

Arkansas Methodist.

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

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To Preachers, \$1.00.

VOL. XVIII.

LITTLE ROCK, JANUARY 4, 1899.

NO. 1.

THE ARKANSAS METHODIST.

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

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News and Notes.

*LOOK AT YOUR LABEL, and make
us a New Year's gift, by paying up your
back subscription and advancing to the
year 1900.*

THE IMPORTATION OF COFFEE TO
the United States during the past
year was more than 800,000,000
pounds.

THE THIRTY-SECOND GENERAL
Assembly of the State of Arkansas
will open for business at 12 m. on
Monday next. Already the mem-
bers are gathering and especially
the candidates for pages, clerks,
etc.

THE NICARAUGUA CANAL COM-
mission has made a preliminary report
based upon the work of seventy
engineers. They represent that
the building of a canal large
enough to carry modern vessels is
quite practicable. The cost is es-
timated from \$125,000,000 to \$150,-
000,000.

CABLE CONNECTION BETWEEN
the four principal islands of the
Philippine group is deemed essen-
tial for the speedy organization of
government control over them.
About 200 miles of cable will serve
to connect Luzon, Masbate, Cebu
and Leyte and it is thought that
the work can be done by the 1st of
May.

A NEW PAPER CALLED "THE
Search Light," devoted to "Tem-
perance, Education and Godliness"
has been commenced at Jonesboro,
Ark. It is edited by four minis-
ters of the Protestant churches in

the city. Eight pages, 50 cents a
year. The aims of the paper are
every way commendable, and we
trust it will prove a power for
good in the land.

THE PRESIDENT HAS COMMUNI-
cated to General Otis his orders
respecting the government of the
Philippines. All possible provis-
ions for home government must be
allowed under the supremacy of
the United States. The Filipinos
shall be eligible to office, shall have
a fair judiciary, be allowed the fre-
dom of speech and of the press,
etc.

THE WELLS FARGO EXPRESS Co.
was robbed of \$60,000 on the
28th, at San Antonio, Texas.
The money was sent to the city by
the Southern Pacific Railroad
Company from Houston. It was
put in a money wagon driven by
Charles R. Beeler, for transmission
to the Southern Pacific depot.
This was at 10 o'clock. At 5
o'clock a Negro brought in the wag-
on and horse, having found them,
he said, in a thicket about five
miles west of the city.

GOVERNOR JONES HAS APPOINTED,
to represent Arkansas in the Con-
vention to consider the matter of
the Louisiana Purchase Exposi-
tion, the following gentlemen, viz.
Ex-Gov. J. P. Clark, Thomas W.
Baird, Abe Stiewell, S. J. Beau-
champ and G. W. Thompson of
Little Rock; L. A. Fitzpatrick, of
Helena; J. M. Barker, Jr., of At-
kins, and B. B. Bille, of Piggott.
The convention will meet in St.
Louis, Jan. 10th.

A GOOD NUMBER OF SUBSCRIBERS
have sent us their own subscrip-
tions during the week, besides
which we have received remittan-
ces for subscriptions from Bros.
Skinner, Talkington, Hays, Mene-
fee, Woodard, Robinson, Ross,
Etchison, Gibson, Whitson, Park-
er, Hyatt, Harrison and Few. A
good showing for holiday week.
But now that the New Year opens
and all get to work in earnest,
we ought to have reports from
fifty preachers every week. We
must not let the season for work
pass unimproved.

THE GOVERNMENT HAS TAKEN
steps to establish supremacy at
once over the Philippine Islands,
and for that purpose has appointed
Maj. General Otis as governor gen-
eral over the entire group. Maj.
Gen. Lawton, who was in command
of the 4th army corps at Hunts-
ville, Ala., has been appointed to
take command of the army under
Governor Otis. It is anticipat-
ed that force will be necessary to
bring the insurgents to terms.
The city of Iloilo, has surren-
dered to the rebels. Thereby com-
plicating affairs seriously.

TRADE AND FINANCIAL REPORTS
for the year just closed, show the
largest export balance known in
our history. Our entire exports
reach, in value, about \$1,250,000,-
000 and excess over imports of
\$617,000,000. Only in two previous
years has the balance risen above
\$300,000,000. Exports of cotton
have been over 7,700,000 bales. In
no previous year has it reached
7,000,000 bales. Exports of bread
stuffs have also surpassed any pre-
ceding year.

The general level of prices is
better than in several years, and
the number of failures and amount
of liabilities involved less than dur-
ing any one of the five years past.
There is a quickening in industrial
activities and improvement in rail-
road earnings and in railroad build-
ings, and an improvement in the
speculative market,—all indicative
of an approaching era of business
prosperity. The fact that large
amounts of money have been bor-
rowed from New York by English
syndicates shows that our interest
rates have fallen very low.

THE CUBANS WERE MUCH DISAP-
pointed that General Brooke's or-
der restrained them from popular
demonstrations on the relinquish-
ment of Spanish control of Cuba.
But it was deemed necessary to
guard against possible riots from
such demonstrations. Many Span-
ish soldiers were still in the Island.
The Cubans will celebrate their in-
dependence later. Everything seems
to promise speedy establishment
of harmony and return to the em-
ployments of peace. The cere-
mony of turning over the Island

from Spanish to American author-
ity, passed off on the 1st with or-
der and dignity.

THE AGITATION CONCERNING
the eligibility of B. H. Roberts to
a seat in the United States Senate
—he being a polygamist, having
three wives and boldly asserting
that polygamy is ordained of God—
has called forth a deliverance from
Lorenzo Snow, President of the
Mormon Church, in which the
President declares that no polyga-
mous marriages have been cele-
brated by the church since 1890,
and that the obligations assumed
by the people of Utah, in order to
obtain the privileges of Statehood
have been strictly obeyed and that
he, as President of the church, has
strictly sustained the manifesto of
his predecessor, President Wood-
ruff, abolishing polygamy in the
church. All this has a fair seem-
ing. But the facts remain that
President Woodruff testified in
court, in what was known as the
Temple Lot suit, that polygamy
was a doctrine of the Mormon
Church, and that it remained so,
and that the manifesto which he
had issued had been coerced from
him by the United States laws. It
is also true that Roberts has been
especially bold in teaching that po-
lygamy is not simply a privilege
but an institution divinely appoint-
ed. Among a people so taught by
their leaders, nothing is clearer
than that polygamy will still be
practiced, and if not openly legal-
ized, the known violators of the
law are not likely to be punished
by the courts, where Mormonism
is in the ascendancy. The great
activity of Mormon missionaries in
the last five years has been to pre-
serve the predominance of Mor-
monism in Utah, and to secure its
dominance in adjoining States.
Organized as it is, Mormonism will
be a political power, compact and
persistent and effectively wielded
by the hierarchy for political ends
sought in the name of religion.
Roberts denounces Presbyterian
preachers as narrow and bigoted
and then asserts that he has a
revelation from heaven through
Joe Smith, which binds him to de-
fend polygamy as a thing ordained
of God.

Educational Notes.

Since the Fire.

DR. GODBEY:—Galloway College is beautiful as can be in the new quarters. Everything is moving and the fewest lessons have been omitted. The whole procedure is a miracle of promptness and of wonderful adjustment. The \$15,000 expected from Searcy is considered well nigh in sight. Mr. Hicks is to visit St. Louis in this interest. The insurance, in part, has been paid, and it is said, will all be paid. The debt has also been reduced. The agents, it is conjectured, will soon be in the field. This, at an early time, is prophecy of a rapid victory and success in rebuilding. A "Galloway College month," for every preacher of the State is whispered as a thing desired to insure increased contributions. The superb and well skilled board of trustees will know of plans, and the agency most to be employed in securing the anticipated building. The strong college confidence and sentiment, through the State and out of the State, and the pronounced attitude of the Searcy citizens, with the unsurpassed fidelity of the faculty and pupils, all give conditions the most encouraging for contributions and patronage. The prayer of thousands is to the effect that the new structure may soon begin to assume dimensions and form, and that before September of 1899, the final touches may be entered and the "capstone" laid with the shouts and gratitude of every true Christian and philanthropist of the Arkansas population, and the approbation of him who wills that the purposes of existence should be comprehended, and that every possible equipment be secured to fulfill the missions of time to which he has appointed. Galloway College has done a great work, and never was more efficiently engaged in service for God and humanity, than at the time of the fire. Out of this baptism of flames and of tears may come a yet more beautiful building and a Christian college of yet greater capacity for the accomplishment of good. The church or congregation does not exist in Arkansas, that will not give cheerfully to the rebuilding of this institution.

A. H. WILLIAMS.
Searcy, Dec. 26.

Day of Prayer for Students

The Student Department of the International Committee has decided to recommend the Universal day of Prayer for Students—second Sunday of February—adopted by the World's Student Christian Federation, as the regular Annual Day of Prayer for students of the United States and Canada. This day has already been adopted by the Student Christian Movements of all other countries.

The date chosen by the Federation, namely, the second Sunday of February, is most fortunate. It is hoped and believed that the various churches which now observe a different date, will, when the

matter comes fully before them, gladly adopt the date suggested by the Federation. The new date has manifest advantages. It comes after the mid-year examinations—the system of examinations followed by an increasing number of leading institutions—whereas the last Thursday in January, the date most widely observed in the past by the churches, is right in the midst of these examinations. It is also a decided improvement to have the Day of Prayer fall on a Sunday, as the Federation recommends, rather than as heretofore, on a week-day. This will enable ministers to preach sermons on the spiritual life and work of the colleges and call forth much more prayer from their congregations. Sunday is also a better day in the majority of colleges for the special meetings and efforts which are essential to the best observance of the day. From investigation it has been found that Sunday will, as a rule, suit college authorities better than a week-day. Another advantage of observing the second Sunday of February is that it unites us with the Christian organizations of students of all countries. At the Federation Conference, where there were representatives of all the student movements of the world, it was found that this was the only date in the entire year on which it was possible to unite advantageously. It will be a tremendous inspiration to feel that our prayers and praise are associated with the intercessions of Christians of all lands and races.

Some Uses For Money.

It may be the spread of reason and philanthropy, or it may be the history of modern litigation, or both, that has caused the practice to become popular among rich men of acting as their own executors—that is, of devoting their wealth, while they are still living, to those objects and undertakings which it was once the fashion to promote by legacies.

It was a severe shock to the millionaires of America when the courts found that Samuel J. Tilden didn't know what he wanted to have done with his own estate, or, if he did, that his knowledge of law was not sufficient to enable him to devise his property in such a way that it would stand against an effort to defeat his expressed wishes. Whether the custom of overthrowing wills has anything to do with it or not, men of fortune are becoming more friendly to the policy of distributing with their own hands the means which they control, in preference to committing that task to some one who may not be so well fitted to perform it, and who may be hindered by a resort to legal controversy.

Probably the most wealthy corporation in America is the Standard Oil company. It has been plentifully censured by politicians of the agrarian stamp for centralizing such a vast amount of capital, but it has not been without its benefactions to society, and not the least of these is the manner in which it has cheapened the means of illumination to the comfort and

convenience of thousands of persons who denounce it. But, aside from this, there are many philanthropic deeds which stand to the credit of the Standard Oil Company, the latest of which is the endowment by Oliver H. Payne of a medical college and dispensary at Cornell University at a cost of \$1,500,000. The gifts of John D. Rockefeller to the Chicago University aggregate \$6,000,000 and it is also cited that Henry M. Flagler has expended no less than \$22,000,000 in building up Florida and developing its advantages as a health resort. The Palace Hotels which he has erected are not eleemosynary institutions, but they have not been created without putting into circulation a vast amount of money and giving employment to a great army of labor. They are also a means of pleasure and of healing to thousands of people and are fruitful of benevolent results.

The wisdom of these millionaires is manifested in two ways, namely, in directing themselves the enterprises in which they are most interested, and in creating good will for the vast corporation with which they are connected. It is infinitely more sensible in Mr. Rockefeller to enjoy the pleasure which he realizes from lavishing money on the Chicago University than to horde his millions and leave a big legacy to some object that might never receive it and which he would never know anything about if it did. Mr. Payne will see the medical college at Cornell go up, and will feel the luxury of a proprietary interest in it. He has not made the mistake of waiting until he is dead to show the world how generous and how public-spirited he is. Of all the stupid practices which have prevailed in this world none can excel that of depriving money of the power to give enjoyment and usefulness to the man who makes it.

There has been within recent years a distinct improvement in the character and conduct of very rich men. The ability to mass enormous fortunes appears to be frequently associated with an intelligent idea as to their employment. Hence men of the Rockefeller stamp not only give liberally while they live to institutions which are of benefit to the public, but they leave large sums to maintain those institutions after they are dead.

The rich corporation which indulges in endowments and gifts to educational and charitable institutions displays a very high order of business sagacity. It is vastly more reputable and satisfactory to spend money in a decent way and with the result of conciliating the public than to have to give it up in placating hostile sentiment in legislatures and councils. As the world grows more enlightened the niggard and the miser and the man who loves money for itself become scarcer and more unusual, and the exercise of generosity expands, if not from motives of sincere kindness, then for what there is in it for the man who is shrewd enough to know that the good opinion of society has a commercial value.—Kansas City Star.



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When a man crossing some difficult place in his working career; spurring all his energies to accomplish some critical passage in his business journey, suddenly finds his health giving way and feels himself swept out of the saddle by the swift-running current of disease—then is the time when the marvelous rejuvenating properties of Dr. Pierce's Golden Medical Discovery will prove an unfailing means of rescue and restoration.

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A prominent and venerable Illinois physician, Dr. W. Vowles, M. D., of Fowler, Adams Co., writing to Dr. Pierce, says: "I send herewith thirty-one (31) cents in stamps for 'The People's Common Sense Medical Adviser' in cloth binding. With thisittance for so valuable a work (truly a gift to the public), I must express my high appreciation of the vast amount of good that you have rendered the public. A correct measure of your usefulness never has been, and never will be estimated by the public; no, not even by the multitude of afflicted humanity that has been relieved and cured by your medicines. Wherever I go or have been in the United States, I find persons who have used, and are using Dr. Pierce's medicines with satisfaction, for all conditions for which they are recommended. Never has one spoken disparagingly of their action, and from having seen so often their good effects, I am also enthused with confidence in their action in cases and conditions for which they are recommended. It is not common for regular physicians to endorse and recommend proprietary medicines, but in this case I have no equivocation or hesitation in so doing."

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Married.

JENKINS-BRAGG—In North Little Rock, Nov. 28, 1898, by A. D. Jenkins, Mr. F. P. Jenkins to Mrs. Kate Bragg, both of Camden, Ark.

NUTT-CLICK—Dec. 15, 1898, Mr. Samuel L. Nutt to Miss Maggie Click, both of Howard county, Ark., Rev. B. G. Johnson officiating.

SAMPSON-BRITAIN—Dec. 22, Mr. J. J. Sampson to Miss Mary W. Britain, both of Haynes, Lee county, Ark., Rev. W. W. Anderson officiating.

MARTIN-CROFTON—Dec. 14, '98, Mr. Edward B. Martin and Miss Willie Crofton, both of Howard county, Ark., B. G. Johnson officiating.

TYER-BROWN—Dec. 14, 1898, at the residence of the bride's father, near Wynne, Ark., Mr. John Tyer and Miss Mattie Brown, D. P. Halley officiating.

HUGHES-HALLER—Dec. 8, 1898, at the residence of the bride's father, Center Point, Ark., Rev. Chas. G. Hughes to Miss Mamie Haller, S. A. Hill officiating.

JOHNSON-VINSON—At the residence of the bride's parents, Dec. 4, Mr. Alfred Johnson to Miss Ella Vinson, both of Saline county, former pastor officiating.

ELLIS-VOSS—On Sunday, Dec. 18, 1898, at the residence of the bride's father, near Dalark, Mr. R. L. Ellis and Miss Fannie Voss, Rev. F. P. Doak officiating.

PERRY-OWEN—At the residence of Dr. O. J. Owen, Dec 4, 1898, Mr. Horace G. Perry to Miss Emma Owen, all of Enders, Ark., Geo. W. Williams officiating.

OGEA-SAMPLES—At the residence of the bride's father, Mr. Rafe O. Ogee to Miss Alaco Samples, 3rd Sabbath in November, former pastor officiating.

WILSON-SHORT—At the residence of the bride's parents, Nov. 30, 1898, Mr. Chas. D. Wilson to Miss Ethel Short, both of Enders, Ark., Geo. W. Williams officiating.

BAMSON-HARRELL—At the residence of the bride's father, near Wynne, Ark., Dec. 8, 1898, Mr. W. B. Bamson to Miss Flora Harrell, Rev. K. R. Durham officiating.

BEVILL-HENDRIX—At the residence of the bride's father, Mr. W. W. Hendrix, near Center Hill, Ark., by Rev. A. H. Williams, Mr. Jesse Bevill to Miss Nettie Hendrix.

BROOKS-HARKINS—Dec. 15, 1898, at the home of the bride's mother, Mr. W. J. Brooks to Miss Lillie P. Harkins, both of Lono, Ark., Hot Springs county, J. J. Menofee officiating.

SNODGRASS-PHILLIPS—At the Methodist Church in Hazen, Ark., Dec. 21st, Dr. W. A. Snodgrass, of Little Rock, and Miss Leela Phillips, of Hazen, Thos. H. Ware officiating.

LOVELADY-HOUSER—At the residence of the bride's parents, Nov.

6, 1898, Mr. James C. Lovelady of Prairie View, Ark., to Miss Nora A. Houser, of Shoal Creek, Ark., Rev. W. H. Metheney officiating.

ROBSON-BROWN—At Marvin M. E. Church, near Vandale, Ark., Dec. 7, 1898, by Rev. J. M. Williams, Mr. Tim Robson to Miss Florence Brown, all of Cross county, Ark. We wish the happy couple great success in life.

Healthy, happy children make better men and women of us all. A little care and a little planning before birth is often more important than anything that can be done after. On the mother's health and strength depend the life and the future of the children. A weak and sickly woman cannot bear strong and healthy children. Most of the weakness of women is utterly inexcusable. Proper care and proper medicine will cure almost any disorder of the feminine organism. Dr. Pierce's Favorite Prescription has been tested in thirty years of practice. It is healing, soothing, strengthening. It is perfectly natural in its operation and effect. By its use, thousands of weak women have been made strong and healthy—have been made the mothers of strong and healthy children. Taken during gestation, it makes childbirth easy and almost painless and insures the well being of both mother and child. Send 21 cents in one-cent stamps to World's Dispensary Medical Association, Buffalo, N. Y., and receive Dr. Pierce's 1008 page "Common Sense Medical Adviser," profusely illustrated.

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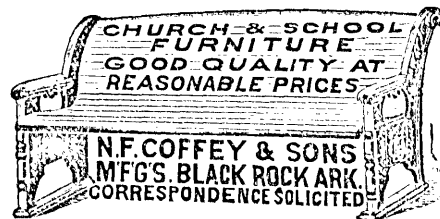
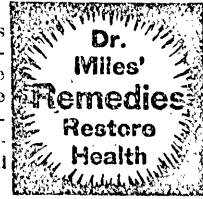
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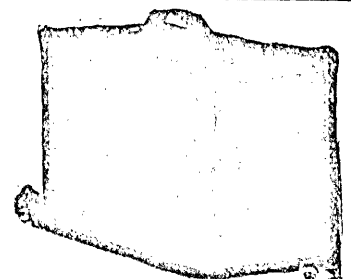
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If on Either Side, Which?

EDITOR METHODIST:—Within the last few months several interesting articles, relative to the support of the ministry, have appeared in your excellent paper. The points discussed are of vital interest, not only to the ministry, but also to the laity. In my opinion the correct solution will not be reached until each party becomes willing to ask, in all sincerity, "Master, is it I?" It is natural for one party to a controversy to look upon the other with an eye keen to detect the smallest dereliction of duty. It may often happen, that imaginary failures and faults are more imaginary than real ones. While the love of ease, the love of money, the fondness for parade, and the longing for distinction in social, financial, or political circles seem to have paralyzed the energy and dissipated the enthusiasm of an alarmingly large per cent of the laity, can the ministry stand as did old Samuel, with uplifted hands, and call their fellows to witness that they are guiltless in all these respects?

Do the leading ministers of the church charge the membership with hypocrisy, when the idolatrous form of covetousness flaunts his colors to the breeze? If they do, let many of them never again intimate that they leave their appointments to the Bishop and his cabinet, or to the Lord, as they often express it, with apparent self-satisfaction. Some of the ministers are not satisfied with procuring for themselves a well-paying appointment with a fine church, but in their devotion to their friends they exert themselves to the utmost to assist the Bishop and the Lord in sending the "right man to the right place." More and more this unseemly wire-pulling for consideration and position is becoming apparent to the laity. The more light there is turned on, the less does due appreciation and high respect for the gospel ministry become. It is reported that, at the late session of the Arkansas Conference, a minister, not the Bishop, not a presiding elder, telegraphed to the city of B., asking how Bro. So and So would suit the church there. Perhaps the Bishop was unable to attend to all his duties and had to employ this brother as his private secretary. Or, perhaps the Lord chose this brother to look after the interests of the little preachers. These things, and others which your correspondent from Cotton Plant so aptly pointed out in last week's "METHODIST," may be worthy of consideration. That "mired wheel," if examined closely, may disclose the fact that the tire is off and the fellow worn narrow, and, consequently, it went down into the mud under a load which otherwise it might have supported with ease and safety.

Our pastors often remind us that when we joined the church we took a solemn vow to support the institutions of the church. Do they allow us no mental reservations? When we (the laity) were converted and joined the church, we loved

the pastor, and we never considered how it would be when the Bishop sent us a preacher whom we do not like. That puts a new phase upon things. Merely for the love of Christ and for the sake of the church which he purchased with his blood, are we expected to support a preacher who does not exactly suit us? Absurd! Bro. S. Anderson has given us the average salary of the preachers of the Arkansas Conference. But did he take into consideration all the items? Did he charge the preachers with all their mistakes? Now, some of us think that if the preacher says too much against dancing and thereby makes Sister Hilarity angry, he ought to be charged with the amount which he thus uselessly shuts out of the church treasury.

Again, it sometimes happens that a preacher says that an officer of the church ought not to rent his property for a "blind tiger's den." Now, he is almost sure to lose money every time he says such horrid things. How can the preacher expect the "true and tried" members of his congregation to stand by him in such a crisis? The dive and the card-table have their friends, and why wound their feelings and turn their money from the sacred uses to which it would be cheerfully given, if the preacher were more gentle, more considerate? If the preacher persists in such a reckless course, has not the official board the right to charge him with these amounts?

Finally, some of us believe that the preacher ought to be charged with our mistakes. For instance, Bro. A. rents a cottage to Bro. B., a member of our church in good standing. About the fourth quarterly conference, Bro. A. finds out that Bro. B. will not pay the rent due. Then how can Bro. A. pay his assessment for the support of the ministry? The simplest solution is to let the preacher pay it, in an indirect way, to be sure, but it amounts to the same thing. There are many other such instances, but they all point in the same direction.

Now, to the actual cash which is reported to the various quarterly conferences, let Bro. Anderson add a reasonable amount for each of the following items: Marriage fees, physician's services, parsonage rent, discounts at grocery and dry goods stores, other favors in the way of presents, etc. Also, let

Clergyman's Statement

Nerve Strength Gained by Taking Hood's Sarsaparilla.

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

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

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

The Ills of Children.

Dr. Hartman offers his advice to parents on the treatment of coughs and colds.



LEARN to guard against colds. Nearly all the ills of children begin with taking cold. If your child catches cold don't wait a moment before attacking that cold.

To the ignorance or neglect of parents is due the fatal termination of many children's complaints.

If you are not informed as to the proper course to pursue to drive off a child's cold, write to Dr. Hartman, president of the Surgical Hotel, Columbus, O., for advice, and ask for some of his free books which contain the most pertinent facts about colds and coughs and all catarrhal diseases.

Pe-ru-na, Dr. Hartman's great prescription, is wholly vegetable. It wards off colds entirely if taken at the beginning in proper doses. It breaks up settled colds quickly; it is scientific and safe; there is no mystery about it. Dr. Hartman's books tell just how it acts and why. All druggists sell it.

Mrs. C. T. Rogers, Elgin, Ill., says: Dr. S. B. Hartman, Columbus, O.

DEAR SIR:—"Your medicine saved my baby's life. We stopped all treatment but yours, and now he is a beautiful boy. It was certainly a miracle."

Mrs. Becking, East Toledo, O., writes to the Pe-ru-na Medicine Co.:

DEAR SIR:—"Pe-ru-na is the best medicine I ever had in my house. My children had a bad cough, and one of them had the lung fever. I cured them all with Pe-ru-na."

Proper knowledge of the treatment of coughs and colds is of the first importance to parents. This knowledge is offered free. All catarrhal diseases succumb to Pe-ru-na.

him add a fair estimate for the mistake of marrying a feeble wife, for the mistake of preaching against sin in high places, and for the carelessness and bad management of the membership. With these "facts and figures" before him he may be able to see what princely salaries the itinerant Methodist preachers receive!

G. W. DROKE.

Fayetteville, Dec. 26, 1898.

Preachers' Meeting.

A preachers' meeting of the Searcy District, White River Conference, will be held at Augusta, March 22-25. The following programme has been prepared by Revs. S. L. Cochran, M. M. Smith, and W. B. Hays:

Wednesday, March 22, 2 p.m., organization; 2:30, special prayer service, led by Rev. M. B. Umsted; 3:45, Pastor's relation to the Sunday-school, address by Rev. M. M. Smith; 7 p.m., opening sermon, Rev. W. B. Hays.

Thursday, 9 a.m., opening service, by Rev. E. M. Davis.

9:15 a.m., Preparation and delivery of a sermon, Revs. R. G. Brittain and E. M. Davis.

11 a.m., preaching, Rev. N. E. Gardner.

2:30 p.m., opening service, Rev. K. R. Durham; 2:45 p.m., The importance of doctrinal preaching, Revs. M. M. Smith and W. A. Pendergrass; 7 p.m., sermon, Rev. E. M. Davis.

Friday, 9 a.m., opening service, Rev. Geo. Wilkinson; 9:15 a.m., Missions, Revs. M. B. Umsted and A. F. Skinner; 11 a.m., sermon,

Rev. E. N. Pitts; 2:30 p.m., opening service, Rev. S. H. Blackwell; 2:45, The relative relation of pastor and people, Revs. H. T. Gregory and S. L. Cochran; 3:45, Revivals and how best conducted, Revs. N. E. Gardner, A. H. Williams, and S. H. Blackwell; 7 p.m., sermon, Rev. M. B. Umsted.

Saturday, 9 a.m., opening service, Rev. H. H. Hunt; 9:15, Prayer meetings, their importance and best methods of conducting them, Revs. Geo. Wilkinson, K. R. Durham and H. H. Hunt; 11 a.m., sermon, Rev. W. A. Pendergrass; 7 p.m., sermon, Rev. M. M. Smith.

Discussions will follow the various topics mentioned.

The ARKANSAS METHODIST editor is respectfully invited. Likewise the Galloway College president; full time shall be given to them.

A. H. WILLIAMS, P. E.

For Support of Brother Cline.

I have received from Epworth Leagues for the support of Bro. Cline, our missionary to China, the following since last report: Heretofore reported, \$199.45.

Augusta League, by Miss Vinson, - - - 5.00

Junction City League, by M. A. Nelson, - - - 2.50

\$206.95.

GEO. THORNBURGH, Treas.

If Gloomy and Nervous, and looking on the dark side of things, take a few doses Dr. M. A. Simmons Liver Medicine, and the gloom will disappear.

SPINAL weakness easily cured by Dr. Miles' Nerve Plasters.

Book Notices.

All books noticed sold by Godbey & Thornburgh.

THE PAL MAL GAZETTE. We have the Christmas number. The magazine is chiefly devoted to literature, art and travel. It is well adapted to the family. Its mechanical work is fine. It is well illustrated.

THE MISSISSIPPI, AND OTHER SONGS. By George P. Smart, Buffalo. Charles Wells Moulton.

This little volume of poems is also from a well known citizen of our State, a lawyer of no mean reputation. His verses exhibit vigorous thought and good poetic fancy, and suggest a mind of varied culture and well trained.

HOME STUDY MAGAZINE. Colliery Engine Co., Scranton, Pa. \$1.50 a year.

For one who desires to keep abreast of the inventions of the age, and to obtain practical instructions in regard to all manner of machinery and mechanism, the Home Study Magazine is of great value. This magazine is always carried home by the editor. It is a source of much instruction to the family.

POEMS. By Fay Hempstead. This is a volume of 307 pages. The author is an honored citizen of Little Rock. There is evidence in the volume of some poetic gift. The poetic conception is good and the verse often sprightly and pleasing. The work has been badly printed. It would gain much by proper revision. There is also abundant evidence that the author is capable of better work if he would give proper care to prune and correct his verse.

JULIAN RALPH, who has been for some years in England, writes for the December Cosmopolitan a very clever analysis of what seems to him the English ideas of a gentleman; and Mr. John Brisben Walker attempts to consider the American ideals. We are in the formative stage of American manners, and too much stress can scarcely be given to the dangers of introducing those ideas which are least admirable in the character of our English cousins.

THE KINGDOM OF HEAVEN is at Hand. By C. W. Wooldridge, M. D. Chas. H. Kerr & Co, Chicago, 10 cents.

This is a pamphlet in which the author sets forth his ideal of a co-operative republic. It is another effort to find a way to relieve human want and to elevate human character by a revision of the political and social system. The book, like all of its class, sets forth many evils inherent in our present social order, but it does not to the mind of this reviewer inspire much hope that Dr. Wooldridge has found a better way.

TRAITS OF CHARACTER illustrated in Bible Light, together with short sketches of Marked and Marred Manhood and Womanhood, by H. F. Kletzing, A. M., Author of "Progress of a Race," and E. L. Kletzing, A. M., Principal in

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Highest Honors—World's Fair,
Gold Medal, Midwinter Fair.

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Chicago Public Schools. This is not a book of original thought but familiar thoughts expressed in an original manner. Traits of character, as purity, sympathy, flattery, covetousness, etc., are presented to the mind by picture first, and by the printed page in example, figure or anecdote. A scriptural quotation is always given, flooding the thought with Bible Light. The chapters on Marked and Marred Manhood and Womanhood consist of concise sketches of noted men and women, giving the leading traits of their character. Some side lights, humorously illustrating familiar truths, close the book. This is a book one can afford to keep after buying, for it is always fresh. It will always please, profit and entertain.

T. D. SCOTT.

THINGS OF NORTHFIELD and Other Things.

This is a book which should be read by every pastor and by every church member in the land. It is impossible to read it, without feeling a sense of remorse for having done so little, and at the same time having a desire, quickness to do more in leading souls to Christ. It is divided into five sermons. "Things of Northfield which should be in every church." "Why are there not more conversions?" "Our task as Christians and what we need for effectiveness." "Am I worldly?" "Our duty to our young men." We commend the reading of this little book to every one who desires a clearer insight to his duties and possibilities as a Christian. I wish every parent and matured pastor throughout the land, could read the last chapter, "Our duty to our young men."

THE TREASURY MAGAZINE. E. B. Treat, New York, \$2.50 a year.

The Treasury for December contains a portrait of Rev. Chas. B. Chapin of the Reformed Church. Christmas sermon by Frank Kerr, Hempstead, N. Y., A Scripture Pearl, a sermon on prayer by C. B. Chapin. Cross of Christ the Key of Paradise, by G. J. Burns; sermon outlines upon Cost of a Man; Devoted Manhood of the pioneers; Learning and Character; A High Mountain. Prof. Layce has an article upon Excavation and Research in Egypt. The Mormons and their Book are discussed. Editorial notes, names of note,

current thought and events, movements among the churches fill their usual place. The pastor and his work, prayer-meeting topics and the Sunday-school lessons are up to the mark.

LETTERS ON BAPTISM, by Rev. Edmond B. Fairfield, D. D. 75c.

We are often asked to recommend a small but comprehensive work on baptism. We very heartily recommend this book. The author was formerly a Baptist preacher. The arguments of the book were first addressed in letters to a friend. The author says:

"You know, perhaps, that I have been a Baptist for more than a quarter of a century; and no man was more certain of being right. I had not a doubt on the subject. How this change came about may be told in a few words. Some years ago I was requested, by a Baptist Publishing House, to prepare a book in defense of Baptist views. They proposed a volume of about four hundred duodecimo pages. I accepted this appointment with the fullest assurance that an argument could be made in that compass, that nobody could fairly answer. In order to do it, I determined to go over the whole ground from the beginning; so that when the work was finished, the honest and intelligent reader of my book would be constrained to admit that it was unassailable. I fully believed that immersion was the only water baptism, and that it could be made so to appear to every candid inquirer. My disappointment, you can imagine, when I tell you that as I prosecuted my study of the subject, I found tower after tower of my Baptist fort tumbling down. Most laboriously did I strive to repair them. Month after month, for more than two years did I labor to maintain my old ground; but to no avail. There were too many hard and solid facts against me. Having studied the subject through and through, on both sides, I was convinced of my error. Immersion was not the only baptism. The word 'baptizo' did not mean 'immerse' in the New Testament. I saw it clearly. I could not have been an honest man and continue to profess to believe what I did not believe. I had believed it with strong conviction, and I do not for one moment question the honesty of my Baptist brethren. They are as sincere in their convictions as I formerly was in mine. But with the facts now before me it was impossible for me to remain a minister of the gospel in any Baptist denomination. With your patience I will set before you, as you request, my present views and the reasons for them. You of course must weigh the evidence for yourself, and reach your own conclusions."

SOUTHERN WOMEN JUST AFTER THE CIVIL WAR.

"Women in the Southland I have known," writes Jane Layng in "The National Magazine" for December, "who had never done a stroke of the simplest kind of work, but who had been accustomed to have everything done for

Radway's
Pills

Always Reliable.

Purely Vegetable.

Perfectly tasteless, elegantly coated, purge, regulate, purify, cleanse and strengthen. RADWAY'S PILLS for the cure of all disorders of the stomach, bowels, kidneys, bladder, nervous diseases, dizziness, vertigo, costiveness, piles,

Sick Headache,

Female Complaints,

Biliousness,

Indigestion,

Dyspepsia,

Constipation,

and

All Disorders of the Liver.

Observe the following symptoms, resulting from diseases of the digestive organs: Constipation, inward piles, fullness of blood in the head, acidity of the stomach, nausea, heartburn, disgust of food, fullness of weight of the stomach, sour eructations, sinking or fluttering of the heart, choking or suffocating sensations when in a lying posture, dimness of vision, dots or webs before the sight, fever or dull pain in the head, deficiency of perspiration, yellowness of the skin and eyes, pain in the side, chest, limbs, and sudden flushes of heat, burning in the flesh.

A few doses of RADWAY'S PILLS will free the system of all of the above named disorders.

Price 25c per box. Sold by Druggists or Sent by Mail.

Send to DR. RADWAY & CO., Lock Box 365, New York, for book of advice.

them, were brought face to face after the war with a situation that demanded of them the greatest possible sacrifices. Some of these women, reared to luxury, took in washing for a living after the war. Oh, the Southern women can be brave when they need to be! One imperious beauty, in order to save from starvation her little nieces and nephews, left orphans on a ruined plantation, sold vegetables and berries in the streets of a Southern city, where a short time previously she had reigned as a belle. The way in which such women, reared to ease and indolence, set about to right their affairs, after their 'cause' and their dear ones were lost in the late war, is one of the remarkable manifestations of woman's adaptability to circumstances. Nor has it been without its effect upon the women of the present time."

Whenever the extracts from a living writer begin to multiply fast in the papers without obvious reason there is a new book or a new edition coming. The extracts are ground-bait.—Holmes.

E. G. Trull, El Dorado, Ark., writes: Have used Dr. M. A. Simmons Liver Medicine for Biliousness. It proved very satisfactory. I found that one package contained more medicine, which was much stronger than the Black Draught I used.

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 Sunday School.

PREPARED BY REV. J. A. ANDERSON.

JANUARY 15, 1899.

Christ's First Miracle.

JOHN 2:1-11.

Time.—Spring, A. D. 27, (perhaps March). Four days after the last lesson, and probably on Wednesday, since Jewish maidens were married on that day (but Jewish widows were married on Thursday).

Place.—Cana of Galilee, about five miles to the northeast of Nazareth on the road to the Sea of Galilee.

Golden Text—"And his disciples believed on him."—Jno. 2:11.

We shall spend no time here in describing an oriental wedding. Any good encyclopedia or any good "Life of Christ" will do that. Let us endeavor to get at the meaning of what happened as here related.

John tells us just why he wrote this gospel at all. He says that he did not attempt to write everything that the Master did and said; but these things were written that we might believe on the Son of God, and, believing, might have life through his name. This is the principle of selection then with John—to tell us such things as will manifest forth the divine nature and mission of Jesus of Nazareth. Applying now this test to the lesson of today, what is its significance?

When Mary, his mother, came to him in the midst of the feast and whispered to him that they were out of wine, what did she mean to imply? And what did Jesus mean by his reply to her? And what did he mean by the miracle that he wrought? The answers to these questions will bring out the meaning of the record which John here makes.

As to the attitude of Mary, as implied in her going to him about the wine: It is evident that she had confidence that Jesus would in some way relieve the situation, so painful and so mortifying; but it is not likely that she expected him to work a miracle, a course with which she as yet could not have been familiar, for we cannot give credit to those who maintain that Jesus had wrought miracles before this. That Mary had some dim notion that her son was an extraordinary personage is clear; that she understood fully his mission was another matter, for she did not. She had always known him in the meekness and obedience of the home life; she little understood the significance of all that had happened since he left that home to be baptized of John. Her fundamental mistake was that she on this occasion was still assuming in her mother's way to give direction to his activity, now that he had entered on an entirely different realm, that of his Messianic work. This is implied in the reply of Jesus, "Woman, what have I to do with thee? Mine hour is not yet come." There is no rebuke in-

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Stimulate the stomach, rouse the liver, cure biliousness, headache, dizziness, sour stomach, constipation, etc. Price 25 cents. Sold by all druggists. The only Pills to take with Hood's Sarsaparilla.

tended; no harshness in the term "woman," for that is the term he afterwards used on the tenderest occasions of his life. But he meant to say to her that in his present work he must take account, not of her wishes and of his relation to her, but he must take account of his relations to him who must henceforth fix the time of the coming of "his hour." In other words, the miracle was the sign that he had taken leave of every earthly relationship where his work was involved, and had consecrated himself to the doing of the Father's business.

As to the miracle itself, it carries with it, of course, his divinity—it was a miracle. The fact that he wrought it in the interest of the host and of the company, as well as the fact of his presence there, showed his tender human interest, and showed also how God feels toward the joys of our lives. And, further, the whole transaction gives the divine endorsement to the marriage relation.

Brain-Workers Should

USE HORSFORD'S ACID PHOSPHATE.

Dr. C. H. Goodman, St. Louis, Mo., says: "I have used it for several years, with especially good results in nervous prostration, the result of mental efforts; also in sleepless condition of brain-workers."

Sunday-School Notes.

We can supply Sunday-schools and scholars with commentaries on the lesson as follows:

Peloubet's Notes, - - - \$1 25
Hurlbut's Notes, - - - 1.25
Hoss' Notes, - - - .50

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THE SUFFERING SAVIOUR.—Krumacher. The last stages of Jesus' life, with their lessons. A book of great power. \$1.00

FACTS THAT CALL FOR FAITH.—By Rev. David Gregg, D. D. This is a valuable work, presenting the latest phases of Christian evidence. \$1.00.

SIN AND HOLINESS; or what it is to be holy.—By Rev. D. W. G. Huntington, D. D., Chancellor of Nebraska Wesleyan University. Competent judges pronounce this book new, needed and unanswerable. Its careful perusal will be profitable to every Christian. 12 mo. cloth, 288 pages. \$1.20.

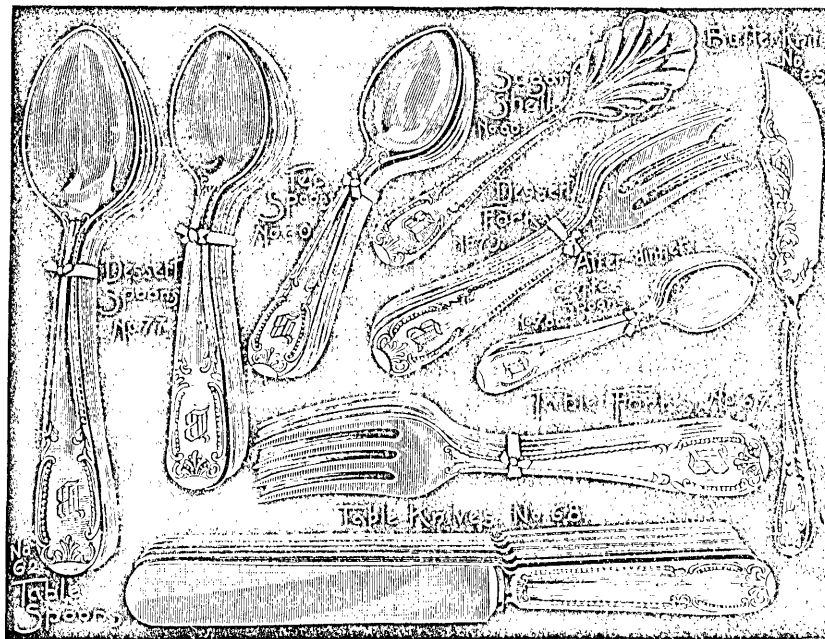
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Tuition, diploma, and degree, "Master of Ancient Literature," \$1. per month. Circulars for stamps. Write C. J. Burton, Christian University, Canton, Mo.

FINE SILVERWARE FREE

The base of this ware is solid nickel-silver metal, and being perfectly white and hard it will never change color, and will wear a lifetime. This ware will not, cannot turn brassy, corrode or rust. We absolutely guarantee that each and every piece of this ware is plated with the full standard amount of pure coin-silver. In beauty and finish it is perfect.

All of the ware is full regulation size. Dessert-forks are specially designed for cutting and eating pie, and dessert-spoons are proper spoons with which to eat soup.

Will Stand Any Test.

To test this silverware use acids or a file. If not found to be plated with the full standard amount of pure coin-silver and the base solid white metal and exactly as described in every other particular we will refund your money and make you a present of the subscription. If returned to us we will replace free of charge any piece of ware damaged in making the test.

INITIAL LETTER.

Each piece of this ware (except the knives) engraved free of charge with an initial letter in Old English. Only one letter on a piece. Say what initial you want.

The base of the table-knives is fine steel highly polished. They are first plated with nickel-silver, which is as hard as steel, then plated with 12 penny-weights of coin-silver. The best silver-plated knives on the market.

PREMIUM OFFERS.

We will send the ARKANSAS METHODIST one year and the Silverware to any one at the following prices:

The Methodist 1 year and a Set of 6 Teaspoons for \$2.25.
The Methodist 1 year and a Set of 6 Forks for \$2.75.
The Methodist 1 year and a Set of 6 Tablespoons for \$2.75.
The Methodist 1 year and a Set of 6 Knives for \$3.25.
The Methodist 1 year and a Set of 6 Coffee-spoons for \$2.25.
The Methodist 1 year and a Set of 6 Dessert-spoons for \$2.50.
The Methodist 1 year and a Set of 6 Dessert-forks for \$2.50.
The Methodist 1 year and Sugar-shell and Butter-knife, all for \$2.00.
The Methodist 1 year and Child's Set (knife, fork and spoon) for \$2.25.

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Set of 6 Teaspoons given free for a club of 2 new subscribers or 3 renewals.
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Set of 6 After-dinner Coffee-spoons given for a club of 2 new subscribers or 4 renewals.
Both Sugar-shell and Butter-knife given free for a club of 1 new subscriber or 2 renewals.
One Child's Set (knife, fork and spoon) given free for a club of 1 new subscriber or 2 renewals.

Postage paid by us in each case. Address,

ARKANSAS METHODIST
LITTLE ROCK, ARK.

Epworth League.

JANUARY 8, 1899.

A Precious Invitation.

Matt. xi:28-30.

The language of Jesus constantly arrests us with its lofty self-assertion. Though he was, in appearance and as respects earthly state and claims, the humblest of all men, yet does he ever promise what no man could claim to give.

Amid the sorrow and struggle of our human life, the false promises with which the world cheats the yearning soul, the false theories with which worldly wisdom offers to guide us in a world where all things seem to be broken into wreck at last and drawn, swirling and commingling into the gulf of death, what a picture is this we see: Jesus of Nazareth, himself as poor as any beggar, stands forth saying, "Come unto me all ye that labor and are heavy laden, and I will give you rest."

Yet is it so strange, after all, that such a message should come from such a one? If, in riches we were offered rest it might be answered, "That promise is false." The ages have proven it a delusion. The rich are not happier than the poor. Besides, if riches alone can give happiness it must fall to the lot of the few. So it would be if in honor or power rest were offered. Few attain to places of honor or power. But, if one in worldly poverty, destitution, pain, the object of persecution and scorn, has, himself found repose, the satisfying of the real wants of the human mind and heart, and can teach us the path into that secret place of the Most High, then, indeed, may we hope for rest, and believe that for all, of every earthly state, that rest is attainable.

And it is just here that the teacher offers rest. "Learn of me," he says, "for I am meek and lowly in heart." Not in the world without, but in the right regulation of life within are we to find rest. Not in the pride which chafes against the bars of circumstance like a caged beast, not in an aspiring ambition which breeds envy against the worldly prosperous, and is continually clambering and falling, but in a meek and lowly heart shall we find happiness.

There is something paradoxical in the figure of taking upon one a yoke in order to find rest. But it is just that which all men must do. Our unrest comes from mistaking the real wants of our nature. We try to satisfy immortal souls, which are full of divine yearnings, with

the things of sense. Through all our race history this has proven a vain struggle.

What then shall we do? Simply renounce the things of the world, cast aside ambition and aspiration, and sink into inactivity and indifference? By no means. The life of Jesus was not the life of a recluse. No one was more employed. But he was about his Father's business. Life needs action. Only in action is life realized or manifested. Stagnation is death.

But action must be toward a proper goal. One must be turned from grasping after outward things to recognize that he is more than the things about him. The thought of immortality, and of relations to God, upon which all happiness depends, turns us to cultivate the graces of the spiritual nature. The nobler life within us is thus honored. Its needs are supplied, and in the subordination of all temporal things to this high aim we find that harmony of our own being, and harmonious relation to God which gives us rest.

If in love and truth and purity the conditions of happiness are found, who, in any earthly lot, may not find rest?

Deafness Cannot be Cured

by local applications, as they cannot reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube gets inflamed you have rumbling sound or imperfect hearing, and when it is entirely closed deafness is the result, and unless the inflammation can be taken out and the tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

We will give One Hundred Dollars for any case of Deafness (caused by catarrh) that cannot be cured by Hall's Catarrh Cure. Send for circulars, free.

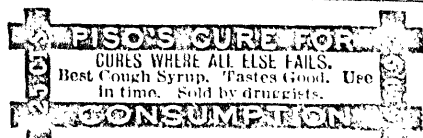
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The work is strictly non-sectarian. The discussion of doctrinal questions and differences being entirely without its scope or intent. It is most heartily indorsed by the leading ministers of all denominations. The author is a Baptist minister, but

THE INTRODUCTORY CHAPTER BY BISHOP O. P. FITZGERALD,

formerly the gifted editor of the Christian Advocate, of the Methodist Church, besides speaking in terms of highest commendation and Christian fellowship for the writer, says: "I cordially commend this product of his genius. The genius of caricature is inborn and ineradicable. It is God-given, and like every other natural endowment is bestowed for a good purpose. It is a good thing to wrest the effective weapon from the hand of the enemy and wield it for truth and righteousness. The funny pictures no more belong to Satan than the good tunes. The book is not sectarian, partisan or personal. It will be read with avidity. Every member of the family will find something to instruct and entertain. The illustrations will rivet attention, and the letter press will reward that attention with lessons that will be a safeguard against folly and an incentive to goodness."

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ARKANSAS METHODIST

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

WEDNESDAY, JANUARY 4, 1899.

An Evil, Its Cause and Remedy.

Rev. Wm. Sherman, in his criticism of the statistical tables of the Minutes of the last session of the Arkansas Annual Conference, directs attention to a matter which no presiding elder or pastor should permit to pass unnoticed. We are aware that much confusion and inaccuracy has come into our church records during the last eight or ten years. A law, which was intended to improve the records, has had the opposite effect, on account of its being constantly misconstrued.

The old law required the preacher in charge to keep an accurate church register. Here it is, in the new Discipline, under the head of "Duties of the Preacher in Charge."

"To keep a register for his charge, in which shall be noted the name with the time and manner of the reception and disposal, of every person belonging to the church in his station, circuit or mission, distinguishing between local elders, deacons and preachers, white persons, colored persons, and Indians, and to report to the Annual Conference the number of each that may be under his charge at the time of its session. In charges containing more than one organized congregation, the names of the members shall be arranged under the name of the church or appointment to which they belong."

If we had nothing but station work, or if the boundaries of circuits were never changed, we should not have needed any addition to the above requirement. But, inasmuch as single societies are often transferred to new charges, and circuits are divided, it was important that each society have a record of its own, so that the preacher, coming to the work, could at once obtain, on the ground, material for a correct record in his own hands. There was a time when our church required all her members to be enrolled in classes in their respective societies, and if changes were made in boundaries, so that the pastor had to make a new church register, he copied the class books which he found in the hands of the class-leaders.

The abandoning of the class system made necessary an addition to the law about church registers. Here is the added enactment, under the head of "Church Conferences:"

"§88. 'A secretary shall be elected annually, at the first meeting after the session of the Annual Conference. He shall make a re-

cord of the proceedings, and shall keep in a book and return to the quarterly conference, all the statistics which the Discipline requires to be reported to an annual conference. He shall enter in chronological order, in a permanent register, the full names of all who join the church, with the time and manner of the reception and disposal of each, distinguishing between local elders, deacons, and preachers, white persons, colored persons, and Indians; and shall make a permanent record of all the baptisms and marriages within the congregation, and shall furnish the pastor with an alphabetical roll of the church."

Now, let it be observed that the Secretary of a Church Conference can make no record as to receiving or removing members, and as to baptisms and marriages, save such as the preacher furnishes. And the whole purpose of making this record is, that if the register, in the hands of the former preacher, is carried away, or the work has been divided or changed, there may still be found a correct register in each separate society, from which the preacher may make up his own register of the entire charge, under the heads of the various organized societies within the charge; for he is the only one who has authority over the church register, and is the only person who needs it.

But, strange to say, many a pastor now acts as if the new law abrogated the former, instead of being meant only to enable him to carry out his own prescribed duty of keeping a register of all the members of his charge. In his own experience, as presiding elder, this writer has had many a bout with many a circuit preacher, who was found without a church register, and who stoutly insisted that it was not his business to keep one, and who could show no list of members beyond a visiting roll which he carried in his vest pocket.

Let it be understood that it is the preacher's duty to keep a full register, as the law directs, that he alone has a right to add or remove names—even if dropped by a church conference—they are not dropped until he submits them, advising removal. The register is the preacher's book and he has not a more important pastoral duty than to keep it faithfully.

Now we make a point. The statistical tables have a column for "removals by death, certificate, or otherwise." Now, a preacher who keeps no register is apt to know how many have died and who were removed by certificate, but the "otherwise" he knows nothing about. There, Brother Sherman, is the pit into which these missing ones have fallen. The deaths and

removals by certificate would still leave a gain. It is these "otherwise" losses which make the deficit and that have no record, leaving your tables in a shape that will not balance.

People move away without letters, or they merely abandon the church, and the preacher says he never was able to find the number reported at the last conference, and so betrays himself, showing that he has not been working on a list of names in a register, but beating around at random. Nothing is clearer than that a list of names once properly entered can be kept up with, and a proper record made opposite the name of every person as to what has become of him. It is simply impossible that people shall live in a neighborhood, and join the church, then die, or move away, and nobody know what has become of them. Four-fifths of all the lost ones might be found by simply inquiring at the postoffice. It will be learned if they are still in the community or have moved away.

It is no great task for any pastor, who has a proper church register to start with, to inquire after every name on that register and make the proper entry in regard to it, and, if it ought to be removed, dispose of it legally. We shall always have some people in the church who ought to be out of it, but there is no excuse for an inaccurate report as to the actual enrollment on a circuit or station.

LOOK AT YOUR LABEL, and make us a New Year's gift, by paying up your back subscription and advancing to the year 1900.

Machine Religion.

Our readers have heard of the Japanese praying machine. The machine can be bought for a small sum and it grinds out prayers as an organ grinds out tunes.

Such a method in religion doubtless strikes you as grotesque and absurd. But we have been considering this question, whether this heathenish practice differs, essentially, from the practice of many professed Christians; in other words, whether we have not a great deal of machine religion in vogue in our churches. Are there not many who oppress the poor, and are as relentless as the hardest in business affairs, who yet give large sums to charitable institutions? Are these really kind and sympathetic in heart? Have they the true spirit of charity? Do not even their gifts advertise them abroad and enlarge the patronage by which they prosper; or, granting that they confess their obliga-

tions to the poor and have a desire to meet it, are they not simply yielding to a public sentiment, which they must, for decency of character and conduct, approve, while still the heart is enslaved to greed, and feels no tender touches of real contact with the great suffering world.

How many people, who support our churches liberally, know the experience of communion with God? How much of real devotion, fixed, silent and ceaseless, and rising like a fountain, night and day, does God see in all the outward show? If, from our great congregations, that so impress us on Sabbath mornings with their shows of worship, we could call aside those who are wont to seek God in secret, how few would we assemble.

How many of our people give money to send the gospel to the heathen, but have no care for the spiritual good of their own house servants? or even their own children?

We put our money into the machine. It may be a hospital, a pulpit, a missionary society, and rest in complacent satisfaction to see the machine grind on through the weeks and years.

We have no war with institutional Christianity and organized movement. We only utter a warning where a warning is greatly needed. We point out the danger to that individual soul, of neglecting, in itself, the very graces which it would cultivate in others. While money is to be consecrated, and we cannot accept as genuine any religion that does not consecrate money, are we not in danger to think that money may do all the work for us? May a man not be simply buying himself off from personal love of his fellow men and devotion to God with his money? The great problem which confronts our pastors is, on the one hand, to organize the church for protection against the waste and loss both of members and resources, material and spiritual, which is constantly going on without such organization, and, on the other hand, to infuse spiritual life and power into the organized machinery so essential for work. We are all, by the conditions of the case, and the trend of example, disposed to put our religion into the church as men put money into a joint stock company, trusting to the managers and expecting our personal dividends. Thus we lose our individuality and forget that no dividends accrue to us, to be counted in the treasury of heaven to our credit, save from our individual devotion in what we do. The Master taught this lesson in

SKIP THIS

(If you don't owe us anything.)

We send out blanks this week for subscribers to fill out and remit to us what they owe us.

We hope everyone who is due us anything will send it now. We need it very much. It is justly our due, and why not discharge the duty you owe in the premises. We propose to go through our list and purge it of "dead heads" and "no goods," and push collections. Don't wait for us to send you a dun. Get rid of the matter NOW.

GODBEY & THORNBURGH.

the two mites of the poor widow. God measures our gifts by our hearts, and not by shekels.

A vast connectionalism like that of the Methodist Church requires much machinery. The demand increases for pastors who are veritable practical machinists, men who know how to adjust every wheel and band and keep every joint and bearing lubricated. The greater is the danger that we shall fall into a perfunctory ministry, professionless and soulless, in which the fervent preaching of the word and the care for the spiritual state of every member may be forgotten. The greater is the danger to individual members of the church of being taken up and deceived and lost in a mere machine religion.

Church Notes.

A Preachers' Association for the Little Rock District was organized at First Church, Tuesday. Rev. James Thomas was chosen President; Rev. A. O. Evans, Vice-President; Rev. J. M. Workman, Secretary. The Association consists of all the preachers of the M. E. Church, South, traveling, superannuated, or local, in the bounds of the Little Rock District. Its meetings will be held in the classroom of the First Church, every Tuesday at 10 o'clock. It is desired that all the preachers of the district will take note of this and attend as often as they can and that ministers outside of the district, when in the city, will attend.

After the organization, the pastors spoke of the needs of the church, all deploring the lack of spiritual experience in a great number of our church membership.

Brother Workman thinks he has a good field. The house was filled

with young people Sunday night. Eight persons joined the church. Nearly all the additions in the city are by letter. At Hunter Memorial, since conference, there has been an addition of twenty-four members, all by letter but two.

Brother Thompson thought there were possibilities and resources in the First Church for much good work, but said he was deeply grieved to know that many members who stood fair in the church were, according to their own confession, strangers to the experience of conversion.

Brother Thomas conducted the meeting with a fervent spirit and great longing for the power of the Holy Ghost upon the word in all the churches.

JONESBORO—The editor was at Jonesboro Sunday, by request of the pastor, to preach a special sermon upon the introduction of the official members upon their work for the year. The service seemed to be appreciated and profitable. The new church building at Jonesboro is progressing well, is under roof and will be finished in the early spring. We were pleasantly entertained in the home of Brother George Culberson, while at Jonesboro.

MORRILLTON. A note from this charge says: "We had a most delightful, and I think profitable, service yesterday—the first day of the year, the first Sunday in the year. We had, for the first time in my pastorate, the holy communion—I called the names of my official board and had them to take seats in a body on the front benches. The Scripture Lesson was Luke 16:1-6. I read the disciplinary requirement for a steward. The texts were Acts 6:1-4, Matt. 5:13-16. I preached a short sermon on "The Reputation and Character," "The Religious Experience," and "The Wisdom Required to make a Good Steward," urging them to let their light shine by good work. Then I called the full board to the chancel, where we had a prayer of consecration. The Holy Ghost was on and in us. We all felt His movings to a better and holier life."

Notice.

The Monticello District Preacher's Meeting will convene at Hamburg, Feb. 7th, and continue two days.

T. D. SCOTT.

If Irritable, Out of Sorts, Depressed in Spirits, have a Dull Headache, take a few doses Dr. M. A. Simmons Liver Medicine for quick relief.

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.

Personal.

The postoffice of Rev. H. B. Cox is Wynne.

Rev. Jno. H. Dye, D. D., was a visitor yesterday.

The postoffice address of Rev. F. R. Canfield is Hillboro.

Bro. M. M. Brown, of Quitman, was a helpful caller yesterday.

Rev. Frank Barrett and family were down to the city on a short visit last week.

Rev. A. T. Bennett, of St. Louis conference, recently located, was a caller Saturday.

The editor was at Jonesboro on Sunday, where he had been engaged for a special service.

Senator Morrill, of Vermont, died on Friday last. The funeral service was held in the Senate chamber on Saturday.

Don Matias Romero, the Mexican Ambassador, at Washington, died last week, from an operation for appendicitis.

Hallie Plummer, of Pueblo, Col., is visiting Dr. and Mrs. R. E. Woodard, in this city. He is a brother of Mrs. Woodard.

Rev. C. D. McSwain is at Emmett, Ark. He says: "I am here at this quiet little town, and I hope my health is improving."

The trial of Mrs. Botkin for the poisoning of Mrs. Dunning has ended in conviction and the sentence of imprisonment for life.

Rev. Frank Barrett, of Jonesboro, desires us to say he is not a candidate for any chaplaincy in the legislature, feeling that the demands of his church require his time.

Rev. J. B. McDonald, writing from Piggott, says: "We are well situated here. The people have received us with a cordiality amounting to enthusiasm. The outlook is very hopeful."

The brethren will feel deep sympathy for the affliction which Brother George Wilkinson and wife, of Mineral circuit, suffered in the death of their baby boy, while on their way to their new appointment.

Rev. Jas. Thomas, presiding elder, informs us that by direction of Bishop Morrison, he has appointed Rev. S. L. Titus to fill the vacancy on the Tomberlin circuit, caused by the death of Rev. J. W. Robinson.

Bro. J. Y. Christmas, of Little Rock conference, writes: "Am sick. Have not been able to fill an appointment since conference. Am anxious to begin my new year's work, but can't say when I will be able to do so."

General Merritt, who has been relieved of command in the Philippines, has been appointed to take the place of General Shafter as commander of the department of the East. General Shafter is sent to San Francisco, to relieve General Merriman.

A Preacher Wanted.

Rev. Chas. R. Montgomery, who was transferred by Bishop Hendrix from the Pacific Conference to the Little Rock, and appointed to the Grady circuit, informs me he has severed his connection with the M. E. Church, South, and joined the Presbyterian Church. He says his treatment was such that he was compelled to this course to preserve his self-respect. He did it for conscience' sake, without any anger or ill feeling toward any of the

FALLING



of the womb with its pains, weariness, sickness and misery is permanently cured by....

G. F. P.

(GERSTLE'S FEMALE PANACEA)

Dear Aunt:—I hardly know how to express myself to you for those bottles of G. F. P. I had been in bad health for five years, and don't believe I could have lived another year had I not taken the G. F. P. I am now able to work and keep myself up. I can recommend it to all women. Whitehall, Ark. LIZZIE E. McKENNEY.

Try G. F. P. at once. It will make you strong, vivacious, regular and cure you of any form of female weakness.

PRICE \$1.00 A BOTTLE.

Write to our LADIES HEALTH CLUB in charge of ladies exclusively. Explain all about your case and they will advise you fully on how to regain your health. Address "LADIES HEALTH CLUB" care of L. Gerstle & Co., Chattanooga, Tenn.

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

brethren. As a matter of course, he could not have any ill feeling, for, according to his creed, it was foreordained from the foundation of the world to be just as it is, and no one is to blame, but it is for the glory of God.

I have to supply Grady circuit, and would like to correspond with any preacher desiring a place to work. The charge has three appointments, has a parsonage, furnished, is on the railroad near Pine Bluff, on the Arkansas river. T. D. SCOTT.

Monticello, Ark.

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

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OF

SEARCY, ARK., SAYS:

I was badly affected with piles and fissured rectum, was once operated on, which proved fruitless. I applied to Dr. R. E. Woodard, of Oil Cure fame, at Little Rock, Ark., knowing of some of his cures, and am now sound and well. He does not use the knife and the treatment was almost painless. I did not have to neglect my business one day. The Oil Cure treatment is a God-send to suffering humanity, and the treatment has none of the horrors of chloroform and the knife. I would advise those who are suffering, to write, or consult him, and feel sure that they will never regret having done so.

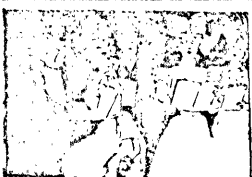
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THE OLD MEN AND WOMEN DO
BLESS HIM.

Thousands of people come or send every year to Dr. R. E. Woodard for his painless Oil to cure them of cancer and other malignant diseases. Out of this number a great many very old people, whose ages range from 70 to 80 years. On account of distance and infirmities of age, they send for home treatment, and are cured sound and well. Testimonials sent to any one interested of prominent people cured. If not afflicted yourself, cut this out and send to some suffering one. Call on or address

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Christian Life.

New Year's Thoughts.

How swiftly roll the wheels of time! How swiftly pass the revolving years! How rapid the march of centuries! We stand today near the twentieth century from the birth of Christ, or the sixtieth from the creation. The interval connotes the lapse of ages, and yet these ages have passed with a mighty rush, year pressing upon year, and century upon century, like some vast panorama, unfolding the world's events, and then plunging into the buried past. Time, ever restless, attracted by the infinite force of eternity, is rushing onward, to seize hold of that eternity. What is time? They tell us it is but a narrow isthmus between two unbounded seas; only a span between two eternities. Swifter than the swiftest steed, swifter than the swiftest bird, it speeds its flight into the bosom of eternity.

How swiftly our life is passing, we can realize, if we will pause in the mad turmoil of business and reflect. Why, it was only yesterday that the man with hoary hair, bending under the weight of years, was a rollicking boy. It was only the other day that the busy man of affairs was a babe, sleeping upon his mother's bosom. And—hear it, one and all, old and young—it will be but tomorrow when the places which know us now shall know us no more. We are, as it were, on the through lightning express. We cannot get off. A few days more and we shall have reached our destination.

"We spend our years as a tale that is told." How soon the record of a life is made up! There comes to each of us, as travelers to eternity, this solemn alarm: "It is time to awake out of sleep, let us not sleep as do others, but let us watch and be sober." Life is more than a childish dream or pastime. It is a solemn and an eternal reality. Its deeds will never die. Life is not a stage whereon we are to play the fool, but a grand arena in which we are to play the hero in the mighty conflict with the powers of darkness and win the victor's palm and crown. Life is the ante-room of heaven, in which we should be attiring ourselves, not with the trappings and gee-gaws of a perishing world, but with bridal garments preparatory to entering into the marriage supper of the Lamb.

With such a view of life before us, the voice of the season suggests to us, having just bidden adieu to the old year, and standing upon the threshold of the new, to take a backward glance. While we should grieve over the failures and mistakes and shortcomings of the past, we should not waste time in morbid repining, but take courage from the thought that eternity is still ahead, and that we may yet, if we will, obtain the prize. To give up were cowardly. We may have thrown away many precious opportunities, but we live for the future, and we may still achieve a grand and eternal success. God can still make something of us, if

we will not persist in making fools of ourselves. Let us, then, repent of our folly, and, by grace divine rise to a higher plane, and with the new year make a new start in the race for immortal glory.

Two Views

What have you done to-day? I asked a ropemaker. "O sir, ten hours of hard work, just twisting tow, my fingers sore, my lungs choked with dust. I did not come to the prayer-meeting last night, I was too tired; I went to sleep when I was trying to say my prayers. I sometimes think if it were not for Mary I would end it all—nothing but work, work, work. I am so tired, and I only make enough to keep body and soul together." This is one side. See the other. A ship with eleven hundred souls on board is being driven upon the shore—a land of crags, like giant teeth, stretching up sheer and sharp. One anchor after another is dropped, each checking the speed of the vessel's drift. The last anchor is down. Will it hold? Yes; the ship is saved! Go, tell the ropemaker not to think of the toil, and the dust, and the monotony, but of the eleven hundred men and women saved. These things are written in the Lamb's Book of Life—the ring of every hammer, the click of every needle, the whir of every loom. They who truly wait upon the Lord shall hear his angels strengthening them, as they strengthened Christ, with songs of peace, good-will to men.—Rev. Dr. W. Burnett Wright.

One who would perform the duties of today cannot sit down to weep over the follies of yesterday.

The witness Jesus would have us bear to his saving power is not by boasting of our goodness, but by giving proof of it in our lives.

While waiting for the delayed blessing it might be well to notice whether you are standing where blessings are accustomed to fall—at the post of duty.—Baltimore Christian Advocate.

So much depends upon the purity of the blood that by taking Hood's Sarsaparilla many different diseases are cured.

WE WANT 1,000 Agents to handle one of the most popular books of the times: "Touching Incidents and Remarkable Answers to Prayer." It sells to all denominations; to the religious and irreligious. It is a remarkable book. Splendid terms to agents. Write to us at once for terms.

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

Diaries for 1899

A. G. Moore, Little Rock, Ark., has a large assortment of splendid diaries for 1899 for sale cheap. Also fancy calendars. Write him for prices.

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HOWARD-PAYNE COLLEGE, FAYETTE, MISSOURI. For young women and girls. A Southern Methodist Institution. Students from seven States. Modern and progressive. Preparatory and college courses, music, art, elocution, Delsarte, physical culture. Fifty fourth annual session began Sept. 13, 1898. Second term begins January 31, 1899. Students may enter any time and pay from date of entrance. Send for illustrated catalogue. HIRAM D. GROVES, President.

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A. C. MILLAR, President, Conway, Ark.

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Steel Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, Ill.

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

Godbey & Thornburgh

Warning Order

In Pulaski Chancery Court. Joan M. Wells, plaintiff, vs. Nora Pearl Wells, defendant. The defendant, Nora Pearl Wells, is warned to appear in this court within thirty days, and answer the complaint of the plaintiff, John M. Wells. December 10, 1898.

CHAS. M. CONNOR, Clerk, By WILL H. BARR, D. C. Geo. W. Murphy, Solicitor for Plaintiff.

WATCH AND CHAIN FOR ONE DAY'S WORK.

Boys and Girls can get a Nickel-Plated Watch, also a Chain and Charm for selling 1¢ doz. Packages of 10¢ each at 10¢ each. Send your full address by return mail and we will forward the same, post-paid, and a large Premium List. No money required. **ELUINE CO., Box 3, Concord Junction, Mass.**

For the Young People.

Derf S. Kral.

We will ask our friend, Derf S. Kral, to just stand aside this week and let the children tell what they think of him. We have many postal cards, many of them containing only a guess at the name. Some have a nice word for him and the paper. We are gratified to have so many responses and to know that our young friends are reading the METHODIST with interest. But here are the answers:

I have read the letters in your paper signed Derf S. Kral. They are very interesting. But the name was peculiar. I noticed in last week's paper you wanted to know if the children could make out his real name. I make it out Fred S. Lark. Respectfully,

LAURA GARNER.

Amity, Ark.

We have been reading for some time, with much pleasure, the letters in the METHODIST, signed Derf S. Kral. In the last issue you tell us that is not his real name and ask us little folks to guess what it is. So I will turn him around and call him Fred S. Lark. Please let me know if I am right. Wishing you a happy Christmas and a prosperous New Year, I am your little friend and well wisher,

HELEN MAY.

Vandale, Ark.

I am a little girl 12 years old and a guesser at the proper way to spell Derf S. Kral. I spell it Fred S. Lark. I love to read his letters and wish him to continue. Christmas gift! Affectionately,

DILLA LESTER.

Hot Springs, Ark.

I have read the interesting stories in the dear old ARKANSAS METHODIST, and I guess the author's name is Fred S. Lark, instead of Derf S. Kral. My papa and mauma get the METHODIST regularly, and we all love to read it. I am 7 years old. Respectfully,

MINNIE LEE JONES.

Mt. Vernon, Ark.

I am poor on the guess, but I will venture on our children's writer, Dolph's S. Carrill. We don't want him to quit writing. Am glad the wild cat did not get him the night he fell in the ditch. We love Arkansas. We were born in the state. It is a rush in our house to get the paper first to see Derf S. Kral's letter. Your little friends,

JOHNNIE C. POWELL,

WALTER JOE POWELL.

Richland, Tex.

I read the letter from Derf S. Kral. I guess the man's name is Fred S. Karl. I was very sorry of little Alphous' and John's death. I am 9 years old and go to school.

Your friend,

NEILL NOE.

Gulley, Ark.

Our guess at the good man's name who writes "How it Went in my Childhood," is Fred S. Lark. ALBERT AND ANZIL CHEEK. Delight, Ark.

I guess the writer of "How it Went in my Childhood" is Bro. Alfred S. Lark; that his mother's name is Mary Ann. And have reason to believe that he is braver now than when he and his brother ran up the snag and left their sister to fight old Sal (their cow) till her father came to her relief. I am 13. I love the METHODIST and especially Derf S. Kral's contributions.

LIZZIE VISER.

Watalula, Ark.

I think the name, Derf S. Kral, is Fred S. Lark.

TENNIE WILLIAMSON

Bethel, Ark.

My guess is that Derf Kral's true name is Fred S. Karl. Would like to know if I am correct.

VIRGIE WALKER.

Guernsey, Ark.

We enjoy our friend's (Derf S. Kral's) letters very much. I guess the name to be Fred S. Lark.

Your friend,

LILLIAN BROWN.

Altus, Ark.

I think his name is Fred S. Karl. Is that right?

EULA MILLS.

Vaughn, Ark.

I make Derf S. Kral's name out to be Fred Larks.

MINNIE REED.

Beebe, Ark.

In answer to the ARKANSAS METHODIST, Derf S. Karl's proper name is Fred S. Lark.

HULDAH STAFFORD.

Center Point, Ark.

I guess Derf S. Karl's real name to be Fred S. Lark.

ORA BERRY.

Zent, Ark.

Alice Bradford, Willow, Ark., and Miss Elma Brewer, of Richmond, Ark., both guess the name is Fred S. Lark. And now, last of all, Burrow Metheny happens to know the writer, and writes us that the S. is not an initial in the name, and that the letters are being written by Rev. Fred A. Lark. Now that we have his name I say that it wasn't fair for him to put the S. in. If he had only spelled it all backward and given us a fair chance most of our readers would have gotten it. But now we have it anyhow, Fred A. Lark, of Van Buren, Ark. Now, what do you all say, children, since we have caught the Lark, he might as well come down from his high flights and just sign his letters hereafter, Fred A. Lark.

CONSUMPTION CURED.

An old physician, retired from practice, had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all Throat and Lung Affections; also a positive and radical cure for Nervous Debility and all Nervous Complaints. Having tested its wonderful curative powers in thousands of cases and desiring to relieve human suffering, I will send free of charge to all who wish it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail, by addressing, with stamp, naming this paper, W. A. Noyes, 829 Powers' Block, Rochester, N. Y.

The proportion of blind people in the world is 880 to every 1,000.

Church Debts

Very likely the Dorcas Society, The King's Daughters, or the Young People's Society of Christian Endeavor, want funds to carry on their work this winter. Perhaps you have in contemplation a new organ or carpet for the Sunday-school, or possibly the question of paying off the church debt is troubling you. We have a plan for making more people read THE LADIES' HOME JOURNAL, and at the same time providing money for any of these objects. Write to us and we will tell you how to do it.

The Curtis Publishing Company
Philadelphia, Pa.

To Travelers.

The old reliable Louisville & Nashville Railroad has increased its already very superior facilities for reaching all points North and East.

The new train via Memphis is a great success, the run to Louisville 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, 11:43 a.m.

This train also carries through sleepers to Nashville and connects for Chattanooga, Atlanta and all points South-east.

Do not start on a trip to the North or East until you have written to
MAX. BAUMGARTEN, P. A.,
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Map of Arkansas.

Godbey & Thornburgh will send, postpaid, a splendid mounted map of Arkansas with postoffices, free, as a premium to new or renewing subscribers to the ARKANSAS METHODIST.

COTTON is and will continue to be the money crop of the South. The planter who gets the most cotton from a given area at the least cost, is the one who makes the most money. Good cultivation, suitable rotation, and liberal use of fertilizers containing at least 3% actual

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A set of this Encyclopædia, free, to every person who obtains for this paper five new annual subscriptions, and who sends or hands to us \$7.50 to pay for them. \$2.50 additional must be paid in each case where the new subscriber desires to receive, also, a set of the Encyclopædia.

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GODBEY & THORNBURGH,
Little Rock, Ark.

Our Church at Home.

WAMPOO, ARK.

We have had some days of sadness at our home. On Sunday morning, Dec. 18, at about 10 o'clock, our pastor, J. M. Robinson came to our home for the first time, to visit us; we received him with gladness. He had been with us but 30 minutes, when he was taken with a severe chill, and a violent attack of swamp fever within two hours. We had Dr. Smith at his bed-side, who was with him twice a day, and one night he worked faithfully to save him. On Wednesday, Dec. 21, he ceased to live here, but began to live in the great beyond. He never complained, but said he was ready to go. He told me he would be glad to go to his appointed work, but the Lord's will be done. May the good Lord bless and comfort the aged mother and daughter and all who loved him.

R. J. POLLARD, L. P.

AT COAL HILL.

DEAR DR:—I see the minutes give Harrison station credit for only \$10 50 on account of Foreign Missions. The amount paid and reported was \$20.50. Please make the correction. We are getting settled in our new home at Coal Hill. Our household goods are still behind, but the ladies here have put a lot of nice new furniture into the parsonage and fixed up so that we can get along un-our bedding and other effects. ve. Containing six large rooms, the parsonage is new and commodious, but unfinished. We have already received a generous pounding. Coal Hill is a town of about 2,000 people, and ought to soon develop into a prosperous charge.

Your brother,

J. A. CASTEL.

Coal Hill, Ark., Dec. 30.

MINERAL CIRCUIT.

When Bishop Morrison, at Clarendon, read me out for Mineral circuit, I went home and packed up our things to be moved to Cato; we started on our journey, wife, baby and I. When on the borders of the work, we stopped over night, all well and hearty, ready for a night's rest. At the usual retiring hour, we had prayers and retired. Early in the morning the angel of mercy came with the golden keys of the heavenly world, and kissed our sweet little baby boy's spirit to the home of the blest, to have his name enrolled with the millions of precious jewels which are there. Our baby was laid away in the cemetery at Frenchman Mountain. We came to Cato in grief and sorrow, but to open hearts and homes. The people are treating us kindly. The first night we were in the parsonage the good people gave us a pounding. It seemed like everybody came, even down to the children. When nearing the yard gate, my wife said, "I'm afraid." No wonder, as this was our first pounding, and second year for my wife in the itineracy. The pounding consisted of many good things, and the quality was there. It took two tables and a part of the floor to hold what was

brought. The storm was broken by a few remarks, prayer and song, and a good shaking of hands. Truly, our lines have fallen into pleasant places. Our prayer is that, as they have ministered to our temporal wants, we, by the grace of God, may be able to administer to them in spiritual things, and during this year on this circuit many souls may be converted to God.

GEO. WILKINSON.

Cato, Ark.

CARMEL, ARK.

Christmas has passed, and while it has been an exceedingly quiet one in some respects, yet it has been attended with some events of sadness. On last Saturday evening our young ladies assembled at Old Concord Church, where Bro. S. F. Horner and myself had prepared a tree for the occasion, and began the decoration of said tree with gifts and presents too numerous to mention. At 6 o'clock Santa Claus was introduced, gaudily arrayed, to the joy and delight of the little folks, and after a short talk, suited to the occasion, proceeded to the distribution of the presents, consisting of many useful articles. It was a lovely tree. I have never seen a prettier one. Whenever Bro. S. F. Horner takes hold of anything, success is written in its front page, and so it was in this case. The house was filled, and all was merry and passed away lovely.

On Sunday, just as I was starting to church, I received a message from Bro. Worthington, of Miss., to come over immediately and bury his little daughter, or rather, their baby. In due time I reached his house, where, in the midst of weeping friends, I preached the funeral, after which we proceeded with the little casket to the family graveyard, where we laid the little one to rest. May the hope of a blessed resurrection cheer the hearts and home of this dear family.

I returned home to find another brother, Bruce Haley, awaiting me, with the request to come and marry him on tomorrow. So you see how thick and fast changeable events can crowd themselves upon us. I have just learned, also, the sad news, that at Lake Village, on last Saturday night, three Negroes were killed, and two or three white men badly wounded. All the result, I expect, of bad whiskey.

Our people are treating us fine, and we are pleased to be back with them again. May the good Lord help us in all the interests of our work. Fraternally,

ROBT. H. POYNTER.

Missionary Mass-Meeting.

MORRILTON DISTRICT.

A missionary mass-meeting, beginning Tuesday night, January 24, 1899, and closing Thursday night, is hereby called to meet at Plummerville, Ark.

PROGRAM.

Tuesday—7 p.m., sermon, Present day opportunities—F. S. H. Johnston.

Wednesday—9 a.m., devotional

Free to All.

IS YOUR BLOOD DISEASED?

Thousands of Sufferers From Bad Blood Permanently Cured by B. B. B.

To Prove the Wonderful Merits of Botanic Blood Balm (B. B. B.) or Three Bs, Every Reader of the Arkansas Methodist May Have a Sample Bottle Sent Free by Mail.

Everyone who is a sufferer from bad blood in any form should write Blood Balm Company for a sample bottle of their famous B. B. B.—Botanic Blood Balm. B. B. B. drives the bad blood out of the body, getting rid of it forever. Have you impure blood in any form, evidence of which you see in

Pimples, Eczema, Unsightly Blemishes, Eruptions, Deadly Cancer, Ulcers, Sores, Scrofula, Little Sores on Lip or Throat, Boils, Blotches, Catarrh, Rheumatism, Bone Pains, Broken-down Constitutions,

or any other sign of blood taint? If this is your trouble then B. B. B. will cure you. That is what Botanic Blood Balm is made for. It is not a "cure all." B. B. B. cures only blood diseases, so if you want to get rid of those unsightly sores take B. B. B. and you will be cured forever. The effects of B. B. B. are beneficial in a few hours after taking it. No one can afford to treat blood diseases lightly. You never know how or when bad blood will break out, perhaps in a cancer, ulcer, or catarrh. The most trifling pimple may develop into a terrible cancer. A bruise on the leg unless it heals at once, may be the beginning of a chronic ulcer. Pimples and sores on the face can never be cured with cosmetics or salves because the trouble is deep down below the surface in the blood. Strike a blow where the disease is strongest, and that is done by taking B. B. B. and driving the bad blood out of the body; in this way your pimples and all unsightly blemishes are cured.

If you have used liniments and salves, sprays and other remedies, and doctored for Rheumatism

and Catarrh, and have not been cured, then remember, it is in just such cases that B. B. B. makes permanent cures. These two diseases are outward painful evidence of diseased blood in the system. The diseased blood takes this avenue to assert itself, just as diseased blood in other persons, asserts itself in boils, ulcers, pimples, etc. Only Botanic Blood Balm, B. B. B. can successfully tackle these diseases, because B. B. B. drives the bad blood out of the body, and in this way your Catarrh and rheumatism are cured.

People who are predisposed to blood disorders may experience any one or all of the following symptoms: Thin blood, the vital functions are enfeebled, constitution shattered, shaky nerves, falling of the hair, disturbed slumbers, general thinness and lack of vitality. The appetite is bad and breath foul. The blood seems hot in the fingers and there are hot flushes all over the body. If you have any of these symptoms your blood is more or less diseased and is liable to show itself in some form of sore or blemish. Take B. B. B. at once and get rid of the inward humor before it grows worse, as it is bound to do unless the blood is strengthened and sweetened.

Botanic Blood Balm (B. B. B.) is the discovery of Dr. Gilman, the Atlanta specialist on blood diseases, and he used B. B. B. in his private practice for 30 years with invariably good results. B. B. B. does not contain mineral or vegetable poison and is perfectly safe to take, by the infant and the elderly and feeble. After using B. B. B. the patient experiences a delightful constitutional change, besides having the blood humors cured.

The above statements of facts prove enough for any sufferer from Blood Humors that Botanic Blood Balm (B. B. B.) or three B's cures terrible Blood diseases, and that it is worth while to give the Remedy a trial. The medicine is for sale by druggists everywhere at \$1 per large bottle, or six large bottles for \$5, but sample bottles can only be obtained of Blood Balm Co. Write today if you describe the symptoms of your trouble we will include free medical advice. Address plainly, BLOOD BALM CO., 75 Mitchell Street, Atlanta, Georgia, and sample bottle of B. B. B. and valuable pamphlet on Blood and Skin Diseases will be sent you by return mail.

Piles

DR. WILLIAMS' INDIAN PILE OINTMENT is a sure cure for BLIND, BLEEDING AND ITCHING PILES. It absorbs the tumors, allays the itching at once, gives instant relief. Every box is warranted. Sold by druggists. Sent by mail on receipt of price, 50 cents and \$1 per box. WILLIAMS MFG CO., Props., Cleveland, Ohio.

exercises; 9:30, "The Policy of the Conference Board of Missions," F. S. H. Johnston; 11 a.m., sermon, "Our Responsibilities," W. E. Sewell; 2 p.m., The Relation of the Pastor to Missions; paper, by J. C. Weaver; 7 p.m., sermon, Objections to Missions Answered—W. M. Hayes.

Thursday, 11 a.m., Bible Teaching on Missions, sermon, W. S. Bristow; 9 a.m., paper, The Importance of Home Missions—W. K. Biggs; 2 p.m., Importance of Early Collections. Paper, D. C. Ross; 7 p.m., love feast.

All the pastors and local preachers are requested to be present and take part in the discussion of the subjects indicated and any others that may come up.

P. B. SUMMERS.

"No Trouble to Answer Questions."

The Iron Mountain route and Missouri Pacific railway, with their connections, is the direct line to the Alaska gold fields via either San Francisco, Portland, Seattle or Tacoma. For information address Aug. Sundholm, P. and T. A., Little Rock.

Dr. Miles' Pain Expeller

Quarterly Meetings.

BATESVILLE DISTRICT, first round, (in part). A. E. Holloway, P. E.

January—Cushman circuit at Cushman, 11; Camp circuit at Camp, 21-22; Salem circuit at Salem, 22-23; Viola circuit at Prospect, 24; Sulphur Rock circuit at Sulphur Rock, 28-29.

February—Cedar Grove circuit at Pine Grove, 4-5; Newburg circuit at Flat Rock, 11-12; Iuka circuit at Iuka, 12-13; Ash Flat circuit at New Hope, 18-19; Calamine circuit at Raney's Chapel, 25-26.

March—Mountain View circuit at Mountain View, 4-5.

I am anxious to meet all members of the quarterly conference at these quarterly meetings. Brethren, let us come together and pray and plan for a most gracious year in each of our charges.

THE RAMBLER,

S. A. Steel, - Editor.

Contents for January: A Virginia College, illustrated. Over the Ozark, illustrated. The Bible and Progress. Glimpses of New York.

Published monthly, for \$1 a year, at Nashville, Tenn. Send for sample copy.

Woman's Work.

Woman's Work.

Archbishop Ireland, in a fine burst of oratory, during an address at a late peace jubilee, gives to America the palm for greatness. "Thou livest for the world. The new era is shedding its light upon thee, and through thee upon the whole world." He then adds: "Thy responsibilities to God and humanity affright me."

Do we, sisters beloved, catch a breath of this fear as we reflect upon our indebtedness, not as Americans only, but as the chosen of Christ to enlarge his dominion and extend the knowledge and power of his word? As '98 hurries on with its freighted tribute to the closing century, do its days bear aught of achievement for us? Through us, has Christ been introduced to his own lost, bewildered children? Have we individually sent with prayer and faith, one Bible, where there has been none? One chapter, with gleams of opening joy for the darkened soul of heathenism, or even one verse sent from the thrilling experience of our own hearts, that "God so loved the world that he gave his only begotten Son, that whosoever believeth on him, should not perish, but have everlasting life." What would you give, my sisters, to set this blessed truth like a jewel, upon the heart of one who never knew it before? The light that would come to such an awakened soul would scarcely be greater than the ecstasy caught by your own, could such privilege be yours. But we have open and inviting opportunity of giving such joy, by and through our faithful workers abroad. Let us bear them bravely on our hearts, and in constant, earnest petition, keep them close to our Christ and King.

Some very pleasant things occur in our China mission. Among others, at the Jubilee Conference, our boarding school at Soochow, was given the name of "Mary Lambuth School," in honor of Mrs. Lambuth, who was present, to the great delight of all. Her experiences in China, covering a period of more than forty years, made glad hearts and gave strong faith. The mother of our boarding school work, she nobly deserves that her name be thus honored in permanent association with what she has lived to see, as the result of her faithful labors and prayers. I am glad to

report that at the session of our conferences lately convened in Little Rock, I presented your memorial from annual meeting at Prescott, asking that the first Sunday in November be given, and sermons preached in interest of Woman's Missionary Societies, with evening of the same day to be appropriated to programs by the different auxiliaries. Brother Riffin brought it in motion before the conference, and it was readily adopted. Thanks to him, and to the brethren who are ever ready to grant us sympathy and assistance. Christ is asking more of us every year, my sisters, and he asks it so lovingly. Shall this be the best year of our life for him?

"Remember, thou art not thine own; Remember, thou art not alone. Thou hast a place in heaven's plan; Bring praise to God, and good to man."

L. A. H.

Woman's Work in Foreign Missions.

At the beginning of the century there were no Woman's Missionary Societies. Now they are in all Christian lands; and in the United States alone there are twenty-five.

Our Woman's Board employs 50 regular missionaries, 132 assistants, and there are over 1,000 pupils under instruction, besides many women who are visited in their homes by our missionaries and Bible women.

There are many more helpers needed. More good work can be done in every place where our missionaries are laboring. More schools are required and the hope of extending our work is in the Auxiliaries. Every woman can help the Woman's Missionary Society by getting a new member. Now, at the close of the year, is the time for our agents to get up a club for the Woman's Missionary Advocate. By subscribing for it now, the "Review of Missions" can be procured for a year for twenty-five cents. The regular price is \$1. This is a beautiful magazine, a literary gem; containing splendid papers upon every phase of missionary work. Send for this and the Advocate, and keep up with the times. We must read and study the need of others, and, no matter how busy we may be in our homes, we can easily and systematically help those who are far beyond the influence of Christian teaching.

We sometimes read wonderful stories of self-sacrifice, of how good the very poor in our great

Deadly Cancer Cured at Last!

Do Not Give Up in Despair—There is Hope!

For ages it has been thought that Cancer is incurable, and those so unfortunate as to have this dreadful affliction have considered themselves beyond hope of recovery. The doctors are absolutely unable to afford any relief, and the poor sufferer might well consider himself on the way to an early grave.

It is now easy to see why the doctors have failed to cure Cancer. Their theories have been all wrong, and hence their treatment misdirected. They have made the mistake of thinking that by cutting out the sore or ulcer, known as Cancer, the disease would be gotten rid of, and the patient restored to health. But the cruel knife accomplishes nothing, for the Cancer promptly returns, and is always more virulent than before.

It has been demonstrated, beyond doubt, that Cancer is a blood disease, and can not be cured by the surgeon's knife because the blood can not be cut away.

"Several years ago my wife had an ulcer on her tongue, which, though annoying, was not regarded seriously at first. It refused to heal and began to grow, giving her much pain. The doctors treated it for quite a while but

were unable to do her any good, and finally pronounced it Cancer of a most malignant type. We were greatly alarmed and gave her every remedy recommended, but they did not seem to reach the disease, and it continued to spread and grow. Upon the advice of a friend she began to take S. S. S., and after a few bottles had been used a decided improvement was noticed, and continuing the remedy she was cured completely and the permanence of the cure has been proved, as no sign of the disease has returned, though ten years have elapsed.



H. L. MIDDLEBROOKS.

Sparta, Ga.

The cures made by S. S. S. are permanent. It is the only blood remedy which can cure obstinate deep-seated blood diseases, because it is the only one which acts on the correct principle of forcing out the poison and ridding the system of it forever.

S. S. S. never fails to cure the worst cases of Cancer, Scrofula, Catarrh, Eczema, Contagious Blood Poison, Rheumatism, old sores, ulcers, etc., it matters not what other remedies have been used in vain. It is the only blood remedy guaranteed.

Purely Vegetable

and contains not a particle of potash, mercury, arsenic or other minerals.

Valuable books on Cancer and Blood Diseases will be mailed free to any address by Swift Specific Co., Atlanta, Ga. BOX "H"

cities are to each other. But the lot of the most unfortunate of these is infinitely better than many in heathen lands.

Surely we, in our happy Christian homes, will show our gratitude to the "Giver of all good" by doing our part to help those less fortunate than ourselves.

"Rescue the perishing, care for the dying, Snatch them in pity, from sin and the grave."

M. C. A.

Arkansas Conference.

MISSIONARY MASS-MEETINGS.

The executive committee of the Board of Missions of the Arkansas Conference, met in Fort Smith at 9 a.m., December 21, 1898. The committee requests the presiding elders to hold missionary mass-meetings in their districts at as early a date and at such places as will be most convenient for the preachers and people. The different fields and phases of the work were discussed and the following program was adopted for use in the meetings:

- I. The policy of the conference board of missions.
- II. The relation of the pastor to missions.
 - (1.) His duty to preach on missions.
 - (2.) His duty to circulate missionary literature.
 - (3.) His duty as to the collection.
- III. The relation between spirituality and missionary zeal.

IV. The importance of home mission work.

V. The Sunday-school and missions.

These topics to be interspersed at the proper hours with preaching on the following subjects:

- (1.) The present status of mission work.
- (2.) Present day responsibilities.
- (3.) The purpose of the gospel as taught in the Bible.
- (4.) Objections to missions answered.

Closing exercise, a missionary love-feast.

F. S. H. JOHNSTON,
President.
JAS. H. O'BRYAN,
Secretary.

A few doses of Dr. M. A. Simmons Liver Medicine will do more for a Weak Stomach than a prolonged course of any other medicine.

We are now ready to supply the new Disciplines to all who wish them. Price, 30 cents.

GODFREY & THORNBURGH.

Remarkable Incident.

Cline, Ark., Dec. 28, 1898.—Mrs. A. S. Bowen, of this place, has been wonderfully cured by the well known medicine, Hood's Sarsaparilla. She had ulcers on one of her hips, also sciatic rheumatism and eczema, and was weak and run down. After she began taking Hood's Sarsaparilla the rheumatism left her. The sores healed and now she is well and hearty.

"A PERFECT FOOD—as Wholesome as It Is Delicious."

WALTER BAKER & CO.'S

BREAKFAST COCOA

"Has stood the test of more than 100 years' use among all classes, and for purity and honest worth is unequalled."
—Medical and Surgical Journal.

Costs less than ONE CENT a Cup.
Trade-Mark on Every Package.

WALTER BAKER & CO. LTD.,
DORCHESTER, MASS.

TRADE-MARK. Established 1780.

Our Church at Home.

DEWITT, ARK.

We are now comfortably settled on our new work. We had a long move, and as I came in a buggy, it was, indeed, a rough move, much water, and more mud. When I reached Ouachita, I found that I had been directed to an unused ferry, and a long way from a boat, but an old darkey put me over in a skiff, and from there on it was a rough road to travel, but I am here in good shape to begin the work of another year. I hope to do a good year's work. Come over, Dr., we will be glad to see you.

Yours for the work,
J. R. DICKERSON.

A GOOD CHRISTMAS.

This Christmas we will gladly remember as the years sweep into eternity. I rode twelve miles, preached three times to good and appreciative congregations, baptized and received into full fellowship three young ladies, and received applications from three others to join the church. The kindness shown the pastor and family has been marked and highly appreciated. They furnish us fuel, a comfortable two story parsonage, on a large beautiful lot, a good horse and a jersey cow. The assessment for the P. C. has been raised \$100. May the Lord give us many souls as seals to our ministry.

D. J. WEEMS.
Prairie Grove, Dec. 25.

ATLANTA CIRCUIT.

This is our second year on the Atlanta circuit. The people have received us well, and we are planning for a better year's work this year, than last. While we met all of our appointments, we think we are better organized and understand the work better, and hope to do more for the Master. Our people at Atlanta showed their appreciation of our return to the work, by coming on the night of the 24th with many good things. One barrel of flour, meat, coffee, sugar, ribbon cane syrup, soda, soap, some money and many other things, which we appreciated very much. Some of our stewards are at work, and we think by the help of the Lord we will be able to do better work.

J. W. VANTREASE.
Atlanta, Ark., Dec. 26.

ELM SPRINGS.

After having made a move of about 150 miles, we find ourselves comfortably domiciled in the parsonage at Elm Springs, among a loyal and generous hearted people, who know how to make the preacher and family feel at home. A few evenings ago the old folks, the young folks and the children stole upon the parsonage as silently as the shades of evening, and as suddenly as a cloud-burst they poured upon the parsonage table and floor the fatness of the land, and after singing that grand old hymn "Nearer my God to Thee" and having prayer by Prof. Croxdale, they disappeared like a morning shower, leaving behind them cheer and sunshine, and carrying away the benedictions of a grateful

preacher and family. Our first quarterly meeting has come and gone. Bro. Wilson preached and presided well. The members of the quarterly conference seemed to be alive to every interest of the church.

T. A. MARTIN.
Elm Springs, Ark.

WEST BATESVILLE.

We removed from Cushman, our former charge, to this, West Batesville, Dec. 21st; having but 10 miles to go, the transfer was easily made. Bro. Holloway has come and gone, and we have strong hopes of his administration being eminently satisfactory. How easily adjustable is Methodism in men and measure, the system is not excelled by any. Yesterday evening, the preacher's pounding came, by old and young, boys and girls, women and children, embracing my own people, and many that were not, but administered by all with hearty good will, and embracing all articles between bread and meat, soap and salt, and enough of the many eatables to last this household for quite a while. We left many friends at Cushman, but we have fallen in love with West Batesville circuit. After the pounding was over and before the friends departed, we read the 16th Psalm; sang one of our grand old hymns and had prayer. May God's richest blessings abide with this people.

Gratefully,
F. M. SMITH.
Batesville, Dec. 27.

NASHVILLE, ARK.

We left Gurdon early Thursday morning, December 8. Friends accompanied us to the depot, though the daylight had not yet appeared. We appreciated their company. As the train moved off we thought of the many kind friends we were leaving. The prayer went up from our hearts that our heavenly father would return in blessings unto them the kindness shown unto us. That he would watch over and keep them and grant us the privilege of meeting again. Our stay in Hope was pleasant. I met there some friends of my girlhood days. We reached Nashville, our new field of labor, before noon. We left this portion of the conference twenty years ago; we had never lived at Nashville, but knew of it as a pleasant village; now we find it a busy, thriving town, the equal, if not the peer of any town in Southwest Arkansas, and the people, are, many of them, our old friends who came here from all parts of the country. Many of the leading members of our church were boys and girls in our charge twenty years ago. Even the strangers seem to know us, and all together they have given us a welcome that has in it something of the tenderness of a welcome home. Kind friends invited us to dinner. We went to the parsonage in the afternoon and found evidence of the thoughtfulness of the people for the preacher in the neat furniture provided. Soon after we reached the parsonage, one of the stewards came with a wagon load of supplies for us. All things necessary and many luxuries. But

Escaped Death.

Unusual Experience Granted Le Roy Bowen—Given up to Die by Four Doctors Because of a Serious Complication of Diseases—How He Saved Himself.

From the Enterprise, Mapleton, Minn.

To escape death after being given up by four doctors, and bidden good-bye to family and friends, is an experience not granted every man. Yet it happened to Mr. Le Roy Bowen, of Decoria township, Blue Earth Co., Minn.

Mr. Bowen is a farmer, but formerly resided in Mapleton, where he was clerk and city marshal for a number of years. He is a well-known member of the Masonic fraternity and is of sterling honesty and uprightness of character.

His story is of the greatest interest. He said:

"I was suddenly taken sick in the spring of 1895. The doctor was summoned. He pronounced my case one of gravel and said the pain was caused by the passage of a stone from the kidneys to the bladder. I doctored with him for three months, but was not benefited. Once a week I would have a bad spell of two or three days duration, during which I suffered untold agony.

"Finally I went to Mankato and consulted a specialist. He stated that I did not have gravel, but thought it was rheumatism of the stomach. I continued to visit him until the end of August. Then I became completely bedridden and sent for another doctor. He called my complaint inflammation of the bowels and treated me for that.

"The doctor laid my case before the faculty of Rush Medical College, Chicago, and it was decided that I had neuralgia of the stomach. I was treated for that until December, but continued to grow worse. Then the doctor said, 'I can't do you any good. All the help I know for you is an operation.' 'Very well,' I replied, 'go on and operate, if that is left for me.'

"The appointed time came; the four doc-

tors present examined me for two hours, then they retired and consulted for the same length of time. They concluded that they did not know what ailed me. The head physician asked permission to 'cut,' as he expressed it, 'and find out.' I asked how big a place he wanted to cut. He said 'he thought four inches far enough.' I did not want any such hide-and-seek game played with me, so the operation did not occur. I continued under the doctor's care, but my case was considered hopeless. I made my will, balanced my accounts and made every preparation for death.

"Day after day was passed in intense agony. As a last resort I told my hired man to get a box of Dr. Williams' Pink Pills for Pale People. I had read considerable about them and thought I would try them. Immediately after beginning the use of these pills I commenced to feel better and in two weeks I was out of bed and around, thanks to Dr. Williams' Pink Pills for Pale People."

I hereby certify the above statement is true, to the best of my knowledge and belief.

LE ROY BOWEN.

Witnesses: J. A. Biddeson, Mrs. Le Roy Bowen.

Mr. Bowen's post office address is Beauford, Minn. He will gladly answer any inquiries to those enclosing stamp for reply.

It was nature's own remedy that accomplished this cure caused by impure blood for Dr. Williams' Pink Pills for Pale People are composed of vegetable remedies that exercise a powerful influence in purifying and enriching the blood. Many diseases long supposed to be incurable have succumbed to the potent influence of these pills. This universal remedy is sold by all druggists.

this was not all; later in the evening quite a number of friends, some new, and some of other days, came to bid us welcome, and the packages piled high on the dining-room table. The table did not groan, being a parsonage table, I suppose it is used to supplies of good things. We appreciate very much all of this kind thoughtfulness for us. We also enjoyed the social part of this visit. When the time came to say good night Mr. McKinnon had family prayers. We were led in song by Brother Mulkey, our sweet singer of twenty years ago. Our friends departed, leaving us to hope there would be many returns of their happy faces.

Mrs. H. D. McKINNON.

GOSHEN, ARK.

On Saturday night before we left Brightwater, the good people of that town gave us a pounding, of many good things. Monday, we started for Goshen, and arrived Tuesday evening; found the parsonage clean. About 8 o'clock, we heard the sound of many voices in the church-yard, singing, "It may be far, it may be near." My wife looked out at the window and said, they are coming here, and in they came, till there was not standing room, men, women and children, well loaded, and Prof. Busby stepped in front of this writer and said, "We present you with these presents in token of our love." This writer did not know what to say. One lady gave to me her present, and said that I said "how'dy grandma, what is your name?" We bowed in prayer, led by the writer, then had a good talk by

Bro. Langley, sang, "Jesus, Lover of my Soul," then all went out, leaving us to look up what was left, and found on the beds and under the beds, flour, meat, sugar, coffee, soap, and what not. I have made one round, and find more work to do than I can do, but by the help of the Lord, I'll do what I can. Pray for us and the Goshen circuit.

G. B. GRIFFIN.

A 56-PIECE SET OF DECORATED CHINA absolutely free. Also Lamps, Silver Knives and Forks, Silver Tea Set, Clocks, Watches and Books. You can get almost anything you want without cost, if you will do an hour's work in your neighborhood. Particulars free. GENTLEWOMAN PUB. CO., German Herold Bldg., N. Y. City.

We are now ready to supply the new Disciplines to all who wish them. Price, 30 cents.

GODBEY & THORNBURGH.

Commissioner's Sale.

Notice is hereby given, that in pursuance of the authority and directions contained in the decretal order of the Pulaski Chancery Court made and entered on the 10th day of August, A. D. 1898, and December 3, 1898, in a certain cause (No. 5951), then pending therein between E. R. Miller on original bill vs. P. Peovia as guardian etc., and J. I. Speiser, on cross complaint, vs. E. R. Miller, defendant, the undersigned, as Commissioner of said Court, will offer for sale at public outcry to the highest bidder, at the East door or entrance of the Pulaski County Court House, in which said court is held, in the City of Little Rock, within the hours prescribed by law for judicial sales, on Monday, the 16th day of January, A. D. 1899, the following described real estate, to wit:

Lot numbered nine (9), and fractional lot numbered four, (4) in block numbered fifty-one (51) in Barton's addition to Argenta, in Pulaski County, Arkansas.

TERMS OF SALE: On a credit of three months, the purchaser being required to execute note with approved security, bearing interest at the rate of 8 and 10 per cent per annum from date of sale until paid, and a lien being retained on the premises sold to secure the payment of the purchase money. Given under my hand this 12th day of December, A. D., 1898.

J. H. PASCHALL,
Commissioner in Chancery.

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.

RISHER: Mrs. Margaretta C., nee Guice, wife of W. B. Risher, was born in Franklin county, Mississippi, December 25, 1863; died near Warren, Ark., Oct. 11, 1898; was married Dec. 6, 1881; joined the church in early life. She leaves a husband and eight children. An obedient child, a loving wife, a devoted mother has gone to reap a Christian's reward. Truly, a mother in Israel has fallen. Children, walk in mother's footsteps as she walked in Jesus's footprints. God bless Bro. Risher in his dark hour.

His pastor,
D. D. WARLICK.

WILSON: Decie Anna, daughter of Bro. P. H. and Sister S. A. Wilson, was born Dec. 18, 1895; died Sept. 23, 1898, near New Edinburgh, Ark. This short notice is not much to many who read it, but to Brother and Sister Wilson it makes a heavy record—that none can know save by experience. This is four out of five children who have gone on before to await the coming of father and mother. We thank God for Christian parents, like Brother and Sister Wilson, and for Christian homes, and bless his holy name for a Christian heaven to receive our children when disease and death comes to them here.

Their pastor,
D. D. WARLICK.

SELLERS: Mattie Sellers, nee Pfeiffer, was born in Ohio, April 27, 1879. Her parents came to Arkansas when she was but a child, and located near Mt. Zion Church, in Lonoke county, and have since made that their home. At 10 years of age Mattie was converted at Mt. Zion Church, under the ministry of Rev. J. M. D. Sturgis, and joined the M. E. Church, South. She was married to George Sellers Nov. 12, 1896. This happy union continued nearly two years, but alas, was broken by death. Mattie died at her home September 5, 1898. She leaves her husband and a precious little babe, father, mother and a number of loved ones to mourn her loss. Mattie was one of the best girls I ever saw. O how she will be missed. May the blessings of God be upon George and the babe. Her pastor,
J. A. HENDERSON.

FOWLER: Little Lloyd Dewey Fowler is no more. After a brief stay of four months and ten days, his little spirit took its flight to the land beyond the sky, and we laid his mortal remains to rest in the cemetery at Ada, Ark., the home of the grief-stricken parents. This was doubly sad, it being the only child of its young parents, but they seemed to be consoled when reminded of the fact that their darling baby is far happier than it could possibly be on earth. It is sweet to contemplate that as they pass on, one by one, they only increase the number of our loved ones on the other shore, and form a link in the chain that draws our souls heavenward. We shed tears at those little graves, and then, with renewed energy, press onward and upward.

G. L. HORTON.

Ada, Ark.

WHEAT: Clarence Stone Wheat, son of Prof. T. H. and Mrs. Lula Wheat, and grandson of the sainted Dr. J. J. Wheat, of Mississippi, was born at Forest City, Ark., June 22, 1831. He joined the M. E. Church, South, at the age of 10 years, since which time he has been an exceptionally devoted little Christian. He loved the church and the pastor with a true, loyal devotion. He was always in his place at Sunday-school and the different services of the church; always cheerful, and with a bright smile for everyone. On Sunday before his death he rang the church bell. The next time the bell was rung was for his funeral. Clarence literally

shunned the appearance of evil. He lived in advance of one of his age. He chose grown people for his associates. He was a lovely character, with great promise of a bright future. He died at Redfield, Ark., Nov. 2, 1898. We want to live right and meet him in a brighter world.

W. W. CHRISTIE.

Mabelvale, Ark.

HOLT: Sister Mary Holt (nee Foreman) was born in Tennessee, Feb. 4, 1822. She was converted in early life; united to Bro. Enoch Holt in holy matrimony Nov. 28, 1842. This union was blessed with seven sons and four daughters, all of whom lived to reach manhood and womanhood. They came to Lawrence county, Ark., in an early day. Sister Holt and her husband united with the M. E. Church, South, several years ago. The hand of affliction was heavily laid on her Dec. 28, 1897. She was a patient sufferer for a period of nine months to a day. Her husband, sons and daughters, with many loving friends rendered her all the assistance in their power, but alas, on Sept. 23, 1898, the weary wheels of life that had been rolling for more than 76 years stood still and her angel spirit winged its way to God, who gave it. Her body was laid to rest in the Shiloh cemetery on Sept. 30, 1898. The writer preached her funeral to a large congregation at New Hope, on the fifth Sunday in October, 1898. Good bye, dear wife and mother, till we meet you again.

GEORGE ROGERS.

ANDERSON: Rev. John H. Anderson was born in Greene county, Ark., on Crowley's ridge, Feb. 10, 1845, and died at the home of his son, S. E. Anderson, in Conway, Ark., Dec. 16, 1898. Rev. M. M. Smith, who knew him well, writes of him as follows:

"Rev. John H. Anderson was the oldest son of a large and highly respected family of Northeast Arkansas. This was then a new country, and church and school advantages were not so good as they are now, but as his father's house was ever the preacher's home, his parents both being devout Methodists, John Henry was often thrown in company with the Methodist itinerants, and at the age of 12 years was converted and forthwith joined the church with his parents. His early life was spent on the farm with very limited school advantages; however, by his insatiable desire to learn, with his close application to books he acquired sufficient education to make him an acceptable teacher in the public schools of his county. He was licensed to preach Nov. 3, 1877, and did acceptable work as a local preacher, till Dec. 16, 1883, when he was ordained deacon at Newport, Ark., by Bishop John C. Granberry. Four years more of faithful service in the local works, filling his own appointments and assisting pastors as he had opportunity; supporting his family with his own hands, either farming, running a mill or driving the plow—he being a good carpenter—brings him to 1887, when he was ordained elder Dec. 4, by Bishop Charles B. Galloway. At the same time he entered the White River Annual Conference. He did faithful service as circuit and station preacher, and occasionally as assistant secretary of the conference. He was granted a supernumerary relation at the conference in Batesville in Dec. 1892. In June 1893 he moved to Conway and engaged in the mercantile business. At the close of this year he was granted a location from the conference at his own request. He was twice happily married."

In Conway, where Bro. Anderson has lived for the last seven years, he was recognized as a good and useful man. He was especially cheerful and by his cheerfulness was a help to others. For several months past his health has been poor. The dread disease, consumption, was doing its work. In the fall of this year he went to California, hoping to find relief, but grew worse, and about one month ago came home to die. He suffered much, but had great peace, and died with this peace abounding. He talked much of his religious experience, his faith in God, and of rest that was awaiting him. He leaves a good name and a holy influence as the heritage of his children and the church which he served.

F. S. H. JOHNSTON.

LEE: Entered into rest on the night of Nov. 14, at the home of her daughter, Mrs. J. F. Shuler, in El Dorado, Ark., Mrs. L. P. Lee, aged 72 years.

Mrs. Lee was the daughter of William and Elizabeth B. Harris, born in Carroll county, Tenn., in 1826; was married to William Dorsey Lee, of Tenn., by Rev. Guilford Jones, May 7, 1844. In 1845 they came to El Dorado, Ark., where they made their earthly abiding place, until God called them home. They were blessed with eight children, all of whom lived to be grown save the eldest, who died when two years and a half old. In 1861, the dearly loved husband and father was called from earth to heaven, leaving the wife and mother with seven small children, the youngest only one month old, to meet the trials and emergencies of life, but not alone, for he had committed them all to the heavenly Father's keeping. So with the unerring counsel of her God, putting her entire trust in him, who is all sufficient to strengthen and guide frail humanity, she was permitted to see her children all grown to years of maturity, and an honor and comfort to her. But as years passed, five of her sons and daughters, one by one, were taken from her, yet she murmured not. She still loved and trusted her heavenly Father, feeling assured that he knew best. The writer feels utterly incompetent to do justice to all the noble traits so plainly recognized in her lovely character, but having known her intimately for half a century, can with confidence testify to her life as a true Christian, and her wonderful influence for good over all who knew her. Her character was a rare combination of gentleness and firmness, modesty and candor; unyielding in the cause of right and Christian duty, yet unassuming and shrinking where self was involved. One was never even for a short time in her sweet society without feeling spiritually benefited and strengthened in faith. And this beautiful life of trust in her heavenly Father, patience in tribulation and resignation to the will of God who doeth all things well, was manifested upon her countenance where even a stranger read the triumph of Christian faith. Although she had been an invalid for fifteen years, yet the more serious illness which caused her death was of only a week's duration, and though suffering was intense yet she continued patient and cheerful. For her, death had no terrors; he came as a messenger from her father's house 'o call her home. She was ready, yea, glad to go and meet the many loved ones awaiting her coming. Her funeral was reached in the Methodist Church, where she had so long been a member, to an unusually large assembly. Many lovely flowers, sent by devoted friends, adorned the church and were placed upon her grave, fit emblems of her pure and spotless life. Her home, her surviving family, her church and many friends are sad to bid her adieu, for we shall all miss that sweet Christian influence, but the hope of a happy reunion in our Father's house will inspire us to meet her there, and while we mourn her absence, the void made by her departure shall be filled with precious memories.

A FRIEND.

Great Improvement.

"I suffered from a severe rheumatic affliction. My right shoulder and arms were so lame at times that I could not remove my clothing. Since I have been taking Hood's Sarsaparilla I have improved in every way. My whole system is invigorated and every organ in a healthy condition. TANNER JOHNSTON, Floral, Ark."

HOOD'S PILLS are the only pills to take with Hood's Sarsaparilla. 25c.

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.

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A Pleasant Lemon Drink.

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For biliousness and constipation.
For indigestion and foul stomach.
For sick and nervous headaches.
For palpitation and irregular action of the heart take Lemon Elixir.
For sleeplessness and nervousness.
For loss of appetite and debility.
For fevers, malaria, and chills, take Lemon Elixir.

Ladies, for natural and thorough organic regulations, take Lemon Elixir. Fifty cents and \$1 bottles at druggists. Prepared only by Dr. H. Mozley, Atlanta, Ga.

Lemon Elixir will not fail you in any of the above named diseases, all of which arise from a torpid or diseased liver, stomach or kidneys.

At the Capitol.

I have just taken the last of two bottles of Dr. Mozley's Lemon Elixir for nervous headache, indigestion, with diseased liver and kidneys. The Elixir cured me. I found it the greatest medicine I ever used.

J. H. MENNICH, Attorney,
1225 F. Street, Washington, D. C.

Mozley's Lemon Elixir

Is the best medicine for the diseases you recommend it for on earth.

T. R. HEWITT,
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MOZLEY'S LEMON HOT DROPS.

Cures all Coughs, Colds, Hoarseness, Sore Throat, Bronchitis, Hemorrhage, and all throat and lung diseases. Elegant, reliable.

Twenty five cents at druggists. Prepared only by Dr. H. Mozley, Atlanta, Ga.

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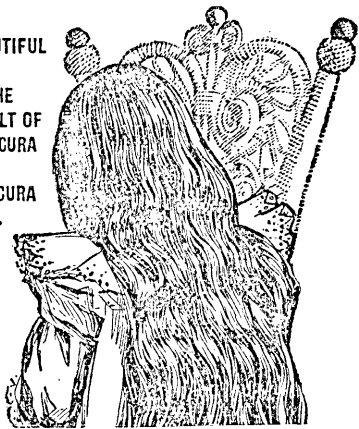


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No morphine or opium in Dr. Miles' PAIN KILLER. CURE All Pain. "One cent a dose."

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I wash my child's head every week with warm water and CUTICURA SOAP, and rub in a little CUTICURA (ointment). Her hair is fine, thick, and very long, reaching below her waist when standing erect. Mrs. C. GRAHAM, 1087 No. California Ave., Chicago, Ill.

Sole throughout the world. POTTER D. AND C. CORP., Sole Props., Boston. "All About the Scalp and Hair," free.

is now recovering and will soon be up if no relapse.

I hope to do some work soon for the ARKANSAS METHODIST.

Yours in truth,

B. F. SCOTT.

Women's Complexions depend on beauty upon Digestion. Dr. J. A. Simmons Liver Medicine regulates the Stomach, Liver and kidneys and secures the blessings of good Digestion.

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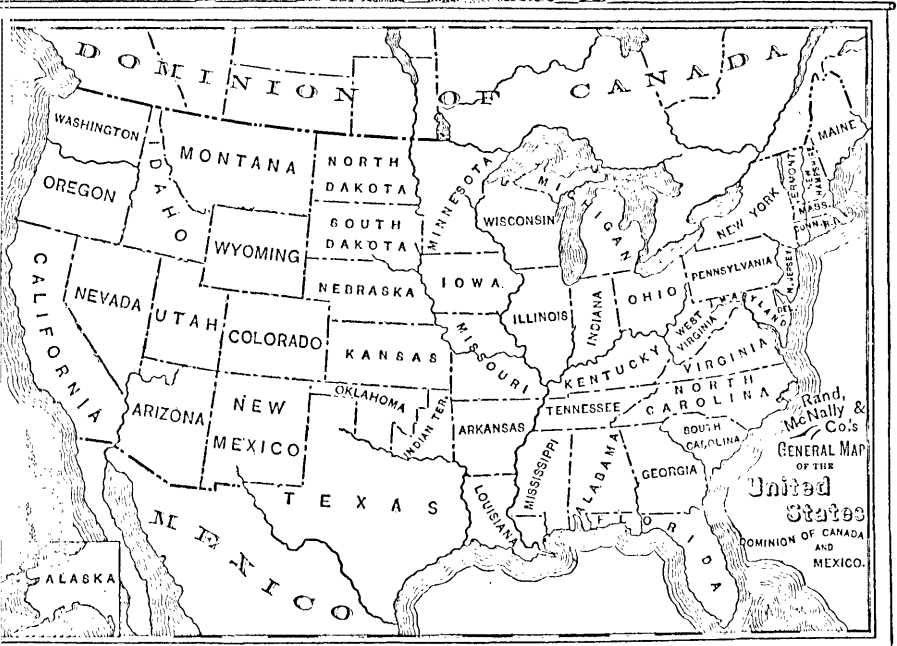
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NEW REVERSIBLE WALL MAP OF
The United States
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The Largest
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Published anywhere. No home or
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