure. Vengeance is not ours, it is God's alone. Our love must be more simple and more ardent, not to the good and gentle only, but to the froward and disagreeable. It must abound, more and more. So shall we be his disciples, happy, growing, working, winning Christians.—Central Christian Advocate.

Family Prayer.

Family prayer is the nutriment of family piety, and woe to those who allow it to cease. I read the other day of parents who said they could not have family prayer, and one asked this question: "If you knew that your children would be sick through the neglect of family prayer, would you not have it? If one child was smitten down with fever each morning that you neglected prayer, how then?" "Oh, then they would have it." "And if there was a law that you should be fined five shillings if you did not meet for prayer, would you find time for it?" "Yes." "And if there were five pounds given to all who had family prayer, would you not by some means arrange to have it?" "Yes." And so the inquirer went on with many questions, and wound up with this: "Then it is but an idle excuse when you, who profess to be servants of God, say that you have no time or opportunity for family prayer.—Spurgeon.



Radway's Ready Relief cures the worst pains in from one to twenty minutes. Not one hour after reading this advertisement need any one suffer with

Aches and Pains.

For Headache (whether sick or nervous), toothache, neuralgia, rheumatism, lumbago, pains and weakness in the back, spine or kidneys, pains around the liver, pleurisy, swelling of the joints and pains of all kinds, the application of Radway's Ready Relief will afford immediate ease and its continued use for a few days effect a permanent cure.

A Cure for All

Colds, Coughs, sore throat, influenza, bronchitis, pneumonia, swelling of the joints, lumbago, inflammations, rheumatism, neuralgia, frostbites, chilblains, headache, toothache, asthma, difficult breathing.

Cures the worst pain in from one to twenty minutes. Not an hour after reading this advertisement need any one suffer with pain.

Radway's Ready Relief is a sure cure for every Pain, Sprains, Bruises, Pains in the Back, Chest and Limbs.

IT WAS THE FIRST AND IS

THE ONLY PAIN REMEDY

That instantly stops the most excruciating pains, allays inflammation and cures congestions, whether of the Lungs, Stomach, Bowels or other glands or organs, by one application.

A half to a teaspoonful in half a tumbler of water will in a few minutes cure Cramps, S. asms, Sour Stomach, Heartburn, Nervousness, Sleeplessness, Sick Headache, Diarrhoea, Dysentery, Colic, Flatulency and all internal pains.

There is not a remedial agent in the world that will cure Fever and Ague and all other Malarious, Bilious and other fevers, aided by RADWAY'S READY RELIEF.

Price 50 cents per bottle. Sold by all druggists.

It is important to have high motives, but one may spend so much time inquiring into his motives that he will have no time left to make use of them.—Baltimore Christian Advocate.

Repentance without sorrow is absurd. No one renounces in his heart, any sin that he is not sorry for having committed. Nevertheless the strength of repentance is only in purpose, and the sorrow for sin which does not lead to the forsaking of sin avails nothing. It is sin which destroys. It matters not for all our weeping if the dreadful thing still cleaves to us. Sorrow no more cures sin than it cures small-pox.

If the Baby is Cutting Teeth.

Mrs Winslow's Soothing Syrup has been used for over Fifty Years by Millions of Mothers for their Children while Teething with Perfect Success. It soothes the child, softens the gums, allays all pain; cures colic, and is the best remedy for diarrhoea. Sold by druggists in every part of the world. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind. Twenty-five cents a bottle.

For Rubber Stamps, Stencils, Office Goods, etc., etc., write to Rubber Stamp Works, Little Rock, Ark.

The \$5 Holman Self-Pronounce

For the Young People.

How it Went in My Childhood.

NO. XV.

Hunting bee-trees was a great pleasure to the people when we first came to our farm. There were several men in our community that hunted a great deal, and father went out several times with them. Once he hunted a whole day and found nothing but a bell, an old cow-bell.

He had given us boys careful orders not to allow any stock to get inside our fence, and we meant to carry his orders bravely out. So, late that evening of the day he found the bell, we heard the rattle, rattle of a cow bell, down behind a thicket. We younger boys heard, while wiggling around, our older brother's careful orders, how we were to act in the cow-chase. We were all afire, and keenly rang out John's excited voice, "Here Nero! here Nero! here! here! sic! sic!" The way we all went, yelling, laughing, jumping—boys, dog, and all. We dashed up towards the thicket, ready to charge upon the cow. We nearly went wild when the cow seemed to tear off from behind the thicket at a break-neck run. We knew a good chase was for us. We pulled around behind the bushes, and charged upon our cow, but what! There we saw father's white shirt, bucking up and down like a cow, and father's head sticking out from it, with its neck encircled with a bell cord, holding a bell. His fatherly face was amused all over. If it had not been father I guess we should have chased him out any way. As it was, he had nothing to do but laugh at us, but the time came when the laugh was turned on him.

He went out another day, and came back by a little after noon, reporting that he had sure found a bee-tree. It must be cut that very evening. So our sister came over where we boys were chopping cotton, and told us what father had found, and that we might quit and go along. We went wild. Every boy sent forth a mighty yell. Every hoe went down, and we rolled over in the dirt, turned summer-saults, and whooped wildly for a few minutes, then struck for home as fast as boys can run. Everything was soon ready. The mules were hitched to our wagon. The wagon was filled with buckets, dishpans, in fact, nearly everything on the place that would hold honey. We children were packed in the crevices, and father, mother, and our laughing preacher, Bro. Wood, occupied the higher seats. Away we all went, twisting around, down a great bluff to the great bee tree. We were quickly unloaded. Chop! chop! went the axe; crash! went the tall tree. Father stood ready to take out the honey. So, when the tree fell, he made, bravely, for the home of the bees. Our eyes stuck out like those of a dying calf, as father advanced on the bees. We expected a great stinging, but father took on a funny look, exhibiting a ridiculous face. A sickly grin flowed out from father's

mouth, as he said: "There are no bees here." They had left. We children did not look like we felt well, either; our whole family felt very pitiful. But I do not remember ever seeing a man open his mouth wider than Bro. Wood did, laughing at father.

He seemed to think it a great deal funnier than we did. But father paid him all his quarterage that year, any way. His honey was very bitter that eve, but it kept getting sweeter and sweeter as time elapsed till now it sweetens up a laugh every time our family circle talks it. But it still tastes extremely bitter to father. He turns to you, now, children, and meekly says, "He who fools may be fooled;" it is easier to fool than to take fooling. The bell-cow man may become the empty bee tree cutter.

DERF S. KRAL.

Van Buren, Ark.

A business man is not the most patient creature in the world. He cannot wait to hear any long-drawn-out story of the cause of his ailment. He doesn't care two straws about a fine spun theory of how he should treat himself. He may be predisposed to scrofula, or consumption. "That," he will tell you "has nothing to do with the case." He wants to be well. If he can be cured, write out a prescription and send in your bill. So, here's the first part of the proposition.

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The following and many other reliable persons testify that I thoroughly cure Cancer without the knife. Judge R. J. Bowman, Alexandria, La., was cured of Cancer of the face five years ago. Rev. W. H. Sands, Southport, Indiana, whose father was cured eight years ago. Dr. O. H. P. Slaton, Senatobia, Miss., was cured of advanced face Cancer. Address, Dr. C. Weber, 121 W. 9th St., Cincinnati, Ohio, for further particulars and free book.

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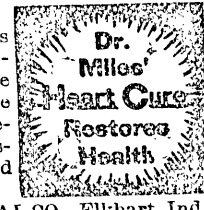
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Our Church at Home.

AT HOPE.

We feel very much at home again in Hope. We arrived from conference last Tuesday morning, and were very warmly greeted and welcomed by everybody we met. In the afternoon donations of many good things to eat and wear were sent in, and just after supper a large crowd of sisters and children, and some brethren, came marching into the parsonage singing "Praise God, from whom all blessings flow," and took us by storm, surprising us further with more of the pounding which began in the afternoon. The very cheerful faces and kind words of greeting, together with the substantial tokens of remembrance, made us happy, and very hopeful for a glorious new year. We feel it a special compliment to be returned to such a good and appreciative people, and trust it is of God's own appointing. May we have many good field notes of Holy Ghost revivals to report this year, our earnest wish and prayer. Lovingly,
J. R. SANDERS.

Dec. 3.

PRINCETON CIRCUIT.

We are now packing up, preparatory to moving. We have just finished our seventh year in the conference, four of which have been on the Princeton circuit. We hardly expect to find any better people than these. They love their pastor. The general claims are nearly full for the four years. We have expended \$260 on the parsonage, making it one of the neatest in the conference. By the 7th inst., we expect to reach our new charge, Okolona. There we have many acquaintances of twenty-two years, and, having lived in that vicinity with my cousin, Capt. [unclear] from 1876, we will scarcely [unclear] the parsonage till Bro. [unclear] enters. Such is the working of the Holy Spirit. May the Lord abundantly bless all his laborers during the year, that there may be a bountiful harvest of souls. Let all the preachers and people work harmoniously together to save men from their sins.

S. C. DEAN.

Dec. 2.

In Gratitude.

To the friends of Galloway College; within and without the State:

I thank you for the kind letters and telegrams you have sent. My heart falls down upon its knees and says: "God bless you all." I have not time to answer each one as I would do under other circumstances, but let me say to each and all: We are safely and comfortably housed in two large hotels, and the school work is going ahead. Teachers and pupils are adjusting themselves to the new condition, without trouble or friction. We did not lose a day from school work. But few, if any, of the girls will be withdrawn.

The citizens of Searcy are doing

all they can to help, not only with their hands and hearts, but with their money. I feel God is with the college and we will emerge from the gloom and ashes stronger than ever, and a new building will take the place of the old one by the 15th of September next, and our splendid faculty will be there to welcome the girls from all parts of the country.

The friends of Galloway must take hold, hold on, and never let go until the college is rebuilt.

C. C. GODDEN.

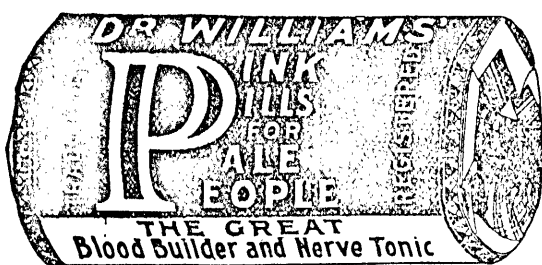
How to Get Strong

A system which has become run down by the trying weather of the past summer is not in a condition to meet the severe winter of this climate and will easily fall a prey to disease unless a proper tonic is used.

Dr. Williams' Pink Pills for Pale People are the best medicine in the world for building up and strengthening an enervated system.

Do not confuse these pills with ordinary purgative pills. They do NOT act on the bowels, thereby further weakening the body. They build up the blood and strengthen the nerves.

Major A. C. Bishop, of 715 Third ave., Detroit, Mich., is a well known civil engineer. He says: "When I had my last spell of sickness and came out of the hospital I was a sorry sight. I could not regain my strength, and could not walk over a block for several weeks. I noticed some articles in the newspapers regarding Dr. Williams' Pink Pills for Pale People, which convinced me that they were worth trying and I bought two boxes. I did not take them for my complexion but for strength. After using them I felt better, and know they did me worlds of good. I am pleased to recommend them to invalids who need a tonic or to build up a shattered constitution."—*Detroit Free Press.*



The great success of Dr. Williams' Pink Pills for Pale People has led to many attempts at imitation and substitution. The genuine are always sold in packages like this, the wrapper being printed in red ink on white paper. At all druggists or direct from the Dr. Williams Medicine Co., Schenectady, N.Y., 50 cents per box.

To S. S. Superintendents.

Please order your Sunday-school literature for next quarter early in December. If you wait until near Christmas the order may be delayed.

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.

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Boys and Girls can get a Nickel-Plated Watch, also a Chain and Charm for selling 14 doz. Packages of Bluine at 10 cents each. Send your full address by return mail and we will forward the Bluine, post-paid, and a large Premium List. No money required.

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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.

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Headache and Neuralgia cured by Dr. MILES' PAIN PILLS. "One cent a dose."

Missions.

Notice.

To the Preachers of the Arkansas Conference:

DEAR BRETHREN:—Your Board of Missions desires to say, through the conference secretary, that the collections for Domestic Missions should be taken at the earliest date possible, and the money sent immediately to the treasurer, Dr. A. E. Hardin, Ft. Smith, Ark. Take as many of these collections as you can before Christmas. By the last of January, every cent of this fund should be in the hands of the treasurer.

The reason for this urgent appeal is obvious. Some of our brethren serving missions have but little other means of support than that furnished by the conference. One brother has no board of stewards, nor even a member of the church. Shall we allow him to go embarrassed, or handicap himself at the beginning of the year, with a large debt? God forbid! An earnest effort on the part of the preachers and reasonable co-operation from the laymen just now, will obviate these difficulties. The writer is gratified to learn from the treasurer that some of the thoughtful, effective preachers are already sending in this fund. Let the good work go on.

O. E. GODDARD.

Dec. 3, 1898.

1848. Jubilee Conference. 1898.

DEAR DR. GODBEY:—This is our "Jubilee" Program, to be rendered in Chinese. I thought it might be of interest to our Methodists. Today's steamer brought Bro. H. T. Reid and his wife, to swell our forces, and brought back Bro. Nance from Japan, where he had gone to meet his bride from America; and she came. We are all glad to welcome the additions. Bro. Shipley and his wife are expected soon.

Sincerely,
JNO. W. CLINE.

Oct. 1, 1898.

Saturday, Oct. 15, 8 p. m. Reception of Delegates and Visitors. Chairman, Rev. J. L. Hendry. Address of Welcome by Ling Tsz-yien. Responses by Sz Tsz-kia, Dr. C. F. Reid, and others.

Sunday, Oct. 16, 9:30 a. m. Sunday-school Mass-Meeting. Chairman, Rev. R. A. Parker. Address by Li Yien-ung, Rev. J. L. Hendry, and Sz Tsz-kia. 10:30 a. m. Sermon by Bishop A. W. Wilson. 2:30 p. m. Epworth League Rally. Chairman, Rev. G. R. Loehr. Addresses by Rev. W. B. Nance, Mr. John Marshall, and Ling Tsz-yien. 8 p. m. Celebration of the Lord's Supper. Conducted by Rev. D. L. Anderson, and Li Tsz-i.

Monday, Oct. 17, 9 a. m. History of the Mission. Chairman, Rev. D. L. Anderson. First Period, Addresses by Mrs. I. M. Lambuth, Kobe, Japan, and Rev. G. R. Loehr. Reminiscent Addresses by Rev. C. K. Marshall, Dzong Ying-kyin, Li Tsz-i, and others. 11 a. m. Reception of Fraternal Dele-

gates. Chairman, Rev. W. B. Burke. Address by Dr. S. H. Wainright, Japan Mission Conference; Rev. N. J. Plumb, M. E. Mission, Foochow, China; Dr. C. F. Reid, Korean Mission, and others; 2:30 p. m. History of the Mission. Chairman, Rev. J. W. Cline. Second Period, Address by Rev. D. L. Anderson. Reminiscent Addresses by Dong Moh-san, Sz Tsz-kia, and others. 8 p. m. Evangelistic Rally. Chairman, Rev. T. A. Hearn.

Tuesday, Oct. 18, 9 a. m. Love Feast. Chairman, Rev. E. Pilly. 10 a. m. Educational Work. Chairman, Rev. W. B. Nance. Day Schools, Address by Miss Lochie Rankin. Girls' Boarding Schools, Address by Miss. L. A. Haygood. Boys' College, Address by Dr. A. P. Parker. 2:30 p. m. Medical Work. Chairman, Dr. J. B. Fearn. Addresses by Dr. M. H. Polk, and Dr. W. H. Park. 8 p. m. Evangelistic Work. Chairman, Rev. T. A. Hearn. Addresses by Mrs. J. A. Gaither, Rev. C. K. Marshall, and Rev. W. B. Burke.

The Review of Missions.

The Editors of our Review of Missions—that superb publication, of which we are justly proud—have for the present reduced the price from one dollar to twenty-five cents. This places this magazine within reach of every family in Southern Methodism. It can and should go into every home. I appeal to the preachers of the Arkansas Conference to push this matter vigorously during this month. If every preacher could secure fifty new subscribers, and this is certainly in the range of possibility, this would give us nearly five thousand new subscribers in our conference. Who could estimate the result of our Review of Missions going into five thousand homes in the Arkansas Conference? This would be an effective method of educating our people on the great cause of Missions. Preachers often say: "I wish my people were better informed on the subject of missions." Put this magazine into all our homes, and the cause of missions will receive a new impetus, consciences will be quickened, collections will increase, the church will prosper and God will be glorified. Let us be up and about for our five thousand new subscribers.

O. E. GODDARD.

Ark. Con. Miss. Sec.

Dec. 3, 1898.

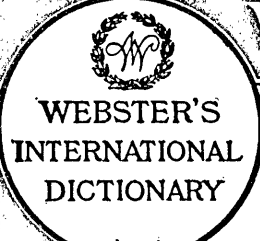
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Our Church at Home.

WALNUT RIDGE.

Our pastor, Rev. J. M. Talkington, closed his year's work with us Sunday night, with a splendid sermon from 1 Cor. xv:58, followed by some pertinent and practical advice to the church, concerning the pastor and work for the coming year. Brother Talkington has endeared himself to our hearts and led us to place a higher estimate on the true Christian life, not only by holding the standard high, but by his own consecrated godly life. We have had no rousing revival, but have been led to realize, more than ever, our need of complete consecration and devotion to God. The lines are being more distinctly drawn, and professed Christians being driven to take a more decided stand, are made to realize that they cannot cling to both Christ and the world—serve God and Mammon. God speed the time when churches and church members shall cease to be "conformed to the world," but shall "present their bodies a living sacrifice, holy and acceptable unto God." We trust and pray the past year's work here will bear abundant fruit.

Our Sunday-school has had a fairly prosperous year. Average attendance, 59; collections altogether, \$60. Our teachers, all of whom but one are ladies, are more efficient and more in love with their work. God bless—and He will bless—the devoted women of our churches. They are doing much of the work the men ought to be doing; or, at least, helping to do. A number of us have pledged ourselves to pray every day for the Lord to direct the work of the White River Conference, and the sending and direction of our preachers for another year. We believe that is better than petitions or efforts to obtain our favorites. You, and especially Brother Thornburgh, are especially interested in Walnut Ridge. Pray for us. God bless you and your work. T. J. W. Nov. 29.

MORRILTON DISTRICT.

Dear Brethren: You are entering upon another conference year;

How Women Can Make Money

A good income is assured to the woman who will act as our agent in her own and adjoining towns, and push our business with energy and intelligence. Our instructions, if followed out, will make it easy to make from \$10.00 to \$25.00 weekly.

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make assessments for the support of the ministry that will be sufficient to meet their wants, and cause them to feel that they are appreciated. Do this for the sake of Jesus. Put your best sense into this work, and pray over your duty, and back your prayers with earnest effort. The salaries can be paid, and ought to be. You do not respect the man who does not pay the "hireling" his wages. Provide liberal things for the cause, and then expect good results. It is within your power to remove the shame of half pay that now rests upon us. See to it, that nothing is left undone on your part to bring about a better state of things. May the God of all grace help you. P. B. SUMMERS.

Success comes to those who persevere. If you take Hood's Sarsaparilla faithfully and persistently, you will surely be benefited.

Holiday Excursions East.

With its usual liberality, the Louisville & Nashville Railroad will have tickets on sale to all points in the Southeast at one fare round trip on December 20 and 21.

Piles DR. WILLIAMS' INDIAN PILE OINTMENT Is a sure cure for BLIND, BLEEDING and ITCHING PILES. It absorbs the tumors, allays the itching at once, gives instant relief. Every box is warranted. Sold by druggists. Sent by mail on receipt of price, 50 cents and \$1 per box. WILLIAMS MFG CO., Props., Cleveland, Ohio.

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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.

RANEY: W. T. Raney, son of Rev. H. T. Raney, is no more on the streets of McCrory to be seen. It is hard for me to realize that Will, as I always called him, is dead. In many ways Will was a good boy. As a son, he was obedient to his parents, never leaving home without their consent. He was industrious and worked well at whatever he was asked to do. As a companion, he was true to his friends and very much beloved by them; as for self, he was unselfish, sought the happiness of others and not self. He was a member of our church and Sunday-school, and no doubt, had he lived would have developed into a noble man like his father.

His pastor,

N. E. GARDNER, P. C.

STICE: Rachel Adeline Stice (nee Hartley) was born August 3, 1824, in Pennsylvania; died November 6, 1898, at Mabelvale, Ark. She was married first, to John A. S. Young, December 25, 1845, and the second time to Abraham Stice, in 1882. Very early in life she united with the Lutheran Church. Later she joined the Methodist Church, to which she was true to the end. She had no relatives in this country, so she lived with friends who cared for and ministered to her in her old age. She loved her church, her preacher, and all the interests of the church, as few do. She sheltered and cared for the preachers of years ago.

W. W. CHRISTIE.

Mabelvale, Ark.

POWELL: Little Lillie Beatrice, daughter of C. O. and Mollie Powell, was born June 18, 1892, and for the short time of six years God permitted her to gladden that home with her beautiful smiles and her gentle spirit which greeted all who came in contact with her until September 8, 1898, when he who is too wise to err and too good to do wrong sent the angel of mercy with the golden keys of the heavenly world and kissed her little spirit away, up to the home of the blest, there to await the coming of papa and mamma and others. We would say to Brother and Sister Powell, let us work and pray that God may help us to so live that we may be able to raise the little brothers and sisters so that we may be reunited on the bright sunny banks of sweet deliverance.

H. T. RANEY.

THOMAS: Mrs. Bettie Thomas, wife of Judge J. S. Thomas, was born in Memphis, Tenn., in the early part of 1865. Her parents came to Arkansas that same year and settled at Mt. Adams. She united with the M. E. Church, South, about six years ago; was married to Judge Thomas, of Clarendon, Ark., in 1897, and died in 1898. Her maiden name was Price. Her mother having died while she was only a few years old, the responsibility of caring for and training Bettie largely devolved upon her grandmother. No child ever fell into better hands, or received more tender care and better training; and, perhaps no grandmother ever had a better subject upon whom to bestow her attentions. Nature did much for her. In form she was a model of symmetry; in features, handsome; in carriage, dignified and graceful. Her heart was tenderly responsive to every call of humanity. She was full of sympathy and generous impulses. She was modest, unassuming, artless, a transparent character. She was gentle, confiding, affectionate. Always and everywhere manifesting a sense of propriety which commanded both admiration and respect. In addition to the above, she had a good mind, and had enjoyed splendid opportunities at some of our best schools for developing it. Her social advantages had been

good. She was closely connected to some of the best families in Tennessee and Virginia. All in all, I have known but few who were so evenly balanced, well rounded, symmetrical characters. She filled her place as daughter, wife, sister, and in the social circle. We know where she is. The dear ones are rapidly gathering home. She leaves a father, several sisters, a brother, and a devoted husband to mourn their great loss. I share this sorrow with them.

THOS. H. WARE.

OLIVER: Geo. W. Oliver was born October 3, 1862; died July 25, 1898, aged 35 years, 9 months and 22 days. He professed religion and joined the C. P. Church, of which he was a faithful member until the day of his death; was married to Miss Dora Morman, July 24, 1889. Three children blessed his home, who, with their mother and many other relatives and friends, mourn his loss. His death was very sudden, caused by the kick of a horse, the wound proving fatal in about thirty minutes. The blessed Lord said, "Be ye, therefore, also ready," and surely George was ready, for his daily life commended him as a Christian man to all who knew him. In the sweet by and by we expect to meet him again.

D. C. ROSS.

Plummerville, Ark.

McKELVY: Exer, daughter of W. H. and M. D. McKelvy, departed this life October 17, 1898, aged 6 years and 10 months. She was the youngest of five children, and doubtless the most loved. She was ill but two days when the death angel took her. Exer had gone to Sunday-school since her infancy, and had won the affection of every member of the school. But now there is a vacant seat in her class and in the home. Exer is not there, for she has gone to live in her home in the skies, and to have her name enrolled among the millions of precious ones in the school on high; for he who said, "Suffer the little children to come unto me," called her, and though with sad hearts, we submit and say, "Thy will, dear Lord, be done."

Her pastor,

W. H. DYER.

MERRITT: Madric W. Merritt was born in Georgia, near Buena Vista, September 27, 1839; died October 27, 1898, near Pine Bluff, Ark. He joined the Masonic order in time of the war, and was a member of Sardis Lodge, in Bradley county, Ark. He was married to Miss Mary McCauley in 1854. He leaves a wife and five children to follow on, who hope to meet him in the good world. He told us a short time before he died that he was ready to go. We had a personal acquaintance with him, reaching our a period of about twenty-five years, and have been his pastor extending over a period of eleven years, and have always found him consistent member of the M. E. Church, South, and a high-minded Christian gentleman. Brother Merritt was a kind neighbor, a good citizen and highly esteemed by all who knew him. He suffered a long time and bore his affliction with great patience and fortitude. A good man, he has gone home to that beautiful land on high.

J. R. SHERWOOD, Pastor.

Pine Bluff.

FAUST: Mrs. Zora Ekklecia Faust, whose maiden name was Flowers, was born in Georgia, December 21, 1869; died in Fort Smith, Ark., October 1, 1898. Only those most intimate with this woman, could fully appreciate her real worth. She was often a visitor in my home, which afforded me an opportunity of forming a correct judgment of her true character. She was not a member of any church, but longed to be. But few knew the severe trials and temptations through which she passed. Her life, from girlhood to the end, was filled up with sorrow and suffering. She was, for years, a constant seeker after divine light, and often I conversed with her on the subject of her soul's salvation—a subject she always loved to converse on. Sometimes she seemed satisfied of her acceptance and ready to enter the church, but doubts would arise and she would falter and halt between two opinions. On account of her peculiar surroundings it was hard for her to decide which church to join. She always seemed so cheer-

ful and happy, I often wondered how she could be so, knowing the heavy burden of sorrow and suffering she was carrying. The young people loved her because she always tried to make them happy; and all could see her efforts to be cheerful betrayed a state of deep bodily and mental suffering. The last few months of her life were, perhaps, the happiest she spent since early girlhood. She became acquainted with Professor Julius Faust, whom she soon won by her many womanly graces, and in May last they were united in holy wedlock. It thus seemed that a brighter day had dawned upon her, and a happier future awaited her, but alas! alas! that fell destroyer of human life and happiness, consumption, set up, and speedily terminated their earthly union which gave promise of so much happiness. She could but resign herself into the hands of her loving Saviour and await the final summons. Her husband, feeling anxious to know her true spiritual state, asked her a short while before she became too weak to speak, if she still loved Jesus, and with a countenance beaming with holy joy, she said, "Yes, he has forgiven all my sins, and now all is peace, peace." These were about the last words she spoke on earth. She soon fell asleep in the arms of her Saviour. We laid her to rest in the family burying ground near her old home in Crawford county, amid the sobs and tears and farewells of a large concourse of loving relatives and friends, where sweetly she sleeps, but not forever.

A. H. LARK, L. E.

Lancaster, Ark.

MIDDLETON: Sister Phoebe Middleton was born in St. Louis county, Mo., August 15, 1860; died at Mulberry, Ark., September 12, 1898. Her maiden name was Dugan. She was twice married. First, to Mr. Mahan, the second time to H. W. Middleton. She leaves a bright, promising son by her first husband, and a beautiful, sweet little girl by her last. She joined the M. E. Church, South, in early girlhood.

The above is a simple outline of a pure life. Her life was truly "hid with Christ in God." She was self-sacrificing, even to a fault. Always looking to the interest and comfort of others. She had not been strong, physically, for years, but was always hopeful and cheerful. Her home was an ideal one Christ reigned there, and so illumined the home, that there was no gloom found there. She lived what we would call a consecrated, Christian life. She loved God, her church, with all of her institutions, and her neighbor as herself. Many a weary preacher has found a resting place in her home. Her going away is like suddenly snatching a sweet-scented flower from our midst, the flower gone, but the perfume lingers. Her spirit is in heaven, but her gentle influence still lingers with us. May the Lord bless the husband, the children, who are deprived of a mother's love and care, the aged mother, and the brothers and sister, and may they live faithfully to the end and make a united family in that place where dying is unknown.

W. W. CHRISTIE.

Mabelvale, Ark.

BRADFIELD: The community at Wesley Chapel Church is sad. We are to bury this afternoon Bro. Philip Bradfield. He was sick about six weeks, though his death, by his friends at a distance, was unexpected. He was a true friend to his preachers, and useful in his church. We can hardly yet realize the shock. This is the third of our members at Wesley Chapel to die this year, and the fifth for our work, and another whose end is expected. Brother Bradfield was 37 years old last May, and promising yet years of usefulness. He was ready to go. His mother, three brothers, wife and three children survive him. Our church and his loved ones have a representative on the other side. Can he be lost to us? God sanctify this bereavement of the church and loved ones to our good, and burying a Christian carry on his work. He maybe has greeted the loved ones that preceded him ere this, his father, sister and child, and may the lingering ones on these mortal shores be faithful to the gathering there.

JNO. F. TAYLOR.

Abilene, Ark.

WILSON: Mrs. Maggie W. Wilson was born Nov. 14, 1848, joined the M. E. Church, South, 1897, died October 31, 1898, aged 49 years, 11 months, and 17 days. Sister Wilson was the mother of five children; three of them preceded her in death, two still live to mourn her death, Miss Mattie and Mr. Alex. Montgomery, both members of our church, and consistent Christians, reflecting credit upon their departed and now sainted mother. Sister Wilson was a good woman, a devoted wife, and loving mother. All who knew her had confidence in her, and esteemed her very highly. She met death with a marked spirit of submission, saying, "I go cheerfully, as I would on a visit." There is no doubt in the minds of relatives and friends that she is at rest. May her loved ones so live as to meet her in heaven. Sleep on in peace, dear mother.

N. E. GARDNER, P. C.

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THE ARKANSAS METHODIST.

WEDNESDAY, DECEMBER 7, 1898

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Quarterly Meetings.

N. B.—Henceforth the Quarterly 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, 24-25; Conwaitman and Goddard circuit at Mission at Morgantown and January 1.

January—Quincy circuit, 7-8; Padloe, 1-2; Morgantown circuit, 1-2; Stanton, 4; Clinton circuit, 1-2; Martinville circuit, 1-2; Plumerville circuit, 1-2; Morristown circuit, 1-2; Applin mission, 28-29. Charge is on.

February—Perryville circuit at Perryville, 1-2; Lead Hill 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 re-treating. 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.

ARCADELPHIA DISTRICT, first round, Thos. H. Ware, P. E.

December—Alexander circuit, 3, 4; Benton, 10, 11; Arkadelphia, 17, 18; Malvern, 24, 25; Clark, 31, Jan. 1.

January—Lono, 7, 8; Dalark, 14, 15; Bryant, 21, 22; Social Hill, 28, 29.

February—Gurdon, 4, 5; Princeton, 11, 12; Holly Springs, 18, 19; Okolona, 25, 26.

March—Murfreesboro, 4, 5.

District stewards will please meet at Arkadelphia, December 21, 10 a.m. A full attendance is earnestly desired. This is important.

PRESCOTT DISTRICT, first round, J. H. Riffin, P. E.

December—Richmond and Ashdown at Ashdown, 10, 11; Hope, 31, Jan. 1.

January—Nashville at Nashville, 7, 8; Center Point at Center Point, 10; Lockesburg at Bellville, 12; Mineral Springs at Bethany, 14, 15; Emmet at Midway, 21, 22; DeAnne at Ebenezer, 24; Washington at Washington, 28, 29.

February—Bright Star at Munnelyn's, 2; DeQueen, 4, 5; Chapel Hill at Horatio, 7; Wilton at Wilton, 9; Rocky Comfort at Rocky Comfort, 11, 12; Spring Hill at Spring Hill, 18, 19.

March—Fulton, 4, 5; Carolina at Harmony, 11, 12; Prescott, 18, 19.

District stewards meeting at Hope, December 30, at 9 a.m.

FORT SMITH DISTRICT, first round, S. Anderson, P. E.

December—Central Church, 10, 11; Van Buren station, 11, 12; Hackett circuit at Mt. Olive, 17, 18; Greenwood at Greenwood, 19; First Church, 25, 26; Fort Smith mission, 24, 25.

January—Mansfield circuit at Mansfield, Dec. 31, 1; Huntington and Jenny Lind at Huntington, 1, 2; Paris and Charleston at Paris, 7, 8; Van Buren mission at East End, 14, 15; Mulberry circuit, 21, 22; Alma circuit, 22, 23; Fort Smith circuit at Lavaca, 28, 29.

February—Charleston circuit at New Prospect, 4, 5; Sugar Grove circuit at Long Ridge, 11, 12; Booneville circuit at Booneville, 12, 13; Waldron circuit at Fair's Chapel, 18, 19; Cauthron circuit at Cauthron, 25, 26.

CAMDEN DISTRICT, first round, R. R. Moore, P. E.

December—Stephens and Waldo 3, 4; Fordyce, 10, 11; Buckner circuit at Harmony, 17, 18; Magnolia station, 18, 19; Eldorado circuit at Pleasant Hill, 24, 25; Junction City station, 25, 26; Camden circuit at Two Bayou, 31, January 1.

January—Camden station, 1, 2; New Lewisville, 7, 8; Atlanta circuit, 14, 15; Eldorado station, 15, 16; Bearden and Thornton at Chambersville, 21, 22; Hampton at Miller's Springs, 28, 29.

February—Genoa circuit at College Grove, 4, 5; Harmony Grove circuit at Harmony, 11, 12; Lapile circuit at Rhodes Chapel, 18-19; Ouachita circuit, 25, 26.

District stewards will meet in Cam-

den at the Methodist Church, December 20, at 4 p.m.

MONTICELLO DISTRICT, first round, T. D. Scott, P. E.

December—Hamburg and Portland, 10, 11; Arkansas City, 17, 18; Mt. Pleasant at Andrew's Chapel, 21, 25; Warren, 31, Jan. 1.

January—Star City, 7, 8; Lacy at Prairie Chapel, 14, 15; Tillar, 21, 22; Grady at Bethel, 28, 29.

February—Palestine at Pottsville, 4, 5; Hamburg circuit at Bethel, 11, 12; Bartholomew at Wilmet, 18, 19; Berea at Bethel, 25, 26.

March—Carriola, 4, 5; Dermott, 11, 12; Dumas, 18, 19.

PINE BLUFF DISTRICT, first round, A. Turrentine, P. E.

December—Riverside, 10, 11; Swan Lake, 17, 18; Lake Side, 24, 25; New Edinburg, 31, Jan. 1.

January—Kingsland, 2; Rison, 4; Rowell, 5; Redfield, 7, 8; Sheridan, 11; Sherrill, 14, 15; Pine Bluff, First Church, 17; Stuttgart, 19; Gillett, 21, 22; De Witt, 23; Roe, 28, 29; Humphrey 29, 30.

District stewards will please meet at First Church, Pine Bluff, Tuesday, December 20, at 3 o'clock, p.m.

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.

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- 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.
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