

Arkansas Methodist.

J. E. GODBEY, D. D., Editor.
GEO. THORNBURGH, Business M'gr.

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THE ARKANSAS METHODIST.

Official Organ of the Three Conferences of the M.
E. Church, South, in Arkansas.

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News and Notes.

IT IS NOW FOUR WEEKS SINCE the opening of hostilities between the Boers and British in South Africa. During that time, the Boers have been acting on the offensive and the war has been upon British territory, the British standing army struggling to hold out till Gen. Buller may come to their aid. There has been little change of situation during the past week. Mafeking and Kimberly, on the west, are holding out against a greatly superior force. General White, with 9,000 of his original 12,000, is shut in at Ladysmith. The attempt of the British to seize and hold the bridge at Colenso, sixteen miles south, was ineffectual. They found the Boers too strong for them. In four or five days the army corps of Gen. Buller will be landing by thousands daily at Cape Town. If the garrisons can hold out ten days longer, they will probably be relieved. If Gen. Buller is confident that Gen. White can hold Ladysmith, he will move upon Kimberly, compelling the besiegers of Ladysmith to give up the siege or allow the British to march into their country with little opposition; and in case they are drawn off, Gen. White will be left with a fortified base in their rear and short work can be made with the Boers. But if Ladysmith can not hold out, it is expected reinforcements will be sent there. No one questions that this war will be terminated speedily in a full victory for the British. Oom (uncle)

Paul Kruger can not stand against such a power as Great Britain.

The Indian Mission Conference.

The prevalence of smallpox at South McAllister required a change of the appointment for the holding of the Indian Mission Conference, from that place to Ardmore. Ardmore is a new town on the Santa Fe railroad, shown only on the latest maps. It is now the most prosperous town in the Chickasaw Nation. Rev. J. M. Gross is pastor here—an old acquaintance of this writer, a strong preacher, discreet in judgment and a good pastor. He has had a prosperous year.

L. L. Thurston has charge of a second church at this place. The church building here is not equal to the needs, or ability, or liberality, or wishes of the worshipers, and so a new one will certainly take its place at an early day.

The conference session made a fine impression on this visitor. The fervor of spirit in Bishop Key, who presided, caught upon the hearts of the preachers and was reflected in prayers, songs, sermons and debates.

There were no discords, amid some differences as to policy. The business of the conference ran smoothly, without delay, and was well finished on Saturday.

Fourteen young men were admitted on trial, twelve were received into full connection, nine by transfer from other conferences. Among these latter were J. B. McDonald of the White River Conference, and E. L. Massey of the Arkansas Conference, and W. D. Matthews from the Southwest Missouri Conference, formerly of Arkansas. The committee on Sunday-schools guarded the conference against loose, irresponsible Sunday-schools and urged the use of our own literature.

The committee on books and periodicals commended all our church publications, protested against the circulation of independent papers as tending to division and fanaticism, and commended the Indian-Okla-Methodist, the conference organ, and urged a more earnest support of it.

The statistical report was unsat-

isfactory and caused much discussion as to whether there had been gain or loss of members. It all comes from lack of church registers as stated by this paper before.

There was some increase in receipts for support of the ministry. This we may believe is correct, for if the preachers can't count correctly their members they can certainly count their money.

The committee on temperance used as strong language as was lawful for Methodist preachers in denouncing the liquor traffic. They commended the work of the Anti-Saloon League, resolved not to give support to any candidates who should be found in favor of the saloon, and closed with a condemnation of the use of tobacco.

There were many visitors at the conference from North Texas, among whom we were pleased to meet our whilom friend, Rev. T. G. Whitten. His school at Midlothian is prospering. His new song book "Triumphant Hymnal," has sold rapidly in Texas. It is now in the seventh edition.

There were no connectional officers at the session, except Dr. Barbee the first day, and Dr. Hammond the last day.

Credentials were restored to J. Y. Brice, formerly expelled from the ministry.

According to the order of the day, Bishop Key delivered an address on the Twentieth Century collection, and the cause of Christian education. It was an able address. He said the judgment of the wise men of the church is that our especial need, at least that one which depends chiefly on our money, and required to secure our proper place in the on-moving progress of Christianity, at home, is to strengthen our religious schools. Our educational work is the mired wheel of our Zion. We must wake up here. I dare to say that the obligation of the church in her organized work is to educate properly her children. If the church does not show herself a faithful mother, how can she prosper? If our church has to hire a wet-nurse for her children, she may expect to pay the penalty, not only in giving her money to build up other institutions but in estranging her own

children. The most consummate farce being enacted before us is the Catholic Church, posing as a friend of education. She is doing only what Protestant influence has forced her to do, and she is very far behind in the procession. Her schools are miserably inferior to our Protestant schools.

He said help, but guard the public schools. From the public school your children should go, not to the State universities but to your church colleges. Every teacher who may be religious in a State university is trammelled. He can not labor for the spiritual welfare of the students as he should. Revivals do not mark these schools.

But to hold our sons and daughters to our schools we must not rely upon the constant plea of loyalty. We must make our schools equal to any. Further than that we must step down, as a church, and be humbled and justly condemned if, with our numbers and resources, we are so low in our views as to step behind in this procession of education. More enlightened, and more liberal people will simply elbow us out of the way. We are bound to keep abreast in education, or be hewers of wood and drawers of water for those who educate.

The speech was true, practical and powerful in its array of arguments and facts. At the close of the Bishop's speech the preachers began to subscribe \$100 each. The aggregate subscription was about \$3,000, nineteen-twentieths of it from the preachers. They promise all they have and all they expect to get for the next four years. They will certainly stand in the tabernacle of the Lord. The promise is to "him that sweareth to his own hurt and changeth not."

Dr. Hammond addressed the conference Saturday night, in a strong speech for Christian education.

Notice.

We print this week a list of all our homes and those assigned to them. We will send each preacher and delegate a copy, so that he will know where his home will be as well as the home of all the rest of the conference.

R. W. McKAY.

Educational Notes.

Twentieth Century Notes.

The will of the late Cornelius Vanderbilt provides that \$50,000 be given to Vanderbilt University. It will be remembered that in the early summer he gave the university \$100,000. What has Southern Methodism done for her central university in the last year?

Dr. Kilgo writes that Trinity College has received \$100,000 since January.

The Southern Christian Advocate says: Our Bishops are proving themselves efficient leaders in the Twentieth Century Movement. They not only attend to all their regular duties, but are taxing themselves to the utmost to lead the hosts of our Israel in the greatest enterprise the church has undertaken during this century. Can any presiding elder or pastor afford to do less in his sphere?

Dr. Hammond, in the September issue of the New Century Education, under the caption "Let Us Take Heed," says: The endowment of Harvard University is about \$9,000,000, while the total endowment of all our Southern Methodist schools is \$2,210,895. The average annual enrollment of pupils in the colleges of the South Central Division of the United States is less than 100. Thirty such institutions would barely equal one of the leading institutions of the East in the number of pupils enrolled, and their combined influence is insignificant in comparison with that of any one of these leading institutions. In general it may be said that the institutions of the South, as compared with those of the North and East, are distressingly poor.

Of course this poverty is exceedingly significant, since poverty means lack of capacity for giving an adequate education. It represents insufficient teaching force and inadequate equipment in the way of apparatus and library. Forty-five per cent of all the books in college libraries are possessed in the States of the North Atlantic Division and thirty-two per cent by the colleges of the States of the North Central Division. It is therefore evident that the colleges of the other States are obliged to be content with a bit more than one-fifth of all the volumes in our college libraries."

After noting the rapid growth of State universities in the South and West, Dr. Hammond adds: "If the present tendency shall continue, therefore, the schools that appear most likely to survive in the South and West are the State universities. Whether or not it shall continue will depend on the various religious denominations. The only way to prevent the entire secularization of education in the South is by the thorough endowment and equipment of a few strong denominational schools. The Methodist Episcopal Church, South, cannot support forty-six colleges (our present number) with a total endowment which would be insufficient for a single university. Our educational system

must be turned into training schools, while all must unite, and that regardless of mere local interests, in strengthening those leading institutions which, by reason of their present advantages, are most likely to attain commanding and permanent influence."

J. H. REYNOLDS.

The Nation's Curse.

What is to be Done?

DEAR BRO. GODBEY:—We have been trying to put down the unlawful use of whisky in this country, but as fast as one is caught and punished the Governor pardons or remits the fine. It seems that it is hardly necessary for us to make effort any more.

There have been several men punished in the Carroll county Circuit Court and the Governor has remitted several hundred dollars fine. The courts of Carroll county seem willing to discharge their duty in the matter, and all the officers seem anxious to execute the law, but I don't see what is to be done if the chief executive of the State don't quit turning men out of the state prison upon our people.

It seems unnecessary to spend any more money to get rid of bad men, unless those in authority will stand by the acts of the courts of our land. There have been some men turned out of the pen on the commons that ought not to have been turned loose, and some whisky fines remitted that should not have been. But I am one that believes that right will assert itself after awhile.

J. S. HACKLER.

Corrollton Ark.

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Warning Order.

State of Arkansas, ss.
County of Pulaski.
In the Pulaski Chancery Court.
Julia Bradley, Plaintiff, vs. John Bradley, Defendant.

The defendant, John Bradley, is warned to appear in this court within thirty days, and answer the complaint of the plaintiff, Julia Bradley.

CHAS. M. CONNOR, Clerk.

By WILL H. BASS, D. C.

October 16, 1899.
MARSHALL & COFFMAN, Solicitors for Plaintiff.

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City Mission.

For some time the pastors of our church have felt the need of a down-town mission, which would reach, with the gospel, the great mass of non-church-going people. In cities, with the population of Little Rock, there is always a great floating population, who never come within the influence of the churches. Knowing that they are our brothers, and feeling the full meaning of the great commission, "Go ye into all the world and preach the gospel to every creature," we have felt that it was the duty of our "beloved Methodism" in Little Rock to project a work that would accomplish this end. In a measure, such a work has been partially set on foot, more directly with a view of helping the needy and poor of this city, such work as is being carried on by the "Industrial Home," "Provident Relief Society," and the "Salvation Army," all of which work we highly commend, and to which we give our hearty co-operation. Some of the denominations have planted missions in parts of our city, in which are conducted Sunday-school and occasional preaching, yet we feel that the great mass, in the thickly settled districts of our city, are not and will not be reached in this way. Fully appreciating the value of raiment and food, yet it can only be temporary, unless the needy ones "also find pardon in the atoning blood of Jesus, in the riches of whose grace is found the only true panacea for all the ills" of this life. This old world needs the religion of the Lord Jesus Christ more than it does "rations", for "Godliness is profitable in all things, having the promise of the life that now is, and of that which is to come," for, by its renewing and transforming powers, it converts the house of the "needy and destitute" into a home of plenty and "bread to spare;" it puts a period to a life of sloth and debauchery, and commences a life of industry and holiness. We want a mission, where the doors shall be open every night, so as to reach and save the lost, and then gather them into the various churches.

We have been studying the mission work for some time in our large cities, and noticing the growth and necessity of this work, and have observed that the most glaring defect through which spiritual progress is checked, has been due to their failure to bring "their converts" into the churches. We propose to "string our fish" as we catch them, and not turn them loose without the restraints of the "church of God," as sheep without a shepherd. We feel that the church is the instrument in God's hand to care for and feed the "babes in Christ" with the sincere "milk of the gospel, that they may grow thereby." Under this enterprise, our city mission will have supervision over any mission posts that now exist, or that may hereafter be projected. There is another need, which has been beyond the power of the pastors to comply with, and

that is to look up the class of Methodists who live in, and are constantly moving into our city, and who have not identified themselves with any church. In this way, we shall expect the mission to become a recruiting office for the churches. While it is not our purpose at present to have any "relief home" or "provident fund" in connection with our mission, yet, through the co-operation of like institutions now in our city, we shall be able to extend help to the "needy and destitute." In nearly all of our large cities, missions of this kind are operating, and wherever they have been built on the sure foundation—"morals and money"—they are bearing abundant fruit. Deeming this the opportune time, and having in hand one whom we consider the right man to carry out our purpose, upon concurrent resolutions of the Pastors and the Boards of Stewards of our leading churches, approving our plans, we shall open such a mission as soon as a hall can be made ready. The mission shall be under the management of a board of five laymen, with the presiding elder as a member ex-officio, and shall be operated under the auspices of the M. E. Church, South. We have elected Rev. R. K. Richardson city missionary. He comes to us highly recommended as a Christian gentleman, and has had large success in mission work, and is a member of our church. We trust that this work will meet with a hearty response and the liberal support of all Methodists and "our friends" whose sympathies go out to those who live on the "highways and hedges" of our city. As this enterprise will be maintained by popular subscription, Brother Richardson will visit you, and is authorized to solicit and collect your proffered subscription.

JAMES THOMAS,
P. E. Little Rock District.
Little Rock, Oct. 31.

Some Indications.

J. F. E. BATES.

The coming of the Choctaw railroad through Perry county will cause many changes. This a good farming country, but being so far from market has caused much delay in development. Then we have quite a lot of very fine timber, that should be cut into lumber, staves, etc. The high mountains give fine pasturage in summer, and the cane bottoms in winter; so it is a good place to raise cattle and horses. The walnut, hickory, oak, etc., make it an excellent place to grow swine. The bottom lands produce excellent crops of corn, cotton, wheat, and oats; fruit will do well here on the higher lands. The advantages make it enticing to the farmer, when he is so close to the railroad as we will be to the Choctaw. Many new people will come in and make this their home. Some will be poor, some will have money; some will be good citizens, some not so good. But the change will be for the better.

The railroad passes through the north side of the county, but will give us a close market. Business

men are locating branch houses along the line, and some are putting in all their stock. There are three places which will doubtless make nice little towns, and one of them will make the county site.

Our church has been holding its own for some time; but the railroad running through two of the circuits—Ada and Perryville—and touching Case and Houston on the Perryville circuit, means something for our church, if the right kind of work is done in the next three or four years. We have three charges in this county—Perryville and Ada circuits, and Aplin mission. We are too weak to be thus divided. Each should be a mission at present. Aplin mission should be condensed and placed on the Ada work. Then she would need an appropriation for a year or two to pay an energetic man to push things to the utmost limit. This is the kind of a man we need at these two places; a man who can move fast and talk business to business men. It will be an opportunity for our church. We are in the lead, and should be kept so, by all means. We should get on the field at once, and that to stay. We can easily hold these places for Methodism, if we take the right steps. However, we have great confidence in our very wise presiding elder, Dr. A. C. Millar, and are sure that this portion will receive his very best attention.

This has been a year of many conflicts and many victories, and we have learned that while our weakness is immeasurable the Lord is strong and mighty.

Notice.

The Southern Railway has been designated by the Sarah Law Chapter of Memphis, and also by the entire Arkansas Division, as the official route to Richmond. Sleepers will be run through from Memphis to Richmond without change on train leaving Memphis at 8:00 P. M., November 5th, under personal supervision. An elegant observation and cafe car—meals served a-la-carte—accompanies this train east of Chattanooga. Round trip ticket from Memphis \$22.50. Chapters located at intermediate points will take this train en route. These rates are open to members and visitors as well as delegates.

Persons desiring sleeper reservations are earnestly requested to communicate as early as possible with any one of the undersigned, who will give prompt attention to this as well as to any other matters connected with this movement. R. D. Nesbit, Depot Ticket Agent. L. M. DeSaussure, City Pass. & Tkt. Agt. C. A. DeSaussure, Division Pass. Agt., Memphis Tenn.

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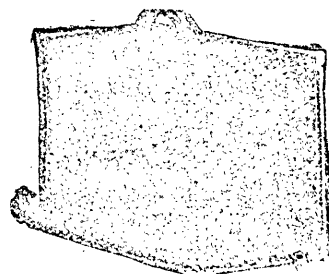
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Bishop Hendrix at Juiz De Fora.

We take from Bishop Hendrix's letter to the Nashville Christian Advocate the following:

"Juiz de Fora is the leading city in the State of Minas, although having perhaps not over thirty thousand inhabitants. Its favorable location and its commercial importance led to early efforts here by our missionaries, which at length extended to many other points in Minas. It was a grave question as to how much of the remaining ten contos of reis (a little less than \$2 000) could be secured on the Sabbath. Brother Tarboux after going over his district carefully ventured to pledge Bello Horizonte for 200 milreis and several other points in proportion. But after making all due allowance for help from other points in the district the remaining sum to be raised seemed quite large for Juiz de Fora. The morning services ended with six contos subscribed, and then, as at the battle of Manila, it was deemed wise to stop for breakfast and let the guns cool. For the first time my faithful interpreter showed his deep solicitude by being less fluent and ready than usual. His concern for his own home Church and for a liberal offering on this last appeal divided his thoughts. Still the response was in excess of any yet made, save at Soa Paulo on the previous Sabbath, and we had strong hopes of being able to round out the sixty contos, or the \$10,000, before the Sabbath should close. Nor were we disappointed. From new sources thankofferings began to come in at the evening service after a sermon by Brother Wollong. Some who had given in the morning not only doubled their gifts, but even trebled them. A Brazilian dentist who had given fifty milreis at the morning service became so interested that he brought his family with him in the evening, when he duplicated his morning gift. Ere the services closed he gave a third time the same amount as in the morning. As he brought us his family to shake hands, after the glad doxology, he said that he had determined during the day to give his heart to God, and follow his thankoffering into the Church. It was in such a spirit that gift after gift was made. One young man, a student of Granbery, taking out his scarf pin and sticking it in a single milreis bill, which is worth sixteen cents in our money, laid it on the altar as his gift. Who can tell how much that gift may mean to him, and what may follow it? The noble young women of the Woman's Foreign Missionary Society gave as liberally to Granbery as they did to their own school, nor were theirs the only gifts directed to this worthy institution, which the women have wisely determined to equip during the next year with directed Twentieth Century Offerings.

Before the services closed on Sunday evening, August 27, the Methodists of Brazil had complet-



To Piano Buyers

An interesting book—free

Buying a piano is an important matter; it reaches over so many years. It is a confusing thing besides, especially if the buyer's means are limited; for one cannot afford to pay an extravagant price, or what is worse, get a cheaply made piano.

It is not easy, as a rule, to find a perfectly satisfactory, sweet-toned, finely made piano at a satisfactory price.

Good pianos, as a rule, cost so much that people of moderate means can scarcely afford them.

Low-priced pianos, as a rule, are very cheaply-made. They do not satisfy the critical musician. Some of them sound all right for a while and then the tone loses its beauty. (Sounding board flattens—likely.)

As a rule people don't stop to think about these things in advance. They buy what seems to be a bargain—and do their thinking as the years go by.

It is better to become intelligent on the subject first, and then use one's own common sense, as one does in other important matters.

We have just printed a little book called "A Satisfactory Piano at a Satisfactory Price." It's worth while to read it no matter what make of piano you buy. It explains a number of points about piano making which you ought to know—for instance the sounding board; and how it comes that some pianos sing out with such sweet, sympathetic, beautiful tone, and seem to get better and better as the years go by—while others soon sound so flat and thumpy—so dead. It's important to know about this before you buy.

Write us a letter or a postal, tell us where you read this, and we will send the little book free.

WILLIAMS ORGAN & PIANO CO., CHICAGO

ed their thankoffering of \$10,000. But the encouraging success of the appeal to the Church had determined the brethren some weeks before to continue the canvass until forty contos more were secured, making in place of sixty contos, or \$10,000, not less than one hundred contos, or \$16,660. The next evening at Barbacena, where we met a few friends in the home of Comendador Braga, a cultivated Christian gentleman whose services to the cause of education won for him the Order of the Golden Rose from the hand of his Emperor, there was a thoughtful man who was still a seeker after the light who said: "I have heard of the great work which you are doing for Christian education, and I wish to make a contribution." Two evenings after leaving Juiz de Fora, while preaching to our little congregation at Bello Horizonte, the new capital of Minas, where we have been offered a choice block of ground by the city for our church, parsonage, and school, the people for whom their presiding elder ventured to pledge 200 milreis a few days before at once subscribed 1,524 milreis, or over \$250. The cook at the hotel gave fully half of what Brother Tarboux thought might be deemed a liberal offering for the whole con-

gregation; for, after sleeping over it, he sought us before leaving for Rio the next morning, and said that he thought that he ought to double his subscription of fifty milreis given the night before as he felt confident that he could pay one hundred milreis, or \$16, by the time it was due. Then before we set sail for home came telegrams and letters telling of the thank offerings in charges that we had not been able to visit, which additional sums increased the total amount to \$10,320. I appointed Brother Tarboux as Conference Secretary of Education, and charged with the duty of continuing the work until the preachers could report that every member and friend of the Methodist Church in Brazil had contributed to the Twentieth Century Fund. Every missionary and every Brazilian preacher thought that something additional might be had in each charge, and in no single instance did we fail to hear of some one in a charge wishing to increase his subscription. Some worthy brethren, who were unable to do all that they desired, in view of financial embarrassment, expressed their purpose to do more so soon as they reduced their present heavy obligations.

We were permitted to attend the opening exercises of Granbery College before leaving Juiz de Fora, and left with the belief that a people capable of receiving an inspiration were capable of giving one. As we left the students were present in a body at the station to sing a parting song and for a parting hand shake, full of enthusiasm and hope because the Methodists of Brazil had shown their appreciation of the work of Christian education in meeting every dollar of liability against Granbery College, and in providing a choice site so as to invite the liberal contributions of the mother Church in the United States out of the directed gifts of the Twentieth Century Fund. Surely a people who have shown such appreciation of what the gospel has done for them will be generously remembered. Here at least gratitude and generosity have formed the friendship that should be inseparable between these Christian graces."

In His Steps.

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This is to certify that I have been, for a number of years, suffering from epiteloma or skin cancer on my nose. Apparently, it had resisted all ordinary means of treatment. At last, seeing Dr. Bye's advertisement, I decided to try his treatment. I wrote him a description of my case and he said he could overcome it in a very short time if I would act immediately, which I did. He sent me his remedies with full and explicit directions how they should be used, and I followed it to the letter. The result was that the trouble was removed in a very short time and I am now well and am very thankful to Dr. Bye and his treatment, and will gladly recommend it to any one that is similarly afflicted. I will also answer, personally, any correspondence that may desire further information on this subject.

J. B. JOHNSON, M. D.

Kinnison, I. T., April 24, 1899.

Readers having friends afflicted should cut this out and send it to them. Book sent free giving particulars and prices of Oils. Address DR. BYE, Box 464, Kansas City, Mo.,

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Literary Table.

READING THE APPOINTMENTS.

I was sitting in a wing slip, close beside the altar rail,
When the bishop came in softly, with a face serene, but pale,
And a silence indescribably pathetic in its power—
Such as might have reigned in heaven through that "space of half an hour"—
Rested on the whole assembly as the bishop rose and said:
"All the business being finished, the appointments will be read"—
Not as one who handles lightly merchandise of little worth,
But as dealing with the richest, most important things of earth,
In the fellowship of Jesus, with the failings of a man,
The good bishop asked forbearance—he had done his best to plan
For the glory of his Master, trusting Him to guide his pen
Without prejudice or favor, and the preachers cried "Amen!"

"Beulah Mountains, Henry Singer." Happy people, happy priest,
On the dainties of the gospel through the changing year to feast!
Not a Church trial ever vexed them, all their preachers stay four years,
And depart amidst a tempest of the purest kind of tears.

"Troubled Waters, Nathan Peaceful." How that saintly face grew red,
How the tears streamed through his fingers as he held his swimming head!
But his wife stooped down and whispered—what sweet message did she bear?
For he turned with face transfigured as upon some mount of prayer,
Swift as thought in highest action, sorrow passed and gladness came
At some wondrous strain of music breaking forth from Jesus' name.

"Holy Rapture," said the bishop, "I have left to be supplied,"
And I thought, "You could not fill it, Mr. Bishop, if you tried."
For an angel duly transferred to this Conference below,
Wouldn't know one-half the wonders that these blessed people know;
They would note some strain of discord though he sang as heaven sings,
And discover some shortcomings in the feathers of his wings.

"Grand Endeavor, Jonas Laggard." Blessed be the Lord, thought I;
They have put Brother Laggard where he has to work or die;
For the Church at Grand Endeavor, with its energy and prayer,
Will transform him to a hero, or just drive him to despair;
If his trumpet lacks the vigor of the gospel's charming sound,
They will start a big revival and forget that he is round.

"Consecration, Jacob Faithful." Hand in hand the two will go
Through the years before them, bringing heavenly life to earth below.

"Greenland Corners, Peter Wholesoul." But he lost his self-control—
Buttoned up his coat as if he felt a cold wind strike his soul,
Saw the dreary path before him, drew a deep breath, knit his brows,
Then concluded to be faithful to his ordination vows.

In the front pews sat the fathers, hair as white as driven snow—
As the bishop read appointments they had filled long years ago;
Tender memories rushed upon them, life revived in heart and brain,
Till it seemed that they could travel their old circuits o'er again.

"Happy Haven, Joseph Restful." How the joy shone in his face
At the thought of being pastor for four years in such a place!

"Hard as Granite, Ephraim Smasher." There the stewards sat in row,
And they didn't want that Smasher, and he didn't want to do.

"Drowsy Hollow, Israel Wakim." He is sent to sow and reap,
Where the congregations gather in the interests of sleep.

Then a mist came o'er my vision, as the bishop still read on,
And the veil that hides the future for a moment was withdrawn;
For I saw the world's Redeemer far above the bishop stand,
On his head a crown of glory and a long roll in his hand;
Round his throne a countless number of the ransomed, listening press'd—
He was stationing his preachers in the "City of the Blest."
Some whose names were most familiar, known and reverenced by all,
Went down to the smaller mansions back against the city wall.
One who took poorest Churches miles away from crowds and cars,
Went up to a throne of splendor, with a crown ablaze with stars.
How the angels sang to greet him, how the Master cried, "Well done!"
While the preacher blushed, and wondered where he had such glory won.
Some whose speech on earth was simple, with no arguments but tears,
Nothing novel in their sermons for fastidious, itching ears;

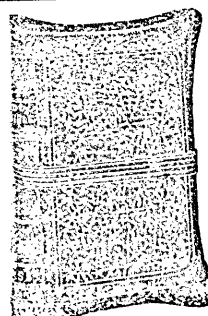
Coldly welcomed by the Churches, counted burdensome by all,
Went up to the royal mansions, and were neighbors to St. Paul.
Soon the Master called a woman, only known here in the strife,
By her quiet, gentle nature, though a famous preacher's wife,
Praised and blessed her for the harvests she had garnered in the sky.
But she meekly turned and answered, "'Twas my husband, Lord, not I."
"Yes," the Master said, "his talents were as stars that glow and shine,
But thy faith gave them their virtue, and the glory, child, is thine."

Then a lame girl—I had known her—heard her name called with surprise;
There was trembling in her bosom, there was wonder in her eyes:
"I was nothing but a cripple, gleaned in no wide fields, my King,
Only sat a silent sufferer, 'neath the shadow of thy wing."
"Thou hast been a mighty preacher, and the heart of many stirred
To devotion by thy patience without uttering a word,"
Said the Master, and the maiden to his side with wonder pressed—
Christ was stationing his preachers in the City of the Blest,
And the harpstrings of the angels linked their names to sweetest praise
Whom the world had passed unnoticed in the blindness of its ways.
I was still intently gazing on that scene beyond the stars,
When I saw the Conference leaving, and I started for the cars.

—Rev. A. J. Hough, in "Christian Guardian."

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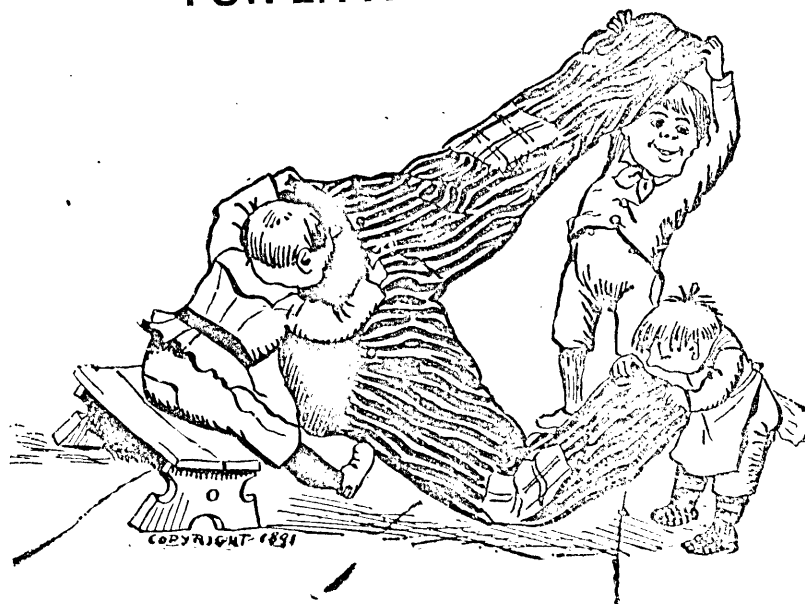
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PREPARED BY REV. J. A. ANDERSON.

NOVEMBER 19, 1899.

Public Reading of the Scriptures.

NEHEMIAH VIII. 1-12.

Golden Text.—"The ears of all the people were attentive unto the book of the law." (Verse 3.)

Time.—Probably in 445 B. C., and not long after the restoration of the walls.

Place.—An open space between the eastern gate of the temple and the water gate of the city wall.

When the walls of Jerusalem had been completed, Nehemiah was ready to take up the work of reformation as to the worship and practices of the people. It was proper that the walls themselves should be solemnly dedicated, and it was desired that all the people should be assembled together that these reforms might be instituted. So a feast was proclaimed, and all the people were gathered together, men, women, and as many of the children even as could understand. The people themselves desired that the book of the Law should be read to them.

Ezra had brought a book of the Law with him from Babylon. He himself had been for many years a devout student of the Law, and he had about him a number of men whom he had trained in the law. They had instituted a new order in Israel, the order of Scribes.

So when the people were gathered together, Ezra having had a pulpit erected—the first pulpit doubtless ever known—he read to them out of the Law, and the scribes and he explained the meaning, by way of comment. These explanations were necessary from the further fact that while in exile, the people had learned to speak the Aramean dialect, and were not therefore familiar with the Hebrew text in which the Law was written.

You will note here the beginning of preaching in the form in which we now know it. The prophets had preached before, and they are the great prototypes of the preachers of the gospel today, since they are the messengers of God sent directly to the people. But their message was an original message without a text.

You will note also that out of this explanation of the Law came the synagogue worship of the Jews; came also that vast quantity of literature which made up the comments of the Scribes and rabbis, the targums and the talmuds. From the moment of the establishment of this regime, the Law became the one thing in Israel, overshadowing the Temple and its ritual, and the later developments of the system were very sad, producing as they did the hollow pretense of the Pharisees of the days of the Master, with all their empty scrupulosity and hypocrisy. This must always be the result whenever people worship anything in heaven or earth besides the living God—you dare not make a

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This is the best season of the year to begin the treatment of Catarrh. Dr. Blosser's Catarrh Cure is put up in boxes containing enough medicine for one month's treatment, which is sent postage paid for \$1.00. If you have not had a sample, we will send one free by mail, post-paid. Address: Dr. J. W. Blosser & Son 102 Broad St., Atlanta, Ga.

fetich out of even so sacred a thing as his law.

As the people heard the words of the Law, they broke out into loud weeping. They saw that their lives were very far below its requirements. They stood for six hours that day listening to its words, listening intently, faces bowing now and then to the ground. It was a genuine religious awakening. There was genuine conviction; there was genuine turning to the Lord. But they were told that it was not a day to weep—that would come later—it was a holy feast day unto the Lord, a day of the coming of the Lord unto them, and that the joy of the Lord was their strength. At mid-day the crowd broke up, and went to the feast.

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What is the use of complaining to the pastor, or anybody else, when a postal card to the business manager will correct all mistakes.

And when you write, be kind. Don't imagine that there is carelessness, or an effort to wrong you.

What would you do if you had 11000 names to keep up with? Now and then a man writes and sometimes a preacher, as if his was the only name on the list.

When you examine the date on your label, if you find you are behind with your subscription, pay up, or write about it if you cannot pay.

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Some owe more than a year—please pay, or write when you will. We need, more than anything else, money—must have money! We have to pay cash for paper, type-setting, postage, and everything else. We cannot do this unless the subscribers pay promptly.

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New Life, round and shaped, 30c; \$3.60 per dozen.

New Life, No. 2, round and shaped, 30c; \$3.60 per dozen.

Living Songs, round and shaped, 35c; \$4 per dozen.

Triumphant songs, 3 and 4 combined; round only, 35c; \$4 per dozen.

Gospel Grace, 60c; \$6 per dozen.

Tears and Triumphs, No. 2, round or shaped, boards, 25c each; \$2.80 per dozen; muslin, 20c each; \$2.25 per dozen.

Young People's Hymnal, latest and best, round or shaped, 30c each; \$3.60 per dozen; words only, \$1.25 per dozen.

Hymn Books of the Methodist Episcopal Church, South, 24mo (size 3 1-2 x 5 1-4 inches). Brevier type. Cloth, 25c; sheep, 40c; roan (black leather), embossed, gilt edges, \$1; morocco, extra gilt, gilt edges, \$1.75.

12mo (size 5x7 1-2 inches). Pulpit edition, pica type. Sheep, \$1; roan (black leather), embossed, gilt edges, \$1.50; morocco, extra gilt, gilt edges, \$3.00.

Hymn Book, Annotated Edition, cloth, \$2; turkey morocco, round corners, gilt edges, \$3.

Hymn and tune book, 8vo (size 6x8 1-2 inches). Brevier type. In either round or character notes. Board sides and leather back, 80c; cloth sides and leather back, \$1; morocco, gilt edges, \$2.50.

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This edition of the Bible combines the authorized and the revised versions in a way that enables the reader always to make the comparison without the least inconvenience, also the size of the book is not increased. The different readings, where they occur, are given in small letters, the old version above and the revised below, thus:

1. In the ^a beginning ^b God created the heaven and the earth.
2. And the earth was ^{without form,} and void; and darkness ^{was} upon the face of the deep ^{and the Spirit of God moved upon the face of the waters.}
3. ^{And} God said, ^{Let there be} light: and there was light.
4. And God saw the light, that ^{it was} good: and God divided ^{the} light from the darkness.
5. And God called the light Day, and the darkness he called Night. And ^{there was} the morning and ^{the} evening ^{were the first day.}

Preachers and teachers who want new Bibles will do well to buy this one.

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The Linear Parallel Edition of the Holy Bible is printed on the finest rag paper, and bound in styles commensurate with its novelty, utility and importance. It is furnished thus:

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For sale by Godbey & Thornburgh, Little Rock, Ark.

Epworth League.

NOVEMBER 12, 1899

The Living Bread.

JOHN VI: 26-35.

It is worthy of especial notice, that while the purpose of Jesus's mission was to save the souls of men, and lead all to prefer spiritual to temporal things, he yet was constantly employed in ministering to temporal wants.

He healed the sick, and fed the hungry. But he taught to seek first the kingdom of God. He led forward to the highest good from the lower. One will not believe that you care for his spiritual welfare, if you have no aid for him in temporal things. It was after Jesus had given the multitude food that he delivered the charge, "Labor not for the meat which perisheth."

We can only lead men to better things when we have first won their confidence and love. This we must do by meeting them on the plane where they stand. If we seek to lead men into spiritual life, we can do nothing to accomplish this so well as to bring them to study the life and spirit of Jesus. Men may accept creeds and theories about religion and become earnest champions for them, and have none of the spirit of Christ. The divisions and strifes of the church have been on this account. The disputers have generally neither understood one another nor the word of God about which they disputed. Certainly, they have not possessed the spirit of the Master. Their fierce championship has thrown them upon their own pride of learning and their personal ambition, and their imaginary victories for truth have left them farther from the Master in heart and life.

Yet the church has needed, at times, great champions of doctrine. Martin Luther was such a man, fearless and sometimes almost furious in his zeal. But if

the great leaders of the church in his time, and in the centuries preceding, had been attentive to personal conformity to Christ's life and example, occasion for such contest had not arisen. But the Church of Rome, had forgotten life for creed, shut up the minds of men in prison walls and defined by dogmas and guarded by anathemas the exercise of individual faith. It needed a fearless and mighty conqueror to break down the bastille of the soul and proclaim the freedom of conscience.

But to us it becomes to recognize this same liberty of conscience, and see to it that we do not shut our charities within the bounds of our creeds, and become true followers of the Church of Rome in denying salvation to those who differ with us. The faith of the true Christian is in a person, not in a doctrine. And it is a matter to rejoice at that, of late, so many books are being written to show the life of Christ and character of Christ, as containing all that we may truly learn of him.

We heartily commend to our Leaguers the late work of Rev. Mr. Sheldon, entitled "In His Steps." The book has called forth criticism, of course, but no other book of recent years has been so widely read. It studies Christ's teachings from the standpoint of a disciple who would learn of him who is meek and lowly in heart.

Christ is the bread on which we must feed, the bread which cometh down from heaven and giveth life to the world. It is the glory of his life and example which must save the world.

The Leaguers at Stuttgart.

On the evening of the 30th inst, quite a number of Leaguers, chaperoned by two elderly ladies, came up to my study. As I heard them coming up the steps I was astonished. As they entered and took possession, my looks doubtless told them that they had done just what they intended and that I was indeed surprised. I just didn't know. After a moment's pause, one of the leaders with a nice little speech presented me with a beautiful \$10 Bible. I tried to tell them that I appreciated it.

I deem it unnecessary for me to say, we have a very appreciative people in Stuttgart and they are peculiarly nice in showing their appreciation.

We have had a very good year. There are 8 white churches in our city. All have faithful pastors.

We have received more members during the year than all the other churches put together. Our assessments will all be paid in full. We praise "God from whom all blessings flow" for the success of

the year and pray that his blessing may continually rest upon this good people.

Our P. E. has been faithful to his trust and is loved by our people. Fraternally.

K. W. DODSON.

Stuttgart, Ark., Oct. 31.

Charity and Help.

Leaguers of the Newport District:—To fit ourselves for this department of Christian work, we should study the life, character and mission of Him who went about doing good. Christ's life was a life of service, for he came not to be ministered unto, but to minister. With Christ as our example, we should be filled with the divine mission he has given us, and give ourselves to the Lord's work. Every opportunity for doing good and making others' burdens lighter should be embraced. I think God not only holds us responsible for what we do and are, but what we might do and be. If we do not use our faculties, they soon decay and are useless; so, unused opportunities soon withdraw. Charity and help does not consist alone in baskets of food, medicines, clothing, etc., but we may take Christ into the homes of those who, on their way have never heard the sweet story of Him who came to seek and save that which was lost. Let us make opportunities to look up and help others to lift up. Strew flowers of God's love along the path where others' feet may tread, and smoothe the cares which others have, that they no fears may dread.

We may find good to be doing in reading to those whose eyes are dimmed with age, visiting the sick, asking strangers to come to the church and League services, striving to lead sinners to Christ, and seeking to reclaim backsliders, responding to duty when called upon, co-operating with our pastor, and, above all, setting a consistent example in all things. If we could realize the woe and the heartaches in many a home around us, caused by the absence of a loving Savior, we surely would waste no time until we lead them through life's opening vista, into the eternal light of God's love, where all is peace. Ever living up to our standard, "All For Christ," let us go forward in His strength alone. Yours in the work,

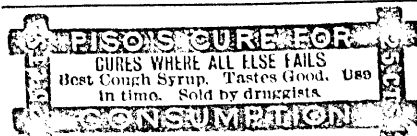
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We have a good crop everywhere in Arkansas. The lumber business is better than for many years. The building of the new railroads is putting a great deal of money in circulation. There will be no better time for preachers and general agents to sell books than this fall and winter. We are able to make as good terms with agents as any house anywhere. Make application to us for what you want.

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"I am Hale and Hearty Now,"



writes C. B. Hill, of Marshall, Mich., "a living proof of the efficacy of Dr. Myles' Heart Cure. I have suffered 20 years from heart trouble, and became so bad I could not lie down to sleep. Physicians failed to help me, and I was advised to try Dr. Myles' Heart Cure, which benefited me from the first. I continued using it and now am in perfect health."

DR. MILES' Heart Cure

is sold by all druggists on guarantee first bottle benefits or money back. Book on heart and nerves sent free.

Dr. Miles Medical Company, Elkhart, Ind.

Warning Order

State of Arkansas, ss.
County of Pulaski.
In the Pulaski Chancery Court.
Daisy Milton, Plaintiff, vs. Henry Milton Defendant.
The defendant, Henry Milton, is warned to appear in this court within thirty days, and answer the complaint of the plaintiff, Daisy Milton.

CHAS. M. CONNOR, Clerk.

October 7, 1899.
N. A. Jones, Solicitor for plaintiff

POPULAR BOOKS FOR GENERAL READING

Stories, Addresses, Poetry and Sermons.

Each book a complete 16mo volume, containing about 125 pages, printed in large, clear type, and is bound in attractive paper covers; 15c each. See list below:

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Story and Saying. Overcoming Life, D. L. Sewing and Reaping, D. Moody.
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Christie's Old Organ, Possibilities, Pres. J. M's. O. F. Walton. G. K. McClure.
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Lost Crown, J. W. Chap- Weighed and Wanting, man. D. L. Moody.
Crew of the Dolphin, John Ploughman's Talk Hesba Stretton. C. H. Spurgeon.
Meet for the Master's Temperance.
Use, F. B. Meyer. Moody's Anecdotes.
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ARKANSAS METHODIST

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

WEDNESDAY, NOV. 8, 1899.

We are told to "ask," to "seek," to "knock," but we are not told to kick.

When one is attacked upon ground which does not belong to him, the most honorable thing he can do is to retreat.

"One man and the Lord is a majority." But when one man, in the face of hundreds of his brethren, assumes to be the Lord's sole representative, he will come to grief.

We sing of the old ship of Zion, "She has landed many thousands." It is well to keep on the old ship. But our understanding is that the government of the New Jerusalem will still demand a health certificate of all who are admitted into that happy place.

Four preachers had died during the year. They were Lewis H. Stuckey, P. E. of the Choctaw District; Marvin Coppage, P. E. at Chicotah; N. W. Shearer and S. W. Brightman. For these, tender memorials were held. They were soldiers who fell in the open field. Eternal victors they are.

This editor lost his knife at the Indian Mission Conference. The result was that every hour he had to borrow some brother's knife to sharpen his pencil. The knives were all miserably dull, the moral of which is to teach us that it is better to live among the mountains of Arkansas, where people have whet-stones, than out on those prairies where one can not find a rock to throw at a rabbit.

An idle church, an apathetic minister, an indifferent Christian are monsters of cruelty. An unrevived church is spiritually a sepulcher of unburied, yet unliving, men and women. The spectacle is the bulwark of infidelity; the influence of such a church, the support of all the powers of ill. To all such the word of Christ comes, saying, "It is high time to awake out of sleep."—New York Christian Advocate.

Dr. Alexander's Book.

We stated in our notice of this work last week, that Dr. Alexander has taken the right method in dealing with his subject, "The Man of Nazareth"—the method which we should desire a teacher to take in bringing the life and words of Jesus with the greatest power upon the minds and hearts of students. The personality of Jesus is admirably presented, and all the lights

bearing on it are brought to a focus in the chapter upon Jesus' "Self Consciousness." In this chapter is clearly set forth that sub-harmony, so to speak, which murmurs through all Jesus' words, echoing of his conscious oneness with the Father. This consciousness, which is never dimmed nor disturbed, is as calm as it is majestic, and sets Jesus in our view ever clothed in divine light. His relation to men as their perfect teacher, by whom alone we can come to the Father, is also clearly expressed. He never speaks to us with hesitation or a shadow of misgiving. He dares to say, "He that heareth my words shall know the truth;" and he has the heart of the All-Father to suffer and die for his children. To be saved is to come to him; to love him; to have his spirit. "Come unto me all ye that labor and are heavy laden and I will give you rest. Learn of me, for I am meek and lowly in heart and you shall find rest to your soul."

True Christian faith is faith in a person, not in a creed. And yet the divine life and saving power which this person revealed can be felt and owned only when we set ourselves in the light of his marvelous personality. Dr. Alexander has not been surpassed by any writer at this point, and this picture of our Lord—this revelation of his very heart and mind, was evidently the central purpose of the author.

There are some points in the teaching about which this writer would ask questions if he were one of Dr. Alexander's students. But nevertheless, we have read his book with deep interest, and general satisfaction, and to spiritual profit.

Report of Editorial Committee.

The Joint Committees of the three patronizing conferences met in the office of the ARKANSAS METHODIST Nov. 1, at 2 p.m. Present: Prof. A. C. Millar, James Thomas, proxy for Dr. Hunter, J. B. Stevenson, F. S. H. Johnston, J. B. McDonald and Julien C. Brown. M. M. Smith was detained away, but sent a communication to represent his views. On motion, Brother Johnston was elected chairman and Julien C. Brown Secretary. Bro. J. B. McDonald led in prayer.

Reports from the Editor and Business Manager, Bros. Godbey and Thornburgh, were listened to. They spoke in hopeful terms and it appears the ARKANSAS METHODIST is increasing in circulation and general usefulness, which is matter of gratification to the committee.

The following resolutions were unanimously adopted:

Resolved, 1. That we heartily

endorse the editorial management of the ARKANSAS METHODIST—its wise, courteous and conservative policy. Dr. Godbey has our entire confidence. We earnestly urge our people and preachers to take and read the paper and do all they can to extend its circulation.

Resolved, 2. That our conferences discountenance and discourage all independent papers, whether now issued or in contemplation, re-affirming the resolution passed by the committee last year on this subject.

Resolved, 3. That we request Bishop Galloway to re-appoint Dr. Godbey editor.

On motion, Julien C. Brown was requested to write an article setting forth the claims of the ARKANSAS METHODIST.

F. S. H. JOHNSTON, Ch'n
JULIEN C. BROWN, Sec.

An Old Error Corrected.

Our esteemed confrere of the "ARKANSAS METHODIST" is usually so accurate in regard to all matters of fact that we were quite surprised to find the following statement in his issue of last week: "The Mission Board of the M. E. Church made us a loan, in the midst of war, to pay certain of our missionary drafts. This was by arrangement of our Secretary. The fact is very creditable to the M. E. Church."

Now, the truth is that the Mission Board of the Methodist Episcopal Church never did nor thought of doing anything of the kind at any time or place or any circumstance; and it is quite proper that the misstatement should cease to have currency. Long before the war began Dr. E. W. Sehon, Secretary of our Board of Missions, made an arrangement with Dr. Thos. Carlton, Senior Book Agent at New York, by the terms of which the latter gentleman agreed to indorse the drafts sent to our missionaries in China, in anticipation of the annual collections, so as to make them bankable at Shanghai. This arrangement, under the circumstances then existing, did not involve the least risk or hazard. Dr. Carlton's own explanation of his courteous action was that the Book Concern was then enjoying an increasing trade with Southern Methodists, and that he was anxious to show his appreciation of it. As the drafts returned year after year they were promptly paid by the Treasurer of our Board; but, unexpectedly to all, the war burst upon the country, and when the drafts that went forward in the fall of 1860 got back to New York many months later all business intercourse with the South had been suspended. It became necessary, therefore, for Dr. Carlton to pay them. He did so, not out of the funds of the Missionary Society, of which he was also the Treasurer, but out of the funds of the Book Concern. The Missionary Society had nothing to do with it.

in any way, shape, or manner. Strangely enough the entire amount involved was charged up to Brown Brothers, of London, and the account stood in that form till it was paid to the uttermost farthing, principal and interest, after the war closed. The whole affair is set out in full by Dr. John Lanahan in his "Era of Frauds." We have always felt that Dr. Carlton's willingness to do us a brotherly turn at a time when we had no business connections at Shanghai was deserving of our warmest gratitude. If our Church had permitted him to suffer to the extent of one copper cent as an unforeseen result of his fraternal courtesy, it would have been disgraced forever in the eyes of all honest men. Dr. Godbey will, of course, be quick to correct the error into which he has unwittingly fallen.

We are glad to publish the full statement of the matter from Dr. Hoss. We had knowledge that Dr. Sehon, our Missionary Secretary made the arrangement with Dr. Carlton, the Treasurer of the M. E. Church Board of Missions, and that the Treasurer of that Board had to pay a sum of money for our missionary society. The understanding that Dr. Carlton acted for the society while it had been our understanding for the last thirty years probably was but an inference from the above facts.

Some Preaching.

J. A. FAIR.

Preaching from Acts 16, 31, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house," he said: "If Christian parents would do their duty their children would all be Christians." Another, preaching from Matt. 23: 37, said: "If Christians would do their duty sinners could not resist their influence, and would become Christians."

An ex-P. E., urging parents to do their duty toward their children, said: "Parents, if your children are lost you are responsible for it." Another, speaking of a home where the proper influence is exercised over children, said: "There is no danger of a child going out from such a home into the ways of sin."

All these declarations were made without any qualification whatever, and from Arminian pulpits—Free Will Baptist and Methodist. But of course the speakers had lost sight of the moral agency of the unconverted. There is a good deal such preaching in these parts, but few sinners are awakened. If preachers seek to arouse men to a sense of duty, let them lay responsibility where the Scriptures place it—on the individual conscience.

Losing sight of the freedom of the will invariably, infallibly and inevitably leads into error. This freedom is possessed by all, and exercised by all—sinner as well as saint, child as well as parent. The child may, figuratively speak-

ing, leap right out of the Saviour's arms down to bottomless perdition. Strong and mighty influences may be brought to bear upon us for good or evil, but the choice—the final choice—we make for ourselves. And there is no power "in hell, or earth, or sky" to deprive us of our choice. The will of man cannot be forced. There is no use in preaching, absolutely none whatever, if man has not the power of choice.

Viewed in the light of Scripture and reason, such preaching is very far from the truth. Let a few examples suffice to prove this proposition.

In what respect did Cain's training differ from that of righteous Abel? According to the above theory it was defective, for he went out into the ways of sin. If parents are responsible for their children being lost, they are responsible for the sins they commit. But if Ezekiel is a true prophet, Ez. 18, the theory is false, and such preaching is not authorized by the word of the Lord, nor inspired by the Spirit of God. If the Holy Ghost moved holy men of God to speak, 2 Pet. 1, 28, he never moves other men to contradict them.

Did not Judas receive proper instruction from his Master and then commit the very crime, the fearful consequences of which had been pointed out to him? Matt. 26, 24. Was Jesus responsible for the loss of Judas? John 17, 12. Can parents have greater influence than Christ?

If J. b. possessed the character imputed to him—perfect, upright, etc.—he certainly gave his sons proper training; and yet, recognizing the "danger of their going out into the ways of sin," he offered sacrifices for them continually. Job 1, 5.

Jesus would have saved the people of Jerusalem, but they would not. So, also, his apostles, when the Jews refused salvation, turned from them and left them to themselves. Acts 13, 46. Can Christians of today have more influence than Christ and his apostles?

Paul, in perfect keeping with the other Scripture, says: "Every one of us shall give account of himself to God." Rom. 14, 12. Men must account for their own conduct, but not for that of others, except in so far as they have influenced others. And, as our influence is limited, so, too, is our responsibility.

DISHES.

If you want Dishes, see me. I have them in all styles and quantities. Our Fancy Lamps and Glassware will please you, but our prices on our Large and Complete Stock will please you much better.

G. S. BRACK,
508 Main St.

Conference Notices.

Arkansas Conference.

The Class of the Third Year will please meet the committee, Nov. 13, at 7:30 p. m., in the M. E. Church, South, Springdale, Ark.
STONEWALL ANDERSON, Ch'n.

Candidates for Admission on Trial in the Arkansas Conference will meet the committee in the Methodist Church, Springdale, Ark., Tuesday, Nov. 14, 1899, at 8:30 a. m.

F. S. H. JOHNSTON, Ch'n.

To members of and visitors to the Arkansas Conference: The railroads leading to the seat of the conference have arranged for a one and one-third rate of fare on the certificate plan. Buy your ticket at full fare from starting station to Springdale. Secure with ticket a certificate, stating that full fare has been paid. This, when signed by the Railroad Secretary of the conference, will entitle the holder to purchase a return ticket at one-third regular rate.

W. F. WILSON.

The Class of the Fourth Year of the Arkansas Conference will meet in the Methodist Church, in Springdale, at 8:30 a. m. Tuesday, November 14, 1899.

GEO. W. HILL,
WM. SHERMAN.
J. W. HOUSE.

All who attend the Arkansas Conference will please secure from the agent selling the ticket, a receipt, for price of ticket, if they would get the benefit of reduced fare on returning.

W. H. DYER.

Little Rock Conference.

The Board of Missions of the Little Rock Conference will meet Nov. 21, at 10 a. m. Presiding Elders please meet with us.

H. D. MCKINNON,
Chairman.

The Conference Board of Trustees for the Little Rock Conference will convene at Fordyce. The trustees are J. E. Godbey, James Thomas, J. R. Moore, A. O. Evans, J. R. Harvey, W. C. Ratcliffe, T. M. Mehaffey.

J. E. GODBEY.

The examining committee and class for admission on trial will please meet me in the K. of P. Hall at Fordyce Tuesday Nov. 21, at 9 a. m. The class will have use for pencils and tablets.

A. O. EVANS,
Chairman Ex. Com.

To the Ladies who expect to attend the Little Rock Conference:—Do not bring your babies, as it is just a little dangerous. There is no scarlet fever there now, yet a child may take it by being in the room where it was. So bring no children under fifteen years of age. I write this at the suggestion of the physicians.

R. R. MOORE,
P. E. Camden Dist.

White River Conference.

The Class of the Fourth Year will please meet at the Methodist

Church, in Searcy, Tuesday, Nov. 28, at 9:30 a. m. Remember the action of the last conference, as published in the Minutes, page 16.
R. A. HOLLOWAY.

Robert McKay, who has for some time served as chief of the fire department of Little Rock, was, on last Saturday, suspended for drunkenness, by Mayor Woodson. The fire committee having investigated the charge and found it true, the city council sustained the action of the mayor. Mr. John League, assistant chief, was by the mayor, appointed chief. This action, all sensible people will approve. Not only do we expect the officers of our fire department to be sober men, but the chief should allow no man on the force who uses intoxicants.

Notice.

A union meeting in the interests of the Young Men's Christian Association of this city will be held at the Second Baptist Church, Sunday, 12th, at 3 p. m. The churches of the city will unite in this service.

Methodist Union.

As something is being said about Methodist union, it is well to know about the Dis-union in 1844, and its cause. We have a few copies of Dr. Harrison's spler did book on that subject. We will dispose of what we have at 25 cents per copy.

ARKANSAS METHODIST,
Little Rock, Ark.

Death of Sister Bradford.

Sister Bradford, wife of Rev. J. H. Bradford, pastor of Rocky Comfort circuit, died this morning at 2 o'clock. She leaves an infant of eight days, and six larger children motherless. Brother Bradford needs the prayerful sympathy of his brethren.
F. N. BREWER.
Richmond, Ark., Nov. 3.

Rev. R. A. McClintock informs me today that he has in cash and subscriptions, Warren's Twentieth Century thankoffering aggregating \$360, the full amount apportioned to them.

T. D. SCOTT.

Nov 6.

Personal.

Bro. B. P. Stone, of Danville, was a caller Saturday.

Hon. W. G. Vincenheller, of Fayetteville, called last week to renew his subscription.

Bro. R. A. McCain, of Hazen, called Saturday and renewed and took the Map of Arkansas for a premium.

Rev. J. A. Henderson called Thursday, replenished our exchequer somewhat, and said he would have a good report for Conference.

Rev. J. W. House, pastor of our church at Yellville, and Miss Mollie Brooksher were united in matrimony at

Survived the Battles

But Succumbed to the Hardships and Strain of Army Life.—A Story of Peculiar Interest.

From the News, Bourbon, Ind.

Among the multitude of heroic men in the civil war, few survivors of those perilous adventures, extraordinary labors, privations and trials incident to army life, have not felt the ill effect of those days of service.

Mr. Charles W. Tippet, of Tippecanoe, Ind., an old soldier of the 73d Indiana Regiment, in speaking of his experience says: "For several months about one year and a half ago, I noticed after getting up in the morning an annoying stiffness in my left arm and leg. After I had walked around some, this did not bother me. But last May, I attempted to get out of bed one morning and



Fell Unconscious.
across the room but fell again, this time unconscious.

"My folks were away from home at the time and as soon as I recovered sufficiently I went and consulted a physician. He told me that I had had a stroke of paralysis.

"The only medicine he gave me was a bottle of liniment to rub on the parts affected. I received no benefit whatever from this, and I became discouraged. The doctor told me there was nothing that would help me and that I would soon have another stroke and probably die from the effect.

"Soon after this I read of a Mr. Shepard, a grain dealer at Indianapolis, who had a stroke of paralysis completely losing control of himself from his hips down, and how he had received great benefit from five or six boxes of Dr. Williams' Pink Pills for Pale People. I decided to try these pills and after taking the first box I felt greatly benefited. "I have taken about ten or twelve boxes since then and I have been improving steadily and now have almost perfect use of my arm and leg. When I began taking these pills I had almost lost the use of my entire left side; one corner of my mouth was drawn down and my left arm had become almost two inches smaller than its former size, but these deformities have now entirely disappeared.

"I also had been troubled with palpitation of the heart but I am now entirely cured of that ailment. I know of many others who have received great benefit from these pills. My general health is better to-day than it has been for years, and I ascribe this all to Dr. Williams' Pink Pills for Pale People, and it is with a feeling of pleasure that I can recommend their great merit to the public."

At druggists or direct from Dr. Williams Medicine Co., Schenectady, N. Y., 50 cents per box, or six boxes for \$2.50.

residence of Rev. O. E. Goddard in Ft. Smith, Nov. 2.

The twenty-five dollars for Oline Fund, reported last week from Searcy, was from the Epworth League of First Church of that city. Bro Smith so reported it, but we omitted the Epworth League part by oversight.

Mr. Stewart, the traveling advertising contractor for The World's Dispensary Medical Association, Buffalo, N. Y., was on his triennial round last week and called to see us. Some of the newspaper men say he is a close customer, but we have found him a very agreeable gentleman. Of course, he works to the best interest of the association he represents.

Read Quinn's advertisement.

Apron checks for 3 1 2 cts at Quinn's, 3rd and Main.

Blankets for 49c at Quinn's, 3rd and Main.

Leave your order for Dr. Jaeger's Health Underwear at Quinn's, 3rd and Main.

Grip claims victims. Dr. Miles' Restorative Nervine defends them.

Christian Life.

No Falling Off.

We have noted with humility and grief the "falling off" of the membership of the various churches in the United States, especially of our own dear Southern Methodist Church. But thank God, there is no "falling off" in the foreign fields. We are marching on to victory.

Our hearts have been cheered and made glad thro the recent encouraging reports of Bishop Hendrix from Brazil and others from our work in Cuba, Mexico, China, Japan, and Korea. "Behold what great things God hath wrought!" The fields are white unto harvest, and our missionaries are gathering—but the force is too small. We can and ought to come to their help. "The love which sent Christ to the whole world sends us to every creature."

"Ye are my friends if ye do whatsoever I command you."

We are now nearing the close of the conference year in Arkansas. Friends, brethren, we hear the Macedonian cry from many quarters and the command of our risen Lord. Let us respond.

We ought to get every dollar of the missionary assessment. "Freely ye have received, freely give."

W. B. RICKS.

Newport, Ark., Oct. 28.

"Joy Cometh in the Morning."

We always represent sorrow and trouble as circumstances of a night-time of the soul. We speak of the life into which they come as being darkened over. Poetry calls tears the dew of that night. But "joy cometh in the morning." How true is that beautiful assurance of the old Hebrew psalmist! How eternally true! You may have gazed longingly into every dark hour of the passing night for a ray of comfort and deliverance and in vain, but the morning brought light to your soul; you may have lain down in the evening in despondency, but you rose up in the morning with hope in your heart; at dusk the world seemed a tangle and a labyrinth, at dawn its path was open wide and plain before you. Pessimism is the philosophy of night, optimism the philosophy of the morning.

"Joy cometh" with "the morning." The coming of joy is as certain and sure, therefore, as the morning's advent. And the morning will come. Never once has a day-dawn failed since God first set His light in the expanse of the heavens.

But why the night, why the weeping, why the sorrow? The physical night has its uses. Our planet could not stand unceasing sunlight on all its surface. Night is as necessary as day to its life and economy. Neither could man endure perpetual happiness. We can not see why not, perhaps, but it is so. We know, at any rate, that there is beauty in contrast in life, as well as in color; that if one note were always sounded in our lives there would be no music

there; that doubtless we would never see and know, at least never thoroughly realize, the glad, bright joy of the morning. If there were no night in our lives. Faith has learned little till it has learned that "Life is sweeter, love is dearer, For the trial and delay."

Another night will come to us, to all men. What about that night of death, so dread and dark? For it does the assurance hold good, that it will have a morning of brightness and joy. "In His favor is life." And life is light, and light is morning. O, be very sure that you live in the favor of God, through Christ His Son, and then faith will tell your soul that this night of death, likewise, is only a night, that it has indeed a morning of eternal joy!—The Rev. Michael Brorck, in "The Examiner."

What Do You Read?

A detective in Detroit, Michigan, was called by a defrauded company to secure the arrest of the manager, who had absconded. There was no clew that the company could furnish, and as he had had three days' start, there was some fear that he would not be caught. The detective searched the missing man's house in hope of finding a clue. Among other things he found the ticket entitling him to borrow books from a certain library. He went there, and obtained a list of the books the defaulter had obtained. He found that they were all books pertaining to the Central American States. He drew the inference that the man was going there, and immediately telegraphed a description of him to New Orleans, asking the police to watch all departing steamers. The next day the fugitive was arrested in the office of a steamship line, to which he went to purchase a ticket for Nicaragua. Suppose we should apply the detective's test to some of our Christian people. Would we infer that they wanted and expected to go to heaven, by what they are reading? The sensational novel and the daily newspaper, with its Sunday edition, are emphatically of earth, earthy. How, then, can they interest one who is trying to spend eternity in the society of God and the angels?

John wrote, in his introduction to the Apocalypse, "Blessed is he that readeth—the words of this prophecy." Why? Because their interest in it would show that they regarded the New Jerusalem therein described as their future home. But how many read that book as they read the will in which an earthly home is devised to them?—Herald and Presbyter.

To be a good cook—even a great cook—does not require long and arduous study. Cooking a very few dishes perfectly, made Savarin famous for all time. The housekeeper who merely studies Marion Harland's chapter on "The Uses of Eggs" in the last volume on "Cooking Hints" will win the blue ribbon. This is but one of the four volumes given to every new subscriber under our premium offer.

NEVER TOO OLD TO BE CURED.

S. S. S. is a Great Blessing to Old People. It Gives Them New Blood and Life.

Age does not necessarily mean feebleness and ill health, and nearly all of the sickness among older people can be avoided. Most elderly people are very susceptible to illness, but it is wholly unnecessary. By keeping their blood pure they can fortify themselves so as to escape three-fourths of the ailments from which they suffer so generally. S. S. S. is the remedy which will keep their systems young, by purifying the blood, thoroughly removing all waste accumulations, and imparting new strength and life to the whole body. It increases the appetite, builds up the energies, and sends new life-giving blood throughout the entire system.



Mrs. Sarah Pike, 477 Broadway, South Boston, writes: "I am seventy years old, and had not enjoyed good health for twenty years. I was sick in different ways, and in addition, had Eczema terribly on one of my legs. The doctor said that on account of my age, I would never be well again. I took a dozen bottles of S. S. S. and it cured me completely, and I am happy to say that I feel as well as I ever did in my life."

Mr. J. W. Loving, of Colquitt, Ga., says: "For eighteen years I suffered tortures from a fiery eruption on my skin. I tried almost every known remedy, but they failed one by one, and I was told that my age, which is sixty-six, was against me, and that I could never hope to be well again. I finally took S. S. S., and it cleansed my blood thoroughly, and now I am in perfect health."

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is the only remedy which can build up and strengthen old people, because it is the only one which is guaranteed free from potash, mercury, arsenic and other damaging minerals. It is made from roots and herbs, and has no chemicals whatever in it. S. S. S. cures the worst cases of Scrofula, Cancer, Eczema, Rheumatism, Tetters, Open Sores, Chronic Ulcers, Boils, or any other disease of the blood. Books on these diseases will be sent free by Swift Specific Co., Atlanta, Ga.



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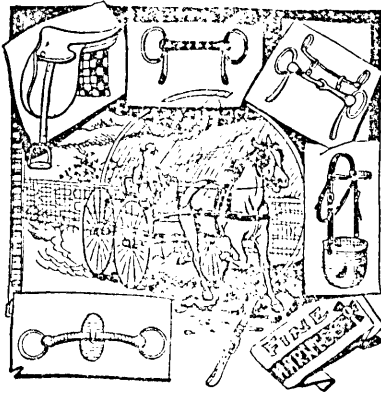
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about new styles in harness and horse goods of all descriptions can be gleaned from an inspection of our up-to-date stock. Whether it is light or heavy harness, single or double, they are all made from the best Oak Tan leather, trimmed in the latest style, and will stand more wear and tear than you can get from any harness that you can buy. 122 1/2 West 4th St., Little Rock, Ark.

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DR. MOFFETT'S TEETHINA TEETHING POWDERS

Aids Digestion, Regulates the Bowels, Makes Teething Easy. TEETHINA Relieves the Bowel Troubles of Children of Any Age. Costs Only 25 Cents. Ask Your Druggist for it.

For the Young People.

A Little Girl's Letter.

DEAR BROTHER GODBEY:—I am a little girl, eight years old. I live in Stone Co., Ark. My papa moved here in Nov. '99. I like this County. I go to school. I study reading, writing and Geography. I have commenced reading the Bible through, by reading one chapter a day. How long will I be getting through? I am glad F. Lark is going to write to the children again. I love to read his letters. I was so sorry for the little girl that was lost, and glad that they found her alive, that God took such good care of her. R. G. Brittain is my grandpa. He surely don't love his little red-headed grand-daughter, or he would write. I will close for this time for fear it will go to the wastebasket. Yours truly,
EMMA L. WEBB.

Begin at Once.

The Christain who is constantly waiting for great opportunities to do good will never be anything more than an unprofitable servant. J. Hudson Taylor tells of a young Christian, who had received Christ as his Savior, but who said to the missionary that he would wait till he learned more about Him before making a public profession.

"Well" said Mr. Taylor, "I have a question to ask you. When you light a candle, do you light it to make the candle more comfortable?"

"Certainly not," said the other, "but in order that it may give more light."

"When it is half burnt down, do you expect that it will first become useful?"

"No, as soon as I light it."

"Very well," said the missionary promptly; "go thou and do likewise; begin at once."—Christian Endeavor World.

What is Your Aim in Life?

There is no question of more importance for the young to ask themselves than: "For what purpose was I created?"

Life is a great battle-field, and no one should go forth into it single handed and alone, without having a definite idea of what he is to do. It is a sad fact that very many young people enter upon life without any "definite" object in view. They hope to receive great good without thinking how it is to come to them or what its character will be. In after life they are disappointed, and life to them is a weary pilgrimage.

Life was not given for amusement or momentary pastime; and he who has no higher aim in view than the passing hour need not complain if he end his days in bitter disappointment. How long and groveling is the life which is wholly given up to present gratification! The aim of life must be higher, nobler and more important.

The true aim in life is not to secure fame. Those who strive most

fiercely for honor but seldom meet with success.

Neither is the aim of life to secure wealth. Many have set out with this object in view. A few succeed where many fail. Wealth in itself, can confer no happiness upon its possessor.

Let your aim in life be to do good. Live so that your life may be a blessing to others. In this way you will answer the purpose of your life. No matter how humble your sphere in life may be, aim at doing good. Labor for the welfare of others, for the good of mankind in general.—Our Boys and Girls.

An Astonishing Medium.

The absurdity of Spiritualism is revealed in a measure, by the following anecdote concerning a seance held in England some time ago, as related in the "London Graphic:"

Mr. Greville was persuaded, when he was over sixty years of age, to attend a spiritualistic seance. Forster, the presiding medium, was in great form, and the revelation was astounding. Greville sat silent, and his aged, wizened face was as motionless as a mask. Suddenly the medium grew excited, and said to the old gentleman:

"A female form is bending over you. O, the extraordinary likeness!"

Greville sighed.

"She lifts her hand to bless you."

Greville sighed again.

"It is your poor mother."

"Ah, poor thing!" said Greville. "I am glad."

"She smiles. She says all is well with her."

Greville sighed again and said, "I am delighted."

"She says she will see you soon. You are old, and you must meet her before long."

Then Greville quietly observed, "That is very true. I am going to take tea with her this evening."

Tableau.

Bagster Bibles.

We have been asked if we could sell a Bagster Teacher's Bible for \$1.50? We answer yes, we can do better than that. We will mail genuine Bagster Teacher's Bibles at \$1.25 each and pay postage; or, we will send a genuine Oxford Teacher's Bible at the same price.

We will send the paper one year and a Bagster or Oxford Teacher's Bible for only \$2.50.

In His Steps.

This is a very justly popular religious book. We have arranged to sell it at reduced prices, to-wit: 15 cents in paper binding, or cloth. 40 cents. Order at once.

GODBEY & THORNBURGH.

After trying nearly every fountain pen made, we have decided that the Parker pen is the best yet produced, and have secured the agency for it. We will be glad to supply our customers with descriptions of it.

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—Mr. E. P. Edwards, in "Painters' Magazine."
Mr. Edwards is the senior member of the firm of Messrs. Edwards & King, Painters and Decorators, Elizabeth, N. J.

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EMBELLISHED WITH ABOUT 250 FINE ILLUSTRATIONS.

This work will have an immense sale, for it is the most valuable book of its kind ever published. It has been received with unbounded favor, and we feel that we are offering agents the greatest chance to make money ever presented in the subscription book business.

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You can readily see how very comprehensive, valuable and attractive this work is. There is something to fascinate and instruct on every page. It is a book that every person wants, and agents only need to show the canvassing book to get subscribers. The binding is everything that could be desired—elegant, durable and artistic.

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GODBEY & THORNBURGH,

Little Rock, Ark.

Our Church at Home.

ALMA.—The death of my wife's father and mother last April made it necessary for us to return to Arkansas. I came here with my family the last of September, and after staying one week and arranging things in our new home, I returned to Ranger, Tex., to wind up my work on the circuit, and was called back to Alma, Oct. 8, by telegram announcing that our baby had smallpox. I was 427 miles away, and on account of bad connection and late trains did not reach home till the 11th. I found my folks strictly quarantined and our baby beyond the reach of medical aid. He died on the 13th. Wife, her sister, and our two little boys are now battling with the dread disease, but the worst with them is over, and I am expecting to take it soon.

H. A. STOREY.

Alma, Oct. 27.

DEANN CIRCUIT.—We have met our appointments and disappointments promptly this conference year. Have had the measles. Have just closed our meetings, with reasonably good results. No church trials: some pruning, but did it in a way to cause as little trouble as possible. In fact, I have never turned a man or woman out of the church whose feelings seemed to be ruffled at all, and have had the privilege of receiving the majority of them into the church again. We have only received about forty into the church this year.

Everything is quiet over here; in fact, too quiet at some places. Our crop is short, but our report at conference will be as good, if not better, than last year. I can not see how a circuit, with such men as we have over here to lead, can stay at the tail end of the procession, and must believe that there is a bright future for this circuit, if it gets the right man to lead this band of noble Christian men and women to the front. Do not infer from what I have said, that I am anxious to be moved. If the Bishop says go somewhere else, I will go willingly; if he says go back to DeAnn circuit, I will go gladly. "It is not ease or worldly pleasure" I am after, but souls for my Lord.

J. H. MCKELVY.

Oct. 24.

IUKA CIRCUIT.—The same generous hearted Presbyterians and Methodists who received me into their homes last winter, have ever stood by me while trying to present the claims of the gospel. I thank God and them for their co-operation during the year. There have been social and religious ties formed in us that will never die. As an expression of their appreciation of my presence, the ladies of this country have presented me with a handsome quilt, which is to become a keepsake in my home, and to decorate the same with the names of thirty of the best women of this country.

We have had good revivals of religion in all of our protracted meetings. We are now engaged in a soul-stirring revival at Iuka. We

WORTH ITS WEIGHT IN GOLD

Hoxban, I. T.
DR. RADWAY & Co., New York: Gentlemen; I send inclosed M. O., for which you will please send me one dozen Radway's Ready Relief and one dozen Radway's Pills. Your Ready Relief is considered hereabouts to be worth its weight in gold. This why I am induced to handle it. I have handled — Oil for some time, but I consider the R. R. far superior to this, as it gives better satisfaction.

J. M. ALEXANDER.



Radway's Ready Relief cures the worst pains in from one to twenty minutes. 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 effects a permanent cure. Sold by druggists.

Be Sure to Get Radways

are praying for a tidal wave of salvation.

Our fourth quarterly conference is past. Nearly all of the official members were present, and a reasonably good report was made on all lines. Our presiding elder, Brother Holloway, was present, full of religion and love for all, and preaching to the satisfaction of all. God bless him.

R. C. BLAND.

Iuka, Oct. 23.

CARLISLE AND PRAIRIE LONG.—On last Friday evening, at about 8 o'clock, this scribe heard a knock at the door, and on opening it he was met by Brother and Sister Crain, who headed a great procession. In they came—Methodists, Baptists, outsiders, and children. Surely, most all the people of Carlisle and Prairie Long were at the parsonage. They took possession of the dining room and deposited such valuables as these for the preacher and family: Canned goods, meat, coffee, flour, wearing apparel and many other articles of value. We thanked them as best we could; then we were led in prayer by Rev. C. W. Turrentine. The young people gave us some good music and enjoyed themselves socially. I think we have the best people in the conference.

J. A. HENDERSON.

Oct. 28.

NOTICE.

Batesville District, Special quarterly meetings. A. E. Holloway, P. E.
November: Evening Shade and Melbourne at Evening Shade, 7 p. m., 22; Evening Shade circuit at Maxville 10 a. m., 23; Cedar Grove circuit at Oak Grove, 11 a. m., 24; Jamestown circuit at Alderbrook, 2 p. m., 24; West Batesville circuit at Central Avenue, 3 p. m., 25; Batesville station, 7 p. m., 27; Cushman circuit at Cushman, 11 a. m., 27.

Nobody need have Neuralgia. Get Dr. Miles' Pain Balm from your druggist. "One pain a day."



FREE. DR. WORST'S new scientific **Catarrh Inhaler** cures Catarrh, Hay Fever, Cold in head, Partial Deafness, and all diseases of the air passages by **inhalation**. Mailed on three days' trial **free**, with medicine for one year. If satisfactory, send \$1, if not, return it.

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THE CELEBRATED OIL CURE.

The Painless Oil Cure for Cancer and Malignant Diseases is becoming famous with wonderful rapidity. People are sending from every quarter of the globe. Hundreds of physicians have seen its efficacious power, and have recommended the oil Treatment to their patients, because the oils are definite in action, never failing in power, and can be used with perfect safety. When people learn these facts, they see no need of cutting off a woman's breast or a man's cheek or nose in a vain attempt to cure cancer. There is no use applying burning plasters to the flesh and torturing the already made weak from suffering. When it is known that the oils give safe, speedy and certain relief to the most horrible forms of cancer of the breast, face, womb, mouth, and stomach, large tumors, ugly ulcers, fistula, catarrh, terrible skin diseases, etc., and that they are all treated successfully by the application of various forms of simple oils, it would seem strange indeed if any person afflicted with cancer or tumors, or any of the above mentioned diseases would, after knowing the facts, resort to the dreaded knife or burning plaster, which have hitherto been attended with such fatal results. Read the following statement, and think what a blessing the oil cure is to suffering humanity:



M. G. NEWSOM.

I was a victim of cancer. About a year ago I saw advertised some wonderful cures accomplished by the Oil Cure. I began to enquire of my friends about the cure, and was advised to take the treatment, as they themselves knew of some remarkable cures that had been made by the Oil Cure.

I had been operated on by the knife, which proved fruitless, and only aggravated the trouble, for it returned with seeming new energy, and at once. I next had applied electricity, which proved just as fruitless, and I had begun to almost despair, for the physicians who had been treating me told me that I had cancer and could not possibly get well. I applied to the Oil Cure at Little Rock, Ark., for help, and I thank heaven that I came to them, for I am now a sound man and at home with my family and business, and I would not take anything for the cure.

I have been well now over a year, and the trouble has not recurred, and has no symptoms of returning. I feel indeed grateful to Dr. R. E. Woodard, of Oil Cure fame, and there will always be a warm spot in my heart for him. I would also advise with pleasure the famous Oil Cure to those suffering, for it is a grand success.

M. G. NEWSOM, Paragould, Ark.

The Oil Cure was discovered and perfected for the cure of cancer, catarrh, bronchitis, consumption, piles, fistula, eczema, diseases of eyes, ears, nose and throat, and in fact all diseases of the skin and mucus membrane. Many patients cured by correspondence. If you are not afflicted yourself, cut this out and send to some suffering one. Enclose stamp for reply. Call on or address,

DR. R. E. WOODARD.

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MARKHAM & CHESTER STS., LITTLE ROCK.

I hold myself personally responsible for all prescriptions.

THE PARIS EXPOSITION Escorted parties, moderate prices, all expenses included. Choice of sailings, routes and rates. All European countries visited. Long or short tours. Grand cruise to the Holy Land and the Orient, Feb. 3, 1900. Send for beautifully illustrated program, free. THE EUROPEAN TOURIST CO., 156 Fifth Ave., New York, N. Y.

DROPSY TREATED FREE Positively CURED with Vegetable Remedies. Have cured many thousand cases called hopeless. From first dose symptoms rapidly disappear, and in ten days at least two-thirds of all symptoms are removed. BOOK of testimonials of miraculous cures sent FREE. Ten days treatment free by mail. DR. H. H. GREEN & SONS, Specialists, Atlanta, Ga.

ONE HUNDRED

copies of a letter, piece of music, drawing, or any writing, can be made on a **Lawton Simplex Printer**. No washing. No wetting of paper. Send for circulars and samples of work. Agents wanted.

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The best moderate price hotel in Little Rock. Convenient to the depots, being directly on the street car line leading from the Union Depot. Cars stop at door.

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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.

We have Sunday-school cards of all styles, beautiful picture cards as gifts and rewards of merit to Sunday-school children. Any superintendent or teacher can use these to advantage. 10c, 15, 20c, and 25c per pack of 10.

MAKE your orders of Godbey & Thornburgh for all religious books.

Our Church at Home.

JASPER.—Our fourth quarterly conference has come and gone. Our presiding elder, Brother Merrill, was with us, and did some good preaching. I have witnessed during this year nearly 100 conversions, have had forty-two accessions, and the church is in good spiritual trim. We are behind on our collections, but, everything considered, we are in a prosperous condition for another year.

A. L. CLINE.

MOUNTAIN HOME.—We are closing the year's work well; the best year in the history of this station. Brother John B. Andrews and his singer, Brother E. G. Phillips, did us some of the best work that I have ever witnessed, the last two weeks in August. As a result of their coming, 200 professed faith in Christ, backsliders were reclaimed, and the church numerically and financially greatly strengthened.

T. M. JACKSON.

Oct. 30.

HARDY.—We began a meeting at this place Oct. 11, and continued for seventeen days, during which time we received 53 members into the church and baptized 25 children. Rev. W. H. Evans, of Jackson, Tenn., did the preaching, and his daughter, Miss Emma, led the music. We had one of the best meetings I ever saw. Before the meeting began, we had a small society in Hardy, which had been drifting along for years without much fruit; now we have a good church, thoroughly organized—have young men's prayer-meeting, a general prayer-meeting, and ladies' prayer-meeting. The 53 new members are among the very finest people of the town. We think we have a footing here now that will stand.

Brother Evans and his daughter are with me now at Ravenden, with flattering prospects for a fine meeting. Walnut Hill circuit has been greatly blessed this year; we have received, up to date, nearly 100 members, and more to follow; finances considerably in advance of last year. Brother J. I. Maynard, our presiding elder, held our fourth quarterly conference last Saturday. He expressed himself as being delighted with the work in general. We expect to make a good report at conference.

T. W. FISACKERLY.

Nov. 1.

JUNCTION CITY, ORE.—I want to say a few words in self-defense. I have before me, as usual, a score of letters, asking all kinds of questions concerning Oregon and the Columbia Conference. Now, I will never tire of writing to friends nor of telling about this delightful country; but it is rather expensive for a man, especially a Methodist preacher, who has just moved across the continent, to keep up. Brothron, if you want to hear about the country, etc., just kindly enclose a stamp. If you want to tell me how much you love me, I will furnish the stamp for reply—of course I will.

Some preachers, in writing to the presiding elder from the East, say they are getting a fine salary,

but if they can better themselves they might move. So would a hog. We don't want to better your condition, brother, but we want you to come out here filled with the Holy Ghost and power to better us. We offer you a field of good hard labor for the Lord, and the protection of Elijah's God, who will see to it that your larder does not get entirely empty, if it does run low. Yes, and I will say more. You can have a new conference suit now and then. The preachers out here look about as neat as you do in Arkansas, and just about as well fed, and about as intelligent. Under the careful management of our presiding elder, Brother Shangle, we have moved rapidly forward on all lines. God is indeed blessing his labors, as well as the labors of all our consecrated pastors. We are here to stay and help take this coast for the Lord Jesus Christ, and to endure hardships as good soldiers of the cross. Pray for us, that the Lord may abundantly bless our labors this year.

J. D. SIBERT.

Junction City, Ore., Oct. 27.

MARIANNA.—Protracted meeting here gaining in interest and power. Many church members graciously revived and twenty-nine professions of conversion to date. We have hearty co-operation from many members in other churches of the town. Preaching by Rev. J. B. Andrews, and Professor E. G. Phillips is leading the song service. Will report results next week.

Z. T. BENNETT.

Nov. 6.

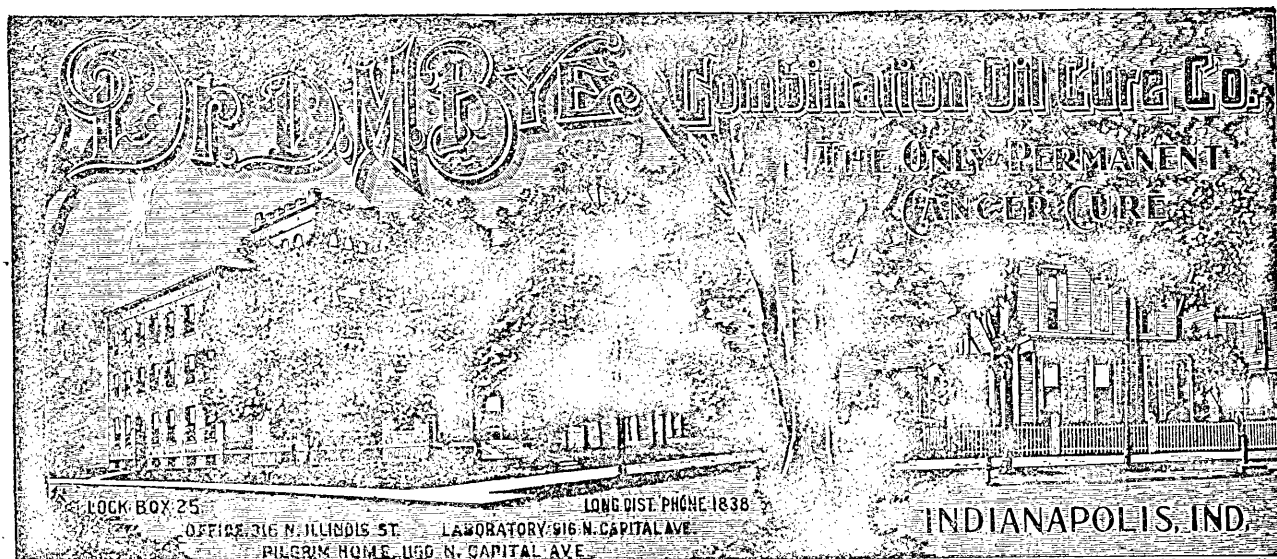
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We will send the paper one year and a Bagster or Oxford Teacher's Bible for only \$2.50.



Dr. D. M. Bye's Combination Oil Cure Co.
THE ONLY PERMANENT CANCER CURE.
LOCK BOX 25, OFFICE 316 N. JUDITH ST., LABORATORY 916 N. CAPITAL AVE., INDIANAPOLIS, IND.
PIGMEY HOME was built for God. A religious work will be carried on in it for the salvation of souls and the healing of diseases without remedies, depending alone on Jesus, who healed all who had faith in His name, as in the Apostles' time. Dr. D. M. Bye claims that after twenty years of success as a specialist for cancers and tumors, the Lord led him to the Oil Cure and for the last eight years the Doctor has been curing all manner of malignant diseases by anointing with oils. The remedy is not only mild and safe, but cures internal as well as external cancers and tumors and gives relief from unceasing pain. Many thousands of bad cases of cancers and tumors have been cured by using Dr. Bye's Oil Treatment and many healed by faith alone. The Doctor has received thousands of good letters from persons cured. Hundreds from ministers and Christian patients are printed in books and papers, which if one will read they will plainly see that surely God's blessing is with the Oil Cure. In the large book there are many half-toned photos showing conditions before and after treatment, which is sent FREE, giving particulars and price of Oil. Its just popularity is shown by the fact that at this time over three thousand patients are taking home treatment. Its great success has caused many counterfeiting imitators, therefore be careful. This country is full of frauds. Note this one thing: Of all the great number who have come to Indianapolis for treatment, not one has yet died on the Doctor's hands; no undertaker has yet received one cent. PRAISE THE LORD. The Doctor firmly believes it won't be long when more persons will be healed at Pigmei Home by faith alone in Jesus than by oils, yet all have not so great faith and must use the Oil Treatment administered with God's blessing for a cure. Add. Dr. D. M. Bye, Lock Box 25, Indianapolis, Ind.

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Sunday School Roll and Record for the Secretary	\$ 50
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SUNDAY SCHOOL TICKETS AND CARDS.	
Verse tickets, per one hundred,	10
Beautiful Picture Cards with verses, ten cards in a package.	
Size in inches 3 3-4 x 4 1-2 per package	10
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A good plan is to give tickets first, and when so many tickets are earned they can be given for a nice card.	
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The Wonderful Self-Pronouncing Sunday School Teacher's Bible. The best Bible in the world for officers and teachers. Special prices to Sunday School workers. Prices from \$1 50 to	10 00
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"The Arkansas Methodist," the official organ of the three Conferences in Arkansas, is a 16-page Church paper with a Sunday School department containing the lesson comments for each Sunday. Price per year, only	1 50

Woman's Work.

W. H. M. S.—Officers.

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Hot Springs—Mrs. J. N. Hawley.
Monticello—Mrs. J. E. Erwin.
Prescott—Mrs. L. J. Gillespie.

"When I have audience of the King of grace, shall I make mention of thy name, beloved?" Some weeks ago the postman brought me the daintiest little booklet with the above opening couplet. Answer was not left to be implied, but following clearly in love-laden penciling was, "I will." The chi-rography was peculiar and Sister Shippey and I immediately recognized it as that of Sister Marshall, whose many words of wisdom and truth have been blessing the world four-score years. Since then it has been my privilege to spend a few hours with her, at her son's home in Camden. She bears her eighties with exceeding grace and loveliness. Like her late fellow-countryman, immortal Gladstone, she will, by and by, just merge from one glory to a greater, and put on forever a youth that was never quite lost in this world. She is not wooing the angels to bear her away, yet, with faith that knows no wavering, she awaits the summons of her Lord, morning, noon, or night. One little verse, which seemed as a glimpse from within the veil, she repeated and copied for me. I give it, knowing it will touch a tender chord in many hearts, who love and honor our heroic sister of long and blessed life:

A weary path I've traveled, through danger, storm and strife,
Bearing many a burden, struggling for my life,
But now the morn is breaking, my task will soon be o'er,
I'm kneeling at the threshold, my hand is on the door.

We spoke of many friends—some in busy activity for the Master, some nearing the port—some already safe in the heavenly city. Our faithful co-worker, Sister Furr, who lately went home from Lonoque, was tenderly remembered. Her steadfast faith and willing obedience make her to live though she be dead. My last visit to her was one that lingers in my heart. Her words were not of sorrow; but with peculiar buoyancy of spirit, she spoke of the higher ecstasy of a child of God. She was nearing where Moses stood, and the view was full of beauty. The trials of life ever fading into joys at the Father's right hand. Together we have worshiped here. By and by

we will unite in praise around the throne on high.

For all the servants of our king
In earth and heaven are one.

Sister Marshall did not accompany us to Stephens, seat of the district meeting of W. F. M. Society of Camden District. When I bade her farewell, it was with good hope, that we may see her face again, in annual convention at Little Rock. Miss Broach conducted her meeting with profit and pleasure to all. Stephens was full of generous hospitality, though sickness prevailed largely. Brother Moore began our meeting with a splendid sermon on "The Open Door." Brother Sage gave us a fine eleven o'clock discourse, on "The Alabaster Box." His heart gave forth the incense of worship, and his words led us all to better things for our Lord. Fine papers were read during the meeting by Mrs. Thornton, of Camden, Mrs. Parker, of Stephens, Miss Pitts, of Fordyce, and Miss Whiteside, of Magnolia. Miss Broach gave a review of the Woman's Board, and she gave to all her own spirit of bright hope and encouragement. The children of Brother Hilliard's church had a lovely part in our missionary conference. I was favored to meet with our societies at Magnolia, Buckner, El Dorado, and Camden, besides organizing a fine auxiliary at New Lewisville. Sweet little Myrtie Sage's song I will give as the keynote to the district.

Bells, Bells, Missionary bells,
Keep them ringing, keep them ringing,
Each a story tells,
Sounding loud and free, over land and sea,
Keep them ringing, keep them ringing,
Missionary bells.

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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.

SIMPSON:—Lewis Hugh Simpson was born September 1, 1898; died July 6, 1899. His was a mission of love and so completely did he entwine himself in the affections of the family that the sweet memory of him will be a strong tie to bind their hearts to heaven.

H. D. McKINNON.

McFALL:—Sister Paralee McFall died at the home of her brother, John McFall, August 15, 1899. She was sick but a few days. She was born Aug. 4, 1882; professed religion August, 1893, and joined the M. E. Church, South, shortly after. She was a devout Christian girl, always ready to obey her Master's call. She has gone home to await the coming of the ones left behind.

L. C. CRAIG.

Gainesville, Ark.

JACOBS:—Rhoda Alma Jacobs, aged one year, five months and twenty-two days, died October 6, 1899; in the cemetery at Dobyville she sleeps beside the two others who went before. Sister Jacobs, the mother, was deprived of the privilege of attending the burial, but was present at the services conducted by the writer, assisted by Rev. J. A. Foster, at the family residence. The bereaved parents are trusting in the Lord. Little Rhoda suffered much, but is at rest forever more. God bless the bereaved ones.

S. C. DEAN.

CANFIELD:—Zimmie Delia, daughter of John E. and Lizzie Canfield, was born in Faulkner county, January 8, 1897; departed this life Oct. 9, 1899. Zimmie was dedicated to God in holy baptism in infancy, by Rev. R. N. Davis. She was a sweet child, but God has called her away from us to join that part of the family in heaven, where we expect to find her again. Our hearts are sad, but we do not "sorrow as those that have no hope," for our Savior has declared, "of such is the kingdom of heaven."

D. T. TARTER.

Martinville, Ark.

McWILLIAMS:—Little Mary Eunice, daughter of E. F. and Lizzie McWilliams, was born December 22, 1898, died September 27, 1899. She was their only child and the sunshine of their home. From earth to heaven has been transplanted a lovely bud, to bloom forever there. How fondly do parents' hearts cling to such a flower. Yet God is wiser. He knows best, and heaven will be brighter because of little children. May the bereaved parents and grandparents ever faithfully trust in Him who said, "Suffer the little children to come unto me and forbid them not."

HENRY BRUCE.

WINTERS:—John Winters was born August 27, 1839; professed faith in Christ sometime in November, 1878. October 15, he failed to meet his class in Sunday-school, which he had so long taught, and upon learning the cause—pneumonia—we were fearful that the close of his earthly career was near at hand. October 21, 1899, when the sun refused to look longer upon his suffering and the drapery of darkness was drawn about all nature, his spirit took its flight to God. He has been a faithful

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ful servant in the Master's vineyard. The church at Knobel stands on ground which was given by him and his bereaved wife. While our hearts were burdened with grief and our prayers were ascending for the fatherless children and bereaved wife, the sad news came that his son-in-law, R. McGee, while attempting to board a train at Paragould to come to the bedside of his dying father-in-law, had fallen and had both feet crushed by the cars. May the tenderest care of a loving heavenly Father overshadow the bereaved and the healing balm of God's grace flow freely into the broken hearts.

A. C. CLOYES.

GORDON:—Mary Pearl, was born Oct. 20, 1876; joined the Methodist Church, South, at Crockett's Bluff, in her 15th year; died at the home of her parents, in DeWitt, Ark., September 5, 1899. Her religion was exemplified in her life in the scriptural way—visiting the sick, helping the needy, comforting the sorrowing, and relieving the suffering. May God comfort the parents, brothers and sisters, and may the Comforter come to the bereaved family, and may they each be ready when the summons comes to enter into the home above.

J. R. DICKERSON.

BLACKWELL:—Auren, son of Brother Auren and Sister Ellie Blackwell, born May 27, 1897, died September 29, 1899. A funeral service was held at the home of Brother Blackwell by the writer, September 30th. Exactly seven years before, Brother H. T. Blythe held a similar service in the same home, and at the close of the service Brother Blackwell arose and asked the audience to pray for him, stating that he had five children in heaven and that he could not afford to miss heaven; that he expected to live nearer God than he had been doing. Thus it seems God's will sometimes to take the precious little buds of promise and transplant them on the other side to make heaven dearer to us. God bless the bereaved parents and loved ones, and bring them all safely into the haven of rest at last.

J. T. SELF.

SIMPSON:—Mrs. M. K. Simpson was born October 17, 1859, died July 22, 1899. A true, good woman, a conscientious, devoted Christian, well qualified for usefulness, and well did she fulfill her mission. It was my privilege to know Sister Simpson only a few months. I met her in her home; found it a happy home. She was a very intelligent woman; was much interested in the happiness and welfare of her family, and deeply interested in her church, ready for any good word and work. Disease claimed her, and a cloud came over her once bright mind. She left no dying testimony, but her life was such that there is no doubt that she is "safe at home." If the sun goes down behind a cloud we grieve not, for we look forward to the sunrise on the morrow. So, though this beautiful life went down behind a cloud, our faith looks beyond this earth, and we are sure that to her there was a glorious awakening in the land where shadows never come.

H. D. McKINNON.

PARKS:—Ephraim Douglas Parks was born in Tennessee March 7, 1854. He was twice married. First, to Miss Bezzo, in 1875. By this union they had two children; one of these is still living. He professed religion at Bellville Ark., in 1885, under the ministry of P. B. Summers. He was again married to Mrs. Manley C. Oates, daughter of Rev. M. L. and L. J. Adney, December 9th 1896. He died in peace at his home near Centerville, Ark., Sept. 16, 1899. He was a steward at his home church, Liberty Hall, for 5 successive years, and held that relation when he died. Bro. Parks was a good man; and we mean all this, when we say he was a good, consistent Christian; a good, devoted husband, a good, tender, loving father; a valuable citizen, true neighbor. His aged, consecrated mother and devoted wife had preceded him to the Golden City a few weeks before. They have already had their "reunion." God bless the lonely daughter, the little fatherless and motherless baby boy, the three little step-daughters and other relatives. Oh! think of the loved ones watching and waiting.

W. H. METHENY.

Dardanelle, Ark.

WARREN:—Oak Grove Church and the entire Gainesville circuit are sadly bereft in the death of Sister Lucy Jane Warren, which occurred Sept. 20, 1899, at her home, four miles from Gainesville. Sister Warren was born March 26, 1834, in Giles county, Tennessee; professed religion and joined the Methodist Episcopal Church, South, at an early age; was married to Rev. David B. Warren, March 4, 1855, and they moved to Greene county, Arkansas, in 1857. They lived in blessed Christian wedlock until death separated them, five years ago, in his death. Sister Warren, like a true handmaiden of the Lord, bowed to God's will and with Christian fortitude bore her part in the Master's vineyard until death came. How much she was worth to the community and church, former pastors can testify. Her house was the real home of her pastor. She was one of those rare ministering spirits, always unselfishly planning for the help and pleasure of others. Her monument is stamped in the hearts of her friends and loved ones. She leaves five children to make their way on to glory to meet mother. She has gone to her reward. May "God be with us till we meet again."

L. C. CRAIG.

Gainesville, Ark.

GIBSON:—Fanny C. Gibson (nee Locke) was born in Hempstead county, Arkansas, June 6, 1846. She was married to W. T. Smith, December 23, 1864, with whom she lived a happy life until death claimed her husband. This union was blessed with seven children, three of whom have passed to rest and were waiting for mother at her coming. Four have grown to noble manhood and womanhood, to perpetuate the memory of her pure life. She was married again, in 1887, to E. L. Gibson, whom she survived several years. She professed religion in 1862 and joined the M. E. Church, South, in which she lived a zealous, consecrated member until May 10, 1899, when she passed to her reward. Sister Gibson was an invalid for more than a year, requiring the constant attention of her devoted children. She suffered much, but through it all was patient, without murmur or complaint. She lingered on the shores of time and taught, through those hours of pain, a lesson that is hard for the world to understand. It was an inspiration to see the triumphs of her faith. May the mantle of her Christian faith and love fall upon her children, and thus her last prayers be answered. We can not estimate our loss. A friend, a Christian, a mother is gone. We feel that there is becoming reverence in silence. We covered her grave with flowers, but her soul had learned the beauties of heaven.

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CONFERENCE.	PLACE AND DATE.	BISHOP.
Southwest Missouri	Neosho, Mo., Sept. 20	Granbery
New Mexico	Albuquerque, N. M., Sept. 28	Morrison
Louisville	Glasgow, Ky., Oct. 4	Key
Pacific	Oakland, Cal., Oct. 4	Duncan
Houston	Bluefield, W. Va., Oct. 11	Wilson
N. W. Mexican Mission	Durango, Mex., Oct. 11	Morrison
Los Angeles	Redlands, Cal., Oct. 12	Duncan
Tennessee	Columbia, Tenn., Oct. 18	Galloway
China Mission	Soochow, China, Oct. 26	Wilson
Central Mexico Mission	City of Mexico, Oct. 26	Morrison
West Texas	San Marcos, Texas, Nov. 1	Hargrove
Indian Mission	South McAlester, I. T., Nov. 1	Key
Mexican Border Mission	Laredo, Texas, Nov. 2	Morrison
German Mission	Grassville, Texas, Nov. 9	Morrison
Northwest Texas	Cleburne, Texas, Nov. 15	Hargrove
Virginia	Petersburg, Va., Nov. 15	Wilson
Arkansas	Springdale, Ark., Nov. 15	Galloway
Memphis	Brownsville, Tenn., Nov. 15	Fitzgerald
Little Rock	Fordyce, Ark., Nov. 22	Galloway
W. North Carolina	Concord, N. C., Nov. 22	Key
North Alabama	Birmingham, Ala., Nov. 22	Candler
North Texas	Honey Grove, Texas, Nov. 23	Hargrove
White River	Searcy, Ark., Nov. 29	Galloway
North Georgia	LaGrange, Ga., Nov. 29	Hendrix
North Mississippi	Greenwood, Miss., Nov. 29	Candler
Texas	Marlin, Texas, Dec. 6	Hargrove
South Georgia	Dublin, Ga., Dec. 6	Wilson
Louisiana	Monroe, La., Dec. 6	Galloway
North Carolina	Washington, N. C., Dec. 6	Hendrix
South Carolina	Orangeburg, S. C., Dec. 6	Key
Alabama	Mobile, Ala., Dec. 6	Candler
Mississippi	Vicksburg, Miss., Dec. 13	Fitzgerald
Florida	Monticello, Fla., Dec. 13	Candler
East Texas	Timpson, Texas, Dec. 14	Hargrove
Baltimore	Washington, D. C., April 4, 1900	Candler

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