

Arkansas Methodist.

J. E. GODBEY, D. D., Editor.
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NO. 49

THE ARKANSAS METHODIST.

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

EDITORIAL COMMITTEE:

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To Our Subscribers.

If subscribers pay in advance they should give notice to publishers at the end of their subscription period if they do not wish to continue taking it.

If a subscriber does not so order, the paper will continue to be sent until he requests it stopped. This policy pleases a large majority of our subscribers, and we apply it to all.

Don't forget that if you rent a house for one month, pay in advance for that one month and live there a year, notwithstanding the fact that you rented it for one month only, the landlord can compel you to pay for the year, or as long as you make use of it. Order a paper for one year, take it for five years, and the publisher is entitled to pay for the five years.

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Failure to receive a copy of a newspaper, without fault of the publisher, is no ground for refusing payment of subscription.

Errata.

The Editor has been from the office attending conferences for four weeks. Most of the matter which he has furnished has appeared in good order, but we notice that a part of our collection for education from Arkansas Conference was overlooked or lost. The full collection was \$3,737. Also, our note in regard to the transfer of Rev. A. O. Evans appeared in connection with the Arkansas Conference instead of the Little Rock.

Wanted.

I want a preacher for a mountain circuit. I want a man of some preaching ability, some experience, much energy, and much religion; a man whom his presiding elder will recommend as loyal and true.

J. H. RIGGIN.

Prescott, Ark.

Origin of the Baptists.

A good thing to draw on a Baptist to take him down a few notches is Riggins' Origin of the Baptists. We have a few copies, which we send, postpaid, at 10 cts a copy.
GODBEY & THORNBURGH.

News and Notes.

IN THE UNITED STATES THERE is but one person out of 475 in college.

AN ELECTRIC SPARK IN THE BASEMENT of Cartridge & Richardson's department store, Philadelphia, started a fire, on the morning of Nov. 29, which destroyed \$3,000,000 worth of property, among which was the entire publishing establishment of J. B. Lippincott.

THE TOTAL CASH RECEIPTS OF the Mission Board of the M. E. Church, for the year ending Oct. 1, were \$1,236,544.03—a gain of \$54,754.70 over the previous year. The amount which the Board has appropriated this year to develop its work in Arkansas is \$4,800. The amount expended during the past year for Southern Education and Freedmen's Aid work was \$355,827.67.

THERE IS GREAT BUSINESS ACTIVITY in all parts of the United States. The circulation of money Nov. 1, was estimated at \$25.60 per capita. The offer of Secretary Gage to retire \$25,000,000 government bonds was for the purpose of aiding the banks of New York, whose reserves were falling below the legal limit. Money is no longer piled up in the banks waiting for borrowers. Everybody is benefited by this revival of business. It is a time to guard against reckless ventures and booms. Wise men will venture nothing till they pay their debts. It is a time for the people of the South to begin a new regime and commence cash dealing in business.

THE WAR WITH THE FILIPINOS seems to be progressing with reasonable success. The province of Zamboanga, in the island of Mindanao, is reported to have surrendered unconditionally to Commander Very of the Castine. It includes all the southern part of the island. In Luzon, Aguinaldo has ceased to entertain the plan of concentrated action and has dispersed his troops for guerilla warfare.

THE REVOLUTION GOES FORWARD in Venezuela. After a fight of sixteen hours, the revolutionists took the city of Maracaibo, capital of the State of Zulia on Dec. 3.

THE RESULT OF THE ELECTION for Governor, in the State of Kentucky is not yet determined. The Election Commissioners began the count of the vote at Frankfort, on Monday.

C. G. HUGHES WRITES FROM Center Point Ark., November 28: "Rev. A. C. Kelley, former pastor of Saline circuit, died Saturday night, Nov. 25, and was buried Monday at Green's Chapel. Truly, a noble soldier of Christ has fallen."

CONGRESS OPENED ON MONDAY, the 4th. Upon the organization of the House, the Roberts case came up. The petitions against allowing him to sit in Congress were taken to the capital in a two-horse wagon. It is reported that 7,000,000 signatures are to the petitions. When Mr. Roberts came forward to be sworn in, Mr. Taylor, of Ohio, and Mr. McRae, of Arkansas, objected, and he was required to stand aside. Investigation will be had into the charges brought against him respecting his practice of polygamy.

THE BRITISH TROOPS CONTINUE to advance upon Kimberly and Ladysmith, along the lines of railroad on which the garrisons are respectively located. General Methuen advances upon Kimberly with a present force of 7,500. He has had engagements with the Boers at Belmont, Grasspan and Modder River in the order of his march. In each of these encounters the Boers fought with great courage, but were driven back. Methuen has lost, altogether, a thousand men in these three battles. He is expected to reach Kimberly today—Tuesday.

The division under Gen. Hilliard, advancing upon Ladysmith, has reached Colenso, which is sixteen miles south of Ladysmith. There the Boers are in position on the north side of the Tagela River

to prevent the British from crossing. The Boers must now give battle near Ladysmith and Kimberly, or fall back to the heights before Pretoria and Johannesburg.

THE BRITISH GOVERNMENT IS shipping lyddite shells to the Cape for the use of the army. A single one of these shells falling into a compact body of soldiers is considered sufficient to kill 300 men. They were used to annihilate the army of Kalifa Abdullah. These shells destroyed great numbers by suffocation, and hundreds of vultures were suffocated in the battle smoke and fell upon the field.

Errors in Statistics.

F. M. Daniel, Statistical Secretary, says:

"Some of the statistics had glaring errors in them, and I corrected them wherever it was right in my judgment to do so. The membership tables I only changed so as to take in the local preachers. Some of you will doubtless see some error in your statistics as printed. If so, do not go into print, but write me and I will furnish you the original, and then you can be certain whose mistake it is.

The list of members for last year is taken from last year's minutes.

The assessments on the various charges are as made by your district stewards' meetings and as copied from list furnished me by the presiding elders last Spring.

Some are still using old blanks. Please use the new ones next year for next year. Count local preachers as members: "Local preachers, 1; members, 50; total, 51."

Count your Sunday-school money and the money used as per membership blank in your total amount raised from all sources.

Non-consideration of others is one of the great sins of our time. I pray you, Brethren, do not be guilty of it next year as regards your statistical secretary. He should not be required to look up a single preacher in order to get the statistics. His work is a sufficiently hard one if all the statistics are handed to him the first morning. This year, the second morning, 26 members had not turned in their papers; the third morning, four were still out. Turn over a new leaf for next year, and hand your statistics in the first morning, to the secretary of the conference, if you have any doubts about who takes them."

Among Our Exchanges

Coming to a Knowledge of the Truth.

When our sister denominations become involved in strife, the unity, connectional spirit, and solidarity of the Methodist Church command their admiration.

Two Baptist papers in Texas are at war. One of them, The Standard, thus speaks of the contrast between the condition of the Baptists and Methodists.

"We believe that all the efforts of all our people should be concentrated in building up one great Baptist weekly in the State. We illustrate by the Texas Christian Advocate, the organ of our Methodist brethren. The Methodists are a great people, and in denominational polity they have a quality of intelligence that is most admirable. The Christian Advocate is the only publication issued for Texas Methodism. It fills every need and supplies every want of the great Methodist denomination. The Mission Boards of five conferences of the State could each have a mission paper devoted to its interests, but this is not done. All the boards use the columns of the Advocate for placing their needs before the denomination, and the energies of the Methodist people are not divided between a half dozen denominational publications, official and otherwise. Every Methodist pastor in Texas, is, ex-officio, agent for the Texas Christian Advocate, and for no other Methodist paper. The result is that the Advocate is one of the greatest denominational weeklies on earth in the matter of denominational and financial success, and the Methodist people from Red River to the Gulf, and from the Sabine to the Rio Grande need no other State religious paper but their one denominational weekly. We think this is good sense."

The animal side of manhood is to the front now while the intellectual and spiritual is turned to the shades.—Wesleyan Christian Advocate.

Hymns Vs. Creeds.

Not long ago—it seems to me but some yesternight or two since—I saw a sight in Westminster Abbey which I can never obliterate from my most grateful recollection. The occasion was the interment of the greatest Englishman of his day. We were gathered together to witness the descent of the body of Mr. Gladstone into the grave. And there a great non-conformist took one of the most conspicuous parts in that ever-to-be-remembered funeral service. From that time I felt that non-conformity need not hang down its head as something snubbed and disdained. What was that marvelous sight? I will tell you in a sentence. I saw and heard the archbishops and bishops, and many of the other clergy; I saw the Prime Minister, the leader of the House of Commons, and many other illustrious statesmen, all led by a non-conformist. That most inexplicable. Truly so, b

literally historical. No non-conformist voice was heard in any part of that service in what may be called the usual way of hearing, but I saw ten thousand men stand up and heard them sing—

"Oh God! our Help in ages past,
Our Hope for years to come,
Our Shelter from the stormy blast,
And our eternal Home."

And that hymn was written by Isaac Watts, the prince of non-conformists. We are all one in singing and in praying; we are largely one; but when we come to opinions and views and definitions and resolutions and amendments and sub-committees and reports that are recommitted, it is then that some evil spirit holds high revel.—Rev. Dr. Parker at Wesley Chapel Re-opening.

Among the reasons for decrease of the number of conversions in the Protestant churches, of late years, Dr. Theodore L. Cuyler mentions the diminution of church work, there being, in the cities especially, almost a suspension of work by the pastors and churches from June to September.

DR. PIERCE'S FAVORITE PRESCRIPTION

MAKES WEAK WOMEN
STRONG SICK WOMEN
WELL

Mrs. M. F. Long, of Le Loup, Franklin Co., Kans., writes: "Words cannot express how grateful I am for your kind advice and good medicines. I have been in poor health more or less all my life. In the past nine years grew worse, and two years ago I was so poorly could hardly drag around. I consulted a specialist, and he said I had ulceration and that an operation would have to be performed. This did not seem necessary to me, so time went by, and at last I wrote to Dr. Pierce asking advice. I soon got a helpful answer advising me to try his medicines, the 'Favorite Prescription,' 'Golden Medical Discovery,' and also his 'Pleasant Pellets.' I began taking 'Favorite Prescription' and the other medicines as advised. When commencing I weighed 119½ pounds, and after taking one bottle of each I felt like a new woman. In one month I gained 8 pounds. After taking two bottles of each of the medicines, I began to look like a woman and not like a skeleton, and that weary tired feeling all left me."

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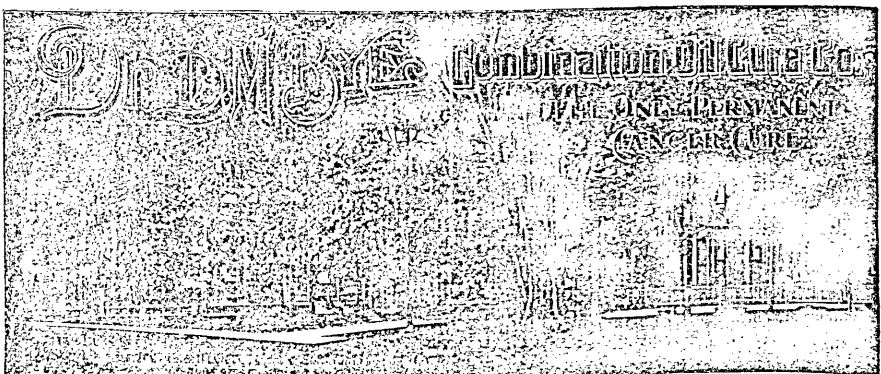
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Contributed.

Twentieth Century Notes.

The Arkansas Conference at its recent meeting gave \$3,500, thus raising this conference's offering up to date to nearly \$12,000.

The Little Rock Conference, a week later, raised \$7,000. The Sunday-school of the Court Street Church, Lynchburg, Va., has promised to raise \$2,000 for the fund. Why can the Sunday-schools and Epworth Leagues throughout the church not be enlisted in the movement? Our young people should be interested in our Church schools. Rev. W. F. Taylor of Shelbyville, Ky., reports to Dr. Hammond that though his congregation is just finishing paying for a \$16,000 church, when he presented the Twentieth Century call a subscription of \$1,620 was promptly made. More to follow.

"Drs. Neighbors and Waterhouse commenced their work on the Twentieth Century Fund last week systematically (Holston Conference). Church Street charge not being quite ready, they skirmished a little on the outside, and secured some \$1,200 from three or four friends. They formally organized the work at Mossy Creek, and secured over \$100 in addition to what had been pledged. They came on to Abingdon and laid the matter before Martha Washington College. To their surprise and almost amazement, the students pledged \$1,000, and the alumnae another \$1,000, and a few citizens some \$500 more; this is in addition to the \$7,400 pledged last June. Dr. Neighbors came to Emery and organized the work here under the auspices of the senior class. He secured several hundred dollars from citizens over and above the \$4,100 pledged last June."—Nashville Advocate. This note reminds us that the students of Hendrix College, last May, subscribed \$1500, and the ex-students and alumni have raised over \$5,000 for the fund.

The Presbyterians of Ireland propose to raise \$5,000,000, over half of which has been subscribed. They have about 500,000 members. They have, up to date, averaged \$5 per member.

"Seven Congregational Churches are pledged to contribute \$25,000 each to the Twentieth Century Fund of that denomination."—Nashville Advocate.

The Texas Baptists have in sight the \$100,000 which they planned to raise this year.

\$100,000 recently donated to Princeton to establish a chair in political science.

The Presbyterians of Canada have realized up to date \$54,000. Toronto Presbytery pledges \$150,000.

October 8 witnessed the auspicious opening of the new century thank-offering among Canadian Methodists, the collections that day amounting to \$438,167. Toronto alone with 200,000 people subscribed \$297,400. The following is an extract from a ringing

note by T. J. Mason in the Christian Guardian: "I can not refrain from tendering my congratulations on the result of the splendid inauguration of 'the Twentieth Century Thanksgiving Fund' in the Metropolitan Church Monday evening last. * * * The significance of that meeting it is hard for any one to overestimate. Certainly, as a meeting it was one of the most remarkable I ever attended."

To look at it from a financial standpoint alone, nearly two hundred and fifty thousand dollars offered in one night, not as an investment, but for God—is it not inspiring? Truly we may well exclaim: 'God moves in a mysterious way his wonders to perform.' * * *

I am not a hero worshiper by any means, but when I see great financial men so endowed with the spirit of recognition of their Christian responsibility and thankfulness for past blessings and mercies coming into the sanctuary cheerfully and pouring their treasures into his treasury, I thank God for the men whom he has chosen. But this is only one phase of the significance of that meeting. * * *

I thank God this movement is not alone for financial giants and rich churches, but, as Mr. Powell forcibly and tersely put it, 'These rich men who give their big gifts can not express my thanksgiving, and they can not give my little offering,'—the privilege is equally for all. Our names, too, must be inscribed on the historic roll. The opportunity is for us to give our smaller offerings into the treasure house, with hallelujahs and songs of rejoicing, the same as they did.

Read This About the Mormons.

EDITOR METHODIST:—Ever since Wilford Woodruff received that "revelation" from God in 1890 advising the people to obey the laws and let plural marriage alone, the Mormon missionaries have been active in telling to the world that there is no such thing as polygamy extant among that class of people called Mormons or Latter Day Saints. It was a play for statehood and in 1896 governmental autonomy was granted to the Ter-

Children

in school? Then you have often heard them complain of headache; have frequently noticed how they go about in a listless, indifferent way, haven't you?

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does grand things for such children. It brings a healthy color to their cheeks, strengthens their nerves, and gives them the vigor that belongs to youth. All delicate children should take it.

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for you, said four different physicians, but I still had sufficient left to try Dr. Miles' New Heart Cure, as it was highly recommended to me. I had suffered for years with heart trouble; so bad was my case I was given up to die several times. Had severe palpitation, short breath and much pain about the heart, fluttering and smothering spells, but Dr. Miles' Heart Cure gave me prompt relief and finally a permanent cure.

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ritory and statehood was given. Then the semi-hidden plural wives were uncovered and brought into public gaze and the practice of the palmy days of Brigham Young were revived. The decrepit murderers of that colony of Arkansas Methodists at Mountain Meadows in 1857 were gleefully seen shaking their fists at the Government of the United States which had sent 600 of their number to the United States Prison for their unchaste crimes. One of those thus sent was B. H. Roberts, who has three living wives and many children. This unrepentant ex-convict was elected to Congress a year ago, but has not yet taken his seat. He proudly declares he has a right to as many wives as he pleases to have, and that they should bear him children. There are now several babies in these families. Brigham Young used to say the Mormons would "stuff polygamy down the necks of the Congress of the United States." Does it not seem that his prediction is about to be realized?

Polygamy demands national recognition. Greed and Lust are congenial partners.

Will not your readers petition your Congressman or at least write personal letters demanding Mr. Roberts be unseated? Do so at once.

"DR. SCHOLAE."

Pocatello, Idaho, Nov. 13 '99.

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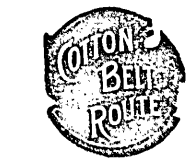
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NEURALGIA cured by Dr. Miles' PAIN EXPELLER. "One cent a dose." At all druggists.

Contributed.

Amen and Amen.

Brother J. A. Holmes, of Batesville, Ark., says: "Amens come slow." True, but they are coming, even from Brother Holmes. I did not send out my first amens for the purpose of seeking any in return, for or against, but as they have brought back this one from Brother Holmes, I am glad for the sake of the dear song service that I wrote what I did. I confess that he has left so many gaps down that I hardly know which one to lay up first. It is clear to the intelligent reader, that his policy is to draw me away from the vital question by his personal innuendoes. Now don't, Brother "Ad.," please don't. You say, "At times you like to hear me sing," so I presume this is one of the times, and I "raise the tune," so that at least you can join me in the chorus, for "at times I like to hear you sing," I do. And I am so glad to hear this note ringing from you, "progressive musical department." Yet it shocks me because of its suddenness. "We" (I suppose he means Brother R. A. Holloway, Brother J. W. Glenn, Brother W. P. Jones, et al.) "have no objections to McKendree Church of Nashville, or any other, to engage the services of a competent precentor to lead its congregation in singing."

Here is my hand, Bro. Holmes. I am glad to hear of your conversion. But it is so sudden I think you had better remain on trial for six months. Still, I can't but anticipate something like this: "First Methodist Episcopal Church, South, Batesville, Independence County, Ark., White River Conference, has disposed of its choir and has employed a competent precentor, Bro. J. A. Holmes, to lead the congregation in singing." Amen. And let us all sing "Praise God from whom all blessings flow," led by Bro. J. A. Holmes, "a progressive educated precentor." Ahem!

If Brother Holmes backslides, we will try to reclaim him. I would like to notice his gaps seriatim, but it would make my letter too long.

I hasten to plead guilty to this charge: "I take it that Brother Jernigan is not progressive in the musical department of the church work * * * and perhaps the reason of his disgust for some of the progressive methods is that he doesn't understand it" (grammar his). No, sir; I do not understand it. And I am in company with Dr. Mathews and hundreds and hundreds of the most cultured, classical and non-progressive men of ancient and modern Methodism. Dr. T. L. Boswell was once in a "progressive circle" and one of those progressive things was rendered, and when thro' someone said, "Dr., that is a very difficult piece of music." "Yes," said the doctor. "I wish it was impossible." Brother Holmes, will you listen while I sing you one of those difficult classic songs? Kirkpatrick's or some other advanced musical man. I feel,

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Mr Chas. B. Brady, Hempstead, Texas.

Rheumatism nor have I lost a day. Before taking your medicine I made application to join insurance orders, but was rejected on account of Kidney trouble, but six months after taking I was examined again and passed O. K.

CHAS. B. BRADY. Disorders of the Kidneys and Bladder cause Bright's Disease, Rheumatism, Gravel, Pain in the Back, Bladder Disorders, Difficult or Too Frequent Passing Water Dropsy, etc. For these diseases a Positive specific Cure is found in a new botanical discovery, the wonderful Kava-Kava Shrub, called by botanists, the Nipermethysicum, from the Ganges River, East India. It has the extraordinary record of 120 hospital cures in 30 days. It acts directly on the Kidneys and cures by draining from the blood the poisons Uric Acid, Lithates, etc., which cause the disease. Hon. H. C. Wood, of Lowell, Ind., writes that in four weeks he was cured of Rheumatism, Kidney and bladder disease, after ten years suffering. His bladder trouble was so great he had to get up five to twelve times during the night. Hundreds of others, and many ladies, including Mrs. Sarah Castle, of Poestenkill, N. Y., and Mrs. L. D. Fegely, of Lancaster, Ill., also testify to its wonderful curative powers in Kidney and other disorders peculiar to womanhood.

That you may judge of the value of this Great Discovery for yourself, we will send you one large Case by mail Free, only asking that when cured yourself you will recommend it to others. It is a Sure Specific and can not fail. Address, The Church Kidney Cure Company, No. 403 Fourth Avenue, New York City.

though, that you will not "understand" unless you hear the tune. But I will give you the words:

Oh! hail caw, taw, taw, we naugh, augh,
You, tock cau, tau yatcha, a-cau,
Oh! fo nico mo hala tau ah!
Ha la meck mo jock mo lish.

This is one of my pets out of the book you never heard. Will sing it for your special benefit when we meet. Yes, I am in company with the classical and common.

Here I find you in company with a good creed: "I am a believer in congregational singing and the use of our standard hymn book." Stick to this, Brother, and you will be saved from operative, artistic bawling and squalling henceforth and forever. "We are having an educated ministry, but we do not believe in it." Truly, and what has that to do with choir singing? Only this, that the truly educated ministry is beginning to see the folly of a choir and are disposing with it as Dr. Mathews and his educated (amen) congregation have done. Brother Holmes is "a believer" now, in this kind of an educated ministry. Hear him: "Dr. Mathews is a wide awake preacher

(amen). Has generally worked with a choir," and he sees the folly and has cured it by employing a leader to direct the congregation in song. Amen. But I will sing no more for you, Brother Holmes, till I hear another amen. And as you will like at times to hear me sing, don't be so "slow." Rush them in. I am with you to the end of this meeting. In my next I will turn to the Book of Discipline and sing you a few songs from it. I do not know of any subject in all our church that needs shaking up more than this. I shall notice before I am done, the conduct of the choir singers, etc., gigglers, sniggers, leaf turners, whisperers, dudes, and dudeens, "progressive" eucharists, snubbers of P. C.s, P. E.s, and even bishops, as I saw last year at —, and the good bishop said, "Please sing that last stanza." Do you see?

JAS. F. JERNIGAN.

Kansas City Notes.

The conference year opens well for our Kansas City churches. Most of the preachers report encouraging progress in their work, and the indications are that Southern Methodism in this growing city will be in line in the forward movement to greet the coming century.

Brothers Boon at Olive Street, Ryland at Melrose, and Coontz at Washington Street, are holding revivals, while the other preachers are contemplating similar action at their respective charges soon.

The Moody meetings, held the past week in the great convention hall, which has a seating capacity of 15,000, closed Sunday night, when a vast audience listened to a powerful sermon by Dr. R. A. Torrey, of Chicago, from the subject, "What it costs not to be a Christian." Mr. Moody conducted the meeting until Friday, when he broke down because of heart trouble and left for his home in Northfield, Massachusetts. Later reports state that he is much improved. The meetings were productive of much good, for while the number of professions of conversion were not so many as many expected, yet a strong revival feeling is the result, and with many churches following the great movement with protracted services much of the harvest will be gleaned. Mr. Moody is a remarkable man, his directness, plainness, and earnestness winning many who long to hear the gospel story in its simplicity and power.

Our denomination has recently enterprised another mission in this city that promises to yield good returns. It is located in the southeastern part of the city, in a good and growing section.

Dr. M. B. Chapman, of the Troost Avenue church, will address the bi-monthly rally of the city Epworth League union, at Campbell Street, Tuesday night. Subject:—"Thescope and possibilities of the League."

Bishop Hendrix, last week returned from Texas, preached a strong sermon at Campbell Street, Sunday.

Dr. Steel recently lectured at

Central Church, on "Home Life in Dixie."

Several of our preachers have taken collections for the twentieth century fund, with very gratifying results. Dr. Chapman will preach the Thanksgiving sermon at the union service, to be held at Central Church.

Dr. Merlein is "stirring up the natives" at Central, as his increasing congregation testifies.

Rev. G. L. Taylor, recently transferred to K. C., K's, station, from the W. Mo. Conference, is vigorously at work in the border city. He is now engaged in a revival, assisted by the evangelist, the Rev. Kilgore.

S. H. C. BURGIN.

Kansas City, Mo., Nov. 21.

SURGICAL OPERATIONS

For Cure of Piles and Rectal Diseases No Longer Necessary.

It has been thought not only by some physicians, but by the people in general that the common, painful, and exceedingly annoying trouble, piles, was practically incurable by any other means than a surgical operation, and this belief has been the cause of years of needless suffering, because of the natural dread of a surgical operation. There are many salves, ointments and similar remedies on the market which afford some relief in cases of piles, but the Pyramid Pile Cure is the only preparation so far introduced that can be reliably depended upon to cure to stay cured, every form of itching, bleeding, or protruding piles.

Mrs. M. C. Hinkley of 601 Mississippi Street, Indianapolis, was told by her physician that nothing but a surgical operation, costing between seven and eight hundred dollars could cure her as she had suffered for fifteen years, yet, even in such a case as hers, the Pyramid Pile Cure accomplished a complete cure. She says: "I knew that an operation would be death to me and tried the Pyramid with very little hope and it is not to be wondered at that I am so enthusiastic in its praise."

Mr. D. E. Reed of South Lyons, Michigan, says: "I would not take \$500 and be placed back where I was before I used the Pyramid Pile Cure. I suffered for years and it is now eighteen months since I used it and not the slightest trace has returned."

The Pyramid Pile Cure is sold by nearly all the druggists at 50 cents and \$1 per package and as it contains no opium, cocaine, or other poisonous drug, can be used with perfect safety.

No one need suffer from Piles in any form who will give this excellent remedy a trial. Made by the Pyramid Drug Company, Marshall, Michigan. Any druggist can get it for you.

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.

Literary Table.

Historical Sketch of Mormonism.

REV. D. J. M'ILLIAN, D. D.

(Continued.)

THE OTHER LINE.

The family of Joseph Smith claims to be of Scotch extraction and to have lived in New England ever since 1700. The mother of Joseph was a fortune-teller. Both parents were illiterate and superstitious. They were among the people in Vermont who, during the first decade of the present century, followed a strange delusion under the leadership of one Wingate. By the use of an instrument which they called "St. John's Rod," the followers of this impostor claimed to be able to discover gold, silver, currents of water under ground, and medicinal roots and herbs, and to cure all manner of diseases. Like the victims of all such delusions they banked with unlimited impudence upon the "Lost Tribes of Israel," and promised a gathering of the favored people of God, and a "Latter-day Glory" far exceeding the glory of former days. The whole movement proved to be a scheme of a band of swindlers. Wingate, the leader, was arrested, but escaped from justice, and the movement came to an end.

Joseph's birth occurred at the time when the Wingate movement was at its height. Ten years later his parents removed to Palmyra, New York. Here Joseph grew up in a home without refinement. His parents were ignorant, indolent and intemperate. He had health and strength, an active mind and a vivid imagination. Being without school advantages he followed his own crude ideas. He was fascinated with the wild romance of Captain Kidd, and with a company of youthful followers he would hunt at night for buried money in the fields about his father's home. He is said to have had a religious turn of mind, and during a revival he was exercised very deeply on the subject. His imagination, his superstitions, and his religious excitement combined to create wonderful visions in his untutored mind. He was about fifteen years of age when he began to see visions and dream dreams. These experiences continued through seven years. During four years of this period Joseph was absent from his father's house seeking employment, in various capacities, in Pennsylvania and elsewhere. His movements for two years cannot be definitely traced. But during his absence he was for a time in the employ of Wm. H. Sabine, at whose house the widow of Rev. Solomon Spaulding was making her home. In the garret of the house was stowed away in an old trunk Mr. Spaulding's "Manuscript Found" referred to above, which she had received from the Pittsburg publisher after Mr. Spaulding's death. Soon after Joseph's return to his father's home, he was visited by Rigdon, from Mentor, Ohio.

A Badly Sprained Arm.

HOUSTON, TEX.

DR. RADWAY & Co.—Dear Sirs: August 25th last I had a badly sprained arm. After using six different (what were called) remedies, I never got relief till I used Radway's Ready Relief, which eased the pain at once and cured me in two days. My father, who is 56 years old, says: "Radway's Ready Relief and Radway's Pills are the best of all medicines." We keep them in the house the year round. Respectfully,

THOS. HANSBROUGH, Special Police, City Hall.



A Cure for all Colds, Coughs, Sore Throat, Influenza, Bronchitis, Pneumonia, Swelling of the Joints, Lumbago, Inflammation.

RHEUMATISM, NEURALGIA, Frostbites, Chilblains, Headaches, Toothaches, Asthma, Difficult Breathing.

Cures the worst pains in from one to twenty minutes. Not one hour after reading this need any one suffer with pain. Sold by Druggists.

RADWAY & CO., 55 Elm Street, NEW YORK.

Whether they had met during Joseph's absence, we do not know. The two doubtless became known to each other through a mutual friend, Mr. Parley P. Pratt, who was a traveling tinker and a preacher of some ability. Mr. Pratt plied his twofold vocation between Palmyra, New York and Mentor, Ohio. He knew and admired Mr. Rigdon,—indeed was frequently a member of his congregation. After this visit of Mr. Rigdon's,—which was early in the summer of 1827, Joseph said that he was told in dreams and visions, that he was chosen of the Lord to be a great prophet to restore the Gospel which had been taken from the world many centuries ago. He went so far as to declare that an angel came into his room at midnight, awoke him and read to him five chapters of the Bible, and afterward took him to a hill which he called Cumorah. The hill is four miles from Palmyra, and is at present the property of Admiral Sampson. There Joseph claims to have discovered the wonderful plates, and unearthened them by the help of the angel. He describes the plates as bound by rings, in the form of a book, and concealed in a stone crypt or vault where they had been hidden from his wicked world 1,400 years. The plates he says were four inches wide and eight inches long, and about the thickness of an ordinary sheet of tin, forming a book about six inches thick.

Joseph Smith concealed himself behind a curtain, which was a bed blanket stretched diagonally across one corner of his mother's kitchen, and there read what he claims was a translation of the engravings on the plates, to a scribe who sat outside the blanket and wrote what he read. Thus was the Book of Mormon produced. Eleven men testified that they saw the plates, but none of them were able to read anything that was on

them, so we have only Joseph's word for what they contained.

Thus was the foundation of the Mormon church laid. Immediately after the translation of the Book of Mormon the church was organized. At the first their doctrines were simple, vague, and apparently harmless. Indeed it was a matter of but little importance with them, what a man believed, so long as he became an adherent, and promised submission to the priesthood. Joseph Smith was baptized and ordained by Oliver Cowdery, then Oliver Cowdery was baptized and ordained by Joseph Smith. Thus was gospel authority, which Joseph says was taken from the earth in the early history of the Christian Church because of its wickedness, restored through this latter-day prophet. In October the number of members had increased to about seventy-five. During this month Parley P. Pratt, with three other elders who had been admitted to the church, started on a mission to the Indians. On their way westward they visited Sidney Rigdon, who of course at once became an enthusiastic convert. He said it was that light which he had been long expecting to break forth from the divine mind. Of course the whole of Mr. Rigdon's peculiar church at Mentor was at once absorbed. Proceeding westward, these elders reached Kirtland, Ohio, where they baptized 130 in four weeks, and before the next spring the number increased to about 1,000.

When the Mormon church was organized, only five of the eleven witnesses joined it,—Oliver Cowdery, one of these, and the one that acted as scribe part of the time, was cut off from the church a few years after, and turned over to the buffetings of Satan, for lying, theft, and living in open adultery with a servant girl. He afterward died, a miserable drunkard. Martin Harris, another of the five who acted also as scribe part of the time, was also cut off for wickedness, and Joseph Smith, the prophet, said that Harris was not fit for decent people to notice. Two others of the original five, and witnesses of the plates, were, years afterward, sent to jail for immorality and crime and then shot by a mob who broke into the jail.

(To be continued.)

Home Treatment for Cancer.

Dr. BRYE'S Balmy Oils for Cancer is a positive and painless cure. Most cases are treated at home without the service of a physician. Send for book telling what wonderful things are being done by simply anointing with oils. The combination is a secret; gives instant relief from pain, destroys the cancer microbes, and restores the patient to health. Thousands of cancers, tumors, catarrh, ulcers, piles and malignant diseases cured in the last six years. If not afflicted cut this out and send it to some suffering one. Home treatment is sent in most cases. Address Dr. BRYE, Drawer N, Kansas City, Mo.

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JOHN A. SMITH.

If you have rheumatism, write to me and I will send you free of cost a trial package of a harmless remedy, which cured me and thousands of others, among them cases of over 50 years standing. It is a grand remedy and in order that every suffering reader may learn about it, I will gladly send them a Trial Package free, even if more than 25,000 invalids should apply. Many a distressing case of rheumatism, among them some, which defied Hospital, Drugs, Electricity and medical skill, were successfully cured. In Denham, Ind. it cured a lady who then cured 15 of her neighbors. In Prosser, Neb., it cured Mrs. C. Morrill who had been afflicted for 52 years. In Fountain City, Wis., it cured Hon. Jacob Sexauer after suffering for 33 years, notwithstanding having employed seven physicians. At 130 Oak St., Vincennes, Ind., this remedy rescued Miss Emma Callender from a case of rheumatism which her physicians considered fatal. Rev. C. Sund of Harrisville, Wis., testifies that this remedy cured two members of his congregation, one who had suffered 18, the other 25 years. Thousands of similar instances could be mentioned where this horrible plague has been completely cured. Write at once for a free trial package and other information for it is an honest remedy that you can test before you part with your money. Address, John A. Smith, 677 Summerfield Church Bldg., Milwaukee, Wis.

Holiday Excursions East and South-east.

All lines in Arkansas will, on Dec 20-21-22, sell tickets to points in the east and southeast at one fare round-trip, tickets being good to return within 30 days. Please bear in mind the fact that the Louisville & Nashville R. R. provides first-class route and through cars from Memphis to your destinations, and you should ask for tickets over this line to secure these facilities. Our Mr. Max Baumgarten, Passenger Agent, Memphis, Tenn., will take pleasure in furnishing you any further information, or send you folder giving routes and time.

FOUNTAIN PENS.

We have secured the exclusive agency, for Little Rock, for the world-renowned Parker Fountain Pens. The best made. We have on hand a full assortment, with prices from \$2 up.

We also have a good fountain pen for \$1, but not the Parker pen. Write for descriptions.

GODFREY & THORNBURGH.

The Sunday School.

PREPARED BY REV. J. A. ANDERSON.

DECEMBER 17, 1899.

Fruits of Right and Wrong Doing.

Mal. iii. 13-iv. 6.

Golden Text. "Whatsoever a man soweth, that shall he also reap." (Gal. vi. 7.)

Time.—1120 B. C.

Place.—Malachi lived somewhere in Judah, probably at Jerusalem.

Malachi was the last of the Jewish prophets. It had been foretold that the voice of prophecy would cease in Judah. It would have been well for Israel if the living voice of the living God could always have been heard among the people, but the system of thought which grew up out of the institutions of Ezra was not favorable to prophecy—the people desired it not. It was an age of interpretation of things which had already been delivered unto them, rather than an age of listening to hear what further message the Lord had for them. And God never forces his way among men. It was thus that for some four hundred years no living message was delivered among the people, till the voice of John the Baptist broke the silence. Malachi faced this growing indifference of the people to give ear to the voice of the Lord. His description of the religious views of many of his time foreshadows the Pharisees, who were their spiritual children. He charges them with speaking stout words against God—a charge which they deny. They were very observant of the ordinances of religion, and they complained that they had not been rewarded for that as they ought to have been, i. e. they had not gotten on in the world as their piety(?) entitled them to expect they should. On the other hand there was yet an element of really spiritual people, people who feared the Lord, who held close fellowship with one another in the Lord. He declares as for them the Lord was mindful of them, kept a book of remembrance as to them, would own them as his when he should come to make up his jewels. There would come a day when the distinction between the two classes would be clearly known. That day would burn as an oven, would be the destruction of all these proud boasters against God, and would be also the day of vindication and power for the righteous.

Meantime, let all the people, said he, remember the law of Moses, walk by it—it would soon be all they would have to follow, since the prophecy would cease. Before that day of separation and testing should come, Elijah the prophet—John the Baptist—would be sent them. He would turn the hearts of the children to the fathers and the hearts of the fathers to the children, i. e. bring about a renewal of the natural affections and tender relations which are the pith of piety.

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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 5 x 7 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 6 x 8 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} ^{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} ^{there was} the evening and the morning ^{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.

December 10, 1899.

The Indwelling Presence.

Col. i. 21-29. Gall. ii. 20.

The great doctrine of the gospel is that of union with God, such as secures the indwelling of divine power in the soul.

United to Christ by faith and yielding up the guidance of our lives to him, not in act only, but desiring to be conformed to his character in spirit, and to have the mind which was in him, our natures are transformed. We are made new creatures. We are saved from ourselves. Expressing the change thus brought about, Paul says: 'The life I now live I live by faith of the Son of God.'

In that part of our study which is embraced in Col. i. 21-29 the point stressed is reconciliation. The Gentiles, to whom Paul writes, were one in covenant relation with the Jews, if they trusted in the atonement. They are no more estranged by fear. The divine love wooed and invited them.

Also in his own love for them Paul would have the Colossians recognize the love of Christ. For his sufferings for them and the yearning of his heart toward them were but the Christ spirit in him. It was the mighty moving of the Christ life in him.

Out of the trust in Christ arises the divine influence in the soul, by the direct power of God. Yet we see an analogous influence in the power of human beings over each other. If a bad man is drawn into companionship with one who is noble and true and led to love and trust him, no one will deny that a real change of character is affected upon the bad man. A man sits down with his neighbor, communes with him in regard to life's true interest, sets before him the motives which should guide him, lays his mind upon him, as it were, and awakens that purpose which makes him a new man, changing the whole tenor of his life. In this case it is the power of virtue and truth which calls the man heavenward.

The mind of the good man becomes dominant in his neighbor. The very spirit of the good man seems imparted to his neighbor. While we see such things in human relations we will not wonder at the change which Christ accomplishes in such as come in trust to him.

In Gall. ii. 20 Paul gives us the strongest and clearest possible statement of the indwelling power of Christ in the soul, "I am crucified with Christ: nevertheless I live; Yet not I but Christ liveth in me; and the life which I now live in the flesh I live by faith of the son of God, who loved me and gave himself for me."

Common sense is so rare that the four volumes of Marion Harland's Bits of Common Sense Series are worth their weight in silver coin. Our subscribers get them free, by accepting our premium offer.

Boils and Pimples Give Warning.

AN UNFAILING SIGN THAT NATURE IS APPEALING FOR HELP.

When Nature is overtaken, she has her own way of giving notice that assistance is needed. She does not ask for help until it is impossible to get along without it. Boils and pimples are an indication that the system is accumulating impurities which must be gotten rid of; they are an urgent appeal for assistance—a warning that can not safely be ignored.

To neglect to purify the blood at this time means more than the annoyance of painful boils and unsightly pimples. If these impurities are allowed to remain, the system succumbs to any ordinary illness, and is unable to withstand the many ailments which are so prevalent during spring and summer.

Mrs. L. Gentile, 2001 Second Avenue, Seattle, Wash., says: "I was afflicted for a long time with pimples, which were very annoying, as they disfigured my face fearfully. After using many other remedies in vain, S. S. S. promptly and thoroughly cleansed my blood, and now I rejoice in a good complexion, which I never had before."

Capt. W. H. Dunlap, of the A. G. S. R. R., Chattanooga, Tenn., writes: "Several boils and carbuncles broke out upon me, causing great pain and annoyance. My blood seemed to be in a riotous condition, and nothing I took seemed to do any good. Six bottles of S. S. S. cured me completely and my blood has been perfectly pure ever since."



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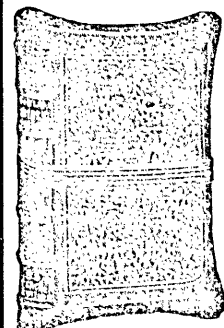
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ARKANSAS METHODIST

J. E. GODFREY, D. D., Editor.

WEDNESDAY, DEC. 6, 1899.

White River Conference.

The Thirteenth session of the White River Conference, M. E. Church South, convened at Searcy, Nov. 30, 1899; Bishop Charles B. Galloway in the chair.

At 9 a.m. the body was called to order and engaged in divine worship, led by the Bishop.

Dr. Z. T. Bennett was elected Secretary, M. M. Daniels, L. C. Craig and W. H. Culp were chosen assistants.

We sit in the conference room and note such things as the reports suggest.

Among the applicants for admission were some good men who were rejected because of age and the size of their families.

There is need to secure greater efficiency on the part of our ministry in Arkansas. The committees on admission are exercising proper care on this head.

In reporting their charges we observed that the preachers were not forgetful to state how much money they had raised for all purposes. That is well. With the best showing we can make we have reason still to feel that we should do better. Liberality is a fair test of devotion and spiritual life; and yet money is not always given from such motives. We need to guard this point, putting the conversion of souls and edification of the church in spirituality before everything else.

GENERAL NOTES.

Thursday 31st was Thanksgiving Day. The sky was clear. A soft south wind prevailed. The autumn hues were on the forest, the autumn haze upon the air. The verbena and chrysanthemums were still blooming. The sweet girls from Galloway College came down and filled one side of the church—a scene of brightness, hope and life more inspiring than any other which this world affords. To this writer the day measured a year in which there had been, for himself and wife, no sickness or sorrow. We were together there, enjoying the conference, and lodged in the sweet home of Judge Sibert. The Thanksgiving Day came to us, beautifully as a dream of heaven, as it was indeed, for we trusted that passing all life's shadows we should go in sweet companionship into "the land of the unclouded day."

Dr. Barbee preached the Thanksgiving sermon. It was a great strong sermon full of thoughts to

make life brave and strong. The audience was deeply impressed by it.

In the afternoon, at 3 o'clock, the Epworth League held a meeting directed by Rev. W. B. Ricks, and addressed by J. M. Workman and C. B. Atkinson.

There were no appropriations to missions in the White River Conference last year. This entailed very great privation upon the brave-hearted men who were sent to these charges. But many of them had a story of true blessing and victory to relate.

There was a story of hard times from some of the preachers but they had still lived higher than the promise. The promise to the righteous is "Bread shall be given him, his water shall be sure." There is not a word about pumpkin or sorghum.

Friday evening the Bishop addressed the conference on the Twentieth Century Movement and a subscription of more than \$4,000 was secured. The next day by further subscriptions the amount was carried up to \$4,500. The church at Searcy could not accommodate one half of the people who would have attended, also the people of Searcy had been thoroughly canvassed for the school. In view of these facts, the subscription given was exceedingly gratifying.

Dr. Millar, in speaking on the subject of education, said he had visited the new college building for Galloway College. He was delighted with the work which had been done there.

In regard to the Hendrix academy at Imboden, he said the buildings were now complete. The Hendrix academies must be worth \$10,000 and must be turned over to Hendrix College free from debt. These conditions will, he thinks, be met, by the academy at Imboden in a few months. The school there is going on well.

Dr. Millar speaks of the colleges being required to take much "unspanked" material. It has long been the opinion of this editor that spanking was being neglected in the home and preparatory school.

The list of superannuates in the White River Conference is not large. The venerable G. A. Dannelly, who resides at Searcy, was present. R. G. Britain was also present, and W. R. Foster. The brethren always rejoice to meet these brethren, who have so long labored in the Master's cause.

J. F. Armstrong and S. D. Evans were added to the list of superannuates.

Mr. King spoke on Saturday in regard to the Epworth

League work. He gave merited compliments to the Epworth Era, the best of papers for young men and women. It has 15,000 subscribers; 20,000 will be required to make it self-sustaining. Bro. King suggested that the Leaguers be employed to take the general collections. The preachers are burdened, and trammelled by being made collecting agents.

Dr. Tillett's visit to the conference was greatly appreciated. His speech on the education of the ministry was regarded one of the clearest and most inspiring deliverances the brethren had ever heard. Better qualification and higher tone are the requirements of our ministry everywhere.

Hon. John T. Hicks, of Searcy, made a short talk to the conference in regard to the work which had been put into his hands. Mr. Hicks had served as chairman of the building committee of Galloway College. The conference had already adopted a resolution of thanks for the noble work he had done. He made a statement of the work of the committee and of the present state of the business.

On Friday afternoon the conference, in a body, went out to visit the new college building. There was but one feeling, and that was of approval of the work done, and of thankfulness to God for the great success of the school.

There was but one person admitted into full connection in the Conference, Jas. T. Seaton.

The Bishop's address was fervent and bristled with thoughts of highest moment. He insisted on an intense soul life, as demanded of a preacher, a reverence for the church as the Lamb's wife, faithfulness to ministerial vows from which no higher law can turn him aside until he has first laid down on the altar of the church the ordinations and charges which she gave.

He insisted upon dignity and purity of speech. He said that rudeness is not courage, severity is not fidelity, self-assertion is not manliness. He said sacred things inspire with awe. Constant talk about spiritual experience discredits it. Polemics and personal championship and dogmatizing are not in harmony with deep spiritual experience. Such experience goes out before this temper. No preacher should become too dignified to instruct little children and attract them to himself.

REPORTS.

We have no space for full reports, but note a few points. The Epworth League report urged the fulfillment of the obligations as-

sumed in the support of Brother Cline, our missionary in China. It also recommended the holding of a general League Conference for the Southern Methodist Church.

The report on temperance commended the Anti-saloon League; recommended its organ, the Search Light. In this connection the Bishop appointed Rev. S. H. Babcock to represent this conference at the national Anti-saloon Conference, Bro. Babcock also announced that Rev. E. A. Tabor had been appointed Superintendent of the Anti-Saloon League of Arkansas.

There was a paper adopted urging the expulsion of Brigham H. Roberts from the House of Representatives of the United States because of his teaching and practice of polygamy.

THE ARKANSAS METHODIST received strong endorsement from the conference. It made especial mention of the low subscription price, and urged a larger circulation. Revs. M. M. Smith, S. H. Babcock and S. L. Cochran were elected to represent the conference on the editorial committee.

SUMMARY.

Admitted on trial, John Pope, James Wilson, Isaac D. W. McClure, Sydney H. Babcock, Jr., Isaac E. Thomas, F. P. Jernigan. Remaining on trial: Archibald E. Horton.

Discontinued: W. H. Findley (at his own request).

Admitted into full connection: James Seaton.

Re-admitted: N. B. Fizer.

By transfer from other conferences: H. R. Singleton, in elder's orders from the Louisiana Conference. W. T. Locke, an elder from the Little Rock Conference.

Isaac D. McClure, local preacher, was elected and ordained deacon.

E. M. Davis, George G. Davidson, Wm. B. Roe, and George Wilkinson, traveling preachers, were ordained elders.

Located: J. W. Williams and J. B. New, each at his own request.

Supernumerary: W. W. Hendrix, J. D. Rutledge, T. B. Williamson and W. A. Pendergrass.

Superannuated: J. J. Alexander, G. A. Dannelly, R. M. Manly, T. J. Settle, W. R. Foster, Frank Ritter, R. G. Brittain, J. F. Armstrong and S. D. Evans.

STATISTICS: Local preachers, 121; members, 23,049; infants baptized, 418; adults, 895; Epworth Leagues, 36; members, 1,117; Sunday-schools, 224; teachers, 1462; scholars, 12,016.

Christian Life

One of Mr. Moody's Converts.

Thirty years ago a business man in Peoria, Illinois, met a friend, William Reynolds, also a prominent business man of that city, and said to him: "Mr. Reynolds, how long have we known each other?" "About fifteen years." "Do you believe that it is necessary for me to believe on the Lord Jesus Christ if I am to be saved?" "Yes." "Do you care whether or not I am saved?" "Certainly." "Pardon my frankness, I do not believe that you care at all whether I am saved or lost." "What do you mean?" "You are a professing Christian, an elder in the Presbyterian Church, we have met frequently during the last fifteen years. I have heard you speak on many topics. We have had many conversations. I would have listened gladly to you if you had spoken to me on the subject of religion, and yet in fifteen years you have never said one word about my salvation. You have never tried to win my soul to Christ. I cannot believe that you care whether I am saved or lost."

Mr. Reynolds confessed with shame that he had neglected his opportunities, and then said to his friend:

"What has brought this change in you?"

"I was in Chicago yesterday, and when I started to come home a young man asked me if he might share my seat. As soon as the train started the conversation started by him ran something like this: 'Pleasant day.' 'Yes.' 'Good crops.' 'Yes, pretty good.' 'We ought to be thankful to the Lord for sending good crops.' 'Yes, I suppose we should.' 'My friend, are you a Christian?' 'Well, I can not say that I am, now that you ask the direct question.' 'Do you think it wise for a thoughtful man to go on for years without giving thought to the subject?' 'No, honestly, I do not think it wise.' 'My friend, may I pray with you?' 'Why, if we are ever where there is a good opportunity and you desire to do so I do not think that I would object.' 'There will never be a better opportunity than at present. Let us bow our heads here behind this car seat.' And with the train speeding through the suburbs of Chicago and across the prairie this man prayed for my salvation. I never saw a man so much in earnest. I knew that he cared whether I was saved or lost. Just as he finished his prayer the brakeman called out the name of a station and my new made friend was off. He had reached the door, when it occurred to me that I did not even know who he was. I rushed after him and asked his name, and he replied:

"D. L. Moody."

"I am going back to Chicago and find him and have him show me the way of life."

Before Mr. Reynolds left his friend on the street that morning he had led him to Christ, and Mr. Reynolds said, "I am going to Chi-

cago myself to find Mr. Moody. There is something wrong with my life."

I saw a man from Peoria on the Pacific coast some years ago, and I said to him: "Do you know William Reynolds of your city?" "Yes, I know him well." "What is his business?" "The people who know him best say that his business is to serve the Lord Jesus Christ, and that he packs pork to pay expenses." And then he told me of the change that had come into the life of Mr. Reynolds after that street corner interview, how he left his fashionable church in the heart of the city and went into the tenement district to labor for souls, establishing a church which has exerted a marvelous influence for good.—Rev. H. A. Johnson.

Keep the Heart.

In religious decline and apostasy the heart is more the cause than the mind. "A deceived heart turns men aside," so that they are deluded and disappointed. "Take heed unto thine heart," says God, "lest ye be deceived." How many and how solemn are the admonitions along this line. "Whoso trusteth his own heart is a fool." "Lean not to thine own understanding." Keep thine heart with all diligence, for out of it are the issues of life." Would God warn against unreal dangers? Would he commit the folly of raising an alarm where there is no ground of alarm? The heart misleads by carrying the person away from the self denial and service which duty demands, into the indulgences which the sinful nature seeks. Ignorance of God; of ourselves, of our enemies, of our possibilities, goodward and evilward, furnishes the easy downgrade of spiritual degeneracy and religious backsliding. The man who knows not that God's law is "holy and just and good," indulges in practices which are unjust, unholy and evil. It is important to grow in grace, and especially "in the knowledge of the Lord Jesus Christ." — Western Christian Advocate.

More Than You Know.

You are probably doing more than you know. A young man said the other day in my presence, that he was brought to Christ by his brother who, after his own conversion, spoke to him repeatedly about the condition of his soul. He said: "I never answered my brother, but

met his entreaties with a stolid silence. I often expected that he would get discouraged and give up; at the same time I was very glad that he didn't, and really nearer yielding than I cared to let him know." When St. Paul's was being built, there was a bit of previous building so obdurate that it resisted every assault of the pickaxe and other mechanical appliances. Finally Sir Christopher Wren set up a kind of battering ram which was kept at work day and night, because he said that every shock might be the last. And the huge masonry ultimately vanished, not by the final blow but by the whole series. So your influence is telling. The warm sunshine is penetrating below the surface; the obdurate heart is becoming moved; that neighborhood is much more nearly won than you imagine; that husband's heart has often been profoundly moved by your efforts, and though he says nothing now, some day he will confess that he is proud that nature prevented him many a time saying all that he felt. A missionary who learns a foreign language, in the first month seems to be making no progress at all, till suddenly one day the ripe fruit drops into his hand, the corner of the road is turned, the

FALLING



of the womb with its pains, weariness, sickness and misery is permanently cured by....

G. F. P.

(GERSTLE'S FEMALE PANACEA)

Dear Aunt:—I hardly know how to express myself to you for those bottles of G. F. P. I had been in bad health for five years, and don't believe I could have lived another year had I not taken the G. F. P. I am now able to work and keep myself up. I can recommend it to all women. Whitehall, Ark. LIZZIE E. MCKENNEY.

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brow of the hill is gained.—Rev. F. B. Meyer.

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- BECAUSE the Life and Teachings of Christ and the marvelous events in His history are fully treated. Here is a graphic portrayal of the tragic scenes of the Crucifixion, the Resurrection and triumphant Ascension.
- BECAUSE parents everywhere want this most attractive volume to put into the hands of their children. No other work compares with it in value.
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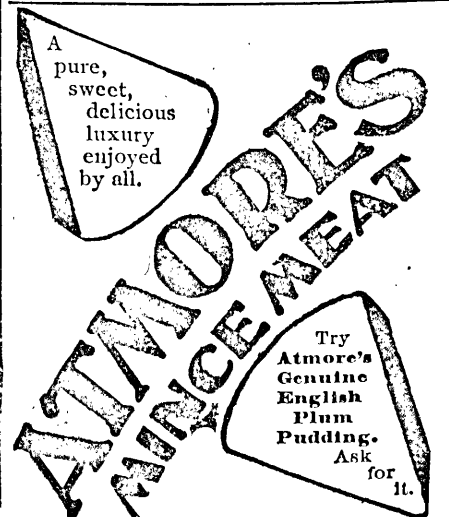
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Little Rock Ark.



For the Young People.

My Trip Across the Rockies.

No. 1.

Dear children of the METHODIST: I am far off now in Oregon. Not in my native State, but I still love Arkansas and Arkansas children. I will write for you a little more if you like; will write every now and then. I am learning some good new stories out here, and may be you would enjoy some of them, but, first I believe I will tell you something of my trip to Oregon. (Now the parents need not read this for I am going to talk plain and simple just for the children. You may think me foolish.) I told my mother, little sister, and all the rest of my home folks good-bye on Monday, Sept. 24th. You know I am not very strong along this line—I mean, I had to cry a good deal when I told them all good-bye and they were crying, too. I had left home before, but never to go so far away and stay so long, maybe never come back to it again. I am a dear lover of home, and I never will leave one as dear as that one, to me. Children, there is no place like the old home, is there? We never have but one mother and father. But I am lingering too long at home. I must be going.

It is now about sundown and my train is coming across the long bridge at Van Buren—a choked up “good bye” to friends, then I am gone. As the shadows of the night of the 26th of Sept. gather around me, I hasten out of my home country. I am going out by way of the Frisco Line to Kansas City.

I did not take a sleeper, this night, so I must make out as best I can in the cushioned seats of the sitting car. I sleep some, but can't sleep much: I am not used to traveling on a train a great distance—not used to sleeping on a train, but I see some interesting things to me that help to pass the time along.

An old man comes into the car and sits down by me: He is old and gray and not used to traveling much; needs some help. His gray locks fall thin about his shoulders; his tired looking eyes set deep in his wrinkled face, and he looks worn. He looks to be a man of seventy, a man who has spent a life of toil, his hands are rough and knotty, just from the plow handles. His history might be: “A son has left his father and gone way out into California and has become wealthy. He calls his father from his hard labor there at the old Arkansas homestead, and says, ‘Father, you have toiled hard and long for me, now cease your labors, come to me, and rest till the end of your days. I send you the money to come.’” He leaves his old home and his wife, now evidently laid away in her grave—and here he is by me, going on his way. He is a good old Christian father, a member of the Baptist Church, “Free-wills”, I guess. Every one is kind to him: Rough men are glad to help him. Gray hairs and

a feeble old form soften many a hard heart, and he stops to pour out a silent blessing on him—“that makes me think of my old father resting now in his grave or laboring away, back in the State.” I sit long by him and imagine I am sitting down by my father. I like to do this.

Well, what's the matter? A man just ahead of us has jumped nearly off his seat, looks very wild a moment, then begins to laugh, and explain: “I was dreaming and thought my cow at home kicked me while I was trying to milk her.” I thought she must have been a terror.

We have changed cars at Springfield, Mo., and are swift on our way to Kansas City. The morning comes and I look out my first time over the country of Missouri. The country rolls, almost level, far away till it meets the sky. Green hedge fences mark the square farms, gray with the shocks of corn, and I say, “I am feeling much at home here, minus rock and hills and hedge fences. I am a farmer boy and like this scene” till, bright clouds tell me the sun is coming up way back over in the west and I say “what is wrong with Missouri? The sun did not rise there in Arkansas? Well”—We are in Kansas City, and will stay here several hours. I can see about some.

FRED LARK.

Children's Letters.

DEAR BROTHER GODFREY.—I am a little girl ten years old. I live in Ripley Co., Mo. My papa takes the ARKANSAS METHODIST, and this is his second year on this circuit. We moved from Arkansas nine years ago. I have two brothers and two sisters living. My oldest sister is teaching and my oldest brother is working away from home. I am glad that F. Lark is going to write to the children again. We all enjoy reading the METHODIST. Mamma says that it is like getting a bundle of letters. I enjoyed reading the little red-headed girl's letter. My papa knows her grandfather.

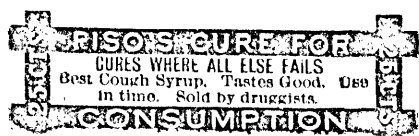
DELILA SAFFOLD.

Fair Deal ng, Mo.

DEAR BRO. GODFREY:—I am a little girl, seven years old. I go to school, and study third reader, spelling, and arithmetic. I like to go very much. Brother Dunaway is our preacher; he preached his farewell sermon two weeks ago. We hope he will be sent back to preach for us again, for we all like him so much. I have just read Emma L. Webb's letter in the dear METHODIST, and enjoyed it very much. Mamma knew her mamma, and her grandfather used to be mamma's pastor at old Smyrna Church, and she loved him so much. Your little friend,

MINNIE LEE JONES.

Mt. Vernon, Ark. Nov. 13, 1899.



If the Baby is Cutting Teeth

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

Warning Order.

State of Arkansas, } ss.
County of Pulaski. }
In the Pulaski Chancery Court.
August Fenke, Plaintiff, vs. Sophia Fenke, Defendant.
The defendant, Sophia Fenke, is warned to appear in this court within thirty days, and answer the complaint of the plaintiff, August Fenke.
CHAS. M. CONNOR, Clerk.
By WILL H. BASS, D. C.

November 23, 1899.

CARMICHAEL & SEAWEL, Solicitors for Plaintiff.

Warning Order.

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

CHAS. M. CONNOR, Clerk.
By WILL H. BASS, D. C.

November 16, 1899.

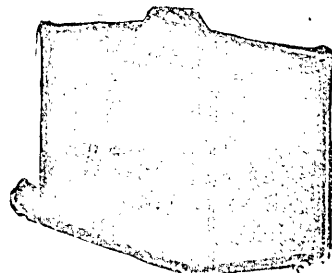
E. M. MERRIMAN, Solicitor for Plaintiff.

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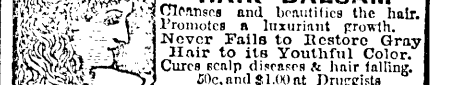
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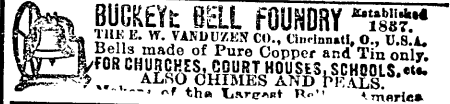
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Same Old Stand.

Our Church at Home.

NETTLETON.—We are now making a home-run. Everything is coming up very well; have had a very good year in many respects, notwithstanding we have had a great deal of sickness and many other things that we did not expect to have. I have just closed two meetings, one at each place; had a good meeting at North Jonesboro, assisted by A. C. Griffin, who did some excellent preaching and very earnest work. Several added to the church. May the Lord bless Bro. Griffin, and help him to continue to preach those old-fashioned Holy Ghost sermons, for they are certainly the power of God unto salvation. Our next meeting was at Nettleton, assisted by Bro. Jas. F. Jernigan, who did some as good preaching as I have heard in a long time, and by his strong exhortation and songs, he filled the altar every night with earnest penitents. I am truly glad that I had him with me. I wish that the P. E. could spend some time with every preacher in a protracted meeting. I have sometimes thought that, if our districts were smaller, our P. E. could render much more valuable service and possibly develop the territory more rapidly, though I think that we have made progress in many ways this year. It has certainly been a good year with me. The Lord has done a wonderful work for me this year; many souls have been saved and added to the church and I feel that I am one year nearer God and my eternal home. I am running with patience the race that is set before me, looking for the prize in the end. Thank God for the religion of Christ that makes us press on.

Z. D. LINZEY.

KINGSVILLE, ARK.—We have had one of the most remarkable revivals at Ravenden, that ever was held in this county. The meeting was conducted by Rev. W. H. Evans, of Jackson, Tenn. Strong men and women had to yield to the influence of the Holy Spirit. Campbellism and infidelity were completely overcome; we received fifty-seven members into the church and baptized eighteen children, and we now have a good church at Ravenden; we have received one hundred and fifty members into our church this year and have baptized forty-three children. This is now one of the best circuits in the conference. The Lord has greatly blessed us this year and we feel so much encouraged that we have started out with renewed zeal. Brother J. I. Maynard, presiding elder, was with us a part of the time, and he was happy over the results of the meeting. Hope to be able to make a good report at conference. Cordially,

T. W. FISACKERLY.

Nov. 15.

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TAKE HORSFORD'S ACID PHOSPHATE.

It vitalizes the nerves, helps digestion, and relieves fatigue so common in mid-summer.

From Texas.

The great itinerant wheel of the Northwest Texas Conference has made another revolution, but left me and mine at the same old nest. Some of us move so slow that it takes two or three years to finish our work up right. In fact, our district remained almost solid in P. E.s and pastors; changes throughout the conference less than I've seen in many years. I believe the appointments were generally satisfactory; at least I am pleased, and you know when a man is satisfied himself he thinks everybody else ought to be.

As to whether Bishop Hargrove is the greatest preacher, remains an open question; but as a presiding officer all agree that he has but few if any superiors in our great church. Several of our great men were present, and without exception left good impressions. For one, I was glad to learn that Dr. Hoss, the editor of our great connectional organ, does not wear the "bass collar" of any political party ring or clique. Like many of us, he may have his political preference; that's right. When I found, however, that he was an old line whig, I could easily account for his political independence, as it was my own good fortune to come down that line.

The reports of our preachers, especially along material lines, were superb. There had been some revivals in many charges; others seemed almost a blank. The spiritual state of the church showed a slight decrease in members. Of course, we do our best to account for this loss, and generally charge it up to "purging the roll," but to save our lives we can't tell what becomes of these dropped members. It must be bad book-keeping.

By the way, Arkansas keeps sending new material. In fact, we are almost strong enough to organize. Among the late bunch from the Little Rock Conference, I find J. W. Hearon, son-in-law of my youthful friend, "Billy Head," of Holly Springs, Ark. Also, Ewing Cameron, son of my old true and tried friend and steward on Austin circuit; also, Willie Manly, son of Rev. James Manly, deceased. I am proud of all these boys; they are all young men of fine promise and all received splendid appointments first dash. I sincerely hope and believe these precious boys will perpetuate the good names of their honorable parents.

"FINCH" M. WINBURNE.

Jonesboro, Tex., Nov. 25.

Joint Board of Finance.

At the close of the conference session the newly appointed Board of Finance organized with L. B. Hawley, chairman; J. R. Harvey, secretary; I. N. Runyon, treasurer. Please say to the brethren of the conference, that we desire to take an early start and never stop till every charge in every district throughout the whole conference has raised its entire assessments for the year just begun.

LEWIS B. HAWLEY.

El Dorado, Nov. 29.

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Catarrh, Deafness, Consumption,

and all similar diseases, the seat of which cannot be reached by the ordinary application of medicine.

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Particulars, testimonials, etc., free.

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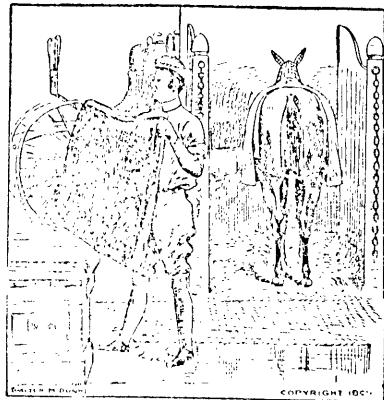
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023	Ruby.....	2 3-4x4	Morocco cover, gilt edge, for vest pocket, fine.....	.25	
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TESTAMENT AND PSALMS.					
0123	Ruby.....	2 3-4x4	Morocco, gilt edge, for vest pocket.....	.30	
0133	Ruby.....	2 3-4x4	Morocco, gilt edge, for vest pocket, Divinity circuit.....	.50	
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01500	Lg Primer	5 x 7 1-2	Fine cloth, red edges, large print.....	1.00	1
01600	Small Pica	5 3-4x9 3-4	Fine cloth, red edges, very large print.....	1.50	1
01602	Small Pica	5 3-4x9 3-4	French Morocco, very large print, fine book.....	2.00	2
04403	Minion...	5 1-4x7 3-4	Genuine Oxford Teacher's Bible, with all helps, Divinity circuit, Morocco.....	1.25	1
04470	Bourgeois.	5 1-2x8 1-8	Oxford Teacher's Bible, large print, self-pronouncing, Divinity circuit.....	1.50	1

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C O KIMBALL.

Bugg's Acetylene Gas Light.

Walnut Ridge, Ark., Nov. 20, '99
Mr. H. L. Bugg: Since we put in your gas machine, two months ago, we have had no trouble whatever. We are well pleased with it and consider it quite a success. It is a 'Sure Thing,' you put in the carbide, 'Touch the Button,' and it does the rest. It is very simple in construction and easy to man-

age.

SEXTON & ANDREWS, druggists

Walnut Ridge, Ark., Nov. 20, '99

From observation I can endorse the above statement, and think that Mr. Bugg has a good light.

A. M. PONDER, Citizen

We have sold a large number of "His Steps" at the reduced price of 1 cent for paper, and 40 cents for cloth. Order soon if you want one.

GODFREY & THORNBURGH.

Contributed.

District Meeting.

The District Meeting for the Woman's Home Mission and Foreign Missionary Societies of the Pine Bluff District was held in First Church, Pine Bluff, from the 9th to the 11th of November. The address of welcome was delivered by Mrs. W. T. Young in a very graceful manner. She extended to the delegates a warm welcome on behalf of the Pine Bluff Societies. A splendid paper on the different features of mission work from Mrs. H. P. McDaniel was listened to with rapt attention. Her heart is set on things above and much good will result from her earnest words for the Master. Reading of reports and listening to earnest talks by Brothers Anderson and Cason followed, after which resolutions were passed that the Woman's Home Mission Society would furnish the District parsonage when it was freed from debt.

On Friday the Woman's Home Mission Society met at 9:30 a. m. Devotional services were held by Mrs. R. H. M. Mills, District Secretary, followed by an experience meeting, from which we were drawn closer to God. Reports from societies were read. Brothers Carr, Anderson, and White were present and their earnest talks were very encouraging. We felt, when the meeting adjourned, that it was good to be there. The afternoon service was devoted to the juvenile societies. All told of progress. The devotional meeting was conducted by Mrs. H. P. McDaniel. A splendid paper was read by Miss Annie May Hinemon, and one by little Miss Mattie Lowery was enjoyed by all. The secretary has cause to be proud of the Juvenile Societies of both First Church and Lakeside. A Woman's Home Mission Society was organized at Lakeside Church, November 11. They had a live Aid Society there and had rendered substantial aid. Now they have become connectional, and I predict for the society a bright future. We held our meeting together, and think the same will result in much good and that an onward movement will be given to mission work.

Mrs. W. H. DAVIS,
District Secy.

The Pardoning Power.

For months Jonesboro has been prosecuting a notorious blind-tiger keeper by the name of Bob Brady. At the last term of court he was convicted and fined \$2,000 for his offense, on one or two counts, but there were still thirteen indictments against him. In default of payment of fines he was committed to jail, where he was to remain for a long term, for he had plead guilty to the whole docket against him. The people thought that, after all the amount of trouble and expense he had made them, at last his punishment would be consistent with his flagrant violation of all the laws regulating the sale of liquors, and, said imprisonment, which in the past he had so shrewdly dodged,

and by "hook and crook," avoided, would be a salutary warning to his comrades in lawlessness. But, Oh, the disappointment! when Governor Jones came to his relief, assessing only about ten per cent of the fine which the court pronounced, forgiving all the record against him, pardoning all the allegations to which he had plead guilty, only stipulating that he pay the paltry sum of \$250 and leave the state, never to return. Governor Jones claims to be a democrat, and ought to respect the will of the people as expressed through the laws of the state by the findings of our courts, but this abuse of the pardoning power in whiskey cases, is a travesty of justice, a trifling with crime, an encouragement to outlaws, an insult to the law abiding, home-loving people of our state. In stipulating that a criminal step over the State line the Governor works no hard hip, and insures no reform in the criminal's character. He does not love his neighbor as himself if he drives into their society men who have not served a fraction of their sentence in jail, nor paid a farthing of their fines. This action by the Governor encourages hundreds of men, who, like Brady, are defying the law, and endeavoring to weary the anti-blind-tiger forces in our state.—Search Light.

Winter Schedules of the Southern Railway.

Commencing November 19th, the Southern Railway quickened its time. The night train now leaves Memphis 8:15 p. m., and the through sleeper thereon via Chattanooga, Bristol and Lynchburg arrives Washington 6:42 a. m., second morning, Baltimore 6:00 a. m., Philadelphia 10:15 a. m. and New York 12:43 noon, via Pennsylvania Railroad, with through coach to Washington and dining car service en route, connecting in same depot in Washington with the Colonial Express of the Pennsylvania Railroad for Boston, without change. This train also connects in Central Station, Chattanooga, with through train and sleeper which arrives Atlanta 11:50 noon, next day, Macon 2:25, Jacksonville, via Jesup, 10:00 p. m. and Tampa, via Sanford, 7:00 a. m.

The morning train, leaving Memphis 9:15, carries coaches and sleeper via Hot Springs and Asheville to Salisbury, as usual, connecting in same depot with Fast Mail, with dining car and through sleepers to Washington, Baltimore, Philadelphia and New York. Also connects in Central Station, Chattanooga, with sleeper to Atlanta and quick time beyond Other points in Virginia, North and South Carolina, Georgia and Florida are reached with proportionate ease and speed.

Write for maps, time tables, reservations and any information desired to C. A. Saussure, D. P. A., Memphis, Tenn. C. A. Benscoter, A. G. P. A., Chattanooga, Tenn.

W. A. Turk, G. P. A., J. M. Culp, Traf. Mgr.; Frank S. Cannon, 3rd V. P. & Gen'l Mgr., Washington, D. C.

Quarterly Meetings.

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

December—Hackett circuit at Bethel, 2-3; Greenwood circuit at Greenwood, 7; Booneville circuit at Booneville, 9-10; Sugar Grove circuit at Golden City, 10-11; Charleston circuit at Coles, 16-17; Paris and Charleston circuit at Paris, 17-18; Mulberry circuit at Dyer, 30-31; Alma circuit at Alma, 31, and Jan. 1, 1900.

January—Van Buren circuit at Neal's Prairie, 7-8; Ft. Smith circuit at Spring Hill, 14-15; Cauthron circuit at Cauthron, 20-21; Waldron circuit at Fair's Chapel, 22-23; Mansfield circuit at Mansfield, 28-29; Huntington circuit at Huntington, 29-30.

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

December—Belfonte circuit at Crossroads, 2-3; Lead Hill circuit at Lead Hill, 9-10; Valley Springs circuit at Western Grove, 16-17; Harrison station, 23-24; Backler Grove Miss., at Comp-ton, 30-31.

January—Kingston circuit at Kingston, 2-3; Carrollton circuit at Carrollton, 6-7; Leslie circuit at McGuier's Chapel, 13-14; Lone Rock mission at Martin Springs, 17-18; Mt. Home circuit at Fairview, 20-21; Mt. Home station, 21-22; Yellville circuit at Pleasant Ridge, 25-26; Yellville station, 27-28.

February—Green Forest circuit at Green Forest, 1-2; Barryville circuit, 3-4; Eureka Springs station, 10-11. District stewards please meet the P. E. at Harrison Dec. 6, at 1 p. m. The names of district stewards are as follows: J. S. Pass, J. H. Marshall, R. L. Kerr, John Bratten, G. W. Ausburne, John Mitchell, H. W. Redus, John Evans, R. V. S. R. Twitty, J. A. Cowell, Rev. James Willey, O. E. Wilson, Rev. Seabe Kirkpatrick, F. M. Matney, O. M. Clark Brethren, you are urged to be present.

MORRILLTON DISTRICT, first round, A. C. Milar, P. E.

December—Atkins and Pottsville 3-4; Russellville 3-4; Springfield circuit at Shady Grove, 9-10; Morrillon, 12. Conway mission at Fairview, 17-18; Plumerville circuit at Plummerville, Dec. 31 Jan. 1.

January—Perryville mission at Perryville, 6-7; Adona mission at Opel, 7-8; Cleveland mission at Centre Point 14-15; Clinton circuit at Clinton, 16; Martinsville circuit, 18; Morganton circuit at Harrison's chapel, 20-21; Quitman, 21-22; Quitman circuit at Sulphur Springs, 23; Mt. Vernon circuit at Mt. Vernon, 24; Conway, 23-29.

District stewards, all the preachers and Sunday-school superintendents are requested to meet at Morrillon, Dec. 12.

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

December—Dardanelle station, 2-3; London and Knoxville, 9-10; Lamar and Mt. Olive, 10-11; Walnut Tree circuit 16-17; Danville and Belville, 17-18; Ola mission, 23; Dardanelle circuit, 24-25; Prairie View circuit, 30-31.

January—Gravelly circuit, 6-7; Rover circuit, 13-14; Coal Hill circuit, 20-21; Clarksville circuit, 27-28; Clarksville station, 28-29.

February—Dover circuit, 3-4; Ozark circuit, 10-11; Ozark station, 11-12.

The district stewards will please meet in the Methodist Church in Dardanelle Dec. 6, 1899 at 2 p. m.

LITTLE ROCK DISTRICT, first round, Jas. Thomas P. E.

December—Winfield Memorial, 2-3; Asbury, 5; Little Rock City Mission, 6; Hunter Memorial, 7; First Church, 9-10; Loneke, 13; Carlisle and Hazen, 14; Fairmont circuit at Zion, 15; Des Arc and Devalls Bluff, 16-17; Hickory Plains at Cross Roads, 19; Austin, 20; Benton, 21; Alexander, 23-24.

January—Liberty circuit, 6-7; Eng-land, 8; Maumelle, 10; Oak Hill, 13-14; Mabelvale, 17; Bryant, 20-21.

District stewards will meet at 10 a. m. December 12, 1899 at First Church, Little Rock.

PRESCOTT DISTRICT, third round, J. H. Rigney, P. E.

December—Mena, 10-11; Dallas at

Foster's Church, 12; Jansen at Shiloh, 13; Cherry Hill, 16-17; DeQueen 19-20; Horatio, 21; Hope, 30-31.

January—Center Point at Bigg's Church, 6-7; Saline at Galena, 9; Nashville at Doyle, 13-14; DeAnne, 20-21; Mineral Springs at Bethany, 28; Locksburg, 28-29.

February—Emmet at Pleasant Ridge, 3-4; Prescott, 5; Spring Hill, at Bethlehem, 7; Washington at Ozan, 10-11; Rocky Comfort at Winthrop, 17-18; Richmond, 24-25.

March—Fulton, 3-4; District stewards meeting at Hope, Dec. 29.

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

December—Malvern Hill, 9-10; South Hot Springs, 11; Hot Springs circuit, 16-17; Central Ave, 18; Clarke circuit, 23-24; Arkadelphia station, 25.

January—Mt. Ida circuit, 6-7; Oma circuit, 10; New Liberty circuit, 13-14; Murfreesboro circuit, 20-21; Okolona circuit, 23; Gurdon circuit 27-28; Lono circuit, 30-31.

February—Malvern station, 1; Social Hill circuit, 3; Princeton circuit, 7-8; Holly Springs circuit, 10; Dalark circuit, 14-15; Amity circuit, 21-22.

District stewards will please meet me in Arkadelphia, Dec. 20, 10 o'clock a. m.

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

December—New Lewisville circuit, at New Lewisville, 9-10; Junction city station, 16-17; Stephens and Waldo at Mt. Prospect 23-24; Eldorado circuit at Cargile, 30-31; Eldorado station, 31 and Jan. 1st.

January—Lapile circuit at Ebenezer, 6-7; Atlanta circuit at Atlanta, 13-14; Magnolia circuit at Logan's Chapel, 14-15; Camden circuit at Union, 20-21; Camden station, 21-22; Harmony circuit at Caney, 27-28; Chidester circuit at Chidester, 28-29.

February—Hampton circuit at Woodberry, 3-4; Onalaska circuit at Millville, 4-5; Bearden and Thornton circuit at Harlow, 10-11; Fordyce, 11-12; Genoa circuit at Rondo, 17-18; Bright Star circuit, 18-19; Walnut Hill circuit at Walnut Hills, 24-25.

At the district stewards meet me in Stephens, December, 13th. Let every member of that body be on hand that we may successfully carry out our work. We shall be glad to have as many of the P. O's with us as can conveniently come. Let us meet promptly at 11 a. m. Wednesday, Dec. 13th.

STATE OF OHIO, CITY OF TOLEDO, LUCAS COUNTY.

FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. Cheney & Co., doing business in the city of Toledo, county and state aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of HALL'S CATARRH CURE.

FRANK J. CHENEY.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D., 1886.

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A. W. GLEASON,
Notary Public.

Hall's Catarrh Cure is taken internally and acts directly on the blood and mucous surfaces of the system. Send for testimonials, free.

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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.

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Woman's Work.

W H M S—Officers.

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

The Work in the Arkansas Conference.

Read before the Arkansas Conference by Mrs. Henry Hanesworth.

On a bright morning in May, in the year 1878, a company of consecrated women met in First M. E. Church, South, Atlanta, Ga. Their purpose was to learn, at the earliest possible moment, the action of the Gen'l Conference, then in session in that city, relative to woman's work in the field of foreign missions. Their desire had long been for the organization of a W. F. Missionary Society. For this they had waited patiently and prayed earnestly. Their night of waiting was past, and their morning of joy came with the announcement that the necessary legislation had been enacted by the Gen'l Conference. So the W. F. Missionary Society of the M. E. Church, South, was organized.

With joyful hearts these women departed for their homes to lay the foundation for their great work in the years to come. They had but little information and of course no experience in regard to the work; but their hearts were on fire, and their purposes fixed to being, knowing that the Lord would guide and uphold them, for had He not said: "Fear thou not, for I am with thee; be not dismayed for I am thy God. I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness."

Their faith was well founded, as the history of the work shows. To many this movement was a startling one. They could not believe that any good could be accomplished by women in this direction. With that conservatism characteristic of the South, it was feared that our women would lose their reserve and modesty by engaging in a work which must needs be more or less public. Others yielded a half hearted support, while some frowned upon it with open disapprobation. Twenty-one years have passed since then. The Woman's Foreign Missionary Society is of age. It speaks for itself. It has met, yea more than met the hopes of its friends, and disappointed the prophecies of its foes. Looking

backward over the years, the women of the church with glad hearts lifted to Him can exclaim: "Now thanks be to our God which always causeth us to triumph in Christ." "Hitherto hath the Lord helped us."

At the close of the first year there were 218 societies, 5,890 members, \$4,014 reported, and one missionary in China—Miss Lochie Rankin. Now we have 3,543 conference societies, adult and juvenile; 72,242 members, \$83,522 reported for last year; and 87 missionaries have been sent out by the Woman's Board of the M. E. Church, South, since its organization. Our Conference Society was organized at Fort Smith, Nov. 1880. The first annual meeting was held at Dandanelle, Oct. '81, and this meeting was made memorable by the address of Bishop Pierce, who greatly encouraged the women to go forward, and said that when the church organized this society she organized the greatest movement of the times, and he hoped the time was not far distant when every preacher would report a W. F. Missionary Society in his charge. This wish of our sainted Bishop has not yet had its fulfillment. We trust, however, that with the quickened interest in missionary work among us, the day is at hand when it will be realized. To our ministers we must look for aid and comfort. Only in as far as they are interested will our work flourish. A pastor full of zeal for missions will not fail to help us, and in time will find his own work, in sowing missionary seed broadcast, lightened by us, as his co-workers. It is a fact, as shown by the minutes of our conference, that wherever there is a strong W. F. Missionary Society there too is found the largest contribution to the general collection. If the pastors will attend our meetings occasionally, and speak of our work from the pulpit, they can be of very great service to the interest we represent.

It developed at our last annual meeting that some societies had never had the benefit of the pastor's presence. This ought not so to be. Our pastors can help largely, too, in aiding us to observe Woman's Day, the 2nd Sunday in February, and which is generally observed, I am glad to say. This occasion serves to bring out, not only our special work, but also the general subject of missions before the people. I do not wish to convey the impression that our ministers are not interested in missions. On the contrary, we believe they are becoming more and more imbued with the missionary spirit. They preach oftener on the subject than they used to, and are in fuller sympathy with us. I simply suggest that they can help the cause they love still more, by "helping those women."

This is our 20th anniversary in this conference. Much has been done, much more needs to be done. Twenty years ago, we reported three Societies—Fort Smith, Russellville and Clarksville—with 76 members and \$179.80 collected. This year we have 36 adult and 20

juvenile societies, with 921 members—18 life members, and \$1,171.54 collected.

You will no doubt be interested in knowing what we are doing. Our conference society is sustaining 4 scholarships and 3 Bible women. We have pledged this year \$400 for expenses of out-going missionaries. We are also raising a fund called the Harlan Memorial, in memory of Rev. V. V. Harlan, and will send \$80 of it to the Parent Board as a twentieth century offering, to be used in completing the education of a young Christian minister, named after Brother Harlan, and who is attending the Anglo-Chinese College, of which Dr. Parker is President. We propose to use the surplus of this fund for the education of a Chinese boy, who is named after S. J. Baggett, of Prairie Grove, who contributed generously to this fund.

"Open meetings" are held in many of our charges, once and sometimes two or three times a year. They should be held everywhere, at least once a year, as they are productive of fine results. With a good programme, well rendered, these occasions are often made exceedingly profitable. Many attend who might not go to hear a missionary sermon or address, and, becoming interested, are more likely to aid in our work. In fact, additions to our membership often result, and the collection taken helps to swell our funds. While we have reason to be thankful for the progress made, there is very much more that we can and ought to do. Our conference is not as completely organized as it should be. In some districts there are but two or three societies. We must push the work through our District Secretaries, until at least an effort is made to organize in every charge. We must face the problem as to how we can best further the work in our conference. Many of us who are at work now can not work long at best, and one by one our workers fall.

Of those who labored and prayed for success in the first year of our organization, but one is left to counsel and help.

I speak of Mrs. Frank Parke, of Ft. Smith.

Our greatest hope of success lies with those who must soon bear the heat and burden of the day, while we rest under the shade of the trees.

So I stress the great importance of our juvenile work. Let us train the children so they may mature into living Christian workers, loving Christ and following in his footsteps. There are twenty juvenile societies in the conference. These are active. The one at Bentonville is especially so. It has a membership of fifty-five, and up to the present has had an enthusiastic lady manager in the person of Mr. Harry Hust. Three juvenile societies support a girl in China. Van Buren has little Lula Harlan; Ozark, Mattie Jennings, and Clarksville has supported the Mary May scholarship for 4 years. I notice that whenever the juveniles have some one for whom they are working, their enthusiasm is greater and their interest deeper.

There has been some increase this year in the number of subscribers to the Woman's Missionary Advocate, and the Little Worker, for the children. There are one hundred and sixty subscribers to the Advocate and one hundred and seven to Little Workers.

Some societies have copies of the "Crisis of Missions," "Letters from the Orient," "Child Life in the Mission Fields," Dora Rankin memorial—"Dawn on the Hills of T'ang." These agencies in spreading missionary intelligence are simply indispensable. If these books with their burning words, descriptive of the work and its needs, could be put into every home and we could be made to realize the brotherhood of man and the fatherhood of God in their fullest sense we would have more consecrated Christian women with hearts and minds on fire for lost souls. Dr. Pierson has aptly said: "Know and you will feel, know and you will pray, know and you will help."

CATARRH CAN BE CURED.

Catarrh is a kindred ailment of consumption long considered incurable, and yet there is one remedy that will positively cure catarrh in any of its stages. For many years this remedy was used by the late Dr. Stevens, a widely noted authority on all diseases of the throat and lungs. Having tested its wonderful curative powers in thousands of cases, and desiring to relieve human suffering, I will send free of charge to all sufferers from Catarrh, Asthma, Consumption, and nervous diseases, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail by addressing, with stamp, naming this paper, W. A. Noyes, 920 Powers Block, Rochester, N. Y.

For Methodist Readers

A valuable booklet free. Any reader of the METHODIST contemplating the purchase of a piano or organ will receive free, postpaid, upon application, a booklet treating on the piano and organ question. It will prove a valuable guide to parties not fully posted. A postal card with your name and address will secure you one, and if carefully read will make it possible for you to select from the numerous makes a reliable instrument at the proper price and terms. Address at once, "Piano and Organ Guide," ARKANSAS METHODIST, Little Rock, Ark.

Do You Sell Books?

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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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.

CLINE:—Oscar M. Cline was born May 26, 1873; died, in the home of his mother near Mt. Zion Church, in Johnson county, Arkansas, Aug. 20, 1899. His body lies buried beneath the shade of monumental oaks, in the old Kendall grave-yard where rests the dust of his sainted father and other kindred. Of Bro. Cline it can be appropriately said: "Blessed are the dead who die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors." Abundant in labors while living he knows what it is to rest from them in the glorified state. Converted at the age of fourteen years, he became an exemplary and faithful member of the church while a mere boy, and soon rounded out into a faithful steward and an efficient and well beloved local preacher. In all the writer's wide acquaintance he has known of no one who was more worthily or more universally loved within the circle of those who knew him, than was Oscar M. Cline. Bro. Cline was a living illustration of what any strong, healthy young man can be who has the ambition to make an earnest effort to succeed in the best things. Strong, self reliant, and brave, he believed in God and had confidence in himself; and not having been born to wealth these native endowments furnished him the solitary equipment with which to master an adverse environment, and win his way to a point of commendable success in life. Working his own way, he studied two years in the O. P. College at Clarksville Ark., and at the same time paid the way of his invalid brother for a two years course in the same institution. At the end of his second year in college, his father died and our heroic young brother laid down his books and went home to take care of his widowed mother and three sisters. In this work the Master found him when he was called to his reward. He will long be missed in the community where he lived, and will never be forgotten. He has built for himself a monument more to be coveted than any that could be erected of marble or of brass. He died as only the good can die—at peace with God and all mankind, and in an undoubted assurance of heaven's reality and reward. May all of his young friends live as he lived and die as he died. J. A. CASTEL.
Coal Hill.

COX:—Mrs. Sarah F. Cox was born in Tenn., March 6, 1859, and died at her home near Tull, Ark., July 30, 1899. She professed religion in 1874 and was married to David C. Cox in 1876. She has ever lived a consistent, patient, pure Christian life. Two of her eight children preceded her to the better world. Her home was always in order, her life a noble one and worthy of imitation by all who know her. May God bless and keep Bro. Cox and his dear children. It was a sad parting but there will be a happy meeting bye and bye. Bryant. O. H. TUCKER.

REED:—Miss Jennette Reed was born Aug. 3, 1835, and died near Shaw, Ark., January 12, 1899. She was a faithful, patient, Christian woman. She leaves one sister on the shore of time. Bryant. O. H. TUCKER.

HAYS:—Lyda Eunice Hays was born June 1, and died Oct. 4, 1899. Her stay on earth was short, but in heaven she will live forever. May the fond parents meet her there. Bryant. O. H. TUCKER.

GREEN:—Mrs. Salina A. Green was born Feb. 5, 1855, and departed this life Sept. 26, 1899. She professed religion in childhood and joined the Methodist Church at Sardis. She was the mother of ten children, four are dead and six living. A faithful Christian mother.

A mother's death breaks up the home. The American Christian home is everything to us. Sister Green did her part and Jesus said: "It is enough, come up higher. Well done, thou good and faithful servant." The Sardis church has lost one of its best members. May the Lord bless those who mourn her loss. Mother will await your coming to the better world. Meet her there. O. H. TUCKER.

Bryant.

COSTLEY:—Mrs. Sarah Elizabeth Costley (nee Dawson) was born in Lynchburgh, Va., July 16, 1861. She was converted at the age of 17 and came to Arkansas in 1883, and the same year joined the M. E. Church, South at Maurin's Chapel. She was married to W. L. Costley on Dec. 23, 1884. She was faithful in all of her church and family relations. A good woman has gone to her reward, being very happy on the day of her death. Her last words were: "Heaven," "Sunshine in My Soul," "Looking this Way," and "Jesus Now is Calling," were some of her favorite songs. Her oldest boy Wm. Costley joined the church this summer. I preached her funeral at Maurin's Chapel.

"Asleep in Jesus! far from thee
Thy kindred and their graves may be;
But thine is still a blessed sleep,
From which none ever wakes to weep."

O. H. TUCKER.

Bryant, Ark.

McLAIN:—David O. McLain was born March 3, 1874, and was killed by an electric shock while at work on the wire in Houston, Texas. His body was buried at Bryant, Ark. It was a sad day to his friends. How much we need a Savior to comfort us in times of trouble.

O. H. TUCKER.

EDWARDS:—John T. Edwards, son of Wm. P. and Mrs. M. E. Edwards, was born March 9, 1871, and died at Mineral Springs, Ark., Oct. 9, 1899. He professed religion and joined the church in 1893. He had always been a good boy, and after joining the church he was a model Christian man. As teacher in the Sunday-school, superintendent or steward he was an active and efficient officer of the church, in song and prayer and prompt attendance upon all religious service an inspiration to the worship of the church, and in his modest, blameless, active, useful, and holy life, a benediction to his home and to the community. He was everybody's friend, loved by men, women and children. He was shot on Saturday at 11 a. m. and expired on Monday afternoon. All this while conscious, sure that the wound was mortal, there fell from his lips no bitter word—no word of complaint or fear. The morning before he died he sang two hymns, "Just a little talk with Jesus," and "Bind me Closer, O closer, Lord, to Thee." On Saturday afternoon he called his brother and said, "Gus, you know I go over and shave Bro. Johnson, (our dear superannuated brother,) I cannot go now. You go over and shave him this evening. Don't forget it." How I sympathize with his mother, so suddenly bereaved of the son whose tender thoughtfulness for her comfort had so often attracted the admiration of every woman that knew them. How I sympathize with those many older brothers. The church at Mineral Springs, the Sunday-school, the choir who can scarcely sing now for choking memories of the silenced voice; with the pastor who must henceforth miss that earnest expressive face, and his right hand in all pastoral work. With our dear old superannuated Bro. Johnson and his wife, whose lonely home was so often gladdened by his visits. Knowing what I do, I grieve for the whole community. Every mother feels that she has lost a son. Strong men were utterly prostrated with grief and horror, and in every circle John Edwards is missed and lamented. Personally, I have lost a friend. Let me lay this sprig of cypress on his grave.

J. H. RIGGIN.

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

Mozley's Lemon Elixir

Cured me of indigestion and heart disease, after years of suffering when all other remedies and doctors had failed. Beulah, S. C. N. D. COLEMAN.

Mozley's Lemon Elixir.

I have been a great sufferer from dyspepsia for about fifteen years, my trouble being my liver, stomach and bowels, with terrible headaches. Lemon Elixir cured me. My appetite is good, and I am well. I had taken a barrel of other medicine, that done me no good. CHARLES GIBBARD.
No. 1515 Jefferson St., Louisville, Ky.

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

WEDNESDAY, DEC. 6, 1899.

GEO. THORNBURGH, BUSINESS MAN'GR.

Entered at the postoffice at Little Rock, Ark., as second-class mail matter.

TO ADVERTISERS:—The circulation of the ARKANSAS METHODIST is fifty per cent larger than that of any other paper, religious or political, published in ARKANSAS.

Contributed.

Fire at Magnolia.

DEAR BRO. GODBEY.—This has been a sad day for our people at Magnolia. About 3 o'clock this morning a fire broke out in the town, which soon spread to our beautiful new church, one block away, and tonight this splendid building which was the joy and pride of our people is a mass of smoking ruins. The loss can not be less than \$6,000; insurance, \$4,000. The building and furniture cost about \$7,000, but we succeeded in saving nearly all the pews, together with the organ, pulpit, etc. We have not arranged any definite plans, but we will rebuild as soon as possible. Fortunately, the old church is still standing and we have moved into it and will not miss a service. This fire destroyed nine other houses, all of which, with their contents, were a total loss. Fraternally,

J. W. SAGE.

Magnolia, Nov. 16.

The Roberts Fight Not Yet Won.

After scouting across the Continent I have recently been skirmishing among Congressmen, and in my opinion, unless Christian citizenship does, more anti-polygamy crusading in the week that remains before Congress opens on December 4 than it has done in all the rest of the year since this issue was raised, Mr. Roberts will take his seat without even a test vote by which Congressmen at fault can be brought to judgment for an infamy hardly less than the restoration of slavery would be.

The supreme need is that the people should at once be made to see where the blame lies for what has happened already and for whatever shall happen. Everybody save polygamists now see that it was a crime against civilization to give Utah statehood on promises which a bunco-steerer would have blushed to make, and which he would not have expected even a green goods victim to believe. This statehood was secured through the National Republican Committee, influenced, as anti-polygamy leaders in Utah declare, by magnates of Pacific railroads who cared a thousand-fold more for money than for morals. Mr. Clarkson, of Iowa, called down the opposition of Mr. Dingley and other Republicans by telling them that statehood had been promised by the party committee. These facts I have on full authority.

On this account and because the Republican party is again in power it is doubly bound to rid us of this



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"twin relic of barbarism." But the party leaders are to-day more afraid of making some political risk for the future, than of outraging public sentiment by another truce with this savage vice of polygamy. The moral elements of this country, they should be made to know, have borne about as much as they will.

Party leaders believe that to allow Mr. Roberts to take the oath and take his seat would be to lose the battle because they do not expect (we hope they are in error) that any Democrat would aid them to expel the polygamist, which requires more than Republican votes. They know that the surest way to exclude him is to object when he rises to take the oath and make him stand aside till all others are sworn and then suspend swearing and leave him standing outside the door to be dealt with in such manner as a committee may report later. But Mr. Dalzell and other leaders very near to the prospective Speaker are opposed to this heroic treatment of a monstrous evil, for which no other sure remedy is in sight, lest it may some day be used as a precedent for standing aside a Republican. It is the old story of sacrificing morals to pea-nut politics. The people should let the President and party leaders hear such a thunder of anti-polygamy sentiment as will put a recommendation of the anti-polygamy amendment into the President's message and at the same time put Roberts out of Congress.

Let not the President and Senate be overlooked in the petition, letters and personal interviews (which are respectively good, better, best), since the permanent remedy for Utah must be a constitutional amendment which the House cannot submit without concurrence of Senate and President. By vote at the Thanksgiving service, if not before, let petitions to House, Senate and President be authorized, to be signed by pastor or by a committee.

There is also danger of missing the larger aspects even of the Roberts case. If it shall lead us to select Congressmen of better moral character everywhere it will be well, but the question must not be considered as chiefly one of personal morals. It is not a person only, but a state, a nation, a civilization that is on trial. Utah having fail-

ed to keep its contract as to giving up polygamous practices is not entitled to the Statehood which the contract provided for. Utah is also, for the same reason, like a rebellious or unreconstructed State, and so excluded from rights in Congress.

Most important of all, let some real statesman show that the United States has a constitutional duty to see that a true republican government is maintained in Utah, which is not the case when a dictating church is able to enforce its orders on the majority of the citizens that no one can stand for office without its consent. No one who has been to Canossa should be able to come to Congress.—Rev. Wilbur F. Crafts, Ph. D., Superintendent of The Reform Bureau, Washington, D. C.

Closing Day at Winfield.

We had a great day at Winfield yesterday. The congregations filled the house both hours. The closing scene at the altar last night was the conversion of a young man. Our reports to the annual conference will indicate success the past year. We have had 127 additions to the church, an increase of something like fifty in membership. We had a good revival, and conversions all along during the year at the regular services. Our financial report will be full. The aggregate amount raised from all sources and for all purposes is a little over \$8,000. A fine pipe organ has just been placed in the church—one of the very best in the city. The church is well organized and at work in every department. This church will be heard from and very much felt in our whole State in the future. Their hearty co-operation with their pastor the past year, in every good word and work, has been admirable indeed. My love for them is very warm and full, and I reluctantly go out from them. May God bless them and continue to prosper His pleasure in their bounds. My successor has my congratulations in advance. Very cordially,

A. O. EVANS.

Nov. 29.

The time to secure exceptional value is when you see it announced. Next month may be too late. We refer to the Marion Harland books as free premiums to new subscribers.

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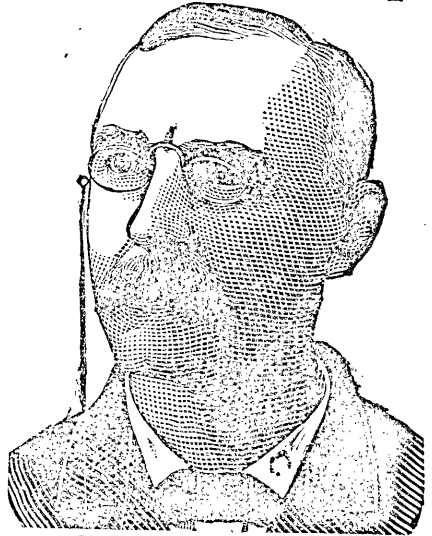
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THE CLINE FUND.

I have received from Epworth Leagues for the support of Bro. Cline, our missionary to China, the following since last report:

Heretofore reported.....\$691.67
Cato League, by J. P. White.....2.50
Batesville League, by W. P. Jones, Pres.....10.00

Total.....\$704.17

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