

# The Arkansas Methodist.

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

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VOL. XIX.

LITTLE ROCK, JANUARY 10, 1900.

NO. 2

## News and Notes.

THE NEWS FROM SOUTH AFRICA is just now of especial interest. The Boers made a desperate attack on Ladysmith on the 6th. There was a tremendous bombardment and charge after charge for several hours. The British outworks were taken and recovered three times in succession, but the Boers were finally repulsed. There are rumors, not confirmed, that Gen. Buller has been able to pass the Tugula River. The British forces in the armies of Gens. White and Buller exceed the entire force of the Boers about Ladysmith by one-third the number of the latter, at least, and in all the fighting, to the present time, Transvaal soldiers have won the admiration of military men for their courage and skill.

News from Reusburg tells of an unsuccessful attack made by a regiment of Gen. French's soldiers, in which the British were repulsed with the loss of about seventy men, killed and captured.

General French's army did not hold Colesburg, which was reported captured last week. The Boers rallied and drove him back.

THE WAR IN THE PHILIPPINES is still actively pressed against the scattered remnants of Aguinaldo's army. Wherever bands of Philippine soldiers are found, they are easily routed. They are no longer attempting to hold either American or Spanish prisoners.

THE TERRIBLE BUBONIC PLAGUE is at Honolulu. Seventeen cases have occurred. A shot-gun quarantine is kept round the place at a cost of \$1,000 a day. Many of the poor Chinese and Japanese in the district are starving.

THE MERCHANTS AND BUSINESS men of Little Rock are arranging to make a genteel call upon their new neighbors. A special train will go out over the Choctaw railroad west, on the 22nd of this month. It will make the trip to Weatherford, stopping along the way, to give the visitors time to shake hands with the merchants along the route and to tell them

what advantages they will have in buying goods at Little Rock. This is a proper thing to do.

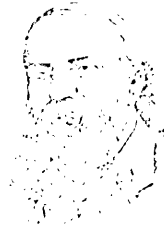
MANY OF THE TEACHERS IN OUR Christian colleges show even greater devotion to the cause of Christianity than the preachers. The preachers, though poorly paid, generally obtain as good salaries as their services can command. But some of the professors in our colleges are constantly being offered better salaries to teach elsewhere, but remain at their places through their devotion to Christian education, the church to which they belong, and the institutions they are seeking to build up.

THE STATE BAR ASSOCIATION, which was held in Little Rock last week, elected the following officers: President, Judge H. C. Cadwell, Little Rock; secretary, D. E. Bradshaw, Little Rock; treasurer, Geo. E. Dodge, Little Rock; vice-presidents, one for each judicial district, E. A. McCulloch, Allen Hughes, J. M. Slayton, B. R. Davidson, Carrol Armstrong, J. H. Harod, Charles D. Greaves, W. V. Tompkins, W. A. Rodgers, W. J. Stanfield, N. O. Pindall, Joseph M. Hill, R. S. Floyd, J. C. Clark, J. B. Baker, Joe T. Robinson.

### The Lonoke Church Debt.

As some are inquiring about the debt on our church at Lonoke, we give a full statement as follows:

When Rev. Jas. Thomas took charge of the Little Rock District and learned the amount of the debt, it was \$2212.80. At the meeting of the last session of the Little Rock Conference, that debt had been reduced to \$800. Of this \$300 was subscribed at the conference. Rev. Ben Cox, the pastor of the Second Baptist Church in this city, who was brought up at Lonoke, and whose father is in business there, on his visit home recently gave about two days to soliciting subscriptions from the people of Lonoke of all denominations and of none at all, and as a result obtained the remaining \$500. Brother Thomas has personally advanced the \$300 subscribed at conference and has at this date collected \$117 of the same. Now the subscribers will understand that their money ought to be promptly paid to Brother Thomas. As to the church debt, we understand it has been paid.



Mr. Moody.

By and by people will say: "Mr. Moody is dead." Don't you believe a word of it. At that moment I shall be more alive than I am now. I shall then truly begin to live. I was born of the flesh in 1837. I was born of the spirit in 1856. That which is born of the flesh may die. That which is born of the spirit will live forever.—D. L. Moody

The career of Mr. Moody has lessons which the present generation will do well to consider. While eminent scholars are engaged in critical questions and speculations about the Bible, we do well to consider the work of a man who knew nothing but to hold forth the Book as the inspired truth of God, and test its power by bearing its teachings in all simplicity and earnestness to the consciences of men. The marvelous work of this man is a sublime illustration and verification that the gospel of Jesus Christ is the power of God and the wisdom of God.

Dr. Buckley, editor of the Christian Advocate, New York, furnishes his readers two admirable articles upon Moody which we present, in part, to the readers of the METHODIST.

We take up the story at the time when Dwight L. Moody went from the farm to engage with his uncle in Boston, as clerk in the shoe store. His uncle required that he attend church and Sunday-school. He was then eighteen years of age. In regard to the beginning of his religious career, Doctor Buckley says:

"The statements which have been often repeated and are now brought forward in the press, that after his conversion Mr. Moody applied for membership in the church, but was kept waiting for a year, and even after his admission his attempts to edify the brethren by remarks in the prayer meeting were of such a character that his pastor, Dr. Kirk, took him aside and suggested to him that he might serve the Lord in some other way more

acceptably, and that many others advised him to keep silence, when stated in that bald way, must be taken with many grains of allowance. Many a time we have heard the statement made by persons who wished to flavor their Sunday-school convention or Christian Advocate addresses with something piquant, that the "staid and stiff New England orthodoxy was so barren that it would hardly admit to the Lord's table so devoted and earnest a servant of Christ as Dwight L. Moody, of Chicago."

Others affirmed that when he went to Sunday-school he was critical, self-assertive, independent—a troublesome scholar. The facts are that Dr. Kirk's was organized as a revival church particularly to retain in Boston the eloquence, zeal and marvelous fervor of that man, to whom God gave as noble a presence and as wonderful a voice as we have ever heard.

When Mr. Moody appeared for examination he was eighteen years of age. He had only been in the Sunday-school class a few weeks: he had no idea, and could not tell what it was to be a Christian. Even when aided by his teacher, whom he loved, he could not state what Christ had done for him. The chief question put to him was this: "Mr. Moody, what has Christ done for us all—for you—which entitles him to our respect?" The longest answer he gave in the examination was this: "I do not know. I think Christ has done a good deal for us, but I do not think of anything particular as I know of."

Under these circumstances, as he was a stranger to all of the members of the committee, and less than a month had elapsed since he began to give any serious thoughts to the salvation of his soul, they deferred recommending him for admission to the church. But two of the examining committee were specially designated to watch over him with kindness, and teach him "the way of God more perfectly."

When he met the committee again no merely doctrinal questions were asked of him; but as his sincerity was undoubted and he appeared to have more light, it was decided to propound him for admission. About eight years after this, and when Mr. Moody had become prominent as an evangelist, he expressed his gratitude to one of the officers of the church for the course pursued, and said that his conviction was that its influence was favorable to his growth in grace. He was afraid that pastors and church officers generally were falling into the error of hurrying

(Concluded on 5th page.)

## The Nation's Curse.

The highwayman lurks under covert and meets the traveler with the demand, "Your money or your life," but the saloon keeper plies his work of destruction in our great cities day and night, and his demand is "Your money and your life," and the saloon keeper counts a hundred victims where the highwayman counts one. Did you ever vote to license a saloon?

### The Darkest Curse.

At the Anti-Saloon league meeting in this city on Sunday last two important points were developed. One of these was couched in the statement by Judge Grant, of the supreme court, that he could not be a member of the Anti-Saloon league because the saloon is a legal institution, and he could not antagonize what is legal. He declared himself, however, an opponent of the illegal saloon. Of course, under the tax law of Michigan, the judge's position is perfectly logical and representative. It is the legalized saloon which plays the mischief in Michigan because such men as Judge Grant can not logically combat it, and because behind it all the illegal or law-defying saloons successfully hide. It is almost useless to attack the illegal saloon while the legal saloon is left unattacked by men of influence and politicians of power. The ax must be laid at the root of the tree, but it never can be while the law protects the tree.

Another important statement was that made by the Detroit police commission to the effect that public sentiment does not demand rigid enforcement of law against saloonkeepers and that juries in the majority of cases will not convict. Here again we see the bitter fruit of the tax law. The law represents the people, the saloon represents the law, and all who oppose the saloons are logically and gloefully classed as "fanatics," "narrow-minded meddlers," "busy-bodies in other men's matters," etc. It will always be so under a law which legalizes the saloon. The force of the legalized institution is so great that any sentiment against unlawful incidents in connection with it is borne down and smothered. It is the tax law itself, not its fruit, which is the deepest, darkest and most dreadful curse of Michigan to-day. The bishops said truthfully that the liquor traffic "can never be legalized without sin."—Michigan Christian Advocate.

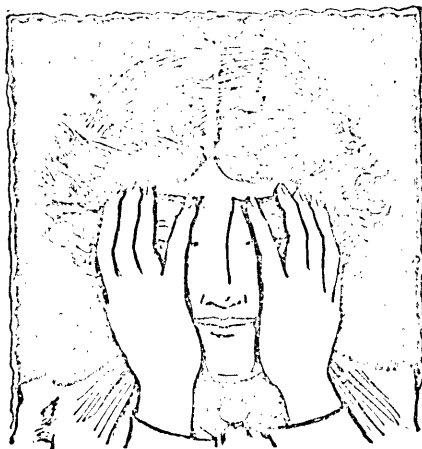
### The Old Issue and The New.

The Georgia Senate voted last Friday on the Willingham prohibition bill which had passed the House a short time before. The bill was defeated in the Senate by a vote of 16 for to 24 against it. We are not surprised at this result, as it was generally expected that the bill would meet defeat in that body. We regret it, however, more than we can express, be-

cause, first, it defeats the will of the people of the State; and second, because it will only prolong the contest before the public. The people are determined, and the issue is too vital to be allowed to rest until it rests in the obliteration of the whiskey traffic.

We have heard that, if the bill had passed the Senate and become a law, it was the purpose of the whisky powers in the country to pour money into the State next year and secure the election of a legislature that would repeal the bill in the next session. We can but believe that the insinuation implied in the statement is to be resented as an unjust imputation. It is an imputation that the fight is only a contest between money and men, and in that contest we can but believe that we can rely upon the men of Georgia to resent the imputation and vindicate the right.

We have made progress in the State and in the present legislature, and this is encouraging for a more compact and vigorous organization and campaign. The preachers of the State have been more active and pronounced during the present year than ever before. If they will only maintain this activity and co-operate more closely the victory may be had in the near future. The preachers of each county, town and city, should organize and devise plans for organizing the citizens for one final, solid and triumphant movement against the great enemy of the State and country. If they will do this the victory is ours and will be final.—Wesleyan Advocate.



**"I'm Ashamed"**

To go anywhere with my face in this condition," is the expression of a very natural feeling. To a beautiful woman an eruption on the face is the greatest of calamities, her very beauty seeming to increase the disfigurement. Ninety-eight times in every hundred, eruptions are cured by Dr. Pierce's Golden Medical Discovery, and the skin recovers its maiden bloom and softness. "Golden Medical Discovery" is a medicine which acts directly on the blood, purifying it, increasing its quantity and its richness. Eruptions, blotches, pimples, etc., are but surface signs of the corrupt blood current underneath. "Discovery" cleanses the blood, and so cleanses the skin.

"For about one year and a half my face was very badly broken out," writes Miss Carrie Adams, of 116 West Main St., Battle Creek, Mich. "I spent a great deal of money with doctors and for different kinds of medicine, but received no benefit. At last I read one of your advertisements, and obtained a bottle of Dr. Pierce's Golden Medical Discovery. Before I had taken one bottle of this medicine I noticed a change, and after taking three bottles I was entirely cured."

Dr. Pierce's Pleasant Pellets keep the bowels in healthy condition.

## Educational Notes.

### Twentieth Century Notes.

The M. E. Church has raised up to date, \$1,780,515, on the new century offering.

Two unnamed donors have recently given \$100,000 to Drew Theological Seminary, with which a magnificent administration and recitation building has been erected.

Mr. D. E. Converse has just lately died, leaving nearly \$100,000 to the college for young women that bears his name at Spartanburg. He had already given the same amount to the institution. Besides, he leaves \$2,000 to the Kennedy public library in the same city, and the further provision that his estate will duplicate every dollar that the citizens of Spartanburg will give.—New Century Education.

Bishop Candler, in "Alabama Christian Advocate," says:

"The object upon which we propose to bestow our thank offering makes a moving appeal to every loyal and pious heart. We propose to bestow it upon our educational institutions.

"It is but a small sum to give them. Harvard University receives that much annually. One woman gave recently to an institution in California ten times as much as all Southern Methodists propose to give their schools at this momentous hour.

"Within the last six years the immense sum of \$150,000,000 has been given to higher education in the United States. Less than \$5,000,000 of it was given to institutions in the South. Before this period we were very far behind. Now we are left still farther in the rear. Surely the Twentieth Century Movement has not come too soon.

"Dull indeed must be the soul which cannot be moved by the facts of our case.

"If Southern Methodists cannot, under the inspiration of this great movement, relieve their struggling institutions, when can those schools be relieved? Can we hope for an hour in the near future more favorable?

"Southern Methodist preachers were never confronted by a more far-reaching responsibility than that we face in the opportunity presented in the Twentieth Century Movement. Patriotism and piety combine to impel us to action. Let us see to it that every one of us does his duty."

To those who never owned a fountain pen, the Parker is a wonder and a delight. To those who have tried others, it is perfection. It is right in principle and skillfully made to avoid the weak points in other pens. No screw to break, no joint to leak, no threads to get tight. Every pen guaranteed.

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

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Contributed.

"Mother."

REV. PHILIP O. FLETCHER.

What a sweet name! The mere mention of it calls up a flood of the most sacred memories. It is a name expressive of a love, a tenderness, a pathos known to no other name. It is usually the first name the child learns to speak. It is often the last word uttered by the old man in his dying dream.

God never bestowed upon a boy a greater blessing than that of a "precious" mother. It is true to nature, although expressed in a figurative form, that a mother is both the morning and evening star of his life. The light of her eye is always the first to rise and often the last to set upon man's day of trial. There is an enduring tenderness in the love of a mother to her son that transcends all other affections of the heart. It is neither to be chilled by selfishness, nor daunted by danger, nor weakened by worthlessness, nor stifled by ingratitude.

No son ever gets too old or too famous to keep him from still being his mother's "baby." When old Mrs. Garfield received the sad intelligence of her noble son's assassination, she exclaimed: "How could anybody be cruel enough to kill my baby?" Though her son was world-wide in his fame; though the garlands of honor encircled his brow, he was still his mother's baby. If the president of the United States dies there is another to fill his high and responsible position. If the governor of Arkansas dies there is some one to take his place. Any office; any position, political, ecclesiastical, or social, may be filled by another, but when mother is gone who can take her place? Ah, there is but one mother.

"The hand that rocks the cradle moves the world." How true. The mother is the moulder of the nations of the earth; she is the maker of this world's history. It was John Quincy Adams who said: "All that I am my mother made me." Coleridge declared: "A mother is a mother still, the holiest thing alive." Said Webster, the great American statesman, "The memory of my mother is the brightest recollection of my early years."

How true the saying: "When God wants a great man he first makes a great woman." Were there no good mothers there would be no good sons. When God wanted a John Wesley he first made a Susanah Annisley. When God wanted a George Washington he first made a Mary Ball. When God wanted a Thomas Jefferson he first made a Jane Randolph. When God wanted an Abraham Lincoln he first made a Nancy Hanks. Study this world's history and you will find that almost without an exception, the great men and great women had great mothers. It was so in the case of Doddridge, Augustine, Chrysostom, Luther, Whitefield, Scott, Emmerson, and countless others.

What is more beautiful than to

see a big grown up boy in love with his mother? Of all the love affairs in the world none can surpass this. It is pure and noble. And she is a sweet-heart who will never prove untrue. The first thing President Garfield did after assuming the oath of office was to turn and plant upon his old mother's cheek a kiss of love. There is no more beautiful picture than that which represents Mrs. Mary Washington as leaning on the arm of her illustrious son as they stroll beneath the trees of their old home in Virginia. Milton's letters often alluded to his mother in the most affectionate terms. Beecher was right when he said: "The man who would be disrespectful to his mother would spit on her grave when she is dead."

Ah, we ought to do all in our power to add to mother's happiness and comfort while she is with us. Soon she will be gone. See those gray hairs, those sunken cheeks, those wrinkles. See how the sparkle has left her eyes, how bent her form, how slow and unsteady her step. She is ripening for heaven. How lonely life will be without her. How we all miss her advice and prayers.

Since we have been out on life's highway, far away from home, fighting life's battles, we have often been cheered, comforted and encouraged by the thought that back at the old Virginia homestead a mother's prayers constantly ascend in behalf of her boy. Never can I forget the sweet glances cast upon me when I appeared to be asleep, never her kiss of peace at night, never her words of loving advice. While she lives her boy will love, honor, protect, and comfort her, and when she goes hence to make heaven brighter, he will cherish and reverence her blessed memory.

When President McKinley received the news at the White House of his mother's last illness he wired his brother at Canton: "Tell mother I'll be there." A swift-wheeled special bore him to the old homestead, but when he reached the bedside the mother had almost crossed "the mystic river," and did not recognize her son.

Some whose eyes trace these

Wasting

Are you nervous, restless, pale and easily tired? Perhaps the scales can tell you why. If your weight is below your average, that explains it.

Scott's Emulsion is a fat-producing food. You soon begin to gain and you keep on gaining long after you stop taking it. For all wasting diseases, in both young and old, it is the one standard remedy.

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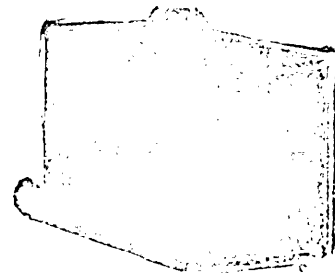
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lines have doubtless already kissed mother's brow while the death dew lingered about it. She has gone. Her body sleeps in the old grave yard. Can you say to your departing friends and loved ones, "Tell mother I'll be there"?

Owing to a newspaper statement that the War Department was about to increase the number of chaplains in the army by appointing a chaplain for each of the volunteer regiments now in service, the department has received applications for the places from several thousand ministers of all denominations. The number of chaplains in the army is regulated by law, and the War Department can not make a single appointment until congress authorizes it. That no chaplains were provided for the volunteer regiments was an oversight on the part of the last congress, and it is very probable that at the present session a bill authorizing a number of chaplains for the volunteers will be passed.



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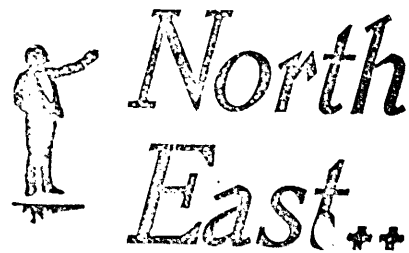
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## Woman's Work.

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### Treasurer's Report.

Third quarter's report of Little Rock Conference Treasurer of W. H. M. S.

Arkadelphia Adult: Dues,	\$ 6 45	By voucher, C't Pars'e,	37.80
Mite boxes,	1.83	Local mission,	4.00
Contingent,	1 60	First Church Juv., dues,	1.15
London Cottage,	3.55	First Church Adults, dues,	15.15
Educational, Rev. J. R. Moore, patron,	4 00	Week of prayer,	12 12
By voucher: Sta. Pars.	4.60	Contingent,	3 50
District parsonage,	75.00	By voucher, Sta. Pars'e	26.50
Local supplies,	9.25	Local church,	200.00
Relief of needy,	4 25	For dyce, dues,	3.50
Ashbury: Dues,	5.25	Week of prayer, educational fund, Revs. A. W. McKay and R. R. Moore, patrons,	10.00
Contingent,	.45	By voucher, local church Supplies,	53.00
Systematic giving,	1.15	Hunter Memorial, dues,	4.00
Disbursement during qr. to Cor. Sec. for exp	5.00	Baby Roll,	.75
Altheimer: Dues,	4.50	Joan, dues,	1.90
Cuban school,	5.00	Junction City, dues,	1.25
Week of prayer,	10 00	Kingsland, dues,	1.05
Educational, Rev. J. J. Bond, patron	2.50	Lockesburg, dues,	2.40
Preachers' wives' loan fund, Mrs. J. J. Bond, patron,	2.50	Week of prayer,	2.25
By voucher: Rescue w'k	10.00	Monticello Juvoniles, dues,	1.40
Relief of needy,	10.00	Educa'l, Rev. T. D. Scott, patron,	5.00
Benton: Dues,	2.40	By voucher, Sta. Par.,	3 75
Baby Roll,	.25	Monticello Adults, dues,	7.00
Mite boxes,	.60	Malvern, dues,	1.35
Camden: Dues,	3.00	Contingent,	.30
Educational, Revs. M. B. Corrigan and R. R. Moore, patrons,	10.00	Malvern Hill, Hot Springs, dues,	3.60
Gen. Ed. fund,	4.46	Week of prayer,	3 00
By v'ch'r local charity,	19.75	Ed., Rev. T. O. Owen, patron,	5.00
Central, Hot Springs, dues,	3.90	Mena Juvoniles, dues,	2 00
Ed., Rev. J. C. Brown, patron,	5 00	Mena Adults, 2d & 2d qrs,	10 85
By voucher: Local miss.	9.00	By voucher, Sta. Par.,	103.00
Station parsonage,	49 00	Local supplies,	14.35
DeQueen, Dues,	3.75	District parsonage,	26.71
Mite boxes,	.46	Pine Bluff, dues,	7.15
By voucher: Local Ch.	24.85	Week of prayer,	2.05
Supplies,	31 50	Rocky Comfort, dues,	2.43
Baby Roll,	.75	Swan Lake, dues,	5.15
DeWitt Juveniles: Dues,	.45	Contingent,	20.00
Week of prayer,	.50	Baby Roll,	.75
By voucher, C't Pars'e,	16.60	By voucher, Thankoff'g,	6.25
DeWitt Adults, dues,	.90	Local contingent,	.20
Week of prayer,	2.45	South Hot Springs, dues;	3 50
Baby Roll,	.50	Local church,	3 60
		Sherrill, dues,	2.60
		Contingent,	.75
		Baby Roll,	.50
		Week of prayer,	2 60
		Ed., Rev. J. J. Bond, patron,	2.50
		Winfield Memorial, dues,	3 00
		Life membership, Rev. James Thomas,	25 00
		Melissa Baker fund,	1 00
		Preachers' wives' loan fund, Mrs. A. O. Evans, patron,	5.00
		Ed., Rev. A. Hunter, patron,	5 00
		By voucher, Local Ch,	10.00
		Local mission,	26.00
		Washington, dues,	3.20
		Disbursements during qr.	
		Postage to Secretary,	5.00

Dr. J. G. Butler closed the golden jubilee of his pastorate of Luther Memorial Church, with its fiftieth annual sermon, which was largely a resume of his experiences during the period in which the National Capital has grown from a straggling town of 40,000 to an imperial city, admitted the most

We have come forth a nation of free men, and by the influence of the gospel the wounds of the nation have been healed, so that today we are a united people, and know no North nor South. All are loyal to the flag of freedom." —Washington Correspondent.

### THE FEAR OF HUMBBUG

Prevents Many People From Trying A Good Medicine.

Stomach troubles are so common and in most cases so obstinate to cure that people are apt to look with suspicion on any remedy claiming to be a radical, permanent cure for dyspepsia and indigestion. Many such pride themselves on their acuteness in never being humbugged, especially in medicines.

This fear of being humbugged can be carried too far, so far, in fact, that many people suffer for years with weak digestion rather than risk a little time and money in faithfully testing the claims made of a preparation so reliable and universally used as Stuart's Dyspepsia Tablets.

Now Stuart's Dyspepsia Tablets are vastly different in one important respect from ordinary proprietary medicines for the reason that they are not a secret patent medicine, no secret is made of their ingredients, but analysis shows them to contain the natural digestive ferments, pure aseptic pepsin, the digestive acids, Golden Seal, bismuth, hydrastis and nux. They are not cathartic, neither do they act powerfully on any organ, but they cure indigestion on the common sense plan of digesting the food eaten thoroughly before it has time to ferment, sour and cause the mischief. This is the only secret of their success.

Cathartic pills never have and never can cure indigestion and stomach troubles because they act entirely on the bowels, whereas the trouble is really in the stomach.

Stuart's Dyspepsia Tablets taken after meals digest the food. That is all there is to it. Food not digested or half digested is poison as it creates gas, acidity, headaches, palpitation of the heart, loss of flesh and appetite and many other troubles which are called by some other name.

They are sold by druggists everywhere at 50 cents per package. Address F. A. Stuart Co., Marshall, Mich., for little book on stomach diseases, sent free.

## ONE HUNDRED



copies of a letter, piece of music, drawing, or any writing can be made on a Lawton Simplex Printer. No washing. No wetting of paper. Send for circulars and samples of work. Agents wanted.

LAWTON & CO., 30 Vesey St., New York, 59 Dearborn Street, Chicago.

A Letter From Hon. A. H. Reynolds.

DR. R. E. WOODARD, Little Rock.

Dear Doctor:—The Oil Cure is a grand success in my case. I had been suffering for many years with a bad case of eczema and also a very bad old chronic sore leg. I saw your advertisement of the oil cure for cancer, eczema, piles, fistula, catarrh, consumption and other chronic ailments. I thought if you could cure cancer with your oils you could surely cure my case of sore leg and eczema, so I applied for your Oil Cure treatment and began the use of your oils at once, and words fail to express my

great thankfulness to you for such a discovery. I spent hundreds of dollars trying to get well. Your oils cured me in less than two months sound and well. I was greatly benefited in three days. You can publish this letter if you wish, for I am a man of sympathy and think others that are suffering should know of your oils. The treatment did not give me one particle of pain; in fact I was relieved at once and spent no more restless nights. Thanks for the cure.

A. H. REYNOLDS,  
 Little Rock, Ark.

The Oil Cure was discovered and perfected for the cure of cancer, catarrh, bronchitis, consumption, piles, fistula, eczema, diseases of the eyes, ears, nose and throat, and, in fact, all the diseases of the skin and mucous membrane. Many people cured by correspondence. If you are not afflicted yourself cut this out and send to some suffering one. Enclose stamp for reply. Call on or address

DR. R. E. WOODARD,  
 502 1-2 Main Street, Little Rock.

Marvin's Sermons.

The most valuable book of sermons we know of is that of Bishop Marvin. The book has been so high that many were kept from buying it. We now offer it, bound in paper, for only 75 cents. Or, better still, we will

Mr. Moody.

(Continued from 1st page.)

new converts into a profession of religion. To a person of our acquaintance Dr. Kirk himself referred with deepest grief to these imputations upon the church, and declared them to be without foundation in truth; as well he might, for if there ever existed a man in New England who was free from the spirit of "staid and stiff New England orthodoxy," it was Dr. Kirk.

As for the suggestion to say but little in prayer meeting, we have little doubt that some one suggested that, for Mr. Moody has told us of his utter ignorance of the evangelical system. He was converted; he "wished to do his duty," he said; whatever came to his lips, knowing nothing about its consistency or inconsistency, but he acted upon John Wesley's rule, "do every religious duty as you can until you can do it as you would."

In a short time he removed to Chicago and became a salesman in the shoe trade. He immediately began to attend the Congregational Church. It seemed very improbable at that time that he would ever become what he subsequently did. In the church he rented four pews, which he kept filled with young men and boys, and wished to take part in the prayer meetings there, but on account of his uncouth methods of expression did not meet with any encouragement. He asked if he might teach in the Sunday-school, and was told that he could, if he would bring his own scholars. The next Sunday he led into the schoolroom eighteen boys whom he had collected. More an object of curiosity than of sympathy, in the year of 1858 he started a school mission of his own in an unoccupied tavern; then a much larger building was occupied. John V. Farwell and others took part in the movement, and showed their interest by supplying benches for the scholars. Mr. Farwell became the superintendent of the school. By personal canvassing Mr. Moody secured sixty teachers, and the average attendance of scholars was six hundred and fifty. In those days he was spoken of as "crazy Moody," and in four years he gave up business to devote his whole attention to religious work. For some time to save money he slept on a bench in the Young Men's Christian Association rooms. Later he became city missionary and came to be known as "Brother Moody."

In 1862, he married Miss Emma C. Revell, sister of Fleming H. Revell, the publisher. She proved a helpmeet indeed. They were soon in great straits. One morning some time after his marriage he said to his wife, "I have no money, and the house is without supplies; it looks as if the Lord has had enough of me in this mission work and was going to send me back to sell boots and shoes." But he succeeded, and in 1863 an edifice was erected to hold his congregation. Two years later he became president of the Young

Men's Christian Association of Chicago. Most of his converts had not been members of any religious denomination, so Mr. Moody became pastor himself, though not ordained. He refused to take a salary.

Between the years 1865 and 1871 he traveled in the interest of Sabbath schools and Young Men's Christian Associations, attending conventions and delivering addresses. In the great fire in Chicago his church building was destroyed. With his family he was forced to flee and leave everything. Within a month a temporary house was built. This was replaced by a structure that would hold 4,000 people and cost nearly \$70,000, which in a very short time was paid. In 1866 he was instrumental in the building of the Young Men's Christian Association building. His third enterprise was the re-erection of that building, and this building, being destroyed in the great fire, was again rebuilt. He also raised large amounts of money for the New York, Boston, Philadelphia, San Francisco, Baltimore and Scranton Young Men's Christian Association edifices, and many other buildings, besides twenty at Northfield. By this time he was widely known as "Mr. Moody."

Long before this he was found to have unusual and ever-available common sense, and business sagacity worthy to be classed with that of Vanderbilt, Huntington, and many other commercial princes. It was the development of such abilities, in part, that secured him the confidence of men of large means to a degree never attained by any other person engaged in such work as that to which he devoted his life. He may be considered at least the uneclesiastic founder of modern institutional work for the salvation of men. Everywhere he acted upon the principle that without God we can do nothing effectual in saving men, and that God requires the best that is in every man. Mr. Moody neglected nothing. He justified wide advertising on the ground that Christ himself, in the absence of other means, sent out seventy, two by two, to notify the people to prepare them for his coming. To ventilation, proper seating, and all the essentials for the attraction and management of great bodies, to co-operation, the presentation and demonstration of religious unity, and the presence of men of weight in the community, he gave special attention.

He flowered into cosmopolitan fame under very peculiar circumstances. His first visit to Great Britain was in 1867. What he did then chiefly excited surprise and curiosity. After the great fire in Chicago he went over again and associated himself with Philip Phillips, who was then traveling in the United Kingdom under his sobriquet of "The Singing Pilgrim." But in 1873 he began an evangelical tour which lasted nearly three years. This time he was accompanied by Mr. Sankey. They were invited to England by a clergyman of the Church of England and a layman, almost strangers, who had been brought into

contact with Moody and Sankey in Chicago. On arriving in England they found that the friends who had invited them had both died, and they were left alone without means, friendship, or money.

After reaching London they went to York to begin their meetings. Their first congregation consisted of five hearers; their second of seven; their third of nine. There were some signs of success, however, as they advanced. Afterward they were invited, by someone who was willing to spend a little in doing good, to Newcastle-on-Tyne. They met with marvelous success. Thence they went to Edinburgh, Glasgow, Dundee, Manchester, Sheffield, Birmingham, Liverpool and London.

When they arrived at London for work, such was the interest that 1,800 persons were assembled at the first meeting. While there the evangelists were much criticised—favorably by some, unfavorably by others. The most outrageous falsehoods were circulated concerning them, the worst of them originating in this country. It was reported that they were sent over to London by a certain firm of organ manufacturers, at a salary of £500 a year, and the president of the company was obliged to come out over his own signature, and certify that "neither Mr. Moody nor Mr. Sankey derives any pecuniary advantage from the use of our organs. At our request our London agent has loaned Mr. Sankey one of our organs for use in their services without charge, a favor which any organ maker would have been glad to do him." It was stated editorially by one of the leading daily papers of this city, in its number of June 25, 1875: "We are credibly informed that Messrs. Moody and Sankey were sent to England by Mr. Barnum as a matter of speculation." This was reprinted in the London "Cosmopolitan" and other papers. So sensitive were the evangelists to the charges that they "were coining money by saving souls" that, though the royalty on the hymn and music books of Moody and Sankey in England reached the large sum of \$28,335, the evangelists would accept none of it; the London committee concluded to apply it to Mr. Moody's church in Chicago, and the amount credited to them was forwarded to the treasurer of the funds for the new building.

They also suffered much from the then prevalent prejudice against Americans and American methods, a prejudice which has been happily formed into a prepossession. No American who has visited the United Kingdom of Great Britain and Ireland in a public religious character attracted nearly so much attention or left such permanent and valuable fruits. In the next issue of the "Christian Advocate" we shall outline his career there, and contribute what we can to an analysis of the imitable and inimitable elements of his wondrous development and achievement.

## Book Notices.

All books noticed sold by Godbey &amp; Thornburgh.

PEARSON'S—January--New York. Pearson's Publishing Company, \$1 a year.

The contents of this issue are: "The Attack," "Stories of Other Worlds," "Smuggling in Paris," "A Peace Congress," "Wonders in Wheat-Growing," "Historic Mysteries," "Nature's Next Moves," "Night-Road Romances," "Blowing up the Enemy," "Sophie Ettrick's Adventure," "The Second Transvaal War," "Transplanting Big Trees," "The Art of the Age." The magazine is well illustrated.

SCRIBNER'S MAGAZINE opens up its twenty-seventh volume by the January issue. During many years "Scribner" has been a household word in the cultivated homes, throughout all our land, North, South, East and West.

The substance of this magazine is of a high order, from able writers, upon solid themes and is illustrated in the best style of the engraver's art.

The opening article in this number on Oliver Cromwell and the direction which he gave to the tide of English national history, is deeply interesting. "A Walk Up Town," in New York is also a very instructive paper to those who are not familiar with the Metropolis. "The White Man and the Brown Man in the Philippines" is well timed and throws much light upon our new national possessions and problems. Besides these solid articles, there is a number of good stories. New York. Scribner's Sons. \$3 00.

## A Chance to Make Money.

In '97 I contracted Consumption from a severe cold and was pronounced incurable by the best of Physicians. I tried various preparations, all of which proved worthless. By chance I secured a Curocampino Health Pillow and began sleeping on it. It proved to be just what my case required. It stopped the night sweats, loosened the nasal organs, relieved the pain in the lungs and completely cured my cough. The Pillows are splendid for persons suffering from Asthma, Catarrh, Hay-Fever, Bronchitis, Nervousness and Insomnia. As I needed money, I began selling the Pillows and make from \$35 00 to \$40 00 per week. The Pillows sell readily. Almost every family will buy one. You can make more money selling the Curocampino Pillows than in any other business. I give my experience for the benefit of other poor people who may want to make money. Any intelligent person can do as well as I.

You can get the Pillows from W. R. Baird & Co., 15 Century Bldg., St. Louis, Mo. Write for particulars. They will start you in business.

A READER.

YOU CANNOT BUY A BOOK THAT you ought to read, at publisher's price, of Godbey and Thornburgh

## The Sunday School.

PREPARED BY REV. J. A. ANDERSON.

JANUARY 21, 1900.

The Preaching of John the Baptist.

LUKE III. 1-17.

Golden Text.—“Prepare ye the way of the Lord.” (Verse 4.)

Time.—The summer of 26 A. D.

Place.—John's work of baptizing was carried on mainly in the sunken valley of the Jordan, north of the Dead Sea, “the deepest and hottest chasm in the world.”

It had been four hundred years since Israel had heard the voice of a living prophet. The heavens had uttered no message since Malachi when the angel foretold the birth of John the Baptist to his father, Zacharias. The ecclesiastical mind had occupied itself about the Law, following a direction that never had been given it by the influence of Ezra the Scribe. Of the law it had made a fetich which it worshiped with a slavish superstition. So truly was it a fetich that the living voice of God had gone even out of that—it was a dead letter. Scribe and Pharisee worshiped it, believed that Almighty God himself spent some hours each day in the study of it. To a public mind so occupied the voice of prophecy would have been an incongruity, for the most part, an absurdity. We take this to be the reason why God sent no prophet.

But the time had come in the history of the world and in the history of Israel also when the Messianic movement must begin. The world had, on the one hand, worked down to a demonstration the futility of its wisdom, and the Jew had, on the other hand, demonstrated the worthlessness of his ceremonialism. Amidst it all there was a deep sense of need among the masses, a sense of need not un-mixed with hope and despair; despair over the condition of the world, hope that some Deliverer would arise. It was in this sunken condition of his nation and of the world that John was to open up his ministry. He was about thirty years of age, and had been in the wilderness for years, alone with God, in the solitary preparation for his great work. He came forth unfettered by any of the conventionalities of his age, untrammelled by any of the miserable mis-education of the tribes and rabbis. He knew only God and the word of God and the deep disharmony of the age with that word, and that he himself was to open up the way for the coming of one who should call the world back to spiritual life. A definite conception of his own mission and the method of it made him one of the boldest and most rugged preachers of righteousness that ever lived. His time was to be short, that of a mere herald. His message was simple—a call, sharp and distinct, to turn from the dead formalism in which people were living back to the

great ethical principles of righteousness; to forsake their sins, cloaked under the guise of legalism; to abandon the delusion that descent from Abraham was salvation, or that anything would make sons of God except genuine repentance.

These were the abstract principles of his ministry, but he could do business beneath the stars, could come down in his preaching from a statement of abstract principles to a direct application of them to the men who were listening to him. With marvelous directness he sent a shaft flying into the very heart of such wickedness as usually characterized the dealings of publicans, when he talked to publicans, and drove home the truth as to the sins which make criminals out of soldiers, when he talked with soldiers. He could tell a scribe of his meanness. He would not blanch nor blink the truth in the presence of Herod Antipas on his throne, but hurled into his face a fearless charge of incest and adultery.

If any man feels called upon, however, to exercise a ministry of this sort, let him count the cost, and let him know that the world will make short work with him, as it would have done with Elijah, as it did do with John the Baptist. Nevertheless, if he feels called to such a ministry, let him fearlessly exercise it, for both Elijah and John have received notable testimonials that they were no misguided servants of the Most High, much less fanatics. Elijah was the greatest of all the old prophets, and John was a greater than Elijah. Still, not all true workers have wrought in their way, and they are not, therefore, to be set forth as the type of the universal ministry. It is enough that every man should do his own work in his own way, as God has made him and appointed his times, do it well, and have this testimony, that he pleases God.

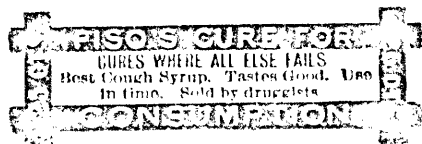
### Catarrh Cannot be Cured

with local applications, as they cannot reach the seat of the disease. Catarrh is a blood or constitutional disease, and in order to cure it you must take internal remedies. Hall's Catarrh Cure is taken internally, and acts directly on the blood and mucous surfaces. Hall's Catarrh Cure is not a quack medicine. It was proscribed by one of the best physicians in this country for years, and is a regular prescription. It is composed of the best tonics known, combined with the best blood purifiers, acting directly on the mucous surfaces. The perfect combination of the two ingredients is what produces such wonderful results in curing Catarrh. Send for testimonials, free.

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Sold by Druggists, price 75c.

Hall's Family Pills are the best.

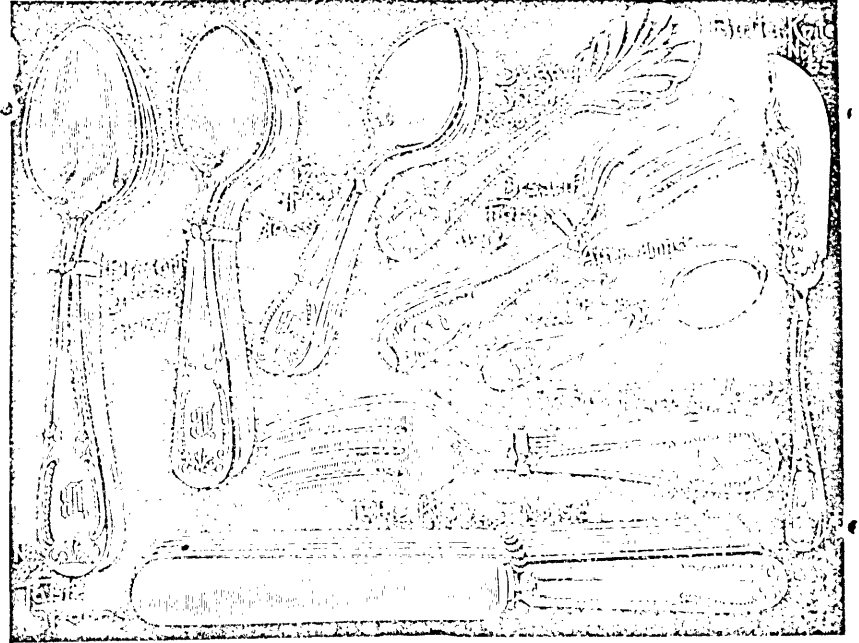


## FINE SILVERWARE FREE

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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For Clubs of Subscribers to the METHODIST.

Set of 6 Teaspoons given free for a club of 2 new subscribers or 3 renewals.

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Set of 6 Dessert-spoons given free for a club of 2 new subscribers or 4 renewals.

Set of 6 Dessert-forks given free for a club of 2 new subscribers or 4 renewals.

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,

**GODBIEY & THORNBURGH,**  
Little Rock Ark.

### Epworth League.

JANUARY 14, 1900,

Paul Chosen For Missionary Service.

ACTS XXII. 17 21; XIII. 2.

The opening passage in this lesson impresses us with the fact that God directs his agents. One who entirely commits himself to the Lord's work, so that the Lord can use him, i. e., so that he is ready to follow his clear conscientious convictions, in that surrender invites conviction and divine illumination.

We see Paul praying for guidance. That is essential. We also see that the providence of God directed him to the best field. Jerusalem was not the place for him. His past record there had erected barriers to his ministry there, especially. Other disciples were there preaching in peace, but when the Jews heard Paul was in the city they "went about to kill him." He had led in the killing of Stephen, which made the Christians still fear him. He had forsaken his own party—the Pharisees—and for this they despised him. He clearly needed a new field. The Jews of Jerusalem would not hear him. He was chosen to preach to the Gentiles.

Besides the things which we have referred to, Paul had especial qualifications for work among the Gentiles. His learning, his knowledge of heathen philosophy, his right of citizenship as a Roman were all in his favor. He was a chosen vessel for such a ministry as the heathen world required.

It is a point to observe and remember that although Paul was impressed with the spirit of God that his work was among the Gentiles, he did not proceed upon that work, but went to his home at Tarsus. There he waited until the door of his ministry to the Gentiles was formally opened by the Church. First in order came the revelation of Peter that the Gentiles should hear the gospel, and then the conversion of Cornelius and his household. Knowledge of this caused the apostles at Jerusalem to send Barnabas to Antioch, where they heard already that a large number of the Greeks had received the faith. After witnessing the work at Antioch, Barnabas went to Tarsus to seek Paul, and, later, Paul and Barnabas were sent forth by the church at Antioch to go to the Gentiles. We see at every step that God directed his ministers through the church. We teach that a preacher should be entirely called of God, but a call from God is not a commission to act independent of the church.

#### TO CURE A COLD IN ONE DAY

Take Laxative Bromo Quinine Tablets. All druggists refund the money if it fails to cure. E. W. Grove's signature is on each box. 25c.

One dollar and a half sent to us to-day will bring you the complete set of four volumes of the Bits of Common Sense Series by Marion Harland and this paper for a year.



#### PROFESSOR J. F. DRAUGHON.

His Little Rock College Will Open February 5, in the Pythian Hall Building, Corner 5th and Main Sts.

"Professor J. F. Draughon, whose name has become famous throughout the Union, as the results of the merits of four text books on Book-keeping, of which he is author, and the wonderful success of Draughon's Practical Business Colleges at St. Louis, Nashville, Savannah, Galveston, Ft. Worth and Texarkana, has arranged to move his Texarkana college to Shreveport, La., Jan. 19th, and to open a college in Little Rock Feb. 5th.

"It is conceded by all, who are in a position to know, that Prof. Draughon's success in the business college work has been, by far, greater than that of any one else engaged in the same line of business. His superior course of instruction, and his special facilities for securing positions are almost an offset to competition. His colleges are strongly endorsed by business men."—Daily Texarkanian, Texarkana, Tex., Dec. 16th, 1899

The above is self-explanatory. Professor Draughon will give special rates to all who enter on or about the opening of his Little Rock college, Pythian Bldg., corner Fifth & Main.

For catalogue, address, J. F. Draughon, President, Nashville, Tenn.

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We have a good crop everywhere in Arkansas. The lumber business is better than for many years. The building of the new railroads is putting a great deal of money in circulation. There will be no better time for preachers and general agents to sell books than this fall and winter. We are able to make as good terms with agents as any house anywhere. Make application to us for what you want.

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ADAPTED TO ALL AGES, BUT ESPECIALLY TO THE YOUNG.

EMBELLISHED WITH ABOUT 250 FINE ILLUSTRATIONS.

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#### AGENTS CAN SELL THIS VOLUME FAST FOR THE FOLLOWING REASONS:

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- BECAUSE these wonderful narratives are told in language so plain and simple that they are adapted to all readers. The style is concise and fascinating.
- BECAUSE this charming volume is replete with the most valuable lessons from the lives of the great men and women of the Bible.
- BECAUSE the Life and Teachings of Christ and the marvelous events in His history are fully treated. Here is a graphic portrayal of the tragic scenes of the Crucifixion, the Resurrection and triumphant Ascension.
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GODBEY & THORNBURGH,

Little Rock Ark.

# ARKANSAS METHODIST

J. E. GODBEE, D. D., Editor.

WEDNESDAY, JAN. 10, 1900.

Bishop Brown on Church Unity.

We see published in the Arkansas Democrat of January 2, an appeal for organic unity of the churches, made by Right Rev. Wm. M. Brown, D. D., Episcopal Bishop for the diocese of Arkansas. The Bishop says: "If Protestant churches are ever united it will be on the basis of unity in essentials, and liberty in non-essentials. The essentials," he says, are

1. The Bible.
2. The ecumenical creeds.
3. The two sacraments.
4. The apostolic ministry."

"That these are essentials," he continues, "is evidenced by the fact that they are so regarded by at least four-fifths of all the Christians now in the world. There is, therefore, no possibility of re-union without those essentials. If, then, you belong to a body of Christians which is lacking in one or more of them, your plain duty is to abandon it for a church which has them all."

Now, this is a very terse presentation of the matter. The "argumentum ad rem" and the "argumentum ad hominem" are very direct indeed.

But shall we not respond to Bishop Brown, that since four-fifths of all the Christians in the world are agreed as to the essentials of which he speaks, they are already, therefore, grounded upon these essentials according to their own understanding of them, and deem their respective denominations the best exponents of them. The Bishop, if he rightly understands the case, will find little reason to hope that any of these, who accept the essentials stated, will think it necessary to change church relations to get on any platform different from that which they now occupy.

But if the arraying of all the forces of Christianity in one church organization appears now to be improrativo, has not the Roman Catholic Church, which holds all the essentials named and outnumbers greatly all the Protestants, the best claim and the only reasonable to be accepted by us all as the true fold? Or if we confine our view to the Protestants alone, and find that, while the great majority accept the necessity of an "apostolic ministry" they can not agree as to how the term "apostolic" shall be construed will the Bishop recognize this as a barrier to his scheme of union? Will he reckon this differ-

once among essentials or non essentials? The denominations which have repudiated the idea of prelatical or tactual succession as a false claim, and a mere figment, and grounded their idea of apostolicity in a call of God to the work of the ministry, and in an apostolic spirit and character, have had, in a remarkable degree, the divine sanction on their work. How will Bishop Brown define apostolicity? Will he accept that which is vital and spiritual or be content with an empty husk? It may be found when the Protestant Churches assemble in ecumenical council to establish their union, even upon the basis which the Bishop lays down, they may require the Bishop himself to revise his definition of an apostolic ministry.

The closing paragraph of the Bishop's appeal urges the importance of prompt union of the churches to save our government. He says: "The official statistics show that over half of the population of the United States is unidentified with any organized form of Christianity. This means that the foundation of our supremely blessed and superior civilization is crumbling. The unhappy division among Protestants is largely responsible for this falling away."

It would be hard to compress more false suggestions than are found here into so short a space.

Is the Christian Church membership of this country declining? When this government was organized the Protestant church membership of the country was not more than one in fifteen, now it is more than one in four. If the foundation was laid in Christian faith is that foundation "crumbling away?"

The Bishop says: "The unhappy division among Protestants is largely responsible for this falling away." Does anyone doubt that so far from increase of strife and sectarian intolerance the whole history of this country, for the century just closing, has shown a steady advance in the spirit of unity, toleration and good fellowship among Protestant churches? And what is meant by "falling away?" Are the churches dying? Is Christianity halting in its progress? During the decade closing with 1890 our statistics show that the Protestant churches increased in membership at a ratio far beyond our increase in population. Have any divisions and strifes arisen in the Protestant ranks since that time to weaken the power of the church? However, if the good Bishop regards organic unity of so much importance, if he will look about him he will see a number of Christian

denominations in this country much larger, more aggressive, more efficient in making converts, more powerful in their public moral influence than the Protestant Episcopal Church; in one of those he might find the larger fellowship for which he longs and, withal, be inspired with more hopeful views of the progress of true Christianity.

## To Suppress Lynchings.

Every good citizen of Arkansas feels the reproach which falls upon the whole State because of the frequent lynchings which occur among our people. No matter how terrible the crime, this method of punishment dishonors us, and as a means of restraining crime it is a failure. It fosters a recklessness of human life, and engenders feelings of revenge which on occasion flame out in further crime. We are glad that this matter of so much importance received especial attention from the State Bar Association, which convened in this city last week. The speech of Judge Rose upon the subject was an able plea for reform. It ought to be delivered before our next legislature.

The recommendation adopted by the association we present to our readers:

"One of the evils of the day, which has grown of late years until it has assumed alarming proportions, is the crime of lynching. The resort to mob violence has become so common that it is beginning to be regarded as an unavoidable evil. It acts in contempt of all law and authority and represents anarchy in its last and worst phase. Experience in all parts of the country points to the fact that it can not be repressed by the imposition of penalties against the individual participants, and the only way to reach and repress it would seem to be the imposition by law of such responsibilities upon the officers chargeable with the enforcement of the law and the protection of the lives and liberty of the citizens as will make it to their interest to discharge their duties more faithfully than is usually done on such occasions. So far as we are aware there has been no legislation in that direction; at least, if there has, it has not been such as to attract attention or to afford a test of its efficacy. Recent occurrences in this and other States admonish us that some action should be taken by the legislative branch for the purpose of eradicating this monstrous evil.

"We would recommend that statutes be enacted providing that in every instance where a person in legal custody is put to death by a mob, the sheriff, who is the principal peace officer of the county, shall forthwith forfeit his office and shall be ineligible to reappointment or re-election for the same term.

"In most cases the mobs who perpetrate that kind of violence are made up of the irresponsible

classes, and the mass of the responsible citizens who do not approve of their conduct remain passive, because they do not care to embroil themselves with the mob, while the officials whose duty it is to resist usually find it easier and safer, as well with regard to their political interest as their personal welfare, to comply with the demands of the mob and in that way it is very seldom that an earnest or even honest effort is made by these officials to protect the helpless classes who are committed to their custody, charged with heinous offenses, but who are, nevertheless, entitled to an impartial judicial trial.

"In this connection we suggest, but do not recommend, as there is a difference of opinion among the members of the committee on the subject, that in addition to the penalty prescribed against the sheriff, the imposition of a liability on the county in which a lynching is perpetrated, to pay \$5,000 to the widow and children, or if there be none such, the next of kin, of every person who is put to death by a mob, recoverable by action on the part of the beneficiaries in any court of competent jurisdiction, and that upon the recovery of a judgment by presentation of a certificate copy thereof to their agent, that the same forthwith be paid in money, or, if there be not money in the treasury for the purpose of paying the same, that it be paid by the issuance of county scrip which shall be receivable for all licenses, taxes and dues of every character payable to the county.

The Herald and Presbyterian of Jan. 3, presents some statistics relative to Presbyterian Churches and the extent to which they are supplied by ministers. It reports for the entire church 7,315 ministers, 7,673 churches of which 1,011 are vacant, while 3,126 have what is termed stated supplies, that is to say, they have no settled pastors and depend for the preaching they get upon ministers who are without a pastorate and upon the evangelists. Now there are reported 1,493 and 427 evangelists supposed to be serving in this capacity. Of the 7,683 churches only 3,536 have settled pastors and of the whole number only 3,332 are self-sustaining. The number of ministers not engaged as pastors, stated supplies or evangelists, but wholly unemployed is 795—less than the 1,011 vacant churches. The Herald and Presbyterian concluded that there is no surplus of preachers.

It will strengthen many a Methodist pastor in his devotion to the itineracy to read carefully the summing up of the situation which the Herald and Presbyterian presents.

"The arithmetical calculation is simple and ought to be convincing in the matter. To begin with, the ministers who are not able to render regular service to the congregations located in the United States are 241 foreign missionaries, 91 ec-



clesiastical officers, 268 teachers, 397 honorably retired; a total of 1,000. Subtracting this sum from the total of ministers (7,315), we have left 6,315 for possible services in the home field. Further, of these ministers, 3,817 are pastors, so that the number of seemingly available ministers who are not in pastorates is 2,998. Now, the number of churches having pastors is reported as 3,536, giving a total of 4,137 churches needing ministers. It therefore appears that if each of the 2,998 ministers who are not pastors were located each in a church, there would still be 1,139 churches unsupplied with a regular ministry. Instead of there being a surplus of ministers, as has been repeatedly alleged, there is a dearth of ministers. There are not men enough to care for 3,166 churches reported as having stated supplies, not to speak of the 1,011 churches that are vacant.

But it will be said that a considerable proportion of the ministers marked Ev. and W. C. are not in a position to render service to the Church, for reasons for which they can not be held responsible. This is admitted, and it is estimated that ten per cent., at the least, of the ministers thus designated are incapacitated for active service. Making allowance for this percentage; we have 2,876 ministers prepared, if locations can be found for them, to engage regularly in ministerial work. Further, it is fair to estimate that, of the 4,137 churches on the roll of the General Assembly that are without regular pastors, fully ten per cent could not at present provide, out of their own resources, for any other than an occasional pulpit supply. Making the deduction for this percentage, we have left 3,724 churches for 2,876 ministers. Even in such a Synod as Pennsylvania there are but 301 ministers other than pastors for the 279 churches which are without pastors. The fields are white for the harvest, but the laborers, what of them?

The main obstacles in the way of securing a stated ministry for all the congregations, and so solving the problem of vacancy and supply, are two in number.

The first is the reported financial condition of the congregations. Only 3,332 churches are reported by the Presbyteries as self-sustaining, i. e., as able out of their own resources to meet all the expenses of maintenance. We therefore have 4,341 churches which are reported as being unable without outside help to pay ministers a living salary. The non-self-supporting churches are found in all parts of the country. In the Synod of Pennsylvania, for instance, there are 458 such churches reported out of 1,187. When we go to regions which are regarded exclusively as home missionary, we find the proportion of self-sustaining churches vary small. In the Synod of Utah there are but three self-supporting churches out of 42; in the Synod of Washington but 6 out of 132; in the Synod of Indian Territory, but 5 out of 109; in the Synod of Colorado, but 25 out of 124; in the Synod of Atlantic, 5 out of 176; and in the Synod of Canada, no one of the

162 churches is self-supporting. There is evidently a great field open before the Presbyterian Church in the United States of America for the increase of contributions for the maintenance of the regular ministry in financially weak congregations.

The second obstacle is that the denomination has no general system by which the vacant churches and the unemployed ministers may be brought into a practical relation to each other. It is this latter matter which the Assembly has committed to its Special Committee on Vacancy and Supply, of which the Moderator is Chairman."

The "Midland Methodist" notices with approval certain announcements of funerals which have appeared in the secular papers with the request, "no flowers, please." The Midland suggests that there is neither good taste nor good principle exhibited in the elaborate designs in flowers, of crosses, harps, pillows, anchors, hoops, doves, etc., which are heaped in profusion upon the casket of the dead and about the chancel of the church at funerals. We fully agree with this view and hope the reform will succeed. Good men and women do not desire that relatives and friends should be taxed for a costly funeral. Besides, such tributes, when they have grown into a fashion, cease to be testimonies of affection. The dignity of humanity is in that which all the pure and true can claim together in common, and the display of wealth is unseemly at the gate of the spiritual world.

Preachers' Meeting.

The preachers' meeting convened at the office of the presiding elder. Present: Thomas, White, Christie, Workman, Richardson, Godbey and Trawick.

Bro. Godbey offered prayer. Bro. Workman reported four additions to the church Sunday. The Sunday-school made the best missionary collection of the conference last year, being \$67. The Epworth League is well organized.

Bro. Christie reported his work in encouraging condition.

Bro. White is a new preacher on Alexander circuit. He thought there was good promise in the work.

Bro. Richardson said the mission was sufficiently supported financially. At Cross and Water streets, the work is doing fairly well. The Markham street hall work is problematical. Services have been held every night since opening, except four.

Bro. Thomas has been very busy in getting the work of the district started. He is especially pleased with the cheerful and helpful spirit of the work.

Bro. Trawick was much gratified by the attendance and interest at his church. They raised \$0 for the Cuban missions last Sunday. Bro. Thompson was called to

Virginia. Bro. Trawick preached at First Church in the morning, and Bro. Thomas at night.

Church Notes.

Our people at Bentonville, Ark., worshiped in their new church last Sunday, for the first time. Bro. Steel has done a noble work and is much appreciated by his people.

The Congregational Church has opened two schools in Porto Rico; one at San Juan and the other at Utuado. Together they accommodate 400 children. Yet it is reported that 11,000 applied for admission in two weeks.

The Fifth Avenue Presbyterian Church, New York, of which Dr. Hall was so long pastor, is now under charge of Dr. George T. Purvis, former Professor of New Testament Exegesis in Princeton Theological Seminary.

The Northwest Texas Conference discontinued its annual Epworth League Conference. That is well. We are losing time in dress parades.

The amounts which the various bodies of Methodists are undertaking to raise for the Twentieth Century offering are as follows:

Church.	Members.	Am't.	Per Capita.
Meth. Episcopal	2,340,000	\$20,000,000	\$7.01
British Wesleyan	1,200,000	\$10,000,000	6.20
Irish Methodist	1,000,000	\$8,000,000	5.00
Australian Meth.	1,000,000	\$8,000,000	5.00
United M. Free Ch.	1,000,000	\$8,000,000	5.00
Canadian Meth.	700,000	\$6,000,000	3.00
M. E. Church, So.	1,350,000	\$12,000,000	1.00
	11,690,000	\$92,000,000	\$1.00

This is a great sum, and yet it is not a fourth part of some private fortunes now held by professedly Christian men in the United States.

The Methodists of New York City propose to raise \$700,000 to clear all their churches in that city of debt.

The Cline Fund.

Received since last report: From Beebe League, by Mrs. Nettie Colvin, \$10; Portia League, by Rose Coffman, \$5.

Geo. Thompson, Treas.

At Ozark.

Our meeting at Ozark opened yesterday, led by Rev. J. B. Andrews and his singer, Mr. Phillips. We had two fine sermons yesterday. The meeting starts well, and the prospects are fine. Bros. Andrews and Phillips start well. The people are well pleased with their work, thus far, and we believe they are the very men we needed.

S. F. GODDARD.

Jan. 8.

Notice: The quarterly conference of Methodist circuit is changed from Jan. 17 to Jan. 16. So take notice, brethren, we meet at Mt. Pleasant at 11 a. m., Tuesday, Jan. 16. J. B. GODDARD, P. E.

Personal.

Read Quinn's adv.

Rev. Sam. P. Jones is again at work. His health is recovered.

We hear excellent things of Brother Hicks' beginning at Helena.

Quinn's, 3rd and Main, going to quit the clothing business. See adv.

Rev. John B. Culpepper, Lebanon, Mo., has been very ill. He is improving.

John D. Rockefeller has given \$10,000 to Booker Washington's Tuskegee Institute.

We were pleased to have a call this week from our long-time friend, R. F. Chow, of St. Louis.

You can save money on men and boys' clothing at Quinn's, 3rd and Main -- the cause, see adv.

Generals Wheeler and Lee have both been confirmed by the Senate as Brigadiers in the regular army.

Daniel S. Ford, the owner of the Youth's Companion paper died Dec. 31. He leaves a fortune estimated at \$2,500,000.

Rev. O. J. Andrews, D. D., presiding elder of Meridian District, Mississippi Conference, died at Meridian Miss., Sunday last, 70 years of age.

Count Tolstoi is reported seriously ill; the cause of his illness is due to overwork on the third part of his new novel, "The Resurrection."

Dr. Bennett notifies us that the Minutes of White River Conference are ready for distribution and that only a few preachers have advised him as to their postoffices.

We thank Prof. J. D. Clary, Secretary of the Little Rock Conference, for a copy of the Minutes of the session held Nov. 22-27. The work is well done and with a good degree of promptness.

Rev. E. E. Hamilton, a superannuated member of the Memphis Conference, died at his home at Dyerburg last Sunday. He was the father of W. P. Hamilton, formerly of the Arkansas Conference.

We had a call from Rev. J. F. Carr Tuesday. He seems quite well. He preached twice last Sunday, held an Epworth League meeting, and heard a sermon at night. Very good for a superannuate.

Bro. I. B. Manly writes: "Good spiritual interest was manifested at our meetings yesterday at Wesley and Forrest Chapel. One infant baptized. Conducted a funeral service this morning. Our first quarterly meeting will be at Wesley the 24-25 instead of Smith Chapel.

Mr. R. E. Drake and Miss Jennie Carland, of this city, were married Wednesday night at the First M. E. Church, South, Rev. W. E. Thompson officiating. Mr. Drake is the business manager of the Arkansas Baptist and Miss Carland has, for quite a while, been the leader of the singing in the Sunday-school of First M. E. Church, South.

RAILLOADING PATENTS.

Attention is called to the fact that the C. A. Snow & Co. have secured the right to use the name of the late C. A. Snow & Co. in connection with the sale of their goods. The name of the late C. A. Snow & Co. is a trademark of the late C. A. Snow & Co. and is used by them in connection with the sale of their goods. The name of the late C. A. Snow & Co. is a trademark of the late C. A. Snow & Co. and is used by them in connection with the sale of their goods.

**Christian Life.**

**An Appeal.**

No money in this case; it is not even to be thought of in connection with the object we have in view. A prompt, favorable response to this appeal will not cost you one cent.

What now? Some one may ask. No new thing, I assure you; no hobby; no question of foolish curiosity; no controverted point in theology or church polity; nothing, absolutely nothing of the sort. We have been practically face to face with this intensely interesting matter all our ministerial life; we are satisfied, too, that at least one reader for every subscriber to the ARKANSAS METHODIST in the State ought to be brought to consider it, and pray over it, until the high purpose is formed to follow the convictions of reason and conscience. It is this: Waiting upon the ministry of the word. Please now, good reader, don't look over the paper for something more pleasing, stay and let us reason together. We are not appealing to, or referring to scores of dear ones who are providentially barred this privilege; they would be there if they could; there's the mark upon the wall witnessing their fidelity to duty in the past. They loved the sanctuary of God and often proved it to be the gate of Heaven to their souls. Let us hold such in everlasting remembrance.

First. To the law and to the testimony, I do not want to give you a "Thus saith the Lord." His words are spirit and they are life, and their authority I know you will not question. Here is the very beginning of the trouble. Vast numbers of professing Christians have never understood that it is their duty to go to church, made so by the Holy Scriptures, to which they have subscribed as the only rule, and the sufficient rule, not only of faith, but of practice. The statutes of our country clearly define the duties of citizenship. Says the Psalmist: "I esteem all thy precepts as right to go to church because God says so. Now read: "And all the people gathered themselves together as one man, and they spake unto Ezra the scribe to bring the book of the law. And Ezra, the priest, brought the law before the congregation and read therein from the morning until mid-day, and the ears of the people were attentive unto the law." Ezra viii. 1-3. Oh, how the law drew them! The gospel ought to now. "Hear this (the gospel) all ye people; give ear all ye inhabitants of the world, both low and high, rich and poor together." "Come, I pray you, and hear what is the word that cometh forth from the Lord." "Not forsaking the assembling of ourselves together, as the manner of some is." "He that heareth you (Christ's ambassadors) heareth me; and he that despiseth you despiseth me." The reader that weighs these words, and is at all disposed to allow them due weight, will

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yield them a conscientious obedience, and never let his or her seat in the house of God be vacant if they can help it. Come, brother, don't shirk a plain duty.

J. E. CALDWELL.

"Always At It."

"And he said, Take the arrows. And he took them. And he said unto the King of Israel, Smite upon the ground. And he smote thrice and stayed. And the man of God was wroth with him, and said, Thou shouldst have smitten five or six times; then hadst thou smitten Syria till thou hadst consumed it; whereas now thou shalt smite Syria but thrice."

Many an artist, many an inventive genius, many a professional man, many a preacher, has proved a complete failure for want of persistent effort. There has been enough native talent, there has been sufficient education, there has been ample opportunity, but nevertheless life has had a very meagre outcome. The discomfited soul has laid the blame on a score of persons and things, but has not seemed to realize that want of well directed and persistent effort is the real cause.

If preachers would be honest with themselves, they would see that herein is to be found the explanation of their want of success. At least, this is surely true in nine cases out of ten. Plans, purposes, desires may be all right, but none of these avail unless back of them is the indomitable will and tireless, ceaseless toil. It is not genius, it is not opportunity, it is not favorable environment, that crown life with victory; it is, rather, steady, constant, earnest labor.—Zion's Herald.

We have been asked if we could sell a Bagster Teacher's Bible for \$1.50? We answer yes, we can do better than that. We will mail genuine Bagster Teacher's Bibles at \$1.25 each and pay postage; or, we will send a genuine Oxford Teacher's Bible at the same price. We will send the paper one year and a Bagster or Oxford Teacher's Bible for only \$2.50.

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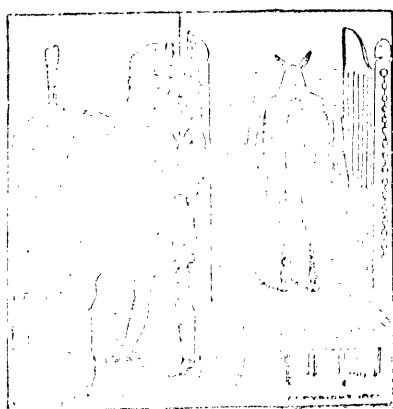
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My Trip Across the Rockies.

No. 5.



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Send for catalog.

I am still on a branch of the Union Pacific Railroad, hurrying on to Cheyenne, Wyo., where our train stops and we are taken onto the trunk line of the Union Pacific, coming across from Omaha. We have a hundred miles run due North to Cheyenne from Denver. Here we are at Cheyenne, and the Omaha train is not in. It is off. We have to wait in the cold, for it is even now, September 30, cold. Frost is in the air. You know it is Saturday night about 11 o'clock. Yonder comes our train.

Well; I'm again on my sleeper, on my way across the Rockies. I'll soon be there for I have no more lay-overs till I reach Portland. We are climbing the Rockies, but it is night, and all I know about it is the slow motion of our train as it puffs up the slopes. I sleep soundly most of the night. It is morning, Sunday morning, and I am aboard a train on Sunday, the second time in my life. No Sunday-school today, nor will I stand in a pulpit and talk for Jesus. There'll be no prayer-service here, either. I ask Jesus to forgive me, and help me to be not ashamed of Him among these people. I read my Bible nearly all the morning and I'm sure every one decided, "There's a minister." One young man came to me once, and said: "I guess you are a preacher. My wife told me she knew you were a minister." You see I had been reading my Bible. I wonder if every traveler is a minister who reads his Bible. If there was a Christian on the train while I came out, he did not let himself be known. Oh, yes! I'll take that back. On my way from Denver up to Cheyenne, I heard a young couple, sweethearts, apparently in the last stage, talking earnestly of church work. They were Methodists, that's all I heard. But I heard our religion scoffed at, ridiculed and blasphemed. A Bible did not appear among my fellow passengers, but they all seemed to respect me perfectly. Even the very man whom I heard scoffing at Christianity, showed himself to be a friend to me. Man respects man who shows himself a friend to Christ Jesus anywhere. I hear no one speaking as if they would like to go to church, but I heard a young man say: "I tell you, I would like to go to a dance tonight," Sunday night, children.

Well, I've been talking along and it is now nearly 11 o'clock on Sunday, October 1. I must look out awhile at the country. We are away over in Southwestern Wyoming. Grey looking mountains rise up off to both sides of us. I see nothing very interesting along our valley-like country. It is barren. Very little rain seems to fall here, and nothing but sage brush seems to grow. And dusty! I never saw the like. Our windows are double-cased, and yet the dust gets through with every other

opening of the car closed. The wind is blowing a perfect gale, and driving the dust in clouds across the valley. They tell us at Green River that on Saturday they had a dust storm, and they said one could see but a few yards ahead of him—not much better on Sunday. Here are some prairie chicken! Did you ever see any? There are a great lot of prairie dogs! They live in towns. You know these little dogs live down in the ground—they look like a grey squirrel to me. Not many people seem to live along here in Wyoming. The principal product seems to be sheep. There are lots of them. I guess they are fed on sage brush, nicely dried. The people live, mostly, in little log cabins, covered with dirt and gravel. They are very low. They cover them this way to keep the wind from blowing them away. I should judge it to be a pretty good idea. I suppose the people wear rock hats and bonnets, or the men wear rocks in their coat tails, and the women—they must stay at home. Some of the people live in covered wagons. These are usually the shepherds who tend the sheep. I never saw the like of sheep.

Well, the country is changing. A little stream of water has appeared and along its banks small trees are growing. Large and larger grows the stream, and now I believe the maps in our geographies mark it Green River. It scarce deserves the name of river. But what a change it has wrought in the country! Grass is growing all along the valley, and it is blocked off into farms; the clover is growing; here the mower has been at work and great mows of hay dot the fields; the corn stands in places in shocks; fine bunches of horses and cattle are grazing on the grass; the houses have grown from huts to fine country homes, with neat outbuildings and splen'id orchards. The water is led off down across the farms where it is made to run over the fields at will—they call this irrigation, look up the word, children, if you don't know it. I can't but exclaim: "Beautiful valley of Wyoming! Beautiful crystal waters of Green River! You run down from the eternal snows of the Rockies to our North, clear, cold and bright! The fields push back up against the mountains, towering up on each side of us. These stand there cold, grave, stern looking, the silent sentinels of our day. Their ops are bare, as if in deference to the God who formed them. But, farewell! We roll out now across a short elevated platform and over into the State of Idaho. The sun is sinking into the West, and dark, snowy looking clouds are forming there, as if hastening to bury us in night. Now we have started down another stream in the midst of a beautiful valley. It

must be a little river called Stone, which runs out of Bear Lake down into Great Salt Lake in Utah. I have here marked in my note book: "Beautiful valley of Idaho, nestled you here unseen for un-numbered years? Surely angels rejoiced over thee"

Well, now, children, I want some supper, just a little, and, as my lunch basket is nearly empty, I must go out into the palace eating car for lunch. You know us preachers don't have money to spend like some other people, and I will make my bill as light as possible. I call for: "A little mashed potato, a little piece of pie, a little cup of coffee and a little fruit," with butter, pepper, salt, water and toothpicks thrown in. I eat very dignified in the fine car and enjoy my eating much, and, in the meantime, the waiter throws down my bill—just 55 cents—and he looks a little mad because it is so small. I think they let you have a full meal for 75 cents. You had better believe "I licked the platter clean," and never did taste that much money in it. I went out amused at myself, and I left the cashier smiling too; it seemed to be mutual. I think he put me up to be an old bachelor miser.

Well, I come now to view the crowning glories of the day. The day is growing dark. The great peaks have become larger by the way of this valley—the Valley of the Stone. One great mountain seems to give way only to reveal the distant grey dome of another, still greater. I have noted this: "The finger of God touches sublimely, beautifully, delicately." There a great black cloud seems to place his lower part upon a mountain peak and lift his huge body up one-fourth across the sky. Now the mountains suddenly sink into deep canyons, and then rise to peaks higher than ever before. I cannot describe the beauty of this scene. Just imagine a mountain scene, where the nearer parts, in peaks, are extremely beautiful, and the picture grows more and more beautiful as distance is added to it, till it fades away in the delicate hues of the sky. This is the picture before me. Now the River Stone rushes over a ledge of rocks and dashes its foam up into the face of the sun. Yonder a mountain peak, far in the distance, mutely looks me in the eyes. His coating is very dark.

Our train rushes into the beautiful city of Pocatillo, sitting down in this lovely valley of Idaho, circled by mountains, seemingly a thousand feet high. The sun sets early and rises late, surely. But onward we go, till the sun rests like a great disc, upon a mountain, dark shadows drop onto the other side, while the golden light of the setting sun crowns the top, and above and about the sun black clouds seem to hover, whose nearer parts are made to blush in his light, and glory fades, as night drops her shadows into the valley, till a farewell gleam flickers a short space on the far distant dome of mountains and this eventful Sunday, October 1, has passed into history. But wait a moment, before night folds me in her arms,

Yonder upon a great peak stands a lone pine, a sentinel of night, and he seems to ask of another peak, arising higher: "Watchman, what of the night?" And what? Lo! as I view these vast domes standing in black night yonder, let my spirit rest on Pisgah's bright heaven, top, and yon sentinel answer back: "Watchman, a night of sweetest peace." I have lain down on my jumping couch for rest, children. We will finish Idaho tonight.

FRED LARK.

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ARKANSAS METHODIST.

**Methodist Union.**

As something is being said about Methodist union, it is well to know about the Disruption in 1844, and its cause. We have a few copies of Dr. Harrison's splendid book on that subject. You will dispose of what we have at 25 cents per copy.

ARKANSAS METHODIST,  
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Copies of the Church's Catechism for little children have been sold in about five years, and we have just had a new edition of 5,000 copies printed. No similar work has met with such universal favor. It is a simple, sensible catechism, made for children by the mother of children, who has been for many years a Sunday school teacher of little children. It is a teacher's approval of the book. Send for sample copy, or a dozen.

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We prepare and sell a variety of seeds for the use of the farmer and the gardener. We have a large stock of seeds, and we will send you a list of them on request. We will also send you a list of the seeds that we have on hand, and we will send you a list of the seeds that we have on hand, and we will send you a list of the seeds that we have on hand.

## Our Church at Home.

RUSSELLVILLE, ARK.—After a move of over 200 miles, we are comfortably settled in an elegant little parsonage in Russellville. The good people of the town have given us a cordial welcome. We have been here about three weeks and have formed the acquaintance of quite a large number of people, and find them to be a most excellent class of people. They are people who know how to look after the interest of a new pastor and his family. They have not "pounded" us, but have done larger things, which renders pounding unnecessary. Owing to the smallpox scare, the attendance upon the Sunday-school and preaching services have not been so good as would be otherwise, but we are thankful to say that we expect no more trouble on that score, and the congregations are already much larger than at first. Our stewards met Christmas and made a very liberal assessment for the support of the P. C., and made satisfactory arrangements for the other interests of the church. We feel very hopeful for a good year in all departments of the work of the church. Fraternaly,

R. LUTHER BROACH, P. C.

SILOAM SPRINGS STATION.—I found my people somewhat discouraged and doubtful as to results, but all said, "We will do our best." All things considered, the outlook is hopeful. We are all agreed that we must move our church to some more central part of the city. This we intend to do as soon as possible. Our congregation is much larger now than at the beginning of the conference year.

We have a valuable helper in the Rev. John B. Andrews, who has bought property and located among us. He is loyal to his pastor, and loves the church with all her interests. Just here, let me say to any brother who needs an evangelist to assist him in revival work, Bro. Andrews is a safe case. He endeavors to keep the pastor in the front and leaves him in greater favor with his people.

It seems to me that this is an important field. To abandon it would certainly be unwise. Southern Methodism was planted here many years ago, and, in my opinion, the time is coming when we will have one of the leading churches in this city.

J. R. MAXWELL.

JACKSONPORT MISSION.—We begin our work here under very encouraging circumstances; we find a good people, and some are anxious to advance the cause of Christ.

On Dec. 16th our home was invaded and the preacher pounded. He is getting along very well—has had plenty to eat since the pounding. Though we have not heard it on this work, we have heard people say they could not afford to pay anything for the support of the gospel. Any one who says this ought to be ashamed of it. Last year I was P. C. on the Calamine work. There is a poor old mother

in Israel living on that work who wanted to show some of the good sisters that they could all pay something; so she told them she was going to pay her preacher all she realized from one hen. She called that hen her "missionary hen." During the year she set the hen twice, sold both broods, paid me \$2.10 as the proceeds of her missionary hen. It looks like all could do that. Who will follow the example?

T. J. TAYLOR, P. C.

One of Michigan's Most Prominent Citizens, at the age of 74, Cured of Cancer, Pronounced Incurable by Several Physicians, Cured by Dr. Wm. O. Bye.

CALEDONIA, MICH., Aug. 19 1899.

DR. WM. O. BYE:

Dear Sir:—I can report my cancer as entirely healed up and shows but a very slight scar, which is more than I expected, considering the very large cavity after the cancer came out. I had shown it, previous to using your treatment, to our local physicians, and they all pronounced it incurable, except one who thought, perhaps the knife would help, but advised not to meddle with it, but your cure has done the job, and that without any pain, and I am sure I am very grateful.

Very truly,

J. B. PROCTOR.

This case was cured with home treatment. A free book is sent telling what they say of the treatment. Address DR. BYE, Drawer N, Kansas City, Mo. (If not afflicted cut this out and send to some suffering one.)

The Planter's Dependence on Good Seed

Without good, fresh, fertile seeds, good crops are impossible. It is, then, of the most vital importance that you should exercise the greatest possible caution in selecting the seeds you are to plant the coming season. Since you can not determine their fertility or freshness by sight, the only certain way to insure yourself against worthless seeds is to buy only those that bear the name of a firm about whose reliability there is no question. There are no better seedsmen anywhere and none who have a higher reputation for integrity, than D. M. Ferry & Co., of Detroit, Mich. Ferry's seeds have been a synonym for good seeds for many years. Thousands of gardeners who continue to plant them season after season, do so with the full confidence that they will uniformly be found to be of high vitality, and most important of all, true to name.

Ferry's Seed Annual for 1900 is fully up to the standard of former years and will be welcomed by all who have learned to regard it as a thoroughly reliable and practical guide to planting. A copy may be obtained free by addressing the firm as above.

No morphine or opium in Dr. Miller's PAIN KILLER. CURE ALL PAIN. "One cent a dose."

## Contributed.

Helps in the Home.

BY S. J. H.

Family life and happiness depend upon the home, but the wife and mother is the home maker, and she must be a thoroughly feminine woman, a house-keeper as well as a home-maker. Skilled homewifery means a great deal; its foundation is excellence, and whether a woman be rich or poor, if she possesses this art she is a benefactor. One important item for such house-wives to remember is that it is their duty to take care of themselves—do not surround their work with health lifts, and labor savers. Remember, when a mother in a family breaks down there are desolation and sadness in the home. What I want to say is that every device that helps a house-wife in her daily routine of duties should be caught hold of at once. As sweeping is one of the most laborious things that a woman has to contend with, perhaps an easier method learned in the school of experience may benefit you as it has me. The dust always hurt my throat, and when you, every day, sweep a heavy carpet, it becomes very irksome.

To be able to sweep less, is the idea. Fill a pail full of warm water, and dissolve two table-spoonfulls of pearline into it, and then dip your broom into it (it must be perfectly clean) then sweep width by width. As soon as the water becomes dirty, empty it out, and prepare as with the first, as soiled water makes the carpet look dingy. It will allay all the dust and brightens up the carpet to look like new. This sweeping will answer for a week, and such a sweeping in this way is equal to a spring or fall cleaning.

Have plenty of stove holders and a nail near the stove to hang them on—keep plenty of dish cloths and towels, for health's sake as well as for cleanliness, and above all necessary helps a housewife who has to be much in her kitchen needs an easy chair to sit in, one which reaches to the table comfortably, so that she can wash dishes and prepare vegetables, etc. Standing so much is very trying on a healthy woman, but to a tired, delicate woman it is very injurious. These are only a few items of help, however.

Have You Eaten too Much?

FAKE HORSFORD'S ACID PHOSPHATE.

If your dinner distresses you, a few drops in half a glass of water gives quick relief.

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You may, by doing little writing at your home, secure scholarship, free, in either Draughon's Practical Business Colleges—Nashville, St. Louis, Little Rock, Ft. Worth, Galveston, Shreveport or Savannah. Best patronized Business Colleges in the South. For particulars address, The Illustrated Youth and Age, Nashville, Tenn.

TOO MUCH HONEY.

Palls on the Palate.

A man ate a heaping saucer of Grape-Nuts every morning because they "tasted good."

In about ten days he began to turn against the food, and finally lost the pleasure of his favorite dish altogether.

The same thing happens to a child who eats too much honey or candy, or any other good thing. The system gets more than it needs and nature revolts, in order to prevent over-feeding. Grape-Nuts furnish a condensed food; and when eaten in moderation, give one a delicious dish every morning that is looked forward to with pleasant anticipation. When not more than three heaping tea-spoons are used at a meal, the system quickly absorbs all of the nutriment, and the person discovers this fact by his improved feeling of health and strength. Use Grape-Nuts steadily, but avoid excess.

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\$2,000

Another 5,000 issue of Mrs. Thornburgh's Infant Catechism has just been made. Already 27,000 have been sold. Its sale has been beyond all expectation. It is pronounced, by successful infant class teachers, the best catechism made. If you are interested send for a sample copy, free.

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## SONG BOOKS.

In ordering song books, always state whether round or shaped notes are wanted. The following prices are for books by mail, post-paid.

Triumphant songs, 3 and 4 combined; round only, 35c; \$4 per dozen.

Tears and Triumphs, No. 2, round or shaped, boards, 25c each; \$2.80 per dozen; muslin, 20c each; \$2.25 per dozen.

Young People's Hymnal, latest and best, round or shaped, 30c each; \$3.60 per dozen; words only, \$1.25 per dozen.

Hymn Books of the Methodist Episcopal Church, South, 24mo (size 3 1-2 x 5 1-4 inches). Brevier type. Cloth, 25c; sheep, 40c; roan (black leather), embossed, gilt edges, \$1; morocco, extra gilt, gilt edges, \$1.75.

12mo (size 5x7 1-2 inches). Pulpit edition, pica type. Sheep, \$1; roan (black leather), embossed, gilt edges, \$1.50; morocco, extra gilt, gilt edges, \$3.00.

Hymn Book, Annotated Edition, cloth, \$2; turkey morocco, round corners, gilt edges, \$3.

Hymn and tune book, 8vo (size 6x8 1-2 inches). Brevier type. In either round or character notes. Board sides 40c; cloth sides and leather back, \$1; morocco, gilt edges, \$2.50.

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**Our Church at Home.**

**ROWELL CIRCUIT.**—After a move of fifty miles, we are now in the parsonage on Rowell circuit. The ecclesiastical wheel certainly rolled us off among good people, for on the night of Dec. 20th, after we had eaten supper and were quietly chatting with some friends, we heard voices at the front gate singing "Peace on earth, good will to men." Into our dining room they came, bringing such things as flour, sugar, coffee, etc. They then entertained us with some of their best music, after which the writer tried as best he could to ask the blessings of God to rest upon us all. A week later, the lower part of the circuit came up, and completed the filling of our pantry. Truly, the lines have fallen to us in pleasant places. God bless the people of this circuit.

R. L. REESE.

Rowell, Dec. 28.

**AUSTIN CIRCUIT**—In the providence of God, I was re-appointed to this circuit. It was with much gratitude that I received this appointment. Our first quarterly conference was held Dec. 20th; was well attended by the stewards, and a good report was made on finances, considering the earliness of the conference. Brother Thomas was with us, and, as usual, scattering sunshine everywhere. He preached but one time, but his sermon did much good.

Thursday night, Dec. 21, the people of the Mt. Tabor community made our hearts glad by a token of their appreciation, in the form of a donation party. Many nice things were brought, and a good number participated. Of course, we felt grateful to them.

The prospect for a good year is flattering. We have determined, by the help of God, to try to make this conference year the best of the twenty-three years of our itinerant life.

W. M. CROWSON.

Cabot, Dec. 29.

**BERRYVILLE, ARK.**—Well, we are here at Berryville, all safe and no mishap, break-down or damage to person or goods. We are well pleased, in the main, and our people have given us a very cordial welcome.

Berryville is a larger town than I expected to see. Our new church here is nearly completed—a few hours' outside painting to do, canvassing and papering. We lack just a few dollars to finish; some of this in sight; we aim to have it dedicated in a few weeks.

The temperance sentiment is very good here. I have not seen a drunken man since I have been on this side of the mountains.

Most of our citizens are very much encouraged over the prospect of the new railroad. A large number of hands are now clearing off the right-of-way. The road will miss Berryville about three miles, but there is a mutual understanding between the citizens here and the railroad company, that a depot will be built for the town and Berryville will build her own line to it.

New Year's night a number of neighbors and friends visited the parsonage and deposited on the

dining table many good things for the family. We talked and prayed and thanked the Lord for such kindness, and we all felt that it was a happy New Year's night. We take courage and start out with renewed energy, to try and do more for the Lord in this year of his grace than ever before.

W. H. METHENY.

Berryville, Jan. 3.

**TO THE METHODIST PREACHERS AND OTHERS OF ARKANSAS:**—I am very desirous of finding a cousin of mine, by the name of Wm. Teague, who emigrated from Mississippi to Arkansas, and when last heard from, in the spring of 1892, was living near Paris, Logan Co., Ark. He had a wife and two children then. If any Methodist preacher or other person can give me any information about William Teague, it will be very thankfully received. And if the said William Teague or either of his heirs will communicate with me, I can give them information which will be of financial interest to them.

Mrs. Nannie E. Parrott, Okolona Miss.

**ASTHMA CAN BE CURED.**

Statement of a Noted Physician.

The astonishing statement that Asthma can be cured, coming from so well known an authority as Dr. Rudolph Schiffmann will be of interest to sufferers from Asthma, Phthisic and Hay Fever. The Doctor's offer, coming, as it does, from a recognized authority, who during a practice of over 30 years has treated and cured more cases of Asthma and its kindred than any living doctor, is certainly a generous one and an innovation in this age of countless fraudulent nostrums. Believing that the honest way to sell a remedy is to let those who would buy convince themselves of its merits before purchasing, Dr. Schiffmann has authorized this paper to say that he will send a free trial package of his remedy, "Schiffmann's Asthma Cure," to any sufferer who sends his name on a postal card before February 1st. This remedy has cured thousands of cases that were considered incurable. Being used by inhalation it reaches the seat of the disease direct, stops the spasm instantly and insures sweet and refreshing sleep. A free trial package will convince the most skeptical. Those desiring to try a free sample should address, Dr. R. Schiffmann, 257 Jackson St., St. Paul, Minn.

The Search Light.

The price of the "Search Light" has been raised to \$1 a year, and our clubbing rates are withdrawn.

ARKANSAS METHODIST.

Expositor's Bible.

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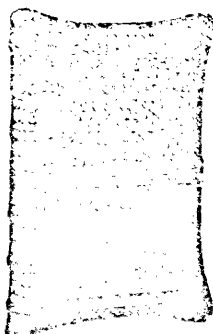
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## Missions.

### The World's Mission Conference.

The world's conference. The very name is so vast that one fails to grasp its meaning. I am reminded of the man who exclaimed: "A billion of heathens." That a conference on foreign missions might include the uncivilized and un-Christian portions of the globe we can easily understand. That England sends out missionaries is a well known fact, for who has not heard of the Baptist Missionary Society, which dates from 1792, the London Missionary Society, 1794, and the Church Missionary Society, 1799?

In our own country the hay-stack meeting of 1810 and the birth of the first foreign missionary society in the United States, are widely known, and so is the fact that almost every religious body is organized for foreign work. But an Ecumenical conference takes in more than England and the United States. Turning to a prospectus, I find that all the Evangelical Protestant societies conducting foreign missions to un-evangelized peoples in the world, and all missionaries so employed, make up the constituency of this approaching conference.

There are more than one hundred and fifty Protestant missionary organizations that are trying to make inroads on heathendom. This country leads with 101, but England is a close second with 97. Scotland has 31, Ireland 4, Denmark 6, Norway 6, Sweden 15, Finland 3, Germany 21, Holland 21, France 2, Switzerland 4, Hawaii 2, New Zealand 9, Tasmania 2, Australia 27, and Canada 16.

Missionaries have accepted invitations from Japan, Korea, Assam, Burma, Oceania, India, Turkey, Palestine, Malay, Brazil and Mexico. Others are replying, and it is now certain that the conference will be an event that ought to arouse the interest not alone of New York, but of the whole nation.

This is the third such conference, the first one having been held at Milwaukee, 1878, and the second in London, 1888. At the latter every evangelical church in the world having any agency for the extension of the Redeemer's Kingdom was represented. The report of it says that "it was a great meeting, great in numbers, great in the quality of men comprising it, and greater in its object." "Few if any series of meetings could show

such a large number of able and influential men occupying the platform.

All this and more will be true of the approaching conference, and certainly the personnel will be one of its most interesting features. Men and women from nearly every civilized and uncivilized nation of the earth, many peoples and tribes, and nobody knows how many tongues. When we remember hearing a missionary declare there to be a language for every ten square miles in Africa, we are careful in estimating the tongues of the earth.

Among the noteworthy missionaries who are expected we find the name of Rev. K. S. Macdonald, the senior worker of the Free Church of Scotland, now in his thirty-eighth year of service. He has long been Fellow of the Calcutta University, with which all of the mission colleges of that part of India are affiliated. For the last five years he has been president of the Board of Studies in English, and president for many years of the Bengal Christian Family Pension Fund. This is the most successful attempt in India, perhaps anywhere, by native Christians, to support their widows and orphans.

Mr. Macdonald is vice-president of the Calcutta Christian Book and Tract Society, and was made by the government a life member of the Pure Literature and School Book Society. As if all these positions were not enough, he is an editor, a director in a school for deaf and dumb, the latter the first and only one in North India. He brings the authority of service and experience to speak on "Literary Workers in Mission Fields."

Another veteran is Rev. Dr. Cyrus Hamlin, who went to Turkey in 1837 under the American Board. His labors have been quite as abundant as those of Mr Macdonald, although along quite different lines. Forty years' work are to his credit. He was one of the founders of Robert College at Constantinople, which has sent out its influence into every part of Asia Minor and European Turkey. Although Dr. Hamlin is not now on the field, his loving service in foreign missions will never cease on earth. Recently in answer to the inquiry, "When do you return to Turkey?" he said: "I do not know what privileges will be accorded me in the other life, but if the choice is given, I shall make a bee line for Constantinople."

Rev. Dr. William Ashnon has known a half a century of service under the Baptist Missionary Union. He is the nestor of the Baptist force in China; a Christian statesman. Rev Jacob Chamberlain, M. D., went to India forty years ago under the Board of the Reformed Church. By his medical skill, his accurate knowledge of the language and extended touring, he has exerted a wide influence. He is the author of "In the Tiger Jungle," which has been so eagerly read.

But time would fail to name all who are to come to the conference. Who, interested in foreign mis-

## WINE OF CARDUI

### How a Woman Suffers.

HOWELL, IND., Nov. 28.

I will always praise Wine of Cardui. It has done me more good than all the medicines I have ever taken in my life. Please send a book about female diseases to the ladies whose names I enclose.

Mrs. MINNIE STODGHILL.

## Wine of Cardui

LADIES' ADVISORY DEPARTMENT.  
For advice in cases requiring special directions, address, giving symptoms, Ladies' Advisory Dept., THE CHATTANOOGA MEDICINE CO., Chattanooga, Tenn.

the Change of Life, this Vegetable Wine is a blessing.

**Druggists Sell Large Bottles for \$1.00.**



## WINE OF CARDUI

sions, has not heard of Gulick, Scudder, Clough, Paton, Hume, Hopburn and a host of others? All these will represent the uncivilized world next April; while the long list of picked men from the United Kingdom and the United States, who form the twenty-seven committees in charge of the arduous task of planning the occasion, assures us that we are to have a wonderful gathering in this forthcoming Ecumenical Conference on Foreign Missions.

E. THEODORA CROSBY.

### FOUNTAIN PENS.

We have secured the exclusive agency, for Little Rock, for the world-renowned Parker Fountain Pens. The best made. We have on hand a full assortment, with prices from \$2 up.

We also have a good fountain pen for \$1, but not the Parker pen. Write for descriptions.

GODBEY & THORNBURGH.

### Origin of the Baptists.

A good thing to draw on a Baptist to take him down a few notches is Riggins' Origin of the Baptists. We have a few copies, which we send, postpaid, at 10 cts a copy.

GODBEY & THORNBURGH.

### In His Steps.

This is a very justly popular religious book. We have arranged to sell it at reduced prices, to-wit: 15 cents in paper binding, or cloth, 40 cents. Order at once.

GODBEY & THORNBURGH.

### Mormonism.

We have a good book on Mormonism, showing the history and evils of it. Price, 25cts.

GODBEY & THORNBURGH.

## CONSIDER.

If the date on the label of your paper, or on the wrapper, if it is a single package, is incorrect, drop a postal card at once and it will be corrected. Don't go to some one else about it. Don't wait six months or a year, and then say, "I did not get credit." The date on the label is supposed to show exactly to what date you have paid. Sometimes subscribers pay, say in 1899, and claim that they ought to be credited to 1900, when the books in the office show that they were a year behind when they renewed.

What is the use of complaining to the pastor, or anybody else, when a postal card to the business manager will correct all mistakes.

And when you write, be kind. Don't imagine that there is carelessness, or an effort to wrong you.

What would you do if you had 11000 names to keep up with? Now and then a man writes and sometimes a preacher, as if his was the only name on the list.

When you examine the date on your label, if you find you are behind with your subscription, pay up, or write about it if you cannot pay.

We want and need five thousand renewals to January, 1900, in sixty days from this date.

Some owe more than a year—please pay, or write when you will. We need, more than anything else money—must have money! We have to pay cash for paper, type-setting, postage, and everything else. We cannot do this unless the subscribers pay promptly.

The time to secure exceptional value is when you see it announced. Next month may be too late. We refer to the Marion Harland books as free premiums to new subscribers.

The only place in America handling all of the leading artistic instruments. Agents do not sell them because there is more money in the cheaper makes which they sell at a good price.

We can sell you the same direct at prices and you profits.

GODBEY & THORNBURGH, Little Rock, Ark.

At Rest.

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

KELLEY--Jennings Bryan, infant son of J. Lee and Annie Kelley, born July 25, 1898; died October 13, 1899, age 1 year, 2 months, and 18 days. One more little face beaming o'er the walls of Heaven looking for papa and mamma to come.

M. N. WALDRIP.

MOORE--George H. Moore was born in Ward, Ark., August, 1853; died October 19, 1899, in Judsonia, Ark. He was converted eleven years ago in a meeting held by Rev. W. H. Cryer, and joined the M. E. Church, South, at Ward. He was one who was tempted and tried with the cares of this world. There were traits about Bro. Moore which could be excelled by none. His home was a preacher's home; always made him feel welcome. He had a wife and two children to meet him on the other shore. His body was laid away in Sylvania Cemetery to wait the resurrection morn. I would say to the bereaved ones, Look up to Jesus, He is the great comfortor and consoler.

GEORGE WILKINSON.

Oato, Ark.

SNEED--Mollie Lynn was born July 25, 1864; married to J. H. Sneed, Aug. 1882, and joined the M. E. Church, South, early in life and lived a consistent member of the same until it pleased the Heavenly Father to remove her on November 23, 1899. She leaves a husband and three children to mourn her loss. Mourn not dear ones, for your loss is her eternal gain, and she is now waiting on the other shore to meet and greet you at your coming. Live then for God, and you will find mother where her tears will be dried, and she will have forgotten her extreme suffering with the conscientiousness of her patience and endurance. May she be favored with the happy privilege of meeting her dear family one by one at the beautiful gate and welcome them to the saints' eternal home.

HUGH REVELEY, P. O.

POYNTER--Mrs. Amanda, nee Costar, was born in Monroe county, Ark., June 4, 1845; married to J. P. Poynter in March, 1872; moved to DeWitt in January, 1879, and died October 3, 1899. In early life she joined the Cumberland Presbyterian Church. On their removal to DeWitt, there being no Cumberland Presbyterian Church there she united with the M. E. Church, South, in which she lived an exemplary Christian life. Everyone knew her but to love her. Her husband preceded her some years ago, and was watching and waiting for her over there. Sister Poynter was a sufferer for more than twenty years, but in all her suffering she was never heard to complain. Just a few days before her death, she said she would be glad to die if it was God's will. She left to this community the memory of a beautiful Christian life. Sister Poynter left three children, two of whom are grown and one is 12 years old. May God's richest blessings be with the children in their lonely life. The life of the mother is shown in the children. May the protection of Heaven be ever around them, and at last they meet with father and mother to part no more.

ROSS--Enoch Benjamin Ross, son of D. C. and N. J. Ross, of the Arkansas Conference, was taken from us November 21, 1899, at the age of 19 years, 10 months and 10 days.

He was a promising boy, and we had begun to indulge in fond hopes that through him our memory would be perpetuated in the Arkansas Confer-

once, for he was studying and preparing himself as fast as he could for the work of the itinerant ministry. Looking to that work, he had given several public talks of which we had heard favorable reports, and his last public effort, especially, was crowned with good results. His last illness continued eleven days and he suffered greatly, but never murmured or complained for a moment. Early in his sickness he called his mother to his bedside and said: "I want you to pray with me once more," which she did, after reading some portions of God's word to him, and he became very happy and rejoiced greatly. Twice during his sickness he had prayed with the family, kneeling upon his bed while he prayed. The last Sunday spent upon earth will be especially memorable to us. He said: "It is Sunday morning again, and I want to have prayer with you all once more." Then kneeling upon his bed, began by thanking God that our lives had been spared through another week and we were permitted to see another Sabbath day. And after giving thanks to God for all his blessings and benefits to usward, he then prayed for the Arkansas Conference, then in session, and for all the preachers and their work. Then for the faculty and students of Quitman School, and for the various interests of the people of Quitman and closed his prayer after commending us to the Lord's protection.

Our sorrow is great and hard to bear, but we find great consolation in the sweet experiences he manifested during his last illness. We expect some sweet day to find our boy again in the city of God.

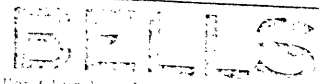
HIS MAMMA AND PAPA.

VANCE--With a sad heart and subdued spirit I make record of the death of Sister Carrie Frances Vance. She was born December 14, 1882; professed religion in 1894, and joined the M. E. Church, South, and lived an exemplary life. She loved her church. Her religion was that of love. Truly she was a model girl. A devoted daughter and a genial friend, whom to know was to love and honor. She always met her pastor and friends with a smile and cheering words. Her presence was as sunshine to the soul. Her words were as music to the sad. Her songs were heard in the praise meetings and her prayers ascended the hill of the Lord in behalf of her associates at the altar. But, alas, she has gone from us, we will never hear her songs on earth again; never be cheered by her kind and friendly greeting. Her place is vacant. Oh, the gloom, how dark! The sorrow, how great! Fond parents and loving brothers, look up, listen, hear the words of consolation: "Blessed are the dead which die in the Lord." Carrie has only stepped into God's little dressing room to put on Heaven's regalia; to be clothed with immortality. She is waiting on the other shore in the land of unclouded day. She will come forth with all the glory of the redeemed, wearing the crown and singing with angels. Yes, she is gone from sorrow, gone from fear, gone from danger, gone from sin, gone from earth, gone to God. Gone to the home of the soul. Gone to live with the angels and talk with God. Weep not, sad hearts, as those who have no hope. It is only another tie to draw you closer to Carrie's God. Oh, May God sanctify this to the good of all. May we all meet her in glory.

S. C. VINSON.

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.



Small text at the bottom of the bottle illustration.

MOZLEY'S LEMON ELIXIR. A Pleasant Lemon Tonic

prepared from the fresh juice of Lemons, combined with other vegetable liver tonics, cathartics, aromatic stimulants. Sold by druggists, 50c and \$1 bottles.

- For biliousness and constipation. For indigestion and foul stomach. For sick and nervous headaches. For palpitation and heart failure take Lemon Elixir. For sleeplessness and nervous prostration. For loss of appetite and debility. For fevers, malaria and chills take Lemon Elixir. Ladies, for natural and thorough organic regulation, take Lemon Elixir. 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. 50c and \$1 bottles. Prepared only by Dr. J. H. Mozley, Atlanta, Ga.

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 have found it the greatest medicine I ever used. J. H. MENNICH, Attorney. 1225 F Street, Washington, D. C.

Mozley's Lemon Elixir

W. A. James, Bell Station, Ala., writes: I have suffered greatly from indigestion or dyspepsia, one bottle of Lemon Elixir did me more good than all the medicine I have ever taken.

Mozley's Lemon Hot Drops.

Cures all Coughs, Colds, Hoarseness, Sore Throat, Bronchitis, Hemorrhage, and all throat and lung diseases. Efficacious, reliable. 25c at druggists. Prepared only by Dr. H. Mozley, Atlanta, Ga.

They Like Them.

A few weeks ago our Sunday-school at Searcy ordered five dozen of Mrs. Thornburgh's Catechisms, and today they make another order for the same number. This is especially commendatory, coming from so intelligent a school as that at Searcy. These catechisms are pronounced the best by those who are the best judges.

Warning Order.

State of Arkansas, County of Pulaski, vs. George M. Allen, Plaintiff, vs. Annie L. Allen, Defendant. The defendant, Annie L. Allen, is warned to appear in this court within thirty days and answer the complaint of the plaintiff, George M. Allen.

CHAS. M. GANNON, Clerk. W. WILLIAMS, D. C.

December 11, 1899. JOHN F. BROWN, Solicitor for Plaintiff.

SCRIPTURAL SANCTIFICATION: An Attempted Solution of the Holiness Problem.

BY REV. JOHN R. GIBSON, D. D. of the Western North Carolina Conference.

SCRIPTURAL, WESLEYAN, CONSERVATIVE.

Broad, Tolerant, and Holy. Discussion of the Holiness Question.

"A candid, earnest, charitable book," which seems adapted to harmonize all parties to the unfortunate holiness controversy. Read these opinions on this point: "I think the book will mark a new era in Methodism. The conflicting factions seem about to come to other feet," Bishop Levey.

"It has to be said that the idea of brotherliness would exceed that of holiness in the discussion of this great theme," Dr. J. J. Tappan, in Methodist Review.

"I have read it with interest and hope and it is a noble treatise on faith, hope, and charity," Dr. C. C. Johnson.

The book is sold by all druggists and is written by the Rev. John R. Gibson, D. D., of the Western North Carolina Conference.

We have sold a large number of this Holy Spirit at the price of 15 cents for a year, and 10 cents for a month. Order soon if you want one. GOSNEY & THORNBURGH.

CHOICE Vegetables

will always find a ready market—but only that farmer can raise them who has studied the great secret how to obtain both quality and quantity by the judicious use of well-balanced fertilizers. No fertilizer for Vegetables can produce a large yield unless it contains at least 8% Potash. Send for our books, which furnish full information. We send them free of charge.

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The best moderate price hotel in Little Rock. Convenient to the depots, being directly on the street car line leading from the Union Depot. Cars stop at door.

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FERRY'S SEEDS

Always cheaper in the end than any seeds that only cost half as much. Tested, true to name, fresh and reliable. Always the best. Ask for Ferry's, take no others. W. F. FERRY'S Seed Annual. D. W. FERRY & CO., Detroit, Mich.

## THE ARKANSAS METHODIST

WEDNESDAY, JAN. 10, 1900

GEO. THORN BURGH, BUSINESS MAN'GR.

Entered at the postoffice at Little Rock, Ark., as second-class mail matter.

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

## Our Lonoke Church Again.

About one-third of the amount has been raised and forwarded Bro. Thomas. We arranged to get the balance; the debt is paid and the Church at Lonoke is free. During the month of January we expect the full amount we expected the conference to raise, to be sent in. December was consumed largely in moving and the holidays, so it was not easy to get before the people for any special object. We urge the brethren to attend to this matter at once. It is a small matter as related to all. Brother Thomas has written to you, perhaps; don't overlook his letter. Two of our preachers carry the burden now.

T. D. SCOTT,  
Chairman Church Extension Board.

## Superannuat. s.

As at our love feast at our conference a reference was made to pastors by a few as being under God the cause of their being in the Saviour's service, I wish to speak a word of appreciation for Rev. H. R. Withers. Every pastor I have had has greatly benefited me, but I owe more to him than to any other. B. W. Dodson of Tenn. Conference, J. W. White and myself of Little Rock Conference and probably others have started for the ministry under his pastorate.

It is not much breaking the connection to say that I regard the old list of our superannuates a gracious blessing, and their younger brethren have a heritage in entering upon their labors. Rev. M. H. Brashears is among those moving away from our work. He is a loyal local preacher who, when pastor of Maumelle, tried to do his duty and keep his roll straight. He is commended to the church at Little Rock. Fraternally,

JNO. F. TAYLOR.

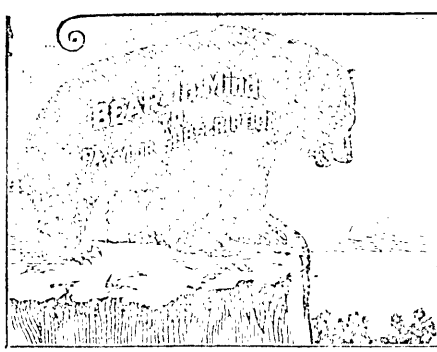
## Searcy District.

"Resolved, That we, the pastors of the Searcy District, White River Annual Conference, will, during the months of January and February and March—first quarter, make a thorough canvass of all our members and friends of our church in our respective charges, securing what money we can, and subscriptions on the Twentieth Century Fund.

FRED LITTLE  
A. C. GRAHAM."

Beebe, Jan. 2.

The above resolution was adopted at the pastors' meeting as above indicated. Let every pastor give



himself to the work until his charge is thoroughly canvassed. Give every one an opportunity of the church. If your predecessor did not leave book with you, write to him and get it. It belongs to you. If you can't get a book write me, or the manager, Rev. F. S. H. Johnston, Conway, Ark. Your servant,

M. M. SMITH.

## Response.

DEAR BRO. GODBEY:—Please allow me to say in reply to Brother George McGilguy's statement as statistical secretary of our last annual conference, that the stub in my report book shows that my report was made correctly relating to the money referred to. I possibly may have made a mistake at this point, but as to the aggregate of membership I made no error in my report. The cause of so large a difference in aggregate of membership from last year grows out of the fact that one appointment was taken from my charge and placed on the Cantrion circuit of the same district.

JNO. C. SHIPP.

Helena, Jan. 5.

A lazy liver may be only a tired liver or a starved liver. A stick is all right for the back of a lazy man. But it would be a savage as well as a stupid thing to beat a weary man or a starving man because he lagged in his work. So in treating the lagging liver it is a great mistake to lash it with drastic drugs. In ninety-nine cases out of a hundred a torpid or sluggish liver is but a symptom of an ill-nourished body, whose organs are weary alone. Start with the stomach and its allied organs of digestion and nutrition. Put them in proper working order, and see how quickly your liver will become active and energetic. Dr. Pierce's Golden Medical Discovery has made many marvelous cures of "liver trouble" by its wonderful control of the organs of digestion and nutrition. It restores the normal activity of the stomach, increases the secretions of the blood-making glands, cleanses the system from poisonous accumulations, and so relieves the liver of the burdens imposed upon it by the defect of other organs.

## Mormonism.

We have a good book on Mormonism, showing the history and evils of it. Price, 25 cts.

GODBEY &amp; THORNBURGH.

## WILD WITH ECZEMA

One of Pittsburg's Most Estimable Business Men Certifies to the Wonderful Efficacy of Cuticura.

I was a sufferer for eight years from that most distressing of all diseases, Eczema. I tried some of the best physicians in the country, but they did me



little good. The palms of my hands were covered, and would become inflamed; little white blisters at first would appear, then they would peel off, leaving a red, smooth surface which would burn like fire, and itch; well, there is no name for it. On the inside of the upper part of both my limbs, great red blotches, not unlike hives, would appear, and as soon as I became warm, the burning and itching would begin. Night after night I would lie awake all night and scratch and almost go wild. I got a box of CUTICURA Ointment, a bottle of CUTICURA RESOLVENT, and gave them a thorough trial, and after a few applications I noticed the redness and inflammation disappear; before I had used one there was not a sign of Eczema left. I can truthfully assert that \$2.00 worth of CUTICURA REMEDIES cured me.

J. D. PORTE, 428 4th Ave., Pittsburg, Pa.

## CUTICURA THE SET \$1.25

Complete External and Internal Treatment for Every Humor, consisting of CUTICURA SOAP (25c.), to cleanse the skin of eruptions and scales and soften the thickened cuticle, CUTICURA Ointment (50c.), to allay itching, irritation, and inflammation, and soothe and heal, and CUTICURA RESOLVENT (50c.), to cool and cleanse the blood. A single set is often sufficient to cure the most torturing, disfiguring skin and scalp humors, rashes, itchings, and irritations, with loss of hair, especially of infants and children, when the best physicians and all other remedies fail. Sold throughout the world. PORTER DRUG AND CHEM. CO., Sole Importers, Boston. "How to Cure Every Humor," free.



BAD COMPLEXIONS, pimples, blotches, blackheads, red, rough, oily skin, red, rough hands with shapeless nails, dry, thin, and falling hair, with itching, scaly, irritated scalps, prevented by CUTICURA MEDICINAL AND TOILET SOAP, the most effective skin purifying and beautifying soap in the world, as well as purest and sweetest for toilet, bath, and nursery. Two soaps combined in one at one price, 25c.

## A Clean Sweep of

## ...MEN'S AND BOYS' CLOTHING...

Must be made by January 15.

We have concluded to close out our entire stock of CLOTHING. In order to make room for our WHOLESALE TRADE IT MUST BE DONE BY JANUARY 15. What we can't retail we will JOB OFF.

NOW is the accepted TIME, not only for the retail buyers, but for the merchant as well. We will sell you at NEW YORK COST, regardless of freight. Assured that our effort will please you, both in quality and price, we respectfully ASK YOU to call and see our values and HEAR our clean sweep prices for 1900.

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THIRD AND MAIN STREETS

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ONE OF MOODY'S MOST INTIMATE CO-WORKERS AND NEXT TO HIM THE GREATEST EVANGELIST IN THE WORLD. The book will be replete with personal incident, and anecdote, and tells the story of the GREATEST AND MOST USEFUL LIFE OF THE CENTURY. How by his eloquence and power vast assemblies in this country and England were held enraptured, and thousands of souls were blessed. IT IS A MAGNIFICENT OPPORTUNITY FOR AGENTS. Terms liberal. Send 20c. to pay cost of mailing an outfit QUICKLY.

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## Origin of the Baptists.

A good thing to draw on a Baptist is to take him down a few notches. Riggin's Origin of the Baptists. We have a few copies, which we send, postpaid, at 10 cts a copy. GODBEY & THORNBURGH.

## In His Steps.

This is a very justly popular religious book. We have arranged to sell it at reduced prices, to-wit: 15 cents in paper binding, or cloth, 40 cents. Order at once.

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Get your victims. Dr. Miles' Restorative Nervine defends them.