

Arkansas Methodist.

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

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THE ARKANSAS METHODIST.

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

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GODBEY & THORNBURGH, LITTLE ROCK, ARK.

News and Notes.

We hope the brethren will give heed to Bro. Hawley's call for completion of the collection for general conference delegates. Arkansas should not expect these delegates to pay one cent of the expense of the important service required of them.

Mr. H. Clay Evans declares that the chief and almost sole cause of the pension frauds is the 50,000 pension attorneys, who make their profit on every case reported, and who exhaust their wits to hunt up and manufacture cases. He says: "The government has continued to pay pension attorneys for soliciting business for thirty years. Enough of this has been done. A law should be passed that in future no fee should be paid to any attorney or claim agent for any claim filed for pensions. That would put an end to pension scandals."

The Central Christian Advocate, St. Louis, justly holds up to execration, the sheriff of Clay county, Missouri, who, for pay, permitted pictures to be taken of various stages in the execution of murderer Carr, to be exhibited by means of the vitascope. He also allowed the prisoner's confession to be spoken in a phonograph for reproduction. The filth and blood with which our daily papers reek is one of the leading causes of the terrible increase of crime throughout the land. When the horrors of an execution become an attractive show we shall be a nation of savages, arrayed in the gilded trappings of a false civilization.

On the 10th inst., a conductor, Walter Simington, of a Chicago street car, was attacked by two robbers; but a lady passenger, Miss Sadie Williams, came to his aid and did such execution with the thrusts of her hat pin, that the robbers fled. It is said that two male passengers and the gripman fled and the robbers were too much for the struggling conductor, who owed his rescue alone to the brave little woman.

In order to secure the Catholic vote for the passage of the naval bill in the German Reichstag, the Kaiser has been seeking aid from the Vatican. It is reported that the desired aid is pledged, on condition that the Kaiser permit the return of the Jesuits to Germany, and the maintenance of a German legation at the Vatican. The Reichstag convened on the 11th, and it is believed that the Catholic party is secured for the support of a bill to grant \$175,000,000 for the increase of the imperial fleet.

At Beebe.

The editor spent Sunday with Bro. Jernigan at Beebe. The congregations filled the church morning and evening. The Sunday-school is large and well organized. There was an excellent Epworth League meeting in the afternoon, and the Bible school, which has been under care of Sister Clark for seven years, and has taught more than 400 children, still continues unabated in interest and influence.

Bro. Jernigan's reception has been most cordial, and everything seems to promise a forward movement of the cause of Christ at Beebe.

We visited the public school, which is under the superintendency of E. L. Gatewood. We found a large and well ordered school. The citizens of Beebe can do nothing which will prove of more benefit to their town than to maintain a school of good reputation and grade. The healthfulness of the place will draw many families from the lower grounds to make their homes there.

We found pleasant entertainment at Beebe in the family of Dr. McIntosh.

The Committee on Federation.

The Joint Committee on Methodist Federation met in Washington, D. C. on the 7th inst. The committee consists of three bishops, three ministers and three laymen from the M. E. Church and the M. E. Church, South, respectively. There has been little said by the church papers, North or South, about this meeting. What can be done depends upon the general sentiment and spirit of the church at large. What can and ought to be done in our foreign fields must first be suggested by those who occupy the fields. If we have rightly read the sentiments of the missionaries they are ready for federation, if not corporate union, in China and Japan.

The members of the Methodist missions in those fields are ready for union. The only serious question being whether such union would not diminish the home contributions for the support of the work. As it is each church's sprung to sustain its own mission. Breaking the direct denominational connection might diminish, on each side, the zeal with which the work is being pushed, and so, result in a falling off of support when missionary help is being needed more and more every year.

This editor was a member of the original "Committee on Federation" appointed by our last general conference at Memphis, and favored the establishment of a Joint Commission which should be permanent, so long as needed, and to whom all cases of unprofitable competition of our churches in the same towns and territories should be referred, with full statement of the facts, and that the churches should agree to abide the decision of such a commission, and vacate or consolidate at those points as christian fellowship and the interests of a common cause might, in the judgement of the commission, demand.

We will say to our readers, that whatever the committee, now in session in Washington, may recommend, will only be held as advisory until ratified by the general conference of each church. The aim is to adopt some plan by which the two great branches of Episcopal

Methodism may work with more economy of men and means, at certain points, and that clash, friction and waste be reduced to a minimum.

The business of the committee is not to plan for a union of the churches or a change of their machinery, but only to manufacture a lubricating oil whereby they may be made to work more smoothly.

Starving Cubans. Appeal Issued by Governor Jones.

Gov. Jones has issued the following appeal:

To the people of Arkansas:

I am in receipt of the following communication from the chairman of the central relief committee appointed by President McKinley, viz:

"Central Cuban relief committee appointed by President McKinley urges upon your excellency the immediate formation of efficient committees for the collection of funds: food, clothing and medicines in your state for Cuba's starving people to be transmitted free by this committee to Consul General Lee, Havana. May we depend upon your hearty co-operation? Wire answer."

"STEPHEN E. BARTON,
Chairman.

The Cubans are Americans; they are our neighbors. They are waging an unequal contest with an oppressive European nation for freedom and independence. Their cause is just, and in this struggle, they have impoverished themselves and they are entitled to, and have the sympathy of the people of the United States, and particularly the people of the state of Arkansas. The appointment of this relief committee by President McKinley, is sufficient evidence of the desperate need of assistance these people are in.

In compliance with the request of Chairman Barton, I have appointed Hon. George Thornburgh as chairman of the auxiliary Cuban relief committee for Arkansas, authorizing him to select his assistants.

Believing this to be a worthy cause, I now call upon and urge the people of this state to contribute and forward to Mr. Thornburgh, chairman for Arkansas, as aforesaid, at Little Rock, Ark., such moneys or suitable food, clothing and medicines as they may be able, which will be used for the relief of those struggling patriots.

DAN W. JONES,
Governor of Arkansas.

Contributed.

Some Notes From Texas.

The conferences in Texas are all over for the year 1897, beginning Nov. 3 with the West Texas Conference, and closing with the East Texas Conference, Dec. 20. Bishop Granberry presided over five of the six conferences, giving almost entire satisfaction everywhere. He delighted the social circle and presided with firmness and kindness to all. He impressed Texas Methodists with his earnest, logical preaching. The desire of many is for his return next year.

The session of the North Texas Conference was very harmonious. Three of our brethren died during the year, one in the full vigor of a useful life. The other two, Bros. W. D. Stockton and M. Yell, were old veterans, having served the church in Texas for more than forty years. They were good men, and able ministers of the New Testament. They fell asleep in full expectation of an eternal morning beyond the borders of time. Walter Spence, who came to us from the Holston Conference a few years ago, was expelled for heresy.

The reports from all over the Texas Conferences show an increase of more than ten thousand in membership. The Northwest Texas Conference leads with 4,624. Infants baptized, 1,768; adults baptized, 3,321; paid for all purposes, \$180,910—a considerable advance over last year, notwithstanding the general financial depression, the drought, storms, low price of cotton, and general dissatisfaction that has prevailed so extensively.

The entire membership, as reported by the six Texas conferences, is 195,146. This large membership has paid for Missions \$49,231, which is only 25 1-2c per capita, while the whole amount for all purposes, in round numbers, reaches \$563,995, or \$2.88 per member. It is worthy of note to state that the German Mission Conference leads in missionary collections, paying \$1.21 per capita. If the whole Church, South, would do as well as these Germans, we would now have in our missionary treasury the sum \$1,304,500. They furnish us a lesson that should not be forgotten.

The new conference year opens up grandly. We hear of no dissatisfaction with appointments. The pastors are all in their places, many of them being welcomed heartily and bountifully with the substantial things to strengthen the physical man.

The Northwest Texas Conference has paid the twelve presiding elders an average of \$1,280, and the pastors an average of \$520; this does not include the amount (\$7,000) donated by the Board of Missions from the Domestic Mission fund. What wonderful advancement has been made by our church in Texas during the past forty years. When I was received on trial in the East Texas Conference, the salary of a pastor was just \$150, and the entire membership in Texas did not reach 24,000. Now we are nearly 200,000, and the field is whitening for harvest. Oh! that the reapers may be

faithful, godly men, seeking daily to save the perishing multitudes.

Our church schools are doing a fine work, and the much needed building at Georgetown will soon be erected.

Emigrants are coming from many of the Eastern and Northwestern States, headed mainly for the southern part of the State. Large crops of wheat will be sown in the State. The low price of cotton is forcing the farmers to the cultivation of other crops. The oil industry of this city and surrounding country is assuming considerable proportions. Capitalists are coming from the North, and are investigating the oil fields. It is thought that we live over vast lakes of oil.

We have been visited during the month with Arctic weather—ice, sleet, rain and mud prevailed for days. Now it is beautiful, pleasant, sunny weather, and everything is cheerful.

Christmas has come and gone. The greetings of kinfolks and the joy of children brought sunshine into the room of one invalid.

For the present, Mr. Editor, I must bid you adieu. I am still helpless, waiting in hope, till my change shall come.

E. L. ARMSTRONG.
Corsicana, Tex., Dec. 30, '97.



Is there anything more wholesome, more beautiful, more completely pleasing than a womanly woman? Such a woman is even tempered, intelligent, strong and healthy. Health really tells the whole story. Health means strong nerves and strong body, and they go far toward bringing good looks and amiability.

A woman worn and wearied by the dragging weaknesses peculiar to her sex, cannot be expected to find zest in any duty or amusement. Life is all one dead monotonous gloom to her. On her face is written the story of weakness and pain. The wholesomeness of health is lacking. The cheeks lack fullness, the eyes lack sparkle, the hair lacks luster.

Doctors have learned to locate nine-tenths of womanly sickness in the organs that ought above all others to be strong and healthy.

Sensitive women shudder at the thought of consulting a physician on such matters. A natural feeling of modesty makes them dread the examination, and subsequent stereotyped treatment by "local applications" on which most doctors insist.

Much more often than not, this is unnecessary. It should not be submitted to except as a last resort.

Dr. Pierce's Favorite Prescription has cured thousands of severe cases of "female weakness." It works in a natural, sensible way. It begins by subduing the inflammation that is always present. Then it strengthens and invigorates the whole body, particularly the organs distinctly feminine. It promotes regularity, cures inflammation and ulceration, and stops the debilitating drain caused by them. Of all dealers.

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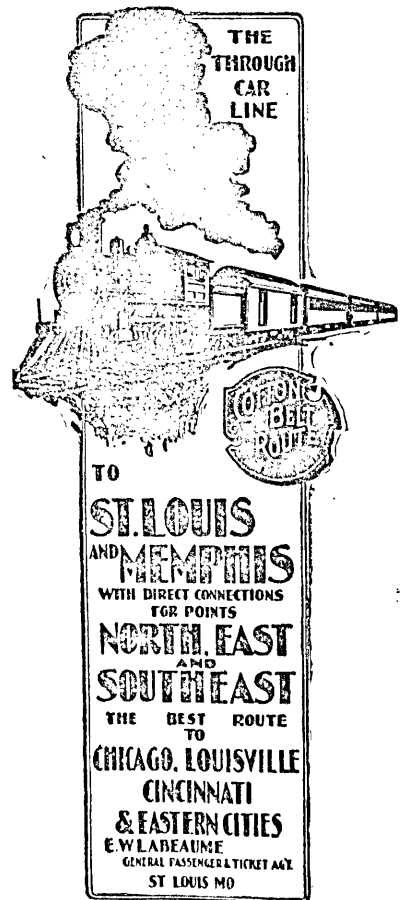
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The Life More Abundant.

By V. D. David, the Tamil Missionary of India.

What are some of the principal conditions of the life eternal before you get this life more abundant? Three things are necessary:

1. Truth in the inward parts. "Behold thou desirest truth in the inward parts. (Psalm 51: 6.)

You are attending many meetings, you hear many truths, you say: "Very good; nicely put; well explained; grand man he is; wonderful preacher." Oh! dear friends, this will all end in smoke unless you are honest! Honesty is the best policy. God wants honest people; if you are not honest, you will get no blessing. God points out many things in your life, but you do not like to be honest; you like to have a convenient religion: a goody-goody religion. You do not care about straightforward talk. You do not listen to straightforward talk, because you are not honest. I never found that a single dishonest man was ever blessed. If you are not willing to be honest, it would be better for you to hold your peace and never ask God for this life, for it is simply a mockery. Have a definite transaction with God; do not play with God or mock him. When God speaks to you, be honest with him; let him deal with you. Do not be afraid of his touching your heart; do not be afraid of the light.

He is a wonderful doctor. He is not like the doctors who want to feel you all over before they understand the case. The Lord Jesus Christ can put his finger on the right spot at once to make you smart. O friends, be honest with God about your condition. God finds comparatively few people who are honest with him, and that is why thousands of people go to conference and return home as bad as they went. The reason is, not because the Lord did not speak to them, not because the preachers were not plain with them, but because they did not want to be honest with God. They wanted to yield something and keep back something, when he told them to yield all.

2. Expect great things only from God. "My soul, wait thou only upon God; for my expectation is from him." (Psalm 62: 5.)

Expectation must be only from God—not from any man. Do not see your preacher, do not praise a man, do not talk much about a man—do not call a man wonderful. You will be sadly disappointed; you are to have your expectations only from Him. My friends, I want you to give very good attention to this point. If you expect anything from a man, you will be disappointed, and it will serve you right. Don't praise man, but expect great things only of God.

3. Obedience. This is the most important point if you want to find the life more abundant. "And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him. (Acts 5: 32.)

Oh! would you like to obey God?

You must come down—pride of life, position, strength, wealth, and reputation—all must come down. Obey in all these points. "Obedience is better than sacrifice." If you don't like to obey, it is better for you to blame yourself and not God. No disobedient child will ever get a blessing from him.

Do not think you know too much, but know enough to obey. On what twig are you perching? Come down from your twig. You may be a clergyman, you may belong to the laity; you may be a teacher, evangelist, preacher; whoever you may be, listen to God, and come down, obey. If you do not obey, you are simply mocking God.

The Lord knows all the nooks and corners of your heart. You can not keep one thing from him. If you are not obedient, do not blame anybody else afterwards if you do not get a blessing; you have to blame yourself. God has spoken to thousands and thousands of people before this, but they have not found any blessing, because they did not obey.

Zaccheus was lodging himself upon a twig, and Christ said: "Zaccheus, come down, make haste;" He obeyed. he made haste and came down, and found life eternal, and life more abundant, too. "And when Jesus came to the place, he looked up and saw him, and said unto him, Zaccheus, make haste, and come down; for today I must abide at thy house." "And he made haste, and came down, and received him joyfully." (Luke 19: 5, 6.)

I know a lady who had been to the conference at Keswick fourteen times, and she was not any better. She came to me and said: "Well, Brother, I have not found any blessing in Keswick, and I have been there fourteen times."

I said, "Well! Didn't God speak to you?"

"Yes."

"What then? Ah! there must be something in you, that you do not obey God."

"O I think there is."

Why did she waste the fourteen times at Keswick and go home empty? Because she did not obey.

O you great people, you educated people, obey God—obey.

I do not wish to dwell much on this subject now. I only want to give the outline, and some of the conditions before this abundant life can be received. Only as you are right on these conditions, according to his word, will you find a blessing, or, rather, the Blessing, coming right into your heart. If not, you will go back home empty as you came, and it will serve you right. Oh! my friends, it breaks my heart to see thousands of pro-

fessing Christians not possessing anything from God; and, moreover, thousands of workers who have life but not the life more abundant. You preach, you do all you can, but not a bit of good is there in all that; for you are like a locomotive without steam, a clock without a spring, a needle without an eye, a pin without a head. You can prick but you can not sew, because there is no eye.

This is your life. O humble yourself, confess your sins to God, return to him now for life—not only for life, but for the life more abundant. Take these thoughts into your hearts, ask God to deal with you definitely, see whether you are right according to his conditions; and if not, get down on your knees and ask him to show you, and be honest with him, expect great things from him, and be willing and obedient to his voice, and his mighty power will fill you up, and Jesus Christ will take possession of your heart. Out of you rivers of living waters will flow, thousands of souls will be converted and sanctified and filled through you.

God bless you. Take these words as from God, not from me. I have given you everything from the word of God, and you will have to answer to God and not to me. Oh! do not waste your time; do not pass off this message; do not despise his word; but come down, receive his truth, and the Lord will bless you.

Van Buren and Else.

DEAR METHODIST:—I send you the obituary of Rev. W. H. W. Burns, which you will please publish. This should have been attended to before, but Brother Harlan agreed to write the obituary and was prevented from doing so by sickness during the summer.

Sister Burns and the children now live at Ozark, and will soon occupy their own cottage.

Our new presiding elder, Rev. Wm. Sherman, has entered hopefully upon his work. He was with us the first Sunday after conference, and gave us two excellent sermons, and later held the quarterly conference. He has made a favorable impression on the district, and will, no doubt, meet faithfully the onerous duties imposed upon him by the church.

Bro. Lark, our young preacher on the Van Buren mission, is doing well. From all sources I hear most favorable reports of his work. With the assistance of the presiding elder, his charge has already raised more money for Missions than was paid altogether last year.

It was my privilege to spend a

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But if you have weak kidneys, bladder trouble or distressing kidney complaint then Swamp-Root will prove to be just the remedy you need. Too frequent desire to urinate, scanty supply, pain or dull ache in the back is convincing evidence that your kidneys and bladder need doctoring.

There is comfort in the knowledge so often expressed, that Dr. Kilmer's Swamp-Root, the great kidney remedy fulfills every wish in relieving pain in the back, kidneys, liver, bladder and every part of the urinary passage. It corrects inability to hold urine and scalding pain in passing it, or bad effects following use of liquor, wine or beer, and overcomes that unpleasant necessity of being compelled to get up many times during the night to urinate. The mild and the extraordinary effect of Swamp-Root is soon realized. It stands the highest for its wonderful cures of the most distressing cases. If you need a medicine you should have the best. Sold by druggists, price fifty cents and one dollar. You may have a sample bottle and pamphlet both sent free by mail. Mention the ARKANSAS METHODIST and send your address to Dr. Kilmer & Co., Binghamton, N. Y. The proprietors of this paper guarantee the genuineness of this offer.

day recently at Ozark. Our pastor there, Rev. S. F. Goddard, has his work well in hand, and the people are delighted with him.

This charge, to which I am assigned for the second year, is in good condition. Congregations are larger than ever since I have been here, and increasing. Sunday-school, under the superintendence of my old school-mate, William P. Sadler, is in a prosperous condition, and the Epworth League has about doubled in membership and attendance lately. Our motto for 1898 is, better work and more of it. The stewards have devised liberally and are planning to pay up monthly. The Ladies' Aid and the trustees have thoroughly renovated the parsonage down stairs, enlarging it, and are putting a new roof on a part of it. So our parsonage is more comfortable than it has ever been. It is plastered, furnished, and lighted with electric lights. A prominent preacher's wife of this conference, said to me, about the time of our coming to Van Buren station: "You will find the kindest band of women in your church that you ever met. They can think of so many nice things to do for the preacher's family." The statement is certainly correct. I am profoundly grateful to them for their uniform kindness to me and mine. From the tiniest member of our family—the seven-weeks old boy—to myself in my new clothes, we are all indebted. May heaven reward them, and a ministry of fidelity prove to them my appreciation.

Fraternally,

J. B. STEVENSON.

Van Buren, Dec. 30, '97.

SCOTT'S EMULSION is Cod-liver Oil in condition to be of the most immediate use in the body, and to be of the greatest use. It is tasteless; at least it has no fish-fat taste. It has a little flavoring in it. Hypophosphites of Lime and Soda are in it. They are always wanted in the body when Cod-liver Oil is wanted.

50c. and \$1.00 at all druggists.

Contributed.

Our Pastors.

Nearly twenty-six years ago I was married to a man called to preach. My mother taught me to honor such for their works sake. I expected them to be clean, Christian gentlemen.

Two little girls were once left in the parlor by their mother, with two ministers who had just arrived, as guests, during conference. The ministers took out their tobacco, and the little girls left the room in utter astonishment. "Oh! mama, you told me those men were preachers, but I know they are not, they both have tobacco." The mother was disappointed, and when she had the room to clean, got sick from the unpleasant odor. To many it is very unpleasant for a tobacco user to enter their room, and yet that person needs a pastor. Mothers want pastors whose habits they can commend to their sons. We do not want our pastor to teach our boys self indulgence. Do we not need all the tobacco money to send the gospel? Can it not be used to a good purpose in giving food and clothing to the poor? Perhaps while you use tobacco you "stand in the way of sinners." A moral gentleman, who was too conscientious to use the filthy weed, said one Sunday night to his wife: "The P. E. sat in the hotel office this evening smoking his 10 cent cigars and talking politics as big as any of us sinners Sunday as I was waiting to take the train." Dear young brethren, I beg you resolve that "if meat make my brother to offend I will eat no meat while the world stands." Let our boys see in you nothing, but "Christ, and him crucified."—Mrs. N. E. Skinner.

Mormonism in the Indian Territory.

Dear Dr. Godbey: I notice in the last issue of the METHODIST, that one, Rev. A. T. Huber, in his report to the Herald and Presbyter, said that "Mormonism is getting a hold in almost every part of Indian Territory." This is an inexcusable mistake. I do not believe there is one church house door in one hundred that is open to them in the Indian Territory. I have, during the past three or four years, traveled over a considerable portion of this country, and I have had opportunities to know whereof I speak. I know of a number of places where they have applied for use of churches and were met with a positive "No!" Trustees of our church, as well as leaders of the Christian and Baptist churches, straightly deny them the use of churches, and, where they preach in private dwelling houses, they get a very small hearing. In the face of these facts, how can his brother claim for them a "hold" in the Territory?

On my pastoral charge, this year, I will, possibly, preach to 3,000 or 4,000 people. In this number there are three Mormons, in one family, a man, his wife, and their niece. They are, in many respects, good people. Their home is one of the

Well Known Pastor

Health, Voice, Appetite and Strength Failed—Completely Restored by Hood's Sarsaparilla.

"Last year my health failed entirely. My limbs were so weak that I could scarcely walk. I had no appetite and suffered with constipation. My voice failed me in the pulpit. I began taking Hood's Sarsaparilla and very soon I saw a great improvement. In the winter I was attacked with the grip which left me weak and prostrated. I went back to my old friend, Hood's Sarsaparilla, which seems to be the thing for me." REV. C. S. BEAULIEU, pastor Christian church, Lowellville, Ohio. Remember.

Hood's Sarsaparilla

Is the best—in fact the One True Blood Purifier
Hood's Pills cure all liver ills. 25 cents.

Territory headquarters for Mormon elders. I have here a chance to find out some things they are doing. I have been reliably informed; that fifteen years ago, in this same community, they had a following of about twenty, now they have three. This is the "hold" they are "getting" in the Territory.

Our own loved Zion is operating in nearly every community in the country. To God belongs all the praise. With him to keep us on the "main line," and Jesus Christ as the captain of our great army of soldiers, may we go on in Christianizing the people. We are erecting church houses and building parsonages, and there is a general onward and upward movement on all lines, and it begins to look as if we are here to stay.

These things are not written boastfully. It is only the result of God's work through us. When we have done all we can, then we are "unprofitable servants." It must be with a degree of pardonable pride, that we can point to a work done in building churches and parsonages and in bringing the lost to Christ, not equaled by all others combined. This might be termed a "hold" in this country.

A look at the Doctor—ye Editor—at our recent conference, was appreciated. The weekly visits of the METHODIST are always enjoyed. Yours in Christ,

J. S. OSLIN.

Texanna, I. T., Dec. 27, '97.

Mr. Huber did not state that other denominations opened their churches to the Mormons. Only that the Mormon missionaries were operating throughout the country.—[Ed.]

In the treatment of croup and whooping cough, Ayer's Cherry Pectoral has a most marvelous effect. Thousands of lives are saved annually by the use of this medicine. It frees the obstructed air-passages, allays inflammation and controls the desire to cough.

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This new song book, just from the press, is destined to be a leader on the market. It is by the authors of "Tears and Triumphs, No. 1," which in a little over two years has reached a sale of about 120,000. We can furnish both books. The No. 2 has been edited with religious care and great labor, and those who have examined it thus far concur in the opinion that it has no superior (if equal) on the market. Such songs as 'It is Burning Still Today,' 'Hallelu! I'm Redeemed,' 'The Light Brightly Beamed,' 'Lost on the Mountains,' 'Calvary,' 'Consecration' (which has sold thousands of copies in sheet form), 'The Great Judgment Morning,' 'The Wanderer,' 'Never Alone,' stir the hearts of singers and hearers.

The authors have drawn on such men as Hoffman, Bryant, Sweeney, Ogdon, Kirkpatrick Keiffer, McIntosh, Tillman, W. W. Williams, Lincoln, Blake, Streib, Black, Gilmour, H. R. Palmer, A. B. Everett, T. E. Perkins, Rev. J. E. Rankin and many others for choice music and hymns. While there are many books on the market, we look for an immense run on this. Orders received for 5,000 before it came from the press.

Prof. Geo. E. Kersey, teacher and composer of music, writes: "I have carefully examined the advance sheets of 'Tears and Triumphs, No. 2,' and have no hesitation in pronouncing it, in advance, the best now on the market for camp meetings, revivals, church and home worship."

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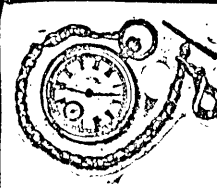
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Literary Table.

Washington Letter.

(From our regular correspondent.)

In view of the alarming statements in the newspapers concerning the probability of the early dismemberment of China by the European powers and a possible war in consequence, it is a pleasure to say, on the authority of Secretary Sherman, that this government has no official information to justify alarm and that it does not share in the belief that China is to be divided among other nations. Mr. Sherman says that, according to the information received by the Department of State, the only desire of Germany is to establish a commercial port at Kiao Chou in order to protect the large interests of Germany in China. He added that the establishment of a commercial port at that point would be beneficial to American commerce, just as the possession of Hong Kong by Great Britain had been, because it would open up a new point for the reception and distribution of American goods. He also said that this government had been informed that the stationing of Russian ships at Port Arthur was merely for the winter, and was done for no other reason than that Russia had no port in which its ships would not be frozen up all the winter.

The temperance folk of Washington are up in arms against the selling of intoxicants in the new congressional library building, it having been publicly stated that the proprietor of the restaurant in that building would be given permission to sell beer and wine, just as the restaurants in the Capitol building do. The W. C. T. U. have adopted resolutions protesting against this proposed desecration of what many consider the most beautiful public building in the world, and at the annual meeting of the anti-saloon league, the president and secretary were unanimously instructed to protest, on behalf of the league, to the president of the United States, the librarian of congress, the superintendent of the congressional library building, and the joint congressional committee on the library, against the sale of liquor in the building.

If the bill, now pending before congress, to prohibit the sale of intoxicants in any building owned by the United States, or upon any public reservation controlled by it, were a law, such protests would be unnecessary, and the closing of the the two bar-rooms in the Capitol would at once take place. It does seem that the public temperance sentiment of the country ought to have influence enough to force that bill through congress.

Probably the most unique of the numerous Sunday school entertainments given this season was that of the Chinese class of Calvary Baptist Sunday School, given this week. The Sunday School room was decorated by the scholars in regulation Chinese style—flags with yellow dragons literally covering the walls. Several ladies assisted in carrying out the programme, especially the musical portion of it,

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but one of the Chinamen favored the audience with a song and several of them, including a small boy, gave recitations.

The American Society of Religious Education has added a new feature, "The Bible College at Home," to its work. It is intended to furnish a thorough course of Bible study for busy people in their own homes, the course to cover three years, the junior, intermediate and senior. It prescribes daily lessons of half an hour each, so arranged to complete the entire Bible. The college is under the supervision of a board composed of the following Washington ministers: Dr. Talmage, Presbyterian, Dr. McKay-Smith, P. E., Dr. Hugh Johnston, M. E., Dr. J. W. Duffey, M. E. South, Dr. Muir, Baptist, Dr. J. G. Butler, Lutheran, and Dr. Power, Christian. Dr. J. E. Gilbert is dean of the college and to him correspondence from intending students should be addressed. The idea seems to be a good one.

At the regular monthly meeting of the executive committee of the D. C. Christian Endeavor Union, Mr. Ralph Wells, of New York, who during fifty-one of his seventy-odd years of life has been actively engaged in Sunday school work, and who is widely known as the best posted man in the country upon Mission Bible school work, gave a short but interesting talk on "The Christian Endeavorer in the Bible School." He said that more personal hand-to-hand work outside of the Sunday school was needed; also deeper study of the Bible and more regularity and punctuality in the attendance of the Sunday school.

This is a week of prayer in all the Presbyterian churches. It was opened with a union communion service, Sunday afternoon, at the Church of the Covenant, and daily union services have been and will be held up to and including Friday.

Mr. Crittenton, the wealthy founder of the Florence Crittenton Mission, which maintains homes for fallen women in a number of cities, who has recently been in London with the view of establishing in that city a home for working girls, and who is now en route to California, was one of the speakers at a mass meeting held in Hamline M. E. Church this week, in the interest of the local Florence Crittenton

Home. One of the first practical effects of this meeting was the receiving in the first mail next day of a check for \$500; for the support of the local home, accompanied by a letter signed, "In memory of Louise, a saint from Heaven."

Book Notices.

Scribner's Magazine for 1898. A great programme.

The Story of the Revolution, by Senator Henry Cabot Lodge, to run throughout the year. (For the first time all the modern art forces and resources will be brought to bear upon the Revolution. Howard Pyle and a corps of artists are making over 100 paintings and drawings expressly for this great work.)

Captain A. T. Mahan's "The American Navy in the Revolution" to be illustrated by Carlton T. Chapman, the marine artist, Harry Fenn and others.

Thomas Nelson Page's First Long Novel, "Red Rock—A Chronicle of Reconstruction." Mr. Page has devoted four years to the story, and he considers it his best work. (Illustrated by B. West Clinedinst.)

Rudyard Kipling, Richard Harding Davis, Joel Chandler Harris, George W. Cable, and others, are under engagement to contribute stories during 1898.

Robert Grant's "Search-Light Letters" replies to various letters that came in consequence of his "Reflections of a Married Man" and "The Opinions of a Philosopher."

"The Workers" in a new field—Walter A. Wyckoff, the college man who became a laborer, will tell about his experience with sweat shop laborers and anarchists in Chicago. (Illustrated from life by W. R. Leigh.)

The Theatre, the Mine, etc., will be treated in "The Conduct of Great Businesses" series (as were the "Wheat Farm," the "Newspapers," etc., in '97), with numerous illustrations.

Life at Girls' Colleges—like the articles on "Undergraduate Life at Harvard, Princeton and Yale," and as richly illustrated.

Political Reminiscences, by Senator Hoar, who has been in public life for forty-five years.

C. D. Gibson will contribute two serial sets of drawings during '98, "A New York Day," and "The Seven Ages of American Woman."

Parasitic Wealth, or Money Reform—By John Brown. Charles Kerr & Co., Chicago, \$1.

This book, we have read with interest, as we do all books of its class. It deals with the great problem of our present civilization—the causes which lead to the oppressed condition of the many and the princely wealth of the few—how to relieve and aid the honest poor by some change in our national economy.

As to the real merits of this book, however, like all others of its class we have ever read, it does not seem to us to have found a solution for the problem, though the author is very confident of having done so. Many statistics are given, of doubtful reliability, and those given are often misinterpreted.

So far as Mr. Brown's scheme for relief is concerned, these are its points:

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A money of unchallenged value. A money of unquestioned stability.

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Those who have read "Progress and Poverty," will see in this, the scheme of Henry George, with a modification intended to increase the money supply.

The Weather Calendar.

The Methodist has received the Cardui Weather Chart and Calendar for 1898 from the Chattanooga Medicine Co., manufacturers of McElree's Wine of Cardui and Thedford's Black-Draught. This is one of the best calendars published. It consists of twelve sheets of paper, 13x20 inches in size, all fastened together with a gilt tin strip and a brass loop hanger. Each sheet contains the calendar for one month in large figures that can be read across any room. Under the figures patent weather signals indicating Prof. DeVoe's Weather Forecasts for every day in the year appear. The moon's changes and legal holidays are also shown. The calendar is valuable in any home. We understand a few copies of it can be secured by sending 10 cent postage stamps to the Chattanooga Medicine Co., Chattanooga, Tenn.

To Traveling Preachers Only.

Since we advertised that we had a few Fountain pens for sale we have had so many calls for them that we concluded to make a special and very liberal proposition on them. We will send a first class guaranteed Fountain pen postpaid, free, to any travelling preacher who will send us two new subscribers with three dollars to pay for them. The pen is the famous "Laughlin." The name being a sufficient endorsement to those who know the pen. We cannot sell this pen for less than \$1.50.

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"A QUESTION IN BAPTIST HISTORY."

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

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

The Sunday School.

PREPARED BY REV. J. A. ANDERSON.

JANUARY 16, 1898.

Beginning of the Ministry of Jesus

MATTHEW IV. 17-25.

Golden Text: "The people which sat in darkness saw great light." (Matt. iv. 16.)

Topical Outline: I. The Calling of the First Apostles. (Verses 17-22.) II. Preaching and Healing. (Verses 23-25.)

Time: A. D. 28. Between the events of the last and those of the present lesson there intervened a period of several months.

Places: Different points in Galilee, Capernaum being a sort of center and starting-point.

READINGS FOR THE WEEK.

- The First Call, John i. 35-51.
The Second Call, Luke v. 1-11.
The Third Call, Matt. iv. 17-22.
The Apostolate Constituted, x. 1-10.
Jesus at Nazareth, Luke iv. 16-22.
Jesus Heals a Leper, Matt. viii. 1-4.
Jesus Heals the Servant, viii. 5-13.
Reference Word, "Ministry."
Lesson Hymn, No. 146.

It will be well for the student to understand, now that we are fairly entered upon the study of the life of Christ, that the exact chronology of the life of Christ has never been agreed upon. Many facts connected with his life cannot be fixed with certainty as to the time at which they occurred.

We offer here, as, in our judgment, the most reasonable scheme of the life of Christ in broadest outline, the view of Stalker. This view is that Christ's ministry of three years is to be divided as follows: The first period was one year in length, a year was spent mainly in Judea, a year of comparative obscurity, and ended in a rupture between him and the rulers at Jerusalem, the culmination of this rupture being at the healing of the impotent man at the pool of Bethesda; the second period of his ministry embracing a year and a half, was spent almost entirely in Galilee, the first year of this period being a time of great popularity, the next six months a time of abandonment, when it was even necessary to hide himself out in part, that he might finish his training of his disciples; The third period embraces six months, and may be said to have been occupied in a slow movement of all his matters toward Jerusalem, though Christ himself went thither temporarily twice during this time—the currents that were moving about him began to draw to a focus at Jerusalem. During this last period, he largely regained his hold on the common people.

Now it was the end of the first year that the events recorded in our present lesson took place.

There is a common notion that when Christ got ready to begin his ministry, the first thing he did was to select twelve men who were to be his apostles, or at least that this occurred the first two or three weeks of his ministry. This is a mistake. The apostles were chosen not earlier than the beginning of the second year, or at the close of the first. But we do not mean to say that this is the first they have seen of Jesus.

On the contrary, it is a matter of record that the four men whose call to the apostolate is given here in this lesson, namely Peter and James and John and Andrew, had met him at the very opening of his ministry, and had been called to discipleship by him, and had believed on him. There is a further account of the calling of others also, in the same way. But this was a very distinct affair from the call, in this lesson, to "follow me." And, as Edersheim has clearly shown in his "Life and Times of Jesus," these men were at no loss in either case to understand the nature of the call they received. They knew what the first meant, and after having given a loving adherence to him as disciples, they went on about their usual business of fisherman, not knowing that they would ever be called to any closer relationship with him; they understood what the second call meant, and soon forsook all, and followed him.

Now was opened fairly this Galilean ministry of which we have above spoken. His wonderful works of healing, his marvellous teachings drew multitudes, thousands to his ministry. The fame of him went, not only throughout Galilee, but throughout all Syria, and they crowded to him from all quarters with their sick of all descriptions, and he healed them. It was a mighty time among those warm-hearted Galileans, the high day of prosperity and popularity in the life of our Lord. We shall see what will come of it.

Walking to School.

"My little girl was puny and pale. She suffered with loss of appetite and stomach trouble, and her feet were so sore she could hardly walk. I began giving her Hood's Sarsaparilla and in a short time her appetite was restored and she was able to walk to school." Mrs. M. J. LEMONS, Forney, Texas.

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(working days, Union labor days,) do you suppose it would take a woman to count the packages of Pearl-line (use with out soap) sold yearly. Here it is, all figured out for you.

1,388 8/9 days, about four years. Now if you are one of those poor, plodding women who are trying to get along with the old-fashioned ways of washing, stop and think what all that Pearl-line (use with out soap) means. Don't you suppose most of these millions of women who use it are just as careful and particular as you are? And if Pearl-line were not what we say it is, or if anything could be urged against it, would women be using it in any such way?

Send it Back Peddlers and some unscrupulous grocers will tell you "this is as good as" or "the same as Pearl-line." IT'S FALSE—Pearline is never peddled, and if your grocer sends you something in place of Pearl-line, be honest—send it back.

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JANUARY 16, 1898.

Letting Christ Have His Way.

JOHN XIII. 1-9.

It was at the 1st supper. Jesus had desired the occasion. It was required that the Israelites eat the passover privately, by families. Jesus regarded his disciples as his family. He said to them, "With desire, have I desired to eat this passover with you, before I suffer." But as Jesus sat at the supper he was aware that the minds of his disciples were still turning to an earthly kingdom, and to worldly honors, as is more fully told in the xxii. of Luke. It was chiefly to turn their thoughts to a spiritual kingdom, wherein men are esteemed great according to their humility and love, that he took a towel and basin of water and began to wash their feet. It was, indeed, also a hospitality, which an eastern host was wont to show to honored guests, to wash their feet. But a slave was wont to perform this lowly service. Jesus has no servant, but he will not omit this service to his guests. "He first cometh to Simon." Surprised, impulsive, Peter thought not to allow this. "Dost thou wash my feet?" The emphasis is on thou and my. Peter had declared Jesus to be the Son of God. He had said "Thou only hast the words of eternal life." That one so majestic should wash the feet of one so lowly, that one so holy should wash the feet of one so vile was not to be allowed.

But Jesus' word startled Simon. It suggested that unless the disciple were cleansed he must be cut off forever. "If I wash thee not thou hast no part with me." Fearful words were these. The apostle saw, dimly, a fearful mean-

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Are gaining favor rapidly. Business men and travelers carry them in vest pockets, ladies carry them in purses, housekeepers keep them in medicine closets, friends recommend them to friends. 25c.

ing in them, and cried out; "Lord not my feet only but also my hands and my head." The answer of Jesus is beautiful. "He that is washed needeth not save to wash his feet." In spite of Simon's false views of the divine kingdom there was in him the principle of a true disciple. Such as have rightly chosen, and, according to their light, follow the Lord, need only the daily cleansing. Every day their feet are soiled. They must wash away the dust of travel. Right at heart, right in their choice, cleansed in heart and head, they need, still, daily, to pray, "forgive us our debts." They need, daily, the cleansing blood.

Our Leaguers should study the entire paragraph to the 17th verse. In the context Jesus brings out and enforces the lesson of humility which he had taught.

In the kingdom of heaven the great are the loving and the lowly. No more dreams of earthly glory would Jesus have his disciples cherish, no more disputes would he hear about who should be the greatest. The shadow of the cross was then upon the Master's brow. It was time that these disciples were thinking only to excel in humility, love and faith.

Jesus' way is best. We, like Simon, shrink from many an experience toward which he is leading us. To refuse his guidance is to miss his blessing. Let him have his way. "If I wash thee not thou hast no part with me." Then let us say: "Lord not my feet only but also my hands and my head."

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F J Robinson, 128 orders in 8 days.
F R Bennett, 55 orders in 5 days.
C A Barkley, 26 orders in 2 days.
G M Grisham, 50 orders in 5 days.
C C Perry, 46 orders in 6 days.
Homer Manuel reports \$271.20 profits in 54 days.

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About three years ago there appeared on my left cheek, just below my eye, a small growth. It was very small at first and gave me no uneasiness, as it presented a wart-like appearance, and thought perhaps it would likely go away without any treatment. It gradually grew, until at length it gave me a great deal of uneasiness, anxiety and pain, and began to grow very fast. I applied to several physicians for examination and advice, and those that examined the place told me that I had a cancerous growth, and in two different instances they advised that I have the trouble removed with the knife, and in one instance the hot burning plaster was recommended. But having a great dread for the knife and also the burning plaster, as well as doubting very materially the permanency in either event of a cure, I declined. At length I saw advertised the OIL CURE with some names of references given below of parties who had been cured, and I finally decided to consult the doctor, and after due consultation, I decided to try the OIL CURE. The result is I am now sound and well, and it cost me but little pain, and I feel free to direct others suffering from cancer to the OIL CURE treatment, and in doing so feel that I am doing suffering humanity a great favor, for it is the best known remedy for malignant troubles, and the only thing that gives hope of any permanency of cure.

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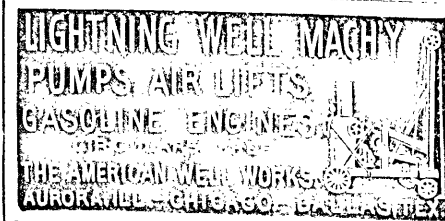
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Guardian's Notice.

Notice is hereby given that I, as guardian of the estate of Thos. and Charles Castello, minors, will ON JANUARY 10, 1898, apply to the Probate Court of Pulaski County for permission to make final settlement and distribution of the funds of said estate.

E. S. MALONEY,
Guardian Estate Thos. and Chas. Castello.



See adv. "Harp of Life." Agents wanted.

ARKANSAS METHODIST

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

WEDNESDAY, JAN. 12, 1898.

The shortest and surest way to destroy all virtue in the rising generation is to destroy their faith in the virtue of those who go before them.

Crime will increase in this country so long as the details of crime constitute the chief matter which is to be read in our daily papers.

The editor of the Central Christian Advocate, St. Louis, is much amused at the spelling of a correspondent, who says of a sermon he had just heard, that it required fifty-four "minuets" for its delivery. One of our own correspondents beats that, in writing of a sister, who, he says, lived thirty years in the "pails" of the church.

Living By Faith.

All human action is based upon faith—not upon knowledge. Every action is a step into the future—a trial and test of faith.

The husbandman is sowing his seed; he does not know he will reap a harvest. The father sends his boy to school to fit him for the duties of manhood, but the father does not know that his son shall ever be a man. Never passenger boarded steamer or car who knew that he would reach the desired haven.

I took my breakfast, by faith, this morning. Many men have eaten poison in their food, and died. How many chances there are to be poisoned in the bread. Poisonous grains are reaped with the wheat, and ground with the flour. The flour is stored in ware houses where poisons are kept. There are poisons in the grocery store. Cooks have been known to poison the bread. So many chances had I to be poisoned. And, yet, I ate the bread, asking no questions. If the bread had first been brought into court and I asked to swear it was not poisoned I would not have done it. Not a man in the city would have sworn that the bread was not poisoned. They say: "First, let us have a chemical test; only then can we know the bread is pure." I had no such test. I took the bread, and in faith ate the bread. It did not hurt me. Now I know it was not poisoned, now I will swear it.

Knowledge comes as the result of action. I move out on faith. By action I put faith to the test, and it passes into knowledge.

Knowledge belongs to the past, faith to the future. For action we have only faith. If I demand certain knowledge I shall not act. If I say "I do not know that the seed will grow, that the ship will not sink" and refuse to sow or to sail all men will call me a fool. If I say "Only by chemical test can I know the bread is not poisoned, and demand this test of every mouthful, before eating, in this loss of faith men will recon that I have lost my reason. So absurd is the position of the man who says "Ask me not to live by faith I must know."

Sister Jones and the Festival.

Sister Jones called herself "a great Methodist." Well, she was great at festivals and church entertainments, but not often seen at the prayer-meeting, and worth nothing to the Sunday-school, and her children were growing up without Christian teaching or example in their home. Sister Jones did not read religious books. She had never money to spare even for her own church paper, and her direct contributions for Christian work were always very small, though, in the worldly sense, she was "well to do."

Sister Jones thought herself a great Methodist, and managed to keep a stir, of some sort, always on hand, in the church at Farmville. But Sister Jones found, at length, a very unmanageable person in the new pastor. Brother Smotheman. She came to the parsonage one day and said, "Bro. Smotheman, I am going to give a strawberry festival to raise money to buy an organ for the dear children of the infant Sunday-school."

"All right, that will be very nice," said the pastor.

"Please announce it in church, and say the festival will be next Friday evening," said the sister.

"I do not propose to give any festival," said the pastor, "and the church does not, so why announce it in church?"

"But I mean to give it for the benefit of the church," said Sister Jones.

"All right, then," said the preacher, "let it be your gift to the church. Give your own entertainment, bear all the expense, and give the church the proceeds if you like. You have a right to give a strawberry festival in your house or on your lawn, to invite your friends, and to give the money where you please. We don't mean to interfere, sister, with any right you have! and whenever you help the church, truly, we shall be glad. But the pastor and the church are not in the entertainment business,

and the church will not be responsible before the community for what the church, as such, does not do. Your entertainment must not be run in the name of the church."

Sister Jones went away to reflect upon the position taken by the pastor. Was he not right? Could the church afford to allow her members to spring their little schemes and run them in the name of the church, making the pastor the chief fugleman? How often had such things kindled strifes in the church at Farmville, and how quick had outsiders been, then, to talk of the quarrels in the church. Brother Smotheman had been very kind. He had not taken ground against any right of Sister Jones. But the proposed festival was never held.

Shall We Join the Baptists?

The Baptist Review of this city, quotes from "Word and Way," of Kansas City, as follows:

"Have not Baptists as much right to complain that other denominations do not fellowship them at the baptismal font, as they have to complain that Baptists do not fellowship them at the table of the Lord? Yes, and more. For Baptist baptism is current everywhere. Nearly all denominations admit that the immersion of a believer, by a proper administrator, is valid baptism. So that no one would sacrifice anything to adopt our baptism. If all the Lord's people would adopt our baptism, then all could gather around the same table. Why will they not, who is responsible and to blame for our separation at the table?"

No one, so far as we know, is suffering any particular mental anguish at being separated from the Baptist table. There are larger tables, set by just as good people, at which they find Christian recognition. If the Baptists do not feel lonely in their exclusiveness they need not trouble themselves about their neighbors.

But the scheme for union, above proposed, however admirable it may appear from the Baptist standpoint, is quite amusing to other people.

What is "our baptism"—immersion in water? But a great many people besides Baptists have been immersed, yet are they not invited to the Baptist table. Oh, but the immersion was not done by a Baptist preacher.

It is not to acknowledge your baptism, then, for that it seems most do, that is required, but to acknowledge your apostolic succession, and exclusive right to administer baptism. We will hold off awhile till you settle your trouble with Whitsett.

But the editor reasons the case

with us. "Baptist baptism is current everywhere. Nearly all denominations admit that immersion of a believer, by a proper administrator, is valid baptism." Ah, but while acknowledging immersion to be valid baptism shall we so far forget spiritual things as to declare that nothing else is valid baptism, and so make the validity of baptism to depend on the mode? "Ah, there's the rub." Other churches have taken a higher ground and with a clearer view of the meaning and purpose of baptism refuse to allow that only a particular mode of administering it can make it valid in the sight of God. On this broader basis we fellowship the Baptists whether they can fellowship us or not. "Conform to my prejudices" says the Baptist, that I may be able to fellowship you; and see how mighty easy it is for you to do it, because you fellowship me already and have nothing to surrender. But we say, "Ah, friend, only let us pull thee out of the pit, and do not ask us to get in with thee." But suffer me to speak a parable:

Behold, there was a certain college, wherein were many learned teachers. And it came to pass that the teacher in the preparatory department said thus to himself, "Behold, the teachers in this school teach much which I cannot believe. In natural science they teach much that is strange to me, and in the higher mathematics they claim to solve problems which I cannot understand, and in astronomy they teach what I cannot believe or comprehend. But, behold, all these teachers agree that what I teach is clear and true and needful to be taught." Led by such thoughts the preparatory teacher refused to fellowship his brethren, although they loved and honored him. And he said, "Away with all these teachers, and turn over all departments of this school to me." What could the other teachers do but to say to each other, "Our brother has fallen behind, and gotten belated in the path of knowledge, let us be patient with him."

No, we cannot go back to keep you company. Stick to your hobby of baptism by emersion, alone and that administered only by yourselves, and that hobby will hold you hitched to a post, and across the path of progress, kicking a wiser people as they pass by.

But we have hope. Whitsett is willing to surrender the succession. Many are for communion with other Churches, and some are ready to admit us to communion though not baptized at all. So we will wait awhile, and still hold out the hand of brotherly love. There is

one word of encouragement, even in the text which prompted this comment. The editor of "Word and Way" calls us the Lord's people. He says, "If all the Lord's people would adopt our baptism." May we not say: "Since you confess, that your baptism is not the baptism of all the Lord's people, why not come to our own basis of fellowship, which is to recognize as brethren all the Lord's people however they have been baptized."

So far as we can judge it is not best for our Methodist people to be in haste to accept the proposition for union, suggested by "Word and Way." Let us hold off a little while longer. If we continue steadfast in the faith and in good works our Baptist friends will "take knowledge of us that we have been with Jesus and learned of him," and be willing to take us in just as we are.

Church Notes.

The clerical delegates of the Mississippi conference to the general conference are C. G. Andrews, W. C. Black, A. F. Watkins.

The Texas Holiness Advocate is the title of a new paper published at Bonham, Tex., and edited by Rev. C. M. Keith. The first No. of Vol. 1. is before us. The paper is, according to the editor's statement, "for the sanctified people of God in southern Texas." The paper has eight pages, is well printed. Subscription \$1.00

This year our missionaries in China celebrate the fiftieth anniversary of the founding of the mission. They call upon the church at home to make this Jubilee an epoch in the history of their work. Ten new missionaries to the field, the establishing of a publishing house, and some endowment to the Anglo-Chinese College, the Buttington College, and the McTeyere School are to be especially urged this year.

What Everybody Knows.

Or ought to know, is that health and even life itself depends upon the condition of the blood. Feeding, as it does, all the organs of the body, it must be rich and pure in order to give proper nourishment. Hood's Sarsaparilla makes the blood pure, rich and nourishing, and in this way strengthens the nerves, creates an appetite, tones the stomach and builds up the health. Hood's Sarsaparilla wards off colds, pneumonia and fevers, which are prevalent at this time.

We keep the full course of reading for the Woman's Parsonage and Home Mission Society.

GODFREY & THORNBURGH.

Personal.

Rev. J. J. Douglas' pastorate is Olan, Ark.

The postoffice address of Rev. R. G. Burton is Cato, Ark.

General William Booth is making a visit to the United States.

The postoffice address of Rev. Wilton C. Tombs is Melbourne, Ark.

Bro. Workman had an excellent congregation at Hunter Memorial last Sunday.

The address of Rev. W. P. Falkington is Loreda, Ark. He is pleased with his work.

Mr. H. C. Joyner, of Richmond, one of the good Methodists of Southwest Arkansas, called Monday.

Rev. Sam Small is back in the M. E. Church, and Bishop DeBake has appointed him evangelist for Georgia.

Mrs. J. Elen Foster, of Iowa, has been admitted to practice law at the bar of the United States supreme court.

Mrs. L. M. Dowdson, of Dakota, and Maj. H. A. Butler, of Albany, contribute to our holding and for sending the METHODIST to poor persons.

F. P. Laws, of Broke, was in our office last week, and looked the editor and his wife to sleep with him at his home, Thursday. We appreciate such tokens of friendship.

Rev. E. E. Johnston was here Tuesday and L. B. Grilling, Sunday-school superintendent from Conway. Bro. Johnston is getting well with the college subscription, and as it seems, especially well with his church work. Our church people at Conway are feeling the need of a new parsonage and a new building for their congregation.

Rev. J. C. Hester, of Little Rock, Ark., Spring, has died of a case of cancer by his coming, which was who attend here and pay for information in regard to the situation, or other persons who have a personal call would be profitable. It is a good plan and one of the most practical.

Mrs. Bellingham Booth Tucker is lying in a hospital in New York, very ill. It is said her illness is due to the anguish inflicted during her imprisonment in the Hawaiian Islands, where she was held for a long time by the Hawaiian Army. She is now being cared for by her nearest kin, the center of her husband's death. Her statement from her mother, a Division of the Army. The two reports are that Mrs. Tucker is dying.

Barber and Co. cannot yet fill orders for the new book.

Our order is in the hands of the printer. The book is in the hands of the printer and will be filled.

General J. M. Smith.

Mr. J. M. Smith.

The following changes have been made in the Little Rock Conference: Our order is in the hands of the printer. The book is in the hands of the printer and will be filled.

Mr. J. M. Smith.

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44

YEARS OF CONTINUOUS BUSINESS

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SHOPPING BY MAIL

Has become quite popular with many persons residing outside of the large cities, and this branch of our business has increased more than any other, owing to the care and promptness with which we fill orders, and the satisfaction the Superior Quality and Low Prices of our goods afford to the purchaser.

For the New Year we have increased our facilities to handle out of town orders and respectfully ask all contemplating buying

Dry Goods, Hats, Furnishings or Shoes,

to write to us for samples and particulars before doing so.

We think we can save you money.

M. M. COHN & CO.

LITTLE ROCK,

ARK.

Attention.

To the presiding elders and preachers of the Little Rock Conference:

Your delegates have been elected to the general conference, and it will be but a short time till they will be preparing to go. The secretary informs me that the statistics will show the following amounts to have been paid for 1906 and 1907.

Little Rock district, \$76; Pine Bluff district, \$74.50; Monticello district, \$39.90; Camden district, \$38.50; Prescott district, \$68; Philadelphia district, \$6; Hot Springs district, \$11. Total, \$313.90.

Now, dear brethren, note the following facts. There are six delegates—clerical and lay. Their railroad fare alone will amount to \$210. The conference will last, say 28 days, board at \$1.50 per day for the six, will amount to \$252. This allows nothing to eat on

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SWEETER, MORE DUR-
ABLE, LOWER PRICE.
OUR FREE CATALOGUE
TELLS WHY.
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Rev. J. F. E. Bates is travelling as colporteur for us in the bounds of White River Conference. We bespeak for him kind treatment by the brethren.

GODFREY & THORNBURGH.

route. Still, there is this fact, \$194 will be the cost as I present it, with \$313.90 with which to pay it—what shall we do?

It would be much easier for each district to collect the full amount of assessment than for these brethren to have to pay all this deficit out of their own pockets. Brethren, the time is short, but it can be done. Please make an effort at once. Let the presiding elders and preachers take hold, urging the claim, and it will surprise you to see how easily it can be raised.

Respectfully, yours,

LEWIS B. HAWLEY,
President Joint Board.

Christian Life.

Give Thanks.

For sweet hopes born and for sorrows dead,
For true songs sung and for fond words said,
For the ready cup, for the daily bread;

For the race that the faithful feet have run,
For the bitter strife, for the battle won,
For brave deeds planned and for brave deeds done;

For the truth that liveth for evermore,
For mercy's graciously open door,
For the light that shines from the other shore,—

Give thanks, give thanks. Lo, the Spirit saith,
Let everything that hath voice or breath
Give thanks for life,—for life and death.
—Carlotta Perry.

Never be cast down by trifles. If a spider breaks his web twenty times, twenty times will he mend it. Make up your mind to do a thing and you will do it. Fear not if trouble come upon you; keep up your spirits, though the day may be a dark one.

Somebody wisely says that one of the reasons why we do not enjoy our prayers better is because we do not take more time for them. A hurried prayer is a profanation. It is true that God does not reward us according to the length of our petitions, but he does require us to be thoughtful, serious and devout when we approach into his presence.

God Claims Me.

When the late Earl Cairnes was a little boy he heard three words which made a memorable impression upon him. "God claims you." Then came the question: "What am I going to do with the claim?" He answered, "I will own it and give myself to God." He went home and told his mother, "God claims me." At school and college his motto was, "God claims me." As a member of parliament, and ultimately as Lord Chancellor, it was still, "God claims me."—Selected.

Thankfulness.

One who cherishes a spirit of thankfulness will find in it his sufficient compensation. He will be turned to view the bright side of life. He will make the best of everything, and thereby will make the best of himself. The aspect which the world wears to a man depends upon the temper with which he views it. Nothing strengthens the heart like a cheerful disposition, and he who makes his own face bright brightens the faces of all whom he meets. The eye must be purged of bad humors to see the glory of the world.

Tell It.

Far back in the years running between 1843 and 1847, a young girl who was a Sabbath-school teacher sat with a group of little ones around her. The words which fell from her lips were earnest and impressive.

The story of the Saviour's birth, sufferings and death touched the heart of at least one of the little ones, and it resulted in her conversion. But this was not developed until after the teacher had left the school. Years passed away, but in the interval the teacher frequently visited her former class. A few more years passed away, and then came a separation. The year 1868 was ushered in, and had nearly ended. Then, and not until then, did the former pupil find courage to search out and find her childhood friend; to tell her of the fruit which came from her instruction. Why was not this done before? Why were 20 years allowed to pass before this testimony was given? A warmer friendship than ever before sprang up, and although death has now separated them, it will run through all eternity.

A young teacher in a day school was sorely perplexed in relation to methods of teaching. She was taken out of the mist through the kind words and patient instructions of a public educator. She often longed for a favorable opportunity when she might tell him this, and at last the opportunity came. "You have helped me more in my work than anyone I have ever met." The aged eye brightened. "Well, once in awhile we do meet with people who give us some encouragement by telling us these things," was the modest reply. A few more years, and the educator's work was ended. He sweetly "slept the sleep that knows no waking." The teacher stood by the side of the casket, and while in her heart there was much of sadness, yet there was also much of satisfaction. "I am so glad I told him!" came often to her thoughts, and almost escaped her lips.

A pastor coming out of his church one Sabbath morning was met by a stranger who warmly grasped his hand, and said: "You do not remember me, but I remember you. A sermon preached by you somewhere between the years 1858 and '60 led me to the Savior." Very pleasant were these words to the pastor, but why did 40 years pass before it was revealed to him? What cheer it might have brought to his heart in his early ministry, when he perhaps sorely needed encouragement.

These persons all lived to hear the good news, although they waited long. But here is another case: A little boy sat at his grandfather's knee. The words of Christian counsel came from the aged lips. The boy grew into manhood, became a member of the church where his grandfather had held office, visited and talked often with the dear old saint, until his pilgrimage was ended. The young man married; a group of little ones were around him. One day in the course of conversation, he said to

me, "Grandfather's talk when I was a boy led me to God." Did you ever tell him?" I inquired. "No," was the reply. Dear old grandfather! He never supposed that his humble words amounted to anything, yet a star for the Savior's crown awaited him in heaven. But how happy his few remaining years would have been made, if he had only known it. What a blessed tie there would have been between the two. Why, then, was it not told to him?

It is much to be regretted that this neglect is common; that so many fail to give the few words of encouragement to those who have helped them on in life's trials, or have turned their faces heavenward.

But there is a more serious neglect than this, and it far exceeds the former. It is fully explained in Psalm 107:2, "Let the redeemed of the Lord say so." If one believes that Jesus Christ came into the world to save sinners, he must believe that he is included in the list. If, believing this, he can say from his inmost heart, "Lord take me and make me thine," he surely will not reject the precious promise, "Him that cometh to me, I will in no wise cast out." Then, having taken these steps, why not say so? Where? In the church. Yet there are hundreds of people who are seemingly out of the fold because they will not confess that they are already in it. It is a mean thing not to acknowledge our obligations to our friends. It is a meaner thing to refuse to acknowledge the Lord, who gives us "life and breath and all things."

Some of the good old hymns have given full expression to this sentiment:

"Then will I tell to sinners round
What a dear Savior I have found."

In the great day when the sheep and the goats shall be separated, who will blush to say, "The Lord hath done great things for me whereof I am glad?"—Selected.

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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 Kidney and Bladder Disease of ten years' standing. Many ladies, including Mrs. James Young, of Kent, Ohio, and Mrs. Alice Evans, of Baltimore, Md., testify to its wonderful curative powers in Kidney and other disorders peculiar to womanhood.

That you may judge of the value of this GREAT SPECIFIC 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 CANNOT FAIL. Address, The Church Kidney Cure Company, No. 409 Fourth Avenue, New York City. Mention this paper.

FOR ALL WOMEN

NINE-TENTHS of all the pain and sickness from which women suffer is caused by weakness or derangement in the organs of menstruation. Nearly always



when a woman is not well these organs are affected. But when they are strong and healthy a woman is very seldom sick.

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



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For the Young People.

Her Awful Dream.

EXAMINATION.

A little maid of tender years
Had such an AWFUL dream!
She came to me almost in tears—
"I just was going to scream."
"When both my eyes came open wide,
And, oh, I was so glad
To find it was a dream," she cried,
"Because it was so bad!"
"What could it be, poor child?" I said,
Were you pursued by bears?
Perhaps your dolly broke her head,
Or did you fall downstairs?"
"Oh, dear! It's most too bad to tell!
You know in school our class
Are havin' 'zamination. Well,
I DREAMPT I DIDN'T PASS!"

—Ex.

Riding A Sea-Turtle.

A boy will ride almost anything, from a pig to an elephant, if he gets the chance. Therefore, when he can combine business with pleasure, the sport is doubly delightful. The "Chicago Record" tell us that the Florida boys have one exciting amusement which the young folks of more northern lands know nothing about, and goes on to say:

"It consists in catching the huge sea-turtles which frequent the bays along the southern coast of Florida. The turtles, from which is made the green-turtle soup so familiar to restaurant fare, are confined by the fisherman in huge pens, or "turtle-crawls," consisting of fences extending from the shore out into the water.

"When the fisherman wants a great turtle for market, one of the boys, whose shiny brown body is stripped bare, stands in the prow of the boat as it is pushed from the shore. He watches intently, and presently he sees one of the big turtles taking a nap on the clear white sand of the bottom. He dives quickly, and swimming down from behind, seizes the turtle firmly by its shell.

"Of course, the turtle wakes up, and, like a bucking broncho, begins to dash and plunge wildly about, seeking to throw its plucky rider. Not succeeding in this, it darts quickly to the surface, where the boy gets his first breath. Then down again he goes, tearing through the water, and beating the foam with its flippers. But its rider never lets go for a moment, and presently the great turtle grows exhausted, and the boy, by lifting on the front end of the shell, forces it to the boat, where it is quickly loaded aboard, and taken away to market. It is great sport, and the boys enjoy it as much as our Western boys like a lively young pony to ride."—Exchange.

A Talk With Andree.

Jonas Stadling, who accompanied Andree to Dane's Island and witnessed his departure towards the North Pole, contributes to the November Century an article entitled

"Andree's Flight into the Unknown." This is accompanied by a number of interesting photographs, including several of the balloon after it had been cut loose and had begun its flight. Mr. Stadling says:

"The aeronauts were impatient to start this year. They had decided to wait for really favorable winds until the 17th of July. After that they were prepared to start with a less favorable wind.

In my talks with them about the risks and dangers of their undertaking, they said at various times: 'We have taken all into account; we are prepared to face whatever may happen.'

'Suppose the balloon should burst,' I asked, 'what then?'

'We shall be drowned or crushed.'

'Suppose you alight on the pack ice, far away in the polar regions; what will you do?'

'We shall do our best and work our way back as far as possible. Having during these last years thought, worked and calculated in preparing for this expedition; we have, so to speak, mentally lived through all possibilities. Now we only desire to start, and have the thing finished some way or other.'

While talking about home and the loved ones their faces would assume a more serious expression, and a faint quiver of the voice might be noticed; but there was no wavering of purpose.

'When may we begin to hope to hear from you?' I asked.

'At least not for three months; and one year, perhaps two years, may elapse before you hear from us, and you may one day be surprised by news of our arrival somewhere. And if not—if you never hear from us—others will follow in our wake until the unknown regions of the north have been surveyed.'—Selected.

Here is Your Dinner.

There is a story of a man who spent his days and nights lounging about grog shops, drinking and gambling.

One day while he and his cronies were employed as usual, his wife entered the tap-room, bearing in her hands a dish. He looked up with surprise, while she said:—

"I thought, husband, that as you were so busy, and had no time to come to dinner, I would bring your dinner to you;" and setting the dish upon the table, she quietly retired.

Calling his associates around him, he invited them to partake with him of the repast. Lifting the cover from the dish, he found in it simply a piece of paper, on which was written:

"Dear husband, I hope you will enjoy your dinner. It is of the same kind as your wife and children have at home."

The discomfiture of the husband may be imagined. The subject was too grim for mirth. The hungry wife and suffering children stood in vivid relief before the idle and shiftless man.

How many men there are throughout the length and breadth of our

land who are daily pursuing the same wretched course! O, that the voice of God speaking within their souls may awaken them to their sins, and turn their feet in the right way! How many weary hearts and desolate homes would thus be made glad! How many sad tearful wives would sing with joy! How many children, alas, would rejoice in comfort and plenty, who are oppressed with poverty, want and woe!—Selected.

The Gray Head by the Hearth.

A private letter from a lady who is spending a year among the peasants of Tyrol says:

"The morning after our arrival we were awakened by the sound of a violin and flutes under the window, and, hurrying down, found the little house adorned as for a feast—garlands over the door and wreathing a high chair which was set in state.

"The table was already covered with gifts brought by the young people whose music we had heard. The whole neighborhood were kinsfolk, and these gifts came from uncles and cousins in every far-off degree. They were very simple, for the donors were poor—knitted gloves, a shawl, baskets of flowers, jars of fruit, loaves of bread; but upon all some little message of love was pinned.

"Is there a bride in this house?" I asked of my landlord.

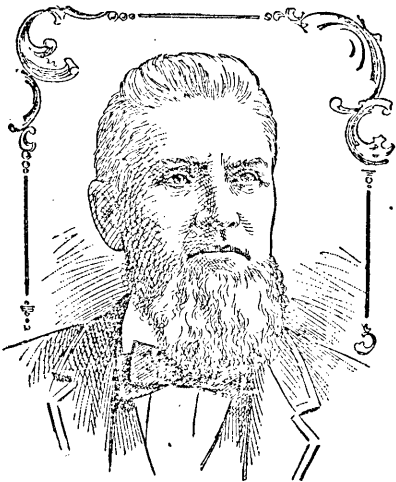
"Ach, nien!" he said. "We do not make such a bother about our young people. It is the grandmother's birthday."

"The grandmother, in her spectacles, white apron and high velvet cap, was a heroine all day, sitting in state to receive visits, and dealing out slices from a sweet loaf to each who came. I could not but remember certain grandmothers at home, just as much loved as she, probably, but whose dull, sad lives were never brightened by any such pleasure as this; and I thought we could learn much from these poor mountaineers."—Herald and Presbyter.

Seems as if all the things we like disagree with us, and all the things we don't like, agree with us. Dyspepsia lurks in most of the good things we eat, and indigestion follows the gratification of appetite. Of course, it isn't Nature's fault. Nature does the best she can, and if a man will only help her a little bit at the right time, he may eat what he likes and as much as he likes. Dr. Pierce's Pleasant Pellets are for people who are troubled with indigestion. Particularly for those in whom it manifests itself in the form of constipation. The "Pellets" are quick and easy in their action. They are in perfect harmony with Nature. They effect a permanent cure. You need take them regularly only a little while. After that, use them occasionally when you need them—when you have eaten anything that disagrees with you. They may be taken just as freely as you would take water or any other necessity of life. Once used they are always in favor.

Elder Wm. Tennison

OF BUFKIN, IND.,

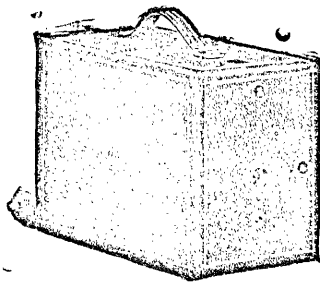
Tells of the Great Benefits Derived From
Dr. Miles' Heart Cure.

HEART DISEASE of long standing is not easily cured, but it is CURABLE.

Elder Wm. Tennison writes: "I was afflicted for thirty-five years with heart disease, in fact, troubled with it nearly all my life; I think it hereditary as my father was afflicted with it. I have suffered great distress, my heart palpitated to such an extent as to shake my whole body. So distressing was it I could only with greatest difficulty compose myself to sleep. About two years ago I began taking Dr. Miles' Heart Cure. The first bottle gave me no perceptible benefit, but after taking the third I began to feel much relief and I continued for some months. I have good reason to believe the cure is permanent.

Dr. Miles' Remedies are sold by all druggists under a positive guarantee, first bottle benefits or money refunded. Book on Heart and nerves sent free to all applicants.

DR. MILES MEDICAL CO., Elkhart, Ind.



Vive Cameras,
Eastman's Kodaks
ROCHESTER OPTICAL CO.'S CAMERAS,
and all necessary supplies for
AMATEUR PHOTOGRAPHERS.

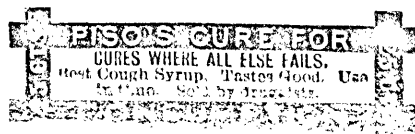
—ALSO—

ARTISTS' BRUSHES AND TUBE COLORS.
JOHN A. JUNGKIND, PHARMACIST
812 Main St.
LITTLE ROCK, - - ARK.

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

GODBEY & THORNBURGH.

Agents wanted to sell the great book "Harp of Life." Big pay. Address Godbey & Thornburgh.



Our Church at Home.

At the Plummerville Parsonage Gate.

'Twas e'er the dawning I awoke,
Human tongues gently, like angels spoke.
Soft and low their music floated in cadence sweet,
Soprano and alto voices mingling, made melody complete.

[Strange voices they were and new;
As joyfully they sang, their faces not in view,
Their carol, "The Beautiful Christmas Morning,"
Sung 'mid falling snow flakes the earth adorning.

'Twas about the fourth watch of the night,
Near the time the shepherds were startled to fright,
When I awoke from my slumber to hear
Melodious notes from friends unknown, tho' dear,

Who they were I do not know. O yes,
A collegiate trio, from Galloway I should guess,
A trio, yes twice a trio, or even more
Soothed our careworn mind with their enchanting lore,

Out from their homes they came to cheer
The parsonage inmates this winter drear,
Nocturnal their notes and seraph-like their song;
With our enraptured memory they'll tarry long.

That song was sung on Christmas morn,
At the Plummerville parsonage gate,
'Twas like the angels song of the Saviour born,
Methought of those tidings so wondrously great,

When shepherds were watching their flocks by night,
And the angelic host sped down from above,
In joyful haste on pinions bright,
Proclaimed that God is love.

—D. C. ROSS.

Plummerville, Ark., December 27, 1897.

WARREN.

We have had such a kind reception at Warren and everything is starting off so well that we are greatly encouraged. The outlook is very favorable and we hope to have a prosperous year.

R. A. McCLINTOCK.
January 3, 1898.

CARLISLE.

The good people of Carlisle received me kindly. We kept "Watch night services" with good results. Since conference we have papered our church at this place, and it is now a thing of beauty. We are working, praying and expecting a gracious revival of religion in the near future, and would be glad to have visit from the editor any time. Fraternally,

W. C. WATSON.
January 3, 1898.

STAR CITY.

My first Sunday at Tyro. Good congregation; one new member. Organized an Epworth League with about twenty members; two subscribers for our church paper; Young People's Hymnal put in the Sunday-school; a good move upward. I am so glad to note the great improvement in the ARKANSAS METHODIST, I want it in the homes of all my people. Doing well every day. Yours in Christ,

D. H. COLQUETTE, P. C.
January 3, 1898.

BRIGHTWATER CIRCUIT.

After a move of 100 miles we got to our new appointment, and am in a rented house. This work is a part of the Bentonville and all of King's River mission north of White river. Our first quarterly conference was held at Oak Grove Christmas day, with our beloved P. E. in the chair. Bro. Hopkins is the right man in the right place.

The stewards made us a liberal assessment. We have three good church houses on this work and plenty of work to do. I had forgotten to say we had the pounding. Pray for us.

G. B. GRIFFIN.

CABOT, ARK.

For the second time I am appointed to Jacksonville circuit. I am no stranger to these people. I came to the first appointment and moved my family here last Wednesday. Cupid seems to have stirred the waters in these parts; there has been nine marriages in the last few weeks. The good people of Cabot pounded us severely New Years night. They poured in by the scores and brought with them a barrel of flour, fruits, sugar, coffee, vegetables and numberless kitchen essentials that every housewife needs, for which we are truly grateful. May God in his mercy bless each one of the kind donors, and may their barrel of meal not waste nor the cruise of oil fail. Yours truly,

W. A. PENDERGRASS.
January 3, 1898.

SHERIDAN, ARK.

We wish to express, through the columns of the ARKANSAS METHODIST, our thanks to the kind people of Sheridan for the Christian reception they gave us. On arriving at the parsonage, December 30, at night, we found it lighted and warmed, and a table bountifully supplied with all that would satisfy, and provisions to last many months, also corn and hay for our horse.

Many were waiting at the parsonage to welcome us to our new fields of labor, and bade us in God's name, welcome, with their good wishes for usefulness and prosperity.

I am well pleased with the prospect and people of the circuit, and with the help of the Lord will do a good year's work in the ministry. Such men as Brothers Greenwood and Rice are spoken of in the highest terms, and the memory of them held in great reverence.

W. C. ADAMS AND WIFE.
January 3, 1898.

BELLEVILLE, ARK.

At Ozark Bishop Hendrix read us out for Danville circuit, so we had nothing to do but to go home and go to work, being returned to the same work that we served last year. Our first quarterly conference was held the first Saturday and Sunday in December. The first in the district. Bro. Cantrell, our new presiding elder, was on time, did good service and all were well pleased. Everything ran smoothly until New Year's eve, when suddenly the silence was broken by music—that sweet old song, "Jesus, Lover of my Soul," floating in the breeze, and we opened the door when in came men, women and children, bringing good things—soap, sugar, salt, coffee, rice, fruit and dry goods, in fact, good things too numerous to mention. Our prayer is God bless this good people and may we do the best year's work of our lives.

Fraternally,
J. S. WHITSEN.

CLARKSVILLE, ARK.

At our conference held at Ozark our beloved Bishop Hendrix returned me to the Clarksville circuit. I have been very well received, and our work is moving off nicely. Have six preaching places and some extra good people at each Church. It is usually thought by some preachers that unless our circuit embraces some town that we will not receive our annual pounding. But this is a mistake. Our Church at Mt. Olive, the third Sunday in December, though a bad day, came to church and Sunday-school, and after doing the best I could to preach to them, they came forward in the person of Rev. Geo. Tolin, a local preacher, and presented their pastor with several nice and valuable presents. So you see we can be pounded in the country. To be sure it has put me on the watch. I don't know when the next one is coming. But let them come, I will try to survive them. We have a brand new presiding elder. He is a good man and we are expecting a good year on his part; think he is the right man in the right place. Success to the METHODIST.

J. N. VILLINES.

HARRISON, ARK.

While others are reporting poundings I take great pleasure in saying that the good people of Harrison have, in this respect, shown themselves to be not a whit behind the chiefest.

Yesterday evening at an early hour the parsonage was thronged by a crowd of happy-faced, joyous people, who came to pay their respects to the pastor and his family, by giving us a most generous "pounding." Many occasions of the kind have gladdened this pastor's home, but very few have ever equaled the one of which I now write. Flour by the sack, cloth by the bolt, meat by the ham, lard by the bucket (two gallon bucket full), quantities of butter, more than a month's supply of coffee and sugar, twenty-five quarts of canned fruit, and many other smaller things were heaped upon us in most abundant supply. These things were brought as a generous love token from a noble people to an appreciative pastor and his equally appreciative family. Brother Merrill was among the happy company and was as much in the spirit of the occasion as the most forward and joyous among them. After the presents had been delivered the company spent the evening in pleasant conversation, interspersed with music both vocal and instrumental, all of which, at the proper time was brought to an appropriate termination in a beautiful prayer offered by Rev. Bro. Merrill, P. E., and the grand old doxology, "Praise God from whom all blessings flow."

Thus closed a most enjoyable occasion. May God bless the good people of Harrison and prosper them unto every good word and work.

Your brother,
J. A. CASTEL.

January 1, 1898.

DR. MILLS' NERVE PLASTER CURE RHEUMATISM, WEAK BACKS. At druggists, only 25c.

HERE IS MONEY FOR YOU.

A correspondent says: I was awfully hard up and it seemed almost impossible to make money at anything. Five weeks ago, almost in despair, I began selling Non-alcoholic Flavoring Extracts and have cleared over \$26 a week; one day I made \$8. Everybody wants them, as they are in powdered form and lovely ices, puddings, cakes, candies, etc. They are perfectly pure and far superior to liquid extracts and twice as strong. Address the U. S. FRUIT CO., St. Louis, Mo., and they will start you at once, and it's your own fault if you don't make money. It's nice work for ladies. My sister sold as much as I did last week. You can sell over and over to the same families, hotels and restaurants, etc. Why be idle when you can make \$26 a week?

NAPOLEON'S VALUE OF VICTORY.

It Finds a Striking Counterpart in Recent World Triumphs.

Napoleon knew well the value of a victory. After Austerlitz the world seemed his. Fame invited, fortune favored, everything stimulated his aspiring ambition. With growing power he gathered the fruits of victory. And so has it ever been. Success succeeds. A notable illustration of this truth is furnished by the great victories won at the World's Fair in '93 and the California Midwinter Fair in '94 by Dr. Price's Cream Baking Powder. Ever increasing sales and popularity have been the result. The people have promptly ratified the official verdicts that declared Dr. Price's, for leavening power, keeping the "foremost baking powder in all the world." Quite as quickly as the great emperor do they know the value of a victory that means world-wide supremacy.

A Favorite Calendar.

With the approach of a new year most people discover the need of a new calendar. This fact accounts for the great number of these articles that burden the mails at this time. Among them all the one which suits us best is that published by N. W. Ayer & Son, Newspaper and Magazine Advertising Agents, Philadelphia. The 1898 edition has just arrived and been put in commission. Perhaps its chief attraction is that the figures are clear enough to be read across a room. It is, however, a most handsome specimen of the printers art, while its business talk always interests business men. We are not surprised to learn that the edition has been doubled in recent years. Its price (25 cents) includes delivery by mail to any address, in perfect condition.

A Fountain Pen Free.

Since we advertised that we had a few Fountain pens for sale we have had so many calls for them that we concluded to make a special and very liberal proposition on them. We will send a first class guaranteed Fountain pen postpaid, free, to any traveling preacher who will send us two new subscribers with three dollars to pay for them. The pen is the famous "Laughlin." The name being a sufficient endorsement to those who know the pen. We cannot sell this pen for less than \$1.50.

GODBEY & THORNBURGH.

Woman's Work.

Woman's Parsonage and Home Mission Society.

GENERAL OFFICERS.

President, Miss Belle Bennett,
Richmond, Ky.
Secretary, Mrs. R. K. Hargrove,
Nashville, Tenn.
Treasurer, Mrs. D. Kirkland,
Nashville, Tenn.
Editor "Our Homes,"
Miss L. B. Helm, Nashville, Tenn.

LITTLE ROCK CONF. SOCIETY.

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Treasurer, Mrs. S. H. Thompson,
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Cor. Sec., Mrs. W. H. Pemberton,
Little Rock, Ark.

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Pine Bluff District. Mrs. A. H. McCoy, Pine Bluff, Ark.
Monticello District. Mrs. Effie Knox, Monticello, Ark.
Camden District. Miss Lizzie Stinson, Camden, Ark.
Prescott District. Mrs. C. H. Greene, Washington, Ark.
Arkadelphia District. Mrs. F. E. Rudolph, Arkadelphia, Ark.
Hot Springs District. Mrs. Sue James, Hot Springs, Ark.

WHITE RIVER CONFERENCE SOCIETY.

President, Mrs. A. G. Dixon,
Paragould, Ark.
Cor. Secy., Mrs. S. H. Babcock,
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Treasurer, Mrs. W. W. Powell,
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DISTRICT SECRETARIES.

Newport District. Miss Ada Remmell, Newport, Ark.
Searcy District. Mrs. J. T. Harden, Searcy, Ark.
Batesville District. Miss Iola Price, Evening Shade, Ark.
Jonesboro District. Mrs. J. W. Crawford, Paragould, Ark.
Helena District. Mrs. R. R. James, Cotton Plant, Ark.

Report of Corresponding Secretary of Little Rock Conference W. P. and H. M. Society for third Quarter, ending December 1, 1897.

Number adult societies, 24; number juvenile societies, 4; total number connectional members, 451; number auxiliaries that held every meeting, 13; number auxiliaries that sent no report this quarter, 8; number members on baby roll, 24; number subscribers to "Our Homes," 165; number taking H. M. reading course, 114; number papers and leaflets distributed, 600; number visits to sick and strangers, 831; number visits to corrective institutions, 9; number of prayer-meetings held, 116; number of garments distributed, 214.

This good report does not record all the work done by our energetic women this quarter, for I received no report from eight auxiliaries. Friends, let us overcome hindrances, and see that reports are sent regularly. This is due ourselves and our co-workers. The new auxiliary of this quarter is at Concord

Church, Carmel, postoffice, with eight new members. We are happy to welcome them, and they have started well. I have sent out a number of copies of "Our Homes" and hope that each auxiliary will make an earnest effort to secure new subscribers and renewals immediately. Our new editor, Miss Emily Allen, of Georgia, is a gifted and godly woman, and the paper ought to go into every Methodist home. Let us do our part towards getting the 10,000 subscribers.

Sincerely,
MRS. W. H. PEMBERTON,
Corresponding Secretary.

Report of Treasurer of Little Rock Conference W. P. and H. M. Society for Third Quarter ending with November 1897:

Receipts from Arkadelphia adults and juvenile auxiliaries: Dues from members, \$9.25; life membership dues—week of prayer, \$25; mite box dues, 94c; connectional enterprises, \$1.35.

By vouchers. Contingent fund, \$1.05; station parsonage, \$14.25; local church, \$21.50; local mission, \$7.50; local supplies, \$6.35.

Camden auxiliary. Dues, \$3; preachers wives' loan fund, Mrs. M. E. Boggs, patron, \$5.

Des Arc auxiliary. Dues from members, \$4.29; week of prayer offerings, \$4.60.

By voucher—Station parsonage, \$35.

Fordyce Auxiliary. Membership dues, \$8; offerings from week of prayer, \$2; by voucher, station parsonage, \$10; local mission, \$33.25; local supplies, \$18.91; baby roll members, 3.

Gurdon Auxiliary. Membership dues, \$1.50.

Hot Springs. Central Church Auxiliary. Membership dues, \$2.60; donation to connectional enterprises from unknown member of Central Church, \$10.

Hot Springs. Malvern Hill Auxiliary. Membership dues, \$4.10; by voucher, station parsonage, \$15.10; local church, \$52.65; local supplies, \$2.10.

No report received this quarter from the following auxiliaries: Benton, Glen Street, Hot Springs; Okalona, England, Murfreesboro, Murfreesboro Juvenile, South Hot Springs.

Asbury Auxiliary. Membership dues, \$4.45; week of prayer, \$0.40.

Locksburgh Auxiliary. Membership dues, \$1.30; circuit parsonage, \$15.70.

Malvern Auxiliary. Membership dues, \$2.30.

Pine Bluff Auxiliary. Membership dues, \$9; week of prayer offering, \$0.90.

Carmel Auxiliary—adults. Membership dues, \$1.40.

Carmel Juvenile Auxiliary. Membership dues, \$0.10.

Washington Auxiliary. Membership dues, \$2.10; by voucher circuit parsonage, \$4; by voucher local mission, \$18.

Ozan Auxiliary. Membership dues, \$4.40; by voucher local mission, \$19.20; local church, \$15.

Monticello Auxiliary. Membership dues, \$2.35.

Hope Auxiliary. Membership dues, \$2.35.

A FEARFUL EXPERIENCE

A POSTMASTER LOSES THE USE OF HIS LEGS AND ARMS.

Edwin R. Tripp, of Middlefield Center, Meets with a Hazardous Encounter Which Renders Him Helpless.

From Otsego Republican, Cooperstown, N. Y.

Mr. Edwin R. Tripp, the postmaster at Middlefield Center, N. Y., recently had a dangerous experience which left him in a helpless state. His system was so much shattered that it was feared he might never recover.

In an interview with a reporter of the Republican, regarding this experience which had attracted considerable attention, Mr. Tripp stated:

"In March, 1892, I was taken with what I afterward learned was locomotor ataxia, and was unable to walk, and I kept getting worse until I lost the use of my arms. I doctored with two skillful doctors but received no benefit, and also used a galvanic battery but kept getting worse and the doctors told me they could do no more. This was in May and June, 1892. I gave up all hope of ever having the use of my limbs again, and did not expect to live very long. I was unable to dress or undress myself, and could not get around the house unless I was moved in a chair.

"I think it was in June that I read of the case of a man in Saratoga Co., N. Y., who was taken very much as myself. He had taken Dr. Williams' Pink Pills for Pale People which contained in a condensed form all the elements necessary to give new life and richness to the blood and restore shattered nerves, and had been cured by their use.

"I learned that the pills were prepared by the Dr. Williams' Medicine Company, Schenectady, N. Y., and only cost 50 cents a box or six boxes for \$2.50 at any druggist's and sent for two boxes.

I used the pills faithfully and they gave me an appetite. I then sent for four more boxes, and before I had taken all of them my feet and legs which had been cold began to get warm.

"I was a member of the Town Board that summer, had to be carried and put into a wagon to go to the meetings, and in fact was helpless, as my neighbors know. In August I could walk around the house by pushing a chair. I kept getting better and managed to move around more, until at election time that year, I walked with a cane to the polls, a short distance from my home. I continued to take Dr. Williams' Pink Pills for Pale People until I had taken eighteen boxes. I could then get around, and today walk to the post office and back, a distance of one-quarter of a mile, three times a day, and attend to my duties as postmaster.

"In the spring of 1893 I was elected town clerk which office I held for three years, I had previously been a justice of the peace for thirty-two years. I am now 70 years of age, and have lived in this town for about forty-six years. For nearly fifty years I worked at the blacksmith's trade. I am able to do work in my garden now, and saw some of my wood. I consider that my restoration to health is due to the use of Dr. Williams' Pink Pills for Pale People.

Edwin R. Tripp.
Subscribed and sworn to before me this 23d day of June, 1897.

Homer Hannah, Notary Public.

Hamburg Auxiliary. Membership dues, \$14.

Stephens Auxiliary. Local supplies by voucher (through corresponding secretary) \$10.50.

Prescott Auxiliary. Local supplies by voucher (through corresponding secretary) \$0.95.

Winfield Memorial Auxiliary. By voucher (through corresponding secretary) in local charity, \$2.

First Church Auxiliary, Little Rock. Second and third quarters. Membership dues, \$20.30; systematic giving, \$10.58; by voucher contingent fund, \$10.20; station parsonage, \$27.50; local church, \$40.40; local supplies, \$7.25.

First Church Juvenile Auxiliary, Little Rock. Membership dues, \$2.52.

English Auxiliary at Lake Farm. Second and third quarters. Membership dues, \$9.75; preachers' wives' loan fund for Mrs. B. T. Wilson, patron, \$5; by voucher contingent fund, \$3.

Remitted to general treasurer, \$115.48; retained of membership dues, in our conference treasury, \$49.66, disbursed during quarter \$5.

Mrs. S. H. THOMPSON.

We know the great cures by Hood's Sarsaparilla are genuine because the people themselves write about them.

A Wonderful Talking Machine.

Perfection has at last surely been reached in talking machines. The latest and most perfect machine has just come out. It is loud and clear and reproduces your own or any voice over and over again; speeches from the most noted statesmen, songs from the world's greatest singers, music from the greatest bands. The price of this wonderful machine is but ten dollars, and it affords a wonderful opportunity for those who wish to give public entertainments. This machine is now controlled by, and catalogue and full particulars can be had from SEARS, ROEBUCK & CO., Chicago. Just cut this notice out and send to them for a book telling all about it.

A New Proposition.

Since we advertised that we had a few Fountain pens for sale we have had so many calls for them that we concluded to make a special and very liberal proposition on them. We will send a first class guaranteed Fountain pen postpaid, free, to any travelling preacher who will send us two new subscribers with three dollars to pay for them. The pen is the famous "Laughlin." The name being a sufficient endorsement to those who know the pen. We cannot sell this pen for less than \$1.50.

GODBEY & THORNBURGH.

AGENTS WANTED. We have a line of Family Bibles and Teachers' Bibles with which agents can make large commissions and rapid sales. Send for terms, to Godbey & Thornburgh, Little Rock, Ark.

Our Church at Home.

PLUMMERVILLE, ARK.

The great itinerant wheel of the Arkansas Conference having made its annual revolution, I find myself in charge of Plummerville circuit, or the circuit in charge of me, I hardly know which. The cordial reception and good treatment we have received have almost bewildered me. But be that as it may, in less than five hours after the appointment was read, I was here, dining with Bro. Cantrell, my predecessor, who had just closed a four years' faithful ministry at this place.

Cantrell had his work well in hand, and was not slow to acquaint his successor with every important item of the work. In this he rendered us much appreciated service.

Soon after my arrival, the good ladies kindly furnished the parsonage with some new and needed furniture; and later, as a further preparation for a hospitable reception of my travel-worn family (for they were yet not here), they stormed the preacher in a substantial way. Of course; every preacher knows that is simply indispensable. I thought of making them a felicitous little speech of thanks, but finding my tongue somewhat paralyzed, I could only offer an apology, stating that Prof. Hicks, in all his weather forecasts, had failed to give any notice of the approaching storm, hence, I was taken completely by surprise, therefore speechless.

Prospects are favorable for a good year. We have four local preachers to help us, good men and safe preachers they are. One of them, and another young man we furnish Quitman College. Three of our sprightly young ladies we send to Galloway, and hope to furnish some good material for Hendrix. Success to the METHODIST and a happy New Year to all.

D. C. ROSS.

Jan. 1.

HOPE, ARK.

A happy New Year to the METHODIST. The Methodists of Hope seem to be full of hope for the new year, judging from the liberal and zealous planning of the new Board of Stewards, and the gifts of the people to their new pastor and his family.

Last Tuesday was our first quarterly conference, and Dr. Riggin held the district stewards' meeting on Wednesday a. m., with a good sermon at 11 o'clock.

Last Thursday night the stewards met and made a liberal assessment, assessed the church accordingly, and devised good plans for raising the salary. The envelope system is also used successfully.

While the stewards were at this work Thursday night at the church the good women of the church came into the parsonage with many good things, making quite a pound. ing, also adding much more joy to their pastor and family by their cheerful faces and very kind words of greeting. Indeed, the pounding has been coming in some way from some family every day since we came. Our prayer-meeting, this

week, was well attended, and much enjoyed by all. We certainly feel hopeful for the coming year.

J. R. SANDERS.

Jan. 1.

DALARK, ARK.

When the great itinerant wheel made its annual revolution at Pine Bluff, I was dropped at Dalark, a small town on the W. J. A. and M. railroad. After conference adjourned, wife and I hastened home and began the work of getting ready to move to our new field. I sold my hog, swapped my cow and calf for a horse; would have sold my sheep, but found that I did not have any, therefore I was compelled to sell my corn, fodder, oats and wood in place of them.

On Wednesday morning, in my buggy, with "faithful Charlie" hitched thereto, and leading my new horse, "Buckskin", I started through the country to my new work, a distance of fifty miles. The weather was nice, and I drove into Dalark early Thursday morning, a few hours before my family arrived.

When the train ran up to the depot, Bro. A. W. Littlejohn, who was on the lookout, was there with his wagon and team to haul our goods down to the parsonage. Also some young ladies to invite the family down to Sister Wilson's, where a bountiful dinner was prepared for us. After dinner we went over to the parsonage and began to unpack and to fix up for the night. Bro. Littlejohn, who was thoughtful for the preacher's family, sent a barrel of flour, coffee (not a little), sugar, meat, and potatoes; so you see we were ready to live, at least we had something for the wife and children to eat. What a pleasure it would be to go to a new field, if all the stewards were as thoughtful as Bro. L. But unfortunately it is not the case.

On account of bad weather, I failed to meet the congregation at Dalark the 3rd Sunday, but met a large congregation at Bethlehem last Sunday. Yesterday one of the stewards of Bethlehem brought me in ten bushels of good corn and a nice hog. They had sent some corn and fodder before.

Last night, while we were quietly sitting around the stove, engaged in various things, there was an alarm at the door. I opened the door partially, and behold! the hall was filled with men, women, boys, and girls. Just then I heard the voice of Dr. Cuffman, who was leading, say, "we have come to pound you." Wife and I hastened to the dining room, and in they came with buckets, bundles, sacks, and packages, and laid them on the table and floor. After the deposit was made, we spent a short time socially, then sang a song, a Psalm was read, and prayer offered by the writer. After the crowd dispersed, of course we were anxious to see what damage the storm had done, so we went into the dining room, and there we found flour, meal, coffee, sugar, meat, potatoes, dried fruit, canned fruit, and several other good things that I will not mention.

J. M. G. DOUGLAS.

Monthly Pains cured by Dr. Miles' Pain Pills.

\$3.75 SAVED!

BY READING CAREFULLY AND TAKING ADVANTAGE OF THIS OFFER:

New Offer on Large-Type Book.

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about ordering. Let your orders come at once. This is an opportunity you should not lose. Any one who sends us a club of six orders for the Bible and paper will receive one Bible and a year's subscription to the paper free of cost. We will send a copy of the book, postpaid, on receipt of \$2.00.

FOR THE OLD FOLKS

We have offered the ordinary sized print so cheaply that the old people complain that we do not treat them fairly, so we have arranged to please them. We will send, postpaid, the Large-Print Holman Self-Pronouncing Teachers' Bible—price \$6.00—and the ARKANSAS METHODIST one year for \$3.00, or, we send the Bible without the paper for \$2.25, postpaid. No such offer has ever been made before.

GODBEY & THORNBURGH,

Little Rock, Ark.

At Rest.

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

LACEFIELD—Ruby, infant daughter of W. P. and Maggie Lacefield. After several weeks of suffering faded from earth in the cold icy hands of death Dec. 23, 1897. Ruby lived here only 14 months to bless the home and gladden the hearts of her parents. Let the parents turn their tear-dimmed eyes, and their grief torn hearts to the Lord, and with emptied hands surrender their precious treasure to him who said "Suffea little children to come unto me."

D. C. ROSS.

Plumerville, Ark., Dec. 23, 1897.

MORGAN—John W. Morgan was born at Dublin, Ireland, but came to this country while quite small. He professed religion and joined the Church under the ministry of Rev. J. H. Gold, about twelve years ago. He was a true consistent Christian. He was loyal to and loved the Church. His last sickness was of long duration but he seemed to bear it with great fortitude. He leaves a wife and several children who mourn his loss. Weep not dear ones, God will presently unroll this coil of mortality and bid us all come home if we are faithful.

W. W. NELSON.

YANCY—May Cordelia, infant daughter of Wm. L. and Mattie L. Yancy was born June 2, 1897, and died Sept. 24, 1897. She was a bright and beautiful child, too sweet for earth! Here, her stay was transient. The crib stands empty now, a constant reminder of the first time. "The ebon arch was sprung, o'er the shaded couch of death so still" under that parent roof. Many friends extend their condolence to the bereaved parents.

Her grief could blight or sorrow fade,
Death came with friendly care
The coming bud to heaven conveyed
And bade it blossom there.

D. C. ROSS.

Plumerville, Ark., Dec. 31, 1897.

DELAUGHTER—Mrs. Nannie DeLaughter, (nee Vandarslice) was born in Dallas county, Ark., Nov. 1, 1862; died Dec. 9, 1897. She was born of the spirit and joined the Methodist Church at Cypress, under the ministry of Wm. Davis, in 1878. Was married to Rev. B. DeLaughter, June 7, 1896. All her life was spent in this country, except eight years in Nashville, Tenn. She led a beautiful quiet life showing the work of the Holy Spirit in her walk and conversation. Verily she let her light shine at all times. She was truly a great comfort and help to her husband in his ministerial and Christian duties, ever ready to console or encourage him as needed. In her last moments she sang of "Heaven sweet heaven," and dear friends, we know where to find her. Press onward and upward and may the good Lord be a consolation to you in your grief.

A FRIEND.

MACK—Henry B. Mack was born in Green county, now Clay county, Ark., Sept. 6, 1855, was married to Miss Nannie Campbell, Jan. 21, 1886, joined the M. E. Church, South, Aug. 11, 1891, and departed this life Dec. 24, 1897. Bro. Henry Mack, was one of our best men, being a steward for his Church, he always looked after the interest of his preacher. He was nearly always

loved ones let us live consecrated and faithful lives, and when the Master calls for us we can join the loved ones on the other shore. His funeral was preached at Walnut Grove church by the writer Dec. 26, 1897, and then laid his sleeping remains to rest in the Mitchell cemetery to wait the resurrection morn.

A. C. GRIFFIN.

BELL—The subject of this article, Bro. George L. Bell was born at Washburn, Ark., Nov. 11, 1873, and grew to manhood in the same community. Deceased at Fort Smith, Ark., Nov. 26, 1897, at the age of 24 years. His remains were laid to rest Nov. 27, in the family cemetery at Washburn, surrounded by a great company of mourning loved ones. The services were conducted by his pastor. At the age of 14 years, Bro. Bell was converted and joined the Methodist Church under the ministry of Rev. W. A. Gardner, and ever remained a consistent member thereof. At the time of his death he was a member of the board of stewards at Greenwood, Ark., where he had lived for three years prior to his going to Fort Smith, only a few weeks before his death. Had he lived he would in short time have been married to Miss Mae Tatum, of Greenwood, a most excellent young woman of high Christian culture, who now deeply mourns his loss. With her, his father, brothers and sister we mingle our tears and share this sorrow.

W. H. DYER.

LOGAN—Sister Sarah S. Logan, (nee Sadler) was born in South Carolina April 16, 1822; moved with her parents to Johnson county, Ark., when ten years of age and at a later day to Yell county, and was married to Jonathan Logan, June 21, 1840. Professed faith in Christ and joined the M. E. Church, South, Aug. 9, 1869, in which she lived an exemplary Christian until God called her home Aug. 26, 1897. Sister Logan was the mother of eleven children, all of whom have passed over the last river except two. One of the remaining two is the wife of Rev. M. B. Havner, L. D., of Walnut Tree. It was here this mother in Israel passed the closing scenes of a life of much labor and love in great usefulness to the Church, and community in which she lived. It saw the writer's privilege to meet her quite a number of times, and he always found her hopeful, cheerful and ripe for the harvest. Mother Logan, spent a great deal of her latter years in reading the Bible and in paying the gentle, yet tender thoughtfulness of her daughter, for no mother took greater care for the comfort of her infant than did Sister Dora Havner for the comfort of her mother. Happy in the Saviour's love and in the midst of her Christian children and a host of warmest friends. She bowed before the scythe of time, as the golden grain to be garnered in the skies. Sister Logan was 75 years, 4 months and 10 days old. Many have been the sunbeams that have radiated from her sunlit life to brighten and bless the lives of others, and no doubt many will arise, at the last loud trumpet's blast and own her their great benefactress, and there be among the honored instruments employed by our great Lord in blessing, and saving mankind. These godly mothers are a great blessing to the world and we miss them when they leave us. But if we remain it will not be long till we too will be in the dusky evening's twilight of this mortal day, and then our Lord will call us from labor to reward. May we be fully ready as was Sister Logan.

ANDREW J. CULLUM.

Walnut Tree, Ark.

BURNS—William Harrison Wilson Burns was born in Independence county, Arkansas, May 27, 1855; he was converted in early life and united with the M. E. Church, South. He was licensed to preach June 9, 1877; and soon after took work as a junior preacher on Clinton circuit with Rev. J. L.

Scoff and Cough.

The man who scoffs at the friendly advice, to "take something for that cough," will keep on coughing until he changes his mind or changes his earthly residence. A great many scoffers have been converted by the use of the standard cough remedy of the past half century,—Ayer's Cherry Pectoral. But some are scoffing and coughing yet. They wheeze with asthma, bark with bronchitis or groan with the grippe. Singular, isn't it, the number of stubborn people, who persist in gambling, with health and perhaps life as the stake, when they might be effectually cured of cough, cold or lung trouble, by a few doses of

Ayer's Cherry Pectoral.

More particulars about Pectoral in Ayer's Curebook, 100 pages. Sent free. J. C. Ayer Co., Lowell, Mass.

to Van Buren station in 1891-2, Rogers in 1893, Springdale in 1894, Ozark in 1895, and Morrilton in 1896. At the Conference at Fayetteville he was granted a superannuated relation. It was indeed hard for him to believe that this was the right step for him to take, but in a few months he saw and acknowledged that his brethren were right in placing him on that honored roll.

Bro. Burns was married to Miss Loretta Roberts in Conway county, October 28, 1880. Of this union there were born seven children, all of whom survive to mourn their loss.

We all knew him as a strong gospel preacher. He knew God, had a definite and clear religious experience, and preached the gospel forcibly to others, which to him was the power of God and the wisdom of God. He had courage and zeal in the Master's work. And though, often in pain he persisted in warning sinners and comforting the people of God. Few of us ever knew how much he suffered. But his mission is accomplished and his sufferings are now ended. As we have seen the sun after a stormy day break forth from behind a cloud and flooding the whole landscape with glory sink out of sight amidst the joyful songs of groves and skies, so he passed away. It was about midnight when he sent for the writer to hasten to his bedside. We knew the end was near. He requested that we pray once more and said quietly, "the end has come." His faithful wife who had so tenderly nursed him through his long sickness, and his seven children were weeping in the room. Addressing the children, he said, in a clear distinct voice, and repeated it, "Be Christians, children." It was among his last messages. We laid the pilgrim to rest in a chamber that is called "Peace," where he will sleep till the break of day. A good man, a strong preacher, a diligent student, and an affectionate husband and father, has gone, but we know where to find him.

JAMES B. STEVENSON.

Ozark, Ark., Nov. 21, 1897.

ENGLAND—Calmly Jane England, wife of John F. England was born Aug. 19, 1854. The daughter of Thomas J. and Matilda Middleton was married to Bro. England, on the 20th of November 1868; was converted at old Sardis camp ground in Henderson county, Tenn. In July 1869 joined the M. E. Church, South, at once, and lived a faithful, consistent and devoted Christian till on the 15th of December, 1897, the Master called her home. She had been a patient sufferer for 18 years. Many times

family is the preacher's friend. Whatever others might say Sister England would defend her pastor. She was a faithful worker in the Church, always ready to do what she could in every kind of Church work. Kind to all, had a peculiar turn to put sunshine everywhere. She was the mother of six children, five of them had gone on and were waiting for mamma on the other shore. Sister England is with them now. Luella don't grieve for mamma, but be faithful and you can join her in the "Sweet bye and bye." The writer was at her bed side frequently in her last sickness always found her patient, just waiting for the summons to set her free. One day, a short time before her death, I was in to see her awhile. When I was preparing to start she beckoned Sister Thornton to come to her and whispered "Tell Bro. Miller to hold prayer before he leaves." After reading a selection of scripture we bowed around her bed and prayed. After prayer she motioned to me to come to her, handed me her right hand and pointed upward with the other, but too weak to speak. Bro. John T. Middleton, of Black Springs, is her brother, I believe the only one in Arkansas. My pen wants to write on but I must quit, while pages in the METHODIST might be filled recounting the many pleasant things and delightful scenes we have enjoyed with this kind Christian family. But I forbear. Bro. England, we shall meet her again.

JOHN T. MILLER.

Dec. 30, 1897.

If the Baby is Cutting Teeth.

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

We have Sunday school cards of all styles, beautiful picture cards as gifts and rewards of merit to Sunday school children. Any superintendent or teacher can use these to advantage. The best way is to send us 10 cents for samples.

GODBEY & THORNBURG.

THE ARKANSAS METHODIST.

WEDNESDAY, JAN. 12, 1898.

GEO. THORNBURGH, Business Mgr.

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

Circulation, 11,000 every week. We guarantee that no issue shall be less than 11,000 copies.

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.

From "Printer's Ink": "ARKANSAS METHODIST"—published at Little Rock, has a much larger circulation rating than any other newspaper published in the State. This organ of the Methodist Episcopal Church, South, is credited with a circulation that exceeds the sum total of the ratings accorded to the ten other religious periodicals issued in the State."

Notice to Our Subscribers.

The figures at the end of the name on the margin of the papers we send out, denote the time to which the paper is paid for. Sometimes we do not put the month in letters, but in figures, as 10-96, which means paid to October 1st, 1896, or 11-97, which means paid to November 1st, 1897, and so on.

GODBEY & THORNBURGH.

Married.

TALLEY—ROBISON—January 2, 1898, at the residence of the bride's parents, near Hope, Ark., by Rev. J. R. Sanders, Mr. T. A. Talley, of Van Alstyne, Tex., and Miss Ada Robison, of Hempstead County, Ark.

BASKINS—DOUTHIT—January 2, 1898, Mr. John Baskins and Miss Ada Douthit, at Mt. Zion Church, Clarksville, Ark., J. N. Villines officiating.

HAMILTON—DYER—At the church at New Hope, Miss Dyer, of Newport, to Mr. Houston Hamilton.

MCPHERSON—FOWLER—December 12, 1897, at the bride's father's, Miss Lelia Fowler to Mr. Wesley McPherson.

ATKINS—HUDSON—December 14, 1897, at the bride's father's, J. M. Hudson, Miss Leola Hudson to Mr. Thomas Atkins, Jr.

WHORTON—JOLLY—December 26, 1897, at Mr. Henry Jolly's, Miss Mary Emma Jolly to Mr. James H. Whorton, of Vilonia, by W. A. Pendergrass.

BEARD—HARDCASTLE—December 23, 1897, at the residence of the bride's father, T. C. Beard, Jr., of Lonoke County, Ark., and Miss Ella Hardecastle, of Pulaski County, Ark., Rev. E. L. Beard officiating.

BURNETT—BENTON—At the Methodist Church in Lonoke, December 27, 1897, by Rev. R. N. Ross, Mr. B. J. Burnett of Scotts Crossing, and Miss Mattie Benton. The happy twain—yet one—begin right by subscribing for the ARKANSAS METHODIST.

THE OPIUM AND MORPHINE HABIT.

"What We May Do to be Saved" is a little book, giving full particulars of a reliable cure. Free. Dr. J. L. Stephens, Dept. B., Lebanon, Ohio.

Everybody need have Neuralgia. Got Dr. Miller's Pain Killer from druggists. "One cent a dose."

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A. C. MILLAR, Pres.

Commissioner's Sale.

Notice is hereby given, that in pursuance of the authority and directions contained in the decretal order of the Pulaski Chancery Court made and entered on the 26th day of October, A. D. 1897, in a certain cause (No. 5073), then pending therein between Home Mutual Building Association, complainants, and F. A. Bland, et al., defendants, the undersigned, as Commissioner of said court, will offer for sale at public outcry, to the highest bidder, at the east door or entrance of the Pulaski county court house, in which said court is held, in the city of Little Rock, within the hours prescribed by law for judicial sales, on Monday, the 1st day of January, A. D. 1898, the following described real estate, to-wit: Thirty-two (32) feet of the East side of lot ten (10), and eighteen (18) feet of the west side of lot nine (9) in block four hundred and four (404) in Lincoln & Zimmerman's addition to the city of Little Rock, in Pulaski county, Arkansas.

Terms of sale: On a credit of three months, the purchaser being required to execute a bond with approved security, bearing interest at the rate of 10 per cent per annum from date of sale until paid, and a lien being retained on the premises sold to secure the payment of the purchase money.

Given under my hand this 3rd day of January, 1898. J. H. PASCHALL,
Commissioner in Chancery.

Ratliffe & Fletcher, Solicitors for Plaintiff.

Commissioner's Sale.

Notice is hereby given, that in pursuance of the authority and directions contained in the decretal order of the Pulaski Chancery Court made and entered on the 1st day of November, A. D. 1897, in a certain cause (No. 5731), then pending therein between Home Mutual Building Association, complainant, and Joseph Stalcup, et al., defendants, the undersigned, as Commissioner of said court, will offer for sale at public outcry, to the highest bidder, at the east door or entrance of the Pulaski County Court House, in which said court is held, in the city of Little Rock within the hours prescribed by law for judicial sales, on Monday, the 1st day of January, A. D. 1898, the following described real estate, to-wit: Fractional lot one (1) in block two (2) in the Centennial addition to the City of Little Rock, in Pulaski county, Arkansas.

Terms of Sale: On a credit of three months, the purchaser being required to execute a bond with approved security, bearing interest at the rate of 10 per cent per annum from date of sale until paid, and a lien being retained on the premises sold to secure the payment of the purchase money.

Given under my hand this 3d day of January, A. D. 1898. J. H. PASCHALL,
Commissioner in Chancery.

Ratliffe & Fletcher, solicitors for plaintiff.

PROCLAMATION!

I, Santa Claus, first Patron Saint of all the little lads and lassies, hereby announce that I have selected the Big Store of

THE P. QUINN DRY GOODS CO.

As my head quarters; where the loveliest dolls, toys and fancy goods will be displayed this week. I hereby command all my Loyal Subjects within

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