

Arkansas

Methodist.

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News and Notes.

The Democratic Central Committee of the state has fixed the primary elections on the 7th of May, and determined that nominations shall be made by a majority vote of the primaries in all cases where a majority is given for any candidate. This seems to us just, and we give our readers notice of this purpose of the committee that they may give to the primary elections the attention they deserve.

It is the duty of every citizen to vote at the primaries, and Christian men will especially regard their obligation in the matter.

Extremely cold weather prevailed during the first part of the past week in the Northeast and Northwest. Boston is reported as suffering loss of property by the storm to the amount of \$1,500,000. Many lives were lost on the Massachusetts coast. The storm embraced the New England states and New York. Many sheep and cattle perished from the cold in Colorado, Montana and Idaho.

Here at Little Rock the mercury fell a little below freezing, only. This weather is very opportune for us, as it will hold back the blooming of our orchards and so protect our fruit crop from the late frosts; our people are planting potatoes and making gardens.

Japan has withdrawn her objections to the annexing of Hawaii by the United States, an agreement having been reached regarding the rights of Japanese citizens on the islands in case of annexation.

Oppression of the Jews.

And now in France "behold what a great fire a little matter has kindled."

The excitement in France growing out of the Dreyfus case is somewhat subdued but has by no means ceased. There is liability of serious consequences. The points in the case are briefly these: Some time since it was discovered, or at least came to be believed, that the plans for mobilization of the French army had become known to foreign powers. Captain Dreyfus, one of the few Jews in the army, was accused of betraying the secrets of the war department. He was tried, declared guilty, and sentenced to imprisonment for life, in an iron cage, on a solitary island.

The affair excited intense hostility against the Jews, for it was bruited about that Dreyfus was serving a syndicate of Jews who were ready to betray the government for gold. Outbreaks against the Jews occurred in Paris and other cities of France. It was necessary to put the Rothschilds and other wealthy Jews under especial police protection. Meantime Zola, the great French novelist, espoused the Jews' cause, accused others of making Dreyfus a scapegoat for their own sin, and turning against an innocent people the public wrath.

Colonel Easterhazy, not a Jew, was charged, tried secretly by a military tribunal and acquitted. Zola declared that this was only another step to turn the public resentment from the guilty parties, and in an open letter to President Faure, charged the military tribunal in the case of Easterhazy with perjury and defied the government to prosecute him for the charge. His aim was, in this way, to re-open an investigation of facts respecting the case of Captain Dreyfus. But in this Zola will probably be thwarted. He was put upon his trial on Monday last. The indictment has been drawn with especial care to avoid re-opening the Dreyfus case. To complicate the matter, the government claims to be in possession of a confession of guilt from Dreyfus, but refuses to give it to the public. Thus the popular

mind hovers between resentment towards the Jews and faith in Zola's charges of treachery in the government itself.

It is the lot of the Jew to suffer persecution. The tendency to theism in the religious thought of Europe, and the larger liberality of Christians have not benefited the Jew. In Russia he is cruelly oppressed. He is the constant mark of public resentment in the popular tumults of Austria-Hungary. The policy of Germany, inaugurated by Bismark, was severe upon the Jews. Only in England and the United States has he all the privileges of citizenship without prejudice.

The Jew has not been a bad citizen. He has not been lawless or a vagrant. He has stood with the best in intellect. Why this oppression drawn out through the centuries?

It is from religious prejudice only in small part. The old prejudice abides in some measure when the cause which produced it has ceased. It is like an inheritance entailed from former generations. Christian philanthropy might well inaugurate a movement today to break off and bury this load which the Jew has borne so long. The spirit of the Christ pleads in his behalf.

But there is another cause of the Jew's affliction. It is in the fact that he has no country to which he may flee, and no government to which he can appeal. No flag protects him. No government resents his wrongs. No thought of foreign armies, or navies, or demands for indemnity deter the persecutor.

There has been talk of relieving the situation by re-establishing the Jews as a nation in Palestine. But the majority of this oppressed people are not prepared for such a movement. Palestine, if they possessed it, could not support half of them. They have already largely lost their national blood. The Hebrew has passed away. The Jew remains. It is the national religion that survives. If this were surrendered the Jew would melt at once into the great mass of Christian nations. His identity would be lost and with it his oppression would

cease. Is this the only solution? Can the deliverer come only thus? "Behold, now is your house left unto you desolate, and verily I say unto you that you shall not see me from henceforth until ye shall say, 'Blessed is he that cometh in the name of the Lord.'"

The editor had a very pleasant day at Russellville last Sunday, preaching morning and evening and speaking to the Epworth League in the afternoon. The pastorate of Rev. J. H. Williams opens with good promise. His people expect a prosperous year. Our home was with Mrs. L. A. Howel. We enjoyed very much the hospitality of this Christian family and the genial spirit and conversation of Capt. J. R. H. Scott, father of our hostess and of Dr. Scott of this city—a gentleman of the old school—we have rarely met a man so sprightly of his age.

A sister, who is a widow, with a large family of children, sends us \$6 back dues for the METHODIST; thanking us for our long patience. She wishes the paper continued and says: "It seems to me that every number is better than the last." The Church paper ought to be, next to the Bible, spiritual food for Christian people. It ought to be so, and the editor ought to labor to make it so. Let those who write for its columns send us their best thought. Among the 50,000 who read the paper weekly many will find help in everything that is written with intent to help the Christian.

A terrible tragedy occurred in this city Monday night, the 7th. A young man shot a young woman and immediately shot himself. The young woman will likely recover but the young man died almost instantly. It is the old story of a fallen woman and her paramour maddened by passion and jealousy. The young man was well related and had many friends who knew not the secret sin into which he had fallen. His end was sad, indeed, but while more startling, not worse than of those who live to run the career of a sensual life. The brothel and the gambling den are here and our city authorities know where to find them.

Contributed.

The Closing Service.

The last service of the great week of prayer was brought to a close at the First Presbyterian Church last night. Rev. W. W. Pinson, pastor of Mulberry Street Methodist Church, preached the last sermon and his effort was masterly. It was considered one of the best and most important pulpit lectures heard in Macon in a long time and is given here in full:

"The Gospel Applied, or the Social Side of Christianity." Man is born a social being. When he is born again he is none the less so. He is not only a bundle of interests, but a circle of influence as well. His interests are personal, they end in himself. His influences are social, they reach out towards others. To take account of our interests alone is selfishness, and that is at the root of all sin. Therefore, religion not only ministers to our interests in salvation, but holds dominion over our influences as well.

One of the first effects of the fall was hatred and murder, followed by the renunciation of social obligation. Cain's question, "Am I my brother's keeper?" is the natural question of a murderer. Cain was not the last one that asked it. We hear it to-day in all the noisy conflict of interests and clash of purposes. We hear it in the war of factions and in the strife between the classes and the masses; in crowded tenements with their foul air and fouler morals; in starvation wages and long hours of toil; in sweaters' shops and manufacturers' quarters; in the wrongs that curse the generations and the vices that suck the life blood of men by permission of law; in the suffering without sympathy and the sin without light—in all this is written on the forehead of our age Cain's question, "Am I my brother's keeper?"

The gospel answers with infinite emphasis and endless iteration, "Yes, you are your brother's keeper, and his blood will be required at your hands." It teaches us to look outward as well as upward.

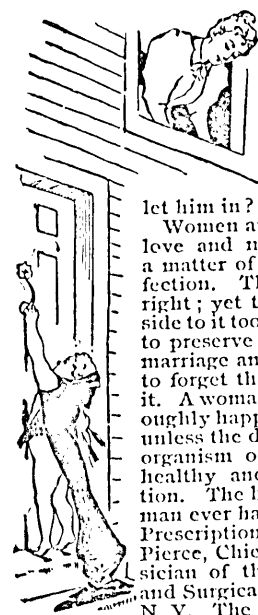
In the sermon on the mount our Lord gives us the social code for all time and all people. It teaches us how to live among men. We are not to resist nor revel, nor contend. We are to suffer in silence, pray for our enemies and forgive as we hope for forgiveness. Up to this code 1800 years have not sufficed to bring us. It is high as heaven, beautiful as angelic life, true as God himself.

He defines the essence of discipleship in such striking passages as, "Ye are the salt of the earth;" "Ye are the light of the world." Salt does not achieve its purpose in its own preservation, but in being lost in the preservation of other substances. Light does not realize its glory in its own brightness, but in the darkness it conquers for human eyes.

The law and prophets are summed up in one word; it is an immense word—love. Love is the name of the one great law and all other laws are only phases of its

application. Truth is one arch that spans the universe and it springs from these two pillars: love to God and love to man. We have spent the best part of these 1900 years in a vain effort to analyze and define love to God, and we have demonstrated our failure by the way we have hated each other. Perhaps if we turn our attention to the problem of love to our neighbor we shall stumble on the greater secret of love to God. At least, there is high authority for the fact that we cannot love God except we love our neighbor; "For if a man love not his brother whom he hath seen how can he love God whom he hath not seen?"

(Continued on page 3.)



When love knocks at a woman's heart he usually comes in disguise. Doesn't want it known what he's up to. If she knew all about the little rascal, would she let him in? That's a question.

Women are apt to look upon love and marriage as purely a matter of sentiment and affection. That is pretty nearly right; yet there is a practical side to it too; and the best way to preserve the ideal aspect of marriage and maternity is not to forget the practical part of it. A woman cannot be a thoroughly happy wife and mother unless the distinctive physical organism of her sex is in a healthy and vigorous condition. The best friend that woman ever had is the "Favorite Prescription," of Dr. R. V. Pierce, Chief Consulting Physician of the Invalids' Hotel and Surgical Institute, Buffalo, N. Y. The "Prescription," is a perfect and infallible remedy for every form of "female weakness." It cures by restoring health and strength to the internal organism, which cannot be reached by "local applications;" thus the cure is radical, complete and constitutional.

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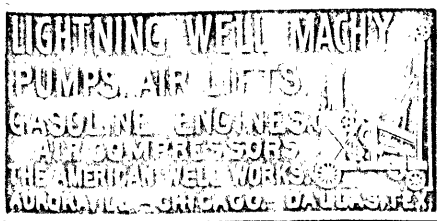
Dr. R. V. Pierce, Dear Sir:—I suffered fourteen years with female weakness, nervousness, and general debility, trying everything I could find to help me—all to no avail. I then heard of Dr. Pierce's medicines and although I was thoroughly discouraged, I thought I would try once more to find relief. I took your "Golden Medical Discovery" and "Favorite Prescription," and too great praise cannot be given for the rapid relief they gave me. I am now free from the former troubles. Very sincerely yours,

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The Closing Service.

(Continued from page 2)

St. James teaches that the essence of practical religion is helpfulness and a clean life. "To visit the fatherless and the widow in their affliction and to keep himself unspotted from the world."

Some, in order to maintain a clean life, have thought it necessary to hide themselves from the world. Not so with James. His way is to give yourself so to the world's needs that you will have no heart for its sins. He who visits the fatherless and the widow in their afflictions may go where the path is reeking with corruption and his garments will be unpolluted, while the proud Pharisee, who picks his way, and draws aside his garment, for fear of defilement, will stand in heaven's white light crimson with his brother's blood.

Olive Shriener gives us this dream:

I thought I stood before God. He said to me, "Wherefore have you come?"

"I have come to accuse my brother man."

"For what?"

I said: "He has bruised and wounded my sister woman and thrust her out into the street to die."

He said: "And what of you?" "Lord, my hands are pure, and see, my robes are spotless. The streets are full of mire. I have picked my way." He said solemnly, "On what?" "I lifted my robe, and lo, my feet were crimson. I stole out ashamed. As I went, my feet left bloody stains on the white marble floor."

I thought I stood before God again and another was with me. He looked down on us kindly and said, "Wherefore have you come?" I replied, "Lord, I went down into the streets and lay down in the mire beside my sister; she put her arms around my neck and we two rose up together, and lo, we are here." "Whom have you come to accuse?" "No man, Lord, but that we might have a message to our brother." He said: "It is well. The message is in your hearts; go and tell it." As we went out the angels said, "How beautiful."

As there are two ideals of individual life, so there are two ideals for church life. One looks to the preservation of the church; the other to the salvation of the world. The whole life of the church will always be determined by choice between these two. If the purpose be to preserve the church, then her eye will be turned in upon herself. The salt will be hoarded lest it should be contaminated. The light will be put under a bushel lest it should waste itself in the darkness. The church will court the favor of the world. It will pander to the man with a gold ring and the woman in costly apparel. It will soften the voice of truth lest Dives should be offended. It will pass by the poor and degraded, lest its respectability should be taxed. It will think more of its dignity than of its influence and will value

its authority above its work and its pedigree above its power. Then it is like a gardener making an idol of his hoe-handle and paying court to it while the weeds grow in the garden. It is a life boat, polished, painted, protected, but too precious to risk in wind and wave. Its priests will pass by the poor bruised stranger and hasten down to Jericho to serve on a committee for putting down heresy. But the "hoarded salt" will lose its savor, the light will go out from the charred wick under the bushel, and the painted and protected life-boat will shrink and crumble and rot. A policy of self preservation is the opposite of Christ's policy. "The church is not a field, but a forest." It is not an end but a means.

"A somewhat sensational Englishman declared that the city council of Chicago contained more of the elements of the primitive church than any church in this city. His proofs are briefly these:

1. There is one council for the city as it was with the church in the beginning. There are 500 churches in the city.

2. It represents a real brotherhood recognizing the rights and interests of all without distinction. This is more ideal than real, we fear.

3. It is one body and recognizes the fact that if one member suffer all the members suffer with it. If a fire breaks out the fire department does not stop to inquire if it is a palace or a cabin. The whole force is concentrated on saving it. The 500 churches of that city could not be united on a moral conflagration, though it consumed a ward.

4. It is democratic. The ordinary man feels more at home in the city hall than in any church in Chicago.

5. It cares for the helpless. It maintains hospitals. It provides for education. These functions originally belonged to the church alone. The church taught the city, then turned the task. Making all allowance for overstatement there is still enough left in the indictment to cause sober reflection. The church of Christ ought to come closer and stay closer to the hearts of the people than any institution in the world. But is it not the tendency to grow away from the people? I read that the Easter decorations in the city of New York last Easter cost \$1,000,000. The decorations of a single altar cost, if I did not misread the figures, \$70,000.

At the same time there were women in attics in a few blocks of it sewing on knee pants at five or six cents the pair. There were a thou-

sand children within hearing of the church bell to whom the sight of a flower would be an apocalyptic vision. About that time the New York Journal commenting on the report of the state factory inspector, is quoted as saying: "In spite of the emancipation proclamation, there is an enormous population held in slavery a thousand times worse than the slavery of the negro before the war." It was the thought of the like of that which called forth the poem from Lowell, in which he represents the Master coming to earth to see how men, his brothers, believe in him, when he saw he cried out:

"With gates of silver and bars of gold, You have fenced my sheep from the Father's fold."

I have heard the dropping of their tears In heaven these eighteen hundred years.

They reply 'O Lord and Master, not ours the guilt;

"We build but as our fathers built; Behold thine images as they stand, Sovereign and sole through all the land."

"Our task is hard, with sword and flame,

To hold thy earth forever the same; And with sharp crooks of steel, to keep Still, as thou leftest them, thy sheep."

"Then Christ sought out an artisan, A low-browed, stunted, haggard man, And a motherless girl, whose fingers thin

Pushed from her wearily want and sin.

"These set He in the midst of them, And as they drew back their garments' hem,

For fear of defilement, 'Lo, here,' said He,

'The images ye have made of Me.'"

MAKE YOUR CHURCH USEFUL.

We need a missionary conscience in our individual, home and church life. We need to realize we are our brother's keeper; to see in every man a brother, in every woman a sister, and to behold in the most degraded the image of the crucified, however marred it may be. We need to have the spirit of Christ, who loved men, "not because they were fair, but to make them fair." Where is our chief failure? It is not in our creed nor in our organization, nor in pulpit fidelity. It is where the salt should come in contact with the tainted mass, where the light should fret itself against the darkness. We hear an occasional voice from the un-churched multitude, and it invariably tells us it is not our creed they object to, but ourselves; it is not the kingdom of heaven, but the church on earth; not Jesus of Nazareth, but us of Georgia they reject. They fail to see in us the image of

the Master. They do not hear in our invitations the accents of love that were in his voice; they do not recognize in the hands we extend the pierced hands of infinite pity; they are too white and soft and jeweled. We somehow fail to make them see the broken heart of our Lord. We have covered that heart with the finery of formality and fantastic trapping. I speak not as an idle accuser, nor do I say the judgment of the world is just, but it is none the less formidable. We do not overcome it by ignoring it, any more than the ostrich escapes danger by hiding his head in the sand. I believe in the church because I know its heart. It loves a man, it is loyal to his needs; it grapples with his foes; it keeps alive for him the light of hope. I have seen a church considered formal and proud, open wide arms of welcome to those who came out of a life of shame. The only voice that prolongs the thrilling message of love is her voice; the only hands that are strong to help and unwearied in deeds of mercy are hers; the only feet that walk foul alleys of sin and suffering are hers.

Our need is to make the world see this to be true. It is to let our light shine; it is to let the world feel the heart beat of love. We must not only weep over the wandering sheep, and call it ever so loudly, but go after it. Christ set us the example. He went to the people. He ate with publicans and sinners. He scandalized the Pharisees by his associations. The common people heard him gladly; he laid the foundations of his church deep in the heart of the common people. John Wesley, in spite of the timid ecclesiasticism of his day, went to the poor with a brother's heart and a message of hope. Behold the result. The Salvation Army, that mighty revival of Primitive Christianity, breaks over all barriers to get at the lowly and despised, and tramples all pharisaic scorn under its triumphant feet. God is with the church that is with the people, and it is becoming more a question how we can go to the people than how we can get the people to come to us. Instead of crying from a distance, come to me, we are to say softly, come with me.

The parish priest of austerity climbed up a high church steeple to be nearer God so he might hand his word down to the people. And in sermon-script he daily wrote what he thought was sent down from heaven, and he dropped it down on the people's heads two times one day in seven. In his age, God said, "Come down and die." And he cried out from the steeple: "Where art thou, Lord?" And the Lord replied: "Down here among the people."—Wesleyan Christian Advocate.

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To Our Friends.

DEAR DR. GODBEY: Finding it impossible to answer the many letters of condolence which we have received from our brethren and friends since our little Laura went away, I fall on this plan to express our appreciation of the sympathy shown and kind words spoken by yourself and dozens of others. The people of Russellville were so kind to us they will always have a warm place in our hearts. Indeed, it was a sore trial for us to have to part with our little one. She had given us many pleasant moments. We loved her as only parents can love. We had looked forward to her future with expectation of a useful life, but suddenly all our hopes were blighted. I was away at my post of duty when I received a telegram informing me of her illness. I hastened home, but on arriving learned that two hours before she had crossed over the river. When I entered the room I fully realized that she was not there; the little body yet remained, but my darling had gone to that beautiful land above. After a brief struggle the dear Lord gave me the victory. I said: "Thy will be done." I have no inclination to complain at his providence. He is her father in an infinitely greater sense than I am; therefore, if he, in his wisdom, saw fit to call her away, why should I murmur or repine. I, with all I have and am, belong to God, and any disposition he sees fit to make of me and mine I shall still, with unshaken faith in his goodness, say "Thy will be done." Oh, how sweet to trust in Jesus and to know that he is ours when the dark, murky clouds of sorrow lower over our heads. Again, I express our heartfelt gratitude to the friends for sympathy. Pray for us.

Yours in Him,

WM. SHERMAN.

Letter From Gilderoy.

The day of great speeches in legislative bodies, in both State and Church, has about passed in this country. Nearly all important matters are considered by the people and discussed in the papers before the legislature, assembly, convention or conference convenes. Sometimes speeches are made, or written and printed, for political effect at home and not to influence the action of the body to whom they are addressed, or purport to have been addressed. Of course this is not true of church legislators. They are free, or they are supposed to be free, from the tricks of trade common among those who seek political preferment and honor. Ambition for place and power is contrary to the spirit and genius of the religion of our Lord. We may earnestly covet the best gifts and the best graces, but not the best places. What is true of the men of the world in this matter ought not to be true among the children of God.

For many reasons it is best that all important questions are so ably and thoroughly discussed in the

papers before our general conference meets. There is, then, more time and quiet for calm consideration. The great body of the people become interested and in a large sense their judgment is obtained. When the representatives come together, fresh from the midst of the people, they know what the mind of the church is. This tends to insure safety of action, and maintains the spirit of conservatism. It is not at all probable that anything radical will be done. The old landmarks will remain where they have been for many decades.

The time was when I was greatly troubled in mind before the meeting of the general conference, lest the very foundations should be removed, but I have gotten over that. Not every suggestion made by individuals will be made law by the great legislative body of the church, and most of the memorials adopted by the conferences will go to committees, be considered and reported back with the recommendation of "non-concurrence." That will be the end of them.

Some changes ought to be made. The whole matter concerning local preachers, the passage of their characters and all, ought to be given to the district conference, or the whole of it to the quarterly conference. More and more as the years go by, the quarterly conference becomes a purely business meeting where the finances of the church are attended to. The district conference steadily grows in importance, power and in the work it has to do. What may be the outcome of all this no one can tell, but the outcome, whatever it is, will be a growth and not a sudden change.

There are not nearly so many local preachers now as there used to be. Perhaps there is not as much need for them as there once was. Our charges are smaller and our itinerant preachers much more numerous. There has not been a local preacher in the bounds of any charge I have served for many years past. I suppose God does not call men to this ministry because they are not needed. The present Methodist Church owes a great debt to the local preachers of the past. These self-sacrificing men, moved only by the love of souls, have gone into the waste places of our Zion and have laid the foundation for permanent organizations.

I don't know when I saw an exhorter, or one who bore a license to exhort. Indeed, none of our preachers exhort men now as the old preachers used to do. The gift of exhortation is a great gift and one that ought to be coveted and cultivated. The main purpose of exhortation is to incite men to immediate action—to come to a decision. This, really, is the sole purpose of all public preaching. It is to persuade men to be reconciled to God. If this is not done preaching is a failure. Some of the old exhorters were men of gifts and of wonderful power. They were like flames of fire in dry stubble. The peroration of the sermons of most of the old preachers was a burning exhortation that caused men to cry out for salvation. I often wonder if exhorta-

tion at the close of a strong sermon would have the same effect now. At times I am tempted to try it, but my gift of exhortation has been so long unused, or so little used, that it has become dwarfed, or is partially paralyzed. So it always is with gifts that are unused or used but little. I wonder how many other preachers have like personal experience. I have sometimes thought that if our gifts of exhortation were burnished up a little and used more, it might tell largely in the usefulness and power of our ministry. One can preach much in exhortation and exhort much in preaching.

Yours,

GILDEROY.

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Literary Table.

THE ANGELS.

BY LUCY LARCOM.

Beside the road I dreamed of heaven;
I heard its far-off fountains play,
I heard the song of souls forgiven,
Like birds that chant the birth of day.
I dreamed I saw an angel come
Down from those heights to lead me home.

His eyes were kind; his robes dropped dew
And fragrance of that unknown land,
He spoke, but in no tongue I knew—
No language I could understand;
And with a glance of pitying pain
He turned him back to heaven again.

A pilgrim passed. "And didst thou hear,"
I asked him, "what the angel said?"
Whispered the traveler in my ear
Ere onward in the light he sped:
"I heard the angels sigh not yet!
This soul knows not love's alphabet."

"Oh, comrade mine, thou dreamest in vain
Of heaven if here thou hast not found
In soothing human grief and pain
That earth itself is holy ground.
Unpracticed in love's idioms now
A foreigner to heaven art thou.

"Cold wouldst thou walk and blind and dumb
Among those flaming hosts above,
A homesick alien, for the sum
Of all their thoughts and deeds is love;
And they who leave not self behind
No heaven in heaven itself can find.

"Rejoice that with the sons of men
A little while thou lingerest yet.
Go, read thy book of life again;
Go back and learn love's alphabet
Of Christ the Master. He will teach
Thy lips to shape the heavenly speech."

Washington Letter.

(From our Regular Correspondent.)

WASHINGTON, D. C., Feb. 2.—President Dole, of Hawaii, who is in Washington as the guest of the United States, is, like our own president, a regular church-goer. He attended services at All Souls Church Sunday and appeared to be as much at home as an old member of the congregation, joining in the singing with the spirit of one who enjoyed what he was doing. Mr. and Mrs. Dole are receiving many social and official courtesies, and this evening they assisted President and Mrs. McKinley in receiving the guests at the second official reception of the season at the White House, which was an honor seldom given anybody.

Rev. John Henry Barrows, D. D., of Chicago, who became known nearly all over the world in connection with his work as an organizer and president of the world's first parliament of religions, which was held at the World's Fair, in Chicago, was in Washington for several days, for the purpose of arousing the interest of American Christians in the heathen of India. He is now making a tour of our principal cities, at his own expense, in the interest of mission work in India. Dr. Hamlin thus introduced him to the congregation of the Church of the Covenant, where he preached twice: "It is superfluous to introduce Dr. Barrows to any English speaking audience. His career and achievements are known in every part of the world." Dr. Barrows was especially emphatic in combatting the idea that Christianity has nothing supremely important to give to the followers of Buddha and Confucius, and to those who, it is supposed, have

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been trained in the alleged great philosophies of India, and said: "I have returned home from a voyage around the world with a deeper sense of the gospel's universal efficiency, after hearing the old Christian hymns sung in Arabic and Marathi, in Hindi and Kanarase, in Tamli and Bengali, and in the language of China and Japan. I am more convinced than ever that the message that the missionary or Christian lecturer carries to India and the farther east must be the distinctively Christian message. The messenger who goes to Asia to emphasize something else than the divine and ever living Christ, who goes there to air his doubts or speak with uncertain sound before men who are already bothered with an excess of uncertainties, would better have staid at home. This may be true also of those who emphasize dogmas, which do not belong to the Catholic creed, those who magnify non-essentials while confronting a paganism whose superstitions and horrors ought to melt the church into unity, and I would say the same things of those who are the bond-servants of modern ecclesiasticism, which at some points is as mechanical in its method of salvation as Hinduism itself. The evangelization of India can be achieved only by proclaiming the living Christ and by an exemplification in brotherliness and righteousness of Apostolic Christianity." Just before leaving Washington Dr. Barrows delivered an address to the ministers of Washington on "The Value and Efficacy of Foreign Missions," in which he asked their assistance in arousing the interest of the church in Christian mission work in India and in making Americans understand that Hinduism and Confucianism fall far short of the complete moral code.

Honors to an American Scholar.

Whoever adds materially to the store of human knowledge is sure to be recognized as a benefactor of mankind. This truth finds illustration in the world-wide recognition of Prof. Herman V. Hilprecht, whose explorations and studies have done so much to bring to light important truths concerning the cradle of the race in Babylonia. He has pushed back the record of human history by several mil-

lenniums, and has brought into vividness the course of ancient kingdoms, and the social and individual life of peoples, in prominence long before an age when the world was supposed to be yet uninhabited. Prof. Hilprecht is just returning from Constantinople with a store of new treasures unearthed at Nippur. The Sultan of Turkey has conferred upon him the insignia of the highest Turkish decoration—"Osmanie, with the star on the breast"—together with expressions of the highest satisfaction with Prof. Hilprecht's work for the Imperial Museum and for the Nippur expedition. The oldest learned society of Greece, the "Syllogos," elected Prof. Hilprecht, at the same time with the patriarch of the Greek Church, an honorary member, with highly complimentary words of approval. The future king of Bavaria sent to him a richly framed copy of his own portrait, with an expression of high personal satisfaction with his discoveries and work. Prof. Hilprecht had before received various decorations from royalty and honors from learned societies. In Germany, in France and in England he is recognized as at the very head in his field of Oriental research; and the United States has cause to be proud of this. The University of Pennsylvania, The Sunday School Times and the members of the Babylonian expedition, have peculiar reason to congratulate their representative in this general recognition of his faithfulness and ability in his great services.—Sunday School Times.

The Pugnacious Polemical Parson.

This ecclesiastic gives his time to controversy, and his matin and vesper are "Blessed be the Lord who teacheth my hands to war and my fingers to fight." Such persons were asleep that Christmas night when the angel song fell on the hills. "Peace on earth, good will to man." We have been watching for the horns to come out on their foreheads. They are the rams and he-goats. They feel that they were appointed from eternity to stick somebody, and they beat Samson in the number of Philistines they slay with the same weapon. They go to the Bible as foemen to Springfield armory or Troy arsenal for so many swords, rifles and columbiads. They were made in the same mould as Morrissey, the pugilist, and should long ago have been sent to congress. Like Nebuchadnezzar, they have claws, and like him, should be sent to grass. In the day when the lamb and the lion shall lie down together, we fear these men will be out with a pole trying to stir up the animals.—Talmage.

The Hon. William Waldorf Astor will contribute an important article to an early number of the Pall Mall Magazine on John Jacob Astor. The article will be illustrated and promises to be of exceptional interest to American readers. Pall Mall Gazette, Astor Court Building, New York, \$3 a year.

Book Notices.

Books Received.

Los Angeles Daily Times, midwinter number, eighty-six pages, finely illustrated. A fine business souvenir of the great state of California. Ten cents; U. S. postage, three cents.

"What a Young Boy Ought to Know," by Sylvanus Stall—Self and Sex Series; 190 pages. This work is within the comprehension of a small boy. It is recommended by many prominent men and women.

"Croscoe's Island," by Frederick A. Ober. D. Appleton & Co., New York; 65 cents.

"A Summer's Fishing on the Bowery." A story of a summer's missionary work.—Christian Herald.

"Our Dilemma, In or Out of Christian Education," by John E. Kilgoe, D. D. Barbee & Smith.

"The Intellectual Side of John Wesley," by T. R. Pierce, D. D., editor of the Texas Christian Advocate.

Colleges and Preparatory Schools of the Southern States, Minutes of second annual meeting of the association of colleges and preparatory schools of the Southern States, Held at Vanderbilt University, Nashville, Tenn., November 10-12, 1896.

International, an illustrated monthly magazine. Union Quoin Company, Chicago, Ills.; \$1.50 a year.

The February number opens with a most interesting talk about winter in Jamaica. The article is finely illustrated. The articles which follow are chiefly translations from the German and French. The editorial notes upon Our Authors, book reviews, travels, etc., are judicious and instructive.

The Review of Missions; published by order of the Board of Missions of the M. E. Church, South. Editors: W. R. Lambuth and H. C. Morrison; \$1 a year.

The February number opens with a picture of the McDonald Memorial Church, at Durango, Mexico, and an account of Rev. R. W. McDonald's work in that city. "Religion in Corea," by R. A. Hardin, M. D., sets forth the results which Confucianism, displacing Buddhism, has brought to Corea. The progress of the Christian faith is recorded. There is a very interesting article from the late Rev. A. Williamson, LL. D., in reference to the literati of China and the way to gain influence with them. "The Outlook in Manchuria," "Institutional Church Methods," "Cuba and Protestant Missions" are all interesting articles. Besides these we have editorial notes on the various phases of missionary work and reports from the different mission fields.

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HARP OF LIFE.

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PREPARED BY REV. J. A. ANDERSON.

FEBRUARY 13, 1898.

The Call of Matthew.

MATTHEW IX:9-17.

Golden Text: "Follow me." (Verse 9.)

Topical Outline: I. The call of Matthew. (Verse 9.) II. The complaint of the Pharisees. (Verses 10-13.) III. The inquiry of John's disciples. (Verses 14-17.)

Time: A. D. 28.

Place: At the custom house in Capernaum.

READINGS FOR THE WEEK.

A group of miracles, Matt. viii: 1-17.

Crossing the sea, Matt. viii: 18-27.

Gergesenean demoniacs, Matt. viii: 28-34.

Healing the paralytic, Matt. ix: 1-8.

The call of Matthew, Matt. ix: 9-17.

Luke's version, Luke v: 27-39.

Parable of prodigal son, Luke xv: 11-32.

Reference word, "Calling."

Lesson hymn, No. 540.

The relations of Jesus and Matthew, the publican, suggest to us several valuable lessons. The publicans of the New Testament were the tax collectors of the Roman government. The system used by that government in collecting its tribute from the Jews was that of farming out the province to some individual officer who bound himself under contract to return so much revenue to Rome as the tax from this province. The chief tax collector of the province sub-let the province to other collectors by districts; and it was allowable for these to again sub-let in smaller districts. The people had small protection against these men, who extorted from them, not uncommonly, such sums as they were minded to wring out of them. The system itself was, confessedly, so far as we are concerned, an iniquitous one. The Jews bitterly hated these tax collectors, regarding any of their own race who had entered upon this business as among the worst apostates from the faith of Israel. It was to this class that Matthew belonged, and it was from this business that Christ took him to be an apostle.

It shows us how little our Lord was controlled by the prejudices of his day, how he dared, if we may so speak, to move forward in the face of them. It shows us further how free he was from class prejudice. Matthew was not, necessarily, a bad man because he was a tax collector; for aught we know, his motive in becoming such may have been to protect his nation against the extortion to which they were liable under such a system. As the Master passed him, sitting at his table, transacting business, he looked beneath all his surroundings, and saw in him a man with

the material in him to make an apostle, and he called him.

Matthew's conduct under this call instantly gave evidence that Jesus was not mistaken in his estimate of him. He forsook a lucrative post and went after his Lord. His leave-taking of his former associate was that of a gentleman. It was noble hearted. If he saw in his connection with Jesus any advantage to himself, he would use that connection also for the advantage of his friends. He would make them acquainted with his new found master, and he would do so in such a way as would be honorable alike to them and to Jesus. His modesty forbade him to parade this matter here in the gospel which he wrote—he speaks of it as an occasion upon which the Master sat at meat in his house. But Luke says that Matthew made Jesus a great feast. It was a large and unstinted hospitality, in honor of his Lord. To this feast he invited his fellow publicans and many other "sinners."

It is very comforting to know that Jesus accepted the honor. He did not come to preach a morose gospel. He drank vinegar and gall to give us salvation, and he has taught us to be willing to do the same, if need be, to give it to others; but following Christ is not necessarily a vinegar and gall drinking business, it is righteousness and peace and joy in the Holy Ghost as these things appear in a normal human life.

It is also very comforting to notice that Christ did not disdain the company with which Matthew sat him down. The Pharisees raised a great hubbub about it, and even the disciples of John the Baptist seemed to think he had gone too far in the direction of laying himself open to the charge of being a glutton and a wine-bibber. These latter thought that fasting would better become him than such feasting as he was at. The answer of Jesus to the disciples of John seems to have set them at rest. But his defense against the charge of the Pharisees, though, of course, perfectly adequate, was very far from quieting them, as we shall have occasion to see farther on in the gospel history.

THINK ABOUT YOUR HEALTH.

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The warmer weather which will come with the approaching spring months should find you strong and in robust health, your blood pure and your appetite good. Otherwise you will be in danger of serious illness. Purify and enrich your blood with Hood's Sarsaparilla and thus "prepare for spring." This medicine makes rich, red blood and gives vigor and vitality. It will guard you against danger from the changes which will soon take place.

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among the young people; their educa-
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ture; and their encouragement in works
of grace and charity."—Discipline,
p. 249.

FEBRUARY 13, 1898.

God's Unfailing Promise.

II. Cor. i:20, II. Peter i:4, I. John
ii:25.

"All the promises of God in
him are yea, and in him Amen."

The essential point to observe
here is suggested in the words "in
him." The promises of God are
sure to all who meet the conditions
on which they are made. To those
who trust in Christ and obey Christ,
they are always fulfilled.

Two points are important to
guard us from fanaticism. (1)
The knowledge of what God prom-
ises. We find persons often seek-
ing what they have no right to
seek, and praying for that which
they have no right to pray for.
They get quite outside of what
Christ, in his word and example,
has taught them to seek.

To illustrate: Suppose you, as a
stranger, come to one, asking a pe-
tition in the name of some man in
the town, known to be upright and
able. But the petition itself is
not right. It is not wise. It is
not good. It is not in harmony
with the character of the man in
whose name it is presented. What
the result? He who hears your
petition says: "This name is
forged. I know that man. He
never taught you this. He never
brought you to me with this petition,
and your use of his name is a fraud
and forgery." So are we frauds
and forgers before God when we
say: "These things we ask in the
name of Jesus," yet seeking that
which Jesus has never taught us to
ask. Keep within the bounds of
teaching in what you dare to
ask in his name.

(2) Asking right things, be-
lieving that you have the right
merit, asking them in Jesus's merit,
and not your own merit; asking

them as gifts of God's mercy, not
as your claim of service.

In II. Peter i:4, we find that the
purpose of God, and that which
he has promised us in Jesus Christ,
is to make us partakers of the di-
vine nature. Reverting back,
then, to what we must seek of God,
let us remember that it is not
worldly wealth, or honor, or ease,
or health, but goodness, purity of
heart and life. Most of us pray
more for temporal than for spiri-
tual blessings. God has suffered
his most faithful servants to suffer
in every form. It is spiritual good
that we seek from him.

"And this is the promise that he
hath promised us, even eternal
life." Here we find the truth
which I have urged set forth in
very definite terms. Eternal life
attained by conformity to the im-
age of God. Here is the goal and
here the way.

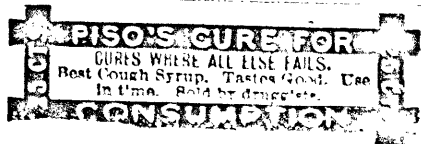
"Seek and ye shall find." That
promise is unfailing. But it is not
given to the worldly, nor such as
seek worldly good. Men seek
wealth and health and pray for
them, too, but are not granted
them. We do not seek in vain
when we seek holiness of life.
Here, to seek is to find.

There is no joy in this world
equal to the happiness of mother-
hood. A woman's health is her
dearest possession. Good looks,
good times, happiness, love and
its continuance, depend on her
health. Almost all of the sickness
of women is traceable directly or
indirectly to some derangement of
the organs distinctly feminine.
Troubles of this kind are often
neglected because a very natural
and proper modesty keeps women
away from physicians, whose in-
sistence upon examination and lo-
cal treatment is generally as use-
less as it is common. Dr. Pierce's
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for them than 99 doctors in 100.
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doctor can unless he prescribes it.
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are on the second. Agents are
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the South. Here is what they
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F R Bennett, 55 orders in 5 days.
C A Barkley, 26 orders in 2 days.
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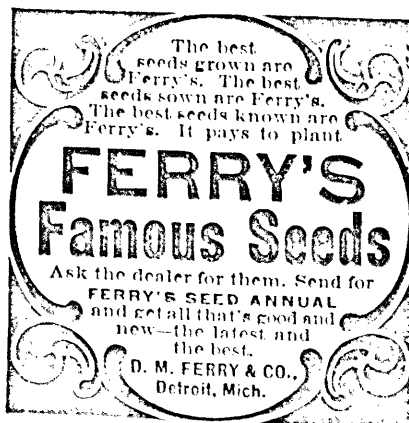
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ARKANSAS METHODIST

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

WEDNESDAY, FEB. 9, 1898.

Wise statesmen will be far more concerned about the moral standard than the money standard of our government and people.

Temporal prosperity cannot be established in any nation, city or community on any other basis than the industry, honesty and temperance of the people.

We need make no apology for inserting, in full, in this issue, the sermon of Rev. W. W. Pinson, of Macon, Ga., delivered at the close of the week of prayer. Be sure to read it.

We receive at times, communications without the real name of the writer. So far from publishing these communications, we never read them. It is useless to send us anything which the writer himself will not own.

Revivals are very important to churches in the country where we have preaching once a month, but steady, earnest work with the revival spirit in every service is best for the stations, and the ideal to which our efforts need to be constantly directed.

"A Come-Outer."

One of our preachers writes: "There is a 'come-outer' operating within my charge. Some have gone after him. He is pleasant and plausible. He teaches the people that they should not contribute money to support their preachers."

Ah, no doubt that is a pleasant gospel to some. They like it mighty well. It is "the way they long have sought."

But we suppose it is known to all people who read their Bibles that when God organized the church and appointed an order of ministers in the church, He placed all his people under the obligation of contributing for the support of the preachers, or priests, one-tenth of all their income. A tithe, or tenth, of the yearly product of the flock and vineyard and field was for the priests. Also, in the Church of the New Dispensation, Paul teaches that there is continued the same obligation to support the preachers of the gospel. "Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partak-

ers with the altar? even so hath the Lord ordained that they which preach the gospel should live of the gospel." (i Cor. ix. 13-14).

The minister of the gospel should be a man of one work, surrendering all worldly business, that he may give his thought and effort fully to the cause of Christ alone. It has always been in the hearts of truly Christian people to give liberally and cheerfully of their temporal means to those who minister to them in spiritual things. Those who are unwilling to do this have no place with God's people. It is proper that they be called "come-outers," for they have rejected the plainest teaching of reason and God's word. They have "come-out" from the church, renouncing it because of what God has taught it to observe. People who are unwilling to pay their money for spiritual nourishment are of the class who in their hearts feel that their religion is worth nothing. In that case they should pay nothing for it.

Assessment by District Stewards.

Mr. Editor: On page 90, paragraph 196, of our book of Discipline, we find, set forth in simple language, the duties of district stewards in "estimating the traveling expenses and salary of the presiding elder." Is it lawful or customary for them to assess a per cent on the amounts "estimated" by the several boards of stewards throughout the district for the "salary and traveling expenses of the preachers in charge?" If so, why don't the Discipline read, and "the amount or per cent. apportioned for presiding elders shall be added by the stewards of each charge to the allowance for their own preachers, etc." Please answer in the METHODIST.

F. R. NOE.

Gulley, Ark.

The Discipline makes it the duty of the district stewards to estimate and assess the amounts required, etc. But it does not fix any method by which they shall do this. They are free to adopt the per cent method if they choose. The final result is, that to each charge a definite amount is assessed, and it has the merit of being a uniform pro-rata on all charges of the district.

Of course, where some charges are able, after paying the pastor's salary, to take an especial assessment for the P. E., or where some charge ought to be relieved, the per cent method would not be best. But where such conditions do not exist it could hardly be objected to. Certainly it cannot be regarded as illegal. It has been adopted on many districts.

Many conferences require this method to be adopted in assessing

the conference claim—making it a per cent of the preacher's salary.—[Ed.]

Northwest Arkansas.

Rev. J. A. Castel writes from Harrison, Ark:

"Methodism has a great work to do in this section. Our church has just been playing at her duty toward this isolated field. Here we have a vast stretch of territory, covering about 20,000 square miles, some parts of which are as thickly settled as any of that region lying south of the mountains, and which can boast of a population that will compare favorably with that of any other section of the South or West. Rich in mineral wealth and fertile in soil, delightful in climate, beautiful as the far famed vale of Cashmere, and salubrious as the mountains of Italy, it presents to us a field worthy of our best efforts and rich in the tender of opportunities that it would be criminal in us to trifle with any longer. We need the ablest preachers in our conference right here in North Arkansas to-day, and must have them soon, or we cannot hold our ground."

Church Notes.

Dr. Haynes' paper has a new name. It is now Zion's Outlook.

Rev. R. R. Moore, at Hot Springs, is hoping to sell out the church he now occupies and rebuild. This is the thing to do. We hope the movement will succeed.

Brother Johnston has just shown us the plans for a new brick church at Conway. Our people there are to be congratulated upon the fact that they have outgrown their present quarters. They must build. When there last week we found them in the spirit to go right forward with this work. We hope they will strike while the iron is hot. The plans shown us are beautiful and within the ability of the people. "No debt," should be the motto in all our church building hereafter.

The Methodist Episcopal Church began missionary work in Africa in 1833; in South America, 1836; in China, 1847; in India, 1856. At present their church members in full connection in foreign fields are, in Africa, 4,402; South America, 2,084; China 9,334; India, 28,040; Japan, 3,369; Mexico, 1,920; Italy, 1,356; Germany, Switzerland, Sweden, Norway, Denmark, Finland and St. Petersburg, 37,364; Malaysia, Bulgaria and Korea, 688; giving a total of 87,958.

FROM KANSAS CITY.

The revival meeting at Garland Avenue Church has closed with 31 accessions, 30 conversions and 33 baptisms. The pastor was assisted by Rev. C. W. Moore and Dr. C. M. Hawkins.

The Sunday-school at Campbell Street Mission has average attendance of 250.

Rev. C. M. Bishop, pastor of Melrose Church, commenced a revival meeting Sunday. He will be assisted by Rev. T. E. Sharpe, pastor at Fayette.

Bishop Hendrix preached at Campbell Street Church Sunday morning.

Dr. C. M. Hawkins is at Canton, Mo., conducting a revival meeting.

The literary department of Central Church Epworth League, under the management of Dr. F. R. Hill, is doing work of a high grade, which attracts large audiences.

Rev. J. M. Boon is preparing to build a large addition to Brooklyn Avenue Church.

Rev. Dr. Meyer, of London, England, the eminent Congregational divine, will preach at the Second Presbyterian and First Congregational churches, Tuesday and Wednesday of this week.

The action of the Joint Commission on Federation, at Washington, was strongly endorsed by both of the Methodist denominations in this city.

S. H. C. BURGIN.

Kansas City, February 1.

Turn off the Gas.

It is related that at Princeton Theological Seminary, recently, a young preacher persuaded a fellow-student to listen to him while he rehearsed a sermon. The preacher in embryo began. His subject was "Light." With a violent gesture with the right arm, he said: "Blot out the sun." With a similarly frantic movement of the left arm, he roared, "Blot out the moon." Then, with a combined gesture, made up of both arms, he bellowed, "Blot out the stars!" But it was enough. The auditor arose to leave with a hoarse, cruel whisper, "Turn off the gas!"—The Standard.

Editor ARKANSAS METHODIST:—The League Executive Committee has decided upon March 1-3 as the most opportune time for holding our Epworth League Conference, and the membership of the conference consists of "the preachers, both traveling and local, the president of the league and three elected delegates, provided any charge has no league, then the pastor and one member of the church shall constitute said charge's representation." We want to make this meeting the best that we have had yet. It is the desire of the Leaguers of the Helena District that

the ARKANSAS METHODIST be represented on this occasion.

We hope that all the pastors of the district will take this as the notice of the conference, as we will not have time to write to each pastor separately. Hoping that you can be with us, we close.

JOEL E. WYNNE,

President Epworth League Helena District.

Forrest City, Ark., February 4, 1898.

Programme of the third annual Epworth League Conference, Helena District, White River Conference, Wynne, Ark., March 1-3, '98.

Tuesday evening, 8 o'clock—Devotional exercises, Rev. John H. Dye; welcome address, Judge E. D. Robertson; welcome address, league, Rev. J. B. McDonald; response to welcome, Rev. J. K. Farris; social meeting, (introduction.)

Wednesday morning, 9 o'clock—Devotional exercises, Rev. K. R. Durham; 9:15, organization; 10:30, address by Presiding Elder, Rev. John H. Dye; 11:00, address on education, Rev. Julien C. Brown; 11:45, miscellaneous business; 12:00, adjournment.

Wednesday afternoon, 2:30 o'clock—Devotional exercises, Rev. A. C. Graham; 2:45, reports from local leagues; 4:00, league address, Rev. W. B. Ricks; 4:30, adjournment.

Wednesday evening, 7:30 o'clock—Devotional exercises, Rev. A. M. R. Branson; league rally, John R. Pepper, of Memphis.

Thursday morning, 9:00 o'clock—Devotional exercises, Rev. F. C. Sterling; 9:15, "Winning the non-League goers," delegate from Vanndale; 9:35, "Leaguers and worldly amusements," delegate from Marianna; 10:00, "The devotional department," delegate from Holly Grove; 10:30, "The charity and help department," delegate from Helena; 11:00, "The literary department," delegate from Brinkley; 11:30, "The best way to succeed in the League," delegate from Clarendon; 11:50, words from visiting leaguers.

Thursday afternoon, 2 o'clock—Devotional exercises, Rev. Z. T. Bennett; 2:15, "League and missions," general discussion; 2:45, "Systematic study of the Bible," Rev. A. E. Holloway; 3:15, "The Junior League, Mrs. J. K. Farris; 3:45, selecting the place of the next conference; 4:00, election of officers; 4:30, miscellaneous business.

Thursday evening, 7:30 o'clock—Devotional exercises, Rev. J. E. Buchanan; 7:45, song service, Joel E. Wynne; 8:00, consecration service, Rev. James Thomas.

JOEL E. WYNNE.

TO THE CHURCHES, EPWORTH LEAGUES AND SUNDAY-SCHOOLS OF ARKANSAS.

Dear Friends: I appeal to you in behalf of Central Church, Fort Smith. You have heard of the destructive storm that totally demolished their church, and killing and injuring several of their members, and leaving many of them homeless. The track of the storm was through the heart of their member-

ship. They need help, and they need it now. Having been their presiding elder for the past three years, I can say they are as noble band of Christian workers as I ever knew. There is no hall convenient for them, for they too were demolished. At present they are using the Hebrew Synagogue. A small contribution from each church, Epworth League and Sunday-school will greatly help a worthy cause. It was a delight to our young people, and the Church of Dardanelle to respond to this most earnest appeal. Fraternally,

D. J. WEEMS.

Program

Monticello District Preacher's Meeting to be held at Wilmar, February 22-24.

TUESDAY.

7:30 p. m.—Preaching by J. W. Berry.

WEDNESDAY, 23.

8 a. m.—Devotional. 8:15 What can we do for our schools and colleges? T. O. Rorie. 8:45. Doctrinal preaching, its necessity and how? F. P. Doak. 9:30. Pastoral work, W. A. Steele. 11. Preaching.

AFTERNOON.

2 p. m. Devotional, 2:15. Circulation of books and periodicals, R. L. Broach. 2:45. Sunday-school work, R. H. Poynter. 3:30. What can we do for temperance? J. J. Colson. 7:30, Preaching.

THURSDAY, 24.

8 a. m.—Devotional, 8:15. What are the conditions among our people calling for Epworth League work? C. W. Drake. 8:45. How can these demands be met through the League? R. G. Roland. 9:30. How to raise church funds so as to develop the conscience correctly on the money question? T. O. Rorie. 11. Preaching.

AFTERNOON.

2 p. m.—Devotional. 2:15. The relation of the local and itinerant preacher to each other, L. M. Powell. 3. The preacher as a financier, ecclesiastical and personal, R. A. McClintock and J. W. Berry. 7:30. Preaching.

Every preacher, traveling and local, is expected to be present. Any layman who would like to attend is cordially invited. Every preacher is not on the program, there is not room, but all are expected to study the subjects and come prepared to give us the benefit of their thought.

T. D. SCOTT, P. E.

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.

FOR SHERIFF.

THE METHODIST is authorized to announce W. M. Kavanaugh as a candidate for re-election to the office of Sheriff of Pulaski county, subject to the action of the Democratic party.

FOR STATE TREASURER.

THE METHODIST is authorized to announce Hon. Thos. E. Little, of Sebastian county, a candidate for State Treasurer, subject to the action of the Democratic party.

FOR REPRESENTATIVE.

THE METHODIST is authorized to announce William Spaulding a candidate for Representative of Pulaski county, subject to the action of the Democratic party.

Personal.

Dr. A. T. Pierson is reported quite ill.

The postoffice of Rev. H. B. Cox is Charleston, Ark.

Gen. William Booth will speak in St. Louis, February 18.

Bro. C. C. Henderson, of Arkadelphia, was a pleasant caller Monday.

We were glad to have a call from Rev. W. C. Watson, P. C. at Carlisle, on Thursday last.

The nomination of Judge McKenna has been confirmed as Associate Justice of the Supreme Court of the United States. McKenna is a Catholic.

Hon. J. V. Connell, of Conway, called Monday to have his paper changed to Durant, I. T., to which place he will move. We regret to lose so good a citizen from our state.

Conductor L. A. Brownell, of this city, died of heart disease on the train near Salisaw, I. T., on the 3rd inst. He was long in service on the Missouri Pacific system as conductor.

The Fifth Avenue Presbyterian Church, of New York, has declined to accept the resignation of Dr. John Hall. Nine hundred members signed a petition for its withdrawal and it was withdrawn.

Bro. T. G. Trice, of Holly Grove, has been appointed by Governor Jones to fill out the term of Mr. Mayo, deceased, late County Judge of Monroe county. No better selection could have been made.

Dr. Steele's lecture at Hendrix College on "Home Life in Dixie During the War," was regarded a great success. His address to the League Union at Winfield Church on Thursday evening was very inspiring.

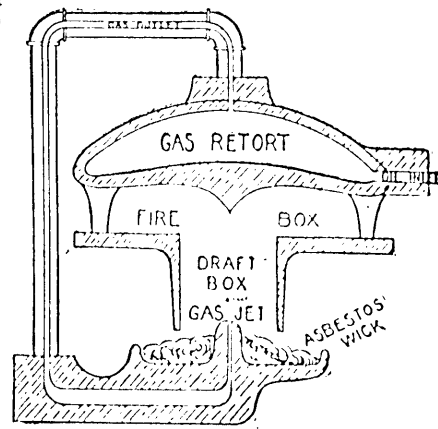
Rev. F. S. H. Johnston called in on Friday, returning from Hot Springs and Prescott, where he had gone in the interest of Hendrix College. He had a satisfactory trip. Our people will pay the college debt.

General Booth, commander of the Salvation Army, and Ballington Booth, commander-in-chief of the Volunteers in America, had an interview in New York January 16 in regard to uniting the two armies. Neither would yield, and the amalgamation is regarded as impossible.

Judge T. E. Hare and Clerk W. H. Barnes came down Monday to pay to Pastor J. B. McDonald the assessments for the first quarter assessed against the M. E. Church, South, at Vanndale. Our Vanndale brethren are prompt in all things. Their action in this is complimentary to our excellent pastor, Rev. J. B. McDonald.—Cross County Democrat.

On the first Sunday in January Rev. J. B. McDonald was called to Vanndale to solemnize the rite of matrimony between Mr. Fred Roffe and Miss Nellie Martin. About the time the ceremony was well over a Mr. Wilkins advanced leading Miss Brooks, and asking that she be made his wife. When it was found that the young couple had come to town for that purpose and had a license properly signed, they were married.

Men and medicines are judged by what they do. The great cures by Hood's Sarsaparilla give it a good name everywhere.



A MINIATURE GAS WORKS.

How Fuel Gas is Made for the Home.

A most important and valuable invention has just been discovered by a Cincinnati mechanic that bids fair to revolutionize by purely scientific methods the present method of heating. The Cunny Gas Retort, as shown above, combines the method of making gas used by the ordinary gas works with the chimney of the lamp for disposing of the carbon. The oil enters the Retort and is instantly changed into gas, which is carried to the gas jet, where it is mixed with oxygen (common air) and becomes fuel gas. Passing through the draft box the carbon is burned and a bright, clear flame envelops the entire Retort and is carried by the draft around the oven of the stove or through the flues of the furnace. It is a well known fact that gas expands enormously when mixed with oxygen, and it is not difficult to believe that a teaspoonful of coal oil turned into gas and mixed with oxygen will fill a very large hog-head; to this gas expansion is due the perfect success of the Cunny Gas Retort.

Every person knows what a relief from drudgery and dirt this Retort will prove, and what a blessing to the women of the family, and it is no wonder that in each city where the Retort has been shown the stores have been crowded night and day. Every family wants a cheap, clean fuel, and the Retort makes gas very similar to the natural gas found in Northern Ohio and Indiana.

There is no town so small but what large numbers can be sold and the demand will increase, thus giving the agent a permanent and prosperous business. All that is necessary to sell them is to put one up in a neighborhood, and after that it will be simply a question of delivery. \$12 a day will be a very small profit. If a store is opened and the Retorts exhibited, from \$3000 to \$5000 a year can be easily made.

The Watt Mfg. Co., 14 1-2 East Third street, Cincinnati, Ohio, will send illustrated circulars with full instructions for the management of the business and full details of the expenses and profits. Every good salesman who reads this should write and get the papers and see if there is not money to be made in selling the Retort. It is a chance for business that should not be neglected by prudent men seeking a chance to make money.

Christian Life.

To-Day

Yesterday has flown forever
With its pleasure or its pain,
And along its pathway never,
Lingering feet may stray again.
Leave its sorrows far behind you,
Keep its lessons, joys away,
For sufficient—thus 'tis written—
Is the evil of to-day.

Do not from the future borrow
Trouble which may never come,
In the present, not to-morrow
Is the victory to be won.
Simple trusting, doubting never,
Shunning pitfalls on the way,
We shall reach the great forever
We are planning for to-day.
Helena, Ark. —M. E. ALLEN.

The Oldest Christian Hymn.

The following is a version of the oldest hymn of the Christian Church. It was written in Greek, and probably in the second century. It shows how great was the interest of those early believers in the conversion of their children. And in the last stanza infants are spoken of as belonging to the Church. Were they not baptized?

Shepherd of tender youth,
Guiding in love and truth
Through devious ways,
Christ our triumphant king,
We come thy name to sing,
And here our children bring
To shout thy praise.

Thou art our holy Lord!
The all subduing word!
Healer of strife.

Thou didst thyself abase,
That from sin's deep disgrace
Thou mightest save our race,
And give us life.

Thou wisdom's High Priest;
Thou hast prepared the feast
Of holy love.

And in our mortal pain
None call on thee in vain.
Help thou dost not disdain,
Help from above.

Ever be thus our guide;
Our shepherd and our pride;
Our staff and song.
Jesus, thou Christ and God,
By thy parental rod
Lead us where thou hast trod,
Make our faith strong.

So, now, and till we die,
Sound we thy praises high,
And joyfully sing.
Infants and the glad throng,
Who to thy church belong,
Unite and swell the song
To Christ our King.

—Trans-Mississippi Presbyterian.

A Good Life.

A growing tree is not thinking of the shadow it will cast. It is growing to bear its fruit, or to furnish the timber of its being. The shadow grows in consequence. And it is so with an honest, good life. The inspiration of it is not the desire for others' applause, or the growth of personal influence, but the wish to do the duty of the day because it is duty. It is not by mere

brains that good, enduring influence is secured. Character, which inspires confidence, wins respect, and by the very laws of life tells on others—this is the force which a good man directs. But self-confidence, personal vanity and over confidence in one's self are not consistent with this character. Let there be unaffected modesty behind obvious power, and respect implies influence of the best kind.

"Thou Shalt Love."

REV. A. J. MERCHANT, D. D.

In Cromwell's time a soldier was ordered to be executed "at the ringing of the curfew." His affianced bride pleaded with the judge and with Cromwell for his pardon, but in vain. At the appointed hour, the deaf old sexton drew the bell-rope as was his custom, and thought he had rung the curfew, but there was no ringing. The young lady had hastened to the church and climbed to the belfry, and held the bell-tongue, at the risk of her life. The brave, devoted bride descended all bruised and bleeding. Cromwell came, and demanded why the bell was silent. The loving, affianced lady met him:

"At his feet she told her story,
Showed her hand all bruised and torn,
And her sweet young face, still haggard
With the anguish it had worn,
Touched his heart with sudden pity,
Lit his eyes with misty light—
'Go, your lover lives,' cried Cromwell;
'Curfew shall not ring to-night.'"

Love is the controlling power in the kingdom of God, both in heaven and on the earth. On earth its highest pleasure is in doing good. It searches and finds objects needing its holy ministries. The despairing and broken-hearted, the ostracised and outcast poor, the worthy and the unworthy, the fallen and the depraved, the wanderer and the lost, the sick and the dying, hear its words of good cheer, and receive from its open hand.

Love covers a multitude of sins. Love with a silken thread binds stronger than with chains. Love transmutes poison into wholesome food. They who love show their love. True love never grows weary. Love always acts with the right. Love never compromises principle. Love never joins hands in support of wrong. Love never goes with the multitude to do evil. Love governs without law. Love is of God. "God is love." Love extends to all neighbors.

Without respect to political views, to church relations, to religious beliefs, or to any other adventitious circumstance, all who dwell near me are my "neighbors." All strangers seeking homes near me, whether speaking my language or not, whether of the same congregation or not, or whether members of my church or not, are my "neighbors." All the unconverted around me, though unrefined and poor, though fallen and foul in sin, though my declared enemies, are my "neighbors." All who have fallen among thieves,

stripped, robbed, wounded, half dead, victims of social disregard, victims of business depression, victims of liquor traffic, all these are "neighbors" of the one who truly loves.

True love manifests itself by cordiality in life, by heartiness in incidental greetings, by home greetings, by greetings at the church, where we meet for worship. It shows itself by integrity in business life; by honor in making contracts, by carefulness to have clean understandings, and by perfect fidelity in fulfilling all agreements. Love shows itself by espousing the cause of the wronged and downtrodden. It studies their interests; it acts in their behalf religiously, and in all political duties it is devoted to their welfare.

Love is the law of every Christ life. "Thy neighbor" is each one of thy race on the round world. Love's manifestations should be immediate. The measure of Christian love is, "As thyself." What is the measure of Christian self-love? Who shall pass in the testing day? Listen, O listen to the voice of God: "Thou shalt love thy neighbor as thyself."—Northwestern Christian Advocate.

Where Am I Wrong?

III. Perhaps You Have Disobeyed Some Clear Command—Sometimes a soul comes to its spiritual adviser, speaking thus:

"I have no conscious joy, and have had but little for years."

"Did you once have it?"

"Yes, for some time after my conversion to God."

"Are you conscious of having refused obedience to some distinct command, which came into your life, but from which you shrank?"

Then the face is cast down, and the eyes fill with tears, and the answer comes with difficulty.

"Yes, years ago I used to think that God required a certain thing of me; but I felt I could not do what he wished, was uneasy for some time about it, but after a while it seemed to fade from my mind, and now it does not often trouble me."

"Ah, soul, that is where thou hast gone wrong, and thou wilt never get right till thou goest right back through the weary years to the point where thou didst drop the thread of obedience, and performest that one thing which God demanded of thee so long ago, but on account of which thou didst leave the narrow track of implicit obedience."

Is not this the cause of depression to thousands of Christian people? They are God's children, but they are disobedient children. The Bible rings with one long demand for obedience. The key-word of the Book of Deuteronomy is, Observe and Do. The burden of the Farewell Discourse is, If ye love Me, Keep My commandments. We must not question or reply or excuse ourselves. We must not pick and choose our way. We must not take some commands and reject others. We must not think that obedience in other directions will compensate for disobedience in



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, diarrhoea, colic, flatulency, and all internal pains.

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

RADWAY & CO., NEW YORK.

some one particular. God gives one command at a time, borne in upon us, not in one way only, but in many; by this he tests us. If we obey in this, he will flood our soul with blessing and lead us forward into new paths and pastures. But if we refuse in this we shall remain stagnant and water-logged, make no progress in Christian experience, and lack both power and joy.

F. B. MEYER.

\$100 Reward, \$100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly on the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials. Address, F. J. CHENEY & Co., Toledo, O.

Sold by Druggists, 75c.

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

GODFREY & THORNBURGH.

For the Young People.

A TALE OF PIONEER DAYS.

Thayan and the Pale-Face.

BY REV. ROBT. POYNTER.

Some time in 1740 to 1750, a young man by the name of Teddie Yewing came from Ireland to the new colonies of America and engaged, in the fur and peltry business, so profitable and full of woods-craft and adventure in those days. Not long after his arrival he was thrown into the association of a number of Huguenots somewhere on the St. Lawrence river, and in a short time was married to one of the most beautiful of their young daughters. The times became so exciting and the peace of the country so disturbed by the wars between the French and Indians and the British that this young Celt concluded he would try his fortunes farther inland and away from the carnage of war. On a beautiful morning in the spring of 1849, I think, he bade farewell to friends, and he and his faithful young wife took their journey toward the Southwest, and after a long and perilous journey, though attended with a great many things interesting and novel, they stopped somewhere on the northeastern boundary of old Virginia. There they settled, after selecting a lovely valley amid the mountains, and provided themselves a comfortable home, where they lived a quiet but lucrative life, accumulating a little fortune and rearing a lovely family of boys and girls. They took great delight in their handsome children and did all they could to provide them with such knowledge as could be obtained in the wilds of America. Their eldest son's name was Patrick, a handsome, brilliant boy of affable temper and a great lover of books. He was constantly getting hold of some new literature of the day. Among other things, he had come into possession of a copy of King James' version of the New Testament, and had read it with such avidity and interest that he could well nigh repeat the whole parchment by memory. He was also quite an expert with the blacksmith tools, his father having provided him with such when quite young. He was a great woodsman, and all these things stood him much in hand in after years.

About this time there were frequent invasions of the Indians on all the frontiers of the white settlements. Young Patrick was the favorite of all the neighborhood where he lived and was known. He was tall and stout for his age. None could excel him in the woodsman's sports, and with it all he had cultivated the spirit of patience and politeness, as the result of his having read so much about the child of Bethlehem. He was practically a Christian, and took the book for his text for the foundation of a good life. In fact, he was a noble type of pioneer life. When only 16 years of age he was called out with all the rest of the pale faces to defend their homes from the invasion of Indians and

was engaged in a bloody contest, in which he received a scalp wound just above the ear that came near ending his early career. This wound left a white streak in his hair that continued with him as long as he lived. In the same engagement there was a brave young Indian left on the field for dead. Young Patrick chanced to find him, and finding that he was not dead, under the impulses of his kind heart, begged for his life and prevailed upon his friends to let him take him to the settlements, which they did. Young Patrick, though suffering greatly himself, was a constant watcher at the side of his suffering captive. The Indian's wound was a serious flesh wound, from which he had nearly bled to death, though, after some days of careful nursing he was greatly improved. Young Patrick assured him that he should be treated as a prisoner of war and not killed, and that some day, when sufficiently recovered, he should enjoy the freedom of his forest home. Finally he was able to travel. By this time he and young Patrick had become great friends, and he promised that if he should be set at liberty that he would never take any more scalps nor shoot the white squaws nor babies. So one bright, beautiful day young Patrick, after providing him with provisions—dried venison and potatoes—to last him quite awhile, and taking him in his little canoe, paddled far down one of the little streams leading out toward the great Ohio and far out beyond the danger of meeting with any of the settlers. They spent the night together, eating their evening's repast. They sat for a long talk. The Indian could use some English and his white friend could talk some Indian, so that they could make themselves tolerably well understood. Young Patrick told him what he could of the Christian religion and stirred his curiosity very much with the story of Christ, the Saviour of the world, and how people ought to live to enter the great hunting ground. I suppose there never was such a noble type of Christian missionary work as that so unostentatiously entered into by this simple child of the forest. They talked until late, and pulling the blanket over them they slept soundly until the grey dawn of the day, when the catbird and the blue jay announced the approach of day. They were soon up and prepared their morning meal, after which the young Indian sat in silence—a sign of the Indian's grief. The Indian can't shed tears. His grief is silent and deep. After awhile he looked out toward the rising sun and said: "The young brave of the pale faces must go and I would like for the great spirit of the pale face to stay close by him so he may look at his good mother and make her glad. Thayan must go alone, and when I get to my wigwam the mother in the woods will be glad and the beautiful sister of Thayan will sing and clap her hands and will want to see the young pale face. Has my pale face brother no message to send?" "Yes, Thayan, why did you not tell me before of your fairest mother and

Her Health Restored



THE misery of sleeplessness can only be realized by those who have experienced it. Nervousness, sleeplessness, headaches, neuralgia and that miserable feeling of unrest, can surely be cured by Dr. Miles' Restorative Nervine. So certain is Dr. Miles of this fact that all druggists are authorized to refund price paid for the first bottle tried, providing it does not benefit.

Mrs. Henry Bruns, wife of the well known blacksmith at Grand Junction, Iowa, says: "I was troubled with sleeplessness, nervousness, headache and irregular menstruation; suffering untold misery for years. I used various advertised remedies for female complaints besides being under the care of local physicians, without help. I noticed in Dr. Miles' advertisement the testimonial of a lady cured of ailments similar to mine, and I shall never cease to thank that lady. Her testimonial induced me to use Dr. Miles' Nervine and Nerve and Liver Pills, which restored me to health. I cannot say enough for Dr. Miles' Remedies."

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your beautiful sister? I would love so much to see them."

Feeling Very Poorly.

"I was troubled with headaches and was broken out with eruptions on my face and body. I was feeling very poorly and could find no medicine that did me any good. Seeing Hood's Sarsaparilla recommended I began taking it and was soon gaining. I continued its use until cured." LULOR SLOAN, Grubbs, Arkansas.

HOOD'S PILLS cure nausea, sick headache, biliousness and all liver ills. Price 25 cents.

27,000

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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.

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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.

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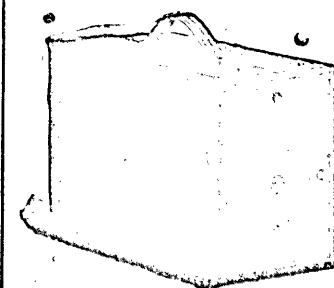
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The *Long Back* can be cured with Dr. Miles' NERVE PLASTER. Only 25c.

Our Church at Home.

PLUMMERVILLE, ARK.

Mr. Editor: The first quarterly meeting for Plummerville circuit embraced January 22-23. We had good attendance of the officials. The board of stewards have devised liberally for the year. Prospects are favorable. Our presiding elder, Bro. Summers, was fully at himself, and awake to every interest of the church. He is every inch presiding elder timber, and though he is now doing his tenth year's work in the presiding elder harness, he is neither dried nor warped. D. C. Ross.

February 5, 1898.

CARMEL, ARK.

Our first quarterly conference is past. Bro. Scott was on hand and did some good preaching. The prospect, so far, is encouraging. If we have no disastrous overflows I think we will be able to do a good year's work. One of our stewards, Brother James, is at this time very sick with pneumonia. I learned that Dr. Pew, of Lake Village, passed away a few days ago. Like all other countries, we have our good days and our bad: the sun shines out and the work goes on. Love to all the brethren.

ROBT. H. POYNTER.

February 3, 1898.

LORADO, ARK.

I have just about made my first round. I had this a large circuit, demanding much work. I have received much encouragement in expressions of a hopeful year, and many have promised to hold up my arms with petitions of prayer. Our much loved (for so short an acquaintance to the people) P. E., W. C. Davidson, held our first quarterly conference January 23 and 24. He made a good impression on this people. Just before his sermon Sunday night, he administered baptism to four infants. His manner was striking and his words were touching and convincing, so much so, one good brother (Baptist) was heard to say, "That was the grandest sight I ever witnessed. Respectfully,

W. P. TALKINGTON.

January 26.

JACKSONPORT, ARK.

Dear Dr. Godbey: As I wrote only a few lines in my first note, I thought perhaps you would suffer a few lines more. The country embraced in my work is very fine. The people are courteous, intelligent and liberal. We have had to suffer two nocturnal "poundings," but as we are hardened to such treatment, we have resolved to stand at our post, though we be afflicted monthly. Please say that the Jacksonport mission remains unchanged. We are expecting the presiding elder on the 26th. He is starting off in good speed and I think by the time we are ready to go to Clarendon he will have run a good race.

Bro. W. B. Ricks is in great favor with his people at Newport. We hear that Dr. J. D. Sibert is in the lead with his Conference collections. The doctor is serving his

fourth successful year, and I heard a man say that they wanted him back. I think that I can send a few names for the METHODIST soon. We would be glad to have you visit us, doctor. Success to the METHODIST, and to all the interests of our great church. Yours in the work,

T. W. FISACKERLY.

February 2, 1898.

T. D. Scott, P. E. of Monticello district, writes: "All starts well on my district. Am in new parsonage since Conference, and some considerable advance in financial policy in many places."

We have just received a copy of Ayer's Newspaper Annual for 1898. We have for several years considered Ayer's the best work of its kind on this continent. It is free from bias or spite and complete in detail. This year is no exception to the splendid character of the annual issue.

Mrs. Hatch, teacher of the infant class at Augusta, says: Mrs. Thornburgh's Catechisms have been the life of my class. The class is growing in numbers and interest."

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.

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.

Quarterly Meetings.

N. B.—Henceforth the Quarterly Conference notices will be published but one time. Please clip for future reference.

EUREKA SPRINGS DISTRICT—Second Round. P. B. Hopkins, P. E.

February—Eureka Springs station, 19, 20; Kings River at Pleasant Ridge, 26, 27.

March—Berryville, at Piney, 5, 6; Green Forest, at Rule, 12, 13; Bright Water, at Mt. View, 19, 20; War Eagle, at Mt. View, 26, 27.

April—Carrollton, at Wright's Chapel, 2, 3; Hackler's Grove, at Hill Top, 9, 10; Hindsville, at Fancher, 16, 17; Kingston, at —, 23, 24; St. Paul, at Zion's Hill, 30, May 1.

May—Huntsville, at —, 7, 8; Goshen, at —, 14, 15.

MORRILTON DISTRICT—Second Round. February. Perryville circuit, at Oak Grove, 26, 27.

March. Quitman circuit, at Pleasant Grove, 5, 6; Morganton mission, at Goodloe's, 12, 13; Quitman station, 19, 20; Mt. Vernon circuit, at Oakland, 26, 27.

April. Conway mission, 2, 3; Conway station, 9, 10; Springfield circuit, at Greenbrier, 16, 17; Plummerville circuit, at Oak Grove, 23, 24; Cleveland mission, at Center Point, 30 and May 1; Martinville circuit, at —, 7, 8; Morrilton station, 14, 15; Clinton circuit, at —, 21, 22.

P. B. SUMMERS, P. E.

THE OPIUM AND MORPHINE HABIT.

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

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both combined, for the remarkably low price of \$2.75. Now, note the advantage of this offer: You would have to pay your dealer \$5.00 for such a book, and the ARKANSAS METHODIST will regularly cost you \$1.50; therefore, at the above special price we quote, you will be getting \$6.50 for \$2.75—a saving of \$3.75. Bear in mind, this is no cheap worthless, out-of-date Bible. Now we will give you our reasons for inviting your careful consideration of this proposition:

REASONS WHY

This Bible is a genuine edition; is not a cheap reprint, printed on poor paper. Binding strong and durable, of the best used in manufacture, with improved circuit cover. Thin white paper, perfect opaque and tough, vastly superior to that used in even higher-priced editions. The type is clear and distinct, easy to read, self-pronouncing. Maps have been revised and brought down to January, 1895. Index is now furnished with them. In the valuable Helps, covering nearly two thousand subjects, will be found all the features which have made them so popular in the past, and, in addition, an endless amount of new matter, including a Concordance on a new and improved plan. The price at which we now offer this book brings it within the reach of all. You can pay more, but you cannot get a better Teachers' Bible.

DON'T DELAY

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

FOR THE OLD FOLKS

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

GODBEY & THORNBURGH,

Little Rock, Ark.

Missions.

The Kwansei Gakuin, Kobe, Japan

REPORT OF THE ACADEMIC DEPARTMENT.

REV. S. H. WAINRIGHT.

Dear Drs. Morrison and Lambuth: We have just reached the end of the second of the three terms into which our school year is divided. The following figures will show the state of the school at present: Number of pupils enrolled 94; average daily attendance, 75; number of boarding pupils, 35; number of Christian pupils, 26; number of probationers, 9.

Most of the boarding pupils are Christians. We find it difficult to secure the conversion of the day pupils. Their absence from the evening prayer-meetings and Sunday services and their daily return to heathen relatives and friends make it quite different in their case from the condition of the boarding pupils. The work among them is not futile, however, for where conversions do not take place a change is observable in their lives as well as a deepening interest in the Christian religion.

When the new classes enter the Kwansei Gakuin, from the Government Elementary school, the difference between their deportment and that of the other students is very striking. The new students are, as a rule, boisterous, ill-mannered and irreverent. Japanese boys are not taught to walk on tiptoes, to whisper, nor to worship. They will make the effort when told to communicate what they have to say in a whisper, but will not succeed at first. They do not know how to walk on tiptoe, because they have always entered houses with their shoes off. Most of the students wear leather shoes now, but have not learned to keep the heel in the air when walking on a plank floor. They are not taught to worship, for the rising generation have no faith in their old religions and those in the Government schools have little opportunity to learn of Christ and his claims upon them.

Rev. B. F. Buxton, a relative of the Buxtons prominent in business and politics in England, and a member of the Church of England, held a series of meetings in the school in November. Mr. Buxton is under the Church Missionary Society, but supports himself and has brought out as many as ten missionaries at his own expense. He is a man of God and his preaching is earnest and deeply spiritual. Mr. Thomas Nishikawa, after completing his studies in Central College and Vanderbilt University, returned to Japan in September and began work in the Kwansei Gakuin. He is doing good work and promises to be a very useful man.

Dr. Edwards, an eminent oculist of Union City, Tennessee, passed through Kobe recently, with his son, and took great pains to see the work of our mission, though he himself is not a member of the church. His sympathy with mis-

sionary work and intelligent interest in the difficulties we have to meet, made his visit very hopeful to us.

As evidence of the growing importance of Christian education, I append an editorial from a recent number of the "Japan Times," a paper edited and published by the Japanese. The editor has no faith in Christianity, but any Christian reading this article cannot but feel the importance of Christian education in Japan.

Mission Rooms, Nashville, Tenn.

Woman's Work.

W. P. and H. M. S.

To the members of the Little Rock Conference Society.

My Dear Sisters: The call made by Miss Bennett, and further urged by the active and earnest president of the auxiliary of First Church, Little Rock, Mrs. C. E. Patillo, to all true home mission workers to rally to our London school in Kentucky, must certainly find a response in the hearts of the members of the Little Rock Conference Society. We will not withhold our much needed help to place this school on such a basis as to benefit the greatest number at the earliest possible moment. By the accumulation of small sums from all the societies throughout the connection, a sufficient amount can be easily realized with which to build the cottages and endow the scholarships of this mountain school. And these will stand as a monument to the spirituality of the women of Southern Methodism, and their undying faith in the possibilities of the W. P. and H. M. Society.

That we may not delay the establishing of other institutions of a like nature in the different sections of our country, we must hasten in this good work.

Our own children in the mountains of Arkansas are calling to us, and we hope to help them some day. We will not forget this, but let us meet the obligation for which we as members of the general organization feel responsible.

In order to raise the \$250 for the Little Rock Conference cottage at the London, Ky., school, let each auxiliary pledge and pay her pro rata. It will be necessary for each auxiliary to assess itself according to its number of members. We have now 450 adult and juvenile members in the L. R. Conf. Society, and if each auxiliary will raise 55 cents per member, the \$250 will be assured. Will not each auxiliary agree to do this? Call a meeting, sisters, and decide on this matter and at once notify Mrs. W. H. Pemberton, Cor Sec., that she may incorporate the result in her report for the general convention to be held in Knoxville early in April. Let us take this special work for the first quarter of our fiscal year, and see that every dollar is in the hands of our treasurer, Mrs. S. H. Thompson, by June 1. Who will respond first?

I suggest that the members raise this money by their own handiwork. Such sewing is a real joy

and inspiration. Now that I am in the midst of a degraded and ignorant people, my interest increases in this home mission work.

Though a great distance separates me from my much loved church and conference work, I thank God spiritual union is eternal, and I may still take part in your plans. The spirituality of our members was never more pronounced. Let us ever remember that "the essence of religion is spiritual harmony with God," and strive to give proof of our faith and love by leading others into the "vision of heaven."

Sincerely yours,

MARGARET M. RATCLIFFE,

Pres. L. R. Conf. Society.

Las Vegas Hot Springs, New Mexico.

WEEKLY WORDS FOR WOMAN'S WORK.

The world seems to grow smaller. The power of the gospel, and the moving of the enlightening wisdom from on high, annihilates distance and condenses humanity, that the ends of the earth may be brought together in Christ.

"God moves in a mysterious way,
His wonders to perform."

Jehovah still rules, to set up one, and destroy another, and we must keep in touch with our missionaries, and the movement of Christian and heathen nations, if we would feel the thrill of events that makes faith grow bold, and love to strengthen, as a conqueror for Christ. My sisters, we cannot afford to be in ignorance of our own representatives standing for us today, where the world's history is being paged. They are there for us. Let us not only remember them in daily prayer and fireside converse, but come in direct communication through our "Woman's Missionary Advocate," which furnishes monthly correspondence. It is no little thing to read the words of our godly women at the front. Indifference is driven away and we seem to clasp their hands in Christian unity and to participate with them in the joy of telling the sweet old story. If your heart moves in sympathy with these blessed activities for Christ, subscribe for the "W. M. Advocate." Get others to do the same. Learn of our work, catch inspiration from our workers, and may the brightest Christian joys be yours.

L. A. H.

Missionary Anniversary,

Little Rock Conference, March 22-24, 1898, at Arkadelphia.

PROGRAM.

Tuesday 22, 7:30 p. m.—Opening sermon, E. R. Steele.

Wednesday 23, 9 a. m.—Religious service 30 minutes, R. R. Moore. 9:30 a. m. Topic, Organized effort 30 minutes. James Thomas. 10 a. m. District conferences and missionary mass-meetings 20 minutes. T. D. Scott. 10:25 a. m. Co-operation of presiding elders 20 minutes. W. F. Evans. 10:50 a. m. Enlistment of pastors 20 minutes. A. Turrentine. 11:15 a. m. Sunday-school

and missionary societies 20 minutes. A. O. Evans. General discussion of 10 minutes after the speakers in Nos. 3, 4 and 5.

AFTERNOON SESSION.

2 p. m.—Religious service 15 minutes, J. R. Sanders. 2:15 p. m. Missionary literature and its dissemination 30 minutes, R. W. McKay. 2:45 p. m. The missionary preacher, his equipment for service, 30 minutes, Horace Jewell. 3:15 p. m. Ten minute papers on How I reach my people on missions, by J. A. Henderson, W. C. Watson, S. C. Dean, C. J. Green and F. P. Doak. 7:30 p. m. Christian and heathen homes, contrasted—Dr. M. B. Corrigan.

THURSDAY, MARCH 24.

9 a. m.—Religious service 30 minutes, H. D. McKinnon. 9:30 a. m. Topic: Financial methods, early collections 20 minutes, T. O. Rorie. 9:50 a. m. Systematic effort 20 minutes, J. H. Glass. 10:10 a. m. How to secure a contribution from every member, 10 minute papers, by W. R. Harrison, T. O. Owen, and H. H. Watson. 10:40 a. m. The cause of missions to be presented on its merits by J. R. Moore. 11:30 a. m. General discussion.

AFTERNOON SESSION.

2 p. m.—Religious service 15 minutes, W. P. Whaley. 2:15 p. m. The pulpit and missions, 30 minutes, C. E. Patillo. 2:45 p. m. The call from foreign fields, 30 minutes, J. H. Riffin, D. D. 3:15 p. m. Prayer and praise service, James Thomas. 7:30 p. m. Address by J. E. Godbey, D. D.

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Irregularities and derangements. It has become the leading remedy for this class of troubles. It exerts a wonderfully healing, strengthening and soothing influence upon the menstrual organs. It cures "whites" and falling of the womb. It stops flooding and relieves sup-



pressed and painful menstruation. For Change of Life it is the best medicine made. It is beneficial during pregnancy, and helps to bring children into homes barren for years. It invigorates, stimulates, strengthens the whole system. This great remedy is offered to all afflicted women. Why will any woman suffer another minute with certain relief within reach? Wine of Cardui only costs \$1.00 per bottle at your drug store.

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

Rev. J. W. SMITH, Camden, S. C., says: "My wife used Wine of Cardui at home for falling of the womb and it entirely cured her."

Our Church at Home.

BLUE JACKET, IND., TER.

DEAR BRO. GODBEY: Please admit a few items from Blue Jacket, I. T. I have just closed a meeting of two weeks duration with good results. There were ninety-seven professions and seventy-seven additions, with more to follow, fifty-six baptisms, and we organized a Sabbath school with 102 in attendance; raised \$450 for church building, \$47 for organ, \$22.70 on conference collection, \$3.60 on incidentals. We have the rock on the ground for foundation of building.

J. H. MEYERS.

LACROSSE CIRCUIT.

On Saturday night, November 22, the White River Conference closed its session with the reading of the appointments by Bishop Hendrix. My name was announced in connection with LaCrosse circuit, a charge lying in Izard county and composed of what has been, for a few years, a part of Melbourne and a part of LaCrosse circuits. The work is disorganized. If there is a district or recording steward on the charge I have not found either. The work is left without a parsonage, while Melbourne and Evening Shade station has two. Bishop Keener said, at Jonesboro, that it was hazardous to the church to divide circuits too often. We moved from Salem to this charge December 18, and rented the Davidson property, near Philadelphia Church. This is an old church, built in 1855. Dr. O. T. Watkins was chairman of the building committee. Rev. John Cole preached the dedication sermon, and Rev. John S. McCarver, then presiding elder, preached a funeral in the new church in the afternoon. I live on a place which was first settled by the latter in the '50s and owned at one time by Hugh A. Barnett, deceased. Uncle Henry Hayes lived and died a member of this church, and he and Rev. B. F. Hall, once the silver-tongued orator of the White River Conference, now lie side by side in a corner of the graveyard nearest this church. This people have shown us much kindness. Some of the stewards have gone to work in good earnest. The secretary of the board of district stewards has notified me that the assessment for this charge for the presiding elder is 12 1-2 per cent. of the P. C.'s assessment. On the evening of the 21st inst. fifty persons from this and the Forest Chapel communities came and kindly expressed their appreciation for the new preacher with a magnificent and plentiful pounding. Miss Johnnie Gardner read the sixteenth Psalm, and Miss Mary Gulley read Acts xx, beginning at the seventeenth verse, and we had several prayers and songs. I tried to express our gratitude to the donors, but failed. A pounding produces an experience for me hard to describe. We are anxious that many souls may be converted and sanctified this year in this charge. Pray for us. There is much to be done in pastoral visitations and organization. We may undertake the building of a parsonage. We have a

good school under the management of Mr. John W. C. Gardner. May God bless the ARKANSAS METHODIST and make it a power in spreading Scriptural holiness over the land. I will help the paper when I can.

F. R. NOE, P. C.
Gulley, Ark., Jan. 29.

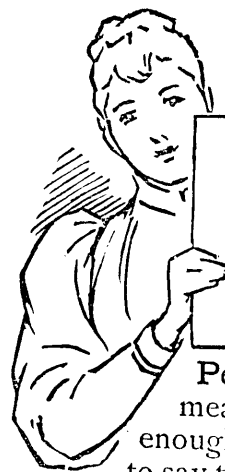
ASH FLAT CIRCUIT.

Dear Dr.: Since our last report we have been severely pounded. The party was composed of both old and young and represented each denomination that worships at this place. Several young people, not members of any church, were among the happy throng. It being our regular prayer-meeting evening, we all marched over to the church where we enjoyed a real spiritual feast from the Lord. Here, at the church, Dr. F. M. Cox, speaking in behalf of the good people, assured us that their gifts, which they had brought to us, were tokens of love and also expressed their appreciation of the manner in which we had commenced our work as their pastor. We promised them that, the Lord being our helper, we would live in the humble discharge of our duties and try to be to them a pastor, indeed and in truth. The brethren from all parts of the work tell us that the interests of the church generally are improving. For these encouraging reports we are grateful to God and take fresh courage and move on.

W. W. GIBSON.

GAINESVILLE, ARK.

My first impressions of Gainesville circuit, have, so far, proved lasting. It is a splendid opening for a great work. While the poundings have been almost daily, they have not forgotten their obligations. Our first quarterly conference with the new P. E., the 29th and 30th, was a means of grace to us. Bro. Davidson certainly captured our people. The quarterly conference occasion proved so interesting that it set the people talking of the various pleasant and profitable occurrences at many firesides. From the intense interest manifested so far, quarterly conferences this year will not go begging. Bro. Davidson's sermon Sunday morning on the "Wedding Garment" will bear much fruit. The finances are well up; some of the appointments over paying their assessments. The presence of the Lord has been manifested at every service. The general expression so far is, that we are to have the best year for a long time. I am praying God to lead in all things and bring great glory to his name. I have visited more than 350 members, praying and talking with them. While Gainesville has suffered by the building of Paragould, yet there are many splendid families here, which make it a desirable place for the preacher's family. Gainesville gave us a "special" pounding the 20th ult. It was a very enjoyable occasion. There is room for the organization of at least three Epworth Leagues, one Woman's Foreign Mission Society, and one ladies' Parsonage and Home Mission Society. With the



"I like the small package, of Pearlina," a lady says; "it lasts two weeks and does two washings."

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a Wash

Pearline down to the level of soap, which means hard work and rubbing. If you use enough Pearlina, the soap is a needless expense, to say the least. Use Pearlina alone, just as directed, and you'll have the most thoroughly economical washing.

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A Famous Book Free. See Offer.

SAMANTHA at SARATOGA

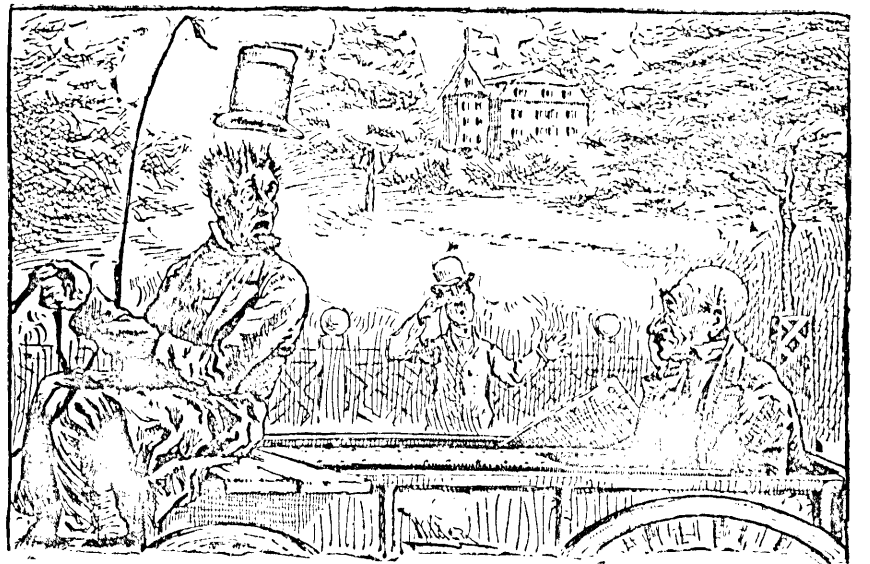
A Copy Free to Every Subscriber.

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.'



"Wall, Sam took him up to Troy, and he died right away, almost. And Sam bein' a good hearted chap, thought 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 sithe, and he looked back and there the old gentleman wuz a sittin' up a 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 now for another hundred years.'"

She takes off follies, flirtations, low neck dressing, duds, pug dogs, tobogganning, etc.

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

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\$10,000 cash was paid for the copyright of this work, and until recently it was sold at \$2.50, but lately to put it within the reach of everybody it has been published in somewhat cheaper form. It is exquisitely bound in cloth, printed from new type, and on fine paper.

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Lord's help we hope to see these running well before annual conference. More anon. Yours in and for Jesus,
L. C. CRAIG.
February 2, 1898.

A Tonic.

HORSFORD'S ACID PHOSPHATE.

Dr. A. E. Carothers, San Antonio, Texas, says: "It is the best tonic I know of in debility and nervous prostration, with sleeplessness, caused by mental overwork or prolonged lactation."

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CONFERENCE COLLECTION CARDS—To raise conference collections the card system has been used successfully by many pastors. We have the cards printed for members to subscribe to these funds. We send them postpaid at 50 cents per 100.

GODBEY & THORNBURGH.

At Rest.

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

MADDOX: Mary Pearl, little daughter of Mr. and Mrs. W. T. Maddox, was born near Rose Bud, Ark., January 5, 1895, died at her home at Rodgers, Tex., January 11, 1898, of congestion. Little Pearl had been a great sufferer all of her short stay on earth, but God, in his infinite love, saw fit to free her from her sufferings and take her to himself, where sickness, sorrow, pain nor death can ever enter. She was a sweet spirited child, so bright for one so young. If we are only faithful here we will all meet around God's white throne, where all tears are wiped from our eyes and we will sing of his glory "While the years of eternity roll!"

SUSIE MADDOX.

Rose Bud, Ark.

SHIREY: Died at his residence in Warren, Ark., January 22, 1898, Gilmore Shirey, aged 72 years. Bro. Shirey had been a member of our Church for about forty years, and had lived a consistent Christian. He was a native of Georgia, and came to Arkansas in 1858. He has been living in Warren for thirteen years, and has raised a large family, some of whom had preceded him to the better land. He told the writer only a few days before his departure that he was ready and only waiting, and desired to go. His end was great peace. May the family and all the relatives so live that their departure may be as peaceful as his.

R. A. MCCLINTOCK.

RUDD: Nannie, the 12-years-old daughter of B. F. and Julia Rudd, died January 12, 1898. In her last sickness, which was a long and severe spell of typhoid fever, she gave her heart to God, by faith in his son. And though she suffered much, yet she praised God and "endured seeing him who is invisible." A short time before she died in answer to the inquiry, "Do you love Jesus?" she said, "Yes, Jesus saves me," and clapped her hands and shouted his praise. She leaves to mourn their loss, a father and mother, two brothers and two sisters, with a host of other relatives and friends. Loved ones, for sympathy that is undefiled look to him who gave his only son to die that we might live.

H. A. MATNEY, P. C.

Green Forest, Ark., January 22.

ROBERTSON: Bro. David Robertson was born in Ray county, Tennessee, April 15, 1814, and died January 20, 1898. He professed faith in Christ in 1881 and was admitted into the church by Rev. J. B. Scoggen. He remained a consistent member of the M. E. Church, South, during life. He was old when attacked by pneumonia; but he lingered for about three weeks, when death came. The funeral services were conducted by Rev. S. M. Jackson. He was buried in Heart Cemetery. He leaves an aged wife, several children, and many friends to mourn his death. To the weeping ones we have only to say: "Blessed are the dead who die in the Lord, from henceforth: yea, saith the spirit, that they may rest from their labors, and their works do follow them."

W. W. NOBLE, P. C.

Mountain Home, Ark.

LEARD: Nannie C. B., daughter of Keziah and Samuel Woodruff, was born in Surry county, N. C., in 1825. Afterward she moved to Georgia. In her 15th year she professed faith in Christ and joined the Methodist Church. In 1847 she was married to Mortimer L. Lampkin, moved to Texas, and afterward to Arkansas, where her husband died in 1881. Later in life she was married to J. R. Leard, of Sebastian county, Ark., where she spent her last days, full of peace, yet full of pain. That

dreaded disease, cancer, had been slowly, yet surely preying upon her system for several years, and on November 10, 1897, she quietly breathed her last. Sister Leard was a patient sufferer and a noble Christian. Not one word of complaint ever escaped her lips, but to the last she tried to sing, "Is not this the land of Beulah?" and "Am I a Soldier of the Cross." Surely a Christian has gone to her reward.

JAS. H. O'BRYANT.

LIVELY: Annie May, youngest daughter of Mr. Jasper and Mrs. Ella Lively, of Washington, Ark., was born December 30, 1885, and departed this life January 25, 1898. For five years this dear child has been a great sufferer, but was so patient and loving through it all. She made a profession of religion last summer and was received into the M. E. Church, South, in Washington, Ark. When she was about five months old she was dedicated to God in baptism, the service being performed by this writer. This was a specially sad bereavement, for Annie's father died before she was a year old, and she was such a comfort to her widowed mother and brothers and sisters. At her funeral last Wednesday she looked to be but asleep as she was lying in her casket, robed in white, and in her arms lay her beautiful dolly. Those present were specially moved to tears by all these affecting incidents. We sincerely sympathize with the bereaved widowed mother and family in this affliction, but believe "it is well with the child," and though she cannot come back to them, they can go to her. May it be so.

J. R. SANDERS.

MURPHY: Many hearts in Warren were deeply saddened by the sudden death of our dear Bro. J. C. Murphy, which occurred Sunday afternoon, the 23d ult., caused from heart failure. He attended Sunday-school and church in the morning, but before night the summons came, and he was ready, for he was always ready. He was born June 9, 1848, in South Carolina, came with his parents to this, Bradley county, in 1858, was converted and joined the M. E. Church, South, at the age of 19, and has ever since been an active Christian. For the last fourteen years his home has been in Warren, where, in the church here he has been eminently useful in different departments, for he was alive to all the interests of the church. He loved the Sunday-school and took great interest in it, and was the teacher of the Bible class. He studied very closely and was well informed and made a fine teacher in our Sunday-school. He was also one of our official board, and our district steward. He was always loyal to the church and a true friend to the preacher. In his death our church suffers a great loss, which we realize will be hard to repair, but we must bow our heads in submission to God's holy will. He leaves to mourn him, one sister and several relatives and many friends. But we sorrow not as those who have no hope, for we expect to meet him in heaven in a coming day.

R. A. MCCLINTOCK.

STOUDT: Mollie E. Stoudt, (nee Gray), was born in Johnson county, Ark., December 31, 1860, and died December 20, 1897. She was converted in May, 1875, and joined the Cumberland Presbyterian Church; was married to Theo. Stoudt, January 24, 1883, in Johnson county, at the age of 22 years. Joined the M. E. Church, South, August 28, 1883. She was always faithful to her religion and her church. She died with that dreadful disease, consumption. The last three or four years of her life were marked with great suffering, though she was always faithful. Often she was heard to say that when she got so she could not be up she wanted to die. Her prayer was answered in this matter. The day before she died she was able to sit up. The night of her death she sat up with her husband till 10 o'clock. At 4 o'clock the next morning the death angel came, but she was ready. She leaves a sorrowing husband, three children, one sister, two brothers, and a host of friends. In fact she was loved by all who knew her. As a Christian, her influence was great. She was looked upon by the community

SAVED FROM DEATH.

Life was Ebbing Away While in the Mountains.

A Woman was Rescued When in a Perilous Plight. The Novel Method Used to Save Her.

From the Press, Ottumwa, Iowa.

Miss Lola Noble, of 416 East Main Street, Ottumwa, Iowa, daughter of Mr. E. M. Noble, the shirt manufacturer, has accomplished a work which will not only benefit her, but undoubtedly be of service to many others. It was a praiseworthy undertaking; one which she may feel proud of and amply repaid for her indefatigable efforts.

A reporter of the Press hearing of her successful achievements sought an interview with her.

Miss Noble seemed cheerful, hopeful and in the best of health. Apparently she had not suffered any ill effects from her efforts which were reported to have done much good.

About two years ago she accompanied her parents to the west, and resided among the mountains several months. This was done in the hopes that her health might be improved, as she was suffering from anemia. Instead of the climate benefiting her, she rapidly became worse and her parents hastily returned east with her.

Reputable physicians were summoned and exercised their skill, but it was of no avail. Her condition became worse and her face assumed a ghost-like appearance. She was wasting away for want of blood, and what little she did have, was watery and in a depraved state. Any slight exertion caused excessive fatigue, and palpitation of the heart. She had no appetite and the daintiest viands did not tempt her. Her condition was deplorable and death nigh. Many of her friends thought she was going into consumption.

Finally some friends advised her to try Dr. Williams' Pink Pills for Pale People, prepared by the Dr. Williams' Medicine Company, Schenectady, N. Y.,

as they contained in a condensed form all the elements necessary to give new life and richness to the blood and restore shattered nerves.

They had learned of cases similar to hers which had been cured. The pills, they said were inexpensive, only costing 50 cents a box or six boxes for \$2.50, and could be had at any druggist's.

Miss Noble was reluctant to try them, for it seemed as if all possible remedies had been tried and the expense had been considerable, without being benefited. Her friends were so enthusiastic regarding the good qualities of the pills, that she finally decided to try a box, and purchased one from E. M. B. Scott's drug store.

A decided improvement was noticeable after the pills had been taken and she purchased some more. The change in her condition was so great that after taking four boxes of the remedy, she considered herself well, and stopped taking the medicine. But her severe sickness could not be cured so soon and she was obliged to commence taking the pills again. After using a few more boxes, all traces of her fearful disease had disappeared. Today, she is the picture of health, her complexion being that of an ideally healthy young lady, and she is as active as in her younger days.

Her father was so much impressed with the marvelous improvement wrought in the health of his daughter through the merits of Dr. Williams' Pink Pills, that he too is using them and is rapidly regaining his failing health.

Several have heard of Miss Noble's case and experience with these wonderful pills and are using them with satisfactory results.

as one of its most faithful Christians. Her life was one of utmost consistency. She was truly a good neighbor, a fond and loving mother and an affectionate wife. But she has left us, and oh, how sad to think, her presence is no more with us, yet we sorrow not as those who have no hope. Paul says of those who sleep in Christ, that God will bring them with him. Sister Stoudt will certainly be one of that number. Therefore, look up dear husband, children and friends, we will soon meet our loved one again. May God bless the bereaved ones.

J. N. VILLINES.

If the Baby is Cutting Teeth.

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

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A. C. MILLAR, Pres

THE ARKANSAS METHODIST.

WEDNESDAY, FEB. 9, 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.

WATERS—STRINGFIELD—At J. N. Stringfield's, January 23, 1898, Mr. N. J. Waters to Miss Lydia R. Stringfield, J. R. Maxwell officiating.

SANDERS—CANNON—At the parsonage, Goshen, Ark., January 7, 1898, Mr. W. F. Sanders to Miss A. A. Cannon, J. R. Maxwell officiating.

McKENZIE—FESPERMAN—In Cotton Plant, Ark., February 2, 1898, Mr. J. E. McKenzie to Mrs. Maggie Fesperman, Rev. A. M. R. Branson officiating.

HESTERLY—MARSHALL—At the residence of the bride's father, January 26, 1898, Mr. W. L. Hesterly to Miss Ida Marshall, Rev. J. A. Parker officiating.

MOREHEAD—HARPER—Dec. 15, 1897, at the residence of the bride's father, Mr. F. M. Harper, near Hot Springs, Ark., Mr. A. J. Morehead to Miss Ella Harper, A. C. Kelly officiating.

JOHNSON—ROGERS—Mr. L. L. Johnson and Miss Nettie Rogers were joined in marriage at the home of the bride's father at Hali-day, Greene county, Ark., January 30, 1898, by Rev. L. C. Craig.

CRAWFORD—BENSON—At the home of the groom, Mr. W. N. Crawford to Miss Flora Benson, both of Como, Ark., Rev. J. W. White officiating. Mr. Crawford begins married life by subscribing for the METHODIST.

HOLLIS—TURNER—At the residence of the bride's parents in Warren, Ark., January 20, 1898, Mr. Carl Hollis, of Orlando, Cleveland county, and Miss Renna Turner, of Warren, Rev. R. A. McClintock officiating.

How to Get Teachers.

Write to J. M. Dewberry, manager of "The School Agency," Birmingham, Ala., stating kind of teacher desired and the pay. He recommends efficient teachers to schools, colleges and families free of charge throughout the South and Southwest. Sells and rents school property. Efficient teachers desiring information should write for circulars.

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Pimples, blotches, blackheads, red, rough, oily, mothy skin, itching, scaly scalp, dry, thin, and falling hair, and baby blemishes prevented by CUTICURA SOAP, the most effective skin purifying and beautifying soap in the world, as well as purest and sweetest for toilet, bath, and nursery.

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The time via Memphis has been materially shortened, the run to Louisville now being made in less than eleven hours. Train leaves Memphis daily at 8.45 p. m. with Sleepers and Coaches through, arriving Louisville 7.35 a. m., Cincinnati 11.41 a. m.

This train also carries through Sleepers to Nashville and connects for Chattanooga, Atlanta and all points Southeast.

Do not start on a trip to the North or East until you have written to Max. Baumgarten, P. A., Memphis, Tenn.

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The Chesapeake and Ohio railway with its connections offers by far the most interesting route to the conference in Baltimore in May. The route from Louisville is through the Blue Grass region of Kentucky, passing Frankfort, the State Capital, Lexington, and the home of Henry Clay. At Ashland the line from Cincinnati is joined, the route from Cincinnati being along the banks of the beautiful Ohio river for 165 miles. Shortly after entering West Virginia the banks of the Kanawha river are followed. Kanawha Falls is passed and the canons of New River are penetrated. After skirting the picturesque Greenbrier for fifty miles the heights of the Alleghenies are reached, and next comes the Shenandoah Valley, the Blue Ridge mountains and Piedmont section, the most beautiful of the Appalachian valley. After passing through Charlottesville and Gordonsville the route is through the most memorable battle-fields of the civil war, among them, Cedar Mountain, Culpepper, Rappahannock, Warrenton Junction, Manassas and Bull Run.

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Colored Silks.

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At Prices to Suit Your PURSE.

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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 24, 1898.
Menkus & Menkus, solicitors for plaintiff.

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.

"A QUESTION IN BAPTIST HISTORY."

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

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AUG. SUNDHOLM, P. & T. A.,
Little Rock, Ark.

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.

See adv. "Harp of Life."

Agents wanted.