

The Arkansas Methodist.

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

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THE ARKANSAS METHODIST.

Official Organ of the Three Conferences of the M. E. Church, South, in Arkansas.

EDITORIAL COMMITTEE:

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GODBEY & THORNBURGH, LITTLE ROCK, ARK.

News and Notes

EMPEROR WILLIAM IS VERY wroth on account of the seizure of German vessels by the British cruisers.

THE UNITED STATES GOVERNMENT is negotiating for the purchase of the Danish West Indies—price \$4,000.

OUR ORDERS FOR SILVERWARE have been delayed recently because the makers had more orders than they could promptly fill. They write that they are about up, and will soon fill all orders promptly.

AS SOON AS THE EXPOSITOR'S Bible series is completed, it can be bought of us at \$25, cash. So, reserve your orders and your money, and we will give notice of the completion of the work.—GODBEY & THORNBURGH.

A SUBSCRIBER TO A SO-CALLED holiness paper becomes dissatisfied with the advertisements which the paper carries, because he thinks the merits of certain patent medicines are exaggerated. The editor well suggests that some people also fall into exaggerations when they advertise their holiness.

IN REGARD TO THE COST OF THE Boer war, it is now calculated that it must run to at least \$250,000,000. Henry Grepfell, former governor of the Bank of England, says a war loan will be raised. The amount can be negotiated in half an hour. Four Jews in Frankfort, or nine in Berlin, could furnish it in fifty minutes.

FOR SOME DAYS THERE HAS BEEN constant expectation of important news from Ladysmith. The dearth of information means, at least, that the British have gained no advantage, as any success on their part would be swiftly reported. The garrison is reduced to great straits. Buller's army has not been able to cross the Tugela.

THE INSTITUTIONS WHICH MR. Moody established and maintained are: The Bible Institute, at Chicago—building and endowment \$125,000—and the school at Northfield, consisting of the Training School for Young Women, and the Mount Hermon School for Young Men.

The Northfield plant has twelve hundred acres of land and about thirty buildings. To maintain this work required about \$125,000 a year, which Mr. Moody raised, chiefly by his personal efforts. The Christian people of the country are now asked to contribute \$3,000,000 as an endowment to continue the work.

THE SECULAR PAPERS ARE TELLING us that Pope Leo has named Cardinal Gotti as his successor. It is not a matter of much importance whom the Pope prefers. The election will begin by the College of Cardinals, in conclave, ten days after the Pope's death, and two-thirds of the votes cast, plus one, will be required for election.

It has been thought, of late, that the Pope had an eye to the character of the conclave in the creation of some new cardinals. This seems to be the only way open to him to affect the matter of his succession.

THE ACTION OF THE DEMOCRATIC City Central Committee in placing the nomination of candidates for school directors in the hands of the city primaries, is a measure which ought to call forth an indignant protest from the friends of education of all political parties. We honor the three members of the committee, J. B. Dickinson, for his strong speech in condemnation of this affair, and Gregory Sherry and W. M. Murphy, who voted with him against the measure. The Democrats of Little Rock

would dishonor themselves by allowing their educational work to be committed to the schemes of party politics. The political party to which a man may belong will never be considered among the qualifications for school director by the people who have the mind to understand and the integrity to protect our educational interests.

A Note From Washington.

Associate Justice Brewer, of the U. S. Supreme Court, delivered an address this week on the "Twentieth Century, from Another View Point," which has been much commented upon. He said in part: "In these closing hours of the Nineteenth Century, many are speculating as to the Twentieth. It is the theme of many a discourse. On every hand we hear prophecies of greatness and glory or of disaster and gloom. The era of prophecy is past. And yet the lamp of the great past casts some light into the future. We may discern the signs of the times. We may perceive the trend of human events. At first, I predict that the Twentieth Century will be noted for greater unity in Christian life. The present century has been one of denominational rivalry and strife. The next will be one of Christian unity. Again, I predict that the coming century will be noted for greater economy in Christian work. We must learn to do business as the business man does. He eliminates every unnecessary expense. Again, I think the Twentieth Century will develop a clearer recognition of what religion is and how its growth can be most surely promoted. Whether evolution be in all respects scientifically true, it is true that civilization is progressive. Humanity has been steadily, through the centuries, moving on—from barbarism to the present heights of civilization. Taking the declaration that he that believeth shall be saved, and that he that believeth not is condemned already, the necessity of belief and what to believe has been among the great thoughts of the eighteen centuries. As a man thinketh, so is he. Creeds have their place and value. The clearer, the stronger and the more profound one's convictions, the more earnest and zealous he is apt to be. But something more than creed is essential to religion. It is not a question of intellectual advancement, so much as one of moral growth. So religion that spends itself in creeds, and does not ripen into character and the

richness of a pure and lovely life is like a barren fig tree—covered with leaves, but fruitless. So I look, in the coming century, to see not merely a clearer conception of the fundamental truths—a putting behind us as of little significance the minor differences of creed and doctrine—but also a keener and more just appreciation of the means by which alone humanity can become fit to enter the new paradise which one day shall dawn upon the earth."

S. A. S.

IN REGARD TO AFFAIRS IN PORTO Rico, our Washington correspondent furnishes us the following, under date of January 10:

"General Davis, Military Governor of Porto Rico, appeared before the House committee on Insular affairs and made a general statement of conditions on the island. He said the people were greatly discouraged and lacked the Anglo-Saxon energy to face discouraging prospects; that the land was largely mortgaged, the interest being in nearly every case excessive; that the present revenues were inadequate; that no provision was being made to educate about nine-tenths of the children; that not one per-cent of the inhabitants understood the responsibilities of self-government; that a territorial form of government, such as proposed in the Cullom bill for Hawaii, was not suitable for Porto Rico, but the island ought to be given the same privileges as Hawaii, which would go far towards its industrial regeneration; that if given free trade with us the people of Porto Rico would be able to support themselves and contribute much wealth to the United States. In reply to a question General Davis said: "American sovereignty has been a disaster to the average Porto Rican." He also said that seventy per cent of the population were Caucasians in the sense that Spaniards were; that every Porto Rican was either actively or passively a Catholic; that, having more than doubled their population in thirty years, the Porto Ricans were not a dying race. General Davis thinks the present unsatisfactory conditions are owing to the disappearance of the old order of things, especially as to trade and commerce, and the inability of the United States authorities to inaugurate a new order without Congressional Legislature. His opinions are already having a marked effect in Congress, and will aid materially in bringing about satisfactory legislation for Porto Rico.

Educational Notes.

Twentieth Century Notes.

The New York Christian Advocate of December 14 is devoted to the new educational movement in our sister church at the North. It is a strong number. It briefly represents the history and needs of the leading institutions that are beneficiaries of the movement. Among the universities are Wesleyan, Syracuse, and Boston. Drew Theological Seminary comes in for much space. Up to date \$1,780,515 have been subscribed.

"Higher Education in the Twentieth Century," by Dr. Raymond, is rich in thought. He points out that the M. E. Church, like her sister in the South, has made the mistake of sowing too much, that she has more colleges and universities than she can sustain well, and that wisdom suggests intensive cultivation of the soil as the policy for the future. The church, he says, must raise its conception of the college and university, or patronage will pass entirely out of its hands to secular institutions. Youth will go where they can secure the best advantages, and if church schools do not afford this they will go elsewhere. The value of the college to the State is shown in the large per cent of statesmen and office holders who are college men. Bismark's saying is quoted that "one-third of the graduates of German universities die of intemperance, one-third of overwork, and the other third rule the nation." "The church is profoundly interested in the question whether they (the college men in politics) shall rule it (the nation) for Christ and his kingdom." Attention is called to the importance of church-colleges furnishing more men for the public and secondary schools of the land. Dr. Raymond suggests that the college stands for the thought side of our civilization, that the chemist, historian, philosopher, linguist, political scientist—each is seeking to apply the best thought in his department to the problems of real life, that the college cultivates a larger number of interests than any other institution, that the geologist, the astronomer, the biologist, the physicist, the psychologist, the historian, and other specialists conduct the mind of the learner along their special lines and the student is thus led into a wide domain of knowledge. This variety of interests gives poise and steadiness. The college also drills the will. The writer also calls attention to the emphatic testimony given by church history to the importance of college training. "The eras of church history most familiar to all are those of the Reformation and the great Wesleyan revival. If we follow Luther in his fight for the life of faith, we find him at the centers of learning. He is a student of the Bible at the Augustinian convent at Erfurt. He is a professor and lecturer at Wittenberg. When Tetzel burned Luther's theses the students at Wittenburg retaliated and burn-

ed Tetzel's counter theses. Thirteen young men went out from Wittenberg college, having thrown off the costume of the monk, to spread the fire which Melancthon had kindled by his lectures against the abuses practiced by the monks. You can hardly turn a page of the history of this time without coming upon the student body which was bound to play so conspicuous a part in the movement which was being initiated. . . . And who are the Wesleys, who are Watson and Fletcher, and Adam Clarke? They have ruled the thoughts of our church for a century. They were all scholars of a very high order. Each supplemented the work of the other, and they held their thrones because of the prominence given them by their intellectual power."

Dr. Carroll, in the same issue, writing upon "Gains of the last Four Centuries," pays a beautiful tribute to Methodism. "What Methodism has done in molding the religious thought and practice of the American people in modifying the preaching and methods of their denominations, in giving vitality and force to American Protestantism, in applying new methods and creating new institutions for the advancement of its work, is indicated by history and is a part of its results. It comes to the end of the century with 6,000,000 communicants, 53,000 churches, and more than 36,000 itinerant ministers. It has outstripped all its sister denominations. At the beginning the Episcopal, Presbyterian, Congregation-

al, Baptist, and Reformed churches were far in advance of it. But it has passed each of them, and, leaving out the Presbyterians, has as many communicants as all the others combined. It has nearly twice as many as the aggregate of the Presbyterian, Congregational, Reformed and Episcopal bodies."

This is followed by a summary of the religious contributions of the last four centuries:

1. A vigorous, aggressive, evangelical Christianity, represented in all quarters of the globe.
2. With upwards of 143,000,000 communicants and adherents, or 87,000,000 less than the Church of Rome.
3. Known by various denominational names, but chiefly concentrated in Methodist, Lutheran, Presbyterian, Episcopal, Baptist, and Congregational bodies.
4. Divergent in practice, usages, methods, and in the emphasis laid on particular doctrines, these bodies are one in the fundamentals of religion, and present the Biblical type of Christianity.
5. They are growing in numbers, and show undiminished zeal in striving for the conversion of the world and the education, elevation, and advancement of man.
6. They wield the dominant religious influence in the United States, Canada, Great Britain, Australia, New Zealand, South Africa, Madagascar, and many South-Sea islands, Germany, Holland, Norway, Sweden, Denmark, and other countries.
7. Protestantism has called into existence agencies and forces which prove powerful factors in the salvation and improvement of mankind; the Sunday-school, the Bible Society, the religious newspaper, the Missionary Society, the Religious Publication Society, the Young People's Society, and the Church Extension Society.
8. Protestantism has fought the battle of religious liberty and of a free church in a free State, and these principles are constantly gaining ground.
9. Evangelical Protestantism counts in the United States 15,000,000 communicants, while all the Catholic bodies, Roman and Greek, have only 8,500,000 in round numbers, having about 2,500,000 of Jews, Spiritualists, Mormons, etc. Over two-thirds of all the evangelical strength is made up by the Methodists and Baptists."

Has not Protestantism something for which to give thanks? 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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WALTER CHURCH BELLS.
 Write to Cincinnati Bell Foundry Co., Cincinnati, O.
 Nobody need have Nonalign. Get Dr. Miles' Pain Pills from druggists. "One cent a dose."



"After having a mishap, I suffered with pain in my left side and a lingering cough which grew worse and worse," writes Mrs. Cora Brooks, of Martin, Franklin County, Georgia. "Last spring I got past doing anything and my husband went to the drug store and called for Wine of C—, and the merchant recommended Dr. Pierce's Favorite Prescription, so he bought one bottle. I began to take it as directed in the pamphlet wrapped around the bottle. The book said if the disease was complicated with cough to take Dr. Pierce's Golden Medical Discovery and 'Favorite Prescription' alternately, and Dr. Pierce's Pleasant Pellets, on rising every morning. Mr. Brooks went back to the drug store and got the 'Golden Medical Discovery,' and I took it as directed. The cough left me at once and I began to get better so rapidly my husband was astonished at my improvement. I am now able to work on the farm and also do the washing for two families."

A Badly Sprained Arm

HOUSTON, TEX.

Dr. RADWAY & Co.—Dear Sirs: August 25th last I had a badly sprained arm. After using six different (what were called) remedies, I never got relief till I used Radway's Ready Relief, which eased the pain at once and cured me in two days. My father, who is 56 years old, says: "Radway's Ready Relief and Radway's Pills are the best of all medicines." We keep them in the house the year round. Respectfully,

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Contributed.

Hendrix College Notes.

BY D. H. COLQUETTE.

The second term opened Tuesday, January 2, with a good number of new pupils and only three or four last term pupils out.

Profs. Thomas and Gantt are sick this week, but their places are supplied in class rooms by some of the young men, and the work moves on.

The college has sustained an irreparable loss in the death of Prof. G. C. Millar, Instructor in Mathematics, German and French. He was one of the strongest and most beloved men in the college. His students loved him, and feel that though his place may be filled acceptably in the college, it can never be filled in their hearts.

Prof. Millar was a young man, being only 29 when he passed away. He lived more and longer than many men three times his age. His life was one of work, otherwise it could not be called life, for life without work is simply existence. He took his A. B. degree here in 1891 and afterwards finished his university course in Vanderbilt. His mind was massive. His record here and in Vanderbilt University, as a student, is hard indeed to surpass.

He accepted a professorship in Hendrix in 1894, and devoted his life's energy to the cause of Christian education until his seemingly untimely death. He wrought well.

Prof. J. H. Reynolds spoke to the students of Prof. Millar's character and work Friday morning in the chapel. His speech was able and appropriate. He put forth the fact that no energy was lost in this world, and asked that the energy which was in Prof. Millar make itself apparent in the lives and work of the faculty and boys of Hendrix College.

The College Y. M. C. A. set apart 2 o'clock Sunday evening for a service in memory of Prof. Millar. This was very proper, it being the first meeting since his death, of the society he loved so well. A strong man has fallen.

Revs. J. M. Hawley, T. O. Owen, S. Anderson, and Dr. J. E. Godbey were here a short time last week. They are always welcome at Hendrix College.

Though somewhat late, I have just finished reading "In His Steps," by Sheldon. It is a good book and deserves a reading by all young men who want to walk as Christ walked.

Hendrix College, January 6.

Tobacco—An Evil.

IRVIN B. MANLY

The people who use tobacco are very touchish. No matter who speaks against it, when or where, they are usually deemed "cranks" or "hobbyists" by those who indulge. However, slurs and criticisms will never overthrow the truth, nor close the mouth of the

man or woman who sees and upholds the truth. Evils must be met, no matter how nice or popular may be the guilty party. God's Word declares destruction to the one who defiles the temple of the Holy Ghost, which temple is the body. In the country places the churches and school houses are soil-d, many ruined, (oftentimes in the towns too) by spitters and dippers. Yet, teachers are among the tobacco slaves, and preachers smoke and chew. Yellow teeth, brown tongue, offensive breath, oftentimes leaving the dreadful smell on the water-dipper, napkin, towel, bedclothing, curtains in the rooms and even on the walls. These are characteristic marks of the tobacco user. A minister, a pastor! How sacred the term. Should they not be clean men? I am in the war against all evil, and am glad to say that during this year I have influenced near a hundred people to don the white bow as a badge for soldiers in war against whiskey, beer and tobacco, in all its forms. Won't you wear the ribbon?

Christmas, Wynne, Ark.

Peter Zeal.

Peter Zeal is a preacher and a son of a Methodist preacher. When I formed his acquaintance he was a boy of 16 or 17 years. He lived in the town of P.

He impressed me that he was very pious. He was a regular attendant at prayer-meeting and Sunday-school. I liked him as I did all religious boys.

In a few years he became a preacher and was admitted into the Little Rock Conference. He entered upon his work, as a tyro, full of holy ambition and with great zeal and earnestness. To succeed was his motto.

His zeal and ambition were so great that he, in a field note, gave notice to the brethren on the top round of the ministerial ladder to make room for him. About this time the writer was admitted into the conference.

We became friends at once. I regarded him as a pure, good man, full of zeal and courage. He was not a man of superior ability and judgment. That he

Which Way?

Are the children growing nicely? A little stronger each month? A trifle heavier? That's good.

Or is one of them growing the other way? Growing weaker, growing thinner, growing paler?

If so, you should try Scott's Emulsion at once. 'Tis both a food and a medicine to all delicate children. It makes them grow in the right way—taller, stronger, healthier.

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for you, said four different physicians, but I still had sufficient left to try Dr. Miles' New Heart Cure, as it was highly recommended to me. I had suffered for years with heart trouble; so bad was my case I was given up to die several times. Had severe palpitation, short breath and much pain about the heart, fluttering and smothering spells, but Dr. Miles' Heart Cure gave me prompt relief and finally a permanent cure.

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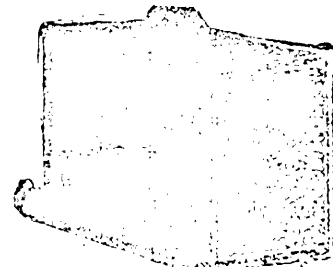
Dr. Miles Medical Company, Elkhart, Ind.

was thoroughly conscientious, I never doubted. He professed second blessing sanctification. In this I believed him to be sincere. In a brief time it was clearly demonstrated that he was not in equipoise. The second blessing theory became a hobby. He rode it with fiery zeal, and endeavored to get his parishioners to ride it. His zeal and defective judgment led him to insolvency. He made too many financial promises. That he meant to do good, I don't doubt. One incident: At a certain district conference an appeal was made by Bishop B. in behalf of the balance due on the district parsonage. Bro. Zeal was powerfully wrought upon by the appeal and promised \$100 for his charge. This year his charge paid less than \$150.

He began dropping out of the conference, then coming back. This he did two or three times. By this time he was riding his hobby with spurs on both feet. In this way he rode out of the conference again. "Who are located this year?" Answer: P. Zeal, by vote of conference. His friends could not dissuade him. His P. E. could do nothing with him. In fact, he did not appreciate advice on the subject from any source. It is our duty as preachers to preach holiness, but to live it is not less essential.

Beatitude: Blessed is the preacher who has common sense and Holy Ghost religion, keeps his promises and pays his debts.

S. A. HILL.



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L. G. ...

Contributed.

Death of the Old Year.

Among the living here no more
Shalt thou be known, but with the dead,
Thy kindred all, except alone
Thy younges' brother, who indeed
Could not be born without thy death;—
Remembered only shalt thou be.
The good and evil thou hast wrought,
The joy and sorrow thou hast brought,
Shalt into history be passed,
And by thy works shalt thou be known.

Yes, thou art dead. Thy reckless haste
To go, to pass us by, which we,
With all our arts, could not prevent,
Did doubtless bring about thy death.

Why should we grieve that thou art gone?
For many sorrows thou hast brought
To aching hearts already sad,
And groaning 'neath their heavy load.
With out remorse hast thou bereft
Us of our friends; whom, from midnight
Hour, when thou wast born, until thy
Very latest sigh, thou hast been
Bearing from our sight into that land
Whence travelers do ne'er return.

And day by day hast thou brought us
Still nearer to the end of life,
The night of death, that last deep sleep,
Which no awaking ever knews,
Until the resurrection morn.

But good with evil thou has given,
To cheerless, lonely sors of men
Hast thou brought happy, smiling brides,
Who as virgins chaste, hath given themselves,
As God intended from the first.
They should, as helpers meet for man;
To cheer his earthly pilgrimage
Dispel his cares, his joys augment;
To be the mothers of the race,
And bear their children as I them blest,
And to receive a husband's praise,
To do him good, and happy make
His otherwile unhappy lot,
And keep his safely trusting heart.

And thou hast given to many homes
The precious pledge of wedded love;
Which happy parents fondly call
Endearing names, cherubim guests;
Exulting in their new found joy.

And thou hast faithful warning given:
For thou hast turned our conscience loose
Upon us, times when we forget
Our duty to our God, and man.
Thus stirred do we the fact recall
That down the rolling stream of time
Ourselves are being swiftly borne,
And in a few revolving years
Our feeble bark into the sea
Of vast eternity is launched,
And we before the great white throne,
The judgment seat of Christ, the Lord,
The bar inflexible of God—
Before the Judge of all the earth
Must stand, and hear our righteous doom.

Old year, farewell! Together here
No more we walk, but part for ever,
Thy kindness we shall keep in mind,
And thy unkindness would forget.
January 1. J. A. FAIR.

New Year's Thoughts.

REV. FRANK RITTER

Dear Brother Godbey and readers of the METHODIST:—As my physical condition grows gradually worse, it is but natural that I should be seriously impressed with the coming of any new year, but especially so with the arrival of the closing year, of a dying century and the one which my surroundings indicate will be the closing year of my earthly pilgrimage.

I think I love my church more and more as my time with her militant hosts grows shorter. I do wish every preacher in the three conferences in Arkansas would report his work often but briefly so that the METHODIST would have about half of one page filled each week with tidings from the field, so that we who cannot go forward might hear from the front all along the line. I believe that not

A SMALL SPOT
MAY BE CANCER.

MOST VIOLENT CASES HAVE APPEARED AT FIRST AS MERE PIMPLES.

The greatest care should be given to any little sore, pimple or scratch which shows no disposition to heal under ordinary treatment. No one can tell how soon these will develop into Cancer of the worst type. So many people die from Cancer simply because they do not know just what the disease is; they naturally turn themselves over to the doctors, and are forced to submit to a cruel and dangerous operation—the only treatment which the doctors know for Cancer. The disease promptly returns, however, and is even more violent and destructive than before. Cancer is a deadly poison in the blood, and an operation, plaster, or other external treatment can have no effect whatever upon it. The cure must come from within—the last vestige of poison must be eradicated.



Mr. Wm. Walpole, of Walshtown, S. D., says: "A little blotch about the size of a pea came under my left eye, gradually growing larger, from which shooting pains at intervals ran in all directions. I became greatly alarmed and consulted a good doctor, who pronounced it Cancer, and advised that it be cut out, but this I could not consent to. I read in my local paper of a cure effected by S. S. S., and decided to try it. It acted like a charm, the Cancer becoming at first irritated, and then discharging very freely. This gradually grew less and then discontinued altogether, leaving a small scab which soon dropped off, and now only a healthy little scar remains where what threatened to destroy my life once held full sway." Positively the only cure for Cancer is Swift's Specific—

S. S. S. FOR THE BLOOD

—because it is the only remedy which can go deep enough to reach the root of the disease and force it out of the system permanently. A surgical operation does not reach the blood—the real seat of the disease—because the blood can not be cut away. Insist upon S. S. S.; nothing can take its place.

S. S. S. cures also any case of Scrofula, Eczema, Rheumatism, Contagious Blood Poison, Ulcers, Sores, or any other form of blood disease. Valuable books on Cancer and Blood Diseases will be mailed free to any address by Swift Specific Company, Atlanta, Georgia.

less than two thousand readers would join me in the enjoyment of such reports. They would be helpful to many and hurtful to none, and would strengthen the tie that binds us into one.

There is one other thing I want, and that is that every preacher in the M. E. Church, South, preach one or more thoroughly prepared sermons on Second Corinthians 5: 18-21. Of course his lessons would be from Ezekiel 33: 1-19 and Second Corinthians 5, and his subject one of the grandest ever presented in the hearing of men, but it is needed, and seriously needed just now.

Our ministry is called of God and set apart in his church to do its work by human and divine authority. That work is too important and pressing to allow them to stop to bury a father, and no time may be spent in the effort to say good-bye to home folks, but it levies on all the present strength, with all possibility of future development, and puts them under the responsibility of declaring the word and will of God to man, and persuading man to heed it; and I want the closing year of this century filled so full of the correct notion of a real joint ministry in its true life, character, and work, that the mission movement, the Educational Twentieth Century Movement, and all others we have in hand shall march to the music of "Rescue the Perishing," while each is regarded as only an effort in its particular line to bring the world to loving obedience to the Son of God.

Oh! my brother, go study afresh the nature of your call and work and let the people know that you

recognize the divine hand that is upon you—then the beautiful things you say, like the bush seen by Moses, will be hidden in the light of a divine flame that completely covers without devouring them—then the people shall hear and recognize God's word, spoken by you and the quickening power of the Holy One pervade your assemblies, and so far as you are concerned the coming of the new century shall almost mean the birth of a world.

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Warning Order.

State of Arkansas, } ss.
County of Pulaski, }
In the Pulaski Chancery Court.
Ella Allen, Plaintiff, vs. Anderson Allen, Defendant.
The defendant, Anderson Allen, is warned to appear in this court within thirty days and answer the complaint of the plaintiff, Ella Allen.
December 19th, 1939.
CHAS. M. CONNOR, Clerk.
John Barrow, Solicitor for Plaintiff.

Grip claims victims. Dr. Miles' Restorative Nerve defends them.

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 have been suffering for many years with a bad case of eczema and also 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 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

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Literary Table.

Mr. Moody.

Mr. Moody's experiences in Great Britain and Ireland constitutes the second period of his evolution. He was now a man with a message for the English-speaking world, and the expansive force of that message almost transformed him in the brief period of three years. He rose, as a Christian, with his elevation in the public view; and each new effort seemed to demand from him—and qualify him—for a greater. From the time he raised the gospel trumpet to his lips he delivered the whole counsel of God. In Scotland, where, whatever the condition now, there was then no serious estrangement between the dominant churches and whiskey, on one occasion, Mr. Moody,—who was then standing in the pulpit of what is known as the "distiller's kirk," and a distiller was acting in the place of Mr. Sankey in leading the singing,—in the midst of an animated address, paused and then said:

Is there any rich distiller here who has made his money by the ruin of the bodies and souls of men? I say to him, if you expect or desire the favor of God, make restitution and restore to the right parties. Do not think to make peace by giving a thousand pounds to build a church. Go to the widow you have made; go to the orphans you have made, and to them restore as far as in your power.

His hold on all classes was tenacious; it became unpopular to ridicule him. Even in Dublin, where the people were much divided, it was unsafe to speak of Mr. Moody or his co-worker, Mr. Sankey, disrespectfully. During a pantomime at one of the Dublin theaters a clown entered and said: "I feel rather Moody;" the pantomoon rejoined: "I feel rather Sankey-mo-nious." Upon this the gallery hissed them, and then, not content with a negative form of expressing respect, some one started "Hold the fort for I am coming," and, according to "The Rock," a leading English paper, the whole assembly in the higher story joined in the chorus, and the curtain fell until the hymn was concluded.

A remarkable circumstance was that soon after the British Association of Science met in Belfast and the brilliant Professor Tyndall uttered words that grieved all Christians throughout the world, evangelical and unevangelical (which expression Professor Tyndall many years afterward, tried to modify, as even his fellow scientists declared it an unscientific utterance), Moody and Sankey arrived and began their services, and the effect was that more converts of the most intellectual class than had ever been received into the churches for many years resulted.

As their audiences increased, the higher class of periodicals attempted a philosophical explanation of the movement. All denominations co-operated with the a, and many of the clergy of the Established Church. The attitude of the clergy of that church as a whole, however, was that of a "simple looker-

on, hinting doubts and occasionally expressing mild approval, but being really afraid to censure and afraid to applaud."

Lord Shaftsbury thanked God publicly that Mr. Moody had not been educated at Oxford, "for he had a wonderful power of getting at the hearts of men, and while the common people heard him gladly many persons of high station have been greatly struck with the marvelous simplicity and power of his preaching." Lord Shaftsbury added that the Lord Chancellor of England a short time before this had said to him: "The simplicity of that man's preaching, the clear manner in which he sets forth salvation by Christ, is to me the most striking and the most delightful thing I ever knew in my life." Mr. Gladstone attended the meetings, and was deeply impressed with the hunger of the people to hear the gospel. Heartily grasping Mr. Moody's hand, he said to him, "I wish I had your body." Mr. Moody immediately replied, "I wish I had your head." Mr. Gladstone responded, "I mean I wish I had your lungs;" to which Mr. Moody again replied, "I wish I had your brains," and with hearty good wishes they parted.

Certain cynical journals satirized and some of the comic papers caricatured him. The "Sunday Review," in its usual flippant style, expressed surprise that so many people should go to hear Mr. Sankey, ridiculed his singing and said of Mr. Moody, "he is simply a ranter of the most vulgar type; his mission seems to be to degrade religion to the level of the 'ponny gaff.'" But the "London Times" in a leading article said:

Mr. Sankey simply confines himself to the kind of tunes and to the mode of singing with which large multitudes can be most readily brought into harmony. Both the crowds and the music, however they may contribute to the general result, are perfectly legitimate aids, and it is a mere matter of good sense for a preacher to employ such influences for predisposing his hearers to listen to him. But people would not come together for weeks merely to hear impressive singing, nor to yield to the impulse of association. They come to hear Mr. Moody, and the main question is, What has he to say? Is any Christian Church in this metropolis in a position to say that it can afford to dispense with any vigorous effort to rouse the mass of our people to a more Christian life? The congregations which are to be seen in our churches and chapels are but a fraction of the hundreds of thousands around them of whom multitudes are living little better than mere animal existence. If any considerable portion of them can be roused to a more direct aim for something higher, an immense step is gained; and if the churches are really a higher influence still, Mr. Moody will at least have prepared them a better material to think upon.

To aid those who have come upon the scene during the third and quieter, but not less fruitful, period of his life, we have culled these testimonies from a mass of materials which passed before our eyes when the events were taking place, or were communicated to us by citizens of Great Britain when we visited the places where they occurred.

His career, one of the most impressive phenomena of the last

half of this century, presents a problem for solution.

Was there one secret of his power? or were there many? Did he become extraordinary by an unusual aggregation of ordinary qualities and deeds? or was there one or more elements rarely found elsewhere?

There were many secrets of his success. His physical powers were an important element. He was energetic, untiring and full of animal spirits. His native intellect was strong. Only his primitive ignorance, lack of cultivation and bashfulness caused people to think he would never achieve anything of moment. His development was slow but sure. Conversion unified and intensified his powers, and placed before him a target at which he steadily aimed. He shunned no responsibility, and was strong enough to meet everyone.

As an orator he improved as long as he lived; he became less coarse; he noticed what thoughts and similes, what illustrations and facts made the deepest impression, what tones seemed to move his hearers, and perfected these until he became a powerful speaker. Those who are saying that "Moody was no orator" either have not heard him or have a different idea of oratory from that entertained by Daniel Webster. Mr. Moody had "clearness, force and earnestness;" his sincerity was manifest; his pathos was sometimes overwhelming. In his first address in London he moved the audience to its depths. The late Prof. Drummond, over whose life Mr. Moody exerted a greater influence than any other man, thus describes him:

In sheer persuasiveness Mr. Moody has few equals, and rugged as his preaching may seem to some, there is in it a pathos of a quality which few orators have ever reached, and appealing tenderness which not only wholly redeems it, but raises it not un seldom almost to sublimity. No rapers can do the faintest justice to this or the other most characteristic qualities of his public speech.

He then gives a specimen taken at random:

I can imagine, when Christ said to the little band around him, "Go ye into all the world and preach the gospel," Peter said, "Lord, do you really mean that we are to go back to Jerusalem and preach the gospel to those men that murdered you?" "Yea," said Christ, "go and tell that man that he shall be seated in my kingdom yet. Yea, Peter, go find that man that made that cruel crown of thorns and placed it on my brow, and tell him I will have a crown ready for him when he enters my kingdom, and there will be no thorns in it. Hunt up that man that took a reed and brought it down over the cruel thorns, driving them into my brow, and tell him I will put a scepter in his hand, and he shall rule over the nations of the earth if he will accept salvation. Search for the man that drove the spear into my side, and tell him there is a nearer way to my heart than that. Tell him I will give him a field, and that he can be sowed; he will accept salvation as a gift. Tell him there is a nearer way to my heart than that."

Of this, Prof. Drummond says: Prepared or unprepared, what dramatic could surpass this scene?

His improvement in oratory was one of the products of his natural

endowment. The last time we heard him he delivered a history of Joseph of Arimathea, which in matter, manner, displayed thought, order and cumulative force, when compared with what it was when he began, could not have shown a greater change for the better if he had been under the training of the best teachers.

His persistence was almost superhuman. Difficulties developed latent force the full measure of which no one could take. Great as they were, had they been more numerous and weighty, all who were brought into close relations with him felt that he would have been adequate to overcome them. Conviction pervaded his whole being. This made him positive and dogmatic, and in some things opinionative. He believed the Bible. To him the miracles were exact statements, "not the allegories of Origen, nor the myths of Strauss, nor the pious frauds of Renan." He believed the humbling doctrines of the Bible; that man is depraved and "must be born again;" that Christ is God and man; that he died for all men because all men were dead, and that he that believeth "shall be saved," but "he that believeth not shall be damned." When, after his long absence in Europe, he held Hippodrome meetings in this city, he declared to those who were at ease in Zion, "Many of you, no doubt, will get to heaven, but with a starless crown." To the unsaved he exclaimed, "A man goes to hell because he chooses." "There are three steps to hell—neglect, refuse, despise." Though he did not speak so much of damnation as of salvation, all his appeals, exhortations, invitations and hymns implied that, like Paul, "knowing, therefore, the terror of the Lord," he would persuade men. His frankness, his unpolished simplicity, unapologetic earnestness, sharply defined individuality, all contributed to his success, as did his disregard of conventionalism and hatred of cant. He was great (if not so great as some) in organization,

(Concluded on page 12.)

A BRAWNY SCOT.

Eggs and Grape-Nuts.

"I would like to give you my experience since using Grape-Nuts ten weeks. I began weighing 175 pounds with a big stomach owing to improper digestion.

I now weigh 199 pounds, and the flesh is on the right places, i. e., the entire muscular anatomy.

Before trying Grape-Nuts I looked upon the food as a Yankee dodge to fleece the public. (I am Scotch.) I am glad to admit my mistake. I stir two raw eggs in one-half cup Grape-Nuts, sugar to taste, beat all together two minutes, add boiling water one-half cup; let stand two minutes, and you have a dish that would satisfy the Prince of Wales for once in his life, anywhere. I have a delicate sister in Edinburgh, Scotland, who wants Grape-Nuts. Can she get them there?" John W. Hunter, Oakland, California.

The Sunday School.

PREPARED BY REV. J. A. ANDERSON.

JANUARY 28, 1900.

The Baptism and Temptation of Jesus.

MATT. III. 13—IV. 11.

Golden Text:—"This is my beloved son, in whom I am well pleased." (Verse 17.)

Time:—A. D. 27, early in the year.

Place:—According to John i. 38, Bethany, or Beth-abara, on the east side of the Jordan.

The only trouble about this lesson will be to compress into the space here allotted to it all that is rich and good in it. In particular, we have never been able to exhaust the study of The Temptation of Jesus.

As to the baptism of Christ, we have never been able to see much in the suggestion that it was for his initiation into the priesthood. He is a priest, to be sure, and this baptism stood at the beginning of his priestly work, it is true; but he is distinctly a priest by another law than that which governed the Aaronic priesthood. He was not of the Aaronic line, nor even of the tribe of Levi; was made a priest, "not after the law of a carnal commandment, but after the power of an endless life;" for "there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof." Jesus himself put his baptism on the ground of fulfilling all righteousness. The movement of which John's baptism was the symbol was the inauguration of all righteousness; of this movement Christ was to be the head; he would, therefore, publicly sanction it, leading the way for his followers. John's baptism symbolized the renunciation of sin and identification of the subject of it with the coming kingdom of God. Jesus was baptized because, first of all, he would commit himself definitely and distinctly to these things. My own judgment is that never up to this moment was he fully conscious of his relation to God and to the world, and that it was the descent of the Spirit upon him at this time that completed this consciousness.

The three-fold temptation of Christ was a series of very remarkable transactions. By his baptism he had just crossed the threshold of his Messianic career, had just come to the realization of the full meaning of life to himself, and the momentous issues of that life stood out before him. That he should have felt driven into deep and prolonged solitude was the most natural of all moods. Such vast work was not to be entered into without the deepest of thought. Without the most searching testing, he himself was not ready for the work. He must fully count the cost before he begins. He must know whether he will himself travel the path which is afterwards to be marked out for all others who will come after

him. The presence of the devil himself will make certain that the sifting will be to the uttermost. It was the greatest crisis in all the history of the kingdom of darkness, and would call forth all the ingenuity and cunning and malevolent power of the Prince of Darkness. Viewed from this standpoint, the temptation of Christ in the wilderness was the most awful assault that could be devised, and that assault was repeated till it reached every department of his human nature, reached it at its weakest points.

There are natural appetites and desires which belong to every human being. The first temptation took these at the moment of least power of resistance, when he was near to death with weakness and utter exhaustion, consequent upon the intense strain upon both body and mind which had lasted forty days—took them there, and would have taken them by storm, the enemy meanwhile concealing his identity. Foiled in this lower sphere, the second temptation was a sublime appeal for the exercise of the noblest faculty in human nature—faith. It said: "Launch out your noble enterprise, trusting in God, and thereby leap into instant success; you believe that you are the son of God, commit yourself to him as such and, by one single stroke convince the world that you are!" Why did not Christ do it? Because it was not faith he was being called to exercise—what was presented as faith was in truth the most arrant assumption—a distinction ignorance of which has been fatal to a great many thousands.

The third temptation was Satan's masterpiece, and appealed to all the loftiest ambitions that could exist in a pure human nature, the rulership of all men as it pertains to this world, with all the glory of it, the headship of the human race with its unspeakable opportunities. How it harmonized in this last aspect of it with all the deepest longings of the heart of Christ! Was not that exactly the goal toward which his steps were to move, move by a painful, humiliating and shameful road, and then wait for ages for the consummation of his plans? He was under a terrible assault in the lower sphere of ambition, where stir all the human impulses for worldly ambition, and it was a still more terrible assault upon the upper sphere of ambition, whence rise all the noblest aspirations of the soul to do good for God and for man. We take it that up to this moment the personality of the tempter was disguised. It was the bold and impudent proposal that Christ should worship him that revealed, unmistakably, his identity.

We must add one remark: The only effective way to deal with any temptation is the way Christ used. He knew the word of God and he took his stand upon it, without a moment's parley, when the temptation became known as such. Any other course will usually mean ruin to the tempted.

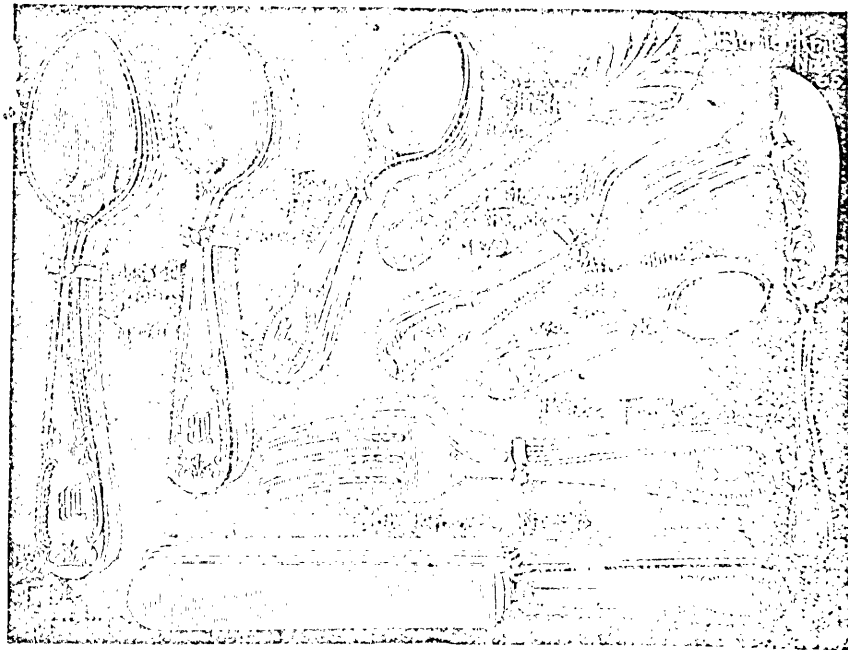
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Epworth League.

JANUARY 21, 1900.

In the Far Country.

Among our Lord's parables none surpasses, in beauty and pathos, the story of the prodigal son. It is a picture of all who forget the loving care of the heavenly Father, and think to find better guidance in their own wisdom or passions, and to find some greater good than the peace of the father's sheltered home, so rich in the supply of all spiritual needs.

There is an age when passion strongly prompts us, and when we lack the lessons of experience to guide and restrain us. We are launched upon the sea of life in the heaviest gales, and with no skill as yet to guide the ship or weather the storm. Is it any wonder that so many young lives are so quickly wrecked?

The young man, eager, confident, impatient of control, leaves his father's house, and travels into a far country. This far country symbolizes the utter removal from the old ties and the old ways of life. Home is left in the distance, with all its influences and claims. The young man is ready for new sins and indulgences, new companions and ways of life.

He is richly endowed. The father had a lordly estate. Who can picture the preciousness of a human life? To what heights of honor and happiness may men attain by wise use of their powers and privileges! This treasure of possibilities is the substance which the prodigal wastes in riotous living. There is set before us a scene of reckless dissipation—a wild whirl of bewildering lights, enticing temptors.

Once entered upon that path, poverty and shame are quickly reached. He begins to be in want, and then all friends are gone and the witching enchantment floats away. Worldly indulgence soon destroys us. This constant testimony have we that man was created for spiritual things. Man cannot satisfy himself with swine's food.

From utter disgrace and want the prodigal begins to learn wisdom—to "come to himself." Then the old home rises on his view to allure and invite him. Old instruction speaks its precepts again, and the way of life is seen. Humbled, and only asking a servant's place, the prodigal is ready to go home. He returns. No trust has he but in a father's love. He is without merit, but a father's love does not rest on merit. He

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has injured no one so much as his father, but still to his father he will go. How strongly is here presented that sole condition upon which we, as sinners, hope for pardon. We go to our Father.

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GODBEY & THORNBURGH,

Little Rock Ark.

ARKANSAS METHODIST

J. E. GODBAY, D. D., Editor.

WEDNESDAY, JAN. 17, 1900.

The Highest Attainment.

One has said "Experimental religion is good, if it is your neighbor's experience that you are religious. Witness for Christ is of the character enjoined by Christ, only when others" see your good works and glorify your Father in heaven." The life which is most Christian is that which approaches nearest Christ's own example of self-denial and beneficence. It may be that in heaven we shall rest and rejoice—that is a doctrine of languid and listless souls. But certain it is that in this present world, where the smoke of perdition still floats and the powers of darkness prowl, a Christian is known, not by his sweet repose, but by his watchfulness, not by his enjoyments, but by his service. The characters of Christian life are faith, purity and beneficence.

First of all, belief in great truths is essential. It is only of convictions of truth that convictions of duty are born. Duty can only stand in the mind as a conclusion, a corollary of faith. When we have attained to faith in the truth duty holds forth the crown which shall reward obedience.

Right conduct of life demands first right conceptions of life. Only upon lofty views can lofty attainments be built. Only in views which project life into the beyond and open to it a boundless career can man find impulse or motive for any life but the sensual. This is a truth neglected by too many pulpits. Faith in God, immortality and eternal destinies are fundamental. But they should not always be taken for granted by religious teachers. They have their evidences and arguments with which it is well to keep the public familiar. Even sincerity of life demands that these convictions be deeply rooted in the mind. Only such doctrines can make life sincere in its aim. These doctrines can not be held as a sentiment or adopted as current opinion and so made fruitful of good purpose or truly virtuous action. Conformity to the course of action which they demand would be, under such circumstances, a washed life, a pantomime, a parade before the public according to a program dictated by the master of the show. Conformed outwardly, to what seems best for the world that life may be, but without any ground upon which one could account to himself for such conformity save that it is the fashion

of the world. A life without convictions is also of necessity a life without hope. It can have no ulterior aim. It can gather no inspiration from beyond. No goal allures it. Even its apparent activity on occasions for that which is good is not of the nature of life. It shows the galvanic touch of external forces, and not the bound and pulsation of an inner life.

Faith in God, immortality and eternal destiny, when rooted deeply, become motives of life—an inward power to awaken men to seriousness, to make them feel that they dare not trifle, but that interests and issues are involved in character and conduct which must needs make men thoughtful and lead them to consider well what principles they should adopt and on what path they should move.

It is to this seriousness of purpose, that the truths of the gospel especially appeal. To the soul that longs to realize right adjustment to God and the duties of life, the way of salvation through Christ seems to open the only door to redemption, to pardon, and a new nature—a readjustment of fallen man to the fellowship of God. It is for these reasons, that doctrinal teaching must forever hold the principal place in all our efforts to develop in men that life which God requires, and which, because it feels itself to be what God requires, trusts in divine help, is confident of divine favor, and presses eagerly to a heavenly reward.

A life which is thus quickened to the highest aims and the most earnest striving in the support of every good cause is the noblest fruit of faith in Christ. Such lives seem to us the incarnation again of the Christ spirit. They rise infinitely above the recluse and the sentimentalist in their appeal to the common judgment of men as types of that noble manhood which the example and teaching of Jesus of Nazareth are meant to produce. Examples are constantly furnished us, few of which are more conspicuous than one on which the eyes of the Christian world are now focused, in proof that a man, fully possessed of the motives and inspirations of faith in Christ must be a great man. Many more gifted by nature, and more favored by fortune have achieved less for others and attained less in their own experiences than Moody, because they were less sound at the core; that is to say, less sincere and earnest. The foundation of every such character is in the unequivocal acceptance of certain conceptions of spiritual truth, upon which, in answer to personal appeal, God has poured the quickening power of

his own spirit. It is Daniel, true to conviction, surrendering all for it, and of whom the king's chamberlain rightly said, "He hath in him the spirit of the eternal God."

We have only to look at such a life as Mr. Moody's and contemplate its fruits to see how far above mere sentimentality true Christian experience rises. His was no life of boastful profession. His story was no story of inward raptures, yet his struggles from the time he quit secular employments to labor among the poor of Chicago, until he was buried on Round Top before his school of the prophets at Northfield, left no doubt in any honest mind that Mr. Moody had counted all things loss for the excellency of the knowledge of Jesus Christ his Lord.

Many there be who desire to find "the Christian secret of a happy life." Far nobler is he who would know the Christian secret of a useful life. The former is self-centered; the latter is self-denying; the former seeks peace; the latter seeks power; the former would nestle in a Savior's arms; the latter would march with Jesus under his own blood-stained banner to the conquest of the world.

No Distinctive Doctrines of Methodism.

A Methodist editor, whom we will not name, complains that the Methodist preachers do not preach the distinctive doctrines of Methodism. To our way of thinking, Methodism has no distinctive doctrines.

The Catholics hold the distinctive doctrines of trans-substantiation, purgatory, pardon of sin by the priests, etc. All these Methodism repudiates. The Episcopalians hold the distinctive doctrine of prelatical succession, and Methodists repudiate that. The Presbyterians hold the distinctive doctrine of predestination, and Methodists repudiate that. The Baptists hold the doctrine of immersion in water as the only valid baptism, and Methodists repudiate that. Methodism proposed to find a Catholic foundation for believers to unite on by repudiating quibbles and crotchets and standing on unquestionable scriptural truths.

The motto of the great founder of Methodism was: "In essentials unity, in non-essentials liberty, in all things charity."

The Methodist Church proposes to keep in the middle of the road and stand on those fundamental and necessary doctrines which all Christian churches hold, and to throw the force of her ministry and of her press to the inculcation and enforcement of those doc-

trines. Nothing is so unmethodistic as to be hunting for distinctive doctrines on which to build special claims or to develop church prejudices.

Methodism was, at the first, not a doctrinal movement, but a spiritual revival. As to doctrine, it built upon the broadest ground, not by laying down distinctive doctrines, but by rejecting them.

Show us a doctrine which no body of all the millions of Christians believe but a Methodist, and I shall on that ground judge that there must be some error about it. The common sense of the religious world is agreed on essentials, and on these essentials Methodism rests, so far as doctrine is concerned.

The Prophet of 1900.

Dr. Lafferty, sometimes dyspeptic and moody, unmasking all the skeletons that grin in dark closets, is often, also a prophet of the coming glory and perfection. But whether he paints with colors somber or bright, he paints well and shows the work of the genius artist. The Doctor was in good mood as the chimes rang in the year 1900, which is to conduct us to the opening scenes of a new century, and in the twilight of the century closing he sees "the vision of the world and all the wonder yet to be."

Our readers will be entertained to hear him tell how it shall be:

Ere the century closes man will take unto himself "the wings of the morning," balance in the upper air, or dart across the continent with whirlwinds as his couriers.

The Atlantic will have havens of granite built from the bottom at every hundred miles, where tourists can disembark and doze while waiting for the next huge hotel on keels or for a swift ship of the air.

At every home in the land an automatic machine will record minute by minute every record of importance on all continents. In the meantime, instantaneous photos of these scenes will be transmitted over wires and show themselves on sheets in each of the rural districts as well as in the halls of many homes in the cities. By pressing a button in our dwelling at anytime we can hear and see the news of the nations. The invalids in bed-rooms listen to sermons and look upon the distant preachers.

The kitchen will be as neat as the parlor for electricity cooks. Science will invent a range and foods so fitted that a dinner of many courses can be prepared by mechanical contrivances without soot, smell or sweat.

Packages will come through copper pipes at the cost of a letter and at half the quickness of a cannon ball. Writing will be super-

ceded by private phones in every house.

There will be discovered an antidote for every disease. The germ of each malady will be killed at once. Death by fever, consumption, palsy will cease. Life will be lengthened to a century. The decay of the machine or its wreck by collision will only end life.

Agriculture is nearing a new era. The exhausted lands will become fat as the fields of the Nile by a process just discovered of innoculating the soil with the germs that gather the richness of the air and transmit it to the furrows. One acre will feed a family. Farming with scientific methods and electric tools will be the pastime of poets, preachers, and pretty Maud Mullers.

Christianity will take on its pristine loveliness. The stress will be on conduct, not on creeds. Selfishness will ostracise. The nurse of the hospital will pass the streets with every head uncovered. The Methodist missionary to the mountains will be met at the railway stations of the city where the conference sits, by the carriage of the chief layman. The pastors of the "first churches" will form admiring circles around the apostles of wire grass circuits. The friends of the preachers assigned to the "rose window" and chime churches will gather about those sobbing brethren when "read out" and comfort them with the notion that "a man can stand anything for one year, and next session you will have a claim on a Kild e parish." But the best of all, sweet charity will reign throughout the sacred cohort. The "Caritas" of the Corinthian chapter will be the touchstone of character and compass of the Christian creed. "See how these men love each other." Who knows but the celestial choir will come again at the holy season and sing of "Peace on earth and good-will to men"?

THE VALUE OF CHARCOAL.

Few People Know How Useful it is in Preserving Health and Beauty.

Nearly everybody knows that charcoal is the safest and most efficient disinfectant and purifier in nature, but few recognize its value when taken into the human system for the same cleansing purposes.

Charcoal is a remedy that the more you take of it the better, it is not a drug at all, but simply absorbs the gases and impurities always present in the stomach and intestines and carries them out of the system.

Charcoal sweetens the breath after smoking, drinking or after eating onions and other odoring vegetables.

Charcoal effectually clears and improves the complexion, it whitens the teeth and further acts as a natural and eminently safe cathartic.

It absorbs the injurious gases which collect in the stomach and bowels; it disinfects the mouth and throat from the poison of catarrh.

All druggists sell charcoal in one

form or another, but probably the best charcoal and the most for the money is Stuart's Absorbent Lozenges; they are composed of the finest powdered Willow charcoal and other harmless antiseptics in tablet form or rather the form of large, pleasant tasting lozenges, the charcoal being mixed with honey.

The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath and purer blood, and the beauty of it is, that no possible harm can result from their continued use, but on the contrary great benefit.

A Buffalo physician in speaking of the benefits of charcoal, says: "I advise Stuart's Absorbent Lozenges to all patients suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, mouth and throat; I also believe the liver is greatly benefited by the daily use of them; they cost but twenty five cents a box at drug stores, and although in some sense a patent preparation yet I believe I get more and better charcoal in Stuart's Absorbent Lozenges than in any of the ordinary charcoal lozenges."

Notices.

The quarterly conference for Calamine will be held March 3 and 4. J. K. FARRIS.

The quarterly conference for Swan Lake is changed from January 20-21, to February 3-4, and Kingsland is changed from February 3-4 to January 20 21.

T. D. SCOTT, P. E. Pine Bluff, January 9.

The members of the State Anti-Saloon League will convene in Little Rock on the 23rd inst., at Y. M. C. A. Hall, Eighth and Main streets, at 4 p. m. Every member of this league is urgently requested to be present at this meeting. Very important business will come before us for consideration. Brethren, do not fail to be present at this meeting. Respectfully, J. W. CONGER, President.

Dear Dr. Godbey:—Please say to those who hold their certificates of full fare returned from Pine Bluff, to send to Mr. H. C. Townsend as these certificates must come before the Board. I have labored hard to correct the mistake and hope all will get their money back. Please send your certificates of full fare on return that you received at Pine Bluff to Mr. H. C. Townsend, St. Louis, Mo., and the money will be refunded. Yours, W. A. STEEL.

OZARK, ARK.:—Our meeting is moving on finely; 26 conversions up to date and we are just commenced. Nearly all the merchants closed their stores today and we think they will continue to do so while the meeting goes on. We have big crowds and the interest is deepening and widening. We are hoping for and expecting large things. Yours in Christ, S. F. GODDARD.

Missionary Institute and Twentieth Century Rally.

To be held at Malvern, February 20-22, 1900.

PROGRAMME.

February 20, 7 p. m.—Missionary sermon, B. A. Few.

February 21, 8:30 to 9:15—Devotional service, D. D. Warlick.

9:15—What do You Mean by Missions? A. M. Robertson.

11:00—Missionary sermon. T. O. Owen.

2:30—Laboring Together With God. F. P. Doak.

7:00—Missionary sermon, J. R. Moore.

February 22, 8:30—Opening religious service, thirty minutes, J. M. G. Douglass.

9:00 Objections Stated and Answered. H. Jewell.

10:00 — Collections — When? How? S. C. Dean.

11:00—Sermon. G. W. Logan.

2:30—Devotional exercises. J. W. Berry.

3:00—The Twentieth Century Movement. T. H. Ware.

7:00—Sermon, J. C. Brown.

Commends It.

DEAR DOCTOR GODBEY:—I see in the METHODIST that Bro. Fletcher, of Eureka Springs, is calling for the photographs of the members of the Arkansas Conference, in order to have an engraving made of that body. I want to commend the enterprise. The picture will be welcomed by thousands, and it will be an ornament to any Methodist home. Suppose we now had an engraving of this conference as it was twenty-five or fifty years ago; what a treasure it would be in any home. I hope all the brethren will respond to Bro. Fletcher.

LAYMAN.

Correction.

The educational mass-meeting for the Fort Smith District will be held February 6-8, instead of 7-9, at Man-field, Ark.

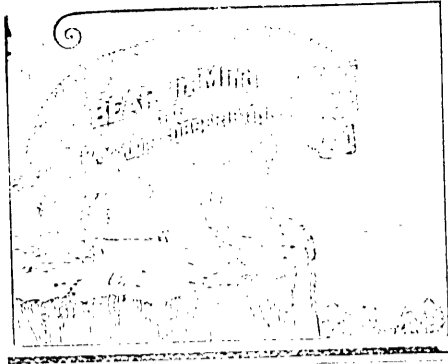
S. ANDERSON.

January 12.

How Some of Our Readers Can Make Money.

Last month I cleared, after paying all expenses, \$355 85; the month previous \$260 and have at same time attended to other duties. I believe any energetic person can do equally as well, as I have had very little experience. The Dish Washer is just lovely, and every family wants one, which makes selling very easy. I do no canvassing. People hear about the Dish Washer, and come or send for one. It is strange that a good cheap washer has never before been put on the market. The Iron City Dish Washer fills this bill. With it you can wash and dry the dishes for a family of ten in two minutes without wetting the hands. As soon as people see the washer work they want one. You can make more money and make it quicker than with any other household article on the market. If convinced that any lady or gentleman can make from \$10 to \$11 per day around home. You can get full particulars by addressing the Iron City Dish Washer Company 160 Station A, Pottsville, Pa. They help you get started, then you can make money awfully fast.

MRS. S. P.



Personal.

Read Quinn's adv.

We had a pleasant call Tuesday from S. D. Jenkins, from Quitman.

We acknowledge with pleasure a call from Rev. D. H. Colquette, of Hendrix College, Monday.

We had a very pleasant call from Rev. Horace Jewell, Tuesday. He is looking well and his talk is full of wit and fine spirit.

Rev. J. F. E. Bates reports from Lamar that his work is opening with good interest. He organized some Epworth Leagues.

Rev. Fred Lark, writing from his work in Oregon, says: "Just closed a fine meeting; fifteen converts, nine accessions. All is well."

Rev. John H. Cummins, at Beardon, Ark., starts off well. He sent in five marriage notices, the cash for three now subscribers, and was pounded.

We will thank the preachers in charge to send us names of the post-offices in their charges, so we can send them fresh lists of the names of subscribers.

Rev. J. B. McDonald writes from Checotah, I. T.: "Jack Henson McDonald, a new comer, presents his compliments to friends in Arkansas. Weight, nine pounds." We welcome Jack to a place on this planet.

We have received the wedding cards of Miss Daisy Dell Sage, daughter of Rev. and Mrs. Jessie A. Sage, of Magnolia, Ark., to Mr. Thomas Pleasant Gantt. Marriage to take place on Tuesday, January 23, in the Methodist Church at Magnolia. We send parents and young people our congratulations.

Mrs. L. J. Cuming was a pleasant caller Friday. Mrs. Cuming is the widowed daughter of Dr. Johnson, of Mississippi, a Methodist preacher, now dead. She is trying to educate her children by securing subscribers to the "Philadelphia Post" and "Ladies Home Journal." If you want to help a worthy lady, send your subscriptions to her, addressed to J. St. Bracy, 1400 Gaines street, Little Rock.

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Christian Life.

Faith in God's Word.

REV. J. E. CALDWELL.

Reader, have you faith in the Bible? Do you, deep down in your heart, believe it to be the divinely asserted message of life and salvation to your soul? Yes, I trust you have given due and careful thought to those passages we adduced in a former paper, making it the duty of all who can to wait upon the ministry of the word.

Tarry now and let us look at this subject from another point of view.

I once met an old gentleman with a basket of corn on his arm, going to feed a lot of hogs nearly a mile from his house. Said I, "Uncle Billy, what are you doing out in this inclement weather?" "Ah," said he, "my hogs need feeding. I know they are there, expecting me."

I went on to my appointment, turning over in my mind the words "my hogs need feeding and I know they are there expecting me." Brother, Sister, there never was a lot of hogs or a flock of sheep more needing food than you and all your neighbors need the gospel. Your whole sensuous nature tells you in unmistakable terms that you must have food to eat, and raiment to put on; and to do without them even for a brief period of time, makes you nervously uneasy, and doing without them altogether is not thought of. To obtain these things for "necessary uses" you will brook all sorts of difficulties. This meat and bread question presses itself upon your whole being; health, strength, aye, life itself is the penalty of failure. These are undisputed facts. And just so it is with your soul, my dear reader, as it regards the gospel. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." How the preachers do sometimes talk about the provisions of the gospel. They really wax eloquent and cry "Ho, every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy and eat; come buy wine and milk without money and without price." "The Lord of hosts shall make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined." And I tell you they do not overdraw the picture the slightest shade. Here, then, is the feast of heaven's own preparing, enough, enough for all, enough ever more. Sound out now the royal proclamation, "Come, for all things are now ready." The man who hears this glorious announcement understandingly, believes it heartily and yields it implicit obedience, will feast on heavenly manna, will have a continual feast in his soul, will grow thereby strong, healthy, active, just such a church-member as every pastor needs to help him in the work of saving souls and extending the kingdom of God on earth. Neglect it, make light of it, interpose excuses, and say, as some poor, self-conceited people I know of say: "I don't go

to church?" then what? Why, this, moral poverty, weakness, starvation and death is your inevitable doom. "For this cause, (not availing yourselves of gospel provisions) many are weak and sick among you and many sleep." Don't deceive yourself, my brother, you need feeding. God has given you a pastor, solemnly charging him, "feed my sheep, feed my lambs." "O," said a brother to me at conference, "I must hear Brother T— again, he gives a whole loaf of gospel bread." Your pastor will do the same for you. Don't bother yourself about the vessel in which the bread is borne, or the manner and style in which it is dispensed. Get the bread, get it for yourself, and give your wife and children equal chance with you to get it; go search out some poor soul and take it with you to the house of God. I feel deep in my heart, while writing these lines, that there are scores and hundreds of church members who could be blessed and be a blessing, could they be induced to ally themselves in real Methodist earnestness with the gospel. Oh, here is bread of which if a man eat he shall live forever.

Holy Spirit, help my reader to realize how much he or she needs feeding, needs that "whole loaf of gospel bread" the man of God is now waiting to give to all, and without money and without price.

Keep the Sabbath Holy.

Not long before the death of Mr. Gladstone, his daughter, Mary, made the following statement, which is another confirmation of the wisdom of public men's keeping the Sabbath:

"Yesterday my father was saying he did not believe he would be alive now if he had not always kept Sundays quite apart from his ordinary, and especially his political life, not only because of the pure refreshment it has always been to him to turn to holier things on that day, but because it has enabled him to learn more on religious subjects than perhaps any other layman, and so has given him that firm and splendid ground which has ennobled and hallowed all his actions through life."—Our Bible Teacher.

CONSUMPTION CURED.

An old physician, retired from practice, had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all Throat and Lung Affections; also a positive and radical cure for Nervous Debility and all Nervous Complaints. Having tested its wonderful curative powers in thousands of cases, and desiring to relieve human suffering, I will send free of charge to all who wish it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail, by addressing, with stamp, naming this paper, W. A. Noyes, 820 Powers' Block, Rochester N. Y.

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.

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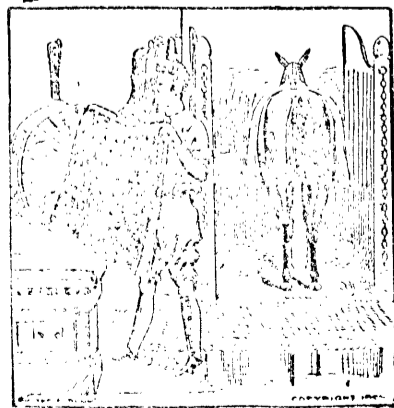
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C. O. KIMBALL.

For the Young People.

How Grandpa Boiled the Eggs.

"It is half-past eleven," said grandpa, "and the mason will not have the chimney fixed before 3 o'clock."

"Then I suppose we must get along with a cold lunch," said grandma.

"Well," said grandpa, after a moment, "perhaps I can boil some eggs. I will try it."

"But, isn't it too windy to make a fire out of doors?" asked grandma.

"I shall not need a fire," said grandpa.

"That sounds like a joke," said Edith.

"No joke at all," said grandpa. "Come out and see. Bring the eggs," he added, "and a can with a tight cover."

When, a few moments after, grandma and Edith went out into the back-yard, grandpa was putting some fresh lime into an old pail.

He took the can of eggs they brought, and filled it nearly full of cold water, then, fitting on the lid carefully, he set it in a hollow place he had made in the lime. Edith watched him curiously.

"Will the lime burn?" she asked, "shall I bring you the matches?"

"You forget," said grandpa, "I was not to use any fire. We'll start it with cold water."

"Now, I know you're joking," said Edith.

"Wait a moment," said grandpa, "and you will see."

He poured in the water and put a board over the pail.

"Oh," cried Edith, when, in a very short time, it began to bubble and steam as if a hot fire were burning under the pail, and "Oh," she cried, a great deal louder when a white, creamy mass came pouring over the top and down the sides of the pail.

It did not last long. In six minutes the bubbling had almost stopped, so grandpa took a long iron dipper and gently lifted out the can, all coated with the lime.

He rinsed it off, then opened it, and took out the nice white eggs, and, when they broke them at lunch, they found them cooked just exactly right.—Della Hart Stone, in the Youth's Companion.

Letter From St. Louis.

EDITOR ARKANSAS METHODIST, DEAR SIR:—My papa told me that you said if I wrote you a nice letter it would appear in your paper. I like to read the ARKANSAS METHODIST because it always has a good story for the children. Fred Lark tells some very good anecdotes of his boyhood life, and I am glad that he has returned home and will write again for your paper. Jack Daw was fairly good, but I give Fred the preference. Some little Arkansas girl will want to know where I live and how I am going to tell her. I live in St. Louis, and I am a member of the Lafayette Park M. E. Church, South, and Dr. Pattillo is our

preacher. Brother George W. Hall is superintendent of our Sunday-school, and Miss Mary Woenner is my teacher. I attend the Sherman Public School, one of the largest public schools in our city. Miss Marshall is my teacher and I am glad to say that all my teachers are very kind to me. I am in the fourth grade and am ten years old. If I live I will be in the high school in four years. I never lived in your state but I have visited Eureka Springs several times and also Ft. Smith. If I see this in your paper, I will try my hand again next Christmas. Your little friend,

MARY MARGARET LEWIS.
St. Louis, Jan. 5, 1900.

Teacher.—"Thomas, will you tell me what a conjunction is, and compose a sentence containing a conjunction?" Thomas.—"A conjunction is a word connecting anything. In the sentence, 'The horse is hitched to the fence by his halter,' 'halter' is a conjunction, because it connects the horse and the fence."—Harper's Bazar.

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USE HORSFORD'S ACID PHOSPHATE.
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Methodist Union.

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

When in Little Rock, stop at the Laclede Hotel, the best \$1.25 and \$1.50 house in the city. J. J. McAfee, Proprietor.

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.

We will fill orders for the full set of Expositor's Bible for \$25 cash. GODEY & THORBURGH.

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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, typesetting, postage, and everything else. We cannot do this unless the subscribers pay promptly.

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.

Triumph songs, 3 and 4 combined; round only, 35c; 54 per dozen.

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Young People's Hymnal, latest and best, round or shaped, 30c each; \$3.00 per dozen; words only, \$1.25 per dozen.

Hymn Books of the Methodist Episcopal Church, South, 2mo (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 6 x 7 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.

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Godfrey & Thorburn, Little Rock, Ark.

Mr. Moody.

(Continued from page 5)

and he was pre-eminent as a leader of men. His talents in various unrelated fields were above mediocrity, and, judged by the popular idea of the word, he had a touch of genius.

This is not the time to analyze, much less to criticize, his doctrinal views. What he preached was consistent with itself, and was, as a whole, the power of God to the salvation of everyone that believed it. His doctrines were the inspiration of his own individual and public life.

The change in the direction of his energies of late years has given rise to erroneous theories of its cause. Some have said that he lost interest in creating great emotional waves, and had reached the conclusion that "Christian nurture is better than revivalism." Those who so say have superinduced their own theories upon his actions. Because he added to his work as an evangelist what they consider the whole work of the church, they conceive that he had changed his views, and characterize it development and progress in him.

What he discovered was this: That the pastors and the churches were coming to depend upon such work as he did. He conceived the idea of using his energies to arouse Christians; for his root principle, often repeated, was that "an anxious church is always surrounded by anxious enquirers." His Northfield institutions were intended as a center of Bible study and a place for the training of evangelists, a rendezvous for pastors who wished to learn to be their own evangelists; his schools for young people grew up as adjuncts of this general plan; the youths were to become converted and educated as Christian workers. Instead of devoting himself wholly to making converts, his plan of late has been to awaken churches to do their part. Herein he exhibited breadth and penetration. "If there were twenty Moodys and the churches sat around seeing them save sinners, they and the world would be worse off than if there never had been such a man." This was one of the many ways in which he expressed his conviction.

Tact, resourcefulness, a consciousness of his power over men, a belief that God had singled out D. L. Moody for a great work, a belief that he was led by God, a conviction that when he presented God's claims to the man to whom God sent him or in the city to which God sent him, he would be irresistible;—all these, upheld by a constitution in which seemed for years as though built of iron and steel, made up the man we mourn

ity, his moral and religious consistency was unimpeachable; his spirit pure and sweet. It was this which gave him even more power in private personal appeals than he had in public. Men instinctively yielded to the man whom they intuitively perceived to be what he professed to be. In religious experience he had nothing new. It was a living faith and a living fire, the sense of sin forgiven, the impulse to save men, to help them, teach them, and comfort them.

For a man with such a constitution and with such capabilities for work, who might have supposed that he could live on to four-score, to find himself suddenly touched by the hand of death was a test of faith, if not of hope and love.

His last moments were spent in comforting his family. Reviving from a fainting spell he said to his sons:

I have always been an ambitious man—not ambitious to lay up wealth, but to leave you work to do; and you are going to continue the work of the schools at East Northfield and Mount Hermon and of the Chicago Bible Institute.

When his daughter cried out in her agony: "Oh, father, we can not spare you," he said: "I am not going to throw my life away. If God has more work for me to do I will not die." As the hour of noon approached, those at the bedside perceived that he was about to die. Several times his lips moved as if in prayer, but the words could not be heard. Just at the very moment of death he awoke as if from slumber, and said with joyousness:

I SEE EARTH RECEDING.
HEAVEN IS OPENING.
GOD IS CALLING ME.

Here was no "leap in the dark," no "setting sail on an unknown sea," no muttering, "To be, or not to be," no "Death is a wall." But there was the "evidence of things not seen," the "substance of things hoped for," a stingless death, a grave robbed of its victory. Thus fully was D. L. Moody persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, was able to separate him from the love of God, which was in Christ Jesus his Lord.

Thus was the name of Christ honored in his death, as it had been by his life.

A grain of sand in the eye can cause excruciating agony. A grain of pepper in place of the grain of sand intensifies the torment. The pain is not confined to the organs affected. The whole body feels the shock of that little irritating particle. It is so when there is any derangement or disorder of the delicate womanly organs. The disorder may seem trivial but the whole body feels it. The nervous system is disordered. There are fretfulness, irritability, dullness, and de-

Dr. Pierce's Favorite Prescription is a specific for the diseases that undermine the strength of women. It is free from opium, cocaine and other narcotics, poisons which enter into many other preparations for woman's use. It makes weak women strong and sick women well.

THE LIFE OF MOODY.

The Rev. J. Wilbur Chapman, D. D., of New York, is engaged in writing the life of D. L. Moody for John C. Winston & Co., Philadelphia. Dr. Chapman was one of Mr. Moody's most intimate friends, and was closely associated with him in his evangelistic work. He is Vice President of the Bible Institute of Chicago, of which Mr. Moody was President, and desires that this institution shall receive a share of the profits from the sale of this book. The publishers promise that the work shall be profusely illustrated. It will also contain an introduction by the Rev. F. B. Meyer, of Christ Church, London, and personal reminiscences from others who were intimately associated with Mr. Moody in his work.

We have received notice that the price of Teacher's Bible cannot be guaranteed hereafter as low as now, so if you expect to buy a Bible soon, you had better buy at once.

32,000

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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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.

GODFREY & THORNBURGH.

Origin of the Baptists.

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ARKANSAS METHODIST,
Little Rock, Ark.

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Our Church at Home.

YELLVILLE CIRCUIT.—I have made my first round on this circuit and formed an acquaintance with a goodly number of my people. They seem to be excellent people. They are providing very liberally for me in the temporal necessities of life, and I hope by the help of the Lord to be able to impart unto them some spiritual gift, to the end that they may be edified and built up in the Christian faith.

W. W. NOBLE.

CUSHMAN CIRCUIT.—At our conference at Searcy I was returned by Bishop Galloway to Cushman circuit, for the second year. On our return from conference, the people gave us a very warm reception, and on Saturday night before Christmas, as a token of their friendship, they gave us a nice pounding. After depositing their bundles on the table in the dining room, they came into the sitting room. My steward, Bro. Charles Hon, explained the meeting, and I responded as best I could. Then I read a scripture lesson and prayed with them, and after wishing us a successful year they retired. We are happy in the Lord, and expect by God's help to try to do for them the best year's work of our life. May God bless all the people of Cushman circuit this year.

S. W. REGISTER.

Conference Engraving.

A number of the brethren have not yet sent their photographs for the engraving. (See ARKANSAS METHODIST of January 3.) Inasmuch as my call did not appear in the December issue, I find it necessary to extend the time. Please respond at once. Send bust cabinet. Standing or sitting postures will not do.

P. C. FLETCHER.

SHE QUIT COFFEE

And Got Well With the Help of Postum Food Coffee.

"I am a school girl and want to tell you what Postum Food Coffee has done for me and several of my relatives.

"The old-fashioned coffee always made me heavy and dull and gave me heartburn, with dyspepsia. When we tried Postum Food Coffee, it did not taste good, but I begged for another trial, when the directions were followed, and we found it delicious. Since that time, we have used it regularly, and I never have any trouble with the heavy feeling or dyspepsia.

"Dr. Lowrie prescribed Postum for my uncle, Mr. ———, property man of the Boston Theatre, and it worked a marvelous change in him. He quit the common coffee, and has been using Postum Food Coffee ever since. He looks better than he ever did before. His family also use it. Uncle is very strong in his praise of Postum for the good it has done him. Please do not use my signature, but you can use the statement." ———, Worcester, Mass. The name can be furnished by the Postum Cereal Co., at Battle Creek, Mich.

DEQUEEN.—On our return for the second year, we were welcomed, pounded and gold-watched. Our beautiful church is now complete, even to a 44-inch bell, auditorium, organ and circular pews. The church is built on strictly Gothic lines, with imported Oriental and stained glass windows. The interior is pronounced artistic by experts. Seating capacity, 350. Bear in mind that this town is but little more than two years old, and that fifty-two business houses out of fifty-four were destroyed by fire on Oct. 1st, and you partially grasp the spirit of sacrifice that animates my people. Twenty-six business houses have been rebuilt; several new bricks are in process of erection, and many more contracted for, to be built in the spring. Dwelling houses are being numerous built, and of a high class.

Our quarterly meeting has been recently held. The meeting was impressive, and the sermons original and profound. Brother Rigin, while careful in matters of detail, magnifies the pulpit. Owing to the increased size of his district, his greatest need is the seven league boots of the nursery tale to enable him to meet his appointments on time.

Very grave problems confront me on this work this year, and I bespeak the sympathetic prayers of my brethren. If success crowns my efforts, my heart will cry with Abraham's servant: "I being in the way the Lord led me."

M. W. MANVILLE.

SELMA CIRCUIT.—If anybody wants to know where I am, let him understand that I am living at Selma, which was part of our first work. It seemed to be very much like being "turned back to the first reader," but the Bishop said: "Not many men can ever go back where they have once been."

We have been most cordially received. Tokens of friendship and good will have come in from every side. My heart has been made glad many times already, by friends who were under my pastoral care before expressing themselves as being glad at my return, although there are only two appointments now in the Tillar that were in the old Selma circuit when I traveled it first.

The parsonage was under repairs when we first arrived, and it was several days before we could occupy it, but we were in it before Christmas. It is now one of the neatest and best, if not quite the best parsonage that we have ever occupied.

There have been near a hundred dollars repairs done since Christmas, making it a splendid house. This is a work of great possibilities, and by the Lord's help we purpose to bring some of these possibilities to pass this good year.

Some of the brethren have already given notice of being pounded. Well, the preachers who have served Tillar circuit for the past several years know what a pounding means on the work, and let me tell them now that on New Year's night they gave us one that beats the record heretofore. We have been pounded before, but this one surpasses all. When at least forty

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THUMB INDEXES.

Any Bible can be supplied with Denison's Patent Semi Index for 50 cents additional.

GODBEY & THORNBURGH,

Little Rock, - - - - - Arkansas.

or fifty friends came rushing through our hall to the dining room, with all kinds of good things for the body, laughing and talking, giving every indication of feeling at home and glad to bestow some gift to their preacher's family, it is no little matter for a preacher to behold. When I rose and looked in upon them as they so cheerfully deposited their presents upon our dining table, I confess that I was more profoundly impressed than ever before of the awful responsibility of the ministry. To see those precious friends lay their gifts down in the home prepared for Christ's messenger, I felt they did this for His sake, and not mine. I feel a debt I owe them I cannot repay. But by God's grace I am resolved to lay on their altars and hearts the very best spiritual blessings in my power. May the Lord bless all the givers and the entire charge.

W. C. HILLIARD. Salma, Jan. 3.

Missions.

H. M. S. What Next?

At the close of the last quarter in December one of our Home Mission auxiliaries sent the L. R. Conference Treasurer, besides regular dues, a contribution to the Friendsbury home, money for a patron to the educational, and one to Preacher's Wives' loan fund and for a life membership, and capped the climax by asking: "What shall we do next?"

Our treasurer was gladdened by the money for the Lord's work, but it must have been the question that thrilled her, for she sat down and wrote the good news to me, hastily adding her initials.

Our whole membership will rejoice with us in this and other recent evidences of zeal and consecration in our Master's service. (I take for granted that all are subscribers and readers of the ARKANSAS METHODIST, and I hope I am not mistaken.) First of all, let me announce that our Little Rock Conference cottage for Home Mission school in London, Kentucky, is paid for. In fact, a little more than the three hundred dollars pledged was sent in for this beneficent work. In years to come that cottage will enable young men and women to obtain an education that would otherwise be beyond their means.

Our week of prayer in October was observed by 16 auxiliaries, tho' all did not carry out the program, and the free will offerings were creditable. Our general secretary, Mrs. R. K. Hargrove, publishes the fact that of all the conference societies reporting ours alone observed the week of prayer in every district.

In two instances the pastor made that week a season of revival for his congregation; the women using our program for morning service and he preaching at night, and good results followed. One president felt that it would be unwise to call on her auxiliary for contributions, but held the meetings every day according to programme. Her face shone as she told of the information thus gained and the spiritual uplift realized by them.

The W. H. M. Society desires and needs money for the support of its mission schools and rescue homes and to build parsonages for itinerant preachers, but its chief aim is to build up a spiritual membership to glorify God. Let this not be forgotten.

Perhaps, I'd better reserve other good news and hasten to answer that question, "what next?" Why, our Twentieth Century Rally Day comes next, and February 6 is the day appointed, though a day a little earlier or a little later may be substituted if desired.

Only let us see to it that a great work is done in February for this special purpose. Methodism all the world over is raising a Twentieth Century Fund for the equipment and endowment of her educational institutions, and Southern Methodism calls for one dollar per member, or \$1,500,000.

The members of the Home Mis-

sion Society have been granted the privilege by our church of donating their dollars to the schools under the auspices of the Home Mission Society, and through their auxiliaries and conference treasurers, though the amounts raised should be accurately reported to each pastor that he may give due credit to his church membership.

Well, our part of this Twentieth Century Fund is \$25,000, and every dollar should be paid in by January 1, 1901.

A year ago, Friendsbury Home in Baltimore, was bequeathed to us by Miss Melissa Baker, on the condition that we raise \$10,000 for its equipment as a city mission and training school.

We have only a year left in which to secure this property, valued at \$50,000.

The remaining \$15,000 is to go toward equipping and endowing schools for mountain people, Cubans, Chinese and Japanese and the Mission Home and Training School in Texas.

Do these figures startle some faint-hearted sister? Then just remember that only \$1 is asked and expected of every member of the Little Rock Conference Society, tho' larger gifts will not be refused when offered. The roll books have been mailed to our auxiliaries, and many pledges have been received already. One energetic president writes that she fully expects to collect more than \$1 per member. That's good news again, and another item may be found in the last number of "Our Homes," from an absent, but beloved member of this conference society. As I have the honor to be agent for "Our Homes" in my own auxiliary, I must not tell all it contains, or friends might not subscribe. Sincerely,

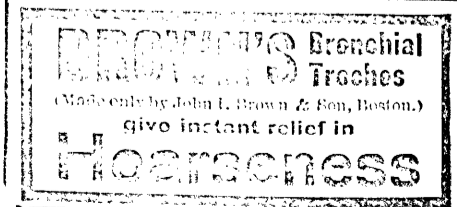
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with local applications, as they cannot reach the seat of the disease. Catarrh is a blood or constitutional disease, and in order to cure it you must take internal remedies. Hall's Catarrh Cure is taken internally, and acts directly on the blood and mucous surfaces. Hall's Catarrh Cure is not a quack medicine. It was prescribed 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.

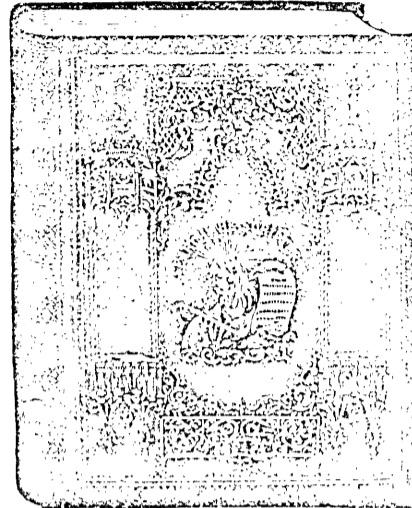
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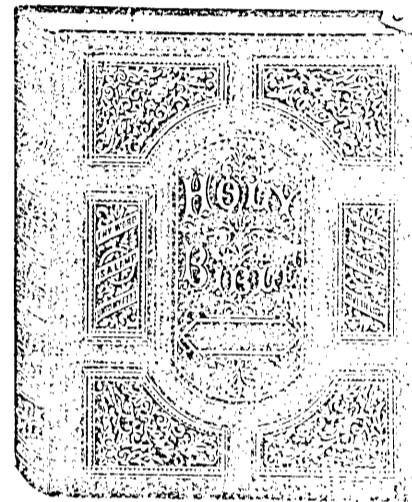
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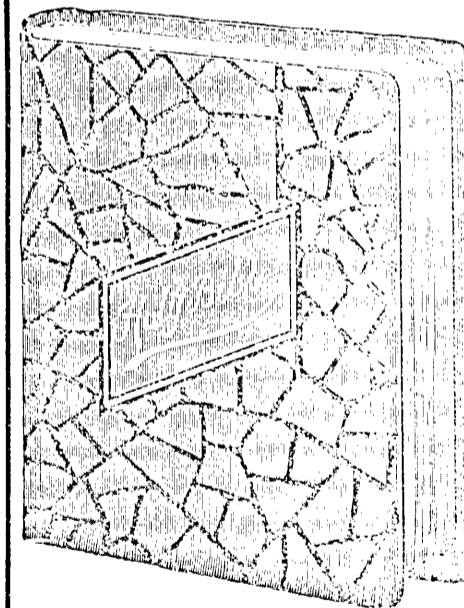
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one hundred engravings (twenty of them full-page). Size, 10 1-2 x 12 1-2 inches.

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BIBLE No. 600. Grained American Calf, padded sides, round corners, gold edges. Contains the Authorized Version of the Old and New Testaments. Pronouncing Dictionary of Scripture Proper Names, History of the Bible, Maps, Complete Concordance, History of the Books of the Bible. Forty-eight pages of illustrations, the Psalms in metre, and many additional Scriptural illustrations. Bible Antiquities, Marriage Certificate, Family Records, Temperance Pledge. Size 10 1-2 x 12 1-2 inches.

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The same Bible indexed for only \$2.00. Order at once, of

GODBAY & 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.

HAYNIE—Mrs. Sue E. Haynie, beloved wife of I. W. Haynie, and eldest daughter of Robert W. and Amanda B. Copeland, was born August 6, 1876, and died at her home near Rosston, Ark., November 7, 1899.

Nurtured in the Sunday-school and family circle, she gave her heart to God in early life, becoming a member of Carolina M. E. Church, and ever lived a consistent member of the same. Loving and faithful as a wife, dutiful and obedient as a daughter, cheerful and obliging in every relation, she passed through life scattering light and sunshine wherever she went.

To the bereaved husband and relatives we say be comforted, for though the body of our loved one is sleeping in the churchyard, her spirit is with the angels in glory. Be faithful and steadfast, and by and by there will be a happy re-union in the celestial city.

P. B. JONES.

CALLAWAY—Annie Van, daughter of Rev. J. H. and Cornelia Callaway, and Jessie Ewell, daughter of Bro. E. E. and Sister Nannie Callaway. Annie Van was born March 19, 1896, and died November 6, 1899. Jessie Ewell was born March 18, 1896, and died November 10, 1899. One day difference in their births and four days difference in their deaths. God in his providence took them away.

Two ties in heaven, two loves ones gone before,
Two of your household on the other shore.
With hand in hand, a crown upon each brow,
Two angel forms await thy coming now.

ONE WHO LOVED THEM.

MONK—On August 25, 1889, there was born to Mr. and Mrs. James Monk a bright eyed little girl. They named her Fannie Blanche. The Lord permitted her to stay with them a little over ten years, and on November 9, 1899, he took her to himself.

She was a sweet and intelligent child, greatly devoted to her brothers and sisters. She knew her relation to her divine Lord, and talked of it with calmness and intelligence during her last sickness. Though a child, she felt no fear as she realized her danger. Her disease was appendicitis. Everything was done that skillful physicians could do, and everything that loving hands about her could do. Her sufferings were great, till the angels came to bring her release and she went home to suffer no more. Then a large company of us carried her mortal remains to the last resting place, where the resurrection trump will find them. For the hearts that ache there is a balm; for the hopes that wait there shall be a blessed realization.

JAMES A. ANDERSON.

Pine Bluff, Ark.

ENGLISH—Miss Emmor Sue English was born near Roe, November 8, 1874. Miss Sue was an obedient child; converted at the age of 10 years, and joined the Methodist Church, which church she continued to honor till her death. Her parents moved to Hazen, Ark., in 1894. Here she did her last and best work. Miss Sue was one of our leaders in our Sunday-school and League. She would conduct a League service or teach a Sunday-school class, always ready to do what she could. Miss Sue was a bright talented young lady and had chosen teaching as her profession. She taught the primary department of the Carlisle School last year. Here she did fine work and was loved by all her pupils. She was teaching near Watten-

sas when taken sick. Here she was doing the best work of her life. These people loved and honored her as they had no other. She is gone, but her influence still lingers. Miss Sue died at her home in Hazen, December 6, 1899. She leaves a father, mother, sister and brother, and a host of friends to mourn her loss. God bless her parents.

JAMES A. HENDERSON.

WILLIAMS—Rev. Burton Williams was born in Missouri, February 20, 1824. He came to Arkansas when but a boy and married at the age of 18 Miss Clarissa M. Brown. He was admitted into the Arkansas Conference, on trial, at Clarksville, 1852, Bishop Paine presiding. From that time for over forty years he was engaged in the active life of a Methodist preacher. Part of this time he spent in the Little Rock Conference. Mrs. Clarissa Williams having died in 1872, in 1874 Bro. Williams married Mrs. O. D. Farmer, who still survives him.

Old age and feeble health placed our brother on the superannuate roll in 1893, from which time he lived in a quiet little home in the suburbs of Eureka Springs. Eleven children came into the Williams home, six only of whom live. Rev. A. H. Williams, of the White River Conference, and the daughter, Emma, the stay, comfort and joy of the home, being among the number.

For weeks previous to his death, Bro. Williams was confined to his room and the greater portion of the time, to his bed. The writer often visited him, always finding him patient and cheerful in spite of the severity of his pain. As conference time approached he looked forward fondly to meeting once more the brethren, but this great joy was denied him. He was never to meet the Arkansas Conference preachers again on earth. The day after conference adjourned, November 20, 1899, after the evening twilight had faded off the hills, the purified soul of Bro. Williams departed to join its Savior and God. We laid his tired, worn out body beneath the pines he loved so well, praying that the great lesson of his life might not be forgotten by us.

Hundreds and thousands over the State have known and loved Bro. Williams. His ministerial life began when to be a preacher of the gospel meant great hardship. Yet, forth he went, in all the energy of his strong nature and the love of his warm heart. Many were the battles fought and won, countless the lives blessed by his ministry. His old age was sweet, filled with resignation to the Father's will. His home, ever bright and cheerful, was always a stopping place for the passing man of God, nor did it fail to swing open its doors to the touch of the poor wanderer begging bread. Bro. Williams was true to his pastor to the uttermost, warm in sympathy, helpful and safe in counsel and a genuine inspiration. May his life be an example unto its younger brethren and the church at large.

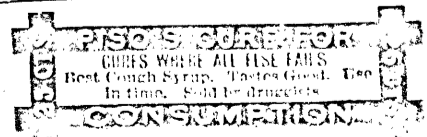
Servant of God, well done!
Thy glorious warfare past,
The battle's fought, the race is won,
And thou art crowned at last.

GEORGE McGLUMPHY.

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.

DROPSY TREATED FREE. Positively CURED with Vegetable Remedies. Have cured many thousand cases called hopeless. From first dose symptoms rapidly disappear, and in ten days at least two-thirds of all symptoms are removed. BOOK of testimonials of miraculous cures sent FREE. Ten days treatment free by mail. DR. H. H. GREEN & SONS, Specialists, Atlanta, Ga.



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.
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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. Eloquent, 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 complimentary, 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, ss.
County of Pulaski, In the Pulaski Chancery Court.
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. CONNOR, Clerk.
By WILL H. BASS, D. C.
December 11, 1899.
JOHN BARROW, Solicitor for Plaintiff.

SCRIPTURAL SANCTIFICATION: An Attempted Solution of the Holiness Problem.

BY REV. JOHN R. BROOKS, D. D. of the Western North Carolina Conference. SCRIPTURAL, WESLEYAN, CONSERVATIVE.

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

"A candid, careful, 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 contending factions seem about to come together over it." Bishop Key.
"It begins to look as if the era of 'brotherliness' would succeed that of bitterness in the discussion of this great theme."—Dr. J. J. Tigert, in Methodist Review.
"I am glad to say he is not extreme and his book is a protest against narrowness, and bigotry, and fanaticism."—Dr. George O. Smith.
"The benign and generous spirit in which it was written is like oil poured on the troubled waters."—W. H. Lewis, D. D., of Missouri.
"It is Christian in temper and conservative in tone—a sanctified book in sanctification."—Gilderoy.

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Fertilizers containing at least 8 to 10% of Potash will give best results on all fruits. Write for our pamphlets, which ought to be in every farmer's library. They are sent free.

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FERRY'S SEEDS. Thousands of gardeners depend on Ferry's seeds every year and never suffer disappointment. Cheap substitutes bring loss, not paying crops. It pays to pay a little more for Ferry's seeds. Five cents per paper everywhere, and always worth it. Always the Best. Free Annual Free. D. M. FERRY & CO., DETROIT, MICH.

THE ARKANSAS METHODIST

WEDNESDAY, JAN. 17, 1900.

GEO. THORNBURGH, 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.

Married.

HORNER-MOORE.—At the Methodist Church, Helena, Ark., January 3, 1900, Mr. John Sidney Horner, to Miss Fannie May Moore, both of Helena, Rev. W. B. Ricks officiating.

KNIGHTON-DUKE.—December 31 1899, at the residence of the bride's step-father, Mr. M. R. Pierce, Dr. J. E. Knighton, of Langston, Louisiana, to Miss Mattie Fay Duke, of Atlanta, Arkansas, Rev. J. W. Vantrease officiating.

GRUBBS-LOFTIN.—At the home of the bride's father in Jacksonport, Ark., December 21, 1899, Mr. John Grubbs to Miss Bettie Loftin, Rev. T. J. Taylor officiating.

NEWBY-HOWELL.—ROBINSON-HOWELL.—December 24, 1899, in front of the parsonage of Austin Circuit, Mr. J. J. Newby to Miss Minnie Howell, and Mr. Arthur Robinson to Miss Burtie Howell, Rev. W. M. Crowson officiating.

CORBIT-MARTINEAU.—December 27, 1899, at the residence of the bride's father, Mr. G. Martineau, Mr. Arthur Corbit to Miss Minnie Martineau, Rev. W. M. Crowson officiating, all of Lonoke county, Ark.

THORTON-DUNN.—At the residence of the bride's mother, Dec. 19, 1899, Mr. Nelson S. Thorton of Camden, Ark., to Miss Daisy Dunn of near Hampton, Ark., B. A. White, P. C., officiating.

HUGHES-WHITMORE.—December 20, at the residence of the bride's mother, Mrs. Dr. Whitmore, of Center Point, Mr. W. A. Hughes to Miss Jessie Whitmore, Rev. F. M. Brewer officiating. Mr. Hughes is one of our best young men and his choice of a life partner manifests wisdom in every sense.

HARGROVE-PRESSON.—In Sevier county, Ark., on Dec. 24, 1899, Mr. Frank Hargrove to Miss Laura Presson, Rev. A. D. Jenkins officiating.

MARTIN-HOUSE.—November 29, 1899, at the residence of the bride's parents, in Benton, Ark., Mr. N. A. Martin to Miss Florence E. House, Rev. W. P. Whaley officiating. The bride is the youngest child of M. W. and N. E. House, an old couple of splendid Methodist folks. Blessings on the young couple and the old.

BAKER-SHERRELL.—At the home of the bride groom, at Gaines's Landing, December 25, 1899, Mr. Fred Baker to Miss Maud Sherrell, Rev. J. J. Colson officiating.

ANDERSON-ADAMS.—December 21, 1899, at the Methodist Church, Fulton, Ark., Mr. E. G. Anderson to Miss Nina Adams, both of Fulton; Rev. R. Luther Broach officiating.

AUSTIN-JOHNSON.—At the residence of the bride's father, S. J. Johnson, Mr. S. L. Austin to Miss Hattie Johnson, both of this place, December 24, 1899; Rev. J. J. Colson officiating.

Health and Hygiene.

KENTUCKIENNE.

Physical work is immensely harder, more fatiguing when it is done under depressing mental conditions—"shut the worry door; open the rest door." Let every mother, wife or housekeeper try with determination to stop thinking disagreeable things, wearying thoughts. If she tries honestly, she will be surprised at the result. The friction of small worries is to the mental what little sores are to the physical. Every new year we make new resolves—determine to overcome or to banish old doubts, etc.—so now it is a good time for us to try to keep well, to keep admirably poised both in mind and body. A truly noble thought is greatly helpful. It opens the gate to restfulness and strength. Did you ever notice how quickly minor cares and worries disappear at the approach of real trouble? We have the power to make clear skies for ourselves, but, ah! we are much more able to do it if we feel well and strong, and it is the mother's duty to take care of herself.

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

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.

Do You Sell Books?

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.

GODBEY & THORNBURGH.

SAVE YOUR HAIR WITH SHAMPOOS OF



And light dressings of CUTICURA, purest of emollient skin cures. This treatment at once stops falling hair, removes crusts, scales, and dandruff, soothes irritated, itching surfaces, stimulates the hair follicles, supplies the roots with energy and nourishment, and makes the hair grow upon a sweet, wholesome, healthy scalp when all else fails.

Complete External and Internal Treatment for Every Humor. Consisting of CUTICURA SOAP (25c.), to cleanse the skin of crusts and scales and soften the thickened cuticle; CUTICURA OINTMENT (50c.), to instantly allay itching, inflammation, and irritation, 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, and humiliating skin, scalp, and blood humors, with loss of hair, when all else fails. POTTER DRUG AND CHEM. CO., Sole Props., Boston. "All About the Skin, Scalp, and Hair," free.

QUINN'S 3D & MAIN

Are going to close their Entire Line of Stamped and Embroidered Linon, at about 1-2 New York Cost.

Linen Splashers, fringed and stamped, cost 50c, closing out price.....25c.

Doylies, 25 dozen Doylies stamped with Honiton Braid edge, cost 50 and 75c. Closing out price.....19 and 25c.

Tray Covers, Hemstitched and Stamped, 17x27, cost 35 to 40c, closing out price.....19c

Pillow Shams and Table Covers, plain and embroidered, will be included in this sale.

P. S. We carry a full line of Brainard and Armstrongs' Embroidery Silks.

JOE P. QUINN DRY GOODS CO., THIRD AND MAIN STREETS Little Rock, Arkansas.

WARNING ORDER.

State of Arkansas } ss. County of Pulaski } In the Pulaski Chancery Court. Paul Mihulewicz, plaintiff, vs. Agatha Mihulewicz, defendant. The defendant, Agatha Mihulewicz, is warned to appear in this court within thirty days, and answer the complaint of the plaintiff, Paul Mihulewicz.

CHAS. M. CONNOR, Clerk. By WILL H. BASS, D. C.

January 16, 1900. John Barrow, Solicitor for plaintiff.

WARNING ORDER.

State of Arkansas } ss. County of Pulaski } In the Pulaski Chancery Court. J. A. Allen, plaintiff, vs. The Unknown heirs of John Flaherty, deceased, defendants. The defendants, the unknown heirs of John Flaherty, deceased, are warned to appear in this court within thirty days, and answer the complaint of the plaintiff, J. A. Allen.

CHAS. M. CONNOR, Clerk. By WILL H. BASS, D. C.

January 16, 1900. John Barrow, solicitor for plaintiff.

Warning Order.

State of Arkansas } ss. County of Pulaski } In the Pulaski Chancery Court. Janie Jolly, Plaintiff, vs. Phillip L. Blazer, Emma Blazer, J. D. Blazer, et al Defendants. The Defendants, Phillip L. Blazer, Emma Blazer and J. D. Blazer, are warned to appear in this court within thirty days, and answer the complaint of the plaintiff, Janie Jolly.

CHAS. M. CONNOR, Clerk. By WILL H. BASS, D. C.

January 16, 1900. JOHN BARROW, Solicitor for Plaintiff.

Mormonism.

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

GODBEY & THORNBURGH.

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