

Arkansas Methodist.

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

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VOL. XVIII.

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NO. 50

News and Notes.

PROVISION HAS BEEN FULLY made, and our State Deaf Mute Institute will open Jan. 3.

THE ESTATE OF THE LATE VICE-President Hobart is estimated at more than \$2,000,000.

THE HARPER BROTHERS, Publishers, of New York, have made an assignment. Liabilities, \$2,000,000.

SENATOR BERRY, of ARKANSAS, offered a joint resolution in the Senate in favor of the election of United States Senators by the people.

ON LAST MONDAY, 11TH, AN ADVANCE of ten per cent was given to all the employees of the cotton mills of Fall River, Massachusetts, 28,000 in number.

A BILL TO RESTRICT NEGRO SUFFRAGE in Georgia failed in the lower house of the Legislature by a vote of 137 to 3. A dignified and able protest from the Negroes contributed to this result.

THERE HAS BEEN A CONTEST AS to whether the Bible should be read in the public schools of Nebraska. The State Superintendent has given instruction that the Bible may be read in the schools.

THE PROHIBITION BILL WHICH has passed the lower house of the Georgia Legislature is stringent. The friends of humanity throughout the country will watch with deep interest the contest in the Senate.

ORDER YOUR CHRISTMAS PRESENTS NOW, from Godbey & Thornburgh.

THE NEW OKLAHOMA, CHOCTAW and Gulf railroad is now in full operation between Memphis and Oklahoma City. Little Rock feels very sensibly the touch of this new life.

THE ELECTION COMMISSIONERS of Kentucky announces the vote for Taylor 193,714; Goebel, 181,331; Taylor's plurality, 2,383. The certificate of election was given to Taylor and he was sworn into office Tuesday 12th.

THE UNITED STATES ARMY IS AT present composed of 2,248 officers

and 61,999 men—a total of 64,247. Of these 11,130 are in Cuba. 2,942 in Porto Rico, 465 in Hawaii. 31,483 in the Philippines, and 18,227 in the United States. The volunteer troops number 34,574, all in the Philippines or on the way there. This makes a total of 66,057 troops in the Philippines.

YOU CAN BUY ANY BOOK THAT you ought to read, at publisher's price, of Godbey and Thornburgh.

THE BRITISH HAVE MADE LITTLE progress against the Boers the past week. In our last issue, we stated that Gen. Methuen, who was at Modder River, twenty miles from Kimberly, was expected to reach Kimberly by Tuesday, the 5th. Such was the report. But Methuen has not advanced. After the desperate battle at Modder River, the Boers retired but a few miles northward and took up a position upon the heights, which they still hold. Meantime, Methuen has rebuilt the railroad bridge over the river and is moving up his supplies and forcing his way. Today, Tuesday, dispatches say that Methuen is attempting to advance, against stubborn resistance. General Gatacre, who had advanced through Cape Colony to Molteno-ent, moved forward Sunday, 10th, with 4,000 men to Stormberg, where they suffered a terrible defeat. They were led by night into a trap, laid for them by the Boers, whether by treachery of the guides is not known. This reverse is regarded exceedingly unfortunate, both as thwarting a plan for the reinforcement of Methuen and tending to increase sympathy among the Dutch of Cape Colony with the Boers' cause.

General Buller has joined the forces at Colezo and taken command. This is sixteen miles from Ladysmith. It is reported that Gen. White's army is on half rations, but the Boer batteries are doing little harm to the garrison.

GENERAL WOOD, IT IS REPORTED, is to succeed General Brooke as Governor-General of Cuba. The popularity of General Wood and his great success in governing Santiago, inspire confidence that the change will prove a wise one. The military force in the island is, also, to be reduced.

THE EXPEDITION TO THE NORTH of Luzon, to capture Aguinaldo, will not be as successful as was hoped. The Philippine leader's forces are scattered into guerrilla bands, and his whereabouts is not known.

The insurrection, if we may

so call it, is developing new force in the province of Cavite, a few miles from Manila. In the Island of Negros, 260 native police, which had been uniformed and armed to serve under United States authority, rose in rebellion and killed a United States officer. It is said they were moved to this by reports of victories won by Aguinaldo.

The Americans capture or chase the Philippines when they can find them. As to actual fighting, three regiments are more than a match for any force the rebel chief can muster. Yet, there are now about 64,000 soldiers in the Philippines, and this will be increased to 80,000 when all the regiments now under order arrive at Manila. It is not to whip the rebels, but to protect those who are non-combatants, that such a force is required.

Congressional.

CONGRESSMAN MOREA, OF ARKANSAS, though he had been ill for some weeks, and could hardly get to the House of Representatives, could not keep away, when such a question was to be met as the seating of the polygamist Brigham H. Roberts. Though scarcely able to make his voice heard through the house, he promptly seconded the challenge made by Mr. Taylor, of Ohio, of the right of Roberts to be sworn in as a congressman.

After two hours debate, in which Roberts spoke an hour, the motion of Mr. Taylor to have the case investigated, was carried by 302 votes against 30.

THE READING OF THE PRESIDENT'S MESSAGE occupied two and a half hours. The message reviews our condition at home and relations abroad, touching upon many things regarding which the President's views are of no particular importance. We note those points which reveal the general policy of the administration and the Republican party. It declares the Philippine Islands ours by every title of law and equity. They can not be abandoned. The proposition to establish over them a free and independent government under a protectorate of the United States, the President thinks can not be seriously considered by Congress.

The message says: "We must see to it that 'Free Cuba' be a reality, not a name." To maintain the gold standard "the Secretary of the Treasury should be given additional power, and charged with the duty to sell United States bonds, and to employ such other effective means as may be necessary."

"The value of an American merchant marine, to the extension of our commercial trade and the strengthening of our force on the sea, invites the immediate attention of Congress."

Aid in developing our merchant marine by government subsidies is suggested.

"Combinations of capital organized into trusts to control the conditions of trade among our citizens, to stifle competition, limit production and determine the price of products used and consumed by the people, are justly provoking discussion, and should early claim the attention of Congress."

The message calls attention to the interest which this country has in being fairly represented in the exhibits of the world's fair, to be held in Paris next year. It urges the importance of the proposed isthmian canal.

The reading of the message was applauded by the Republicans. It is regarded by the press as an able state paper, very clear in its statements and pure in style. It contains nothing which the public did not expect. It suggests that it will be time to formulate and announce a definite plan for governing the Philippines when they have ceased to resist the United States' authority.

Notice.

The Ex. Committee of the Twentieth Century Fund, representing the three conferences in the State, requests that all moneys, notes, or subscriptions for the Twentieth Century Fund be sent to the undersigned, Conway, Arkansas. Brethren will please give postoffice address and name of pastoral charge of each subscriber; also, state how funds are to be applied, whether for Galloway College, Hendrix College, Vanderbilt University, or the general fund. It is important that these directions be followed; otherwise, we may have confusion. We will see that all funds go at once to their proper destination.

F. S. H. JOHNSTON.
Conway, Dec. 7.

To those who never owned a fountain pen, the Parker is a wonder and a delight. To those who have tried others, it is perfection. It is right in principle and skillfully made to avoid the weak points in other pens. No screw to break, no joint to leak, no threads to get tight. Every pen guaranteed.

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The Nation's Curse.

The Lines Drawn.

In passing a saloon on Twentieth street in this city last week, we heard a man on the inside say if he had the power he would close every church in the United States. We thought the church must be interfering with his business. We are glad the church is making itself felt as it is. This man expressed what many others in the same business feel. The lines are clearly drawn. The fight is on. It is the church versus saloon. There is not a reader of our paper who is not on the side of the church. But, we can make ourselves felt more than we have, if we will. We could close every saloon in Alabama, if we would do our full duty. Does any part of the responsibility for open saloons rest upon you? God help you to answer this question. The responsibility for open saloons does rest upon you unless you have gone to the limit of your influence to close the saloon. How much longer will our fair land be cursed by these places of sin? How much longer will God withhold his wrath if we permit this evil to go on? Will you do your duty in the fear of God?—Alabama Christian Advocate.

Leagued Against Prohibition.

That the fight between the prohibitionists and the liquor men is on in earnest in Georgia there is no doubt. The Willingham bill has stirred an interest both widespread and intense. Its passage in the House last Wednesday is at once a great triumph and a sure prophecy of the cause in Georgia. Despite political maneuvering, the efforts of political bosses, the big dailies and some preachers, the liquor business in Georgia must die by law and die soon. Arguments based on revenue to a few cities or a few individuals must give way before the mighty tide of popular sentiment that believes in the fact that "righteousness outweighs revenue," especially as revenue is nothing when compared with the expense incurred. The experience of over one hundred counties in the State answers all the specious arguments the liquor men have manufactured or can manufacture.

But the victory is not yet complete and it is well for our people to remember the disgraceful and desperate efforts of the liquor men to defeat the will of the people. They have invoked the mayors of the leading cities to lend their aid, and the mayors, unmindful of ignoring the functions of their office, have rushed to the front to do their utmost to thwart the will of three-fourths of the people of the State on this question as already expressed by their ballot. The leading dailies have written longer editorials than usual, appealing with all sorts of inconsistencies to the legislature to defeat a measure that one hundred and seventeen counties have asked for. The imperious, mercenary, and unscrupu-

lous power of the liquor business throughout the country has been concentrated on the law-making body with a force not less than alarming. And on Sunday before the bill was to come up on Tuesday for its passage, Bishop Nelson of the Protestant Episcopal Church, following somewhat the example of Bishop Potter of the same church, preached a sermon against prohibition.

What other agency could lead itself to the defeat of the measure that has not been secured is difficult to imagine. The sophistries of the politicians, the inconsistent appeals of the dailies, the efforts of the liquor men and whiskey bummers have not surprised us. This is of their way heretofore. But for a minister of God, sent to build up a kingdom in which liquor has no fellowship, and appointed to preach a gospel that tends to uplift and elevate men; that one familiar as Bishop Nelson ought to be with the ruin the liquor business has wrought in Georgia, and knowing as he must, the hindrance to religion, heart and home it offers, the perils to which our young manhood is constantly exposed, and knowing that one hundred and seventeen counties of the State over which he is called Bishop, have prospered and demonstrated what "public sentiment" is back of this desired law—that he should stab the bill in the hour of its probable passage does surprise us. The liquor men will applaud the Bishop's utterance, and the secular press will call him broad-minded and characterize him as holding "the only sensible

view of the question," no doubt. But the crystallized public sentiment of Georgia will soon become a law that has another view of the matter, and a wiser and a better one.

Political bosses would as well read the signs. The temperance people are in earnest. Armed with facts and supported by a genuine patriotism and the prayers of the godly, they are going to rid the people of a traffic that for revenue only, ruins society, makes discord in the homes, corrupts government and damns the individual.—Wesleyan Christian Advocate.

The House of Representatives of Georgia has passed a prohibition bill. The battle is now being fought in the Senate.

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If your druggist does not handle G. F. P. ask him to send for it, otherwise send us your order and \$1.00 and we will supply you direct.

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Educational Notes.

Princely Gifts to Education—1899's Offering.

Not in any previous year in our history have educational institutions in the United States been so enriched by donations and bequests as in 1899. Though the year is not yet ended, the institutions of learning have received nearly \$30,000,000, which is about \$16,000,000 more than they received from such sources during all of last year. The following is the list of the principal benefactions:

Mrs. Leland Stanford to Leland Stanford University, \$15,000,000.

Estate of John Simmons for Female College Boston, \$2,000,000.

Henry C. Warren to Harvard College, \$1,090,000.

G. W. Clayton for a University at Denver, \$1,000,000.

D. D. Armour to Armour Institute, \$750,000.

Maxwell Somerville to University of Pennsylvania, \$600,000.

Edward Austin to Harvard College, \$500,000.

Lydia Bradley to Bradley Polytechnic Institute, \$560,000.

Samuel Cupples to Washington University, \$400,600.

Jacob Schiff to Harvard College, \$350,000.

Marshall Field and J. D. Rockefeller to University of Chicago, \$335,000.

Edward Tuck to Dartmouth College, \$300,000.

J. D. Rockefeller to Brown University, \$256,000.

Caroline S. May to New York Teachers College, \$200,000.

Edwin Austin to Massachusetts Institute of Technology, \$200,000.

R. C. Billings to Massachusetts Institute of Technology, \$150,000.

O. C. Marsh to Yale, \$150,000.

Andrew Carnegie to University of Pennsylvania, \$100,000.

Unknown donor to Wesleyan University, \$100,000.

Geo. R. Berry to Baltimore Female College, \$100,000.

J. D. Rockefeller to Denison University, \$100,000.

W. K. Vanderbilt to Vanderbilt University, \$100,000.

Unknown donor to Princeton College, \$100,000.

B. C. Billings to Harvard College, \$100,000.

This list may be incomplete, and there may be additions to it before the close of the year which may greatly swell the total. It is as it stands a very gratifying list and indicates that the cause of education is not being forgotten, at least by some of those who can afford to make generous donations.

In this connection it is gratifying to note that matriculation in the colleges and universities of the country this fall shows that the total attendance therein will surpass that of any previous year. Small and great institutions alike are experiencing a rush of students which taxes their accommodations to the utmost. Not only does it appear that institutions of learning are receiving generous gifts, but that these benefactions are being thoroughly appreciated by the young men and women of the country.—Educational Forum.

Contributed.

Rev. Dr. Watson Criticises Us.

Americans have not been pleased with Dr. Watson's statements of what he saw and learned while among us. But his criticisms show that he was a careful observer. They direct our attention to evils by no means imaginary. The idea of entertainment and of gathering crowds has taken even the form of godliness from many of our church gatherings. The Memphis Appeal, a secular paper, quotes Dr. Watson's utterances with just recognition of their need and importance. Here is what the Appeal says:

"Rev. Dr. Watson, who is better known by his pen name, 'Ian McClaren,' visited America, and, like the canny Scot that he is, returned home with enough American dollars to buy porridge for a year for all the people in Drumtochty. While here he was a 'chiel amang ye takin' notes,' and he has concluded to print them, 'faith.' He finds that the church in America is becoming a social club, and in the British Weekly prints an appeal that was issued by a branch of the Y. M. C. A., which reads:

DO NOT FORGET.

The next Social;
The next Candy-Pull;
The next Entertainment;
The next Song Service;
The next Gospel Meeting;
The next Meeting of the Debating Club;
The next Chicken Pie Dinner;
The next date when you ought to make the Secretary happy with your cash.

To prove that the church is fast becoming a Social Club, Dr. Watson minutely describes what he has found in America. "One enters," he says, "what is called a place of worship and imagines that he is in a drawing room. The floor has a thick carpet, there are rows of theater chairs, a huge organ fills the eye, a large bouquet of flowers marks the minister's place, the people come in with a jaunty air and salute one another cheerily, hardly one bends his head in prayer, there is a hum of gossip through

When the Blood

is pale, then your lips and cheeks are pale, your nerves weak, and your whole body greatly debilitated. The doctors say "You have anæmia." There's just one thing you need—something to make the blood rich and red.

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will certainly do this. It will make the most happy changes for you, and soon your old strength and activity will return.

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the building. A man disentangles himself from a conversation and tumbles up to the platform without robes of any kind, as likely as not in a layman's dress. A quartette comes forward, and facing the audience sings an anthem to the congregation, and later they sing another anthem, also to the congregation. There is one prayer and one reading from the Holy Scripture, and a sermon which must be brief and bright. Among other intimations, the minister urges the attendance at the Easter supper, when, as is mentioned in the papers in the pews, there will be "turkey and ice cream." This meal will be held in the 'church parlor,' and references to the 'parlor' are frequent. No sooner than the benediction has been pronounced, which has some original feature introduced, than the congregation hurries to the door; but, although no one can explain how it is managed, the minister is already there, shaking hands, introducing people, 'getting off good things,' and generally making things hum. One person congratulates him on his 'talk'—new name for a sermon—and another says that it was 'fine,' and the general judgment is that everybody has had a good 'time.' "

"This is all very strange to Dr. Watson, and he opines that if the pace is not slackened the time is not far distant when the American church will have in addition to the parlor, a theater, a variety show, a saloon, a tourist's agency and other attractions to invite the young. Dr. Watson has not seen the worst. Had he investigated some of the churches he would have found a natatorium, a boxing, fencing, dancing and singing school; and, in some he would have found billiards, cards, and a well equipped gymnasium. And had the good Doctor attended a church fair—not the staid old style, where embroidery, tatting, silk pin cushions, sweet meats, and other home made work were exposed for sale and where the limit of dissipation was reached in finding truth and red lemonade at the bottom of "Rabeca's Well," but in the modern fashionable church fair, where you "take a chance" on almost anything; where "refreshments" are served; where you vote yourself into mendicancy for the most popular young lady while your counters tell you your choice, "only lacks one hundred of being even;" or, had the good Doctor witnessed a kissing bee, or a sale of kisses, at so much a kiss, or an ankle show, at so much a peep, he would have voted us barbarians. It is true that Americans lack reverence. They are brought up in an atmosphere that destroys reverence. It is true that the commercial spirit makes itself manifest in the churches. It is true that many things are done that should be left undone. Nevertheless, Dr. Watson need feel no alarm. The church is not going to become a social club. It will last as long in this country as in countries where long sighs and long prayers are considered religion."

All Right Now.



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Contributed.

St. Louis Letter.

There was a convocation of Methodist preachers and laymen in Linden Avenue Methodist Episcopal Church, South, in St. Louis called the "Methodist Congress." It commenced the last Monday in November and continued four and a half days, with more than twenty delegates and four Bishops. They were from East, West, North, and South and a few of the preachers were of the Church, South. Sessions were held in the forenoon and afternoon, with free seats to all who were minded to attend. A lecture was delivered each evening to which fifty cent tickets were sold. This was for the purpose of defraying the expenses incident to the convocation. The congress did not make laws, nor suggest that a law be made for any purpose.

Papers were read by men who had prepared for the occasion. Three at each meeting, each a half hour in length. Then followed a discussion of matters introduced by the readers. That was open to all and was utilized by such as chose to express their views, and secured an opportunity for so doing.

I was present one afternoon and listened with interest to the reading of three papers and the discussion which followed. One was on "Men in the Church," in which it was assumed that as a rule about three women attended preaching to one man. That was accounted for on the theory that women are naturally inclined to the church and the preaching services, and the preachers are more inclined to preach for the entertainment of the women rather than the men. Another paper was on the subject of Intemperance, by a layman, and was such a discourse as might be

expected from such a source. It was a strong arraignment of the liquor traffic and demand for prohibitory law.

The President of a Negro university at Atlanta, Georgia, read a paper on "The Negro," which I heard with interest and without inclination to make any issue with him. In the discussion which followed, no one referred to the paper on the African and only one referred to the temperance question. Several spoke on "Men in the Church." Some admitted the larger presence of women in the sanctuary, but it was easier to discover the absence of men than to provide a reason for such absence. One man who had been in the pastorate only a few years thought there was no great difference in the classes of the persons attending on his ministry.

One man said he knew one congregation where the preponderance of male attendance was very large. He provoked a smile when he said, "That congregation was in the penitentiary of Massachusetts." The same may be said of the inmates of the penitentiary of Missouri. Out of about 23,000, only sixty are women. The African College President was a Northern man, but said that in the South, churches, homes and hearts of white people had been open to him. He got off a joke at the expense of a political party which utilizes African votes for its own advancement.

He said a Virginia Negro dreamed that he died and was excluded from heaven because he was not "mounted." Directly he met a white man who said, "I will get you in. Get down on your hands and knees. I will mount you and ride you into the kingdom." The Negro obeyed, and carried his rider to heaven's gate. The rider knocked for admittance and was

asked, "Who's there?" The answer was, "Senator Mahone, of Virginia." "Are you mounted?" "Yes, I am." "Well, dismount, tie your horse and walk in." He dismounted, hitched his black horse to a post and went in. Then said the reader, with emphasis, "That is what the Republican party has done in Virginia. It mounted the Negro, rode into office and left the Negro outside."

J. W. C.

FAREWELL RECEPTION.

Rev. A. O. Evans Honored by the Methodists of Little Rock.

An informal reception was given last evening in the chapel of the Winfield Memorial Church to Rev. A. O. Evans, who will leave this morning for Colorado City, Tex. The chapel was well filled with friends from the various Methodist churches. After a half hour was spent in social chat and hearty expressions of regret in losing Mr. Evans and his family, Presiding Elder Jas. Thomas called the audience to order and in a very felicitous manner expressed his approval of such an occasion to testify to the great worth and high esteem in which Rev. Evans was held by the Little Rock Conference and the Methodists of the city of Little Rock. His utterances were very warm in feeling and strong in appreciation of the splendid services attending Rev. Evans' pastorate for the last year at Winfield Church. He very feelingly said that no one could better appreciate his value than himself, for he had accomplished large things under great disadvantages, had shown himself wise in counsel, true in friendship, loyal to every interest of the church and greatly honored in his preaching by the Holy Ghost in the saving of souls and in the spiritual upbuilding of the church. He expressed his deep regret in losing Rev. Evans from his district and that while the Methodists were ready to accord a hearty welcome to his successor, yet he felt that he was voicing the sentiment of the church in saying that Arkansas Methodism would suffer great loss in losing her gifted son to the Lone Star state, and that while the prayers of the church should follow him to his new labors the church would stand with open arms to receive him back.

Mrs. Thomas, on behalf of the Ladies' Home Mission Society, bore testimony to their esteem of his valuable services to the church and their regret in parting with him.

Rev. Evans in a very gracious manner made reply, by saying that God had been very good to him during his ministry in Arkansas. He had served several charges and had always found loving hearts and a hearty co-operation from the people. He gave a very interesting sketch of his life. In the beginning he struggled with poverty and poor equipment which the Lord sanctified for his good and made a blessing to him for a life of humility and consecration to his Master's work. While he left

HEART DISEASE

Some Facts Regarding the Rapid Increase of Heart Trouble.

Heart trouble, at least among the Americans, is certainly increasing and while this may be largely due to the excitement and worry of American business life, it is more often the result of weak stomachs, of poor digestion.

Real organic disease is incurable; but not one case in a hundred of heart trouble is organic.

The close relation between heart trouble and poor digestion is because both organs are controlled by the same great nerves, the Sympathic and Pneumogastric.

In another way, also, the heart is affected by the form of poor digestion which causes gas and fermentation from half digested food. There is a feeling of oppression and heaviness in the chest caused by pressure of the distended stomach on the heart and lungs, interfering with their action; hence arises palpitation and short breath.

Poor digestion also poisons the blood, making it thin and watery, which irritates and weakens the heart.

The most sensible treatment for heart trouble is to improve the digestion and to insure the prompt assimilation of food.

This can be done by the regular use after meals of some safe, pleasant and effective digestive preparation, like Stuart's Dyspepsia Tablets, which may be found at most drug stores, and which contain valuable, harmless, digestive elements in a pleasant, convenient form.

It is safe to say that the regular persistent use of Stuart's Dyspepsia Tablets at meal time will cure any form of stomach trouble except cancer of the stomach.

Full sized package of these tablets sold by druggists at 50 cents. Little book on stomach troubles mailed free. Address F. A. Stuart, Co., Marshall, Mich.

Arkansas with the deepest regret, he was glad to tell them that already letters had come from Texas that warm hearts were awaiting him there and that a pastor was needed out there to feed the flock. Under the inspiring music of that old favorite hymn, "God Be With You Till We Meet Again," Rev. Evans took an affectionate leave. —Daily Democrat.

Bishop George F. Pierce.

I am anxious for the full name of every one who was named after the now sainted Bishop George Foster Pierce. The names received will be used in connection with a souvenir soon to be issued. In writing, please give date and place of birth. Address Rev. P. C. Fletcher, Eureka Spring, Ark.

Mormonism.


We have a good book on Mormonism, showing the history and evils of it. Price, 25cts.

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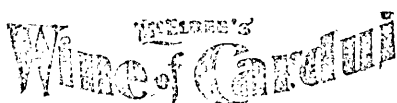
THE LINK THAT BINDS.



JACKSON, TENN., Nov. 23.

I was subject to miscarriage for three years, and suffered constantly with backache. I wrote to you for advice, and after using three bottles of Wine of Cardui, according to your directions, I am strong and well, and the mother of a fine girl baby.

Mrs. E. N. JOWERS.



There is no use talking—a baby in the house is the link that binds husband and wife together. Nothing is sadder than fruitless wedlock. The prattling and cooing of the little ones offset a thousand times the occasional worries and trials of life. When a wife is barren, there is a derangement somewhere in the genital organs, caused by one or more of those common disorders known as "female troubles". Wine of Cardui is the remedy. It puts the organs of generation in a strong and healthy condition, fitting the wife for the sacred duty of reproducing her kind. During the period of gestation the entire system of the expectant mother is built up to withstand the ordeal of labor, and when the little one makes its advent it is lusty and strong, well-fitted to grow to maturity in perfect health. The mother, too, passes through the trial with little pain and no dread. Wine of Cardui is truly a wonderful medicine for women.

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For advice in cases requiring special directions, address, giving symptoms, Ladies' Advisory Dept., The CHATTANOOGA MEDICINE CO., Chattanooga, Tenn.

Literary Table.

Historical Sketch of Mormonism.

REV. D. J. McMILLAN, D. D.

(Continued.)

It is a significant fact that in New York, where the Mormon church originated, and where the Smiths lived, the church made little progress nor did it attain respectable standing, but in the region where Rigdon had been preparing the way, the progress was rapid and the growth permanent.

Kirtland became the headquarters of the church, where a temple was erected at a cost of \$40,000. But the establishment of a fraudulent bank led to their being driven from the community by the indignant citizens. According to Smith's own testimony he and Rigdon had to fly from justice at midnight.

Three kinds of charges followed Smith everywhere and to his death: viz, immorality, to cover up which the doctrine of spiritual marriages and the practice of polygamy began to be justified under certain restrictions as early as 1836. A second charge which invariably followed him was dishonesty in the matter of money, as the Kirtland bank scandal shows. A third was theft. To justify his acts he asserted that the Mormons were God's peculiar people, to whom it was God's purpose to give the whole world and all that is therein, "for the meek shall inherit the earth," and the Mormons were the only meek people. It was not stealing, therefore, to take what belongs to one's self. Any one who associated with the Mormons as late as twenty years ago, heard this justification of theft urged again and again from the pulpit as well as in private life.

In 1832, Brigham Young, from Boston, a painter and glazier, became a convert. He first met Smith in the fall of that year at Kirtland, and was the first to use the gabbie called "the gift of tongues."

The next effort at permanent settlement was made at Independence, Jackson County, Missouri, which Joseph Smith said was "the centre of the earth," the site of the ancient "Garden of Eden." This was then our national frontier. But there were sturdy settlers in advance of the saints, who had acquired rights which they were not ready to surrender, even at the command of the Mormon prophet. Trouble followed, there was war which resulted in the defeat of the Mormons. Eastward they went and settled on the bank of the Mississippi river at Nauvoo, Illinois. Here a beautiful city was built, and here they grew in strength and numbers. Their missionaries abroad, setting up the cry of persecution, were meeting with great success in winning converts. Intoxicated with prosperity and popularity the prophet became reckless. With an utter disregard of the rights of others, he appropriated property and wives, "for spiritual purposes," right and left. Evil reports, and quarrels

followed. The prophet was arrested again and again, but since the hope of the church was centred in him and his reputation, the saints were compelled to obtain his release and justification at any cost. The prophet was evidently nearing the end of his mad career. In 1844, Dr. R. D. Foster and Wm. Law, editors of a paper in Nauvoo, openly charged Smith with having taken Mrs. Foster as a spiritual wife. The city authorities being under Joseph Smith's power, punished these gentlemen and destroyed their press and type. A warrant was issued for Smith's arrest, but he resisted the officers. Governor Ford persuaded him and his council to yield their arms and place themselves under the protection of the militia. The prophet and his three associates were conducted to the jail at Carthage for safety. Here 5,000 Mormons were in arms, and their safety seemed assured. But three days after, a company of Missourians numbering two hundred, armed and masked, assaulted the jail and killed the prophet and his brother Hyrum Smith, and wounded John Taylor. The blood of these so-called martyrs proved indeed the seed of the church. The system had been fast falling to pieces until this event. Sympathy for the saints who claimed to be persecuted because they were holy and good, won them friends everywhere, in this country and in Europe. The success of Mormonism was then assured. Joseph, the prophet, died just at the right time. He had run his course. The church had outgrown him. He had alienated his wisest counsellors, and the saints were losing heart. Sidney Rigdon then wanted to be prophet,—but Brigham Young assumed the reins of government by right of his forceful and superior personality. He told the saints that God had called him to the throne, and that, together with his strong will, settled the succession. Rigdon, disappointed in his ambition of leadership, left the church forever.

The conflict between the saints and their gentile and apostate neighbors was irrepressible. Brigham had not the courage to face it. Accordingly the long journey to the Rocky Mountains was undertaken, which ended at Salt Lake in July, 1847. Here they were within the boundaries of Mexico, safe from the pestering power of the "Babylonish" government of the United States. But, much to their chagrin, the fortunes of the Mexican War brought them again under the dominion of the much hated government. However, they were beyond the probable reach of civilization, and undisturbed, they have been for fifty years defiantly entrenched in those mountain fastnesses. Here the prophet had things his own way with none to molest or make afraid. To justify the peculiar habits of the priesthood a pretended revelation making polygamy a condition of exaltation in the next world, was conveniently received. To give it sacredness and added force it was dated back to 1843, and ascribed to Joseph Smith the Martyr-pro-

phet. But the trans-continental travel was increasing, and the isolation of the saints threatened. Gentiles must be kept out and apostasy prevented. So the fertile brain of that master of men, Brigham Young, devised the doctrine of "Blood Atonement." This means that the only way to save the soul of a gentile or apostate is to shed his blood. The "Reformation" sets in. The Mountain Meadow massacre occurred in Southern Utah in 1857 when at least 120 gentile emigrants were massacred, and their horses, wagons, cattle, clothes and money were confiscated, enriching the church by many thousands of dollars. The massacre in the valley of the Rio Virgin, the murder of the Morrisites, the outrage committed upon the Brassfield boys, and the assassination of the Parkes, all show how the doctrine was practically applied to destroy outsiders. The laying of the foundation of the Temple at Salt Lake City, the establishment of the perpetual emigration fund, the handcart expedition across the plains, in which hundreds of enthusiastic but misguided emigrants perished, the "Order of Enoch" devised by the prophet, which required them to have all things in common, by which the innocent saints were victimized, and the priests enriched, mark this period of Mormon history.

But a better order of things was established under the military arm of the government of the United States. A new era began to dawn. Under governmental protection gentile miners began to develop the great resources of that country. In due time the Union Pacific railroad reached Utah and outside capital and enterprise came in. The hills and the valleys began to smile with awakening life. Salt Lake City was changing. Civilization came into contact with Mormonism at every point. The day was dawning, and the common people rejoiced.

While Utah was a territory the strong hand of the Nation was felt. The executive and judicial officers were appointed by the President of the United States, and the acts of the territorial legislature were subject to the veto of the gentile governor, also to the review of Congress. With the increasing number of gentiles and apostates the country was prospering but Mormonism was crumbling. It was evident that Mormonism could not hold its own in

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comparison, and in contact, with Christianity. It must live alone, and gather its converts from abroad. This was its only hope. It won no converts from its neighbors. And its loss by apostasy was about equal to its gain by immigration, while the power of the priesthood was growing weaker. Something must be done to save the Mormon ship from wreck. By pretending to quit the practice of polygamy and promising to be good, decent people, and law-abiding citizens, they induced Congress to admit Utah into the union. But as soon as the Mormons got control of the state government they forgot their promises, renewed the practice of polygamy and insulted the people of the United States by electing a polygamist to Congress.

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ARKANSAS METHODIST.

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Walnut Ridge, Ark., Nov. 20, 1899.

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GODFREY & THORNBURGH.

The Sunday School.

PREPARED BY REV. J. A. ANDERSON.

DECEMBER 24, 1999.

Christ's Coming Foretold.

ISAIAH IX. 2-7.

Golden Text. — "Unto you is born this day in the city of David, a Savior, which is Christ, the Lord." (Luke ii. 11.)

Time:—About 723 B. C.

Place:—Isaiah reigned and prophesied in the city of Jerusalem.

Our lesson today is one of those rapt visions of Isaiah in which he saw the coming kingdom of Christ. At the time he was writing the Jewish nation was being slowly ground to pieces between the upper and the nether mill-stone of Egypt and Assyria. We have seen in the past lessons of this half year how it was finally overthrown by the Babylonish captivity. We have seen how it struggled back into existence again under the leadership of Zerubbabel, Ezra and Nehemiah. The horizon of Isaiah's vision lay beyond all these national trials, and caught the far off glories of a day that was surely coming to Israel, a day when the rod of the oppressor should be broken, when the nation should be multiplied, when joy like the joy of the harvest home should be the ruling sentiment in Israel. Israel had seen dark days before this. They had often been in captivity to the enemy, and they had seen marvelous deliverances, as in the day when Gideon had delivered them from the hand of the Midian. The night never grew so dark that the star of hope did not shine for them in the heavens; their whole history was a back-ground on which they could hope against hope. They had seen mighty empires rise, flourish and fall, but the stream of tendency in Israel went on forever. Above all these things, they moved towards the promises made to the fathers, saw them afar off, were persuaded of them and embraced them; theirs was a nation of destiny, and would abide till that glorious destiny should be fulfilled. The scepter should not depart from Judah nor a law-giver from between his feet till Shiloh should come. But Isaiah's prophecy was something more than national sentiment, based upon former prophecies and history. It was the vision of a seer,

inspired of God, catching sight of the rays of the Sun of Righteousness, not yet above the horizon. And the prophet saw in the rising of that sun the end of the darkness for Israel and the world. The potency of a universal deliverance was in it. It should prove to be the mightiest force that ever entered into human history, overturning all thrones of oppression, abolishing war and brightening in everlasting peace. Christ the Counsellor, the Wonderful, the Prince of Peace, should be the center of all government and all power on the earth. Not that these things would all be accomplished at a single stroke—Christ contains the potency of these mighty changes, and to see him was to see the changes themselves. How fully this has all been and is going on through the power of Jesus Christ, let history and the present status of the world testify. The vision which Isaiah saw some seven hundred years before Christ has slowly unrolled over the face of the world ever since, and as the ages advance, its movement is ever accelerated, nor shall its movement be arrested till the vision of the prophet shall be fully accomplished. It does not take the vision of the prophet now to see that the nations which represent Christ are going to rule the earth.

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LEDO, 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.

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Holiday Excursions East and Southeast.

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.



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

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

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

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1. In the ^a beginning ^b God created the heaven and the earth.

2. And the earth was ^{without form,} and void; and darkness ^{was} upon the face of the deep ^{and the Spirit of God moved upon the face of the waters.}

3. ^{And} God said, ^{Let there be} light: and there was light.

4. And God saw the light, that ^{it was} good: and God divided ^{the} light from the darkness.

5. And God called the light Day, and the darkness he called Night. And ^{the} evening and ^{the} morning ^{were the first day.}

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DECEMBER 17, 1899.

Teach us to Pray.

LUKE xi. 1-13.

Prayer is the natural expression of faith in God. It has distinguished all forms of religion. When prayer ceases, either faith in God is lost, or the soul no longer dares turn to him for communion and strength, because it no longer desires to be guided by him. We can not ask God to help us in the ways of sin. If we know God and can know him only by the works around us, and in the inexorable on-going of natural law, we shall find no ground for prayer. Prayer trusts for direct help, seeks direct help. It calls to God to reach forth his hand to his weak, and erring, and frightened child. Yet why not insist that while prayer recognizes other power than natural law, and other method of communing with God than by such law, that we simply pass in prayer, into a spiritual realm, which also has its laws fixed, as the material, and where all spiritual experience is ruled to laws invariable?

As a lever is a mechanical force to move a stone, why not insist that prayer is, in the spiritual realm, also a force applied, and competent to bring the good that it seeks? If my child's prayer to me, when it is on the point of perishing, brings from me the utmost help I can give, why not insist that the same relation of God's children to himself must insure, to their prayers, the same result. I insist that my child's prayer avails because of certain fixed laws, because of the nature which God has given a father, and because of the relation my child sustains to me.

That my child does not understand these laws, has nothing to do with the case. Men see and hear who do not understand the laws of seeing and hearing; but they act upon these laws none the less. But this we know, that, in every realm which we can explore fixed laws exist, and each realm owns its own peculiar forces. So, we shall be-



lieve that the spiritual world is bound under laws, changeless and everlasting; but we shall also believe that God, who has given us a spiritual as well as a physical nature, has armed us with forces in the spiritual realm which can never fail us. The method which reaches God to-day will reach him forever. The attitude of soul which secures his blessing to-day will always secure it. He is without variableness or shadow of turning.

Jesus taught us to seek our true good only in the spiritual. In the form of prayer which he gave, there are seven distinct requests or petitions. All are for spiritual things, save, perhaps one: "Give us day by day our daily bread." Some have insisted that even this shall be interpreted as relating to the food of the soul rather than of the body. Jesus, under stress of famine, endured, and said, "Man shall not live by bread alone but by every word which proceedeth out of the mouth of God." Even holy men, in pursuit of holy work, have starved to death, as Captain Allen Gardener did at the place now named in memory of his devotion, "Starvation Beach." It is certain that, always, truth and faithfulness must be held above life.

Persistence in prayer is urged by our Lord, not because God needs to be worried into compliance, but because persistence is the test of the ardor of our desire and the sincerity of our faith.

A longing for the triumph of righteousness in the earth that the kingdom of God may come, with a personal submission of all our temporal interests to his will, while we seek to hasten this consummation, is the spirit of the Lord's prayer. Let us ever live in this spirit.

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Cancer can not be cured by a surgical operation, because the disease is a virulent poison in the blood, circulating throughout the system, and although the sore or ulcer—known as the Cancer—may be cut away, the poison remains in the blood, and promptly breaks out afresh, with renewed violence.

The wonderful success of S. S. S. in curing obstinate, deep-seated blood diseases which were considered incurable, induced a few despairing sufferers to try it for Cancer, after exhausting the skill of the physicians without a cure. Much to their delight S. S. S. proved equal to the disease and promptly effected a cure. The glad news spread rapidly, and it was soon demonstrated beyond doubt that a cure had at last been found for deadly Cancer. Evidence has accumulated which is incontrovertible, of which the following is a specimen:

"Cancer is hereditary in our family, my father, a sister and an aunt having died from this dreadful disease. My feelings may be imagined when the horrible disease made its appearance on my side. It was a malignant Cancer, eating inwardly in such a way as to cause great alarm. The disease seemed beyond the skill of the doctors, for their treatment did no good whatever, the Cancer growing worse all the while. Numerous remedies were used for it, but the Cancer grew steadily worse, until it seemed that I was doomed to follow the others of the family, for I know how deadly Cancer is, especially when inherited. I was advised to try Swift's Specific (S. S. S.), which, from the first day, forced out the poison. I continued its use until I had taken eighteen bottles, when I was cured sound and well, and have had no symptoms of the dreadful affliction, though many years have elapsed. S. S. S. is the only cure for Cancer.—MRS. S. M. IDOL, Winston, N. C.

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"HARP OF LIFE"

ARKANSAS METHODIST

J. E. GODFREY, D. D., EDITOR

WEDNESDAY, DEC. 13, 1899.

Neither Good Sentiment Nor Good Wit.

"The endurance of the American people is well demonstrated by the fact that the annual output of Thanksgiving sermons now amount to nearly 200,000."

We find the above in the St. Louis Globe Democrat of Dec. 4, under the head of "Editorial Afterthoughts." We trust that the editor of that paper was not in his usual mood when he penned those lines. The observance of a day of Thanksgiving, once a year, throughout this nation, is not only eminently becoming a Christian people, as a National holiday, but the services held in the churches on that day strengthen the spirit of thankfulness and benevolence among the people at large, and contribute to patriotism, unity and the general weal. The editor of the Democrat can not afford to disparage this holiday or the manner in which it is observed. Possibly this paragraph was meant for wit. But in spite of Mark Twain, we must insist that falsehood is not wit. In truth, there were not a fifth part of 200,000 sermons preached in the United States on Thanksgiving Day.

Strengthen the Pulpit.

The strength of any church will be measured chiefly by the intellectual power and evangelical spirit of its pulpit. Considerations of polity, and the methods by which the minister, as captain of a company in the church militant, wields the forces under his command, are not unimportant, but they can never be reckoned as bearing any proportion, in their importance, to the quickening and inspiring power which proceeds from the preacher himself.

The preacher is the one man alone, in the church, whose sole business is to understand, assimilate, interpret and enforce the saving truths of the word of God. His hearers are those who are daily struggling with worldly business and cares. Their time must be chiefly given to temporal things. They are assailed with many temptations, which the preacher does not, or ought not to experience. The allurements of riches, the oppression of poverty, the competition of trade, the ambitious rivalry of unprincipled men, enforced association with the profane and vulgar, the schemes of the malicious, the assaults of the insc-

lent, are some of the influences to which men daily battling with the world are exposed. Women, too, anxious about home cares, grieved by unkindness of husbands or in sweetest fellowship with them bearing common burdens, tried by all the variety of consuming solicitude which family life must bring, such are they who gather for help at the house of God.

These come and sit down before us on the Sabbath days, and in our consecrated temples, saying, "Sing us the songs of Zion." We ear-souls from this carking care. Assist us to lift up our eyes to the hills from whence cometh our help." And there is not one of these who will not, in his heart, bless the minister, the church and the holy Sabbath day, if only some good purpose is strengthened, some cloud driven away, some new inspiration given in that sacred hour.

All these weary spirits ask to be refreshed. They desire that one whose life is solely devoted to spiritual things may touch them with the fervors and hopes of a higher life. They desire that the minister, whom they hear, shall be a man who has fed on the manna from heaven, the word of God; one who has cherished lofty ideals which may be set forth to allure the faltering and fainting. They desire that the preacher may be a man of fervent spirit, full of confidence and courage, in whose thought they may rise to higher views of this life and grasp more securely the faith of that which is to come.

The chief business of a preacher is, therefore, to preach. Demanding always, that the preacher shall be a manly man, a pure and guileless Christian; a tender and true brother, an example to the flock, a loving, watchful pastor; still, we say that his business, pre-eminently, is to preach. The preacher who cannot preach, no matter what good characters or qualities he may have, should be relegated to the ranks of the laity. Man, therefore, who are not students should not occupy the pulpit. That one should be intent to understand the truth of God, yet be not a student, is absurd. And if we put the matter upon no higher ground, we should say that one who had no more respect for an audience than to come before it without making the best possible preparation, should never be permitted to trifle with the great themes of the gospel or the wants and feelings of intelligent people. What, then, has a preacher to complain that the people do not come to hear him, when he has no soul-inspiring message? A weak pulpit

is sure to witness, soon, a dying church.

Some ministers, feeling the pressure upon them of interesting their hearers, seek novel themes. Such unfaithfulness to ministerial obligations should not be encouraged or tolerated, and it is sure to bring failure. I once knew a preacher of great sprightliness and intellectual power, who, in the beginning of his work, in an important church, resorted to sensation to fill his house. He said: "When I get a large congregation I will preach the great doctrines of repentance and faith in Christ." But that man failed in all his revival efforts. He had already lost power over the consciences of his hearers. He had led them to believe that he either did not believe or feel the great truths he now urged upon them. One has no time to trifle with the sanctity of the pulpit or the interests of souls.

A preacher must hold his people through their consciences, or he holds them not at all as a preacher of God's word, but simply as a platform orator, whose place is the platform and not the pulpit.

Nor shall the preacher sway the hearts of men by beautiful rhetoric. No young man who falls into that snare ever becomes a great preacher. The desire to say beautiful things tempts one from the paths of direct thought and from the severe methods of logic. It is not the method of an earnest seeker after truth. Sentiment and poetry have their place, but truth alone is eloquent, and truth alone convinces, holds and permanently guides. Sentimental women and school children may be charmed with the painted airy crafts with their gay streamers, but one great iron clad ship is of more worth for assault or defense than all such crafts the ocean can float. Any man betrays intellectual weakness who shows himself greatly concerned about well rounded periods. Language should be pure and the speech framed according to the best rules of rhetoric, but the best rules of rhetoric and the purity of speech, and the dignity of discourse, are all lost, when a speaker is devoted trying to charm us with rhythmic sentences and words chosen for their sound rather than their sense.

We remember a preacher who at first delighted all who heard him with the smoothness and grace of his speech, but his hearers soon grew weary of him. One said to me: "It would be a relief to us if, sometimes, he would stumble or give us a few rough off-hand sentences." John Mathews, our own imitable John Mathews, heard

him. I asked Dr. Mathews how he liked such preaching. He said: "It made me say to myself: 'Oh, for only one drink of cold water out of a gourd.'"

One who is captivated by lofty rhetoric will be led off in his reading from solid and instructive matter. There is more toleration of this sort of thing among the people of the South than elsewhere, where sentiment and emotion are strong and the spread-eagle style has not wholly been discarded. But better education and more correct taste are fast sweeping this sophomore style from our pulpits, and there is not an example of it left in any leading pulpit of our Southern Church. Good taste and strong, convincing speech are not to be found either in Bishop Bascomb's thundering words or Munsey's profusion of gorgeous metaphor.

Church Notes.

Dr. B. F. DeCosta, who withdrew from the Protestant Episcopal Church because that church admitted the errant Presbyterian, Dr. C. A. Briggs, has now joined the Roman Catholics. Being a married man, he cannot serve as a priest, and will devote himself to literary work.

On the 19th of last month, Dr. Richard S. Storrs resigned the pastorate of the Church of the Pilgrims, Brooklyn, N. Y., after a service of fifty-three years.

The Rev. Dr. Maltbie D. Babcock, of Baltimore, succeeds Dr. Henry VanDyke as pastor of the Brick Presbyterian Church, New York City. His salary is \$12,000 a year.

The Reformed Churches of France are making rapid progress and are unable to supply the demand made upon them for ministers in new sections.

A Methodist Episcopal Church Congress, as it is called, was held in St. Louis the last of November. The meeting was attended by some very able men, and many subjects of importance to the church were discussed. Among these we note: "Men in the Church;" "The Higher Education of the Negro;" "Findings of Science and Christian Faith;" "The Forward Movement in Europe;" "The Problem of Cities." This is the second meeting of the Congress. The first was in Pittsburg, two years ago. Our St. Louis correspondent furnishes us a report of the St. Louis meeting.

The editor of the Southern Christian Advocate says: "The future of Methodism will be settled in the colleges and universi-

ties." We agree with that statement, but insist that college training must not only give us ministers well equipped in mind, but fully consecrated to God's service, free from self-seeking, full of faith and the Holy Ghost.

The notice of Rev. F. S. H. Johnston, in regard to the Twentieth Century subscriptions, is of importance. Every subscription, those paid and those unpaid, should be reported to the general agent. They must be properly registered, and credited. In this Twentieth Century work we must keep before the church just what we are doing.

Bishop Key is reported as saying: "The Twentieth Century movement will test the value of the presiding eldership." This fact is leading the Bishops to strengthen this arm of the church. A presiding elder must be in harmony with all the church's general plans, and should aid them to the full extent of his power.

A writer in the Southern Christian Advocate thus cautions his brethren:

"Why is it that we are so thoroughly convinced of the magnitude of our deserts? Why will we insist on believing that we are misjudged, underestimated; not appreciated. Does not this look as though the cave of Adullam is a precinct to be shunned, to be prayed against. You will find 'evil communications' there. Stay away. Your bishop and your elders have the good of the church at heart—not a doubt of it, brother! And the church has grown and prospered over a hundred years, under Methodist administration. The godly judgment of the bishops and of the fathers in Israel should surely count for something."

Notice.

The district stewards of the Pine Bluff District are called to meet at the First Church in Pine Bluff Tuesday, December 19, 2 o'clock p. m.

T. D. SCOTT, P. E.

A FREE SAMPLE.

Trial Packages of Dr. Blosser's Catarrh Cure will be Mailed Free To Sufferers.

Dr. Blosser, the great Catarrh Specialist and discoverer of the method of curing catarrh by the inhalation of medicated smoke, has such confidence in the virtues of his remedy that he offers to mail a three-day's trial treatment, absolutely free, to any one suffering from any catarrhal affliction.

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The Old Men and Women do Bless Him.

Thousands of people come or send every year to Dr. Byr for his Balm Oil to cure them of cancer and other malignant diseases. Out of this number a great many very old people whose ages range from seventy to one hundred years, on account of distance and infirmities of age, send for the home treatment. A free book is sent, telling what they say of the treatment. Address DR. BYR, Drawer N, Kansas City, Mo. (If not afflicted, cut out and send to some suffering one.)

The Preachers' Meeting—Little Rock District.

At 10 o'clock the representatives present from the different charges met in the League room of First Church. The district stewards fixed the salary of the presiding elder and apportioned the assessments and adjourned with the benediction by Bro. Thomas, the presiding elder.

After this meeting, the presiding elder held a short conference with the preachers, in which it was decided to meet at Lonoke for a two days preachers' meeting, to consult over the various interests of the district.

A motion was carried that each preacher, as early as practicable, take a free-will offering for the Lonoke Church.

Bros. Biggs, of Benton, and Trawick, of Winfield Memorial, were introduced.

A Sunday-school and Epworth League meeting for the district will be held in a few weeks, to discuss the adoption of the "Holston Plan," as recommended by the annual conference.

Prescott District.

The district stewards will please meet me in Hope, at 9 a. m. Friday, December 29. The trustees of the district parsonage will please meet with them. We will be glad to have the presence and counsel of the pastors from the district.

J. H. RIGGIN, P. E.

Jonesboro District.

District stewards will meet in Jonesboro, Tuesday, January 2, in Sunday-school room of First Methodist Church. A full attendance is requested. Full and accurate information from each work will help to an equitable distribution of the assessments.

SIDNEY H. BARCOCK

Notice.

"There are not more than 500 pupils in Arkansas ready for college work." Our business is to prepare more. We shall have about fifteen vacancies after Christmas. If you want to enter your son or daughter, write at once. New Students' Home ready. Training School for Youth. Character building—College fitting.

J. D. CLARY, Prin.,
Fordyce, Ark.

Galloway College.

If the brethren who reported Galloway Day collections and have not sent it in would collect and send to Dr. L. E. Moore at once, and if those whose notes and subscriptions I have, that are now due could remit it, it would help us very much. Please report, if it be possible.

M. M. SMITH, Agent.

W. R. Conference Minutes.

The traveling preachers in the White River Conference are hereby requested to write me the names of their post-offices, if different from the names of their appointments, that I may know where to send the minutes when printed.

Z. T. BENNETT, Sec.
Marianna, Ark., Dec. 9.

Personal.

The P. O. address of Rev. D. C. Ross is Enders, Ark.

S. A. Steel is appointed to Centenary Church, Richmond.

Judge R. H. Powell, of Batesville, was a pleasant caller Friday.

Rev. A. E. Wilson called Thursday, going to his work at Social Hill.

The address of Rev. A. P. Few is, and will be for awhile, Pine Bluff, Ark.

Rev. J. W. White, on his way to his work at Alexander, called Wednesday.

The address of Rev. W. J. Stone, of the Arkansas Conference, is Rison, Ark.

Rev. Dr. Leftwich is again in the revival work. His last meeting was in Baltimore.

Rev. W. D. Matthews has made a good beginning on his charge at Guthrie, O. T.

Rev. John P. Lowry will spend the time from now to Jan. 1 with his family in this city.

Rev. F. R. Noe, of White River Conference, changes his post-office from Gully to Desha, Ark.

Rev. O. H. Tacker called Wednesday. He laid the corner-stone of the new parsonage at Atkins, Monday, and starts off well.

Rev. J. H. Bradford, in turning in his report to our agent at the Little Rock Conference, had fourteen new subscribers to report, with cash.

Rev. E. A. Schell has resigned as secretary of the Epworth League in the M. E. Church, and Dr. W. P. Thirkild has been elected to take his place.

Dr. J. W. Lee, presiding elder of the St. Louis District, has made a present to the Vanderbilt University of his library, containing 3 000 volumes, and which cost him \$10,000.

Our citizens are moved with sympathy for our State Treasurer Thos. E. Little. Mrs. Eugenia M. Little, the beloved wife and mother, died at the family residence, this city, last Friday morning. Mrs. Little was a member of our First Church, a cultured and devout Christian. The funeral service was at First Church, Friday afternoon, after which the body was taken to Greenwood, Sebastian county, the old home, for interment.

DYSPEPSIA.

George S. Scally, of 75 Nassau St., New York, says: "For years I have been troubled with rheumatism and dyspepsia, and I came to the conclusion to try your pills. I immediately found great relief from their use; I feel like a new man since I commenced taking them, and would not now be without them. The drowsy, sleepy feeling I used to have has entirely disappeared. The dyspepsia has left me, and my rheumatism is gone entirely. I am satisfied if any one so afflicted will give Radway's Pills a trial they will surely cure them. For I believe it all comes from the system being out of order—the liver not doing its work."

Radway's Pills

Cure all disorders of the stomach, bowels, kidneys, bladder, dizziness, costiveness, piles, sick headache, female complaints, biliousness, indigestion, constipation, and all disorders of the liver. At druggists or by mail 25c per box. Radway & Co., 55 Elm street, N. Y. Be sure to get "Radway's" and see that the name is on what you buy.

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Iron Mt. Route. Holiday Excursions.

On December 20, 21 and 22, the St. L. I. M. & S. Ry will sell round trip tickets to points in Florida, Georgia, Alabama, Mississippi, the Carolinas and the Southwest generally at rate of one fare, tickets good thirty days for return. On December 23, 24, 25, 30, and 31 and January 1, Round trip tickets will be sold between all local stations (except where rate is 50 cents or less) at rate of one fare, limited for return to January 2.

H. C. TOWNSEND, G. P. T. A.,
St. Louis, Mo.

Christian Life.

"Put on Thy Strength, Oh, Zion."

Thus did the zealous prophet seek to arouse the lethargic "holy city" in the ancient day. And with a spirit no less earnest and with exhortation no less emphatic and personal should the servants of the living God, whether of the ministry or of the laity, seek to arouse the lagging and somewhat indifferent energies of the Church to-day.

Two startling facts confront the careful observer of present religious conditions: the pitiful Macedonian cry that comes from every quarter for the gospel of Jesus, and the apparent indifference of the church as a whole, to these appeals. One has but to walk about in any city of this land to see on every side open doors waiting, and entreating the church to enter them. Then it is only necessary to make inquiry concerning the actual practical activities of any individual to see how inadequately and feebly the church adjusts itself to these divine calls for service. On the principle that every one who has been redeemed by the precious blood of the Son of God is in duty bound to become a co-laborer with God in the sublime work of human redemption, it is disheartening to see how few are willing to recognize the validity and personal application of this relationship to the salvation of souls. It is not denied nor ignored that many men and women are working for the regeneration of mankind in ways that are concealed from human eyes, nor that this kind of service is efficacious and honored of God; but it will be admitted that a large majority of Christ's followers perform little or no effective service in His great and glorious cause.

Success in battle depends in a measure upon the absolute fidelity of every individual soldier or sailor. The absence of a man at his post at the critical moment of the battle may endanger the whole cause, and result in the overthrow of government and the destruction of human liberties. It is in a large degree so in the church. Let one in a prominent position become indifferent, and the contagion will spread until a spirit of disregard and recreancy to high calling will seize the entire body, and the faithlessness of God's servants will be wrought out in failure and humiliation whenever the battle against sin and Satan are joined.

There is no more pathetic picture in the career of Jesus than that of His agony in the garden. Into Gethsemane He went with his little company of disciples, and while He was in prayer and heaviness of spirit, His disciples, whom he had commanded to watch, were deep in sleep. The picture is reproduced again and again. The watchers are so often faithless, the toilers so often indolent, the servants so often careless, the disciples so often indifferent. Every church, whether it has a thousand members or a score, ought to be a hive of industry; and it would be if every member had a clear and definite idea of his relation to Je-

sus Christ, on one hand, and of his duty to his unsaved brother, on the other, and were brave and consecrated enough to put his convictions into operation. There is hardly a church member but will admit that, having been accepted of Christ, himself, he is in some essential sense, an ambassador for Jesus, that he is thus under obligations to represent and defend Him, and to do his utmost to advance the interests of His kingdom. But how frequently do we fall short in regard to these things! And do we not sometimes ignore these sacred relations altogether?

"Put on thy strength." The church does not know how it is. It may have wealth, social prestige, the culture of learning, and the glamour of great names and resplendent traditions, but these are not the sources of real strength. If depended upon for support these will surely fail. The strength of Zion has no earthly source. It is divine. Its strength is Christ, and in proportion as He is adored, exalted, followed, and incarnated in the hearts and lives of men, will the church become strong, aggressive and able to perform the great mission committed unto it. The strength of the Church, therefore, lies in the fidelity of each individual member of it to the head of the Church.

O Church of the living God, awake! awake! throw off indifference and distrust and cowardice! pledge thyself to consecration, fidelity, and unselfish and holy endeavor! enter the open doors of opportunity! let man speak to man concerning his soul's salvation! let the fires of sacred zeal be communicated from soul to soul! let the spirit of the Son of God and Savior of men dominate thy spirit, and then there will ensue throughout the Church a quickening of its activities, a deepening of its convictions, and a profound unanimity in its purposes that will render it puissant, irresistible, and triumphant throughout the world!—New York Christian Advocate.

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Little Rock Ark.

32,000.

Another 5,000 issue of Mrs. Thornburgh's Infant Catechism has just been made. Already 27,000 have been sold. Its sale has been beyond all expectation. It is pronounced, by successful infant class teachers, the best catechism made. If you are interested send for a sample copy, free.

GODBEY & THORNBURGH,
Little Rock, Ark.

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

GODBEY & THORNBURGH.

For the Young People.

Enough Lickin' for Once.

A very subdued-looking boy of about thirteen years, with a long scratch on his nose and an air of general dejection, came to his teacher in one of the Boston public schools and handed her a note before taking his seat and becoming deeply absorbed in his book. The note read as follows:

"Miss B. Please excuse James for not being there yesterday. He played trooant but I gess you don't need to lick him for it, as the boy he played trooant with an' him fell out, an' the boy licked him, an' a man they sassed caught him an' the driver of a sled they hung on to licked him also. Then his pa licked him, an' I had to give him another one for sassing me for telling his pa, so you need not lick him until next time. I gess he thinks he better keep in school hereafter."—Children's Friend.

My Trip Across the Rockies.

No. 2.

I am still at Kansas City. We are led into the Union Depot there. I am sleepy and tired, so sit down to rest—but who ever saw the like of people? I can but look at them. I never saw the like before. No one seems to know another. All are strangers, traveling to some place. Every one is in a hurry to go and walks like he is going right now. Here are lame people, halt and blind—all kinds—poor and rich, learned and unlearned, mingling here together; classes are not known. Here in the Union Depot is where many ways meet to go out many ways, and then to meet again in the Judgment, and all are there again, but for one purpose, to be judged, and to leave for only two places—What? How long there?

I am still sitting down with the people who are sitting. Here comes a little boy and sits down in the same seat with me. He is eating a banana and looks as unconcerned as possible. He looks to be ten years old. He sits near me a few minutes, when a middle aged woman rushes up to him crying, grabs him in her arms and presses him to her bosom. She is his mother. If I understood her correctly, she said: "I have been hunting for you all day. Oh! my boy! My precious boy!" She carries him off to let the others know he is found. A mother is happy now. I wonder if some mother's boy or girl to whom I am writing is not lost—lost from Jesus? He may have sought you long, but still you go on and don't know you are lost. Be found, children, by Jesus, and mother, and angels, and God will rejoice over it. But I didn't aim to stop so long and talk to you about this; let us go.

Well, I haven't been out in town or city yet, so I believe I will go out awhile. I will go out and visit the Scarritt Bible and Training school. I take one of the electric cars, and away I go, up hill and

down, through great streets, down long avenues. Why! Kansas City is a pretty good city! Let's see, how many people has it? Look in your book and find out, will you not? It is pretty billy, too. I tell the street-car conductor where I want to go, so he gives me a transfer check on to a line that goes out near it. Away I go, mile after mile. Surely, I am nearly there, so I ask if I am not, and, says the conductor, "You are too far out. The school is about sixteen blocks back west and several blocks south." I get off, and, as I need some exercise, conclude to walk back to it. I measure off about that distance and then inquire again, and am told that it is still five or six blocks to southwest. On I go till I am confident that here it is. I stop to admire a beautiful park in the center of which is a fine lake of water, and while there I ask a young man where the Scarritt Bible Training School is. Of course, he knows, being here so near. "Why, says he, "it is out in the northeastern part of the city—I can't say the distance for I never did try to find out." I suppose there is a school of this name in the city, but not reached by inquiry. It is now approaching train time on my road. Well, I am back at the depot. I must have me a lunch before I start, so I go and sit down at a stand, and call for some beef of some sort, and a few other things, commonly amounting to fifteen or twenty cents in price. I enjoy it very much, and, when through, I ask the young lady how much is the bill. She smiles, sweetly, at me. This is the making of old bachelors. I ask again—and she says, "forty-five cents." I had been guilty of eating some kind of beef, I don't remember just what. She told me what it was. I was glad to get off that easy—but the caller announces my train ready to leave Union Depot.

FRED A. LARK.

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Makes the largest amount of gas out of a given amount of carbide.

Has no waste, and is perfectly automatic; making gas just as used, no faster, no slower.

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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 & SEAWELL, 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.

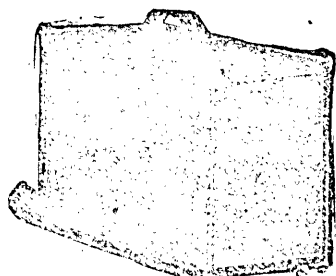
E. M. MERRIMAN, Solicitor for Plaintiff.

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Two-ply Felt,
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Two-ply Felt,
Three-ply Felt,
Three-ply Felt,
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Woven Galvanized,
Woven Galvanized,
Wire Farm Fence,
Wire Farm Fence,
Wire Farm Fence,
Wire Farm Fence,
Etc., Etc., Etc., Etc.,
Etc., Etc., Etc., Etc.,
Etc., Etc., Etc., Etc.,

DUDLEY E. JONES COMPANY,
Little Rock, Ark.

Same Old Stand.

Contributed.

Missouri Letter.

Prof. Godbey thinks I blundered in writing that the debt of Howard-Payne College is nearly \$20,000. The President of the College is my authority for the statement which is confirmed by other members of the old Board of Curators.

Prof. Godbey's article is the first intimation which has come to me that any part of this debt is questioned.

Some time ago President Groves paid about \$3,000 interest on the debt. For this and possibly some other payments, he was to have the use of the property for five years.

But about the middle of this five year period the agitation of the consolidation scheme was begun and the conference declared in favor of consolidation two years before the end of this term. This agitation and the conference action materially damaged President Groves in turning away a number of students. So the Curators think that, as the conference undertook to void the contract made with President Groves, and its action wrought havoc with the calculations on which the contract was based, it is not fair to require him to sustain this loss and they

hold that this sum of about \$3,000, in honor constitutes a part of the debt of the college. There is a bonded debt of \$12,500, the only debt Prof. Godbey seems to have heard of, a note for \$1,000, and a Curator told me yesterday that the College owes him \$1800.

Add to these items the unpaid interest for a year and some months, and I think it will appear that I am not the one who blundered.

The friends of Howard-Payne claim that but for the action of the conference the debt would have been in process of solution by this time. They had bonded \$12,500, at six per cent, and the \$10,000 endowment left by Moses U. Payne would have met most of the interest. The patronage of the college was increasing in a way that bade fair to justify a larger rental which would create a sinking fund to slowly absorb the debt. The action of the conference has disturbed these calculations. The administration of Mr. Payne's estate withholds the last payment of \$2,500. Litigation is threatened and affairs are in confusion. Of the many sad blunders made by Missouri Methodism in educational matters, the wrecking of its oldest female college is not the least.

C. H. BRIGGS.

Fayette, Mo., Nov. 29, 1899.

Several brethren, who failed to get reduced rates at Pine Bluff on their return from annual conference at Fordyce, gave me their receipts to see if I could get their money back. I wrote Mr. Townsend, the General Passenger Agent, and below is his letter.

GEO. THORNBURGH.

MESSRS. GODBEY & THORNBURGH—Referring to your favor of the 29th ult., enclosing receipts for three tickets Little Rock to Pine Bluff and return, purchased by parties who attended the conference at Fordyce, tickets on the going trip being purchased November 20th and 21st and on the return trip November 27th, and ask that we arrange to refund two-thirds of the fare paid on the return trip on account of a reduced rate being authorized for this meeting.

On request of the Secretary of this meeting, who advised us that same would be held but one day, we issued instructions to our agent at Pine Bluff to return the delegates on the return trip for one-third rate if certificates were presented on or before November 2nd and were properly signed and stamped by the Joint Agent, who was the agent of the St. L. S. W. Railway at Fordyce. These they evidently presented two days after they had expired and do not bear the impression of the dating stamp of the agent at Fordyce. Our authority was issued in accordance with the request of the secretary of this Association, and in view of same not having been complied with, it is not practicable for us to arrange for refund. I therefore return to you the receipts which were attached to your letter referred to.—Yours truly,

H. C. TOWNSEND.

St. Louis, Mo., Dec. 2.

HENDRIX COLLEGE.

The Winter Term will open Jan. 2, 1900. Young men seeking higher education should consider our advantages. Write for catalogue and terms.

A. C. MILLAR, Pres.
Conway, Ark.

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01310	Minion	3 3-4x5 3-4	Cloth, red edges, plain print	1.00	1.05
01500	L/g Primer	5 x 7 1-2	Fine cloth, red edges, large print	.50	.60
01600	Small Pica	5 3-4x9 3-4	Fine cloth, red edges, very large print	1.00	1.20
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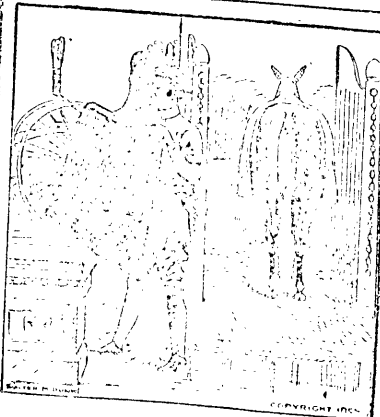
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and stable supplies of all kinds, besides a full line of new lap robes, for Fall and Winter use, you will find in a wide variety of styles and quality. Our goods are exceptionally low in price, and of first class manufacture. 122-124 West 4th St., Little Rock, Ark.

C. O. KIMBALL.

NEW CURE.

For Kidneys and Bladder, Bright's Disease, Rheumatism, Gravel, Pain in the Back, Dropsy, etc., You Will upon request be mailed

A LARGE TRIAL CASE FREE.

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 piperimethysticum, from the Ganges River, East India. It has the



Mrs. Fowler, Locktown, N.J.

great record of 1,200 hospital cures in 30 days. It acts directly on the Kidneys and cures by draining from the blood the poisonous Uric Acid, Lithates, etc., which cause the disease.

Rev. W. B. Moore, D.D., of Washington, D. C. testifies in the Christian Advocate, that it completely cured him of Kidney and Bladder Disease of many years standing. Hon. R. C. Wood, of Lowell, Ind., writes that in four weeks the Kava-Kava Shrub cured him of Rheumatism and Kidney and Bladder disease after ten years' suffering the bladder trouble being so great he had to rise ten to twelve times during the night. Many ladies, including Mrs. C. C. Fowler, of Locktown, N. J., and Mrs. James Young, of Kent, Ohio, 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, 403 Fourth Avenue, New York City.

Our Church at Home.

WYNNE, ARK.—Bro. Henry Sullivan and myself held a meeting here just before conference, preaching on the streets and in our church, during which time there were five professions of conversion and reclamation three sanctifications and one conversion since the meeting. Bro. Cox solicited our help. Bro. Rhew is P. C. now. I am at work on Taylor's Creek circuit. "War against all evil and uttermost salvation," is my motto. Yours,
Dec. 11. I. B. MANLY.

HOPE, ARK.—The church here, and people generally, have given us a most cordial welcome back for another year, and yesterday afternoon they further showed their appreciation, in a very material way, by sending in many good things, for all of which we are very grateful.

Our board of stewards organized last Tuesday night by electing Bro. J. H. Arnold, president; Bro. R. A. Hearon, secretary, and Bro. F. T. Wright, treasurer. They made a liberal assessment for another year, and are full of enthusiasm and hope for much prosperity. The Woman's Home Missionary Society, last Monday, ordered a new room and other needed improvements to be made upon the parsonage.

Last Sunday afternoon we filled our first appointment at Pleasant Grove Church, three miles east of Hope, which has been added to Hope Station from Carolina circuit. We found the people delighted with the change, and are talking of building a house of worship near the Dyke Springs. Come and see us.

J. R. SANDERS.

Hope, Dec. 8.

Quarterly Meetings.

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; Lonoke, 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; Engleland, 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. Riggins, P. E.

December—Mena, 10-11; Dallas at Forest's Church, 12; Jansen at Shiloh, 13; Cherry Hill, 16-17; DeQueen, 19-20; Horatio, 21; Hope, 30-31.

January—Center Point at Biggs' Church, 6-7; Saline at Galena, 9; Nashville at Doyle, 13-14; DeAnna, 20-21; Mineral Springs at Bethany, 26; 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; Oklelona 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; El Dorado circuit at Oargile, 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 Coney, 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; Ferdyce, 11-12; Genoa circuit at Rondo, 17-18; Bright Star circuit, 19-19; Walnut Hill circuit at Walnut Hills, 24-25.

Let 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. C's with us as can conveniently come. Let us meet promptly at 11 a. m. Wednesday, Dec. 13th.

BATESVILLE DISTRICT, J. K. Farris, P. E., first round (in part).

December: Cushman circuit, 16, 17; Jacksonport mission, 23, 24; Jamestown circuit, 30, 31.

The district stewards will please meet me in the Methodist Church at Batesville, January 4, 1900, at 2 o'clock p. m.

PARAGOULD DISTRICT, first round, J. I. Maynard, P. E.

December—Black Rock and Imboden, 9, 10; Mammoth Spring and Hardy, 17, 18; Powhatan and Portia, 21; Walnut Hill mission, 23, 24; Smithville circuit, 30, 31.

January—Siloam circuit, 6, 7; Pochahontas circuit, 7, 8; Warm Springs mission, 13, 14; Walnut Ridge circuit, 18; Alicia circuit, 19; Tackerman circuit, 20, 21; Knoblo mission, 27, 28.

February—Reyno circuit, 3, 4; Cerning station, 5; Paragould station, 9; Paragould circuit, 10, 11; Gainesville circuit, 13; Boydeville circuit, 17, 18; St. Francis mission, 24, 25; Piggott and Rector, 26.

District stewards will meet at Walnut Ridge, January 18, at 2:30 p. m. The pastors will please urge their district stewards to attend this meeting.

SEARCY DISTRICT, first round, M. M. Smith, P. E.

December—Searcy station, 10; Bald Knob, 16, 17; Stony Point circuit, 23, 24; Argenta station, 30, 31.

January—West Searcy circuit, 6, 7; Augusta station, 13, 14; Cabot circuit, 20, 21; Mineral circuit, 27, 28.

February—Beebe station, 3, 4; Auvergne and Weldon, 10, 11; Union and Revel, 17, 18; El Paso circuit, 24, 25.

March—West Point circuit, 3, 4; Mt. Piggah, 10, 11.

No doubling up this round. Each appointment has a Sunday. Will every official be present? Pray for the prosperity of Zion and genuine work of grace.

District stewards will please meet at Beebe, January 2, at 2 p. m. I invite all the pastors of the district to meet me at the same time and place that we may have a season of prayer together and adopt some measures looking to a vigorous and early twentieth century campaign.

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.

GODBAY & THORNBURGH.

Are 10,000 Men Mistaken?

Unless about 10,000 men, mainly professional men—lawyers, doctors, editors, preachers and all other classes, including the writer, are very much mistaken, the electropoise effects cures and gives relief where all other known remedies have failed. Especially is it efficacious in the cure of feeble women and children. "I have used one for the past two years, and find it invaluable as a curative agent."—Rev. ZEPHANIAH MEKE, D. D., Editor of Cen-Methodist, Catlettsburg, Ky.

EXTRACTS FROM LETTERS BY FAMOUS PEOPLE.

Miss Clara Barton, President Red Cross Armenian Relief Expedition, writes from Constantinople: "As you remember, I am not an entire stranger to the virtues of the Electropoise and I will take great pleasure in passing your offering to afflicted humanity."

Rear Admiral Luce, U. S. N., Retired, writes from his home in Newport, Rhode Island: "It gives me pleasure to inform you that the Electropoise has been used in my family for the past eighteen months with most satisfactory results. The one just ordered is the second I have had of you."

Venerable Archdeacon Horatio Gates, of Kansas City, Mo., writes: "Last winter my daughter was attacked by LaGrippe, and through the ravages of that terrible disease reduced to a helpless cripple. In eight weeks after the first application of the Electropoise my little girl was entirely restored."

Dr. C. Colegrove, of Holland, New York, graduate of the Medical Department of the University of Buffalo, writes: "In LaGrippe I have never failed to get diseased action under control in a few days. I greatly prefer the Electropoise to any and all other agencies for the cure of the sick of which I have any knowledge."

Alvah N. Kentner, of the Kentner Fruit Company, Charlotte, New York, writes: "Since the day the Electropoise arrived I have not taken 10 cents' worth of drugs of any kind and my health has steadily improved. The stomach and liver troubles have entirely disappeared."

Your address on a penny postal will secure our 128 page illustrated booklet giving a full explanation of this great treatment, and 300 letters from people who have used the Electropoise and tell how it cured them after all other remedies had failed. You will find that the Electropoise is neither a battery nor a belt, lasts a lifetime, can be used on every member of the family, and for all the ills flesh is heir to. Isn't it worth your investigation?

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To sell the Electropoise in every city, county, and state. We give extensive territory, and want 1,000 live men and women representing us before the first of December. Write at once as we now have some

of the best territory open to applicants.

AN AGENT WRITES:

The Electropoise Office, Room 31, No. 16 State St, Rochester, N. Y.

April 11, 1899.

Dear Sir:—

In reply to your favor of the 6th inst., would say that I have sold the Electropoise for four years. Have spent upwards of \$500 for advertising. I have devoted a part of my time only to the business and find, that after proper instructions, purchasers are always satisfied with the results. This is gratifying and makes the business a pleasant one and tends to increase sales.

My profits are more than \$1,600.

Very truly yours,

FRANK T. SKINNER, Agent.

Write at once for terms, stating territory desired, and we will mail you all the necessary information together with our 16-page periodical, the Electropoise Agent. Address

The Electropoise Company, Room 1100, No. 1123 Broadway, New York City.

Holiday Excursion to the Southeast.

Railroads in Arkansas, Texas, Indian Territory and Oklahoma Territory will sell round trip tickets to places in Tennessee, Mississippi, Alabama, Georgia, Florida, North Carolina, South Carolina and part of Kentucky, on Wednesday, Thursday and Friday, December 20, 21 and 22, 1899, at one fare for the round trip, good to return in thirty days over the Southern Railway, which will have through cars without change, and all comforts will be attended to. Ask for tickets via Memphis and the Southern Railway.

Inquire in advance of your nearest ticket agent for maps and schedules, or write to M. H. Bone, W. P. A., Dallas, Tex.; C. A. Benscoter, A. G. P. A., Chattanooga, Tenn.; G. A. De Saussure, D. P. A., Memphis, Tenn.; W. A. Turk, G. P. A., Washington, D. C.

Notice.

To the preachers of the Little Rock Conference:—We must save our property in Lonoke. Don't neglect Brother Thomas' letter sent you concerning this matter. Act immediately in this emergency. What is done must be done now. We are in a position to wipe out every dollar of indebtedness on our valuable property there by Jan. 1st if we can only get the small assistance asked. When our Central Church in Ft. Smith was swept away by cyclone, all Methodism in Arkansas rallied to their aid. The Church at Lonoke has suffered from other equally disastrous reverses running through a series of years. We are in a position now to relieve the whole situation if only the preachers heed the appeal.

T. D. Scott,
Chairman Ch. Extension Board.

SPINAL weakness easily cured by Dr. Miles' Kava Plaster.

Missions.

China Conference.

DEAR METHODIST:—We are just entering on our new conference year out here. We all have been too busy for the last few months to write much. I have been far more pleased with my second year's work in China than with the first. While in very many things I feel I have come short, yet I can see more that I have done, and my disturbances have been in a large measure eliminated. Our stay in Soochow has been for the most part very pleasant and in thinking of it I always forget that the first quarter passed before we got here.

The school work has been as prosperous as could be expected, and I think great good has been done to be able to come in contact with a large body of young men who represent much that is best in Chinese life and society, and to help to give them new light concerning life, and to see signs of their understanding and accepting it, is no small privilege. I know I often appreciate it far too little. I know I often do it too much as if I must do it, and not enough as if I may do it. Sometimes the work grinds. To spend days and months and years, digging over the elementary branches of education, and battling against superstition, and ignorance and dullness—well, I need hardly tell you that one gets tired and the flesh almost rebels. But these are not all the feelings we have. To see the slow and gradual breaking of light on the mind as one from an elevation may catch sight of the slowly breaking bonds of the night by the rising sun, sometimes in the midst of trying circumstances, makes one's soul expand, and we forget all the rest. Lord, give us faith.

My pastorate I will not put second to any work I have loved this year. I have faithfully tried. Of course, the difficulties were very great. Poverty of language, ignorance on my part of the people, etc., have been mountains for faith to work on. Without the help of others, I could have done extremely little. While I know that most all was done by others, yet I am happy to have had a part. I have baptized eleven adults and one infant. The Sunday before conference I received a very interesting class into the church—six women and two boys. I suppose the average age of the women would be more than fifty, while one was comparatively young. Two of them are walking on the verge of life, and can't be much under seventy years, if any. The oldest one was received with her little grandson. He had to teach her the ritual for baptism, as the poor old woman could not read. She seemed devoutly happy. After the service one of the younger women brought her baby to me to baptize. I love to try to preach to this people and it makes me so happy to see one come to the Lord—for, while a great many may come through ignorance or for bad purposes, yet some I am quite certain know God. To see some of these

old dead, sunken eyes beam out when you talk with them about things of God, pays for all our trouble. I appointed 5 p. m. to look after these old women, and examine them for being baptized; and they were so anxious that they came at noon and waited all the afternoon.

My time is very limited for the out-going mail, and I can add very few words about our conference. Dr. Lambuth was with us, and we enjoyed it and so did he. He loves these Chinese brethren and so do they him. We were rejoiced to have Brother Whiteside enter the mission. He and I entered the Junior Class at Vanderbilt, and I know him well. He is a good man.

Brother Hearn thought he had recovered enough to continue his work without returning home, but he finally decided to act in accordance with medical advice and the advice of many of his brethren and retire for a period of rest. We are sorry of the necessity of this.

Brother Brockman, with whom I have so often worked at home, in Y. M. C. A. meetings, was with us a few days. He is hard at work on the language.

A collection was taken for the Twentieth Century Fund, and more than \$1,000 (Mexican) was subscribed, making something over \$500 gold. Many of the Chinese brethren responded very liberally, and only a few minutes was taken for the work. Arrangements were made for an appeal in each congregation.

Some of the native preachers are growing perceptibly in the work and it is very gratifying. By reference to the appointments, it may be seen that we enter Hoo Chow this year. Some good planning of work has been done. Now for the grace and power to do! As chairman of the conference, I take this opportunity to send the appointments, and promise the minutes as soon as I can get them out. Pray for us, that we may do good work this year. You see we go back to the same place. Fraternally,

JNO. W. CLINE.

APPOINTMENTS.

Shanghai Dist.—W. B. Burke, P. E. Shanghai: Central Station, W. B. Burke; Ling Tsz Yen, G. H. Bell; College Station, A. P. Parker; one to be supplied. Sung Kiang Circuit, J. L. Hendry, H. T. Reed, Fong Yoen Foo, Wuang Tsz We, Sz Tsz Kwun. (at Tsang Yen) Tsiu Tsz Fong (at Kuah Li). Nan-

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Opium and Whiskey Habits.

A word of encouragement may be the means of saving a fellow-man from a life of misery. Many look upon the opium habit as wilful and disgraceful—it is far from it. In most cases it is acquired from being used in the treatment of acute and chronic diseases and not being warned of its danger. Thus the habit is formed, and the victim not to blame and should have not only the sympathy, but a helping hand from everyone—at least a word of encouragement and not of censure.

The following are extracts from letters received by Dr. B. M. Woolley, Atlanta, Ga., from persons who have taken his Home Treatment for the Whiskey and Opium Habits, and have given permission to use them and their names for the benefit of fellow-sufferers.

Cured of the Whiskey Habit Ten Years Ago—I have never since tasted a single drop or even had a desire to do so.

W. D. MILLER, Sardis, Miss.

March 19, '99 I Have Never Used Morphine in Any Form since I took your treatment in June, 1895.

E. A. MULLEN, Toone, Tenn.

Jan. 7, '99. My Wife Had Used Morphine for Thirty years—I am sure she is now cured, and that her cure dates from Sep. '97.

E. J. VANN, Atty-at-Law, Madison, Fla.

April 8, '98. I Had Taken One Bottle (60 grains) Morphine a week for six years, am now cured.

MRS. A. H. BEHRENS, Rome, Ga.

Jan. 4, '99. Opium and Whiskey Habits have been my special study for many years. Judging by the great number of cures I have made, I feel it but a truthful claim, that I can help the Opium and Whiskey afflicted more than any other physician. I have lifted up thousands of pain worn, languid, nervous and emaciated men and women into health and usefulness. Do not become discouraged if other doctors can't help you, for I cure where others fail to relieve. Call if you can or write Dr. B. M. WOOLLEY, 204 Lowndes Bldg, Atlanta, Ga., for his book, FREE.

tsiang and Kading.—Dong Moh Sau (Nantsiang), one to be supplied by Tsen Vung Ming (Kading). Anglo-Chinese College.—A. P. Parker, President; G. R. Locher and W. B. Nance, Professors. Review of the Times, Christian Advocate, W. J. Allen, Editor. Absent on leave. M. B. Hill.

Soochow District, R. A. Parker, P. E. Soochow: First church, C. K. Marshall; Hospital Chapel, Dzung Yin Kyng (Member of First Church Quarterly Conference); Kong Hong, D. L. Anderson; Li Dzung Den Sung Uga Zien, —Jao. W. Cline; one to be supplied by Yin Pah Zen. Soochow Circuit.—J. A. G. Shipley, Dzung Yin Kyun. Changshu and Luh Chih.—E. Pilley, J. Whiteside, Tsa Seh Tsz (Chang Shuh), Ung Dong Hsien (Luh Chih). Mu Sih Circuit.—Dzung Zing San. Nau Zing Circuit, Sg Tsz Kia; four to be supplied. Hoochow Circuit.—Li Tsz Ni, Dzung Vong Sun. Anglo-Chinese School.—D. L. Anderson, President; Jno. W. Cline and J. A. G. Shipley, Professors. Soochow Hospital, W. H. Park. Absent on leave, B. D. Lucas, J. B. Hearn. T. A. Hearn.

Korea District, C. T. Collyer, P. E. Seoul Ct., & Kongwan Mission, to be supplied by R. A. Hardie, M. D.; J. R. Moose. Song do Ct., C. F. Collyer; Absent on leave, C. F. Reed.

Woman's Work: Seoul—Mrs. J.

P. Campbell. Songdo—Miss F. Hinds, Miss Carroll.

When in Little Rock, stop at the Laclede Hotel, the best \$1.25 and \$1.50 house in the city. J. J. McAfee, Proprietor.

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.

GODFREY & THORNBURGH.

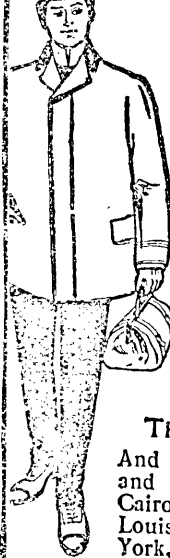
Bagster Bibles.

We have been asked if we could sell a Bagster Teacher's Bible for \$1.50? We answer yes, we can do better than that. We will mail genuine Bagster Teacher's Bibles at \$1.25 each and pay postage; or, we will send a genuine Oxford Teacher's Bible at the same price. We will send the paper one year and a Bagster or Oxford Teacher's Bible for only \$2.50.

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CONSUMPTION

At Rest.

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

MORGAN:—Clay, son of S. A. and A. Morgan, was born near Arkansas, Ark., Jan. 17, 1888, died at the same place Nov. 2, 1899. Clay was the first born of this home. It was he upon whom the fond parents expected to rely in their declining years. In 1893-4, he was boarded with the family, little Clay was his pet. Many days has he gone to him visiting from house to house. He was naturally bright and was amiable and affable. We had great hopes of him but our hopes are blighted. Let us look away from this world.

Labellvale, Ark. W. W. CHRISTIE.

MORROW:—Mary J. Morrow (nee Moberling) was born in Christian County Missouri, July 31, 1839; professed religion and joined the Methodist Episcopal Church, South, at the age of fifteen; was married to D. G. Morrow, Dec. 3, 1856. She departed this life at her home near Yellville, Ark., Aug. 12, 1899. Sister Morrow was a consistent Christian, loved God, and the church and its cause. She leaves quite a large family behind, on this side the Jordan. May they all come to their mother's home, and their mother's eternal home.

J. H. SMITH.

PUCKETT:—Rev. Hastings Pucket, born Oct. 27, 1817 in Union county, South Carolina, died Aug. 16, 1899. Brother Pucket was transferred to the Arkansas Conference by Bishop Pierce 1870. He had several charges with credit and success. He organized the Ozark school which he looked on with great satisfaction to the day of his death. He is thought to tell of its small beginning and its remarkable success. He became feeble in health and located in Georgia and remained till after his wife died, then came to Ozark and died in the home of M. J. Glenn till his death. He died like a child going to sleep. He is now with Jesus.

Ozark, Ark. S. F. GODDARD.

SPILLMAN:—Sister Susan A. Spillman, nee of T. A. Spillman was born Dec. 15, 1833, departed this life November 5, 1899. She was a consistent member of the M. E. Church, South, for twenty years, her life was one of constant sunshine in her home and in the community and church. Her funeral was conducted by the writer in the midst of a large congregation of her friends and relatives. She leaves a husband and seven children to mourn their loss—eternal gain. Thus our friends depart. Who has not lost a friend? There is no union here of heart that has not an end. Bro. Spillman and the children and the connection have the prayers of all in their sore trial. May God help them all to so live that they may make an unbroken family in heaven.

J. W. WATSON.

MADDOX:—Rev. John R. Maddox was born April 28, 1818 in Georgia. He professed religion and joined the Methodist Church in 1829 or '30; married to Miss Mary M. Harlan in 1843, was the father of 12 children, 10 of whom with their mother, preceded him, all of whom were religious, the other two Rev. J. B. Maddox and Sister Alice Connell, live to mourn his loss. He moved to Arkansas in 1849 and was licensed to preach in 1854, was ordained Deacon at Dardanelle, Ark. Oct. 24, 1858, by Bishop Early and was ordained an elder at Searcy, Ark., Sept. 30, 1866 by Bishop Pierce. In 1860 he had charge of what was then known as the Cadron circuit, which embraced a very large scope of thinly settled country. From that time to his death he remained a local preacher doing what he could by working in harmony with his pastors for the upbuilding of the cause of Christ in the country where he lived. He had a large cir-

cle of friends and acquaintances who held him in high esteem for his fidelity to God and his loyalty to the church, he was always greatly concerned for the success of the gospel of Christ and the salvation of the people. In the last few years of his life he was very feeble in health, but still full of faith and good work. I visited him twice during his last illness which was only of two days duration and he said to me that he was ready, only waiting the will of the Lord. He died Oct. 14, 1899, (age 81 years) in the faith of the gospel of Christ which he had preached for nearly 50 years. Being a Mason after a funeral sermon preached by Bro. A. C. Ray and the ritual of the church being read at the grave his remains were laid to rest with Masonic honors; he has no doubt gained that inheritance that is incorruptible and that fadeeth not away but is held in reserve for the finally faithful. "Well done thou good and faithful servant, thou hast been faithful over a few things, enter into thy Master's joy at the right hand of God and sing the Savior's praise for ever more." I will say to the children, grandchildren and friends weep not for father Maddox, but let us live so that when we are called hence we shall meet in the Sweet By and By there to live forever. His pastor, J. E. DUNAWAY.

HENDRICKS:—Theressa T. Hendricks (nee Hays) was born April 11, 1851; professed religion and joined the M. E. Church, South at the age of 16 and lived a consistent Christian life until her death which was on the 11th day of Oct. 1899. She was first married to Joseph Rayner in 1874. When Mr. Rayner died he left her widowed with three children. She was married to E. A. Hendricks Jan. 10, 1883, with whom she lived pleasantly until her death. Of this last marriage there were five children, two of them predeceased her to the home of the soul. Sister Hendricks was truly a good woman. I had been acquainted with her for more than three years and was her pastor the two last years of her life and I always found her a devoted Christian woman. We miss her very much. I will say to Bro. Hendricks and the children "weep not but try to emulate her Christian life so that you may meet her in heaven."

J. E. DUNAWAY.

SMYTHE:—Little Edwin Cameron, only child of Dr. C. H. and Maggie Smythe, was born in Kansas City, Mo. June 14, 1897, died at Little Bay, Ark. Aug. 17, 1899. Little Cameron only lived to bless the home a little more than two years, he was a beautiful sweet little fellow, and around him a father and mother's affections were entwined. He was sick only a few hours, and all was done for him that loving hands could do. But God saw fit to pluck this precious little bud from earth that it might bloom in the skies. To the heart-broken father and mother, we commend to Him that said "Suffer little children to come unto me and forbid them not for of such is the kingdom of heaven." We realize of a truth

A loved one from us is gone,
A voice we loved is still,
A place is vacant in our hearts,
The world can never fill.

On the evening of the 18th we laid the little body to rest. Burial services were conducted by the writer.

Bearden, Ark. J. H. CUMMINS.

MILLER:—Mrs. Emma M. Miller was born in Boston, Mass., in 1828 and died the night of the 16th of August 1899 near Crockett's Bluff, Ark. She was born of English parentage. She came from Mass. to Tenn. with her father in 1840, and was married to Capt. Charles J. Miller in Bolivar, Tenn. in 1851 and came from there with her husband to Arkansas. She was the mother of five children, one of which died in infancy. She was left a widow in 1878 by the death of her husband. Sister Miller was converted in 1852 and was truly a good woman. In all the relations in life she proved herself true. One who knew her well said she was a good wife and mother, a sincere Christian, a good neighbor and a kind and sympathizing friend.

One son and two daughters are left to mourn their loss but they cherish the

memory of a good mother. We thank God for good mothers. May those sowing ones live so that they may have the happy privilege of meeting mother and loved ones who have gone before.

B. F. SCOTT, P. O.

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

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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.

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.

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

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Cured me of enlarged liver, nervous indigestion and heart disease. I was unable to walk 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.

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A few weeks ago our Sunday-school at Searcy ordered five dozen of Mrs. Thornburgh's Catechisms, and today they make another order for the same number. This is especially complimentary, coming from so intelligent a school as that at Searcy. These catechisms are pronounced the best by those who are the best judges.

SCRIPTURAL SANCTIFICATION:
An Attempted Solution of the Holiness Problem.

BY REV. JOHN R. BROOKS, D. D.
of the Western North Carolina Conference.

SCRIPTURAL, WESLEYAN, CONSERVATIVE.
Broad, Tolerant, and Brotherly Discussion of the Holiness Question.

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"It begins to look as if the era of brotherliness would succeed that of bitterness in the discussion of this great theme."—Dr. J. J. Tigert, in Methodist Review.
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Methodist Union.

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

ARKANSAS METHODIST,
Little Rock, Ark.

THE ARKANSAS METHODIST

WEDNESDAY, DEC. 13, 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.

Death of Rev A. C. Kelly.

Rev. Alexander C. Kelly fell on sleep November 26, 1899, at the parsonage of Saline circuit, Lebanon, Sevier county, Arkansas. He was buried in the cemetery at Green's Chapel, near the parsonage. He was born in Pike county, December 5, 1865. His parents moved near Okolona, Clark county, in his childhood. Here he grew to manhood. In 1891 he was converted and joined the M. E. Church, South. He was immediately licensed to preach and at the ensuing conference was received on trial into the traveling connection. He traveled circuits for seven years. At the conference held at Little Rock, 1898, Bishop Morrison appointed him to Saline circuit. He labored only a short while on this circuit. He had to succumb to that inevitable disease, consumption. In this brief time he got hold on the people and bade fair to have done the best year's work of his ministerial life. He became attached to the people, and it was with sorrow and reluctance he gave up the work.

Having been associated with him in childhood, in youth, and manhood, I feel that I knew him sufficiently well to speak of him advisedly. He was not faultless. He was a growing man in many ways. He possessed a cheerful, sweet spirit. He loved his church and the brethren of the ministry. He was very fortunate in his marriage. His wife was a helpmate indeed. She, being religious and consecrated, helped him, God only knows how much, in his work. When he could no longer "go" she cared for him, as only a loving, sweet, spiritual Christian wife can, until he bade her good-bye and closed his eyes in mortal death.

He was patient and submissive in all his sickness. Often, seasons of great rejoicing came to him. He knew his condition. His way was clear, and his future bright. His mind was exceedingly bright and clear. He faced death like a Christian hero. He died during the session of his conference. His appointment was a transfer from earth to heaven. He was a good man, a good preacher, a faithful servant of the Lord. He leaves a faithful companion and three little girls, a mother, hoary with years, and an only living brother.

Peace to his memory and blessings upon his loved ones.

S. A. HILL

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December 10, 1899.

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No. 3.	No. 1.	No. 2.	No. 4.
9:15 am	11:15 pm	6:10 am	6:35 pm
11:12 am	1:12 am	Forrest City Lv	4:17 am
12:01 pm	2:01 am	Brinkley	4:37 pm
12:42 pm	2:42 am	De Valls Bluff	3:48 pm
12:57 pm	2:57 am	Hazen	3:07 pm
1:16 pm	3:16 am	Carters	2:52 pm
1:33 pm	3:33 am	Lonoke	2:33 pm
2:30 pm	4:24 am	Little Rock	1:25 pm
	4:37 am	Perryville	12:20 am
	6:57 am	Casa	9:59 pm
	7:33 am	Ola	9:25 pm
	7:56 am	Danville	9:2 pm
	8:22 am	Magazine	8:36 pm
	9:22 am	Booneville	7:36 pm
	9:38 am	Mansfield	6:54 pm
	10:39 am	(St L & S F Crossing)	6:12 pm
	10:57 am	Hartford	5:50 pm
	11:30 am	Howe	5:08 pm
		(KCP & G Crossing)	
	11:45 am	Wister	4:48 pm
	12:00 am	(St L & S F Crossing)	4:35 pm
	1:40 pm	Hartshorne	2:48 pm
	2:15 pm	S. McAllister	2:15 pm
	2:35 pm	(MJK & T Crossing)	1:45 pm
	5:24 pm	Tecumseh	10:55 am
	5:30 pm	Shawnee	10:40 am
	7:10 pm	Oklahoma City	9:07 am
		(A T & S F Crossing)	
	8:27 pm	El Reno	8:13 am
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	8:44 pm	Fort Reno	7:58 am
	10:15 pm	Ar Weatherford	6:25 pm

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Warning Order.

State of Arkansas, ss.
County of Pulaski.
In the Pulaski Chancery Court.
George M. Allen, plaintiff, vs. Annie L. Allen, defendant.
The defendant, Annie L. Allen, is warned to appear in this court within thirty days and answer the complaint of the plaintiff, George M. Allen.

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

December 11, 1899.
JOHN BARROW, Solicitor for Plaintiff.

CHRISTMAS BOOKS.

Pilgrim's Progress, large pictorial book, \$1.

Circuit of the Globe, by Bishop Galloway, \$1.

Bible Stories, illustrated, 35c.

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Heirs of the Kingdom, illustrated, 40c.

Ina's Visit to Virginia, illustrated, 40c.

Joe, a Boy of War Times, cloth, 60c.

Log Meeting House, \$1.

Stories of School Boys, illustrated, 35c.

Odd Hours for Young People, 60c.

Stories for Village Lads, illustrated, 40c.

Uncle Viv's Story, or Wine and Blood, illustrated, 60c.

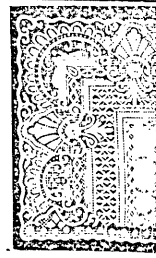
Vinny Leal's Trip to the Golden Shore, illustrated, 50c.

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