

Arkansas

Methodist.

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

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VOL. XVII.

LITTLE ROCK, JANUARY 19, 1898.

NO. 3

THE ARKANSAS METHODIST.

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

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GODFREY & THORNBURGH, LITTLE ROCK, ARK.

News and Notes.

President Dole, of Hawaii, has
gone to Washington to work for
the annexation treaty.

A resolution has been introduced
into the Senate by Mr. Hoar to
amend the constitution so as to ex-
tend the term of office of the Pres-
ident and the Fifty sixth Congress to
April 30th 1901.

It is doubted if the requisite two
thirds can be gotten to ratify the
Hawaiian treaty in the senate. But
there is little doubt that if it fails
thus, the treaty will be accepted by
a joint committee of the two houses.

Late reports from Dawson City
represent that there is no danger of
famine and that new gold diggings,
of great richness, continue to be
discovered. Already companies of
miners are preparing to start from
the United States to the gold fields
on the Yukon, and by the 10th of
February, many will be on their
way to the mines.

The papers have reported that
two Seminole Indians were burned
by a mob in Oklahoma. Mr. Quay,
of Pennsylvania, introduced into the
United States senate a resolution
offering \$25,000 for investigation of
the affair and arrest of the guilty
parties. The resolution was referred
to the Committee on Indian af-
fairs.

The usual Annual Session of the
Tuskegee Negro Conference will
take place in Tuskegee, Ala. Wed.
Feb. 23. The Workers' Confer-
ence, composed of officers and teach-
ers in the various Colored Schools

in the South, takes place Feb. 24th,
at Tuskegee. These conferences
present an opportunity for the study
of the condition of the Negro, that
is afforded nowhere else. Further
information can be had from Book-
er T. Washington, Tuskegee, Ala.

Nashville Notes-

At a meeting of the book com-
mittee Wednesday, it was decided
to make a change in the The Sun-
day-school Visitor. Instead of
continuing it as a four-page weekly
it will be an eight-page weekly, and
its name will be "The Children's
Visitor." It will be under the edi-
torial supervision of Dr. James At-
kins, the Sunday-school editor. The
first number of the paper will
be issued about April 1. The new
paper will start with a circulation
of 30,000.

The Local Christian Endeavor
Societies of the city are now busy
preparing for the national Chris-
tian endeavor convention, which is
to be held in Nashville in July. All
the Baptist young people's unions
and Epworth Leagues have united
with the Christian Endeavor to
make the convention a grand suc-
cess. The Local Endeavor has
headquarters in the Tulane hotel,
from which they are advertising
the convention throughout the
United States.

A few days ago Barbe and Smith
sent to John M. Chambers, of Phil-
adelphia, \$9,000, which paid up the
last outstanding bonds of the Meth-
odist Publishing House. From
the time of the great panic in 1873
up to 1878 this publishing house
became in debt to the amount of
\$300,000. At the general confer-
ence of 1879 a committee was ap-
pointed to devise plans for paying
the debt. The bond plan was rec-
ommended by the committee and
was accepted by the general con-
ference.

Dr. J. B. McFerrin soon suc-
ceeded in placing the bonds. There
are still bonds to the amount of
\$575 out, but as the coupons have
never been sent in it is supposed
that they are lost. It should be a
source of pleasure to every south-
ern Methodist to know that the
bond debt and the missionary debt
are both liquidated.

Dispatches were received here today
from Washington City, stating that
the bill to appropriate \$288,000 to
reimburse the M. E. Church, South,
for the occupancy of its Publishing
House in Nashville by Federal
troops during the war, was before
the House yesterday, and it will,
without a doubt, pass. It will be
taken up next Friday and it is the
opinion of Representative John
Wesley Gaines, that it will pass in

short order. They bill was debat-
ed at length yesterday. The intro-
ductory speech was made by Rep-
resentative Richardson, in which
he showed the merits of the bill.
He was followed by Mr. Grosven-
or, of Ohio, who made a strong ar-
gument in favor of the bill. All
interested parties in Nashville are
very jubilant over the almost cer-
tain success of the measure. This
bill has been kept before Congress
for thirty years, and this is the first
time it has ever had a hearing in
the House. J. M. C.

Vanderbilt, Jan. 15, 1898.

From Fort Smith, After the Tornado

The membership of the Central
Church is plunged into deep dis-
tress, as a result of the devastat-
ing cyclone that went crashing
through the very heart of this city
on the night of the 11th inst. Our
church was completely demolished,
nothing remaining to tell the sad
story but a huge pile of kindling
wood. And the loss is total, for
there was no insurance on the
building against storm. A number
of our members are among the
dead; the injured and the wrecked
financially.

Mrs. Mary Burgess, one of our
purest, best members, was crushed
to death beneath the debris of a
three-story brick building. With
her six other persons were killed.
She was the sister of Rev. J. C.
Weaver, of Atkins, and Rev. D.
N. Weaver, of Booneville, Arkan-
sas Conference. Her daughter
now lies at the point of death as
the result of injuries received by
the fall of the same building.

Another very sad death among
our members' is that of Mrs.
Nellie Lawson. Her beautiful life
was crushed out by the falling of a
brick dwelling. She died in her
husband's arms beneath the debris.
With both collar bones broken and
a lower limb crushed, he worked
his way nearly out and was res-
cued; his fair young wife was not
found till she was almost burned to
a char. On the 16th of last May
this writer united them in marriage,
and they started out as husband
and wife so buoyant and
happy, now she lies beneath the
soil and he lies at the St. John's
Hospital seriously injured. Mrs.
L. H. Clayland, of our church,
with her daughter, Miss Lula, and
her son, Neal, were in the same
building with Mrs. Lawson, her
daughter, who was killed, and they
worked their way from under the
debris without being seriously hurt,
but all of her property was demol-
ished and her plight is a sad one.
My wife and I were boarding only
a few yards from Central Church

and in the worst part of the cy-
clone district. The house we were
in was almost torn to pieces and
we escaped, God only knows how.
Already over fifty dead bodies have
been found, and there are many
yet missing. The escape of hun-
dreds of persons from demolished
buildings is nothing short of mir-
aculous. Sadder scenes never pre-
sented themselves to mortal vision
than those which have met the
view of thousands in this city since
last Tuesday. They would make
an angel weep. As a church we
ask for the prayers of the many
godly men and women whose eyes
will fall upon these lines.

P. C. FLETCHER.

Galloway College.

Since the short holiday vacation
during which time most of the
girls went home, the college con-
tinues its career of progress and
usefulness with renewed energy
and zeal. Nothing new seems to
transpire. An up grade pull with
a strong force and a determination
to succeed seems to be the motto,
and this determination upon the
part of the honored president and
his faithful faculty is born of a
Christian zeal and devotion that
knows no failure. Of this, since
seeing them at work, I am most
thoroughly convinced. There is
nothing done as far as I have been
able to observe for "show" but a
deep conviction and a sense of
weighty moral obligation is the un-
derlying actuating moving principle.
This I have said of the president
and faculty who are working for
Galloway and the young women
and girls committed to them; but
above and beyond all this they are
working for God and his church.
Galloway is a good and safe place
for your girls.

The girls are prudent, modest
and orderly. It is my pleasure, as
well as duty, to preach to them
every Sunday—an inspiration to
any preacher. They seem to come
to church to worship. They are all
good listeners and show signs of
not only intellectual but moral
training.

God hears and answers the ear-
nest prayers of his people who
"cry unto him day and night." Will
not every devout Methodist,
who may chance to read these lines,
pray earnestly and daily for the
success of both Galloway and Hen-
drix College. M. M. SMITH.

We have made a rule at the Ar-
kansas Methodist office that only
the subscribers who are paid up
have a right to criticize the paper.
If the paper were never so worth-
less it would yet be better than is
deserved by any body who takes it
and don't pay for it.

Contributed.

Pastoral Charge, Ark.

Dear Bro. Godbey:—The saddest part of the year, to most pastors, has come and gone, and New Year is coming on apace. Already we hear the thud of explosion of the distant dynamite. There are no cannon here, but there is plenty of the deadly dynamite; and it is freely used for more purposes than for making thunder.

Christmas has come, with all of its dissipations and disorganization, and the preacher, in most places, feels that with the festivities of our Lord, the Devil succeeds in undoing most, if not all, of the work of the past year. And he has to begin his work at the bottom of the ladder, instead of at the top.

I have kept my boy very close at home during these holidays; and yet from under the roof of our own domicile I have heard more profane swearing and saw more drunkenness than I have witnessed for ten years. Egg-nog has flown freely, and I am informed that at the homes of some of our church members it has been dispensed most freely, both Methodist and Baptist. I was informed that at the home of a church member, on Christmas morning, the large pan was well filled with the flowing serpent, very subtly disguised with the cloak of beaten eggs, and by the fragrant disguise the little ones, who otherwise would not touch the stuff, were tempted to imbibe the intoxicating beverage, until their little eyes were glassy and their little heads were dizzy. Sowing to the wind to reap the whirlwind.

Sunday comes—the day is pretty, but the congregation is small; the folks cannot come to church, their heads and consciences hurting too bad; and as to collections on that day, we ought to be best prepared on that day to contribute liberally to the cause of Christ, but alas! too poor. farms mortgaged, all in debt, and we have only a few dollars left to buy a gallon of whisky; and of course the question of church claims just at this time would be an outrage. All this the preacher has to grieve and endure; and of all things, he must be exceedingly courteous in his sermons, must not touch upon these follies—it is all his head is worth.

And dancing is one of the indispensable. Christmas wouldn't be Christmas, if there were not numerous dances in the community. It is amusing to see how some of the old hypocrites will shy around and try to modify the wickedness of the dance; and many will open their doors and invite this gilded monster to come in and make victims of their own children. It is startling to see with what energy and industry, and with what fatigue, the good sister in the church will work herself to fix up her willful daughter, that she may present the very best appearance, and then store her away in a covered-top buggy, in charge of some man of the world, to drive out ten miles in the dark to the mid-night dance. And yet, when Sunday comes, her hands are so full and her head hurts so

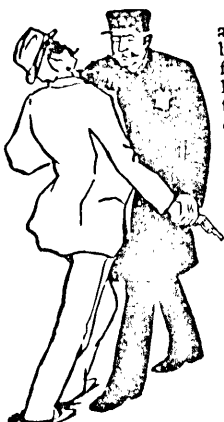
bad, that she cannot possibly go to the church. But she fully expects to get to heaven. And if that child should happen to contract a cold at the dance that should result in death, the preacher would be expected to manufacture a convoy of angels to sing her away to heaven in his funeral sermon. If he did not, and told the truth, he would be counted a bore.

This dance business is a great evil in the land. It is more destructive to the interests of the church than the saloon. The saloon does not catch our girls, but the dance sits down at the church door. Drunkards are not made at the saloon, that's where they are killed. Drunkards are made at home, around the festive egg-nog bowl. As in the hilarious dance, that's where they get their start, and wind up at the other place.

May the good Lord give us grace and patience to bear these things. It is one feature of the cross, and will surely bring its reward. And while these things are facts, there are many pleasant things in store for us. There are some in every country who are true and loyal; and there is a great day coming, when there will be an adjustment of all things; and the glory of the Father, through the love of his Son, shall rest upon the finally faithful.

THE PASTOR.

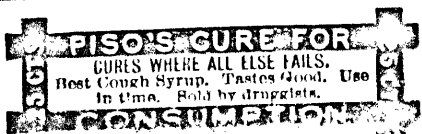
Dec. 30, '97.



The advantage of a policeman over a burglar is that the officer has the law on his side. Health has the same advantage over disease. The Law of Nature is for people to be healthy. When they are sick, Nature helps to cure them. Nature's law is the guide for curing sick people. There is no way but Nature's way. What the doctors call many different diseases Nature cures in one way; by nourishing the whole body with good, pure, rich, red blood. That is Nature's way of curing scrofula, erysipelas, kidney and "liver complaint," consumption and every form of eruptive and wasting disease. When you want to help Nature with medicine the medicine must work the same way as Nature works, then it has the laws of Nature on its side to make it powerful. That is the secret of Dr. Pierce's Golden Medical Discovery's wonderful cures. It assists Nature according to her own laws; it is on Nature's side and Nature helps it; it imparts new power to the nutritive and blood making organs to create a large quantity of fresh, red, healthy blood which drives every germ of disease out of the system and builds up strong healthy tissues and solid flesh. The "Discovery" completely clears away every form of blood-disease from the system; it even cures consumption. It is the only true radical cure for that disease; facts and testimony to prove it.

"I would like to tell the whole world what your 'Golden Medical Discovery' has done for me. The doctor, who is considered an expert on lung troubles, told me I had consumption. He said both my lungs were diseased and I could not live long. I felt down-hearted for I have dear little children to live for. I just went to him to get his opinion. I am glad I did for now I know what your medicine will do. When I started on the second bottle I was better in every way and was able to take a walk on every fine day. I enjoyed my sleep, my appetite was good, and by the time I had finished the second bottle I began to feel like a new woman. I still had a cough, so I got a third bottle and by the time it was half gone I was completely cured."

(Mrs.)

James Catfield
77 Mary St., Hamilton, Ont., Can.

Kidney and Bladder Troubles Quickly

You May Have a Sample Bottle of the Great Discovery, Dr. Kilmer's Swamp-Root Sent Free by Mail.

Men and women doctor their troubles so often without benefit, that they get discouraged and skeptical. In most such cases serious mistakes are made in doctoring and in not knowing what our trouble is or what makes us sick. The unmistakable evidences of kidney trouble are pain or dull ache in the back, too frequent desire to pass water, scanty supply, smarting irritation. As kidney disease advances the face looks sallow or pale, puffs or dark circles under the eyes, the feet swell and sometimes the heart acts badly. Should further evidence be needed to find out the cause of sickness, then set urine aside for twenty-four hours; if there is a sediment or settling it is also convincing proof that our kidneys and bladder need doctoring. A fact often overlooked, is that women suffer as much from kidney and bladder trouble as men do.

Dr. Kilmer's Swamp-Root is the discovery of the eminent physician and scientist and is not recommended for everything, but will be found just what is needed in cases of kidney and bladder disorders or troubles due to

weak kidneys, such as cat bladder, gravel, rheum Bright's Disease, which is form of kidney trouble. inability to hold urine and passing it, and promptly that unpleasant necessity o pelled to get up many time night.

The mild and extraordinary this great remedy is soon stands the highest for it cures. Sold by druggists cents and one dollar. So successful is Swamp-Root curing even the most distr that to Prove its wonder may have a sample bottle of valuable information, solutely free by mail, upo three two-cent stamps to c postage on the bottle. Mo KANSAS METHODIST and s dress to Dr. Kilmer & Co. N. Y. This generous off in this paper is a guarante ness.

Established 1865.

C. O. KIMBALL,

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In the coming season I am offering unequaled bargains in Buggy and Wagon Harness, Ladies' and Men's Saddles, &c.

No. 0 Single Buggy Harness, Breast C, 1 inch trace, 2 1-2 inch Saddle, \$ 6 50

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No. 00 Single Buggy Harness, Hames, 1 1-8 inch Trace, 3 inch Saddle, 10 25

No. 00 Single Buggy Harness, Hames, 1 1-4 inch Trace, 3 1-2 inch Saddle, 12 50

No. 25 Single Buggy Harness, Single Trace, 1 1-2 inch, 1 1-2 inch Saddle, 15 50

Double Buggy Harness, \$15 to \$25; Wagon Harness, \$15 to \$30; Ladies' Saddles, \$3.75 to \$20; Men's Saddles, \$3.50 to \$20. Orders by mail promptly attended to, and satisfaction guaranteed.

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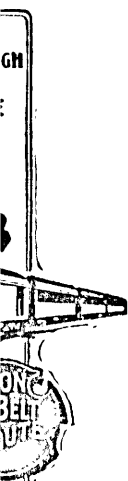
We are now State wonderful book "Life," and we want every county to sell it. missions will be paid Godbey &

Cured.

Dr. Kilmer's

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Contributed.

From Southern California.

Mr. Editor: I write from the land of flowers and sunshine. On new year's day this was more vividly brought to my mind, when I ran over to visit Pasadena's ninth annual tournament of roses, a day of happy achievement. It was worthy of the applause that greeted it from the throngs which came to see. There were crowds on every street; they packed the electric and steam cars, they drove to town on tally-hos with bugles blowing, and behind old Dobbin with old dog Tray under the wagon; they came from city and plain, and it is estimated that there were 20,000 strangers in Pasadena. Pasadena is a suburban little city of Los Angeles, twelve miles out.

It was an ideal day, a picturesque pageant, a spectacle of floral luxuriance, maidenly beauty, childhood's charm and manhood's pride, heightened by all that could devise with the spectrum tints and skill could execute with music, games and good cheer. These made up the day which is now such a delightful memory.

Whence came all the flowers? There were more than anybody imagined there would be, at this season of the year; and the exhibit was a vindication of the claim that Southern California is a winter garden. Perhaps the scarlet glory of the geranium dominated, but there were roses, wreaths and bouquets and banks of them, together with pinks, acacias, orange blossoms, marigolds, poppies, stock, honeysuckles, poinsettias, most voluptuous blossoms of them all—red pepper, yellow daisies and all the flowers of this exuberant valley, intertwined with smilax and supported with ferns.

Blue and gold, the sunshiny colors of Pasadena, and the bright signals of our Southern California skies—how jubilantly they fluttered and glittered and bloomed! Everywhere blue and gold. The streets were festooned and pennoned with them, windows beamed with them, they flaunted from poles, wires and gables, men disported them, fair women set them off, violets and honeysuckles wore them, and miles of brilliant processions did them honor. While Southern California looks out over her flower gardens and orange grove. She extends condolence to Florida.

Our Conferences, conventions, assemblies and associations have been held and the ministers are at their places and the revival fires are burning all up and down the Pacific coast. There appears to be a concerted action in the movement of soul-saving. There never has been a time on this coast when there has been such an unselfish spirit existing among the different evangelical Churches as now. The prayer is, "Send by whom Thou wilt, but send." The two Methodisms, especially, are aggressive.

The temperance movement is advancing. Leading persons who have been engaged in this work, on different lines are throwing aside some of their differences and join-

ing hands, which has had a tendency to greatly strengthen the cause.

California is suffering, with some other states, in the matter of hesitency in bringing the guilty to justice. We have one criminal, said to be the greatest in this country, who has been in the courts over three years, who has been sentenced to death three different times and now has a fair chance for a stay of execution or for a new trial, which has already cost the State many, many thousands of dollars.

The ARKANSAS METHODIST is always a very welcome visitor at the parsonage and is admired for its boldness in Church and State affairs, its able corps of correspondents and general Church news.

I. L. SPENCER.

A Note of Testimony.

I think it possible that, poor and superannuated as I am, I can do something for the paper, which will aid in selling a most excellent book I see in your list for sale—"Touching Incidents, and Remarkable Answers to Prayer." A few years ago I gave this book to an aged man; a saint indeed, who had breasted the storms of life for four score years. This man had a daughter, a handsome and unusually tall girl of nineteen or twenty years. This young lady had an invalid sister, who lived some miles in the country, and she was staying with her for a time. The aged father read the book, and after going to bed he commenced to pray for this rather giddy daughter, who though a member of the church was quite far from being religious. He prayed on his bed for a time, and, as his praying continued his burden seemed to increase, and he got out of his bed and prostrated himself on the floor, still praying for his giddy daughter.

In the meantime, as she lay on her bed, she commenced to think how foolish and how sinful she had been, and she began to pray. But finding no peace to her troubled spirit, she left her bed, and on the floor of her chamber she poured out her soul in penitential cries, until God heard and answered his returning prodigal.

In speaking to me of her experiences on this memorable occasion she said, "I did not think anybody could be as happy as I was." This was a great blessing to me, her pastor, in several ways. Other pastors could use this book to fine advantage.

H. V. PHILPOTT.

College Station, Tex., Jan. 9, 1898.

Married.

IBBITSON-SHAW—At the home of the bride's sister, December 19, 1897, by Rev. R. N. Ross, Mr. Edward Ibbitson and Miss Stella Shaw, daughter of the late Rev. J. T. Shaw.

MAGNESS-MEACHEM—At the residence of the bride's father in Hickory Valley, Ark., January 5, 1898, by Rev. W. F. Walker, Mr. E. J. Magness, of Newark, Ark., and Miss Leone Meacham, of Hickory Valley, Ark.

PARISH-WILY—At the residence of the bride's father in Boydsville, Ark., January 5, 1898, Mr. W. G. Parish and Miss Ethel Wiley, Rev. T. B. Williams officiating.

WILLIAMS - HENDRIX—At the residence of the bride's father, at Buckner, Ark., on December 26, '97, Mr. M. A. Williams to Miss Dellie Hendrix, Rev. J. J. Mel-lard, officiating.

HARDCASTLE-CALHOUN—At the residence of the bride's mother, Mrs. Sallie Calhoun, on December 26, 1897, Mr. Peyton Hardecastle to Miss Lula Calhoun. Esq. J. H. Douglass, officiating. All of Jacksonville, Ark.

ASSMAN-HARRISON—At the residence of the bride's father, near Star City, December 30, '97, Mr. C. V. Assmann to Miss Mattie Harrison, Rev. D. H. Colquette officiating.

DIFFENDAFFER - ROSS—At the parsonage at Plummerville, Ark., on January 2, 1898, Mr. William Diffendaffer, of Sedalia, Mo., and Miss Minnie Ross, daughter of Rev. D. C. Ross, pastor of our church at Plummerville. Rev. J. W. Griffin, officiating.

PATE-HOLT—At the residence of Mr. R. Heath, January 2, 1898, Mr. G. W. Pate to Miss Hattie Holt. All of Faulkner county, Ark. Rev. J. W. Griffin officiating.

McKEE-IVEY—December 26, 1897, at the residence of the bride's father, by Rev. J. R. Jones, Mr. Larkin McKee to Miss Lillie Ivey, all of Arkansas county.

SULLIVAN-MASSEY—At the residence of the bride's mother, near Shady Grove, Ark., on December 31, 1897, Mr. Amos Sullivan to Miss Abbie Massey, by Rev. J. W. Harper.

Recent reports from Mount Vesuvius say that its eruption is steadily increasing in volume. A broad stream is flowing down north of the Atrio del Cavallo in the di-

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Purely vegetable, mild and reliable. Cause Perfect Digestion, complete absorption and healthful regularity. For the cure of all disorders of the Stomach, Liver, Bowels, Kidneys, Bladder, Nervous Diseases.

Loss of Appetite,

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Female Complaints,

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PERFECT DIGESTION will be accomplished by taking Radway's PILLS. By their ANTI-BILIOUS properties they stimulate the liver in the secretion of the bile and its discharge through the biliary ducts. These pills in doses from two to four will quickly regulate the action of the liver and free the patient from these disorders. One or two of Radway's PILLS, taken daily by those subject to bilious pains and torpidity of the liver, will keep the system regular and secure healthy digestion.

Price, 25c per Box. Sold by all Druggists, or sent by mail on receipt of the price.

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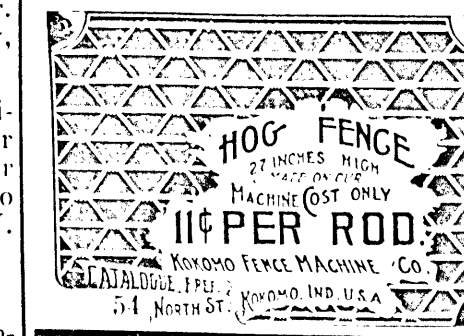
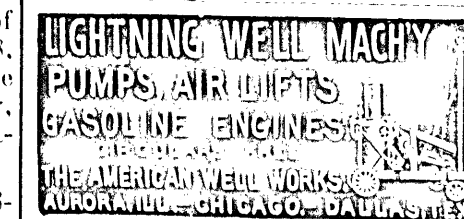
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rection of the Fosso della Vetrana, and the cone of ashes, with the crater of Vesuvius proper in the center, is visibly growing. The interior plateau which stems the lava flow, appears at night all on fire. According to the measurement taken by the engineer of the observatory, the height of the mountain has increased by 100 meters since the present eruption began, while the fiery lake along the Atrio has attained a circumference of 1500 meters, and the bulk of the lava emitted is estimated at 4,000,000 cubic meters. The magnificent spectacle attracts many sight-seers. —Exchange.

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with Hypophosphites, is a fat-food and more. It causes such changes in the system that the gain is permanent and improvement continues even after you cease taking it. Sound flesh; rich blood; strong nerves; good digestion; aren't these worth a thought?

Contributed.

Seventh-day Sabbatarianism

BY JAMES A. ANDERSON.

A good brother in another part of the conference has asked me to show why we may observe the first day of the week as sabbath day instead of observing the seventh day. His neighborhood has been invaded by Seventh-day Adventists, who have succeeded in disturbing the minds of some of the people.

In our humble judgment the question raised was sufficiently answered in the ARKANSAS METHODIST some weeks ago. But a re-statement of the position to be occupied is called for. We proceed to give it.

The teaching given out by the Seventh-day Adventists is, that, according to the fourth commandment, God has required us to keep holy the seventh day of the week, and to work the first six days of the week; that the particular seventh of time to be given to Sabbath observance is the seventh day, which is our Saturday; that no other seventh may be substituted for this particular seventh, and any attempt to do is an attempt to break the law of God. And they go so far as to tell the people plainly that all who refuse to keep Saturday, in the face of such light as they are furnishing them, will go to hell.

Against this teaching it is sufficient, for the present, to make out three positions: Their rule about the Sabbath is impracticable and puts the whole Bible teaching on the subject in an absurd position; it makes the Christian religion itself a religion of rules, and nothing is further from the truth; the weight of authority for the practice and trend of the early Christian Church is against them.

I. Their rule about the Sabbath is impracticable, it cannot really be applied. It assumes that a specific section of time is peculiarly sacred in the eye of God, so much so that he will not accept any other as his portion. If we ask what particular section of time this is which alone God will have from each of us, we are told that it is the section which remains to each man who will divide the week into seven equal parts, and, beginning with the first section, will use the first six sections in ordinary labor. That is to say, the seventh section, which is the Sabbath, begins with each of us at sunset on Friday evening—for we are further told, in this scheme, that all days begin, according to the Bible, at sunset.

Now, then, look attentively at this. Let us say that, on this meridian, in central Arkansas, on a given day of the year, say the first day of December, the sun sets at 5 o'clock. Then at that hour on Friday my Sabbath must begin. The time between sunset on Friday and sunset on Saturday, between 5 o'clock on Friday and 5 o'clock on Saturday is sacred time. But to whom is that time sacred? To us who live on this meridian, and to no one else. If you were at Savannah, Ga., the sun would set at 4 o'clock

by your watch, except you move your watch back an hour; sunset is actually an hour earlier there than it is here, and your sacred section of time begins an hour earlier than it does here. If you were to go to San Francisco, and carry with you a perfect time-piece, your watch would show seven o'clock at sunset. Sunset on that meridian is two hours later, actually, than it is here, and your sacred section begins two hours later, in actual time. So that it is not, by their own rule of beginning the computation at sunset, a specific section of time that is sacred; the section varies by half the circumference of the earth, is different all around the world on any given Sabbath.

Worse than this, I will undertake to give any man whose conscience bin's him to this rule of Sabbath observance, a perfectly safe plan by which he can keep his conscience and get himself in line with his neighbors who keep Sunday. I mean just what I say. The plan is as follows:

There are 468 hours in a week. If there is anything at all in this scrupulous giving to God his exact portion and his exact section of the week, it means that the first 144 hours belong to secular occupations and the last 24 hours are holy to the Lord. I say to my friend who is disturbed on the subject: Your week begins at sunset Saturday evening, your next Sabbath does not begin until sunset on the next Friday evening, and that will be true for you no matter where you may be on the face of the earth when sunset finds you next Friday evening. I want you to be in San Francisco by that time. By the following Friday evening, I want you to get as far west again, and so continue till you come round the world. Now what will be the facts in this case? Sunset takes place at San Francisco, in actual time, two hours later than it does here; and when my friend begins to keep his next Sabbath, he will find that instead of getting for secular use 144 hours before he began to give the Lord the 24 hours due him, he actually got for himself 146 hours. But you say he will give the Lord the next 24 hours, and so he will, but that is not the point—he got two hours that, by actual time, under this rule of giving an exact section, did not belong to him. He got it on the rule that sunset fixes the beginning of the Sabbath. Now let him stick to his sunset rule, as he must do. He puts in another week going west after leaving San Francisco, and so he gets two hours again, making 148 hours instead of 144, before he begins his Sabbath. By the time he gets back to the meridian of central Arkansas, he will have gained exactly 24 hours time, and so his next Sabbath will begin at Saturday at sunset. His ship captain, on a certain meridian in the Pacific ocean, added a day to his calendar, as all navigators going west will do at that meridian, but our friend is not permitted by his scripture rule to observe this rule of navigation. God must have his specific seventh, and this seventh is marked by sunset of the sixth day in regular succession. Follow-

ing that rule our friend is back, and when he begins to keep Sabbath it is Saturday sunset. He is now nearly in line, and has kept his conscience by the most rigid Seventh-day Advent construction. All he has to do to get himself completely in line is to continue his journey still on westward again till he can catch six hours more, observe his rules to a specific section then this time, seeing that his sunset rule did not work out, and then he will be straight. The sum of it all is that by making a trip around the earth, he has been able to get rid of what to him, when he started, was a commandment of God! If that does not put the Bible in an absurd position, what is it?

II. The second position to be made good against the teaching of this sect is that Christianity is not a matter of rules and technicalities. Such a construction of it violates its whole spirit; it is contrary to the very genius of our holy religion. What the gospel seeks to do is, not to fix upon the lives of men a set of rules, but to implant in men a body of living principles, arising from a regenerated life. The only concern that is expressed ever in the New Testament about rules is that there shall be order and decency in the administration of the affairs of the church. Common sense will always dictate that much, but so far as the doing of a particular thing at a particular time and in a particular way is concerned, in order to have the essence of religion, we mean, it is a travesty upon the gospel to assert it.

Now Judaism was a set of rules; it was confederally this; the plain specific direction given Moses was, "See that thou do all things according to the pattern showed thee in the mount." This was the childhood of the world's moral tuition, and children must always be taught rules before you can bring them to principles. Any body that has any sense can go by a rule; it takes some degree of development to enable one to be governed by a principle from within. A system of rules that should regulate the lives of wretched and abandoned and malevolent spirits, but had no power to regenerate those lives, this was the very essence of that Pharisaism which confronted our Lord in the days of his flesh. A principle of divine life in the soul, regenerating and sanctifying that soul, that was the policy with which he met this Pharisaism.

It was the inevitable, the irrepressible, the deadly conflict between these two ideas of religion which precipitated the quarrel between Christ and the Pharisees, and finally ended in his death. And it was nothing else but this that did it. They were ever raising a quarrel with him because he would not keep their rules, notably their rules about the Sabbath, about fasting, about ceremonial purification. They had it all worked out to a dot, just as the modern pestiferous Seventh-day Sabbatarians have—and if you don't do it their way, you will go to hell! As for Christ, it was impossible that he should agree with them, making his gospel thus a system of rules,

A MINISTER'S STATEMENT

Rev. C. H. Smith of Plymouth, Conn., Gives the Experience of Himself and Little Girl in a Trying Season—What He Depends Upon.

The testimonials in favor of Hood's Sarsaparilla come from a class of people whose words are worth considering. Many clergymen testify to the value of this medicine. Read this:

"By a severe attack of diphtheria I lost two of my children. I used Hood's Sarsaparilla as a tonic both for myself and little girl and found it most excellent as a means to restore the impoverished blood to its natural state and as a help to appetite and digestion. I depend upon it when I need a tonic and I find it at once efficacious." REV. C. H. SMITH, Congregational parsonage, Plymouth, Conn.

Hood's Pills cure liver ills; easy to take, easy to operate, 25c.

and so they sent him to the cross. Whenever a man tells you that you must do anything in a fixed, specific way in order to get within the provisions of the gospel, you will never miss it if you set him down as knowing nothing of the philosophy of the plan of salvation.

There are two passages of scripture bearing directly upon this subject, into which I would have you diligently to look. The first is Phil. 3:2-3; the second is the 2nd chapter of Colossians, beginning with the 4th verse. As for the first, I hope I may be excused for saying that I have treated this subject at length in an article which appeared in the Sept.-Oct. No. 1895, of our Methodist Review. To that I must refer any who desire to go further into the subject of "Christ and Mechanical Rules."

III The third position is that the weight of authority as to the practice and trend of the early church is against the teaching of these wiseacres, who have just found out that the whole Christian world has been fundamentally wrong for many centuries.

We know that it was on the first day of the week that Christ rose from the dead; that our Lord met with the disciples on the evening of that day; that he met them for the second time on the next Sunday; that it was on the Sunday of the Pentecost, fifty days after the resurrection, that they were assembled together, when the Holy Spirit was poured out upon them. We know that the church at Corinth was in the habit of assembling on the first day of the week to worship and to celebrate the sacrament, and so at Troas.—See I Cor. 16:2 and Acts 20:7. We know that this day became recognized in the apostolic Church as the Lord's day. See Rev. 1:10. We know that it was the custom of the inspired apostle to observe it. We know that they did for a time in the early church observe Saturday, and we know that the observance of Saturday as the Christian Sabbath gradually fell into disuse, while the Sunday observance continued. And whoever tells you that the change was made by the authority of Emperor Constantine either knows nothing about it, or if he does, he is a conscious liar. Constantine was the first Christian emperor. He came to the throne

in A. D. 311. Up to that date the Christian world had lived under a heathen government; neither they nor any of their institutions had legal protections. And when Constantine came to the throne, being himself a Christian, he threw the protection of the civil law over the Christian Sabbath: it became the legally recognized Sabbath of the empire, just as it is the legally recognized Sabbath in all Christian governments to-day. But Constantine confirmed as the legal Sabbath a day which had from the first been observed with the deepest solemnity by the Christian church. And that is the whole of it.

I conclude by saying that any man is in a bad fix religiously when he must turn to some outward observance to be gone through with in some specific way, in order to find comfort for his soul. If he lives and walks with God, and "worships God in the spirit and in the flesh," if he has Christ consciously within him, he will know that "we are complete in him, who is the head of all principality and power." Such a man will not run off after every quack preacher that comes along. But when men are back-slidden in heart, and are told that what they most need is to do some outward doing in a particular manner, and that this secures God's favor, they are an easy prey to every wolf in sheep's clothing and to every fanatic.

Literary Table.

The Way of the World

Laugh and the world laughs with you,
Weep, and you weep alone,
For this brave old earth must borrow
its mirth
It has trouble enough of its own.

Sing, and the hills will answer,
Sigh, it is lost on the air,
The echoes bound to a joyful sound,
But shrink from voicing care.

Rejoice, and men will seek you,
Grieve, and they turn and go;
They want full measure for all your
pleasure,
But do not want your woe.

Be glad, and your friends are many,
Be sad, and you lose them all;
There are none to decline your nectared
wine,
But alone you must drink life's gall.

Feast, and your halls are crowded,
Fast, and the world goes by;
Succeed and give, and it helps you to
live,
But no man can help you to die.

There's room in the halls of pleasure
For a long and lordly train,
But one by one we must all file on
Thro' the narrow isles of pain.

— Author Unknown.

Tennyson's Years of Poverty.

Hallam Tennyson's biography of his father is not only a piece of consummately fine life-portraiture, it is an interpretation (I think a correction) of a piece of constructive literary criticism, which, in its way, is as great as its subject. I

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Gold Medal, Midwinter Fair.

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40 YEARS THE STANDARD.

refer to Taine's analysis of Tennyson's poetry, in Book V, of his "History of English Literature."

Taine was not sympathetic with Tennyson, he preferred Alfred de Musset. He admits that Tennyson was more than a "charming dreamer," chanting fine verse, which he produced and reproduced in the spirit of the dilettante. He knew that there was "fire of passion under the smooth surface."

Yet Taine did not know, what we know now, that Tennyson had descended into the Gethsemane of poverty.

On account of his own dark outlooks, correspondence between his betrothed and himself had been forbidden. He lived in cheap lodgings in the north of London. At the age of thirty-five he became totally impoverished by the failure of a business enterprise of quixotic design, in which he had invested his money. "Absolute indigence," says Edmund Gosse, confronted him. Darkness of melancholia had settled upon his mind, and his health had faded away until death became imminent. During many months he was patient at a water-cure in Cheltenham; dependent upon the kindness of his friends for payment of fees, we may infer. While still convalescing, Sir Robert Peel conferred upon him a pension of £200 per annum, and in 1850, upon the death of Wordsworth, he became poet laureate.

Now, Taine says: "Was this charming dreamer simply a dilettante? Men liked to consider him so; he seemed too happy to admit violent passions. Fame came to him easily and quickly, at the age of thirty."

Born in 1809, Tennyson was thirty in 1839. But at thirty years he had only published "Poems by Two Brothers"—the "Poems Chiefly Lyrical," in 1830, and "Poems," in 1833. Fame did not quickly follow the appearance of these volumes, although the genius of their author was recognized by appreciative and interpretative minds. In 1842, when he was thirty-three, "Poems by Alfred Tennyson" won him his full meed of recognition.

Taine says: "The Queen had justified the public favor by creating him poet laureate." But this was not until 1850; he was then forty-one years of age. "He was said to

be rich, venerated by his family, admired by his friends, amiable, without affection, even unsophisticated. He lived in the country, chiefly in the Isle of Wight, amongst books and flowers, free from the annoyances, rivalries, and burdens of society; and his life was easily imagined to be a beautiful dream, as sweet as those which he had pictured."

Of the poverty-crisis, Taine knew nothing. He never read the words of the poet himself, which we now read: "I have gone through a vast deal of suffering, and I begin to feel like an old man." Until the appearance of the "Biography," the great world was unaware of this episode in the career of the great laureate. "It certainly is very curious," remarks Edmund Gosse, "and will startle the majority of Lord Tennyson's readers, to discover that, in the very meridian of his career, the poet was reduced to penury, to the level of the Otways and Chattertons of harrowing narrative."

But Tennyson's distress did not last very long, though it was keen enough while it lay upon him. He was proud, sensitive, and had been accustomed to good living. It was humiliating, so humiliating that he never made capital out of his agony, as he might have done had it persisted. The pension came in time to lift him out of his slough of despond, and in 1850 the laureateship came—and then wealth and the supreme benedictions of an ideally beautiful home on a beautiful English Isle.

It is not strange that men thought him a dilettante, nor that Taine rather contemptuously regards him as a murrer of cultivated grief. He seemed the good-fortuned bard, a gentleman of leisure, of wealth, of sentimental piety, centring in the æsthetic reception of the holy communion at the altar of the Church of England.

It was best, as we now see, that he laid so slight an emphasis upon his descent into poverty. At the longest it was only brief; it did not continue year after year until hope died within him; though, perhaps, there was little hope in 1843 of anything but death. Had he then died, there would have been a great deal said about the death of so promising a poet, just at the threshold of a great career—a threshold strangely shadowed.

The experience, cruel and cruel, bore its fruitage in his heart. It was not needful for Joseph Butler, in the mighty "Analogy," to quote the books that he had read. One assimilates best the life trials that are not laid open before common eyes. There were a few who knew the story of Tennyson's Vale of the Shadow of Poverty. They kept his secret, because he kept it. Taine did not know that this English poet, like Musset, had known hardship. "We think of that other poet, away there in the Isle of Wight, who amuses himself by dressing up lost epics. How happy he is among his fine books, his friends, his honey-suckles, and roses! No matter. De Musset, in this wretched abode of filth and misery, rose higher." But Tennyson did not always amuse himself

by dressing up lost epics; nor was he always happy. Perhaps he did not know the "vileness and vulgarities of the stews and the lodging-houses" as De Musset saw them; but neither did he know other phases of life with which the French poet was quite too familiar for health and peace.

Tennyson's poverty, I fancy, was a clean poverty. It did not breed "intense voluptuousness;" rather it refined, sensitized, purified; and the poet of beautiful Farthingford was the purer, truer, more sympathetic man, because of the failure of a commercial scheme to which he intrusted his fortune.

It is not wholly true that De Musset has told the world more truly than Tennyson has done what is man, love, truth and happiness. It will be discerned, I opine, in the survey of the nineteenth century's fullest life, that, far more than De Musset has even conceived, the poet laureate of England's Victorian Age—the poet whose name itself is characteristic of an "age"—has most deeply defined man, truth, happiness and love. And, now that the whole story of his career is written, it is seen that he, also, knew what suffering, doubt, despondency were, but chose to be silent, even though a brilliant French critic sneered at the "correct gentleman with brand new gloves," who "wipes away his tears with a cambric handkerchief, and displays throughout the religious service, which ends the ceremony, all the compunction of a respectful and well-trained layman."

Tennyson suffered deeply when Arthur Hallam died. His spirit was broken; he wished that he, too, might die. Though a man of loftiest aristocracy of fancy, an artist poet of most refined sense and touch, he yet knew the depths of human distress. He felt the chill and pang of poverty. When the pension came, he had written: "I have gone through a vast deal of suffering, and I begin to feel an old man." He was then only thirty-five years old.—Western Christian Advocate.

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The Sunday School.

PREPARED BY REV. J. A. ANDERSON.

JANUARY 23, 1898.

The Beattitudes.

MATTHEW V. 1-12.

Golden Text: "Ye are the light of the world." (Matt. v. 14.)

Topical Outline: The character and privileges of Christ's disciples.

Time: A. D. 28.

Place: Some high point on the ridge back of Capernaum. Tradition identifies it with the level spot between the two prominences now known as the Horns of Hattin.

READINGS FOR THE WEEK.

The Beattitudes, Matt. v. 1-12.

Disciples' Responsibilities, v. 13-16.

Christ and the Law, v. 17-20.

Christ and the Law, v. 21-32.

Christ and the Law, v. 33-37.

Christ and the Law, v. 38-48.

The Citizens of Zion, ps. xv.

Reference Word, "Blessing."

Lesson Hymn, No. 203.

In our last week's lesson we saw our Lord opening his Galilean ministry by calling his apostles and working many miracles among the people. The result was a great gathering of people from all regions round about. Up to this date, he had never, in any very public way announced the principles of his gospel. The time had fully come when he should make known, in a clear and distinct way, what he represented as a teacher. He had his audience, gathered, as we have just seen, from all parts. The opportunity was most favorable. Just back of Capernaum was an eligible place for speaking to a multitude—the Horns of Hattin. Thither he led the crowd, and, arriving at the place, he sat down, signifying thus, in oriental fashion, that he was ready to begin his teaching, exactly as a modern audience would understand that a man desired to speak when he should mount a speaker's stand out in the open. His disciples gathered around him, and the multitudes around them, and so he opened his address.

The matter of the sermon was to outline the general principles that were to underlie his whole work, and that of his followers, among men. The Sermon on the Mount became, therefore, a sort of Magna Charta for the church in all times. It embodies the fundamental conceptions of all gospel work.

Proceeding from the Great Teacher, it was, and is, a final statement on many questions which had been up all along in the moral education of the world. It was in advance of Moses and the prophets, who had gone as far in the right direction as the circumstances of their time would permit. He relates to the teaching of the scribes and Pharisees, but ignored utterly their methods of splitting hairs on the niceties of rabbinical law; it dealt with broad principles.

As this teaching was to outline the very central principles of the

plan of salvation, it would be expected that it would stand squarely in the face of the notions of the world. And so it does. No finer contrast of what the world believes and what Christ teaches can be found than that presented by these beatitudes. The world believes, Blessed is the man who holds up his own head and blows his own trumpet; Christ says, Blessed are the poor in spirit. The world thinks, Blessed are the joyful; Christ says, Blessed are they that mourn. The world believes, Blessed are they that look out for No. 1; Christ says, Blessed are the meek. The world believes that persecution is an unmixed evil; Christ says, Blessed are ye when men shall persecute you, and revile you, and shall say all manner of evil against you falsely for my sake. Rejoice and be exceeding glad; for great is your reward in heaven.

So then, our gospel was to be a thing very distinct from the miserable hairsplitting technicalities of rabbinism, and a thing different in toto coelo, from the spirit of the world. So let it be considered today, and always. That is where the Master placed it.

PITILE—Miss Laura Pitile was born at Bolivar, Tenn., Nov. 23, 1877, died at Hazen, Ark., Jan. 2, 1898. During her last painful illness of six months she manifested a wonderful patience and fortitude bearing all her sufferings without a murmur until God looked down in tender compassion and said, it is enough, come up higher. God in his alwise providence has seen fit to remove from us our beloved friend and classmate of the Methodist Sunday-school at Hazen, Ark., Therefore be it,

Resolved 1st, That while we bow in submission to the Divine Will, still we shall miss her charming presence and feel that her place cannot be filled.

2nd, That we tender to her stricken relatives our deepest sympathy in this hour of their bereavement, and pray that the God of all comfort will pour his healing balm into their sore hearts, and bear them up in the everlasting arms of his love and piety.

3rd, That a copy of these resolutions be sent to the ARKANSAS METHODIST and Hazen Citizen for publication,

MISS ELLA DENTON,
MISS INER McNEILL,
MISS NORA HAMMOND,
Committee.

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The authors have drawn on such men as Hoffman, Bryant, Sweeney, Ogden, Kirkpatrick Keiffer, McIntosh, Tillman, W. W. Williams, Lincoln, Blake, Street, Black, Gilmour, H. R. Palmer, A. B. Everett, T. E. Perkins, Rev. J. E. Rankin, and many others for choicest 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. Kersoy, 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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JANUARY 23, 1898.

Working for God.

PHIL. IV. 3. 1 COR. III. 9.

All work for God, or in God's cause must we work with God. If you engage to do work for another you must work according to his direction. We must understand what God's work is and how he would have us do it.

There is much to be learned on this point. Not a few persons will you find who have a great zeal and are very active, as they suppose, for the cause of God, and, yet, because they take little time for thought they are the victims of delusions and shams, and do harm rather than good. One may be very much concerned to make a good impression upon others and yet be very shallow in his own experience. There are men who pray in public who do not pray in their families, or in private. There are those who teach and export well, but are full of worldliness and ambition. Many great revivals, so called, are the work of shallow, vain and ambitious men, but time proves their work a sham. Too eager to make a display, too eager to show large results for their labor, and taking pride in visible results as a compliment of their own ability, their work is superficial and delusive. In a certain sense, all spiritual results, in our own experience, or the good we may do to others, is our own work, and, in a certain sense, both are God's work. As the harvest may be said to be the gift of God, and also said to be the fruit of man's labor, God gives the seed and the soil, the sunshine and the rain, and without these nothing can be produced. But these alone produce nothing. Man must labor for the

harvest. He must labor according to God's laws and God's plans. So, in the advancement of truth and righteousness in the earth we are workers together with God, and those who are saved are saved by his grace and power. Therefore, the Apostle Paul says of those who are saved, "Ye are God's husbandry." Paul refers to women who labored with him in the gospel. This does not imply that they preached the gospel, as he did, and yet they preached it, as all true Christians must, by aiding it in the family and social relation, and by consistent testimony and life before all.

It is the privilege and duty of every Christian to be a co-laborer with all good men, and with God in the cause of human salvation.

(1) By a consistent testimony, holding the faith in Christ, and witnessing to it as the condition of salvation.

(2) By a pure life, which may be an epistle read and known of all men, having a power to convince men that, as for you, your spirit is Christ-like, and your delight to do His will.

(3) By personally considering those with whom you associate, to reason with them to seek the Lord.

We trust that in all these ways our Leaguers will seek to make this year most fruitful in spiritual good.

A Grand Sociable.

Given in Honor of the Old Ladies and Gentlemen by the Junior Leaguers of Tuckerman.

One of the grandest events that ever occurred in our quiet little village took place last Wednesday afternoon at the parsonage and residence of Bro. J. D. Sibert, our pastor. His estimable wife, a devout Christian worker, and her junior leaguers, of which she is president, entertained the aged of Tuckerman in vicinity in royal style.

Our public schools were dismissed at noon in honor of the occasion, and to the entire satisfaction of all concerned. At one o'clock the sound of carriages and clanking hoofs was heard from all the highways bringing in the old folks from all directions, while childish laughter and merry din held sway supreme at the parsonage and immediate surroundings.

Among the aged guests we noticed Mesdams Helm, Stanfill, Langston, Slayden, Armstrong, Bandy and Dowell. While the gentlemen were not quiet so numerous we noticed Bros. W. P. Gibson, J. I. Maynard, Judge L. D. Smith and Bro. J. D. Sibert's faces beaming with joy surrounded with a multitude of happy children.

Most of the evening was spent in relating childhood reminiscences

Hood's Pills

Restore full, regular action of the bowels, do not irritate or inflame, but leave all the delicate digestive organism in perfect condition. Try them. 25 cents. Prepared only by C. L. Hood & Co., Lowell, Mass.

by the old folks which was intensely interesting and the children played in their rapturous enjoyment to the delight of the older ones.

At four o'clock supper was announced. After the places were filled around the festal board and all had come to a pause, in marched about forty Junior Workers that completed the second circle around this board of luxuries. This being done Master Dutchman West stepped forward and in a very modest, earnest and eloquent manner said:

"We welcome you our dear aged friends to this sociable. We want you to know that you are not forgotten by us. We are young but some day we will be old, too, and as we enjoy this supper, may angels guide and guard us onward and upward to heaven.

Again we welcome you to these festivities prepared by loving hands and cheerful hearts."

After which Bro. Gibson calmly arose, touched with emotion, and replied.

"Master West, it is with hearts of gratitude that we accept your generous words of welcome. While we have here with us the extremes of life, the spring and the autumn, the summer and winter, we all realize it is exceedingly pleasant to be here in your midst. While our heads are silvered with the frosts of many winters, we vividly remember our own childhood days. We rejoice to recognize you and Sister Sibert, your president in such noble work in the service of our Lord. May heaven's sweetest benedictions rest on you forever."

Thanks were now returned by Bro. Gibson, after which the old folks enjoyed one of the most elaborate meals that the seasons' festivities could afford. After supper was served to some fifty or more happy souls the carriages resumed their avocation in returning with the old folks. And all, we know, both young and old, wish that Sister Sibert could always be the president of the Junior League and that Bro. Sibert could be our pastor as long as he lives. May heaven's purest love live in their home. Respectfully,

T. F. DOAN.

Consumption Cured.

An old physician, retired from practice, had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Asthma, and all throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints. Having tested its wonderful curative powers in thousands of cases, and desiring to relieve human suffering, I will send free of charge to all who wish it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail, by addressing, with stamp, naming this paper, W. A. NOYES, 250 Powers' Block, Rochester, N. Y.

It costs no more to order Sunday school literature, books, etc., through the Arkansas Book House than from Nashville. Then why not patronize home? Address for anything in the Sunday-school line, Godbey & Thornburgh, Little Rock, Ark.

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DR. LOFTON'S GREATEST AND BEST BOOK

In calling attention to this book we offer you the best seller on the American market today. It is absolutely new and fresh from beginning to end. Although complete copies have been from the press only a few weeks, we have already run through the first edition and are on the second. Agents are taking hold of it in all parts of the South. Here is what they say:

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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ARKANSAS METHODIST

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

WEDNESDAY, JAN. 19, 1898.

Fraud practices a winning smile and a cordial greeting.

"The wicked flee when no man pursueth," but they make better time when somebody is after them.

Happiness is a fruit which grows on the tree of duty—Give attention only to plant and cultivate the tree.

The expectation of heaven hereafter that is not founded on a foretaste of heaven here is a delusion.

True religion is never established on dishonesty. Only honest people ever get to be religious people. Jesus said of the fruitful ground "These are they that receive seed in an honest heart."

One who aspires to learn of others whatever is good, will grow in goodness, naturally and constantly, as plants grow in the sunshine and rain. He who thinks to be an example to others will become a Pharisee. These things they do that they may have glory of man."

Summary of Proceedings of the Joint Commission on Federation.

The Commissions on Federation appointed by the General Conferences of the two Episcopal Methodisms met in joint session at Washington, D. C., Jan. 7, 1898.

The commissioners present from the Methodist Episcopal Church, South, were Bishop J. C. Granberry, D. D., Bishop R. K. Hargrove, D. D., Bishop W. W. Duncan, D. D., the Rev. Dr. E. E. Hoss, Rev. G. G. N. McDonell, D. D., Rev. J. H. Dye, D. D., Judge Walter Clark, Professor R. W. Jones, Col. Asa Holt.

From the Methodist Episcopal Church the commissioners present were Bishop S. M. Merrill, D. D., Bishop W. X. Ninde, D. D., Bishop John F. Hurst, D. D., (alternate), Rev. R. J. Cooke, D. D., Rev. L. B. Wilson, M. D. (alternate).

Robert T. Miller, Thomas H. Murray, Esq., R. J. Cooke and E. E. Hoss were appointed secretaries.

The commission sat two days, nine hours each day.

From the beginning to the close harmony and fraternal love characterized the discussion of the important and delicate questions considered by the commission.

As a basis for action the following paper was presented from the Methodist Episcopal Church, South,

"We, the commissioners of the Methodist Episcopal Church, South, think it becoming that we state to the joint commission the motives and purposes of our General Conference in originating this move-

ment for federation. We therefore call your attention to the following report on federation, which was adopted by the General Conference, May 19, 1894. (The report referred to was read, as well as the report adopted by the General Conference of the Methodist Episcopal Church.)

"We also remind you of the declaration and basis of fraternity which was adopted without a dissentient voice by the Cape May commission.

"Status of the Methodist Episcopal Church, and of the Methodist Episcopal Church, South, and their co-ordinate relations as legitimate branch of Episcopal Methodism:

"Each of said Churches is a legitimate branch of Episcopal Methodism in the United States, having a common origin in the Methodist Episcopal Church organized in 1784; and since the organization of the Methodist Episcopal Church, South, was consummated in 1846, by the voluntary exercise of the right of the Southern Annual Conferences, ministers, and members, to adhere to that communion, it has been an evangelical Church, reared on scriptural foundations, and her ministers and members, with these of the Methodist Episcopal Church, have constituted one Methodist family, though in distinct ecclesiastical connections."

"That commission decided questions concerning conflicting claims to church property, in so just and liberal a spirit as to settle local contentions and give general satisfaction.

"The questions which come before this commission relate not too property, but to such occupation of the same territory by the two great branches of Episcopal Methodism as tends to promote friction and waste, and injure rather than promote the common cause, namely, the spreading of scriptural holiness through these and other lands.

The two churches are one in faith and in most features of policy. They closely resemble in religious fervor and in methods for extending the kingdom of God and edifying believers. The reasons for harmony and hearty co-operation between them are very strong. We do not desire to reopen any disputes of 1844 or of later date. We view the present situation, its responsibilities, and opportunities. Where one of these churches have been long and firmly established, given evidences of healthy and vigorous life, is growing surely rapidly, and is active and enterprising in providing for the spiritual needs of the community according to the doctrines and usages of Methodism, it seems unwise that the other should enter, and seek to divide the Methodist people. If a feeble start has already been made, the societies which have been formed made a slow and doubtful progress, and are maintained year after year by the help of missionary funds, to withdraw would endanger no interest of the kingdom of God, but remove an unseemly and unprofitable competition, and augment the resources in men and money for

the cultivation of needy fields. This view was very definitely expressed by the Cape May commission.

"In order to further promote the peaceful results contemplated by this joint commission, and to remove as far as may be all occasion and especially to forestall all further occasion, for hostility between the two churches, we recommend to members of both, as a wise rule of settlement where property is in contest, and one or both are weak, that they compose their differences by uniting in the same communion; and in all such cases, that the ministers and members recognize each other in all relations of fraternity, and as possessed of ecclesiastical rights and privileges of equal dignity and validity. They should each receive from the other ministers and members in good standing with the same alacrity and credit as if coming from their own church, and, without interference from each other's institutions or missions, they should, nevertheless, co-operate in all Christian enterprise."

This paper was referred to the commissioners of the Methodist Episcopal Church and was reported back as adopted. It was then adopted by the joint commission. Various questions relating to every possible phase of federation between the two churches, questions relating to education and mission interests in foreign lands, to the occupation by the two churches of the same territory, to the feasibility of a common hymn book, one catechism, and one common form of public worship, and to the reception of traveling preachers by either church from the other without loss of orders or ministerial standing, were taken up and discussed with the utmost frankness, and the most careful regard for the vast interests involved.

The joint commission finally agreed on the following resolutions, the exact language of which and particulars explanatory, will be given hereafter as provided for by the joint commission.

"First. That the General Conferences of the two churches be recommended to order the preparation of a common catechism, hymn book and order of public worship for both churches."

"Second. While recognizing the value and growth of the Epworth Leagues of the respective churches, and rejoicing in the spirit of fraternity manifested in their Biennial International Conferences, yet the attention of the respective general conferences is called to the international Epworth League Conference, in the absence of any legal provision for it and we suggest to the general conferences the propriety of recognizing and regulating it by legal provisions."

"Third. That the General Conferences of the respective churches be recommended to adopt measures for the joint administration of their publishing interests in China and Japan."

"Fourth. That while appreciating fully the Christian comity prevailing among our missions in foreign lands and having given careful consideration to the principle and

desirability of co-operative administration as a means for lessening the expenditure of funds in the prosecution of the work, the commission, without attempting to formulate any plan for such co-operation, we commend the subject to the consideration of the two general conferences."

"Fifth. It was further agreed, for the prevention of hurtful competition, that, in places where either church is established and supplying the needs of the people, new work shall not be organized by the other church without the consent of the bishop having jurisdiction."

"Sixth. The following with reference to Christian education was adopted. In view of the many efforts made to give a purely secular direction to all forms of education, we are convinced that the time has arrived when greater attention should be given to higher education under Christian auspices than ever before, and when the church should feel its full responsibility for the wise and safe training of all its young people. We are approaching the close of the nineteenth century and believe that our members should give some tangible expression of our gratitude to our heavenly Father for the manifold blessings which have marked our progress."

"Resolved, 1st. This expression should take such practical form as will increase the efficiency of our higher institutions of learning."

"2d. That the years 1900 and 1901 should be the period for the presentation of the subject of higher education to all our people and of their gifts to the cause."

"3rd. That it is the imperative duty of the Protestant Church to provide, in the city of Washington, a university, Christian, Catholic, tolerant and American, having for its sole aim post-graduate and professional study and original research, and that the American university is worthy of the confidence and benefactions of the people in all our churches; we therefore recommend that the claims of this institution be commended to both churches for special contributions during the closing year of the present and the opening year of the coming century."

It was also agreed that the minute proceedings of the joint commission be published for the use of the General Conferences of both churches. With earnest appeal to the head of the church upon the labors of the commission, it adjourned sine die.

Call of the Executive Committee.

The executive committee of the Epworth League Conference of Arkansas, is hereby called to meet in Winfield Memorial Church on Tuesday February 8, 1898. The committee is charged with fixing the time for the State Conference, selecting the place and arranging program. Let the towns or cities desiring the Conference address me a letter and the matter will be placed before the committee, the next Conference will be a delegated body, but will be a great Conference and a blessing to any town or

city. Epworthians push the work from now till the Conference and let this be a great religious feast.

JAMES THOMAS.
State President.

Little Rock, Ark., Jan. 14, 1898.

To the Preachers of the Little Rock Conference.

Since Bishop Hendrix appointed me Conference Missionary secretary, at Pine Bluff, I have thought some and prayed much, that I might magnify this important office and be of some real help to my brethren, who thus honored me.

I have been studying men, through the minutes of our Conference for the past twelve years.

Can it be possible that any minister of the gospel in our Church is indifferent to the missionary cause? If not why is it, that some pastors succeed, wherever they are, in bringing up the claims assessed, while others have practically no success at all? How can one assimilate the Christ character and breathe in a saved atmosphere and be sloven as to the interests of Christ's kingdom?

A lazy man never does any thing well.

We need not wonder that we fail when we neglect the means of grace offered us. Brethren let's go down on our knees in prayer and become so full of the great commission that we cannot rest till the work is well done!

Again the missionary interests in our charges should be correlated, the pastor interesting himself in every department of the work.

The women should be organized into the Women's Foreign Work, the children into Juvenile societies, and if possible, the young people into societies. Where these organizations can be had, the literature of the women read, missionary intelligence and information is disseminated, enthusiasm engendered, and the general collections are made easier. Besides, we are thus engaged in building a more intelligent and broad gauged Church for the future.

The writer is cognizant of the fact that these organizations are impossible in some places, but is prepared to assert, that if all our pastors had these interests at heart and would themselves study these questions, that these societies would flourish in many places where they are not.

I would suggest that you take your collections early in the year. It is hazardous to put it off to the middle of the year.

Let us make this a year of forward movement in missionary matters, and may the Great Head of the Church direct us.

JAMES THOMAS.

Missionary Secretary.

Little Rock, Ark., Jan. 14, 1898.

Well Spoken.

Let a word be said of appreciation for a letter in a late issue of the METHODIST from Rev. J. H. Nichols. I know a decrepit old lady in Garland county living two miles from the church of her membership, who, excepting from

one preacher has not probably had a pastoral visit in fifteen years or more, and another is in mind, not so old, but nearly as poor, in reference to whom her pastors have been nearly as negligent.

We may let the woman preaching question rest as it is. Let us see to it that we men do our best to be preachers and pastors. With men striving to be holy and faithful in this highest calling, the rule is, Salvation Army excepted, the women will not want to assume the ministerial functions. For preachers thus to disregard their ordination vows is further equaled in inconsistency by him who exhorts his flock to observe family worship and himself—additional neglect of vows—attends not that important duty.

J. F. TAYLOR.

Tatumville, Jan. 6, 1898.

The medicinal properties of Hall's Hair Renewer to invigorate the scalp, remove dandruff, restore the hair and its color, surpass anything of its kind.

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.

Physical strength and energy contribute to strength of character, and both may be had by taking Hood's Sarsaparilla.

Personal.

Bro. M. A. Isgrig, of Dixie, was a helpful caller Friday.

Dr. Barbee preached at Tulip Street Church, Nashville, last Sunday.

Rev. P. B. Summers was in our office Friday. The preachers are starting well in his district.

We have the Annual Guide Book of the Melbourne Advertising Agency, Baltimore, Md., and a very worthy publication it is.

Rev. H. C. Tucker, of the Brazil Conference, is at the home of his father-in-law, Bishop Granberry. He is in feeble health.

Rev. H. H. Watson was in our office Monday. He says that the school at Arkadelphia is making excellent progress, and also the Church.

I. B. Airheart, from Lonoke, was in our office Friday. He is confident that the church at Lonoke will come through all its burdens and discouragements.

James Atkins, the Sunday-school editor occupied the pulpit of the McKendree Church, Nashville, last Sunday, and preached on Christian education.

Hon. Clay Sloan dropped in Friday to renew his subscription. Two of his children and his wife were recently sick at once, but all are now about well.

Bro. Mark Straughan, of Lawrence county, a promising young man enters Hendrix College this week. He is a subscriber to the METHODIST, and made us a call on his way.

Mr. Editor: My precious companion, "Mamaie," left us on the 29th of December for her home in glory. Her life was one of sunshine, gentleness and perfect love. Jesus keeps me in this

trying time. Pray for me and our two little ones. Yours, in Jesus,

I. B. MANLY.

Batesville, Ark., Jan. 7, 1898.

Wm. Bragg, of Black Rock, an old time friend of our manager, called Saturday. He was visiting his brother, Asa Bragg, Div. Supt. of the I. M. Ry. this city.

We thank Mrs. M. A. Neill, of Batesville, for a copy of the minutes of the thirteenth annual session of the Woman's Foreign Missionary Society of the White River Conference.

Dear Dr. Godbey: Our dear brother, Wm. Sherman and wife, are in great sorrow. Their little daughter Laura, died yesterday afternoon.

J. M. WILLIAMS.

Russellville, Ark., Jan. 18, 1898.

We call attention this week to the advertisement of Dr. Andrew T. McMillin, dentist. The doctor merits patronage on professional and moral grounds. We bespeak for him the consideration of our readers.

We have received a copy of the World Almanac for 1898. It is as full as an egg of good things needful for every man, whatever his work may be. If you want a copy send 25c to the World, New York.

Our Brother in Red contains a notice of a very successful meeting conducted by Rev. John P. Lowry, of Little Rock, in Wagoner, I. T. Brother Lowry goes out at call to help the pastors. He has no hobbies to run, represents no faction, has no axe to grind.

The editor was mistaken in his note a few weeks since, when he said Rev. S. C. Vinson had brought his youngest child to the school for the blind. It was to the deaf mute school the child was brought. Bro. Vinson has three children now in that institution.

Capt. J. M. Phelps, of Walnut Ridge, and Dr. J. R. Wells, of Powhatan, old friends of our manager, were pleasant callers Friday. They were on their way home from Mexico where they had been recuperating their health. Mrs. Phelps and Jessie were along. Both, the Captain and Dr. were benefited by their trip.

Rev. E. N. Watson, one of our superannuated preachers is collecting for the ARKANSAS METHODIST in Little Rock. By responding to his calls our subscribers in this city will aid a worthy brother. When you read this, see what you owe the METHODIST, and put it in an envelope, ready for Brother Watson when he calls.

We enjoyed, on last Sunday, the rare privilege of hearing a sermon by Dr. Hoss, of Nashville, Tenn. We considered the discourse grand, and left the church determined by the Lord's help to be a better Christian than we have ever been before. We hope another opportunity may offer itself for us to hear this great man. Hendrix College Mirror.

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Go to work for us and we will pay you monthly with good things and your pockets will be full. We want men and women in every city, town and village. Non-abstractive. Every one. Good for you, good for the world. They are the only people who can do this. As strong as men and women. We will pay you and give you a good home. Write to us at once. FREE COPIES. Send us your name and address. We will send you a copy of our paper. We will send you a copy of our paper. We will send you a copy of our paper.

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We will give \$50 for any case of the above that CARBOLINE fails to cure, no matter how long standing or severe the case may be. All we ask is that you recommend this great Wonder Worker to your friends when you are cured. By sending you one box at the above price, we expect to create a demand for 20 at the regular price.

Let us hear from you at once. Address

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\$10 to \$30 a day easily made selling the wonderful Queen Butter Maker. Is unique and has never been invented. Makes butter in 2 minutes. At the bottom of the tub is a cream separator that the cream rises to the top in 10 minutes. The butter is made in 2 minutes. Make butter 2 minutes.
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We have been considerably annoyed by the failure of the publishers to supply us with the Stewards Account Book. We have the promise that our orders will be filled very soon. We have sold a large number of them.

GODFREY & THORNBURGH.

Christian Life.

Lovest Thou Me?

Translated From the German by S. M. Godbey.

When grief and woe thy bosom fill,
When heart and eye's overflow with tears,
When darkness veils thy future still,
And hope of help nowhere appears;
Then speaks the Lord, and says to thee
"Lovest thou me? Believest thou me?"

If not as thou hast hoped and willed
The Lord thy earthly lot hath cast,
Thy dearest wish still unfulfilled,
White earthly joys are fleeting fast;
He speaks to thee, and asks of thee,
"Lovest thou me? Obeyest thou me?"

When from this world's tumult and strife,
Thy soul to him with longing turns,
And for the gift of heavenly life
With strong desire still strives and yearns,
Then speaks the Lord and says to thee,
"Lovest thou me? Draw near to me."

When they whose love thy life has blessed,
Are bowed with grief and anguish low,
When lips thine own have fondly pressed
Can speak no more their joy or woe,
Then comes thy Lord, and speaks to thee,
"Lovest thou me? Trust them to me."

When darkness veils thine earthly light
Thy soul through death's dark portals groping,
While mortal scenes fade from thy sight,
Thy trembling heart still fearing, hoping,
Then speaks the Lord, and says to thee,
"Lovest thou me? Come now to me."

Mrs. I. B. Manly.

[From remarks of Rev. S. H. Babcock at her funeral.]

A beautiful, cultured, pious, and faithful wife and mother has fallen "asleep in Jesus." Her body, robed in the pure white garments in which she was married, sweetly rests in that narrow house of death, and is soon to be laid in the cold and silent grave.

Sister Mary Mallita Manly, wife of the Rev. I. B. Manly, only 22 years of age, the mother of two sweet children—Millard, the son, and Inez, the daughter—breathed her last December 29, 1897.

Her biography is brief, but there are some facts in her life worthy of chronicle, and some traits of her character worthy of imitation.

She was born near Conway, Faulkner county, Ark., February 23, 1875. Her mother died when she was quite young, and at the early age of 11 years, she assumed the duties of the home. These early years of her life, laden with domestic responsibility, were a providential preparation for that life of self-denying toil which she chose to lead as the wife of an itinerant Methodist preacher.

As a student at school, she was diligent and apt; as a teacher, she developed gifts which secured her place in the school at Heber, her home, which she retained as long as she wanted it. She spent one year at Galloway College, studying music and elocution. She was married to Bro. Manly June 25, 1895, by the Rev. H. T. Gregory.

Her religious life began with her conversion, at the age of 14, during a Baptist meeting at Jamestown. She joined the Methodist Church one year thereafter at Heber. For several years she was the only young person in Heber a member of the Church. Her life during these years was consistent and beautiful. It was her constant

prayer and effort to induce her friends to follow Christ. During a protracted meeting in 1893, held by Bro. Manly and the Rev. Irwin Harris, of the Arkansas Conference, she threw her soul into the meeting and nearly all the young people of the town were converted and joined the church.

Since her marriage she has been all that a wife and mother could be, devoting all her time, talents and energy in heroic faithfulness, to the manifold duties of her home and parish. Paul said, "I have learned in what-over state I am therewith to be content." Our departed sister seemed to have learned that lesson.

With faith in God and that composure of spirit which that faith brings, she was cheerful, yea, joyous, when the clouds seemed to be the darkest. When in their little parsonage home when they had eaten their last biscuit and knew not where the next meal would come from, Sister Manly would say, "don't be disturbed, it will come," and it did come. "God's workers will have food and raiment, for God has promised it, and with this we must be content."

Who can estimate the value of such a woman as this to a Methodist preacher? There is no stronger link between the servant of God and his Master than an intelligent, loving, patient, trusting and heroic wife. Such a link, golden and bright was Sister Manly. When with one hand in the pierced hand of her Savior and Lord, and the other in the hand of her husband, she would say in words of loving trust, "it is well, it is well." Did not he know, and did not we know that "it is well?"

Sister Manly's supreme home care was that of her children. Inez, the younger was dedicated by me to God in holy baptism at eight days old. Millard was given to God in the same way by Dr. Cardine. It was a constant prayer of Sister Manly that her children might be converted to God before they came to know what it is to commit sin. She prayed that the Holy Spirit might lead them to the Savior so early that among their first responsible acts would be the surrender of themselves to Christ. She would alternate with Bro. Manly in holding family devotions. Her heart went out after the sick, the poor, the outcast, the imprisoned. She was much interested in a prisoner, now in jail and under indictment for a grave offense, and she would often pray for him by name.

During the meeting held in Central Avenue Church by Miss Mary Gulley, a few months ago, Sister Manly professed sanctification. The following are the words of her uniform testimony:

"I do know that I love the Lord with all my heart, soul and strength. If there is anything I am not willing to do or give up for him I do not know it. I do want all my time given to him."

Her consistent and beautiful life is left as a priceless heritage to this congregation, as well as to her bereaved husband and two sweet children. How faithfully she performed the duties of a pastor's

wife, this congregation would only be too glad to tell. She was ready for any call of duty, giving even beyond her strength, and giving to others what possibly she was most in need of herself.

Yesterday, on waking from sleep she turned to Mrs. Babcock and said, "I thought I was in my beautiful home." To-day she has gone to that beautiful home. We weep not for her as those who have no hope. We bring to our dear Bro. Manly, bending and breaking like a tree shaken by the storm, and shivered by the lightning's bolt, the consolation of him, who has said, "I will never leave thee, nor forsake thee."

After these remarks Bro. Manly came and stood by the casket, and looking for the last time on the face of his dear Mary, said to the congregation: "How often she has prayed for you all, many of you by name! How she loved you! It was her constant prayer that God might be glorified in her life and send into our lives the thing that would enable us to accomplish the most good. Though it nearly breaks my heart, I accept this as the answer to her prayer."

He asked the choir to sing "I want to be more like Jesus," her favorite hymn. Rev. J. S. Brooke performed the last sad rites in Oak Lawn cemetery, where her body will rest until the last great day.

We Live in Eternity.

No man can pass into eternity, for he is already in it. The dead are no more in eternity now than they always were, or than every one of us is at this moment. We may ignore the things eternal, shut our eyes hard to them, live as though they had no existence—nevertheless, eternity is around us here, now at this moment, at all moments; and it will have been around us every day of our ignorant, sinful, selfish lives. Its stars are ever over our head, while we are so diligent in the dust of our worldliness, or in the tainted stream of our desires. The dull brute globe moves through its ether, and knows it not; even so our souls are bathed in eternity, and are never conscious of it.—Canon Farrar.

How's This!

We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.

F. J. CHENEY & Co.,
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We the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligation made by their firm.

West & Truax, wholesale druggists, Toledo, O., Wallding, Kinnan & Marvin, wholesale druggists, Toledo, Ohio.

Hall's Catarrh Cure is taken internally, acting upon the blood and mucous surfaces of the system. Price 75c per bottle. Sold by all Druggists. Testimonials free.

FREE.—A WONDERFUL SHRUB.—CURES KIDNEY AND BLADDER DISEASES, RHEUMATISM, ETC.



Mr. Jos. W. Whitten,
Wolboro, New Hampshire

Disorders of the Kidneys and Bladder cause BRIGHT'S DISEASE, RHEUMATISM, GRAVEL, PAIN IN THE BACK, FEMALE COMPLAINTS, URINARY DISORDERS, DROPSY, etc. For these diseases a POSITIVE SPECIFIC CURE is found in a new botanical discovery, the wonderful Kava-Kava Shrub called by botanists, the piper nystium, from the Ganges river, East India. It has the extraordinary record of 1200 hospital cures in 30 days. It acts DIRECTLY on the kidneys and cures by drawing out of the Blood the poisons, as Uric Acid, Urates, Lithates, etc., which cause the diseased conditions.

Rev. John H. Watson, testifies in the New York World, that it saved him from the edge of the grave when dying of Kidney disease. The venerable Mr. Jos. Whitten, of Wolboro, New Hampshire, at the age of eighty-five, gratefully writes of his cure of Dropsy, swelling of the feet, and Kidney and Bladder disease by the Kava-Kava Shrub. Many ladies also testify to its wonderful curative powers in 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.

3 BARGAINS IN TEACHERS' BIBLES

Bagster's Comprehensive Teachers' Bible contains the Old and New Testaments, with new and revised helps to Bible study; a new concordance and an index Bible atlas, with fourteen maps, minion type; size of page, 5 1-2x8 1-2 inches; bound in seal grain leather, divinity circuit (overlapping edges with rubber band), round corners, gold edges; price, postpaid, \$1.50.

Holman Self-Pronouncing Bible; minion type; contains all modern teachers' helps, maps, etc.; bound in morocco, linen lined, divinity circuit (overlapping edges with rubber band) Price, postpaid, \$2.00.

Holman's Pronouncing Large Type Bible contains the Old and New Testaments, with complete helps to the study of the Bible, with many illustrations and maps. Burgeois type; bound in seal grain leather, divinity circuit (overlapping edges with rubber band) round corners and gold edges. Price, postpaid, \$2.25.

These Bibles are remarkably cheap at these prices. Send us your order, and you will thank us for furnishing such bargains. GODBEY & THORNBURGH, Little Rock, Ark.

Guardian's Notice.

Notice is hereby given that I, as guardian of the estate of Thos. and Charles Castello, minors, will 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.

27,000

22,000

Copies of Mrs. Thornburgh's Catechism for little children have been sold in about four years, and we have just had a new edition of 5,000 copies printed. No similar work has met with such universal favor. It is a simple, sensible catechism, made for children by the mother of children, who has been for many years a Sunday-school teacher of little children. Infant class teachers approve it at first sight. Send for sample copy, or, 40c per dozen.

ARKANSAS METHODIST,
Little Rock, Ark.

For the Young People.

THE DEAR ONES AT HOME.

Here's a song to the dear ones at home,
To the hearts that are truest of all,
Who will love me where I roam,
And will trust me whatever befall.

Other lips to my own I may press,
And to me other loved ones may come
Who will greet me with tender caress,
But who like the dear ones at home?

Here is love to the ones on whose brow
The furrows are growing so deep;
Here is love to the ones with them now,
And to those who have fallen asleep

Though the years place us farther apart
And though far from them all I may roam,
Still I'll keep them all here in my heart,
Here's a song to the dear ones at home.

—Pittsburg Dispatch.

Little Fisherman.

Little fisherman are we,
Out upon life's troubled sea,
Fearlessly the waves we brave,
Seeking souls to save.

Fishing, fishing every day,
Every day, every day;
Cheerfully we work away,
Fishing day by day.

We must wear a loving smile
If we would the fish beguile
To our nets, and bring them in
From the pools of sin.

Fisher lad or fisher maid,
As Christ's fisherman arrayed,
Boldly cast your nets to-day,
Fishing while you may.

A Long Sleep.

A TRUE STORY

One day last winter I stood looking at the snowfall, and watching how the wind tossed the branches of the great alanthus tree. "How cold it is! Surely nothing can live out of doors," I thought.

As I glanced out again, I noticed some little brown balls hanging from the tree, "Surely those are not dried leaves; but what are they?" I took a long stick, and knocked down several of these brownies,—not an easy matter, as each one was held on to the branch by a tough silken thread. They were about the size and shape of a peanut, and they were cocoons.

A cocoon is the house which a caterpillar makes for itself to stay in while it is waiting to become a moth or butterfly, and a wonderful house it is! The outside of each of these was made of a dry leaf, all curled up and tucked in. I cut through this leaf, which was like a thin nut-shell, and found that the inside of the house was yet more curious, for it was made of soft silk; and in this soft cradle lay a fat little caterpillar, curled up fast asleep. "I wonder when it will wake?"

I hung up my bunch of cocoons near my desk, and every day through the long winter I looked at them, but there was no sign of life. One bright May morning, as I went

to my office, I thought that summer had almost come, for the trees were full of leaves, and the birds were singing. As I sat down to write, I glanced up at my cocoons.

But, oh, what a surprise! On a picture frame near by was a magnificent moth fully six inches long! It was fanning its wings slowly up and down, drying them, for they were damp. I noticed that one of the cocoons had a tiny hole in the top, and through this the moth, with its wings tightly wrapped around its body, had crept carefully out.

The moth was gray and brown, with lovely spots of red on its wings. In about half an hour, it was quite dry, then it flew around the room a few times, then darted gracefully out of the window, and alighted on the very alanthus tree upon which I had found the cocoons months ago.

I found out that the name of this pretty creature was the Cynthia Moth. The mother lives only a few days, but in that time she lays hundreds of eggs, hiding them carefully in the cracks of the branches of the trees. By and by these eggs are hatched, and out come—no, not beautiful moths, but ugly, fat, wriggling, little caterpillars! As I told you, their mother is dead, so these little babies have to hunt for their own food. But their mother was very wise, she had what in animals, we call instinct, so she laid her eggs in a place which was full of just the kind of food that she knew her babies would like. So the little caterpillars crawl up the branches, and eat the leaves of the tree. They are very hungry, and sometimes eat every bit of the leaves except the stem. I think you have all seen trees which have been destroyed in this manner by caterpillars.

Sometimes these greedy little fellows eat so much that their skin bursts; but a caterpillar is used to this. He just catches onto a twig and pulls off this old tight dress, and under it there is a nice new one which fits exactly. Isn't that a splendid way of getting new clothes?

After the caterpillars have shed their skins several times in this manner, they get very fat and seem tired, and summer is over. They grow sleepy; so they know it in time to make their little houses in which they must take their long winter nap.

So each one fastens himself by a long thread to a branch, so that "when the wind blows the cradle will rock." Then he spins a soft, silky blanket. Next, in some wonderful way, he gets a leaf, and covers the outside with it carefully and closely, so the cold air can't get in; then he spins across the top, and the cradle house is finished; for—yes, when autumn comes again, there are the cocoons hanging from the tree! And the caterpillar is inside, so quiet and motionless, it seems lifeless; but we know it is not dead, for in the spring it will come forth a bright, beautiful moth.

How wonderful! yet so much like the lives of people. God has told us that, although the body may be old, ugly, deformed, diseased, yet, if

Miss Maggie Hannah

DANVILLE, ILL.

Long Suffering from Headache Cured by Dr. Miles' Restorative Nervine



HEADACHES are the bane of woman's life. Frequently relieved but seldom permanently cured, the ultimate result is continual misery. Miss Maggie Hannah, 521 Chestnut St., Danville, Ill., says in June 1896: "I cannot add to my testimony of last year except that I am well and strong. Two years ago I had such a pain in my head that I ate nothing, was desperately nervous and could not sleep. Other complications peculiar to my sex set in and our physician called another in consultation. They decided I had consumption and must die. I commenced taking Dr. Miles' Restorative Nervine and the second night obtained the first night's real sleep in four weeks. I know that Dr. Miles' Restorative Nervine saved my life."

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.

we keep the heart pure and true, that some day it will waken into a new life, where each beautiful soul will enjoy a life everlasting with the heavenly Father.—Ella Jacobs, Philadelphia.

The caterpillar does not spin his cocoon and then cover it with a leaf. He first gets into a leaf, crumples it about him and attaches his webs to the sides, draws it together, and thus begins his house, still spinning his thread around and around himself till he is enclosed inside.—[Ed.]

A Cough Should not be Neglected. "Brown's Bronchial Troches" are a simple remedy and give immediate relief. Avoid imitations.

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 catologue and full particulars can be had from STANS, ROBERTS & CO., Chicago. Just cut this notice out and send to them for a book telling all about it.

Devotional Bible.

We have what is known as the Devotional Bible, because of the extra large print and light weight, which make it convenient for use at family prayer. We send it post paid, for only \$2.

GODFREY & THORNBURGH.

Pain has no show with Dr. Miles' Pain Pills.

Cotton,

like every other crop, needs nourishment.

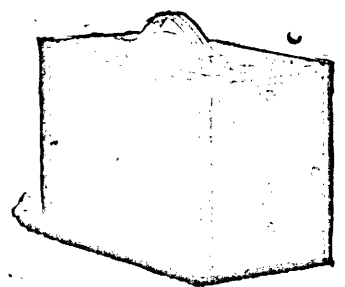
A fertilizer containing nitrogen, phosphoric acid, and not less than 3% of actual

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will increase the crop and improve the land.

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

GODFREY & THORNBURGH.

Our Church at Home.

EVENING SHADE AND MELBOURNE.

The "itinerant wheel" has again made its revolution, and we have been put down for Evening Shade and Melbourne. We have moved, had the usual pounding, and have been given a warm reception. I have preached at both towns and visited most of my people. I find that we have plenty of work to do. At Evening Shade I find that we are very much in need of a new church house, (the old one being in bad repair). I believe that the prevailing sentiment among the people at that place is to build and with their help and with the help of the Lord we expect to build. And with a cosy little parsonage to live in, good water to drink, good fresh air to breathe, plenty of exercise, wrestling with the rocks between this place and Evening Shade, and the help of the Lord and co-operation of the people, we expect to do our best this year. We will not forget the ARKANSAS METHODIST. Fraternally,

WILTON C. TOOMBS.

January 4, 1898.

ASH FLAT CIRCUIT.

We are pleasantly situated in the parsonage at Ash Flat, and while we have not been pounded as most of our brethren have been, yet we have received a hearty welcome and are very hopeful of a good year. We are following that faithful, true and tried man of God, Rev. S. W. Register, who always takes care of the church property and leaves the work in good shape for his successor. May the Lord wonderfully bless him and his work at Mt. View, this year. Although we had but just a week in which to work before our first quarterly conference, yet we held services at three of the six appointments and the Lord blessed us in each service. Our quarterly conference occasion was one of great rejoicing among God's children. Rev. J. S. Brooke, our very much beloved presiding elder, preached one of his best sermons on Sunday at 11, at the close of which many sinners, among whom were a number of fathers and mothers asked an interest in the prayers of the Christians. May they, together with many others on the Ash Flat charge, be saved from their sins during this year. God bless the METHODIST. Several have promised to subscribe. Pray for us. Yours in Christ,

W. W. GIBSON.

MURFREESBORO CIRCUIT.

The annual conference is a time of joy to the itinerant preacher, and when he is unable to attend from any cause the disappointment is great. If my brethren will consider this, added to weeks of sickness of children, and death of a faithful wife and devoted mother whose obituary appeared in last issue of the METHODIST, they may be able in some sort of way to conceive of the sadness of my heart as our conference was in session at Pine Bluff. When the brethren returned and told me I was appointed to the Murfreesboro circuit,

which meant a move of seventy-five miles, I was not very cheerful, for I could not see what I could do. But I am here with five children, (having left little Beula Cline with Aunt Lula Bryant near Nashville). We have left many dear friends behind on the Lisbon circuit and at Stephens, but thank the Lord we have not moved away from them all yet. Many have been the manifestations of appreciation since our arrival at Murfreesboro, but yesterday the preacher could perceive some sort of agitation for there was unusual stirring about in town and after supper this scribe had sat down to read the METHODIST and at seven o'clock there were many voices heard in the front yard and we opened the door and joyful were the voices which said, "We are pounding you." There was too much for the table and they just piled it on the front gallery and came in and we were introduced to a great many we had not met. Then we had music, instrumental and vocal, then a psalm and song and a prayer and more music, and a very poor speech expressive of our thanks, and then the time was passed in social conversation and music and a beautiful recitation by Miss Cora Davis. Then singing "God be with you," the happy company left us and, O! what a time we had!

There was meat, meal, flour, sugar, coffee, salt, soap, soda, rice, molasses, potatoes, eggs, honey, butter, matches, and pepper, and if I fail to mention all, it is enough to say that it is indeed cheering to our sad hearts.

May God bless these good people and make us a blessing to the circuit and may many souls be saved this year.

I want to say, through the paper, that the report I sent up to conference from the Lisbon circuit will not do the circuit justice as I was hindered several weeks by sickness in my family, on the wind up, and could not see my people. My salary was paid up better than the minutes will show, as some was paid after the report was made.

B. A. WHITE.

Murfreesboro, Ark.

CYPRESS RIDGE CIRCUIT.

In obedience to the powers that be are here. We are living in the parsonage at Blackton. So far as I have been able to see, there are some good people here, but only about 10 per cent of the population pretend to live religiously. Dancing is all the go. Plenty of children but no Sunday school. Talented young men and young women serving the devil, who could, and ought to be bright lights in the church. God help me to teach them by example as well as precept. I read the field notes and love to hear the preachers tell of their prospects for a revival, but when they begin to tell of those annual cyclones coming and disturbing them of their rest and shaking things up about the barn, I can sympathize with them. Brethren, if you want a home where those invaders do not come, and you can hold prayers and retire at nine o'clock and dream sweet dreams, and enjoy visions like unto Peter when the voice said: "Arise,

kill, and eat;" just ask to be sent to Cypress Ridge circuit and make Blackton your home. God has promised, and like Gideon of old, we are trusting, organizing, and pressing the Master's claims.

I could use a few copies of the METHODIST to an advantage, I believe.

Pray for us, I am as ever yours for Christ and the right.

N. W. WOMACK, P. C.
Blackton, Ark., Jan. 5, 1898.

COTTONWOOD POINT, MO.

Though my work is not within the bounds of any of the conferences of Arkansas, I have an interest in the church work there. I received my appointment at Newport November 28, 1897, and started to my work on the 30th on horse back, a distance of about 125 miles. I got through all right went back home and brought my family via Memphis. I find plenty of work to do. The people are generous hearted, but a great many seem spiritually dead. May God revive us all. I have six appointments with about two or three missionary appointments.

My thanks are due Brother and Sister Eidson, of Jonesboro, for kindness shown me on my first trip.

Give my love to everybody in Arkansas. Pray for us. Hoping to meet you all in heaven, I am yours in Christ.

J. C. CROFT.

January 5, 1898.

Loose clothes and downy cushions bring only a negative sort of comfort to the woman who is suffering with some disease or derangement of the organs distinctly feminine. Some clothes and some positions make the pain and the discomfort seem less. Perhaps the nerves are most affected and this in turn disturbs the digestion. Nothing will ever completely relieve but a radical cure. The start of so-called "female complaints" may be a very slight thing indeed. It may be that in the beginning some small hygienic measures would stop the trouble. Certainly at this time a little bit of the right medicine would stop it. When the trouble becomes worse, it is harder to cure, but still it can be cured. Dr. Pierce's Favorite Prescription will positively cure any trouble of this character. It may be absolutely relied upon. It affords lasting relief to a woman whose natural modesty has kept her from consulting a physician.

Send 21 cents in one-cent stamps to World's Dispensary Medical Association, Buffalo, N. Y., and receive Dr. Pierce's 1008 page "Common Sense Medical Adviser," profusely illustrated.

"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.

Free Medicines

To those who suffer from Catarrh, Consumption, Bronchitis, Deafness, Asthma, or any diseases of the Lungs, Nose, Throat and Ear.

This great curative remedy, is known as the Sana-Cera Cure, and has cured hundreds of cases that were pronounced hopeless.—It will cure you.

A Prominent Physician Testifies.



DR. JAMES KENDAL, of E. Bonne Terre, Mo., states that he has been a sufferer of Catarrh and Deafness for a great many years, so much so that it seriously interfered with his practice; but after taking the Sana-Cera Cure three months was restored so that he can do any amount of work and can hear better than ever.

MR. J. H. MARSHALL, Ex-Postmaster, Bayard, W. Va., writes: "I have suffered from childhood with Catarrh, Indigestion and various complaints, until I became despondent and on the verge of insanity, but thanks to your skillful treatment I am restored to perfect health and feel like a new man."

A Fair and Intelligent Lady Speaks.

MRS. J. A. DUVALL,

Warrenton, N. C., says:

"Anyone to see me a month ago and see me now would not take me for the same person. Now after three months treatment my Catarrh, Bronchitis and Deafness is cured, and my entire nervous system is restored; I am more fleshy than ever in my life; I verily believe I would have died if it had not been for you, as I was rapidly running into Consumption."

MR. HENRY BAILEY, Greensboro, Ind., states that he was subject to Catarrh, Bronchitis, and very deaf for many years. In one month gained 15 pounds, and can now hear the clock tick for the first time in many years.

MISS LILLIE FRUSH, a charming young lady of Elwood, Ind., she was thought to be in the last stages of Consumption and was given up as a hopeless case. She says: "Before the end of the first week my cough got better and I began to eat and gain strength. By the end of the first month I gained in weight and now am perfectly well, never felt better nor weighed so much in my life. You can use my name if you choose."

Dr. Beatty guarantees a positive and permanent cure for all the above diseases to those who seek his aid and follow his directions.

Medicine for Three Months Home Treatment Free.

To introduce the Sana-Cera Cure in every community and prove that it cures when all others have failed, Dr. Beatty will for a limited time, prepare sufficient medicine for 3 months treatment free.

Send a description of your trouble, name and P. O. address at once, or write for our "Question Blank," and prompt attention will be given you free. The Sana-Cera Cure is prepared specially to suit each individual patient.

Address Dr. Marshall Beatty, Dep't. B, 125 W. 12th St., Cincinnati, O. Dr. M. Beatty has an enviable reputation for ability in his profession, and will not promise what he can not carry out. We advise our readers to write to him.—Christian Standard.

A Cook Book Free.

"Table and Kitchen" is the title of a new cook book published by the Price Baking Powder Company, Chicago. Just at this time it will be sent free if you write a postal mentioning the ARKANSAS METHODIST. This book has been tried by ourselves and is one of the very best of its kind. Besides containing over 400 receipts for all kinds of pastry and home cookery, there are many hints for the table and kitchen, showing how to set a table, how to enter the dining room, etc.; a hundred and one hints in every branch of the culinary art. Cookery of the very finest and richest as well as of the most economical and home like, is provided for. Remember "Table and Kitchen" will be sent, postage prepaid, to any lady sending her address (name, town and State) plainly given. A copy in German or Scandinavian will be sent if desired. Postal Card as good as letter. Address Price Baking Powder Company, Chicago, Ill.

Woman's Work.

Woman's Parsonage and Home Mission Society.

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James, Cotton Plant, Ark.

WEEKLY WORDS FOR WOMAN'S WORK.

Our beloved secretary of the Woman's Board, Mrs. S. C. Truchart, has a luminous little section of a column every week in the Nashville Advocate. Her words are fitly spoken, and often before anything else in that trenchant journal, I find this little "T" signature, and read over and over, to profit and pleasure. Seeking the same spirit who rules in her heart, and guides her pen, may I ask to follow the leading of our sister in Nashville, and give through our ARKANSAS METHODIST, a weekly condensed thought, to the women of our churches here. In the initiative, and ever, sisters beloved, "let us see Jesus" as he is to us, and as we would have him to all the world. Is he our continual light? Then let us press onward the beams which grow brighter as they scatter. Is he our abiding joy? Then let the doxology swell higher and higher, till the solitary places shall rejoice, and every human heart fall in with the glad refrain.

GET THE GENUINE ARTICLE!

Walter Baker & Co.'s Breakfast COCOA

Pure, Delicious, Nutritious.

Costs Less than ONE CENT a cup.

Be sure that the package bears our Trade-Mark.

Walter Baker & Co. Limited,
Dorchester, Mass.



Is he the one who suiteth our every condition, and gives to every phase of life a new, diviner meaning? Then tell of his love—give for his cause and pray without ceasing, that "his kingdom come."

L. A. H.

Lucinda B. Helm—Feb. 6, 1898.

Honor to whom honor is due. There is scarcely a woman in Southern Methodism to whom its ministry owe so much as to Lucinda B. Helm. Indeed, the denomination is indebted to her heroic efforts in securing parsonages. One day in the year is sacredly set aside by the Woman's Parsonage and Home Mission Society, as Loan Fund Day. The next one occurs Sabbath, February 6, 1898, when contributions will be sought for the Lucinda B. Helm Loan Fund. If this date is not available, another can be selected. The church will honor itself in honoring the woman whose gentle ministry has become so effective.

We therefore cannot do less than beg the church and its ministry to join in the exercises of that day. Emphasis should be given to the fact that every cent contributed will constitute a permanent fund, saved from the exigencies of fortune, and devoted to perpetual work for God. We ask every church, whether it has a Woman's Parsonage and Home Mission Society or not, to join in the observance of the following program:

Any contributor who cannot send to a Conference Woman's Parsonage and Home Mission Society's treasurer, may direct contributions to the general treasurer, Mrs. W. D. Kirkland, No. 2301 West End Avenue, Nashville, Tenn.

CENTRAL COMMITTEE
of the W. P. & H. M. S.
Nashville, Tenn., Jan. 11, 1898.

Our Mission Work in Our Sunday Schools.

It is now generally conceded that a church which is not missionary is no church at all—S. S. Magazine.

No Sunday school can live and prosper without a genuine missionary spirit, and no teacher, who is not in sympathy with the great missionary plans of the church, should be tolerated in the school—Texas Christian Advocate.

"The best place to begin is in the Sunday schools."

"With the beginning of this new

year let every school which is not already using this plan begin to give the collection of one Sunday in the month to missions. Keep a clear account of it, and, in the fall, have a great rally day, with a final collection for the conference year."

I appeal to the superintendent and teacher to take the lead in this matter at once. It will give new life to your schools and classes. Try it. Some progress was made last year. Greater blessings are for us. Let us go up and possess the land and take the world for Christ. Good reports are coming in already.

I ask every preacher to write me a postal card as soon as he gets his assessment for missions, foreign or domestic, collected. Do not wait for the "fruit season" or the "cotton crop." Wagon loads of tobacco and cigars will be brought to your town this year but it will all be sold in small quantities. Find out what becomes of the nickels and dimes. Your preacher will hold a missionary mass meeting some time this year. Help him pray for him and the cause.

We are expecting this to be a great revival year. May we not only seek to save the lost at home but hasten to rescue the perishing millions beyond.

Let us have "a revival in every church, and a church paper in every home."

If all our Sunday schools will become missionary in spirit, then will our church become more and more a living branch of the True Vine.

O. H. TRUCKER,
Ark. Conf. Missionary Secy.

Help From Church Extension.

IMPORTANT NOTICE.—All churches that have applied, or expect to apply, to the General Board of Church Extension forward at its approaching annual session, are requested to take notice of the following rule which this year goes into effect:

Rule 26. "Hereafter all applications to the General Board for consideration at its annual meeting must be approved by the conference board or its executive committee at a meeting to be held during the first half of March in each year, except in cases of unforeseen calamity occurring too late for compliance with this rule. The Baltimore conference board may approve at its regular annual meeting held during the conference session."

Applications coming within this

rule that have already been sent to the office at Louisville, Ky., will be sent back to the conference board for reconsideration at these special meeting so as to place all on the same footing. The rule provides for no appeal from the decision of the conference board to the general board.

Send your application to the secretary of your conference board of church extension, and address all letters concerning it to him to be laid before the conference board in March. All applications should be in his hands by March 1. Blank forms for applications for churches can be obtained of him or of me at the address given below.

DAVID MORTON,

Corresponding Secretary,
705 West Chestnut Street, Louisville, Ky.

Catarrh Cure.

The well known Catarrh and Lung Specialist of Cincinnati, Dr. Marshal Beaty, desires to become acquainted with our readers, and makes a very generous offer in our advertising columns this week. Should any of our readers be suffering with diseases of the lungs, throat, nose or ears, it will be well to correspond with him. Read his card on page 12.

Economy in Buying Seeds.

Economy is not paying less money for a thing than you expected to pay. True economy is good management, and about the worst management a farmer can be guilty of is to buy cheap seeds and thus cut the value of his crops in half—or worse. A stream cannot flow higher than its source, and a crop cannot be any better than its seed. Real seed economy is buying seeds that bear the stamp of a house that is known to be reliable; then the planter is absolutely sure that he gets what he wants and what he pays for. In every part of the country dealers sell the absolutely reliable seeds of D. M. Ferry & Co., of Detroit, Mich., which have given uniform good results for the last 42 years. Ferry's Illustrated Seed Annual for 1898, containing information that no farmer or gardener can afford to be without, will be sent free to any one making application to the firm.

Dr. Miles' NERVE PLASTERS cure RHEUMATISM, WEAK BACKS. At druggists, only 25c.

I DEFY COMPETITION!

W. L. FUNSTON.
MARBLE WORKS,

MONUMENTS,
HEADSTONES, COPINGS, ETC.
SHELLS

For Ornamental Graves, Gardens, etc., etc.

Correspondence Solicited—Designs Sent on Application

605 Main Street, Little Rock, Ark.

Our Church at Home.

SELMA, ARK.

After conference we returned to our same charge; and entered immediately upon our work. Owing to the cold, rain and sleet, did not fill two of the appointments.

Our first quarterly conference embraced the 1st and 2nd of January, but it being extremely cold, we did not have a very full representation. Our much loved P. E. T. D. Scott, was with us, preaching in his usual plain, practical and forceful way, also looking after the general state of the church. The quarterly conference coming so early, with the cold weather cut off finances considerably. But on the evening before the quarterly conference it was reported that a storm was brewing and sure enough in a short time the cloud arose and the noise, terrific as it was, was as the noise of many people. They came in buggies, wagons and footback until the house fairly shook. The procession was led by Bro. John Dickinson. In the wake of this storm, instead of destruction, rain and starvation, there were signs of prosperity, plenty and living. So you see that while the finances are a little short, the preacher and his family are well supplied for a while, all of which we feel very grateful for. The things were too numerous to mention. Suffice it to say that it was a real good pounding. One of the good sisters remarked that it was the best pounding they had ever given a preacher. After a time spent in religious talk, songs and prayers, the people left us alone, and in this loneliness and meditation I was made to exclaim that lines had fallen to us in pleasant places and that we have a goodly heritage. May the richest benedictions of heaven be upon all our people this year, and the Holy Spirit help us that this may be the best year of our pastorate. On Tuesday night after the quarterly conference which was January 4, we organized an Epworth League at Selma. It starts with six members, but we feel that it will grow as the days go by. This is growing too long, so I will close with a happy new year to you.

J. J. COLSON.

January 5, 1898.

MOUNTAIN VIEW, ARK.

Bishop Hendrix, at our last conference, at Newport, read me out for Mountain View circuit, and on December 14th we left Ash Flat for our new charge, a distance of 50 miles. We had to move in wagons over a very rough road, and we had White river to cross and got to our new home on the 16th, just in time to miss the big sleet. It commenced to sleet before we got the wagons unloaded. When we got here the good people conducted us to the parsonage, which is a good house, well-finished and furnished, and out of debt, and well located, with good garden, horse lot and barns. Christmas eve we met at the Methodist church and the good people of the town had erected a log cabin inside the church, and had put a great many nice presents in it for the children, and for older persons,

A Total Disability Claim of \$1,650 Paid to a Man who was Afterward Cured.

The Monitor, a newspaper published at Meaford, Ont., Canada, first discovered this case two years ago, and published it at length, which now seems, owing to the cure of it, to be a miracle. The facts were so remarkable that many people doubted the truth of them. They said: "It is too remarkable; it cannot possibly be true; the paper is mistaken, and the man, although he may think himself cured, will soon relapse into his former condition," etc. etc. The accuracy of its report called in question, the Monitor determined to find out definitely whether the facts were as stated and whether the man would really stay cured. They accordingly kept a close watch on the case for two years after the first article appeared, and have just now published another article about

mouth sufficiently wide to take solid food. The doctors called the disease spinal sclerosis, and all said he could not live.

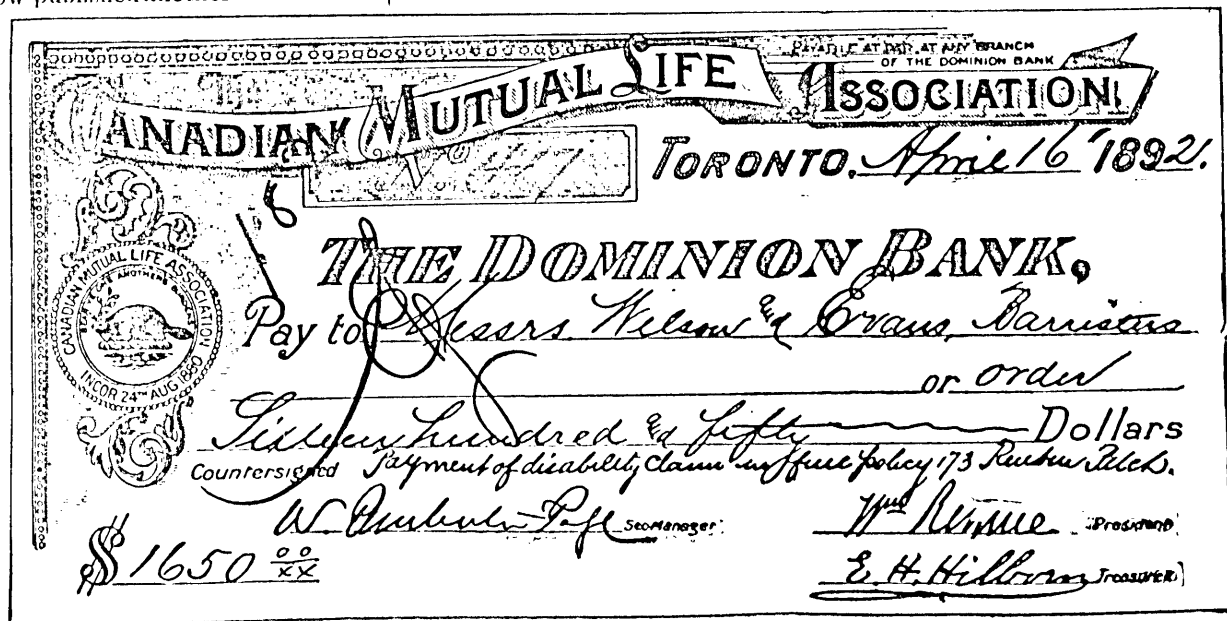
For three years, he lingered in this condition. Then by some friends he was advised to take Dr. Williams' Pink Pills for Pale People. He took them and there was a slight change. The first thing noted was a tendency to sweat freely. This showed there was some life left in his helpless body. Next came a little feeling in his limbs. This extended, followed by prickling sensations, until at last the blood began to course freely, naturally and vigorously through his body and the helplessness gave way to returning strength, the ability to walk returned, and he was restored to his old time health.

I am in even better health than when I gave you the first interview."

"Do you still attribute your cure to the use of Dr. Williams' Pink Pills?" asked the Monitor.

"Unquestionably I do," was the reply. "Doctors had failed, as had also the numerous remedies recommended by my friends. Nothing I took had the slightest effect upon me until I began the use of Dr. Williams' Pink Pills. To this wonderful medicine I owe my release from the living death. I have since recommended these pills to many of my friends, and the verdict is always in their favor. I shall always bless the day I was induced to take them."

Such is the history of one of the most remarkable cases of modern times. Can any one say, in the face of such testi-



in which the original reports are completely verified, the cure is permanent, and they publish a fac simile of the check given by the Canadian Mutual Life Association for \$1650.00 amount of total disability claim paid by them to Mr. Petch.

The first account stated that the patient (see address below) had been a paralytic for five years, that there was such a total lack of feeling in his limbs and body, that a pin run full length could not be felt; that he could not walk or help himself at all; for two years he was not dressed; furthermore that he was bloated, was for that reason almost unrecognizable, and could not get his clothes on. The paralysis was so complete as to effect the face and prevented him from opening his

The above is the substance of the first article published by the Monitor. Now follow some clippings, taken from the same paper two years afterward, and there is not the slightest shadow of a doubt, in view of this testimony, that Mr. Petch's cure is permanent. Here follows the account:

On being again questioned, Mr. Petch said: "You see those hands—the skin is now natural and elastic. Once they were hard and without sensation. You could pierce them with a pin and I would not feel it, and what is true of my hands is true of the rest of my body. Perhaps you have observed that I have now even ceased to use a cane, and can get about my business perfectly well. You may say there is absolutely no doubt as to my cure being permanent. Indeed

mony, that Dr. Williams' Pink Pills are not entitled to the careful consideration of any suffering man, woman or child? Is not the case in truth a miracle of modern medicine?

To make the evidence complete we publish above a fac simile of the check received by Mr. Petch from the Canadian Mutual Life Association, being the amount due him for total disability. It is unnecessary to add that this life insurance association did not pay this large amount of money to Mr. Petch, except after the most careful examination of his condition by their medical experts. They must have regarded him as forever incurable.

Mr. Petch's address is as follows: Rouben Petch, Griersville, Ont., Canada.

the preacher and his wife not expected, and we had a nice time. Every thing was done decently and in order. The Baptists had a Christmas tree also at their church, and on Christmas day we took dinner with Brother and Sister Rose. Sister Case also sent us a nice turkey for Christmas, and on New Year's night my wife and I were sitting in the parsonage by the fire perusing the papers when we heard a rap at the door and I opened the door. The people extended from the house to the yard gate, with bundles and baskets and packages too numerous to mention. Suffice it to say that they brought us many good things, just such things as a preacher and his family needs. They marched in and took possession, and deposited what they had brought in the dining room and in the sitting room, and then all were seated and we enjoyed a social con-

versation for a while, and then your humble servant read a scripture lesson, and then we all sang a hymn and knelt and prayed, and we had a good time. After prayer Brother Rosey made a talk that was very appropriate to the occasion. He said that what they had done was a token of their appreciation of us. We thank God that our lot has been cast among this people, Brother and Sister Rosey have been a father and mother to us since we came here, and all the people have been as kind to us as we could ask them to be. God bless them all. We are anticipating a good year with them. We have some of the best working women in the church here that it has ever been my privilege to become acquainted with. They work for the comfort of the preacher and his family. God bless them all. We are pleased with our new

charge, and may God help us to do them great good this year. The lines have fallen to us in pleasant places, yea we have a goodly heritage. We want to see many souls converted this year. God bless you Mr. Mr. Editor and the business manager and the paper, and I will do all I can for the Methodist. Yours in Christ,

S. W. REGISTER, P. C.

January 5, 1898.

To remove dandruff, keep the scalp moist, clean and healthy, and give vitality and color to weak, faded and gray hair, use Ayer's Hair Vigor. It has no equal in merit as a hair dressing and for the prevention of baldness, scalp humors and dandruff.

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

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.

CARTNEY: Mrs. Mary Ann Cartney, (nee Wills,) was born in Maidstone, England, April, 30, 1820, and came to this country in 1855, and died in Hot Springs, Ark., Dec. 15, 1897. She has been a resident of this city 22 years, and leaves three sons with their families, one brother, one sister, and a host of friends to mourn their loss. She was a member of the Episcopal Church in her young days, but attended the Methodist Church, of which two of her sons are members. "Blessed are the dead who die in the Lord from henceforth, yea saith the spirit that they may rest from their labors." "Precious in the eyes of the Lord is the death of his saints." May heaven's richest blessings be upon the bereaved sons and friends. We shall meet again.

MRS. ELLEN CARTNEY.

KEMP: Sarah J. Kemp, daughter of Thos. F. and S. C. McNally, was born November 13, 1853, in Henderson county, Tenn., was brought to Van Buren county, Ark., in 1855. She professed religion when 8 years old; in her 13th year she joined the M. E. Church, South; she was married to Freeman N. Kemp September 21, 1870. Sister Kemp lived a consistent Christian life till death released her from the sorrows of life to enter the joys of Heaven, which occurred August 24, 1897. She leaves an aged mother, one daughter and three sons to mourn their loss. We say to her mother and children, "Follow in her footsteps and you will soon overtake her where parting will be no more."

T. A. GRAHAM.

FORSYTHE—James Madison Burns, only child of Rev. and Sister D. P. and M. E. Forsythe was born January 10, 1890, and died August 12, 1897, in Lonoke. Jimmie was a good little boy, loving papa and mamma devotedly. Bro. Forsythe told the writer he never knew him to speak an untruth. His young mind had been stored with religious truths, and he bade fair to make the world better for his existence. God sees not as man seeth. His transfer to a sinless clime manifests God's goodness. It is now well with the child. Forever secure. Evermore with the Lord. Sorrowing parents be not cast down. "All things work together for good to those who love God." Jimmie is waiting and watching for you to greet you at your coming. Life's journey ended, you may see him and know him, and with him, be evermore with the Lord. Therefore be comforted and go forward till you stand in your lot in the end.

R. N. ROSS.

SHARP: Sister Martha J. Sharp died at her home in Lawrence county, Ark., Dec. 7, 1897, after an illness of 59 days. She was the daughter of Bro. Z. E. Minton, an old and honored citizen of this county before the war, who died in great faith some four years ago. Martha professed religion while quite young and joined the Methodist Church, in which she lived a consistent life until death. She was married to Mr. G. C. Sharp when about 16 years old, and was the mother of ten children, three of whom preceded her to the glory land, while seven are left to mourn their loss, also an aged mother, one brother and four sisters. "Weep not for me," she said, "You have been very kind to me; prepare to meet me in Heaven, for I am ready to go. Father and the angels are waiting for me at the beautiful gate." Then weep not for wife and mother, for she is not dead, but lives forever with the Lord. Make her God your God and prepare to meet her in that beautiful home above, where the sun never sets and the leaves never

fall; where God shall wipe all tears from the eyes of his people.

B. A. MORRIS.

GIBSON: Our hearts were filled with deepest sorrow on the morning of the 26th ult., at the sad news of the death of Mrs. Lena Gibson, wife of Prof. I. C. Gibson. She attended church Sunday at 11 a. m., and on Monday was about her home, but Tuesday relapsed from an attack of la grippe. She was the daughter of Mr. and Mrs. J. R. Ivey; was born September 3, 1870, in this, Arkansas county, and was married to Prof. I. C. Gibson, December 25, 1889. While quite young she was converted and united with the M. E. Church, South, the church of her father's, and in which she lived an active Christian life until her death. She was an earnest, devout Christian, beloved by all who knew her. Her life left its impress on the lives of many who were made better by the life she lived. Her little daughter of 6 or 7 years, seems to be copying the beautiful life of her earnest, Christian mother. She was a loving wife and mother, and faithful friend. She leaves to mourn her, a loving husband, four little children, and a large number of friends. Bro. Gibson's many friends are in true sympathy with him and sorrow with him in his sore bereavement. We know her life; we know where to find her. Yes, brother, she has gone home to God to join all the glorified spirits in singing praises to God, and be with Jesus forevermore, which is far better. God bless the sorrowing husband and little ones.

J. M. D. STURGES, Pastor.

CARTER—Mrs. Sallie Carter, wife of J. A. Carter, and second child of Griffin and Amanda Hogan was born in Independence county, Arkansas, Feb. 4, 1868, and died of consumption, at Pearsall, Texas, Friday Dec. 10, 1897 in the twenty-ninth year of her age. She moved with her parents to Mountain Home, in Baxter county, Arkansas, when she was eight years of age. She professed faith in Christ at the age of fourteen and joined the M. E. Church, South, of which she was a zealous member until the day of her death. On Dec. 31, 1885 she was married to Brother J. A. Carter, that Godly man who has done so much for the Church at Mountain Home. Of this union there were born two children, Carrie and Cecil, who are left to mourn their loss, and to try to solve the problem, "What is home without a mother?" She had been in very bad health for over a year and went to Texas in the hope of regaining her health, but only grew worse, and very soon indeed after her arrival in Texas her spirit took its flight to God who gave it. Sister Carter was a zealous worker in Church and Sunday-school, she was also Worthy Matron of the Ladies Chapter of the Order of Eastern Star, and seemed always ready for every good word and work. Her life was given to God and when the end came death had no sting. Her body was laid by loving hands in the cemetery at Pearsall, to await the resurrection. May God's richest benedictions rest upon the bereaved ones.

T. M. JACKSON.

Mountain Home, Ark., Jan. 5, 1898.

ALLEN—Again our hearts are deeply saddened by the death of the sweet little daughter of Mr. and Mrs. J. W. Allen, Gulerase Elizabeth Allen, better known by her sweet pet name "Dippie." She was two years and four months old. She was indeed a beautiful bud, but gone from earth to bloom in heaven. Her stay here was brief, and yet, she was beloved of all that knew her. She made all home ones and their many friends happy with the sunshine and gladness ever present with her. Though so young, she had learned from both precept and example to seek communion with God, and as she was taking her departure, said "O Dippie is so sick, let her say her prayers," and thus she entered heaven with prayer, "Gone to be with Jesus which is far better." Our Brother and Sister mourn her going, and their many friends with the whole Church extend to them their sympathy in their deep bereavement. Let us bow with humble submission to God's providence. The God of all the earth will do right. And what he does is best, and that he has

disposed of sweet little Dippie for the best and greatest good, we do believe. Let us be faithful a few more days and we will join her in that sweet rest remaining to God's people.

J. M. D. STURGES.

DeWitt, Ark., Jan. 7, 1898.

THOMAS—Mary C., daughter of J. W. and Elizabeth Hawkins was born in Burk county, North Carolina, January 11, 1834. Moved to Hall county, Georgia, with her parents while very young. Was married to A. C. Thomas, May 1856. In 1870 with her husband, father, mother, brothers and sisters moved to Arkansas, and settled in Faulkner county near Wooster. Sister Thomas professed religion and joined the M. E. Church, South, in her twelfth year, in which she lived a consistent member until her death, which occurred the 29th of November 1897. Aunt Mary, as she was family called, was one of those Christian mothers who is a blessing to any community. She was loved by all who knew her. Her home was the preacher's home. She leaves a husband and seven children to mourn their loss but their loss is her eternal gain. May God help the husband and children to so live that they will make an unbroken family in heaven is the prayer of their friend.

R. N. DAVIS.

ROGERS—I have just returned home from a call to Harmony, on the Princeton circuit to preach the funeral, and perform the last sad office at the interment of the mortal remains of him whose name I have written above. He was a veritable pioneer of our Church in this state. He was born in Gibson county, Tenn., April 10, 1816. Professed religion and joined the Methodist Church in his early youth. Came to Arkansas, and settled in Dallas county in 1845, and died Dec. 25, 1897.

I know him well and intimately for nearly forty-five years, have frequently been his pastor, and whether at his own fireside, in positions of trust in the country, in the public gatherings of his own Church he loved so well, at annual and quarterly conferences, at protracted meetings, in the masonic lodge, in the business and social relations of life, he was always as true to religious principles as the needle to the pole. He was peculiar in some of his views and habits, but in nothing did he, at any time, compromise the dignity and character of the true follower of the Lord Jesus Christ. His noble soul throbbed in warmest sympathy with the great mission of the Church, was always ready by his presence, his prayers, public and private, with his means as far as the Lord prospered him to give expression to his sympathy. His house was the preacher's home, where he was assured not only of welcome and hospitable entertainment, but of genuine religious fellowship also, he loved to talk about religion. Truly from the abundance of his heart warm with the love of Jesus did he speak. With this dear family is associated the tenderest recollections of my ministerial life, we honor every member of it as among our truest friends. The last one of the original family that came to this country in 1845, has now crossed over the river and joined the hosts of loved ones that awaited his coming. Sad vacancy now in his family, his Church and entire community, he lived well, died in faith, and hands down to children, and children's children a name illustrious for moral integrity. A vast throng attended his funeral and all felt that they had lost a friend indeed. God of the sainted husband and father bless and bring to heaven at last all the family. Their former pastor,

J. E. CALDWELL.

Dec. 27, 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.



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.

"TRUMPET BLASTS."

BY TALMAGE.

The greatest and most remarkable exposition of his unquestioned genius. In it he appears at his best, and deals with a wonderful variety of subjects, covering almost every theme of Political, Social, and Spiritual Interest, Pictures of Nature, Description of the Scenery of the Holy Land, Practical Exposition of Every-day Theories, and other topics too numerous to mention.

This book cannot fail to take the public by storm. It is a Trumpet Blast of denunciation of evil and support of virtue, which must arouse readers by multitudes to possess the greatest and noblest literary production of the age.

The title alone is enough to sell the book, for the Trumpet Blasts of Dr. Talmage, the most popular religious writer and speaker of the nineteenth century, sounds from every page, and must stir the reading public to an enthusiasm far surpassing that aroused by the previous books of this highly popular writer. Prices to suit the times. This book is very large and well made, and will be sold very low. Write for our liberal terms.

Agents wanted to sell the book. Large commission.

GODBEY & THORNBURGH,
Little Rock, Ark.

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 & THORNBURGH.

THE ARKANSAS METHODIST.

WEDNESDAY, JAN. 19, 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.

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."

Two Things.

Our general conference orders an annual collection in every congregation for the American Bible Society. The society has now no representative in the State. I believe such as we used to call Bible agent. Preachers ask me the question: "What shall we do with the money collected?" And I do not know what to answer except to turn it over to the Joint Board. This would occasion delay. It seems to me that the society owes the courtesy to our church to put itself in communication with our preachers, supplying this and other information. I wish you would so inform them.

We hope Bro. Hawley's note will command attention. But let us be a little more explicit. By reference to the minutes of Little Rock conference, session held at Lonoke, 1895, it will be seen the amount appropriated to this conference by the committee of entertainment appointed by last general conference is \$564. This was appointed by the joint board to Hot Springs \$12, to every other district, \$87. Therefore, according to Bro. Hawley's showing, which is official,

Little Rock district is short	\$11 00
Pine Bluff	" " " 12 50
Monticello	" " " 48 10
Camden	" " " 49 50
Prescott	" " " 19 00
Arkadelphia	" " " 81 00
Hot Springs	" " " 31 00

All this would have been collected before if due attention had been given to the matter. We hope attention will be given, now, especially by the presiding elders. The total deficiency is \$251, a little less than one half the assessment. By order of the general conference the agent is to settle expenses of every delegation paying a sum bearing the same proportion to said delegations actual expenses that the collections from their conference bears to the assessment on it. That is if Bro. Hawley's estimate is correct that the expense of the delegation shall be \$491, and the collection remain as it is the agent will pay the six delegates but \$274 instead of the \$313, that has been collected. Every dollar short on the collection means \$1.13 short on every delegate's expenses. As one of the delegates elect, and not able to bear my own expense, I urge the matter on the prompt attention of the preachers. J. H. RIGGIN.

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.

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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. 5673), then pending therein between Home Mutual Building Association, complainants, and E. 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 31st day of January, A. D. 1898, the following described real estate, to-wit: Thirty-two (32) feet off of the East side of lot ten (10), and eighteen (18) feet off 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. PASCHAL, Commissioner in Chancery.

Ratchelle & 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 Stetump, 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 31st 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. PASCHAL, Commissioner in Chancery.

Ratchelle & 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 JOE P. QUINN DRY GOODS CO.

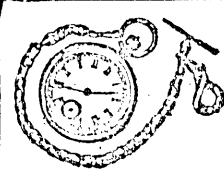
As my headquarters; where the loveliest dolls, toys and fancy goods will be displayed this week. I hereby command all my Loyal Subjects within

One Hundred Miles of Little Rock

To visit Quinn's accompanied by their mammas and papas. Herein fail not under penalty of incurring my everlasting displeasure.

(Signed)

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

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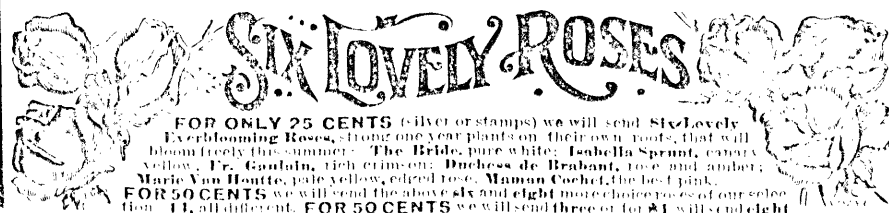
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