

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

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NO. 4

### That Nose.

You've heard that fable, I suppose,  
By wise old Aesop told,  
About an animal whose nose  
Was sensitive to cold.  
Likewise an Arab, who, intent  
On shelter and repose,  
Was startled when, within his tent,  
Said camel thrust his nose.

He seized his spear in wrath, to thrust  
That rude proboscis through,  
Whereat the camel begged him "Just  
Take a more 'liberal' view."  
He took that view—the 'outcome' you  
Anticipate, no doubt.  
That camel "got his back up," too,  
And kicked the Arab out.

#### MORAL.

Dancing, and games with gamblers' tools,  
By members of the Church  
Who boldly disregard her rules,  
And her good name besmirch;  
And who, if pastors dare be true,  
And Discipline apply,  
Get their disgruntled backs up, too,  
While cloven hoofs do fly—  
These are that "Camel's Nose," and who  
Is daft enough to doubt  
The Church must hit that beast, or it  
Will kick religion out.

—Selected.

### News and Notes.

The Congo Free State has a population of 8,000,000

Pneumatic tubes are to be used in the Chicago mail service between the depots, central office and sub-stations.

England has added 3,400,000 square miles and 140,000,000 population to her colonial possessions in the last twenty years.

John P. Buckley, of New York, has invented an apparatus which, it is claimed, renders it possible to ascertain the depth of water 2,000 feet before a vessel in motion. Good bye "mark twain".

At the Nashville preacher's meeting, last week, Dr. J. C. Newton, missionary from Japan, addressed the meeting on "the outlook in the Orient."

The meeting passed a resolution not to publish church notices in Sunday papers.

Canada has the lowest drink rate and the lowest death rate of all Christian countries. For the ten years ending 1890 her death rate was 1.401 for 1,000 of her population, and her drink rate was the equivalent of, one and one hundred and forty-nine thousandths of a gallon of proof spirits of alcohol per capita, annually.

### Cyclones and Tornadoes.

The Weather Bureau has, during the past year, sent circulars to the editors of the papers in order to teach them, when, writing of storms, to use the nomenclature of the meteorologists. The term cyclone is misapplied to the destructive whirlwinds which are the terror of the South-west.

The cyclone is a circular movement of the atmosphere over a wide area of from 700 to 3,000 miles in breadth. It is not generally, a violent wind, seldom exceeding 15 or 20 miles an hour. As the rushing torrent of a river, for various causes, forms sucks and whirlpools, so destructive vortices are formed within the cyclone, always preceded by a rarification of the atmosphere at that place. Winds set up from different quarters to fill this partial vacuum.

The "twisters," as the western people call the storms which bear such destruction in their paths, are called by meteorologists tornadoes. In them, also, the wind has a circular movement. They generally develop in the South-east quadrant of the cyclone, and usually are formed by a wind from the North-west meeting one from the South-west. This meeting of the two currents sets the air to revolving, counter-clockwise, about a center, thus forming an enormous whirlwind, which usually takes a path to the North-east. Such are the tornadoes which cut their narrow paths through many parts of our country every year.

The cyclone, however, sometimes becomes destructive, the wind sweeping about the cyclone centre at a speed of from 60 to 80 miles an hour. In such a case destruction continues for days over vast spaces of country. The great cyclone of Nova Scotia, Aug. 14-27, 1873 was, probably, the most destructive storm that has ever visited the Atlantic coast. It started North-west through the West Indies and turned North-east between Bermuda and Cape Hatteras, its centre following closely, but never touching the Atlantic coast-line. Although the violence of this storm was spent upon the open sea, great damage was done to property on

the coast. 1,223 vessels, large and small, were destroyed, and 600 lives were lost. The loss of property was estimated at \$3,500,000.

In observing the wreckage of buildings caused by tornadoes it will generally be found that the glass, doors and walls were thrown outward, while often light furniture and fragile bric-a-brac inside the rooms, were left unharmed. This is because the rush of the wind produces a partial vacuum without, and the rooms burst by the consequent pressure of the air within.

While the tornado proceeds on its direct path at the moderate speed of 20 to 50 miles an hour, the air on the exterior of the spinning monster moves from 150 to 200 miles an hour.

The tornado which struck Fort Smith, in this State about 11 o'clock on the night of Tuesday the 11th of this month, originated near the National Cemetery in the suburbs of that city. It developed great violence at the place of its origin, and tore through the city a path of ruin and death. About fifty persons were killed and property to the value of several hundred thousand dollars was destroyed. The tornado struck again in Crawford county, east of Van Buren, exhibiting no less violence than at Fort Smith, destroying less property and life only because there was less to destroy, but farm improvements were scattered before it like straw and several persons were killed.

The great water-spouts at sea, and the sand storms of the deserts have similar causes. There is always a small water-spout in the centre of a tornado.

### Among Our Exchanges

#### A Question for the Press.

There is a question for the press of the country to consider in the fact that in the recent municipal election in New York the man who was elected by a large majority had all the great dailies of the city against him except one. The same thing was true in the last municipal election in Chicago. It is in order for the press to enquire, how it happened. Has it lost its power to mould public opinion? If so, how? Or has it, all along, been, not the

moulder, but merely the reflector, of public opinion? Perhaps a careful and honest consideration of these questions may reveal the fact that, after all, the influence of a paper, like that of a man, depends upon its fidelity to principle, its reputation for veracity.—Alabama Advocate.

When the utterances of papers are wholly inspired by party loyalty, on the one hand, or are open to the suspicion of being subsidized, on the other, conscientious men will not regard them. It is essential for influence over intelligent, honest men, that a paper clearly reflect a right judgment, and right principles. That the number of men is rapidly increasing who refuse to be swayed simply by machine management; is the most hopeful sign of a reform of politics.

#### A Picture With a Moral.

"A recent magazine gives a full-page picture illustrating an article on the modern newspaper. Above is a well-dressed, well-fed man, with learned brow and enthusiastic heart, raising his arms aloft in passionate appeal and uttering the most sublime sentiments on patriotism, public morality and social amelioration. Under his feet is an immense money bag which raises him higher and higher as it is filled by his successful management of the enterprise. Below and in the immediate foreground is an illustration of the practical news gathered by his subordinates which makes the paper take and the money bag fill. A dudo and a fancy woman fresh from a Sunday theater, a street brawl, a prize fight, a drunken row, all kinds of criminals let loose, whose doings for twenty-four hours make the most delectable morsel ever offered to the taste of a refined and discriminating public."—Tub Thoughts from Dogene in Midland Christian Advocate.

But even professedly Christian people will pay \$7.00 a year for a daily of this sort and say they are too poor to take a church paper.

Again, if they were taking a church paper and it contained, for one week, the filth of the secular sheets they would stop it at once.

Our church paper is a necessity to the prosperity of the church. The beginning of the year is the time to make a thorough canvass for it.

**Contributed.**

**A Protest.**

I believe in the doctrine of sanctification as a distinct work of grace obtained by consecration and faith. If this belief makes me a crank, then I gladly subscribe myself on the page of cranks, together with the names of Wesley, Watson, Pierce, Summers, and other men of like cranky celebrity.

Yet I must, and do protest, that many of my brethren of the "second blessing" persuasion, in their zeal for the rapid advancing of souls into this supremely high estate, are "making void the law through faith." Truly, brethren, when we see so many sad specimens of holiness professions all over the country—men professing the highest degree of love attainable by the human heart, yet manifesting such tempers as pride and anger, it is time to stop a moment and question our methods of teaching.

There are two grand ways in which to injure the cause of holiness in our preaching and professions. First, as Wesley said of another great doctrine, by not preaching it at all; and, second, (but by no means second in importance) by so preaching it as to throw into the background, and practically annihilate some of the most important God ordained means of attaining it. The one will keep men from seeking it, the other will cause many to seek it by wrong paths, and, consequently find something else. As Brother Godbey says: "The devil's brass instead of God's gold."

There are two very important facts that our zealous brethren ought to keep steadily in view. First, that sanctification is begun in regeneration. Therefore, every true and honest step taken in the regenerated life is in the direction of entire sanctification, and, if persevered in, will just as surely lead into it as it tends in that direction. What then? Do you mean to teach sanctification by growth? Yes, I mean to include that, at least, as an important element. Jesus "learned obedience through suffering." "The disciple is not above his Master." We have all seen faithful disciples in this school of patience, who have attained a richer experience than many holiness professors, and yet, who do not claim to be made perfect. Of course this argues nothing at all against the doctrine—only against the way it is administered. Let us beware how we ruthlessly set our heel upon the time element in the attainment of this high experience. It argues nothing to suppose that a man should die before his sanctification is complete, for we all believe and teach that if a man is living fully up to a state of regeneration and groaning after perfect love he will be sanctified just before death. I consider this "groaning after perfect love" as the normal regenerated state. I believe also, with Summers, that the time of entering into the sanctified experience differs greatly with different individuals, according to different degrees of faith.

(And this depends largely, if not entirely on spiritual and mental discipline.) That whenever the consecration is complete, and proper faith is exercised, the soul will be made free from the "root of bitterness," whether this be at the moment of regeneration or at any time thereafter. I maintain that sometimes much discipline is necessary to make such consecration possible. And sometimes the near approach of death brings that needed discipline much more surely than many of us, "right now," holiness preachers are willing to admit.

The second point we should observe is that so few of our church members are living in a state of real progressive regeneration, and therefore fit for the next step. To approach such an one with the suggestion that he seek at once to be made perfect in love, is like casting pearls before swine. He doesn't know what to do with it. If he yields to strong persuasion, backed up by an inward guilty sense of his need of something better, his idea of perfect consecration is so low and mean and meager, that he does not make a full surrender, and so he does get something, and profess everything, and disgrace our beloved religion wherever he goes.

Brothers, let us think and pray much over these conditions, and preach Christian perfection only at the right time, and be sure only in the right way. Yours, humbly for Jesus.  
P. W. CAMPBELL.



**The Beauty of Health**

Features don't matter so much. Most any features will do if the complexion is clear, the eyes bright and the lips rosy. Hearty, healthy wholesomeness is better than mere beauty of features. A face full of the glow of good health—full of the kindness and good humor that health brings, is bound to be an attractive face—a face that will make friends. The face tells the story of the whole body. "Murder will out"—and so will "female weakness" and nervousness and other disorders peculiar to women.

If there is a drain on the system and strength, the record of it will show in the face. If there is nerve nagging "bearing-down" pains, dragging and pulling at the most sensitive organs in a woman's body, the face will show it. Abused nerves draw lines of care and worry on the face. Nervous prostration writes its warning on the face long before it comes. Sleeplessness, nervousness and debilitating drains make more wrinkles than age.

Nine-tenths of the sickness of women comes from some derangement of organs distinctly feminine. Nine-tenths of this sickness can be cured and avoided by the use of Dr. Pierce's Favorite Prescription. There is nothing miraculous about the "Favorite Prescription"—nothing supernatural.

It is the result of rational thought and study applied to medicine.

It has been prescribed by Dr. Pierce for over 30 years. It has made thousands of women healthy and happy, and has brought joy to thousands of homes.

In "female weakness" it acts directly and strongly in healing and strengthening the parts that are most severely tried. It clears out impurities and promotes regularity at all times.

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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 Agents for the wonderful book "The Harp of Life," and we want agents in every county to sell it. Large commissions will be paid.  
Godbey & Thornburgh.

**Contributed.**

License.—For or Against.

No. 1.

**WHAT WILL THE VOTERS SAY?**

The dictates of economic wisdom as well as of an enlightened conscience demand a right answer to the question: "What should be the attitude of the government to the whisky traffic?" The following answer has, in the mind of the writer, all the force of an axiom:

If the whisky traffic is "per se" good, it ought not to be taxed, except as other good businesses are taxed, but, if it is evil, it ought to be forbidden under penalties.

"Rulers are to be a terror, not to good works, but to evil." The true function of government is to foster that which is good, and to refuse and destroy that which is evil. To impose a tax (license is a form of taxation) on any business, promotive of the best interests of the people, with the avowed purpose of repressing, and, if possible, destroying that business, is a departure from the fundamental purpose of government, and has in it a quality of viciousness to which a free people ought not to submit. Such a course is at war with every principle of political economy, and subversive of all our ideas of legislative justice.

If the whisky traffic is a good thing the liquor maker and the liquor vender should stand on the same broad, high platform with the merchant, the mechanic, the farmer, and the banker, as being a part of that industrial and commercial system upon which the happiness and prosperity of the people depend.

The heavy burden of license fees should be lifted from stills, breweries and saloons, and these promoters of business and agents of municipal blessing should be permitted to work out, without let or hindrance, their high purposes for the betterment of men. The whisky men themselves, ought to be against license if their occupation is a good one. "A good tree cannot bring forth corrupt fruit, neither can a corrupt tree bring forth good fruit." If this whisky tree is a good one it ought not to be hacked and bruised by hostile legislation, but cultivated and fertilized that all the people may enjoy the abundance of its good fruit. If the tree, however, is corrupt, it ought to be cut down, and the better. The character and results of the traffic is the point upon which the issue is to be joined.

A fine opportunity is presented to whiskey advocates to proclaim the virtue of whisky and the necessity of its unrestricted sale. If some champion will arise and voice the sentiments of politicians, secular papers, saloon leagues, distillers, brewers associations, etc., he will be surprised at the number and enthusiasm of his followers. Did not Tillman revolutionize the thought of South Carolina on the whiskey question, and convert that grand old commonwealth into one great saloon with the governor as

saloon keeper in chief? It is true that South Carolina is now suffering from an epidemic of murders, having had twice as many during the preceding year; but what matter that since the saloon has found protection under the broad, strong wings of the state like that which Israel gave the ark of the covenant under the wings of the cherubim?

The time is ripe for the appearing of some apostle of the saloon who will claim for that place upon the broad, firm foundation upon which its friends demand it should rest. Can he not show that the saloon diminishes the quantity of drinks sold, and by consequence the number of drunkards and all the evils that flow from drunkenness. Can he not show that Arkansas is the greatest state in the union for the production of intoxicants? From our cereals can we not produce whisky that will make old Bourbon taste inspid, from our peaches and apples, brandy, as good as ever came from Cognac, and our hills, if vine clad like those of France, would bring to Arkansas a source of wealth unrivalled by that of any of the sisterhood of states? Let him come forth and proclaim the gospel of free whiskey and crowds will greet him with cheers, longer and louder than ever saluted the ears of the champion of free silver.

If South Carolina can go into the whisky business on the dispensary system, why may not Arkansas, seeing that her possibilities of production are so great, go into it on the free system? Why not build up this great whisky industry, and make Arkansas, within the next two decades, the richest state in the union? There may be a multiplication of murders, suicides, divorces, broken hearts, blighted lives, ruined homes, desecrated altars, desolated hearth-stones, and a large increase in the number of pauperized and debauched citizens, but this amounts to nothing as against a new utility for our land, better market for our grains and fruits. Free whisky should be the cry of him who sees no serpent in the wine cup and hears no woe pronounced upon him "who giveth his neighbor drink," or upon him "who buildeth up a town with blood, and establishes a city by iniquity."

SIDNEY H. BARCOCK.

**Reminiscences.**

If it be wrong for an old preacher to frequently revert to his early ministry, and the scenes and associations incident thereto, I wish some of my brother superannuates would tell me so. I think I could

take it religiously from them, and profit thereby. But to a few of these dear, very young brethren, with a heavy gold ring on their little finger, I would say, "think twice before you speak once" in remonstrance with these old preachers about their fogysim. It was never fogysim, and will never be to the very end of time itself, to think, talk and write about "pure gold tried in the fire for poor folk," bread and meat for hungry souls. O no, no breach of propriety in this, none whatever. Just so by the good, old time congregational singing. When at conference some good brother would raise the tune and the whole congregation join in singing praise to God, I tell you, it was not hard, even for a deaf man, in mind, to join in the same with glad heart and free. But when they put things on the progressive seats, so-called, and would have the organ and trained choir to dispense music for a mute congregation, the very words of sainted Bishop D. ring down all through the chambers of my soul: "My friends that may be very fine music, but do let us have some good congregational singing." As I said then, so say I to-day, Amen. I'm for improved churches, parsonages, colleges, sermons, anything, everything that can be improved, improve it, but for one, I confess, to talk about improving genuine congregational singing is about the same as talking about improving upon pure gold, or wholesome bread.

But my pencil has wandered, I sat down to write about a most delightful service I held in the reception office of Gen. Gordon's hotel in Lewisburg, in Conway county, 44 years ago to-day. At the close of my sermon that day Rev. Stephen Farrish sang, "Come let us anew, our journey pursue." I believe every religious man and woman in that town was there and joined heartily in singing that hymn, and a power was present that made it memorable to this, then beardless youth, on his first circuit. O, I hope that dear young brother with the gold ring wont say, "That is antiquated." May the blessed Lord help us all to sing, preach, pray and live in all things to his glory.

J. E. CALDWELL.

January 1, 1898.

P. S. There was no house of worship in Lewisburg of that time, is why I preached in the hotel. There was one built that year, in which I held a protracted meeting with gracious results, and as I took the stage for conference the last night of that meeting, I heard dear

Sister Jackson's "hallelujah."  
J. E. C.

A foul breath is one of the greatest afflictions that a man or woman can have. An affliction not only to themselves, but to those with whom they come in contact. A foul breath is a great discourager of affection. It would probably be more so if people only realized just what bad breath means. Bad breath is one of the symptoms of constipation. Some of the other symptoms are sour stomach, loss of appetite, sick and bilious headache, dizziness, heartburn and distress after eating. These things mean indigestion. They lead to dyspepsia and worse things. They all start with constipation, and constipation is inexcusable because it can be cured—easily, quickly and permanently, by the use of Dr. Pierce's Pleasant Pellets. They give to nature just the little help that she needs. There is no case of biliousness, constipation, indigestion, "heartburn," or any of the rest of the night-mare breeding brood, that these little "Pellets" will not cure.

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," illustrated.

**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.

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.

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

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**Scott's Emulsion**  
of Cod-liver Oil . . . . . because it keeps the system in such good condition that things are not favorable for the growth of the germs of that disease.

with Hypophosphites  
**Prevents Consumption**

Cod Liver Oil makes rich blood, and the Hypophosphites strengthen nerves.

## Contributed.

## Training the Children.

I write this article hoping that good may be accomplished. God has given the training of the children into the hands of their elders, and Jesus said, "Forbid them not." The religion of the child is necessarily feeble, and can so easily be hindered. Christian parents are appointed as guardians to watch and foster its growth, and are commanded to teach them diligently. "When thou sittest in thine house, and when thou walkest by the way, and when thou risest up." Deut. vi:5-7. Volumes have been written, ministers have preached sermons, and parents talk to each other about the great importance of early religious training, and yet the children are not trained. The following will give the reader some idea of what can be done by faithful work among the children. Most readers of the METHODIST know something of our daily Bible school for children, at least they know that we have one here, the school has been running six years and a half.

On the last Sunday in 1897, our senior class repeated from memory the subjects and golden texts of each Sunday-school lesson for the entire year. On New Year's day Mrs. Clark heard the recitations of scripture verses memorized by some of the senior class during the month previous and was surprised when Miss Minnie Reed, aged 14 years, had memorized 416 verses. Miss Bessie Burton, aged 14 years, 316, and Miss Beulah McIntosh, aged 12 years, 281 verses.

We have a number of children that repeat from memory entire chapters in the Bible. Such as 1st, 19th, 23rd, 100th, 103rd and 121st Psalm, 13th chapter 1st Corinthians, books of the Bible with a comprehensive subdivision of subjects, Apostles' Creed, and many other subjects learned in single verses. We challenge the world to produce a class of young people, large or small, that can compare with our Bible school children. We have some small boys who can turn down a majority of the average laymen in answering promiscuous questions on the Bible. This is written not in a boasting spirit, but simply to show what can be accomplished by faithful work with the children.

The reader can judge as to what the results are likely to be without such training. Most respectfully,  
F. P. LAWS.

Beche, Ark.

## A Black Silk Dress Free.

Our lady subscribers are certain to be congratulated upon the opportunity extended them in another part of this paper by Foley & Williams Mfg. Co., Cincinnati, O., to obtain a black brocade silk dress pattern (15 yards) free. This firm will send one of their sewing machines, price \$24.25, and a silk dress pattern free, and pay the freight, to any of our subscribers

## Clergyman's Statement

## Nerve Strength Gained by Taking Hood's Sarsaparilla.

BRIGHTON, IOWA.—Rev. Bernard M. Shulick of this place, owing to weakness of the nerves, was for a time unable to attend to his duties. He makes this statement: "I have suffered for a long time from weak nerves. After I had taken a bottle of Hood's Sarsaparilla I became quite well again. The weakness of the nerves has now wholly disappeared and I am able to attend to my duties again. I am therefore grateful to Hood's Sarsaparilla and I recommend it to everyone who suffers from weak nerves."

**Hood's Sarsaparilla**  
Is the best—in fact the One True Blood Purifier.

**Hood's Pills** are the only pills to take with Hood's Sarsaparilla,

who remit \$24.25. If upon a month's use of the machine it does not fully meet your expectations they will return the money and remove the machine (at their own expense) as soon as they get advice from you that the dress pattern and machine are at their disposal. The offer is fair and honorable and perfectly reliable. The firm is capitalized at \$100,000, have offices in London, (England), Chicago, Cincinnati, and undoubtedly are engaged in enormous business enterprises. They believe advertising in a good family religious paper, and presenting their customers with silk dress patterns is cheaper than agents, horses, and the ordinary plan adopted for selling first-class sewing machines. Any lady who accepts their offer will find themselves congratulated upon getting a black brocade silk dress pattern free.

"I have been a victim to terrible headaches," writes C. F. Newman, Dug Spur, Va., "and have never found anything to relieve them so quickly as Ayer's Pills. Since I began taking this medicine, the attacks have been less frequent, till they have ceased altogether."

## A Fountain Pen Free.

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

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

GODBEY & THORNBURGH.



**Between Seasons.**

Crowd so closely, one upon the other, that but little time is left us to close out this season's goods before the arrival of new stocks.

Dress Goods, Staple and Fancy Dry Goods, Clothing, and all our other lines will be sold without regard to cost or value; our only object being to make a "clean sweep" of everything before we are overcrowded with new shipments.

Many of our out of town friends have expressed a wish to know of our great

**SEMI-ANNUAL SALES,**

and those who read this may have a complete list of prices and descriptions, as published in the daily papers of this city, by simply dropping us a postal card with name and address.

Mail orders will be promptly filled until goods are exhausted.

**The JOE P. QUINN DRY GOODS CO.**

## Books for Christian Instruction.

We had a little list of books some months ago that were especially prepared for the nourishment of the spiritual life in the converts of our revivals and for instructing them in the duties of church membership. It was urged on our country pastors to put these books into the hands of persons for whom they were designed. Perhaps it is not amiss to ask the attention of our city pastors now in the season of their revivals, to these little volumes, which, according to our memory, included

CHRISTIAN GROWTH. By Bishop O. P. Fitzgerald, D. D. 16mo. Paper, 10 cents \$0 50

THE BIBLE CHRISTIAN. By Rev. Josephus Anderson, D. D., Florida Conference. Cloth 60

THE SHIELD OF THE YOUNG METHODIST. By the Rev. Hilary Hudson, D. D., North Carolina Conference. Cloth 50

THE METHODIST CHURCH MEMBER'S MANUAL. By Rev. J. E. Godbey, D. D., Little Rock Conference. Paper, 25 cents; cloth 50

If the young members of our church could be organized into classes for the reading of such books under the oversight of some competent counsellor the outcome could not be most valuable.

We copy the above from the Nashville Advocate. We keep all the books for sale.

GODBEY & THORNBURGH.

The hair of the head to be an ornament to the wearer should receive painstaking care, and if its color is faded Hall's Hair Renewer should be applied.

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.

## Warning Order.

In Pulaski Chancery Court.  
Ike Meisner, plaintiff, vs. Carl Uebergang and Anna Uebergang, defendants.  
The defendant, Carl Uebergang, is warned to appear in this court within thirty days, and answer the complaint of the plaintiff, Ike Meisner.  
J. H. PASCHAL, Clerk.  
January 21, 1898.  
Menkus & Menkus, solicitors for plaintiff.

## Warning Order.

State of Arkansas, County of Pulaski,  
Big Rock township.  
Before J. H. Nowlin, J. P., for said township.  
Cazort Bros. & McGhee, plaintiffs,  
vs.  
Boston Poultry and Egg Co., defendant.  
The defendant, the Boston Poultry and Egg Company, is hereby warned to appear in this court within 30 days and answer the complaint of the plaintiffs.  
J. H. NOWLIN, J. P.  
January 22, 1898.

## Winter Tourist Rates

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Little Rock, Ark.

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.

GODBEY & THORNBURGH.

**Literary Table.**

**Washington Letter.**

(From our Regular Correspondent.)  
 Washington, D. C., Jan. 19, 1897.  
 "Honor thy father and thy mother, that thy days may be long in the land which the Lord, thy God, giveth thee." These familiar words formed the text of a sermon preached by Dr. Johnson, and listened to by President McKinley and a large congregation, and I wish they could be vividly impressed upon the mind of every young person who has reached the years of discretion, for there is a lamentable number of persons, which I fear is not diminishing, who from thoughtlessness or other causes constantly break this commandment, to the great sorrow of many fathers and mothers. Dr. Johnson said: "Family government is the foundation of national government. The obedient child makes the obedient citizen. In general no disobedient child will ever be generous or happy. The commandment implies reverence to parents. In these times, however, there is little respect paid to age. Our children could learn parental respect from the heathen Chinese." And again: "Next to our Creator we owe reverence to our parents. Honor in the commandment implies also love. Our respect should always be founded on affection. There are those who say some parents are not lovable, therefore we cannot love them. Then they are entitled to just that amount of respect and affection they can claim on the ground of moral worth. No more. No less. It would have fared badly with us indeed, however, if they had had the same idea of our claim on them when we were helpless and unlovely." And yet again: "Obedience is a necessity. It is the source of all order in the family, the church, the State. And none but law-abiding people can be free, prosperous, and blessed. Disobedience brings a curse." Speaking for myself, no matter how high or powerful a man or woman may be, or how humble his or her parents may be, I refuse to respect them if they fail to give their parents proper honor and respect, and no person whom I know to be deficient in that respect is ever trusted by me. On the other hand, to see any person show honor and respect for their parents at once attracts me towards them, as I know it does others.

The Immigration bill, as amended and passed by the Senate this week, is short and simple. It provides that immigrants between the ages of sixteen and fifty shall be able to read or write some language, except in the cases of wives, parents or grandparents of qualified immigrants. About the strangest thing about the effort to defeat this measure, or any restriction upon immigration, was the attempt to make use of the Catholic Church in the United States for that purpose, through petitions against the legislation.

Funeral services over the remains of the late Benjamin Butterworth, U. S. Commissioner of Patents, whose death brought sor-

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 Gold Medal, Midwinter Fair.



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 40 YEARS THE STANDARD.

row to many residents of Washington, outside of his family circle, were held at the Church of the Covenant this afternoon, the sermon being by Dr. Hamlin, with supplementary remarks by prominent officials.

A new method of distributing municipal charity has been adopted in Washington, and its workings will be watched with much interest both by those whose advocacy brought about the change and those who have doubts as to whether it will be an improvement upon the old method. For many years the Police department has been the medium through which all public money for charity was distributed, and much of the money contributed for charity by individuals, but by the new method the public charity funds will be turned over to the Associated charities, an organization of citizens with philanthropic tendencies, and be distributed by its agents without the aid of the police. Owing probably largely to the open winter up to this time, the number applicants for charity has this season been much below the usual winter average.

The following little gem is from a sermon by Dr. Stakeley, pastor of the First Baptist Church, on "spread the Truth": "To become potent in good works it is not necessary that one should stand upon the housetops and cry aloud. A pure and exemplary life is a daily and hourly sermon, influencing all who behold it. As the light from a distant star travels on cycles of time after leaving its source, so the influence of a pure daily life enters into the destinies of succeeding generations. Individual effort is the keynote of evangelical progress and conquest."

Rev. Arthur O. Sykes, of Danville, N. Y., and Rev. R. T. Holmes, of W. Va., have been designated for appointment as chaplains in the navy.

The answers received to the protests of the Anti-Saloon League against the alleged intention to allow intoxicants to be sold in the restaurant of the new Congressional Library are not entirely satisfactory. In reply to the protest sent to President McKinley, Mr. Porter, secretary to the President, wrote that it had been received by the Librarian Young, and in reply to the

protest sent directly to Librarian Young, that gentleman wrote saying that no permit had as yet been granted for the sale of intoxicating liquors in the new building. It is known that Mr. Young is personally opposed to the issue of any such permit, but the matter is really under control of the Joint Library Committee of Congress, and it is feared that as the committees having charge of the two Capitol restaurants allow intoxicants to be sold in them the bad example may prove contagious, as it so often does.

**Book Notices.**

**Important Statistics.**

The Rev. E. E. Strong, D. D., of Boston, has performed a distinct and valuable service in compiling the statistics of the various Protestant missionary societies in this and other lands for the last year. Dr. Strong is an authority on the subject, and may be trusted. The figures look very small when compared with what is given for many other purposes, and yet they show that the Christian Church is far more alert and aggressive than it is often supposed to be. The figures are so valuable that we venture to give them here as they have been sent out through the daily press. They are worth a careful study on the part of all who are interested in Christian work. They are as follows: The number of stations of the American Board is, out-stations 1126, American laborers 513, native laborers 2956, churches 470, communicants 44,606, number added last year 3919; schools of all grades 1181, total number under instruction 54,615; native contributions for all purposes \$113,039; cost of missions \$636,297. The Foreign Missionary Societies of Great Britain and Ireland comprise 3184 stations, 8139 out-stations, 5287 European missionaries, 29,701 native laborers, 371,785 communicants (16,870 of whom were added last year.) The number of pupils under instruction was 191,515, and the income in Great Britain was \$6,106,593. The total income of the British Foreign Missionary and kindred societies was \$8,054,196. The thirty-three Foreign Missionary Societies of the evangelical Churches of the United States report 1083 principal stations, 6217 out-stations, 3574 American missionaries, 15,504 native laborers, 3836 churches, with 103,266 communicants, of whom 34,870 were added last year; 232,563 pupils under instruction, and a total income of \$4,333,611. The Foreign Missionary Societies in Canada report 89 principal stations, 227 out-stations, 242 Canadian missionaries, 506 native laborers, 112 churches, with 9111 communicants, of whom 1040 were added last year. The native contributions in Canada \$283,706. The Missionary Societies of the United States, Canada, Great Britain, Continental Europe, Asia, Africa and Australia number 249, with 1691 stations and 15,200 out-stations. There are 11,639 missionaries, 61,220 native laborers,

and 1,121,699 communicants. There are 913,478 persons under instruction, and the income in all these countries is \$12,988,687.—The Outlook.

**OUR FELLOW CREATURES**—This is the title of a journal "devoted to the relief and protection of all the helpless."

It is successor to the "Anti Vivisection" magazine, and is published by the Anti Vivisection society, Aurora, Ill., and issued monthly \$1.00 per annum.

The publication represents a society of women in their efforts to abate cruelty of treatment toward all God's creatures.

**THE MISSIONARY REVIEW** for January opens with a deserved tribute to the memory of Thomas B. Helt, late Treasurer of the Board of Missions, who died of apoplexy at Weatherford, Texas, 17th of November last.

"The Success of Christian Missions" is a highly interesting article from the Missionary Herald.

Rev. Gilbert Reid, Peking, China, discusses the subject of "Chinese Government and Reform." His article sets forth many reasons to believe that an era of progress has fairly opened in the celestial empire, which will, in the near future, change the character of her civilization.

"Christian Missions and Social Evolution" is an excellent article from "At Home and Abroad."

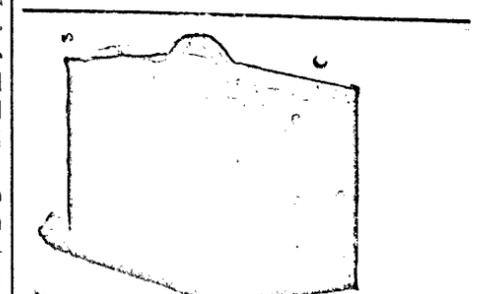
There is a tribute to the memory of Miss Lucinda B. Helm, beautiful and well deserved.

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## The Sunday School.

PREPARED BY REV. J. A. ANDERSON.

JANUARY 30, 1898.

How to Pray.

MATTHEW, VI. 5-15.

Golden Text: "Pray to thy Father which is in secret," (Verse 6.)

Topical Outline: I. Instructions about prayer. (Verses 5-8.) II. The Lord's prayer. (Verses 9-15.)

Time: A. D. 28.

Place: Some height not far from Capernaum.

### READINGS FOR THE WEEK.

How to pray, Matt. vi:5-15.

Persistent prayer, Luke xviii:1-8.

Humility in prayer, xvii:9-14.

Faith in prayer, Matt. viii:5-13.

The warrant of prayer, Matt. vi:7-12.

High-priestly prayer, John xvii:1-25.

One of Paul's prayers, Eph. i:15-23.

Reference word, "Pray."

Lesson Hymn, No. 768.

The simplest illustration of prayer that can be thought of is that of a child asking a parent. In our present lesson our Lord gives two warnings against abuses in prayer, and then gives a model prayer, known as the Lord's prayer. Notice first the two warnings.

No child coming to a parent with a sincere request would ever think of making an exhibition of himself that others might see his filial regard. Such a thought would not enter once into his mind. The Pharisees, in their abominable hypocrisy, loved to pray standing on the corners of the streets or standing in the synagogues. They wanted men to look at them and mark their piety. They made a show of being very prayerful people. It was not prayer at all that they were thinking of, but ostentation. The man who makes public prayers, long and loud, and prays but little in private, is dangerously like them. Prayer, the spirit of prayer, is a principle in the life of a man who prays at all. And if the principle of prayer be not in us, our performances called prayer are not prayer at all. One who has this spirit of prayer will often be wanting an hour of secret communion with God. He will desire to get to God in his approach; that others should see him will be naturally distasteful to him.

Neither are so many words uttered toward God, or so much time spent uttering them, to be regarded as a sort of spot cash equivalent with which to pay God for the blessings sought. To be importunate and persevering in prayer is a doctrine of the scriptures. But not in the sense that your perseverance can within itself bring God under obligation to do the thing you ask. The truth is that God always answers when we have put ourselves in the attitude to receive; and perseverance is

chiefly a matter of getting ourselves ready for the answer.

Then follows that wonderful sample prayer which our Lord submits as a model for all of our praying. It is a concrete definition of what praying is. It describes the attitude of the soul toward God as being one of humble trustfulness, one of adoration, one of earnest desire that righteousness may prevail and the will of God be done; one of dependence upon the Father for all the things needed each day; it describes the attitude of the heart toward our fellows as one of charity and forgiveness; it recognizes that we are in an evil world, and need our Father's help; it ascribes all glory and dominion and power to him. The comprehensiveness and simplicity of this prayer is something simply marvelous. You can find nothing like it in all literature. No man who understands the spirit of the Lord's prayer need ever go far amiss in praying.

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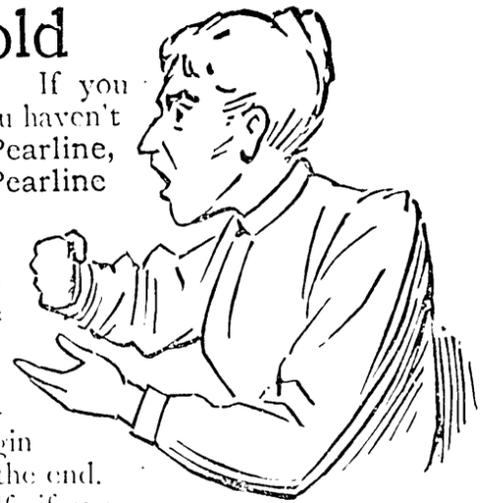
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## Don't Scold

about washing powders. If you feel like it, it's because you haven't got the right kind. Get Pearline, and see the difference. Pearline has been imitated—but never been equalled. There are all kinds of imitations; powders that save work, but ruin clothes; powders that don't hurt, and don't help you; powders that are cheap to begin with, but dear enough in the end.

Try them all for yourself, if you won't take our word for it. But don't get them mixed up in your mind with Pearline.

Send it Back. Peddlers and some unscrupulous grocers will tell you "this is as good as" or "the same as Pearline." IT'S FALSE—Pearline is never peddled, and if your grocer sends you something in place of Pearline, be honest—send it back. 319 JAMES PYLE, New York.



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Word edition, without notes; boards, per dozen, postpaid... \$ 1 25  
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MISS LULA HALE, Sec'y & Treas., Little Rock, Ark.

"Let Epworth Leagues be organized in our congregations, for the promotion of piety and loyalty of our Church among the young people; their education in the Bible and Christian literature; and their encouragement in works of grace and charity."—Discipline, ¶ 249.

JANUARY 30, 1898.

A Wise Vow.

JOB XXVII, 3-6.

If Moses wrote the book of Job in the land of Midian—and such is the popular verdict—then, this is the oldest writing which the Bible contains.

We are struck, all the more, on this account, with the lofty sentiment of the passage before us. Nothing can surpass it in nobleness and manly dignity. Whatever were the outward conditions of this man's life, or the sentiments of his times, he towers before us in an imperial grandeur of character which is awful. He was but a barbarian in the sight of our present civilization. But in moral greatness he stands, an example forever. We think better of humanity, and feel more the importance of human life and conduct, as the patient man of Uz vows to maintain his integrity, his righteousness, his truth, in spite of fate and death.

It is not the boast of a man at ease, but the defiance which a man tried to the uttermost throws in the face of the tempter. Satan had been turned loose upon Job, and, to maintain his manhood, he will brook the eternal devil.

Not even in one hasty speech or in a judgment swerved by flattery or fear will this man fail to stand by the deep convictions of his heart.

To-day our Leaguers pray for colleges. What a noble lesson is before us for all the young people of this land, who aspire to be, in the noblest sense, men and women. We can do no better, dear Leaguers, than to pray that this sentiment may be the guide of our lives. This conception of life and duty,

and this integrity of heart, which gave to Job a character, that, rising out of the mist which has hidden nations, towers on our view to-day, like a great mountain, must be invoked, to give nobleness to our lives.

In the strong words of Dr. Schell: "Apart from it there is no true education. And all young people should early persuade themselves that no distinction in writing or speaking, or even in the exercises of religion, is of any value without integrity. Nothing is so much needed to-day. When dishonesty and bribery are seeking to eat out the heart of our national life it is particularly important that young Christians should stand, like a rock, for personal integrity and honor."

When Andrew Jackson—afterward president of the United States—was leaving home, in his early manhood, it is said that his mother charged him: "Never sign a libel." But one who would never take back his words must weigh them well before he speaks them. Job's friends, or accusers, as you may choose, desired him to sign a libel. That is to say, they could not see how it was possible that a good man could be so afflicted, and, therefore, concluding that he had hidden iniquity in his heart desired him to confess it. But he, although confused, as they, at the afflictive providence, declares the uprightness of his life and heart. His speech, moreover, indicates that in his integrity he held a conscious communion with God, which no earthly condition could cause him to surrender.

There are times when men serve God, as it were with feelings of desparation. The light, which once cheered the path and seemed to assure the nearness of God, fades away and gives place to deepest night. We search in vain for visible tokens of God's love and care. "Behold! I go forward and he is not there, and backward, but I can not perceive him: on the left hand where he doth work, but I cannot behold him; he hideth himself on the right hand that I cannot see him." In such a trial one retreats back upon his own heart, and finds strength in his conscious integrity. And he says: "This is the right way. This is duty and there is nothing else to do." Though he slay me yet will I trust in him.

No treasure is like a good conscience, "Keep thy heart with diligence for out of it are the issues of life."

IRRITATION OF THE THROAT AND HOARSENESS are immediately relieved by "Brown's Bronchial Troches." Have them always ready.

Forest Home League.

Our League at Forest Home is doing well. It has reached the period when it realizes the need of good workers. We bring in a few members at nearly every meeting. A few properly put to work is better than a host joining to have a good social time. The attendance runs from 20 to 50 at our Tuesday night meetings. We have discussions of the day's topic, lively songs, talks and prayers by members and visitors.

At our election on the 11th inst. the following officers were chosen: President, C. R. Harris; vice presidents, Jas. Evans, Miss Jennie George, Miss Mattie Irwin, Miss Delia Cartney; secretary, Alice Baine; treasurer, Miss Alice George; organist, Miss Alice Baine.

We resolved at the opening of the year to make this the most fruitful year of our lives in winning souls for Christ. God speed the day when to win souls may be the great desire of every Epworth Leaguer. Yours, All for Christ.

C. R. HARRIS.

Hot Springs, Ark., Jan. 18, '98.

A Physician's Tribute To the Benefits Received From Dr. Miles' NEW HEART CURE



HEART DISEASE is curable. It is not surprising that all cases are not cured, since no physician has made the heart a special study for a quarter of a century as Dr. Miles has done. The following tribute from a physician will be read with interest. "For six years prior to taking Dr. Miles' New Heart Cure my wife was a terrible sufferer from heart disease. She had a constant fluttering of the heart and severe palpitation and pain in the left side. She took three bottles of Dr. Miles' New Heart Cure and was completely restored to health, and has not taken a dose of medicine during the past two years. Under these circumstances I cannot do otherwise than recommend it to others."

Send this N. Y. W. H. SCOTT, M. D., Dr. Miles' Remedy, sold by all druggists under a positive guarantee, first bottle and a copy of my book, "How to Cure Heart and Nerve Trouble," free to all applicants. DR. MILES' MEDICAL CO., ELKHART, IND.

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

HARP OF LIFE

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## ARKANSAS METHODIST

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

WEDNESDAY, JAN. 26, 1898.

## As Respects Federation.

The Committee on Federation of the M. E. Church, and the M. E. Church, South, has recommended:

(1) "A common catechism, hymn book, and order of public worship for both churches."

(2) "Legal provision for an International Epworth League Conference."

(3) "Joint administration of the publishing interests of the two churches in China and Japan."

(4) "Some rules of comity to be established by the general conferences, the better to economize men and money in foreign missions."

(5) "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."

(6) "The establishment in Washington City of a Protestant University for post-graduate and professional study."

It is clear from these recommendations, which are only suggestions to the next ensuing general conferences of the two churches, that the Committee on Federation was a thoroughly conservative body, and that it was not minded to venture beyond the sentiments already prevailing as respects the needs and duties of the church.

Some of the recommendations are of no importance, and, for that reason, there will probably be less difficulty in their adoption. A common catechism and a common hymn book may be accepted. That would be a sort of formal declaration between the churches of their unity in faith and spirit. Nobody is likely to object, unless some interest of our own Publishing House is involved. What we profess in our creed, what we teach in our catechism, and the doctrines we sing, are one. The real unity has all the time existed. The formal expression of it will do no harm and not much good. The church at large will not know the difference after its adoption.

As to a common form of public worship, any form we publish in our Discipline seems likely to be disregarded.

There are but few of our fashionable churches—it is a disgrace to a church to be called fashionable—in which our form of worship is observed. The voluntary and the offertory by the choir, interrupt

the order of the opening service and crowd out the prayer at the close. Our order of worship is far better than anything of this sort. But those who disregard it will continue so to do, unless inquiry as to the observance of our rules, in this regard, is instituted at the conferences.

The International League Conference should not be invested with any authority, and therefore needs no constitution, definite constituency or delegated authority. It can hardly be anything more or less than it has been—a general rally, free for all who can spare time and money in that way.

A joint administration of publishing interests in China and Japan is a thing desirable, and which the churches will sanction. The time will come soon, if our foreign missionary work prospers, that the Methodists in the various foreign fields will seek to be united in ecclesiastical jurisdictions, limited to their several countries, and under control of native Christians. This seems inevitable. The danger is, that, so separated from the parent church, Christianity will incorporate into its teachings much of heathen tradition and custom and decline upon a lower plane than our churches at home. It is wise to delay such separation as long as possible, that schools, publishing houses, and a native ministry of the best type may be provided before such a separation takes place, that its evil results may, in part, be thus averted.

The M. E. Church has already begun the work of establishing in Washington City a great university for post graduate and professional study. It is eminently proper that our church co-operate with them in this enterprise.

The fifth suggestion is the only one of much importance, so far as relates to the abatement of clash and friction in the general work. But it, this suggestion, is very vague in character. Who is to determine whether the church already upon the ground is supplying the needs of the people? On what ground should needs be judged? We have had, all over the South, the M. E. Church pressing in where our own was strongly established. And they have sustained their efforts for twenty years by missionary funds, and still find their church is not self supporting. The need urged in this case, by them, was the need of a pure gospel and a true type of Methodism, which it was claimed the M. E. Church, South, did not give. A full recognition of the claims of the churches as to their Christian character should have prevented this. Such formal

professions have been before the world for twenty years in the report of the Cape May Commission. That has been re-affirmed. Will it be any more regarded in the future?

This leads us to say that above all it is important that the spirit of true fraternity be manifested by the ministers of our two great churches, wherever they are brought together, in advancing the work of the Lord. Formal fraternity and correlation should represent, not a sentiment, but a genuine brotherly love and a spirit of helpfulness. If it had not been the temper of one or other of these churches, in its hot zeal, to ignore the other, as truly representing Methodism and the best type of Christianity, much conflict and much waste of missionary money had been saved.

Allowing Methodism to be one and her spirit one there is no justification for one church to invade the territory which the other has well occupied or is prepared to cultivate with a ministry which was "to the manor born." The M. E. Church, South, could hardly justify an effort to establish congregations under her jurisdiction in New York or Pennsylvania, unless she were ready to take the ground that the Methodism already represented there were of an apostate or degenerate type, unworthy the confidence of the people and unfit to represent original Methodism. True fraternity to-day involves, as a consequence, the abandoning, by one church or the other, of many points where attempt has been made to occupy by both.

Brother Keith thinks we misrepresented him in our statement of the 12th inst. that his paper, the "Holiness Advocate," is "for the sanctified people of God in Southern Texas." The first issue contains from the publisher the statement, "We desire to organize the Texas Holiness Publishing Company, and let this paper be the sole property of God's sanctified children." The editor says, in the same issue, instructing how to circulate the paper, "Keep this up with each subsequent copy you receive, and with this kind of work for one year, the sanctified children of God in Texas will have a paper that will press the battle hard for their King."

Now in his protest against our note of the 12th, Brother Keith says his paper is for everybody. So we supposed. We have not heard of any editor refusing to send his paper to any one that wanted it and would pay for it.

## Church Notes.

Our church at Shelbyville, Tex., has been destroyed by a tornado.

Five out of nine of the A. M. E. Zion bishops live in North Carolina.

The mail list, office fixtures and accounts of the Memphis Christian Advocate have been sold to the Nashville Christian Advocate.

Dr. R. J. Bigham has secured \$20,000 for the building of the Haygood Memorial Hall for Payne Institute.

Dr. E. E. Hoss will deliver, at the Southwestern University, Texas, ten lectures to young preachers, beginning February 1.

The Hendrix College Mirror is highly creditable to the institution from which it proceeds. It is pure and dignified in its utterances, as becomes gentlemen.

The new year's edition of "Our Homes" devoted especially to the memory of that noble woman Miss Lucinda B. Helm, was a great credit to Miss Helm's successor Miss Allen.

We have No. 1 of the Arkadelphia. It will compare favorably with any college paper that comes to our desk. It is published in excellent style and is filled with excellent matter. A credit it is to the Arkadelphia Methodist College.

Our beautiful Central Church at Ft. Smith was entirely destroyed by the tornado on the night of the 11th. The church was in a most prosperous condition under the pastorate of P. C. Fletcher. A few weeks ago Mrs. Fletcher was thrown from a buggy and very severely hurt. Now, the church, which was our brother's pride, is in ruins, and many of his people are in distress. We deeply sympathize with him and his flock.

Dr. John Hall, for thirty years pastor of the Fifth Avenue Presbyterian Church, New York, has tendered his resignation of that charge. His congregation has twenty-six hundred communicants. He has been, for many years, one of the strongest preachers in America; not in the least a sensationist, but building ever upon the rock and equally distinguished for his fidelity as a pastor. Mr. Hall is sixty-nine years old and in no sense broken by age. He seems capable of holding his great church for many years longer. His resignation has not yet been accepted.

People are constantly coming from the country to this city. Many of them are our church members. They come among strangers and be-

ing unknown to our church members or pastors, are often neglected. It would be well for every pastor in the country to report to some pastor in the city all such cases from their respective charges. The names thus referred will come before the preachers' meeting and the parties will be looked after. Rev. J. M. Workman will be glad to receive these reports and bring them before the preachers.

**Samantha Again.**

One of the most popular books we ever handled was Samantha at Saratoga. After our contract ran out and we could not supply the book, the demand was so great for it that we have arranged to offer it again as a premium of the ARKANSAS METHODIST. To every paid up subscriber who will send \$1.50 in advance for another year, and to every new cash subscriber, we will send the book free.

GODBEY & THORNBURGH,  
Little Rock, Ark.

**Harrison District.**

Preachers' meeting, March 8-10, at Lead Hill, Ark.

(1) Tuesday evening at 7:30. Sermon: "The Importance of Preaching." II Tim. 2:15, by Rev. J. W. House.

Wednesday, opening 8 o'clock.

(2) "What do we propose to accomplish in our Ministry?" Rev. L. A. Blevins.

(3) "The true idea of a church," by Rev. J. A. Castel and J. N. Ruble.

(4) "Our obligations to the church." By T. M. Jackson. Discussion by Rev. W. K. Biggs, J. H. Smith. Sermon 11 o'clock.

Wednesday afternoon, opening 2 o'clock.

(2) "Our duty to the young people and children." Rev. J. N. Ruble. Subject discussed as to our methods in discharging these duties by Rev. C. H. Culpepper, J. W. Wooten, W. W. Noble, and others.

**EVENING SERVICE.**

Sermon: "The qualifications and duties which are essential to a successful minister of the Gospel." By Rev. J. A. Castel. II John, 4-5.

Thursday morning service, opening at 8 o'clock.

(2) "How shall we best get the interest of our church upon the conscience of our people?" By W. K. Biggs, J. W. House and others.

(3) Topic: Missions. "Why do we not raise our assessments in full?" L. A. Blevins, J. A. Castel, T. M. Jackson, H. C. Morris, J. D. Albright, and others.

Thursday afternoon, opening at 2 o'clock.

(1) "How shall we get our people to attend upon the ordinances and support the institutions of the church?" By Rev. J. H. Smith, J. A. Castel, J. W. Wooten, W. W. Noble, and others.

(2) "The best time and method of holding our protracted meetings." By C. H. Culpepper, J. H. Smith, and others.

Evening service. Sermon 7:30 o'clock.

(1) "The qualifications and duties which are essential to an efficient church membership." By T. M. Jackson.

Please, brethren, let us all, if possible, be present. Come with the interest of Christ's Church upon your consciences. Would be glad to have our local preachers present. Fraternally,

PIERCE MERRILL, P. E.  
Harrison, Ark., Jan. 20, 1898.

**Delegates' Expenses.**

Mr. Editor: For the sake of convenience, I wish to use the columns of the METHODIST, to say to Bros. Hawley, Riggin, and all others concerned, that every dollar of the assessment of Hot Springs district for expenses of delegates to the general conference, will be in the hands of the Treasurer not later than March 15.

This money might have been collected sooner, but some of us have not been able to see the necessity of paying it two or three years before it was needed. J. A. SAGE.  
Hot Springs, Jan. 20, 1898.

**Notice.**

To the preachers of the White River Conference: It will not be long until our delegates will leave for the general conference, and they are our brethren, and it is enough for them to lose the time without paying anything for this service. And yet their expenses must be paid. I think that about two-thirds of the assessment has been paid. I write from memory, as I haven't the figures before me. What shall we do? The assessment has been made to cover this deficit. Now let each preacher in the conference take up this collection at once, and forward it to S. E. Ebbert, St. Francis, Ark., who is Treasurer of the Joint Board of finance.

Dear Brethren, please attend to this at once. The time is short, but if we will be active in this matter, and put our hearts in the work every cent will be paid.

JOHN EDSON,  
President Joint Board.  
January 22, 1898.

**Program**

For Loan Fund Day of the Woman's Parsonage and Home Mission Society, Sunday, February 6, 1898.

(Afternoon or Evening.)

Hymn No. 546.

Scripture lessons:

1. Matthew v:1-16.
2. Matthew v:13-18.
3. Matthew vi:19-21 and vii:21.

[To be recited by three young people.]

Hymn No. 501.

Prayer.

Questions and answers on loan funds.

Reading: Page 3 of "Immortal Service."

Hymn No. 632.

Reading: Tribute by Miss Mary Helm in memorial number of "Our Homes."

Recitation: "No tender yet sad farewell." Page 5, in memorial number.

Reading: Tribute by Dr. Lambuth in memorial number.

Reading: Miss Helm's Message. Page 4 of February "Our Homes."

Recitation: Hymn No. 462, "Lead, kindly light."

Lesson from Miss Helm's life: for young people. By pastor.

Report of subscribers to "Our Homes."

1. Number of new subscribers during January canvass.

2. Total number in local church. Collection.

Doxology.

Benediction.

**QUESTIONS AND ANSWERS ON LOAN FUNDS.**

1. What is the nature of the loan funds of the Woman's Parsonage and Home Mission Society?

Answer—Pages 17 and 18 of "Immortal Service," beginning: "Loan funds for parsonages," etc.

2. What longing of the mind is met in this form of doing good?

Answer—Page 1. "Immortal Service."

3. What is the multiplying power of a loan fund in a lifetime?

Answer—The loan fund doubles itself and doubles itself and doubles itself three times in an average lifetime.

4. To what purpose will the contributions on this occasion be devoted?

Answer—To the Lucinda B. Helm Loan Fund.

"Immortal Service" mailed on receipt of 20 cents; memorial number, 5 cents. Address office of Our Homes, Nashville, Tenn., or Mrs. R. K. Hargrove, West Nashville, Tenn.

**Think and Pray.**

Brethren: The opportunities for carrying out the last command of our risen Savior are mightily increasing with the passing years. Many doors are much wider open than last year at this time. With the increasing opportunities come, of course, increasing responsibilities upon every Christian to use well these opportunities.

Think of the last words of him who died for and loves the world! Look at the condition of Christless millions, the open doors, the fields very ripe for harvest! Do we love the Lord? Then we will obey his command. It seems that many of us, preachers as well as laymen, have forgotten this command. Will we wake up? Let us inform ourselves, pray, preach, distribute mission literature, hold mission mass meetings, organize our Sunday-schools into missionary societies—thereby awakening a missionary conscience—and always keep, as our watch word, the last command, and we will wake up the Church. We can't do less than this and be faithful to our Lord and Savior. Brethren, think, pray, act.

W. B. RICKS,  
Conf. Mission Secretary,  
Newport, Ark., January 22, 1898.

**Personal.**

We had a pleasant call from Dr. A. C. Millar, president of Hendrix College, Monday.

Rev. F. S. H. Johnston was in the city this week getting estimates on the proposed new church at Conway.

J. F. Mundy, of Russellville, called at our office last week on his return from a visit to old friends in North Carolina.

"Please state that my Postoffice address is Rogers, Ark., and not Bentonville, as some suppose."

J. L. Keener.

Dr. Andrew Hunter was in our office Tuesday. He has gone out for a two weeks visit to the home of a nephew, near Vinita, Indian Territory.

Hellen Richardson, one of the teachers in our McTyre School, Shanghai, China is visiting friends in New Orleans. She will return to China in August.

Bro. J. H. Keith, of Texas, writes: "I send renewal for the METHODIST. Send it on. I can't do without it. I have taken it ever since it started."

We acknowledge, with thanks, the invitation to the silver wedding of Rev. J. L. Massey and wife, Huntsville, Tex., January 21, 1898. We congratulate them.

Rev. A. Turrentine, presiding elder of Pine Bluff district, has just moved to Pine Bluff. He has had a most welcome reception by the Methodists of that beautiful city.

We were much pleased also to receive a call from Brothers McMasters and Brummet, one of the presiding elders of the Little Rock district, M. E. Church, the other the pastor of the M. E. Church at Main Street.

We were delighted on Monday to receive a call from Dr. Jesse Bowman Young, editor of the Central Christian Advocate, St. Louis. His sermon for our people at Hunter Memorial Church on Sunday was a discourse inspiring and full of christian love.

Our good brother, Rev. T. F. Brewer, editor of "Our Brother In Red," has been invited to a church entertainment in which dancing is to constitute the chief attraction. But Bro. Brewer will not go. Besides, this entertainment is for the Episcopal Church and in an Indian country.

**ANNOUNCEMENTS.**

**FOR ATTORNEY-GENERAL.**

THE METHODIST is authorized to announce Hon. J. B. Baker, of Izard county, a candidate for Attorney-General, subject to the action of the Democratic party.

Bro. J. C. Murphy died instantly this afternoon from heart failure. He was one of our official board. Our church sustains a great loss. Obituary later.

R. A. McCLINTOCK,  
Warren, Ark., January 23, 1898.

**HOW WILL YOU TRADE?**

Trade what? Trade work for money; we want men and women everywhere to sell our Non-alkaloidal Flavoring Powders for cakes, candies, ices, etc. They are perfectly pure and twice as strong as liquid extracts. We pay \$3.00 a day and give steady work; if you can't get more than that write to us at once and we will start you to work. Address the U. S. FRY CO., St. Louis, Mo.

Economy and strength are combined in Hood's Sarsaparilla. Every bottle contains 200 doses and will average to last a month.

## Christian Life.

New Year's Hymn, '98.

PSALM 118.

Praise the Lord in the heavenly heights,  
Sun and moon and lesser lights;  
Praise ye him, ye angel hosts,  
Let him be praised in all earth's coasts;  
And praise him, all ye stars of light,  
Ye diadems on the brow of night  
And ye graded heavens, sound his praise,  
Let all your hosts their voices raise;  
And the central sun, joining the chorus,  
Singing, "Praise the God who reigneth o'er us!"  
Let all things created by his word  
Join the anthem, "Praise the Lord!"  
As far as stretch unmeasured lines,  
Each in its sphere serves his designs.  
Dragons and deeps o'er all the earth,  
Praise ye the Lord who gave you birth.  
Fire, hail and mist fulfill his word;  
Wind, snow and rain, and speeding cloud  
All ye, his servants, "Praise the Lord!"  
Fruitful trees, mountains and hills,  
Flowing rivers and laughing rills,  
Wild beasts, cattle, all creeping things,  
The populous seas and birds on wings,  
Your jubilant notes in concert raise,  
And fill the earth with sounding praise.  
Let kings and judges, young man and maid,  
Old men and children, all give and  
To lift his name and exalt it high,  
Till it echoes back from distant sky.  
The omnipotent God doth reign to-day  
The mighty One doth reign alway.

T. J. Reynolds

Siloam Springs, Arkansas.

### Where Am I Wrong?

This is thy eager question, O Christian soul, and thy bitter complaint. On the faces and in the lives of others who are known to thee, thou hast discerned a light, a joy, a power, which thou enviest with a desire which oppresses thee, but for which thou shouldst thank God devoutly. It is well when we are dissatisfied with the low levels on which we have been wont to live, and begin to ask the secret of a sweeter, nobler, more victorious life. The sleeper who turns restlessly is near awaking, and will find that already the light of the morning is shining around the couch on which slumber has been indulged too long. "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light."

We must, however, remember that temperaments differ. Some seem born in the dark, and carry with them through life an hereditary predisposition to melancholy. Their nature is set to a minor key, and responds most easily and naturally to depression. They look always on the dark side of things, and in the bluest of skies discover the cloud no bigger than a man's hand. Theirs is a shadowed pathway, where glints of sunshine strike feebly and with difficulty through the dark foliage above.

Such a temperament may be thine; and if it be, thou never canst expect to obtain just the same exuberant gladness which comes to others, nor must thou complain if it is so. This is the burden which thy Savior's hands shaped for thee, and thou must carry it for him, not complaining, or parading it to the gaze of others, or allowing it to master thy steadfast and resolute spirit, but bearing it silently, and glorifying God amid all. But, though it may be impossible to win the joyousness which comes to others, there may at least be rest,

and victory, and serenity—Heaven's best gifts to man.

We must remember, also, that emotion is no true test of our spiritual state. Rightness of heart often shows itself in gladness of heart, just as bodily health generally reveals itself in exuberant spirits. But it is not always so. In other words, absence of joy does not always prove that the heart is wrong. It may do so, but certainly not invariably. Perhaps the nervous system may have been over-taxed, as Elijah's was in the wilderness, when, after the long strain of Carmel and his flight was over, he lay down upon the sand and asked to die, a request which God met, not with rebuke, but with food and sleep. Perhaps the Lord has withdrawn the light from the landscape in order to see whether he is loved for himself or merely for his gifts. Perhaps the discipline of life has culminated in a Gethsemane, where the bitter cup is being placed to the lips by a Father's hand, though only a Judas can be seen, and in the momentary anguish caused by the effort to renounce the will, it is only possible to lie upon the ground, with strong crying and tears, which the night wind bears to God. Under such circumstances as these, exuberant joy is out of place. Sombre colours become the tried and suffering soul. High spirits would be as unbecoming here as gaiety in the home shadowed by death. Patience, courage, faith are the suitable graces to be manifested at such times.

But, when allowance is made for all these, it is certain that many of us are culpably missing a blessedness which would make us radiant with the light of Paradise; and the loss is attributable to some defect in our character which we shall do well to detect and make right.

F. B. MEYER.

### Spiritual Food for Spiritual Growth

When professed Christians cut themselves off from the means of grace it is not strange that they should fail to make progress in the religious life. The songs, prayers, and sermons of the sanctuary are appointed to develop the Christian graces, and they serve this end most admirably. What an immense loss is suffered, then, by those persons who rarely darken the door of God's house! Little as they may think about it, they are deliberately putting away from themselves the chief instrumentalities of their salvation; and if, in the end, they should fail to lay hold upon eternal life, they will have no one but themselves to blame.—Nashville Christian Advocate.

### A Powerful Appeal to Women.

Rev. H. C. Peables, a Baptist minister of Rochester, N. Y., recently made this appeal from his pulpit to the fashionable women. "O women in society, you say you sway men's hearts! Grant it. For you and the favor of your eyes, men have killed each other; for you men have learned to die. They dance not by themselves. At your

nod and beck a home has been broken up, a faithful wife deserted, and noble children disgraced. To bedeck you with jewels and gems men have forged notes, swindled creditors, gambled, bet, and speculated. For God, for purity, for temperance, for the home and children, for the Church, I beg of you, woman, in the full dawn of your social life, live for God and work for your weak sisters."

### Safety in Buying Seeds.

There is no other way to measure the value of seed than by the value of the crop. A good crop simply cannot come from poor seed. Second-rate seeds will waste good land, good fertilizer, and good labor, and the crop won't pay expenses. Now, as the practical farmer cannot afford to waste time testing seeds to find out whether they are true to name, sound and clean, it stands to reason that the only safe way to buy seeds is to seek the protection of a name that has stood for reliability in the past. The great seed house of D. M. Ferry & Co., of Detroit, Mich., has sold seeds all over the United States and Canada for the last forty-two years, and the steady growth of the business is a sure indication that Ferry seeds have given satisfaction. Ferry's Seed Annual for 1898, a standard guide for farmers and gardeners, containing much valuable information, is sent free to persons writing for it.

### FREE TO OUR READERS—THE NEW CURE FOR KIDNEY AND BLADDER DISEASES, RHEUMATISM, ETC.



Mrs. L. D. Egely, Lancaster, Ill., writes: "I have the extraordinary record of 1200 hospital cures in thirty days. It acts directly on the kidneys and cures by draining out of the blood the poisonous Uric Acid, Urate, Lithate, etc., which cause the diseased condition."

Rev. W. B. Moore, D. D., of Washington, D. C., testifies in the Christian Advocate, that it completely cured him of Kidney and Bladder Disease of many years' standing. Hon. R. C. Wood, of Lowell, Ind., writes that in four weeks the Kava Kava cured him of Kidney and Bladder disease of ten years' standing. Many ladies, including Mrs. L. D. Egely, Lancaster, Ill., and Mrs. Sarah Vank, Edinboro, Pa., testify to its wonderful curative powers in Kidney and other disorders peculiar to womanhood.

That you may judge of the value of this GREAT SPECIFIC for yourself, we will send you one Large Case by Mail Free, only asking that, when cured yourself you will recommend it to others. IT IS A SURE SPECIFIC AND CANNOT FAIL. Address, The Church Kidney Cure Company, No. 409 Fourth Avenue, New York City. Mention this paper.

**PULPIT BIBLES.** We have received a splendid line of Pulpit Bibles which we will sell cheaper than ever before. We can send a very beautiful morocco, large type, Pulpit Bible, prepaid, for \$5.00. Godbey & Thornburgh.

See adv. "Harp of Life."

Agents wanted.

Monthly Papers cured by Dr. Miles' Pain Expeller.

**RADWAYS READY RELIEF**

CURES AND PREVENTS

Colds, Coughs, Sore Throat, Influenza, Bronchitis, Pneumonia, Swelling of the Joints, Lumbago, Inflammation,

**RHEUMATISM, NEURALGIA,**  
Frostbites, Chilblains, Headache, Toothache, Asthma,

### Difficult Breathing.

CURES THE WORST PAINS in from one to twenty minutes. NOT ONE HOUR after reading this advertisement need anyone SUFFER WITH PAIN.

Radway's Ready Relief is a sure cure for every pain, sprains, bruises, pains in the back, chest or limbs. It was the first and is the only PAIN REMEDY that instantly stops the most excruciating pains, allays inflammation and cures congestions, whether of the Lungs, Stomach, Bowels or other glands or organs, by one application.

INTERNALLY—A half to a teaspoonful in half a tumbler of water will in a few minutes cure cramps, spasms, sour stomach, nausea, vomiting, heartburn, nervousness, sleeplessness, sick headache, diarrhea, colic, flatulency, and all internal pains.

Fifty cents per bottle. Sold by Druggists.  
Be sure to get RADWAY'S.

RADWAY & CO., NEW YORK.

### 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 those prices. Send us your order, and you will thank us for furnishing such bargains. **GODBEY & THORNBURGH,** Little Rock, Ark.

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.

### God Bless the Boys.

God bless the boys—yes, all the boys,  
Wherever they may be;  
The boy with noble thoughts and clean,  
The boy with manly form and mien,  
The boy whose mother is his queen—  
His future we can see.  
God bless the boys, the mothers' joys,  
Wherever they may be!

God bless the boys, the worthy boys,  
Whoever they may be;  
The boys who dwell in marble halls,  
The boys who lives in tottering walls  
Are darkened oft by drunken brawls—  
Oh, fervently pray we,  
God bless the boys who sin decoys,  
Whoever they may be!

God bless the boys, the noble boys,  
Wherever they may be;  
Tho' human nature in them dwell,  
Yet search reveals a heart as well,  
A heart that noble deeds could tell  
Of love and sympathy.

God bless the boys, the noble boys,  
Wherever they may be.

God bless the boys, the jolly boys,  
Whosoever they may be.  
How dull would be this mundane sphere  
Without the boys that we have here;  
We all should die of blues, I fear,  
For want of fun and glee;  
God bless the boys with all their noise,  
Whosoever they may be!

— Ida M. Dennison in The Standard.

### John B. Gough.

In the July number of the Cosmopolitan Major James P. Bond, in an article, "Great Orators," thus describes his impressions of John B. Gough, the famous temperance lecturer:

"Gough was a more popular lecturer for a longer term of years than any favorite of the lyceums. He was a born orator of great dramatic power. Men of culture, but less natural ability, used to be fond of attributing his success to the supposed fact that he was an evangelical comedian, and that the 'unco guid,' whose religious prejudices would not suffer them to go to the theatres, found a substitute in listening to the comic stories and dramatic delivery of Gough. This theory does not suffice to explain the universal and long-continued popularity of this great orator. He never faced an audience that he did not capture and captivate, and not only in the United States, not in the North only, where his popularity never wavered, but in the South, where Yankees were not in favor, and in the Canadian provinces where they were disliked, and in every part of England, Scotland, and Ireland as well. It is true that he was richly endowed with dramatic power, and if he had taken to the stage he would have left a great name in the annals of the select upper drama. He preferred, however, to save and to instruct men rather than to amuse them, and he devoted his life to the temperance movement and the lyceum.

"It is strange, but it is a fact, that although Gough never broke down in his life as an orator, and never failed to capture his audience he always had a mild sort of stage-

fright which never vanished until he began to speak. To get time to master this fright was his reason for insisting upon being "introduced" to his audiences before he spoke and he so insisted, even in New England, where the absurd custom had been abandoned for years. While the chairman was introducing him Gough was 'bracing up' to overcome his stage-fright.

"For forty years Gough held the reputation as first in the land as an orator and a champion of temperance. He probably delivered more lectures than any man who has lived in the present age. From a carefully-kept record we find that from 1842 to 1852 he lectured on an average three hundred times a year, making three thousand lectures in all. From 1852 to 1869 he averaged two hundred and sixty times a year or 2080 lectures on temperance. Of these 1160 were delivered in Great Britain. Since 1860 Mr. Gough lectured on miscellaneous subjects. Each year he prepared a new lecture with a new subject. Among the most taking were: 'Eloquence and Orators,' 'Peculiar People,' 'Fact and Fiction,' 'Habit,' 'Curiosity,' 'Circumstances,' 'Will it pay?' 'Now and Then,' 'Night Scenes,' 'Blunders,' (his last). From 1861 until the time of his death Feb. 1, 1886, he delivered 3,526 lectures. In all according to Gough's record 9,600 addresses before 900,000 hearers."

### Mr. Sankey's Story of a Popular Tune.

It was in 1874. Mr. Moody and he had been holding a three months' meeting in Edinburgh. They had gone to Glasgow, and on their way back to Edinburgh to hold a three days' farewell meeting, Mr. Sankey bought a newspaper before starting, wanting to hear the latest American news. In one corner of the little paper he found the words of the "Ninety and nine." Mr. Moody was sitting by him in the car.

"Mr. Moody," he exclaimed, "I've found what I've been looking for for several years—a shepherd's song."

"Read it," Mr. Moody answered, at the same time commencing a home letter from Chicago. Mr. Sankey began it, but found Mr. Moody so engrossed in his letter that he concluded to wait.

They reached Edinburgh and had a grand meeting. The third evening Mr. Moody, Dr. John Brown and some others had addressed the crowded house. There was a deep silence—the stillness of deep religious feeling.

"Sing your hymn!" a voice seemed to say to Mr. Sankey.

"I can't; it has no music."

"Sing your hymn!" came again. He said he never disobeyed such a voice in a great meeting, but gave himself to the guidance of the Spirit.

Seating himself at a small organ, he began, not knowing how he might close. It was born of that hour. No note has ever been changed. The twenty-third Psalm is familiar to every Scotchman; he usually sings it at least once a day.

A shepherd song peculiarly appeals to them.

Mr. Moody came down from the pulpit, leaned over the organ, and with tears in his eyes, asked, "Mr. Sankey, where did you get that hymn?" The day before he had not heard it for his interest in his Chicago letter.

The sister of the author of the words was up in one of the galleries, but the press was too great for her to reach Mr. Sankey when the meeting closed.

She wrote him after he was gone to the Highlands to hold another meeting. And so he discovered the authorship. The lady had been dead some years. Afterwards he visited her sisters, and they showed him her little room where the "Ninety and Nine" had been written. As he stood in the room he could but pray that God would continue to use the song to show the lost ones his tender-shepherd's care and love.

And then, as he sang for us those tender, loving words, eyes grew moist and hearts stirred at their pathos.—Methodist Recorder.

### The Sunshine Girl.

A fast young man decided to make a young lady a formal offer of his heart and hand—all he was worth—hoping for a cordial reception. He cautiously prefaced his declaration with a few questions, for he had no intention of "throwing himself away." Did she love him well enough to live in a cottage with him? Was she a good cook? Did she think it a wife's duty to make a home happy? Would she consult his tastes and wishes concerning her associates and pursuits in life? Was she economical? Could she make her own clothes, etc.

The young lady said that before she answered his questions she would assure him of some negative virtues she possessed. She never drank, smoked or chewed; never owed a bill to her laundress or tailor; never stayed out all night playing billiards; never lounged on the street corners and ogled giddy girls; never stood in with the boys for cigars and wine suppers. "Now," said she, rising indignantly, "I am assured by those who know, that you do all these things, and it is rather absurd for you to expect all the virtues in me, while you do not possess any yourself. I can never be your wife," and she bowed him out and left him on the cold doorstep, a madder if not wiser man.—Health Journal.

### For Indigestion

USE HORSEFORD'S ACID PHOSPHATE.

Dr. S. H. Moore, Indianapolis, Ind., says: "I have used it in my own family in cases of indigestion and general debility, with entirely satisfactory results."

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.

## FOR ALL WOMEN

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



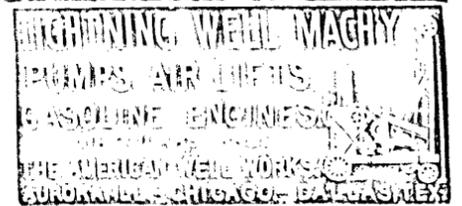
when a woman is not well these organs are affected. But when they are strong and healthy a woman is very seldom sick.

## McELEE'S Wine of Cardui

Is nature's provision for the regulation of the menstrual function. It cures all "female troubles." It is equally effective for the girl in her teens, the young wife with domestic and maternal cares, and the woman approaching the period known as the "Change of Life." They all need it. They are all benefited by it.

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

THOS. J. COOPER, Tupelo, Miss., says: "My sister suffered from very irregular and painful menstruation and doctors could not relieve her. Wine of Cardui entirely cured her and also helped my mother through the Change of Life."



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GODBEY & THORNBURGH.

## Our Church at Home.

ROCHELLE, FLA.

My post-office is changed from Island Grove to Rochelle. We have a pleasant home. Our people received us kindly and pounced us big. We have one of the best pastoral charges in the conference and a beautiful church house at this place. Outlook hopeful. Often think of my many friends in the bounds of the White River conference. Truly, your brother,

I. A. VERNON.

January 11, 1898.

CINCINNATI CIRCUIT.

Dear Dr. Godbey: I have finished my first round on the Cincinnati circuit. Have been cordially welcomed at all my appointments. We found the people all in love with their last pastor, Bro. J. W. House. He did a work here that will be lasting in its benefits. May the Lord bless him, in his new fields of labor. Prospects are promising for a good year and a great victory over sin. Pray God to give us strength to do his will.

WM. T. THOMPSON,

Jan. 15, 1897.

SEARCY STATION.

Dear Dr. Godbey:—My reception at Searcy has been most cordial. I was met more like an old friend than a new preacher—open handed and warm hearted—many acts of kindness have been shown us, both in act and word.

Fine congregations, a good prayer meeting, Sunday-school, and Epworth League. The good and godly women have their Foreign Missionary Society and P. and H. Mission Society. I am here to prosecute the work commenced and continued by a long line of worthy predecessors, and that which concerns me more than anything else, is my own individual duty and obligations: without it we fail. "In thee, O Lord, do I put my trust."

M. M. SMITH

Jan. 13.

GILLETT CIRCUIT.

Dear Dr. Godbey: At conference we were read out to Gillett circuit. This is our second charge in the conference. As soon as we got home from conference we got every thing in ship-shape, and bade farewell to our Sherrill friends. It was like breaking and leaving home. We had learned to love the good people on that circuit, and the little parsonage there is a sacred place to us indeed. 'Twas there that God gave us our little Olyn, and 'twas there that God took our oldest, dear little Joe, to live with him. Yes, on the 13th day of September, 1897, the Lord kissed his precious spirit away from earth, leaving us in darkness and tears, but so in the comforter came to us, bringing hope and light, bidding us look up. Then we remembered the words of the Lord, "He shall gather the little lambs with his arms and carry them in his bosom." Then all is well with him, praise the Lord. The people have received us kindly. We have a good people and lots of work to do. May the good Lord help us to

do the work needed to be done here. Our people here have passed through two very severe droughts, and are somewhat behind, yet hopeful. The Lord helps both the preacher and people to do what they can for the cause of Christ. I have not completed my first round yet. I hope to do some good work for the Methodist this year. Pray for us. Your brother in Christ,

J. W. HARREL.

Gillett, Ark., January 12, 1898.

HOLLY SPRINGS CIRCUIT.

We moved to Holly Springs last week, and feel like we are at home. We served here as pastor two years before this, so don't feel like we are among strangers.

The people of this place gave us a cordial welcome and a hearty pounding. I have been reading about poundings for several years, but, until last year, knew nothing more about them, experimentally. The little boy at Millville last year who wanted to carry the hatchet to "pound the minister."

We served Harmony Grove circuit last year, where there are some true, noble-hearted Christian people, who love God and the church. We were learning to feel a special interest in that work and pray that God's blessings may be upon that charge and upon the new pastor.

Holly Springs circuit has four churches, and is as well supplied with church houses as any circuit in the conference. We need a parsonage and expect to build it this year.

The membership is composed of good, true Methodist people; we have a good board of stewards, and we think with a united effort this charge ought, and will, take its place in the front rank of the circuits of the Little Rock conference.

Our stewards' meeting was well attended and all seemed to be hopeful. Some advance was made in assessment for pastor, and we feel that the church will move forward in all the departments of Christian activity during this year, and pray that the church may grow in grace and knowledge, and that many souls may be brought savingly to Christ. The Methodist has a large list of subscribers here, to which we hope to add some new ones during the year. Fraternally,

E. F. WILSON.

Holly Springs, January 14, 1898.

COAL HILL.

When the great itinerant wheel completed its annual revolution at Ozark in November, it dropped us off at Coal Hill, in the midst of a big-souled, generous-hearted people, and they have shown their appreciation of the preacher and his family in a substantial way. The usual pounding was done in good order. The parsonage has been made comfortable and furnished with most of the heavy furniture.

Up to date the charge has over-tripled the contribution to missions for the whole of last year. Our first quarterly meeting has passed. Bro. Sherman's coming was indeed a benediction to us. Bishop Hendrix made no mistake in appointing him presiding elder, he is proving himself a good administra-

tor, an able preacher and a discreet Christian gentleman. He has the work of the district well in hand. When I left Coal Hill twelve years ago, it didn't have a church house. One little school house for us all to preach in was the best it could offer, but now it has five neat, comfortable church houses. It was a struggling village of about five hundred inhabitants, now it has a population of about two thousand. It is a very unpretentious little city, but it has a large volume of business and one of the best public schools in the State. We are working and trusting the Lord for results. The outlook is certainly good for a prosperous year.

T. A. MARTIN.

Coal Hill, Ark.

DARDANELLE STATION.

Our first quarterly conference has come and gone. Reports show eight members received first quarter. Salaries of presiding elder and preacher in charge paid in full. Our congregations have been good and are increasing almost every Sabbath. The people have shown us no little kindness. Our parsonage has been improved at a cost of over one hundred dollars. Plans are on foot to improve our district parsonage. Our new presiding elder, Bro. Cantrell, is starting off well. He is good presiding elder timber. He is well received by our people.

It is due Bro. S. S. Key to state that Dardanelle, where he has spent a great deal of his life as pastor and presiding elder, would have been glad if he had been continued on the district. We have no purer or more faithful men than he. At present every prospect pleases.

D. J. WEEMS.

KINGSLAND CIRCUIT.

How time does move! Three years ago at Prescott we were sent to Lehigh, which has since been changed to Rowell. After serving that people 3 years we are at Kingsland. Those among whom we labored during our stay at Rowell circuit, were true to their pastor and all the interests of the church as well. I shall not forget Bro. R. M. Martin for his kind reception to me, when others jered at the "greenie" he came forward and placed \$5 in my hand, and said: "When you need more, call on me."

During our stay we added more than a hundred to the church; built a parsonage, but left plenty of work for the new pastor. There are a lot of good and faithful people there. Our people at Kingsland have received us kindly. The board of stewards have made liberal assessment for the preacher. We are blessed with the privilege of attending school at the Fordyce Training School. This school, from all accounts, is in its best state, full, and they are coming every day. No man ever had a stronger or firmer hold on a town or people than Prof. J. D. Clay has on Fordyce.

I am greatly indebted to good friends for means to bear expenses while going to school. What a pity that there are not more men of means who would help poor

young men to get an education. Yours in love, J. W. WHITE.

Fordyce, January 14, 1898.

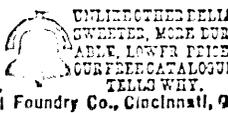
GRAVETT CIRCUIT.

At Ozark Bishop Hendrix appointed us to Gravett, so after a move of 45 miles over hills and through valleys, we reached our destination, and are snugly domiciled in the parsonage. Have made one round on our work, finding many kind and generous people. On the first Sunday in January began a revival in Gravett which lasted until the night of the 12th, and resulted in a gracious revival in the church. Prejudice, selfishness, malice, etc., were eradicated, and where there did abound, the love of God and the spirit of love for each other and unity doth much more abound. Truly the Lord hath done great things for us, whereof we are glad. We have also, as a result, repaired the church, which was dangerous to worship in as the result of a wind storm some time ago. And last, but not least, we have been pounded hard with such things as are commonly used by preachers, such as flour, meat, sugar, coffee, canned goods, and so on, so we rejoice to say that truly we believe the lines have fallen to us in pleasant places, and our desires and prayers are that we prove a workman that needeth not to be ashamed.

W. H. HATFIELD.

January 12, 1898.

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

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W. P. & H. M. SOCIETY.

Items From Our Auxiliaries.

The adult auxiliaries of Arkadelphia and of the First Church, Little Rock, have recently sent valuable contributions of clothing to needy families of itinerant ministers through the department of supplies of the W. P. and H. M. Society.

The good women of Stephens made clothing for the motherless children of one of our own pastors.

They were assisted by those of Camden, who also sewed diligently to assist the delicate wife of a former pastor.

At Lockesburg the ladies made rag carpets and quilts for sale, and increased their funds for local work.

The new auxiliary at Concord Church has been busy, too, with needles and thimbles, and some friend may soon buy a nice quilt there.

Several gentlemen have joined the auxiliary at Concord as honorary members, but they will take the lead in helping to improve the parsonage for their beloved pastor. Their interest is helpful to us all.

Our juveniles are busy, too. In Arkadelphia they helped the adults to raise \$25 to make Mrs. Cademan Pope a life member of the society. At another place one member of the baby roll, a little boy not 5 years old, said he wanted the 20 cents in his mite box to help in the work for Jesus among the Cuban children in Florida.

The juveniles of First Church, Little Rock, have started out to help in missionary work at home and across the seas.

And we were much surprised the other day to receive one dollar from the Juvenile Missionary Society at Morriston, for our Sue Bennett school at London, Ky. This was raised by selling eggs brought by the little ones to a pleasant social gathering. We were glad to receive this gift, and even more glad because those little children are interested in our work. We should like to claim them for our juveniles. This we hope, the good women of the Arkansas Conference may soon organize a W. P. and H. M. Society.

The adult auxiliary of the First Church, Little Rock, ordered one hundred copies of the January number of "Our Homes," for distribution among friends. This beautiful edition contains sketches and pictures of our founder, Lucinda B. Helm, whose name represents an epoch in the history of the Methodist Church, South.

When the W. P. and H. M. Society was organized, nearly twelve years ago (through her efforts), we had a few parsonages. Now we have nearly eight hundred homes for our itinerants, and it is fitting that the central committee should request our pastors throughout the church to observe February 6, when the Lucinda B. Helm loan fund will be raised.

I know a number of our auxilia-

ries will observe the day according to the interesting and appropriate program, and I wish that it could be carried out in every church in Arkansas. And why not? An hour spent in the study of Miss Helm's life and labors will be helpful to any congregation. Programs have been mailed to all our auxiliaries, and I will be pleased to send them to many other friends if they will send their address to me.

Let us call upon friends to assist us so that our offerings may, in a measure, express the tender reverence with which we cherish the name of our founder.

Remember, the offerings will constitute a loan fund that will be building parsonages through years to come.

Our fiscal year will close March 1, and we shall expect full reports from every auxiliary. The corresponding secretaries and treasurers who have served through the year must please make out reports for this last quarter, and send them before handing their books and duties over to their successors.

Rotation in office may be good, but to hold on to faithful, efficient corresponding secretaries and treasurers, is better, in my opinion.

Be sure to elect women who will not only report what you do, but will make you and help you do something to report.

Last year, we, of the L. R. Conference W. P. & H. M. S. only lacked about \$20 of paying our membership dues in full. Let our presidents, treasurers and all see that we do even better this year. Please try to collect every dollar by March 1, and send to our treasurer, Mrs. S. H. Thompson.

Sincerely,

Mrs. W. H. PEMBERTON,  
Cor. Sec. L. R. Conf. Society.

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

GODBEY & THORNBURGH.

**"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.

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A Copy Free to Every Subscriber.

By Josiah Allen's Wife (Marietta Holley).

A Copy Free to Every Subscriber.

SPECIMEN OF MISS HOLLEY'S HUMOR.

A few days after this, Josiah Allen came in, and sez he, "The everlastin' spring is the one for me, Samantha. I believe it will keep me alive for hundreds and hundreds of years." Sez I, "I don't believe that, Josiah Allen."

But Josiah kep' on, for he was fearfully excited. Sez he, "Why, the fellow said, there waz a old man who lived right by the side of this spring, and felt the effects of it inside and out all the time, it wuz so healthy there. Why the old man kep' on a livin', and a livin', till he got to be hundred. And he wuz kinder lazy naturally and he got tired of livin'." He said he was tired of getting up mornin's and dressin' of him, tired of pullin' on his boots and drawin' on his trowsers, and he told his grandson Sam to take him up to Troy and let him die.



"Well, Sam took him up to Troy, and he died right away, almost. And Sam bein' a good hearted chap, thou' he it would please the old man to be buried down by the spring, that healthy spot. So he took him back there in a wagon he borrowed. And when he got close to the spring, Sam heard a sathe, and he look ed back, and there the old gentleman wuz a sittin' up leanin' his head on his elbo, and he sez, in a sort of a sad way, not mad, but melancholly, 'You hadn't ort to done it, Sam. You hadn't ort to. I'm in nox for another hundred year.'"

She takes on follies, flirtations, low neck dressin', duds, pug dogs, tobogganning, etc.

**OPINIONS OF NOTED CRITICS:** "Exc edingly amusing." Rose E. Cleveland. "Delicious Humor." Will Carlton. "So exuberantly funny, we had to sit back and laugh until the tears came." Witness. "Unquestionably her best." Detroit Free Press. "Bitterest satire, coated with the sweetest of exhilarating fun." Bishop Newman.

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Since each was paid for the copy right of this work, and until recently it was sold at \$2.50, but lately to put it within the reach of every body it has been published in somewhat cheaper form. It is exquisitely bound in cloth, printed from new type, and on fine paper.

**Our Offer** While the ARKANSAS METHODIST for one year is only \$1.50, and while a great many thousands of "Samantha at Saratoga" have been sold at \$2.50, per copy, yet by a turn of event we are enabled to and will (for a limited period, mind, pay free paid, a copy of this wonderfully funny book absolutely free to every person sending us \$1.00 for one year's subscription. Old subscribers sending for another year's subscription will also receive the book. If you want it send at once.

## Our Church at Home.

NEW EDINBURG, ARK.

Dear Dr. Godbey: Our first quarterly conference has come and gone. Our new presiding elder, A. Turrentine, was with us, and filled his place well. He fits the place, and the bishop made no mistake when he gave Bro. Turrentine the appointment of presiding elder for the Pine Bluff district. Bro. Turrentine is no stranger to this people. He looks well after all the business, and will build a district parsonage at once—a much-needed house. We can not afford to allow our presiding elder to pay fifteen dollars a month rent for a house when we have a nice lot, and lumber and labor are so cheap.

The finances were well up at our quarterly conference. Though two year's drought in this section, the people will not let their preacher go unfed or neglected, but will divide as long as they have a crust. We have been nicely received and well pounded. We feel very grateful for these things and mean to do our very best service. We are expecting a prosperous year. A new church building is to go up in New Edinburg, and Dr. Godbey is invited to dedicate it as soon as finished. Everybody is talking camp-meeting. We expect our presiding elder to rally his forces at Ponel Springs and have an old time Georgia camp meeting and take this country for our Lord and his Christ.

We shall not forget the ARKANSAS METHODIST. It ought to be in every Methodist home.

D. D. WARLICK.

January 10, 1898.

BLACK ROCK, ARK.

Dear Methodist: Since the session of our annual conference at Newport, I have been preacher in charge of Black Rock circuit. I have found here a pleasant charge, comprising the towns of Black Rock, Imboden and Powhatan. Our reception was a cordial one. Good congregations have attended our services at each point and the prospects for a pleasant and successful year are very bright. The good people of Black Rock have added much to our comfort by making some improvements on the parsonage and we now have a pleasant and comfortable home. They have also visited us in a very large crowd and left packages of various things needed to satisfy a hungry family, and we have now a good supply of such things. May the Lord abundantly bless these generous people, and enable us to serve them well during this year. Our genial, earnest, energetic, presiding elder, is also living in Black Rock. Since conference he has bought a district parsonage at this place and it is now paid for and decided to our church. The people of Black Rock have paid for the property and now Bro. Maynard is making some improvements on it. When it is finished the district will own a valuable piece of property and will have provided a pleasant home for the presiding elder. The work of Newport district is progressing nicely and we feel that we

have the right man in charge of our work on the district. Bro. Maynard has every interest of our great church on his heart and is striving zealously to advance these interests throughout the district. Already he is planning for a district league conference and we hope that every pastor and every leaguer in the district will put forth every possible effort to make this conference a great success. May God bless the labors of his servants this year and enable us to add many recruits to his army.

W. M. WILSON.

Black Rock, January 10, 1898.

KNOBEL, ARK.

We were moved at the last annual Conference from Imboden circuit to Knobel mission. This is a new work and much unorganized. We have had a Church at Knobel for several years. Last year Bro. J. S. Watson, of the Corning circuit organized at Peach Orchard with nine members, and Bro. H. E. May, of Portia circuit organized at Finner's school house with eleven members. Those two points, with Knobel, constitute the organized part of the work. I have established regular appointments at three other places. The Church here at Knobel has 55 members, a good payer meeting, Sunday-school and Epworth League. When we came here there was no parsonage and no house which we could rent, so a good brother took wife, baby and me to his home and kept us until we could get a house. The official board procured us a good house by the first of January. We moved into it by the 4th, and that night the Church members and good citizens of the town gave us a nice pounding, after which we had a few songs and prayer. We think this place well deserves its name. I feel this is a kind hearted people and am hopeful of a good year.

E. N. PITTS.

PALESTINE CIRCUIT.

The itinerant wheel of the Little Rock Conference landed us in Bradley county, on not the Palestine, but the Palestine circuit.

We had a long, hard move, of about 130 miles, which was bad enough, but could have been worse, and we complimented ourselves and praised the Lord for our having gotten into the parsonage before the long spell of rain, sleet and freezing weather came on. There were seven days here that we never saw the sun.

Our parsonage is at Simpson. We have a very pleasant home, and good Church here, and also a good school, which the people of Bradley county would do well to patronize.

We have excellent people here, both young and old. Our young people pray in public, and are really religious, and, in fact, our moral and spiritual standard is away up, near the top round, and the people of Bradley county, or any other place will run no risk in sending their children to our school.

I have made one trip to Warren—the metropolis of our land. Court was in session there, and we met,

and made the acquaintance of a great many people.

We met Rev. McClintock, our preacher at Warren, who seems to have his heart and soul in the work, and his hands are also finding plenty to do. We met also Bro. P. H. Thomas, the editor of our county paper—The Democrat News. He says if he was not an editor he would be a preacher. This paper is doing much good, in a Christian and moral line throughout this land, and is probably a fair index to the character of its editor. My business at Warren was to buy a cow; but I met Bro. John Watson, our merchant at Jersey—on this work—and he told me to just come over to his place and he would let me have one for her victuals and clothes and that's the way to save your preacher's money, if he has any.

We have not had any pounding; but the first Methodist man I met—our good Doctor Hoyle, of Mt. Vernon—handed me five dollars, before we got in ten miles of the parsonage, and we have had quite a steady flow of whole dollars, and whole hogs and such like ever since.

We had our stewards meeting on New Year's day. Our board raised the assessment to \$565—which is much in advance of last year—and say, by the help of God and the liberality of our people they intend to pay it, and our people, that we have seen, seem to be ready and willing to do all they can.

Well I have only been just half around my circuit, if we meet with the like success as we have had so far, we will probably have something more to write later on.

We received your list of subscribers, and will do all we can for the METHODIST as we go around. Please pray for us, and may God bless you, and continue to bless our connection interests. Fraternally,

S. W. RAINEY.

Simpson, Ark., Jan. 5.

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"I was troubled with kidney difficulties which were pronounced incurable. A neighbor advised me to try Hood's Sarsaparilla. I did so, and before I had taken three bottles I was almost entirely cured. I can walk three or four miles a day and feel none the worse for it." SETH B. STANTON, Winnview, Oklahoma.

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can be raised at a profit, and the yield enlarged, if properly fertilized. Most fertilizers do not contain enough

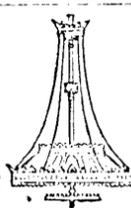
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## At Rest.

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

**WARLICK:** Little Helen Burrow, daughter of Rev. D. D. and Mary F. Warlick, was born at Dallas, Ark., March 30, 1890, died at Coal Hill, Ark., May 6, 1897. Little Helen, though young, had always been a great sufferer. She hardly ever knew what it was to be well. She died of acute rheumatism. The heart and almost every part of her body was affected. She was conscious to the end. Helen was a bright Christian and often talked of her home in heaven. Her last word was, "Hush, mamma." By the grace of God we will live together again.

HER FATHER.

**ROSS:** Mrs. Mary W. Ross, nee, Stone, wife of Bro. A. L. Ross, was born in Robertson county, Tenn., Oct. 10, 1833, was married to A. L. Ross January 18, 1849, died January 29, 1897, at New Edinburgh, Ark. Sister Ross joined the M. E. Church, South, at the age of 14. Her life was an even, holy, Christian warfare. She always stood by her preacher and her church. She was the mother of eight children, seven of whom still live. A noble, sweet, devoted wife and mother has gone. Bro. Ross still carries on this side, but is very feeble and is ready to cross over and join her on the other side. We know where Sister Ross is. God bless the husband and children.

D. D. WARLICK.

**HURT:** Louisa J. Hurt, was born October 11, 1816, in Madison county, Tennessee, was married to Jno. F. Hurt June 3, 1868, which union God blessed with six children, three preceded the dear mother to the beautiful beyond, three remain to mourn her death. Sister Hurt embraced Christ August 1868, being converted under the ministry of I. L. Burrow, and joined the M. E. Church, South, living a consistent member till death. She was always mindful of the sick, and will be greatly missed by the afflicted. It was not my pleasure to meet this dear saint in this life, but from the evidence left behind I expect to meet her where death and separation never come. Will the husband and children so live and labor that it may be said of them as of her:

"Such was her end, a calm release,  
No clinging to this mortal clod;  
She closed her eyes and stood in peace  
Before a smiling God."

N. E. GARDNER,  
McCrary, Ark., January 13, 1898.

**COWGUR:** Theodosia Cowgur, daughter of Rev. Strother and Hannah Cowgur, was born May 13, 1833; was converted under the ministry of Rev. J. M. C. Hamilton, joined the Methodist Church and was baptized by the writer in October 1896, and lived a Christian life until she died of pneumonia, December 22, 1897. Her suffering was intense, but was borne patiently, and her faith in Christ wavered not. Her promptness in uniting with the Church, and her decided Christian character are commendable traits, worthy to be followed by all lovers of the Lord. Her life was short, but she ripened fast for heaven. She had not long to endure the evils of this world until he in whom she trusted said: "Stand still, ye weary wheels of life, stand still! E'en now, it is enough: my child, come home." She is safe, safe from the allurements of this world. Safe from the temptations of Satan, safe from the weakness of the flesh, safe, forever safe.

J. A. FAIR.

**BLANKENSHIP:** Tom Ben Blankenship was born in Bradley county, Ark., Nov. 24, 1863; was married to Miss Alice Tipton, April 14, 1887, and died Decem-

ber 28, 1897. Thomas was the son of that grand and noble Christian character whom so many of us loved and appreciated, Samuel P. Blankenship, who several years ago went home to God. Having been raised in a home not only of honor and respectability, but of the highest type of solid Christian character, he naturally followed the teachings of father and mother into the M. E. Church, South, which they all loved so well. With him, to be a church member meant devotion and Christian activity, filling, though comparatively young, several of the important offices in the church. As a husband, his deeply stricken wife says in a letter to me, "He was so good I would not have changed any trait or habit in his whole life if I could; I am so glad we did not save our kind words to say when one was gone, he was not ashamed to tell me he loved me. He leaves a wife and six little children to battle with the world, but to them, brothers and sisters, I would say, we know where he is."

JOHN L. CARR.

**MANN:** John W. Mann was born in Independence county, Ark., August 21, 1852. In early life he came to Mt. Tabor, Lonoke county. Here he was married to Miss Sallie Beasley. In 1875 he was converted and joined the M. E. Church, South. Soon after he joined the Church he was elected superintendent of the Mt. Tabor Sunday-school, and filled that office of the church for more than ten years. He served as steward for 25 years, and, during that time, only missed one quarterly conference, and that was in time of his last illness. Most every year he was elected as a delegate to district conference, and was elected several times delegate to the annual conference. He had filled every office in the Church that belongs to a layman. He was a man that read much and kept up with his church. But few men are as devoted to church and the work as he was. His house was the preacher's home; he was the preacher's friend. He was a robust type of Christianity. He was sick, of slow fever, for more than three weeks before death came. He talked of his condition and said, "I know where I am going." I have never talked with any one that manifested more faith in God than did Bro. Mann. He died at his home near Mt. Tabor Church, November 24, 1897. He leaves a wife and four children to mourn his loss. May God's richest blessings be upon his family.

J. A. HENDERSON.

**LANKFORD:** Lavenia Adeline Lankeford (nee) McCarrell was born in Jackson county, Alabama, May 8, 1821. She removed to Tennessee in early girlhood, where she professed religion and joined the Methodist Church when about 16 years of age. Soon after this she removed to Arkansas and was married to John Lankeford in Benton county, January 11, 1853. Soon after this they removed to Clarksville, Ark. She at once attached herself to the M. E. Church, South. Here she lived through multiplied years a devoted, exemplary, consistent, Christian life, and here, in her little quiet home, after months of extreme physical torture, on the 13th of December, 1897, the death messenger came and summoned Aunt Adeline to cross over at the "Old Pilgrim's Ford" into the Golden City above. The writer had known her personally for 22 years and he can truthfully say he never knew a more devoted Christian. She was truly a friend to the poor when she was able to help them, and always manifested a great anxiety to help the Church when in her power to do so. But the old soul is gone and we sorrow not as those who have no hope. She leaves a number of nephews and nieces who feel the keen pang of sore bereavement in nearly the same relation as if a mother had been taken from their circle. The most sorely grieved is an aged, lonely, sorrowing husband. God bless you, Uncle John, in your loneliness. Are you as ready and willing to go as your life-long loved one? We have these consoling words for the large circle of relatives: "Live as Aunt lived, and you will certainly die a triumphant death, as she died."

W. H. METHENY.

Prairie View, Ark.

**WIDENER:** Died August 1, 1897. Mrs. Susie Ella Widener nee May, wife of

Dr. A. J. Widener, of Little Rock, Ark. Sister Widener was born January 31, 1869, married to Dr. Widener on May 2, 1888. After their marriage they lived in Gurdon, Ark., till October 1891, when they removed to Little Rock. She was converted and joined the M. E. Church, South, when quite a girl, and lived a loyal Methodist and an humble Christian to the end. She was the mother of five children, one having been called up higher before the summons reached her. A loving husband and four bright little children are left behind; but thank God, with a heritage, surpassing in value any earthly thing. Sister Widener was in many respects a model wife and mother; her Christianity was carried into commonplace affairs, and showed itself in the interest she took in her husband's profession, and the training of the children. She thought the Church the best place in the world for her children, and the home the proper place to indoctrinate them. She was indeed, a good woman. As her pastor I knew her, baptized her children and frequently had heart to heart talks with her. I expect to see, in this life, few superior to her. As I watched her die, I could but breathe a silent prayer, O God, multiply her kind in the Church and in the home! In making up the bouquet of heaven, methinks none will add more beauty and loveliness than our dear departed Sister Widener. May God bless her fond husband and the bright, sweet, little ones left behind.

JAMES THOMAS.

January 17, 1898.

**GRIMES:** Sister Eppie A. Grimes, wife of J. A. Grimes, daughter of A. P. and W. A. Walden, was born August 7, 1852; married to Bro. Grimes July 15, 1877, and died January 6, 1898, near Goodwin, Ark. Her sickness was of short duration. She and her sorrowing husband retired at 10 o'clock in perfect health, apparently. At 11 o'clock she awakened her husband, saying, I am sick, and at midnight she was cold in death. She was buried with our beautiful ritual service by the writer in the presence of a large concourse of sorrowing relatives and friends. Sister Grimes professed religion in early life, and after marriage united with our Church, and lived true to the Master's cause until the summons came, and it found her ready to walk through the valley in peace, for Jesus was her leader there. She was a good woman and those who knew her best loved her most. O, how uncertain is life, and how true the saying, "that in the midst of life we are in the midst of death." Many of the itinerants of the White River Conference remember her kindly, having often enjoyed her hospitalities in other years. She leaves an aged husband, three bright little boys and two daughters, one married, and one sweet little girl about 10 years old, and one step son to mourn her untimely death. Often have I heard Bro. Grimes praise God around the public altar, but heaven will now be sweeter. Then bravely fight, O Christian brother, soon the conflict will be over, soon the last dread foe shall perish; thou shall hear of death no more. God bless the bereaved ones and help them to meet her beyond this land of pain and sickness and dying.

W. B. HARPER, L. P.

**LEAKE:** This tearful tribute of love is paid to our sainted mother, Mrs. Jas. A. Leake. We will not say she is dead; she was only weary, and having lain down to rest for a little while in dreamless sleep, she will soon awake. Blessed thought! It makes sunshine of our sorrow, and hope of despair, and beauty of ashes. And yet we weep, for no more can we see the soft light in her eyes, and hear her gentle voice, and have the mother's love and care. For no mother was ever more devoted, no wife more true, and no friend more sincere. The maiden name of our dear mother was Leonora Levy; and we love to think, in those olden days, how beautiful she was. But time nor death could not destroy those olden charms: for as she lay at rest, serenely calm, amid the fragrance of sweet flowers, her loving face, even then, was kissed with beauty's charm divine. She was married on January 19, 1867, to our father, Jas. A. Leake, of Stephens,

Ark., where she died December 22, 1897. Never have we seen man and wife more devoted. Their days of courtship never ended; and though their home was not a palace, yet, humble as it was, its walls were gilded with the sunshine of confiding, consecrated love. So it is not strange that our dear father lingers in the "vale of tears" with eyes upturned to heaven. And yet he is not alone. Nine children and her dear old mother linger with him. Such grief as this was never known before within this house, for until this hour the angel Death had never crossed its threshold. In youth, our mother joined the M. E. Church, South. She was a Christian; she lived her creed; she prayed incessantly; she loved to sing religious songs. Sing on, sweet mother, sing on forever now. Sing in the angels choir. Sing to us in our dreams, and lead us with thy sweet voice to heaven and thee.

NICK THOMASSON and  
IRENE (LEAKE) THOMASSON,  
Phoenix, Arizona.

**FOSTER:** A letter from Bro. W. R. Foster, one of our superannuated ministers, and husband of the deceased brought the sad news of Sister Foster's death, and also her request that I should write her obituary, which is a labor of love. Born May 27, 1811, in Robinson county, Tenn. Died at Nettleton, Craighead county, Ark., Dec. 8, 1897. In paying this tribute of respect to this good woman, I take the liberty to say that the first impressions she made on my boyish heart were good, and from that day to this, tho' not thrown with her but now and then as the years have gone rolling by, never changed. It was in 1862, "when Bro. Foster was our preacher, and she was our preacher's wife," they came to our home, (my father's and mother's home). I was a lad of 12 and a right close observer of preacher's and their wives, and other persons. Bro. Foster was there in the prime of life, his noble, true, and devoted companion was no less active than he, and when the path of duty was pressed by his feet she was with him, and aiding often in fervent prayer. She began the Christian career at 12 years of age, being converted then, and uniting with the Methodist Church. Here I will add a word from the letter of Bro. F. "We were married Dec. 11, 1857. She was a good wife faithful and true as you well know, always ready to do her every known duty. Never a more affectionate mother or wife lived. I am now an empty vessel, our greatest comfort is gone." But, brother, look through the door way of faith and read, "Not lost but gone before." I am glad this godly woman ever came to our home. Great good the preacher's wives may do. God bless them all. There is not a more self-sacrificing set of mortals on earth than these same good women who leave all for the gospel's sake. And, bless God, they gain all. May the year's lie lightly on the battle-scarred veteran husband, and we who are young in year's not forget that the day of retirement from active work must come to us all, who live to see such a day, and then his experience may be ours. So we will unfeignedly sympathize with him and his motherless girls in this day of deep grief. Amen.

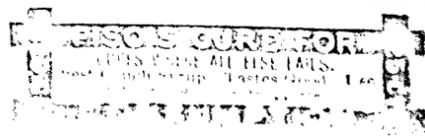
JAMES F. JERNIGAN.

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THE ARKANSAS METHODIST.

WEDNESDAY, JAN. 26, 1898.

GEO. THORNBURGH, Business Mgr

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

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

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

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

Married.

JENKINS-BALKMAN. — At the bride's home, January 13, 1898. Mr. J. A. Jenkins to Miss Lou Balkman. P. W. Campbell officiating.

LINDSAY-RAY.—January 16, 1898. at the home of Mr. — Ray, Mr. E. O. Lindsay to Miss Mattie Ray, all of Prairie Co. Ark. W. M. Clowson, officiating.

WALDEN-ADNEY—At the home of the bride's father, Mr. I. M. Brown, January 6, 1898, Mr. J. T. Walden to Mrs. Neva Adney. M. V. Adney officiating.

CROWLEY-PETERS.—At the parsonage, Coal Hill, Ark., Dec. 26, 1897, Mr. W. A. Crowley to Miss Florence Peters, both of Coal Hill. T. A. Martin officiating.

GARLINGTON-HENDERSON — On January 9, 1898, at the home of the bride's parents, by T. H. Crowder, Mr. John Garlington and Miss Emma Henderson.

SEWELL-JUSTISS—At the residence of the bride's father, January 9, 1898, Mr. W. D. Sewell to Miss Carrie Justiss, both of Shuler, Ark. J. W. Vantrease.

WELD-THOMPSON—January 12, 1898, at the home of Uncle Jimmie Thompson, near DeView, Ark., by Rev. N. E. Gardner, Mr. Ed M. Weld to Miss Sallie Thompson.

STILES-WALLINGSFORD—At the residence of the bride's parents.

Mr Johnie Stiles and Miss Mary E. Wallingsford, December 26, 1897. T. H. Crowder, officiating.

HILL-ANDERSON.—At the home of the bride's father, near Center Point, Ark., December 27, 1897, Mr. J. A. Hill to Miss Ethel Anderson. J. D. Whiteside officiating.

SHARP-GOLLERHER.—At the residence of the bride's father, Howard Co., Ark., January 12, 1898, Mr. S. C. Sharp to Miss C. D. Gollerher. J. D. Whiteside officiating.

MARKS-ATWOOD.—Jan. 8, at the residence of N. B. Chowning, in Rison, Ark., Mr. G. E. Marks and Miss Lydia Atwood, both of Edinburg, Ark. Rev. O. H. Keadle officiating.

ADAMS-WOODBURN—January 12, 1898, at the residence of the bride's parents in Fordyce, Ark., by Rev. J. R. Sanders, Mr. J. M. Adams and Miss Julia Woodburn, all of Fordyce, Ark.

TODD-LANDES—At the residence of Rev. Marion Davis, in Buckner, Ark., January 12, 1898, Mr. B. M. Todd, of New Lewisville, to Miss Della Landes, of Buckner. J. J. Mellard officiating.

STRAUGHAN-WEBB.—At the home of the bride, on Nov. 21, 1897, Mr. W. J. Straughan to Mrs. Mary E. Webb, both of Allene, Little River Co., Ark. Rev. T. R. Simmons officiating.

LIBRAND-HAMILTON.—Nov. 28, 1897, at the residence of the bride's parents, Mr. Joe Librand, of Grapevine, and Miss Lena Hamilton, of Cherry Grove, Ark. Rev. O. H. Keadle officiating.

THOMPSON-ANDERSON.—At the residence of the bride's father, December 26, 1897, Mr. Thurston Thompson, of Lodi, Texas, to Miss Cora Anderson, of Allene, Little River Co., Ark. Rev. T. R. Simmons officiating.

HUGHES-CARTER—At the home of the bride's father, Mr. J. E. Carter, near Union Church, January 5, Mr. James C. Hughes to Miss Della Lee Carter, all of Ouachita county, Ark. Rev. J. L. Johnston, officiating.

BRADLEY-THOMPSON—At the home of the bride's father, Capt. J. C. Thompson, near Walnut Hill, Ark., by Rev. W. R. Harrison, December 5, 1897, Mr. John B. Bradley and Miss Josie B. Thompson.

KOONCE-HARRISON—At the residence of Mr. Natt Graves, in Howard county, Ark., on December 22, 1897, by Rev. W. R. Harrison, Mr. Henry Koonce and Miss Berta K. Harrison, sister of the writer, both of Howard county, Ark.

SCHOOLFIELD-DOLLARHIDE.—On January 11, 1898, by Rev. F. F. Harrell, at the home of the bride's brother, Mr. Samuel B. Schoolfield to Miss Virginia B. Dollarhide, both of Rocky Comfort, Little River Co., Ark., both consistent members of the M. E. Church. They will make their future home in the Indian Territory. Very truly yours, F. F. HARRELL.

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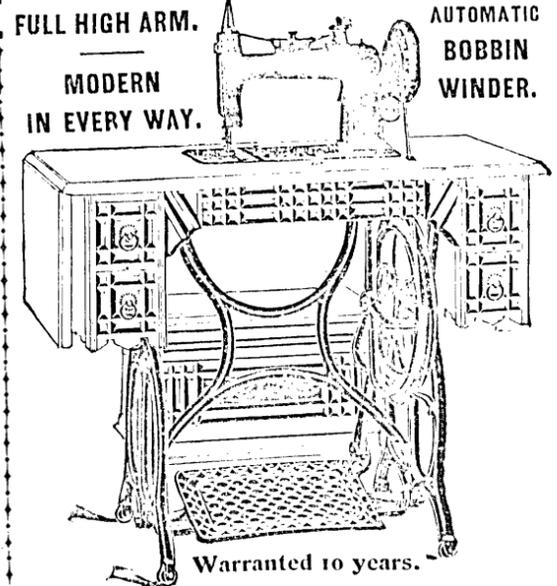
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Total Retail Price.....\$1 75

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1 Belt and Coupling.....25
1 Shuttle.....1 00
1 Quilter.....25

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BITTER TASTE.

It Aids in the Detection of Unwholesome Food.

Daniel Webster, in the famous White trial, in Salem, Mass., years ago, declared that "murder will out." This maxim has been found applicable to many other things besides murder. Housewives know it to be true when there is alum in baking powder. A bitterness in the bread at once betrays the alum's presence. It can't conceal its true nature. The alum bitter-

ness "will out," and because it will, physicians, who understand the harmful effect of alum on the system, are at a loss to know why people continue to buy baking powders containing it. All baking powders sold for twenty-five cents a pound or less contain alum. There is surely no economy in using these cheap powders. For a pure cream of tartar powder, as Dr. Price's was shown to be at the World's Fair, goes so much farther and gives so much better results, there is no doubt of its being more economical in the long run.

RED ROUGH HANDS

Itching, scaly, bleeding palms, shapeless nails, and painful finger ends, pimples, blackheads, oily, mottled skin, dry, thin, and falling hair, itching, scaly scalps, all yield quickly to warm baths with CUTICURA SOAP, and gentle anointings with CUTICURA (ointment), the great skin cure.



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