

# The Arkansas Methodist

J. E. GODBEY, D. D., Editor.  
GEO. THORNBURCH, Business Mgr.

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NO. 51

## The Dream of the Innkeeper's Wife.

"Because there was no room for them in the inn."

The childless mother rose from sleep  
While yet there was no light,  
And thrust aside the casement wide  
With hands that shook from fright,  
And leaned far out, and all about  
A wild storm tore the night.

"Oh, but this dream hath pierced my heart;  
Since I was laid in bed  
Methought mine own dead little son,  
Who never word hath said,  
Stood at my knee and spoke to me  
As one uncomfortable.

"And, mother, oh, my mother," he said  
"The night is dread and drear,  
But, housed and warm from hurt and storm,  
Ye sleep and know no fear;  
Though in the world one cried with cold,  
Ye did not hark nor hear.

"And staunch and strong thy roof-tree is,  
And filled my father's inn,  
And every guest hath food and rest,  
Yet this night through their din  
Soft at thy door did one implore  
Who entrance could not win.

"And mother, oh, my mother," he said,  
"Go take the linen fine  
Where onetime I did softly lie,  
The pillow that was mine,  
For sick and sore on thy stable floor  
One travails 'mongst the kine."

"What was it of a star he spake?  
My thoughts are shifting sand;  
What else I heard fell strange and blurred,  
I might not understand;  
Yet did it seem not all a dream."  
Her head dropped on her hand.

"Yea, of a child new-born he spake;  
And this were truth, full fain  
Were to fleet through wind and fleet  
To where my kine are lain,  
If on my breast could there be pressed  
A little head again.

"Nay, let me to my weary bed  
And bid the thought go by."  
She bent her head; the tears she shed  
Fell swift and silently.

And while she wept a great star leapt  
And flamed across the sky.

—Theodosia Garrison, in December Century.

The largest assortment of Bibles in the city is at GODBEY & THORNBURCH's store, 311 East Markham Street. If you want a Bible, Family Bible, Teacher's Bible or any other Bible for a Christmas present, call and see our stock. We can furnish what you want. GODBEY & THORNBURCH.

## News and Notes.

ARIZONA, OKLAHOMA, AND NEW Mexico are petitioning for Statehood.

BUSINESS ACTIVITY PREVAILS IN all parts of the country, North, South, East and West, and there is no indication of decline at present.

ARCH-BISHOP IRELAND AND

Bishop McGoldrick (Catholics) were before the Senate Committee on Military Affairs to bear testimony to the benefits of the army canteen.

EXPERIMENTS SEEM TO HAVE DEMONSTRATED that persons are inoculated with yellow fever by the bite of mosquitos. Major Walter Reed, of the Medical Department at Havana, reports that the experiments resulted in communicating the disease in 80 per cent of the cases tested.

THE ARKANSAS CONFERENCE Minutes for last year came to our desk on the 13th. This shows prompt work on the part of the Secretary, H. Hanesworth, and the Publishing Committee, Hanesworth, Johnston and Sherman. The work seems to be very neatly and correctly done.

LAST WEEK THE BOERS GAINED a victory over the British at Magleisburg, which has greatly encouraged them. The British were driven from their position with heavy loss. Five hundred and fifty-five of the Northumberland Fusiliers are reported missing. Also, near Alewal, North Cape Colony, it is reported that the Boers have captured 107 cavalry and that a band of 700 has invaded Cape Colony.

## Congressional.

The House passed the war revenue reduction bill, eliminating about \$40,000,000 from the annual tax. At present rates, nearly \$80,000,000 would be turned into the Treasury yearly above expenses. The Democrats, who are desirous of limiting as far as possible the means of increasing military power, would have favored a reduction of \$70,000,000. As there was no chance to defeat the pending bill, they did not vote on its passage. The henchmen of the brewers did not get what they contended for, yet a reduction of 20 per cent, bringing the tax down to \$1.60 per barrel, was granted. Bank checks, Express receipts and telegrams are exempted. Many articles are included in the schedule for reduction. The bill now goes

to the Senate, where it is likely to pass without much change. The resolution was passed to adjourn for the holidays, from Friday, Dec. 21, to Thursday, Jan. 3rd.

In the Senate, the Hay-Pauncefote treaty has precedence. A vote is to be had Thursday, this week. The Ship-Subsidy bill, it is now reported, will go back to the committee for modification.

## An Important Decision.

The most important matter pending, as relates to the question of expansion and the manner of government which the United States must establish over her new possessions, is the decision of the Supreme Court, to be rendered this week upon two cases appealed to it. One of a merchant who protested against payment of duty on tobacco shipped from Porto Rico to the United States, and the other of a returned soldier from the Philippines, who protested against paying duty on a diamond ring. These protests are based on the ground that the countries referred to are parts of the United States, and that therefore the exemption from duty provided for in the Constitution applies to them. Of course, these cases have been gotten up to secure the Supreme Court's decision on the Constitutional question involved. But the decision is a matter of great importance, as settling a great question of national policy at this time.

## A Great Day in Little Rock Methodism.

We have previously announced the completion of the Auditorium of our First Church in this city and its occupancy by the congregation. It is a beautiful work indeed, tasteful and harmonious in effect, with ample space for a thousand auditors or more. The cost of the entire building and furniture has been about \$50,000.

Last Sunday this new temple was dedicated by Bishop H. C. Morrison. The occasion was wisely provided for by the pastor and his official board. First, on Saturday evening, a dinner was given at the Capital Hotel to welcome Bishop Morrison and provide for the work of the Sabbath. About fifty gentlemen were at the dinner, the in-

vited guests of Messrs. H. L. Remmell and J. T. Beale. They represented the financial strength of the First Church congregation. The real stress of providing for cancelling the debt on the church was attended to at this dinner. Bishop Morrison preached a fine sermon to a great audience on Sunday at 11 a. m. Rev. W. E. Thompson, the pastor, stated that \$15,000 would be required to pay off the debts before the house could be dedicated, and the subscription began with \$500, and ran quickly to \$8,000, then dropped to \$300, \$250 and smaller sums and closed at a total of \$15,620. The dedication of the church was deferred until evening because of the lateness of the hour. There was a mass-meeting in the afternoon at which Dr. Riggins offered prayer, and short speeches were made by Revs. W. A. Steel, Forney Hutchinson, J. W. White and Jas. Thomas. In the evening it was suggested that others might desire to contribute, as there would be some more money required for organ, etc. More than a thousand was added to the subscription of the morning. The house was dedicated. All the people seemed joyous and thankful.

Notwithstanding the great audience at First Church, there was a full congregation at Winfield, where Brother Thomas has received 36 members in the last three weeks. Also, at Hunter Memorial the congregations were large, and at Asbury there was a fine attendance.

Dr. J. H. Riggins is comfortably quartered in the city and has entered upon his responsible work as presiding elder of the Little Rock district. His clear, terse, short sermons delight our people.

No conference year in the history of our church here has ever opened more auspiciously. There were never such congregations attending on our ministry. We trust for prosperity, such prosperity as the Lord bestows and such as may make us all more loyal to him.

A nice Testament, suitable for the vest pocket, is a nice Christmas present. We have them, fine Morocco cover, with rubber band, for 55cts, postpaid.

## Educational Notes.

The following is a list of gifts to Harvard University since President Eliot's announcement of gifts last commencement:

Mrs. Henry Draper .....	\$ 3,293
Anonymous .....	20,000
Scholarship fund of class of 1883 .....	5,000
Society to Promote Theological Education .....	3,704
L. F. Billings .....	5,000
A. C. Coolidge .....	2,187
R. W. Shepard .....	10,000
Edwin Atkins .....	2,500
William Wadsworth .....	26,500
Elliot C. Lee .....	25,000
E. C. Hammer .....	500
Jacob Schliff .....	10,000

Total .....\$113,684

—Journal of Education.

### Why Go to College?

The greatest problem of each individual is how to make life a glory instead of a grind; how to make even drudgery divine.

A successful lawyer in a large city, when speaking of his children, said: "I lie down at night afraid to die and leave to my daughters only a bank account." This man felt that there is something in the world greater than wealth, and that to bequeath to his daughter nothing but money, which might take wings and the mere chance of a happy marriage, would be to leave them poorly equipped for life's battles. He felt that the mind should be emanci-

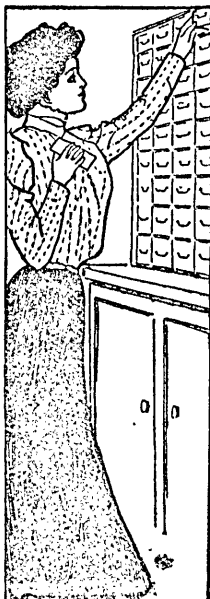
## Clerking

Looks more attractive than housework for a woman, but it is also even more exhausting. The work is often done under high pressure, and the brightness of the eyes and the flushed cheeks of the attentive clerk indicate nervousness rather than health. If this is true under most favorable conditions, what shall be said of those who suffer from womanly diseases, and who endure headache, backache, and other pains day after day?

No sick woman should neglect the means of cure for womanly diseases offered in Doctor Pierce's Favorite Prescription. It regulates the periods, dries enfeebled drains, heals inflammation and ulceration, and cures female weakness. It makes weak women strong and sick women well.

"A heart overflowing with gratitude, as well as a sense of duty, urges me to write to you and tell you of my wonderful recovery," says Miss Corinne C. Hook, Orangeburg, Orangeburg Co., South Carolina. "By the use of Dr. Pierce's Favorite Prescription I am entirely a new being compared with the poor miserable sufferer who wrote you four months ago. I remark to my parents almost every day that it seems almost an impossibility for medicine to do a person so much good. During the whole summer I could scarcely keep up to walk about the house, and yesterday I walked four miles and felt better from the exercise. I now weigh 125 pounds. Mine was a complicated case of female disease in its worst form."

Doctor Pierce's Pleasant Pellets cure biliousness.



pated from ignorance, in order to make his children citizens of the world.

It is a mean, low estimate of an occupation to regard it as a mere means of getting a living, without any thought of its influence upon the development of character, and that rich experience which elevates manhood and womanhood. It is an unworthy idea of a college training to regard it mainly from its commercial value.

We often hear a father say that it is not necessary for his son to go to college in order to make money, as if mere wealth could be compared with an elevated, expanded and ever-growing mind; as if money, with a narrow horizon, with a sordid and ruddy life, can for a moment compare with the satisfaction which comes from being put into touch with all the means of obtaining knowledge and wisdom.

To have one's mentality stirred by the passion for expansion, to be dragged out of the narrow rut of ignorance, and put in connection with the great minds in literature and art, to come into close contact with truth in nature, to feel the divine touch of science, to be brought into intimate relation with the entire universe, to quench one's thirst at the fountain of perpetual youth, to get a glimpse of the joys of living.

If for no other reason, a college education pays for the pleasure and happiness it brings into one's life. Who, that has ever tasted it, can ever forget the joys of college life? No other four years in one's existence can compare with the four college years, when the student is brought into the most delightful association with others at the age when high ambitions and elevated ideals are not yet shattered or dulled by disappointment, or the unbounded faith in human nature shocked by violated pledges. It is the flowering time of life, when the imagination is alert, when hopes are bright and prospects for the future are painted with vivid colors. Then what can compare with the exhilaration of feeling as one's powers unfold and expand? Perhaps the greatest pleasure in life is the satisfaction which comes from the feeling of growing power to reach out into the unknown, to grasp infinite truth, to feel the crystalis unfolding into the butterfly.

College friendship would almost compensate for the cost of a college course; add to this the increased ability to cope with men and things, to overcome obstacles, the increased power to conquer one's place in life and compel the forces of nature to serve us, and who can estimate the value of such a course?—Success.

The Englishman—"Don't forget, sir, that the Boers have one great advantage—they are on their own ground."

Other Man—"Then what are you fighting them for?"

## Temperance.

### Resignation of Griggs.

It is reported that Attorney-General Griggs has been so annoyed by the criticisms of the press in regard to his construction of the army canteen law that he will resign. No wonder that even the secular press was severe on Griggs. A misconception of law so manifest should consign any lawyer to obloquy. Playing into the hands of the liquor power was never more manifest.

### A Prohibition Town Forever.

J. W. Honnell, P. E., of Holly Springs District, North Mississippi Conference, writes: "We have found a good mine of manganese ore in the northeast corner of Mississippi county, Ark., on land belonging to the Leach McNamee Land and Lumber Company. This company is composed of one Methodist preacher and two Methodist stewards. We have first built a church, and are building a town, at a railway crossing. We expect to have a prohibition town with prohibition in the title of every lot we deed."

### A Needed Distinction.

Temperance speakers and others may be heard every now and then speaking in an unguarded way of the sending of Bibles and beer to the ends of the earth by the Christian people of America, failing to make the distinction that it is not the people who send the Bibles who

## SORES AND ULCERS.

Sores and Ulcers never become chronic unless the blood is in poor condition—is sluggish, weak and unable to throw off the poisons that accumulate in it. The system must be relieved of the unhealthy matter through the sore, and great danger to life would follow should it heal before the blood has been made pure and healthy and all impurities eliminated from the system. S.S.S. begins the cure by first cleansing and invigorating the blood, building up the general health and removing from the system all morbid matter.

When this has been accomplished the discharge gradually ceases, and the sore or ulcer heals. It is the tendency of these old indolent sores to grow worse and worse, and eventually to destroy the bones. Local applications, while soothing and to some extent alleviate pain, cannot reach the seat of the trouble. S. S. S. does, and no matter how apparently hopeless your condition, even though your constitution has broken down, it will bring relief when nothing else can. It supplies the rich, pure blood necessary to heal the sore and nourish the debilitated, diseased body.

Mr. J. B. Talbert, Lock Box 215, Winona, Miss., says: "Six years ago my leg from the knee to the foot was one solid sore. Several physicians treated me and I made two trips to Hot Springs, but found no relief. I was induced to try S. S. S., and it made a complete cure. I have been a perfectly well man ever since."

S.S.S. is the only purely vegetable blood purifier known—contains no poisonous minerals to ruin the digestion and add to, rather than relieve your sufferings. If your flesh does not heal readily when scratched, bruised or cut, your blood is in bad condition, and any ordinary sore is apt to become chronic.

Send for our free book and write our physicians about your case. We make no charge for this service.

THE SWIFT SPECIFIC CO., ATLANTA, GA.



## 30 Minutes

of soak and rinse with PEARLINE washing, for every hour of hard rubbing with old-fashioned washing. You save half the time. It's easier, pleasanter, healthier work. Soaking the clothes in PEARLINE and water loosens the dirt. You rinse it out with no rubbing. This soaking is absolutely harmless—not so with most soap-soaking. 629

send the beer. In a so-called "Christian" nation, there are many heathen elements. It is these that are responsible for the iniquity of the opium and rum traffic abroad. To use loose language regarding "Christian America's" exporting these iniquities is to utter an unwitting calumny against the church of God. When missionaries and rum go together in the same vessel, it is not the missionaries who carry the rum in their trunks, or who have stored it in the hold. Let us have greater definiteness of statement on these points.—Wesleyan Christian Advocate.

### To Cure a Cold in One Day

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

Nations, like individuals, are powerful in the degree that they command the sympathies of their neighbors.

### How Are Your Nerves?

If they are weak and you feel nervous and easily "frustrated," can't sleep, and rise in the morning unfreshed, your blood is poor. Strong nerves depend upon rich, nourishing blood. Hood's Sarsaparilla makes the nerves strong by enriching and vitalizing the blood. It gives sweet, refreshing sleep, and completely cures nervous troubles. Begin taking it today.

Nausea, indigestion are cured by Hood's Pills.

### NOTICE.

Teachers' agency. Christian teachers, attention. For a nominal fee, and without taking any per cent of the salary, if a position is obtained, the Teachers' Bureau of the Methodist Episcopal Church, South, gives the most careful attention to the placing of Christian teachers in public and private schools, and in colleges. For further information address, Board of Education, M. E. Church, South, Methodist Publishing House, Nashville, Tenn.

The Child's Life of Christ, Story of the Bible, Pilgrim's Progress, Gulliver's Travels, Robinson Crusoe are nice presents for young people, only 50cts each, large type and many illustrations.

## Contributed.

## THE PASSION PLAY.

BY W. M. NEAL.

Oberammergau.

I came to Oberammergau on Sunday morning, preceded and accompanied by some 10,000 or more of my countrymen, a large contingent of Germans and English, and a good sprinkling of Austrians from the immediate neighborhood, for the purpose of witnessing the Passion Play. I did not see it on Sunday, as I had hoped, it being impossible to accommodate all the visitors, and so had a day of much needed rest. It is the custom to play the second day, and even the third, if there are people who have sojourned hither who have not been able to see it. The theater holds about 4,000 people, and there are no standing room accommodations. If you gain admittance you have a seat. There are, according to the official guide books, just 278 houses in the village of Oberammergau, with an average of five inhabitants to the house, making the population about 1,400. The villagers are wood-carvers, painters, carpenters, blacksmiths, shop-keepers, etc. There are no industries; there are no manufacturers; there is no trade in agricultural products, because it is not an agricultural country. The people are of simple tastes and lead comparatively uneventful lives, except in Passion Play years, when they are put to it to take care of the visitors from all parts of the world, and when they are mildly agitated by the presence of so many people. On Sunday, for instance, there were enough people in the village to fill the theater nearly three times over. On Saturday night fifteen hundred people paid three marks each, or about 75 cents, for the privilege of sleeping on straw mattresses, while over one thousand were unable to secure even this modest accommodation and were compelled to walk the streets, and sit on the trucks in the railway station, and otherwise and variously dispose of themselves. Luckily it was beautiful weather, and though 2,500 feet above the sea level the atmosphere was balmy and pleasant. It was far different the following night, when there was a violent thunder storm that unroofed a few houses, frightened many nervous people almost out of their wits, and flooded the streets. One thousand homeless strangers would have fared badly Sunday night. But on Sunday afternoon all, or nearly all, of the people who had witnessed the play that day, took their departure, and that made it better for the others. A peculiar system prevails at Oberammergau, and I will explain it as far as I understand it. Every cottager makes arrangements in Passion Play years to care for as many visitors as possible. He reports to the "Wohnungs-bureau," or accommodation office, the exact number of guests he is able to take care of, and

is provided with tickets of admission to the play, one for each guest. When applications for accommodations come in by wire or mail, they are distributed among the cottagers, any surplus being sent to the hotels, of which there are a few, until the accommodation list is exhausted. Many people come here, however, without having secured accommodations in advance, and then they are put to be inconvenienced. This system enables every cottager to share in the profits that inure to the community, for no tickets of admission are procurable except through the means I have mentioned, unless there is an overplus sufficient to fill the hotels. There is a uniform tariff of charges for admission tickets, and no cottager is permitted to charge more than card rates, which are quite ample to yield a good revenue, the bulk of the seats selling for the uniform price of 10 marks each, or about \$2.50. At this rate each performance realizes in the neighborhood of \$10,000. It will be observed that this system is good for the whole community, as it compels visitors to seek accommodations at the homes of the villagers, who get from three to seven marks, and even as high as ten marks per night per guest for housing them, and a like amount for feeding them. The official guide book insists that these charges are not extortion, as supplies are brought from a distance and at considerable expense, but the admission is made that the villagers go to considerable expense in refitting and sometimes enlarging their houses so as to enable them to care for as many people as possible. This would indicate that there is a disposition to compete for the price of the stranger's keep. In ex-

## BABY FOODS

It is clear that doctors and mothers think more of special foods than they used to.

The reasons are: (1) both mothers and babies live less naturally than they used to; (2) mother's milk is not so plenty, and not so good, as it used to be; (3) Scott's emulsion of cod-liver oil is mother food as well as baby food—enables the mother to feed her baby naturally.

We'll send you a little to try if you like.  
SCOTT & BOWNE, 409 Pearl Street, New York.

planation of the tariff for admission to the village theater, which is quite as exorbitant as the average London and Paris opera house, it is stated that in view of the growing patronage accorded the Passion Play the present theater had to be provided at immense cost, and that the custom of playing in the open air, in all kinds of weather, necessitated the procuring of costumes made of the very best and costliest material, and that these two represented the present season, a debt of some 400,000 marks, or \$100,000. As the play is given for only three or four months every ten years, it is further explained, there must of necessity be a large amount of invested capital lying idle the remaining nine years, and this state of affairs calls for a fair price of admission. In view of these statements, and because of them, I have indulged in a few reflections. If on Sunday and Monday and today, the Passion Play took in \$25,000 for tickets of admission, which I am assured is a fair estimate, how long would it take to wipe out that expenditure of \$100,000? And after it is wiped out, how much money, if business remains good, would remain in the village treasury in the way of a surplus? And then, if Paris and London hotel rates obtain in the cottage-hostelries of the Oberammergau villagers for three or four months, how much better off are they, financially, than in off years, when, it is admitted, they are in receipt of a very limited and very precarious income? I have no disposition to precipitately conclude that the Passion Play is not what it professes to be, the decennial reproduction of the sufferings of the Master, in fulfillment of a vow made over 300 years ago, nor that the Oberammergauers are other than an unselfish, and simple-minded, and honest, and God-fearing people. But, while this is true, certain observations, in addition to the reflections upon the several tariffs above referred to, have compelled me to conclude that they are a thrifty people, that they fully recognize the value of their play, that they are not exploiting it solely as an educational or religious institutions. I am not going to be harsh in my judgments, in fact I shall refrain as far as possible from any criticism whatever, but I am looking at this Oberammergau institution with American eyes, and giving the facts as I find them.

On Sunday, while the play was in progress, and before and afterwards, every shop in Oberammergau was wide open, and business was as brisk and as uninterrupted as it was on the same day in Paris. Not only was this true, but every cottage and every restaurant dispensed beer and wine and such other beverages as the various tastes of their patrons demanded, the whole day through, and far into the night. I saw some of the villagers dancing, and drink-

## LIVER ILLS

Dr. Radway &amp; Co., New York:

Dear Sirs—I have been sick for nearly two years, and have been doctoring with some of the most expert doctors of the United States. I have been bathing in and drinking hot water at the Hot Springs, Ark., but it seemed everything failed to do me good. After I saw your advertisement I thought I would try your pills, and have nearly used two boxes; been taking two at bedtime and one after breakfast, and they have done me more good than anything else I have used. My trouble has been with the liver. My skin and eyes were all yellow; I had sleepy, drowsy feelings; felt like a drunken man; pain right above the navel, like as if it was bile on top of the stomach. My bowels were very costive. My mouth and tongue sore most of the time. Appetite fair, but food would not digest, but settle heavy on my stomach, and some few mouthfuls of food come up again. I could only eat light food that digests easily. Please send "Book of Advice." Respectfully,

BEN ZAUGG, Hot Springs, Ark.

**Radway's  
Pills**

Price, 25c a Box. Sold by Druggists or sent by mail. Send to DR. RADWAY & CO., 55 Elm Street, New York, for Book of Advice.

ing, and smoking, in a public house on Sunday night, to the evident delight of a large audience, and I recognized in one of the dancers a girl who participated in the production of the play. Further, in Oberammergau, as in other communities, there are citizens of capacity and influence, leaders of men, foremost in all that affects the interests of the village. A leading family is the Lang family. One Lang is the Burgomaster, another Lang plays Herod, another Lang plays the part of Christ, another of the same name is the musical director of the play, another is the director of the school of wood-carving, another takes the place of Caiaphas, another plays the part of Rabbi, another is postmaster, another is a publisher, another is the royal gamekeeper, and so on. The Langs are the leading people, and they have branch houses in Munich, Birmingham and Liverpool for the sale of the fine wood carvings which are produced here. Well, all the Lang institutions were wide open on Sunday, and several managers were busy selling pictures, and carvings, and beer, and wine, to whoever would buy. This may be all right; this may be quite the thing; this may be, and no doubt is, justified in the Oberammergau philosophy. I hope I will not, at least in any American quarter, be charged with irreverence when I revert to the fact that while Anton Lang was representing the character of the Master, scourging the money-changers out of the temple, his agents were transacting business in his village mart; or when I call attention to the fact that Peter Rendl (John the beloved disciple), or Thomas Rendl, his father (Peter,



the rock upon which the church was built), hurried home from the theater on Sunday afternoon in time to count the cash receipts for the day, taken in by their respective wives. It does not seem so incongruous that Caiaphas, and Annas, and all the priests and scribes who conspired to bring about the death of the Nazarene should retire to the dressing rooms beneath the stage, between acts, for liquid refreshments, but that they should be joined by Joseph of Arimathea, and Simon the Cyrene, and by Mary Magdalene, detracts somewhat from the sacred aspect of the play.

But what of the play itself? I answer unhesitatingly that it is one of the most remarkable productions that the world has ever seen. Take the chorus, for instance, composed of thirty people. They are wood-carvers, and bakers, and laborers, and bar-maids, and laundresses, with plain homely faces, and large, rough hands, and yet they sing as few choruses sing. And then there is Judas, played this year, as in 1880 by Joh Zwink, a painter, who seems born for the part. I never saw on any stage a finer piece of acting. I do not believe Sir Henry Irving could, after careful preparation, present the character half so well. The Caiaphas of Sebastian Lang, the Annas of Martin Oppenrieder, the Herod of Rochus Lang, the Mary of Anna Flunger, all these were portrayed with an art that was so simple and unpretentious that it seemed as if the very characters they represented had stepped out of the misty past to carry the people of today back to the birth of Christianity. It would be invidious to mention these characters alone, for all the more than 400 parts were equally well presented. And then the costumes, made of the finest and costliest materials, and representing an outlay of more than \$20,000, were all designed and made right here in this Barvarian valley, and they are in all respects, so far as I am able to judge, faithful copies of the costumes worn in the days represented. The several scenes setting forth the meetings of the Sanhedrim, were in grouping, in costumes, in text, in passion, as strikingly dramatic and as artistically perfect as the original scenes must have been. This was true of all the central scenes, especially those involving the presence on the stage of large numbers of actors, as in Christ's entry into Jerusalem, the tableaux representing the falling of the manna in the wilderness and the bringing of the grapes of Eschol by the spies from Canaan. Christ before Pilate, Christ before Herod, Christ's condemnation and scourging, Christ bearing the cross, Christ driving the money changers out of the Temple. These Barvarian folk have marvelous artistic perception and poetic insight. There was interwoven with the play—which requires eight hours to present—a series of tableaux presenting parallel lessons or scenes from the Old Testa-

## Eczema

How it reddens the skin, itches, oozes, dries and scales!

Some people call it tetter, milk crust or salt rheum.

The suffering from it is sometimes intense; local applications are resorted to—they mitigate, but cannot cure.

It proceeds from humors inherited or acquired and persists until these have been removed.

## Hood's Sarsaparilla

positively removes them, has radically and permanently cured the worst cases, and is without an equal for all cutaneous eruptions.

HOOD'S PILLS ARE THE ONLY CURE FOR ALL CUTANEOUS ERUPTIONS.

ment, and many of these were so beautifully staged that they looked like vast canvasses painted by a master hand. I was not, I could not be, in sympathy with the pivotal scenes portraying the man Christ, for I have always felt these should never be the subject of dramatic effort, and yet the play as a whole was wonderfully perfect. I had experienced a revulsion of feeling when I discovered those features of Oberammergau life to which I have referred, but in the presence of the Passion Play this disappeared. It seems incredible that plain people, as these Oberammergauers are, should develop such histrionic ability. When we reflect, however, that they have lived in this atmosphere for centuries, that the Play throughout their whole lives has been their highest ideal, that the culmination of their greatest aspirations, the realization of their wildest ambition, lies in their selection as participants, even in the humblest roles, in its presentation, we can begin to realize, though imperfectly, how it is possible for them to make it such an artistic success. The highest tribute to the dramatic genius of these people is the fact that 4,000 auditors, three-fourths of whom are Americans, should sit from 8 until 12, then go for a hasty lunch, and return at 1 and sit again until 5 o'clock, in order to see the whole of the play. On Monday, when I saw it, the day was variable. In the earlier hours the sky was overcast with clouds. Later the sun came out. Then a furious rain and wind storm broke upon the valley, necessitating the hasty use of umbrellas by the auditors who sat in the front rows. Then a rainbow made its appearance upon the mountain to the right, followed by light showers of rain. Through it all, however, the play went on, upon the open stage, the participants with their rich robes paying no more attention to the downpour than if they had never seen a rain. It was very strange—even weird—and very impressive. I do not now wonder that people come from all quarters of the earth to see the Passion Play.

And the Oberammergau valley, what shall I say of that? I saw it first at Murnau early Sunday morning, just as the sun had broken upon the pointed tops of the Brunnen and the Ammer ranges, between which and my railway carriage lay the wooded heights and grassy slopes of the Oberammergau range, with their

hundreds of small wooden houses in which are housed the hay for the winter use of the sheep. The railway winds around the sides of the mountains in such fashion that the sun is shining in your face at one moment and upon your back the next, but every view pleases the eye and delights the artist in you. A white turn-pike road shows further down the slope, and we are told that over this road and its predecessors was conducted the vast traffic of the earlier centuries between Italy and Germany, between Florence and Venice on the one hand, and Augsburg on the other, and that in the village of Oberammergau there was an unloading and exposure of all goods, for sale and for exchange. On this peaceful Sunday morning this road was the means by which the inhabitants of the remoter parts of the valley made their way to see the play. At Saulsgrub, a picturesque station a few miles from Oberammergau, is the highest railway station in Bavaria, 2,600 feet above the sea, and from here until the guardian of the valley, gray, precipitous Kofel, with an immense cross of polished brass surmounting its head, breaks upon the view, the scene is one riotous display of panoramic effect surpassing anything I have ever seen. Nestling in the heart of the valley, with Kofel on one side and Laber on the other, is picturesque Oberammergau. I am not gifted in painting scenes. I wish I were. In that event I would try to make you understand the transcendent beauty of this spot. I shall always regret that I saw Loch Lomond, and Loch Kathrine, and the Trossachs, and all that wild north of Scotland country upon a gloomy, raw day. I indulge the fancy that under different circumstances it might have lingered in my memory as the fairest picture that ever delighted my soul, for I love Scotland and it appeals to me in a way that this Bavarian country cannot. As it is, this Alpine hamlet has the palm.

It is not material to my story, and adds nothing to its value, that the Grand Duchess Constantine, of Russia, who is the daughter of King George of Greece, and whose husband is the cousin of the Czar and the head of the Russian army, is stopping at my hotel. She is a handsome woman, unpretentious in dress, and, apparently, charming of manner. She sat at the table next to mine at dinner today, attended by two gentlemen, two ladies and a young girl, her daughter, perhaps. When she had finished her dinner both of the gentlemen kissed her hand, after which ceremony she made her way through the crowded dining room, accompanied by the young girl, and returned to her apartments. At the play, I am told, she occupied a seat in the auditorium just like those occupied by all the other auditors, no better and no worse. I was glad to have been able to see her, since I have considerable respect for her father.

I go to Munich tonight, and from there, on Wednesday, will journey to Switzerland.

W. M. Neal.

## From Indian Territory.

REV. I. B. HICKMAN.

Mr. Editor—It has been some time since your readers have heard from this scribe. To begin, I will say that our charge for the coming year is Lehigh circuit, which consists of three appointments. Lehigh is a town of four thousand inhabitants, and, strange to say, we have no house of worship. It can be made one of the best stations in the conference, with the proper attention and care. If the Board of Church Extension will help us to build at this point, we can sweep the entire city and hold it for Southern Methodism. Our membership at this time is small, and, for the most part, poor in this world's goods; so that we will have to have some outside help to enable us to build and be able to hold the fort. Oh! that God may put it into the heart of some one to give us help in this great work.

The country around the city is fine for farming purposes and for stock raising. Men can make more here on rented and leased land than they can in Arkansas and own the land. I throw out this hint, that if there are any Methodist families that contemplate changing their location, let them correspond with the undersigned and he will take pleasure in giving any information he can regarding the country and the church.

Everything as regards the new appointment seems to be running well. So far as the Indian affairs are concerned, everything is in a state of uncertainty; and for this cause our church is not doing the work that it would otherwise do. But we must hold the field and pray for better days—though the burden be heavy. It is true that those of us who are now guarding the ditches are not seeing an easy time, living on half rations and holding out against men and money. But we will fight it out, though it be against odds on this line, till Jesus comes. We are "sowing in tears," but we expect to reap in joy and at last "come forth with rejoicing, bringing our sheaves with us." We will "never give up the ship."

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## Literature and Review

## TENNYSON'S RELIGION.

BY J. M. HUGHEY.

Of immortality Tennyson said: "The cardinal point of Christianity is life after death." His faith was always strong and buoyant on this essential subject. He could not understand how men could live with any degree of pleasure if they had no belief in a future state. Hear him in canto 34 of "In Memoriam."

My own dim life should teach me this,  
That life shall live forever more;  
Else earth is darkness at the core,  
And dust and ashes all that is.

What then were God to such as I?  
'Twere hardly worth my while to choose  
Of things all mortal, or to use  
A little patience ere I die:

'Twere best at once to sink to peace  
Like birds the charming serpent draws,  
To drop head foremost in the jaws  
Of vacant darkness and to cease!

In the "Two Voices" Tennyson has presented in a masterly way the worth of human life. So completely indeed did he demolish the support for the defense of suicide that at least one man who was on the verge of killing himself changed his mind when he had read this poem. Although nature seems to offer no evidence in favor of immortality, yet when Tennyson looked into the heart of man he observed—

"Who forged that other influence,  
That heat of inward evidence,  
By which he doubts against the sense?"

He owns the fatal gift of eyes,  
That reads his spirit blindly wise,  
Not simple as a thing that dies.

Here sits he shaping wings to fly;  
His heart forebodes a mystery;  
He names the name Eternity."

Would God implant this instinct in the human breast unless a means of satisfaction were provided for the future? Such is not in harmony with the universe.

He held that some faith in those cardinal principles which lie at the very basis of Christianity was necessary, not only for human progress, but for life. In the 124th canto of "In Memoriam" we read:

If'er when faith had fallen asleep,  
I heard a voice "believe no more"  
And heard an ever-breaking shore  
That tumbled in the Godless deep;

A warmth within the breast would melt  
The freezing reason's colder part  
And like a man in wrath the heart  
Stood up and answered, 'I have felt.'

When reason failed to solve the problem he could still say "I have felt." All fundamental truths are incapable of proof. He considered that logic was forced to halt in the presence of the prime essentials, consequently we see him at last taking his stand upon the deepest feelings of the heart:

We have but faith, we cannot know,  
For knowledge is of things we see;  
And yet we trust it comes from Thee,  
A beam in darkness; let it grow.

After he had devoted himself to a careful study of the great problems offering themselves to man for solution, he realized that he knew so little in comparison with the Infinite Mind that he burst forth in what

may well be termed the language of humanity:

But what am I?  
An infant crying in the night;  
An infant crying for the light;  
And with no language but a cry.

Tennyson was a strong believer in the freedom of the will. The tenets of the Calvinistic theology on this subject he was wholly unable to accept. In "De Profundis" the lines:

This main miracle, that thou art thou  
With power on thine own account and on the world,

show his belief in each man controlling his life and fixing his own destiny. That God would create men and place them under a reign of necessity so that they were foredoomed to eternal punishment without any power of escape on their part, was utterly at variance with all that was not ardently cherished and believed by him:

Self-reverence, self-knowledge, self-control.  
These three, alone lead life to sovereign power.

He expressed his idea of personal communion with God when he said: "I believe that God reveals himself in each individual soul." How beautifully does he give expression to divine fellowship in the following:

"More things are wrought by prayer  
Than this world dreams of. Wherefore let  
thy voice

Rise like a fountain for me night and day.  
For what are men better than sheep or goats  
That nourish a blind life within the brain,  
If, knowing God, they lift not hands of prayer  
Both for themselves and those who call them  
friend?"

For so the whole round earth is every way  
Bound by gold chains about the feet of God."

He longed to be filled with the fullness of God.

"Prayer is like opening a great sluice between the great ocean and our little channels where the great sea gathers itself together and flows in at full tide."

How readily the lonely wanderer might adopt

"Had not his poor heart  
Spoken with that which being everywhere  
Lies none, who speak with him seem all alone,  
Surely the man had died of solitude."

Tennyson was distinctly religious. Mere intellectual faith was not sufficient for him. He communed with the great Spirit of the universe. In the future he believed that he would have a larger vision and a more perfect communion. He could not believe that the souls of the departed are merged in a general soul, but maintained that each would have an eternal, individual, personal existence. In the 47th canto of "In Memoriam" we find:

That each who seems a separate whole  
Should move his rounds and fusing all  
The skirts of self again, should fall  
Reemerging in the general Soul.

Is faith as vague as all unmeet;  
Eternal form shall still divide  
The eternal Soul from all beside,  
And I shall know thee when we meet."

Thus far we have examined the grounds and strength of Tennyson's faith. His vision of the far-off world seemed to become more real as the years passed by, and his convictions more established as he

neared the end of life. "Yes, it is true that there are moments when the flesh is nothing to me, when I feel and know the flesh to be the vision, God and the spiritual, the only real and true. Depend upon it, the spiritual is the real; it belongs to one more than the hand and foot. You may tell me that my hand and foot are only imaginary symbols of my existence. I would believe you; but you never, never can convince me that the I is not an eternal reality, and that the spiritual is not the true and real part of me."

The triumph of his faith seems to have been most complete just before he died, when he gave expression to his thoughts in "The Crossing of the Bar," in which all shadow of doubt seems to have entirely vanished.

Tennyson's moral teaching is of the very highest. How rich in simplicity of household life and maiden modesty is "Dora," which Carlyle likened to Ruth! How nobly is humble life and heroic character portrayed in the beautiful story of "Enoch Arden!" It was with a profound insight into the deepest sources of human passion and life that he was able to make plain "The Way of the Soul" as depicted in "In Memoriam"—a poem which many have seen fit to call the "Modern Job." He said, "I hold nothing so clear as this, that I must be as good and noble as a man can be." When he was almost overwhelmed with grief at the loss of his dearest friend, Arthur Hallam

"his resolve  
Upbore him, and firm faith, and evermore  
Prayer from a living source within the will."

He said: "It is motive, it is the great purpose which consecrates life."

"The love of God is the true basis of duty, truth, reverence, loyalty, love, virtue and work."

Again, "Almost the finest summing up of religion is to do justice, to love mercy, and to walk humbly with God."

His ideal was, "Be ye therefore perfect as your Father in heaven is perfect."

## Literary Notes.

"Colonial Government" is the title and subject of a new book by Paul S. Reinsch, assistant professor of political science in the University of Wisconsin. It will be issued in the "Citizen's Library of Economics, Politics and Sociology," which is under the general editorship of Prof. Richard T. Ely, and published by The Macmillan Company. It is intended to make the work not only the most complete treatise extant on its subject but one which can also be used as a text-book in those universities which are giving courses in it. A pretty thorough piece of work may be expected from Prof. Reinsch, whose "World Politics" has met with such a cordial reception from students of modern political history.

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Brothers, The Macmillan Company has taken over the publication of James Ford Rhodes' "History of the United States from the Compromise of 1850. The four volumes which have already appeared bring this great work down to the year 1862 and thus embrace the causes and the actual prosecution of the most momentous event of the nation's political growth. A new edition is on the press and will be published before the Christmas holidays are over.

During the past two weeks The Macmillan Company has published four noteworthy novels: "In the Palace of the King, by F. Marion Crawford; "Richard Nay and Yea," by Maurice Hewlett; "Who Goes There?" by B. K. Benson, and "The Hosts of the Lord," by Flora Annie Steel. The first four ran into a second large edition on the day of publication, and the fifth into a second edition within a week of issue.

## Good Books at Half-Prices.

We have a few good books which have become shelf worn by having them on hand some time. We will sell them at half price and also pay the postage on them. The price we give opposite each is just half the selling price.

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## Contributed.

### Reception at Fordyce.

The beginning of the fourth year of Rev. R. W. McKay as pastor of the M. E. Church, South, at this place was made memorable by a reception given to himself and wife, on Thursday evening last, at the residence of Mr. and Mrs. W. A. Elliott. It was given by the Epworth League and the various societies of the church here—the Juveniles, Young People's and Woman's Home and Woman's Foreign Missionary Societies. The members of these working arms of the church believe in doing the different kinds of work assigned to them promptly and well; but they believe, also, in turning aside now and then, upon proper occasions, from the severe ordeals and dry details of ordinary work to do honor to a faithful pastor and his excellent wife, and to give to their own members an opportunity of indulging in pleasures that come from the proper exercise of the social functions. This reception was planned with both of these objects in view, and in both, if the former may be measured by the desire of those engaged in doing the honor, it was a complete success.

About eighty of the members of the organizations named were in attendance. In the spacious parlor of the host and hostess Rev. and Mrs. R. W. McKay, occupying seats of honor, were suddenly surprised by the appearance of Mrs. J. W. Smith, the bearer of one dozen solid silver teaspoons, which she presented to them in a little speech of surpassing beauty, the words being "fitly spoken" and like "apples of gold." In respect to the gift of speech, Brother McKay was born, so to speak, "with a silver spoon in his mouth," and by study, preparation, and practice he has so improved the gift that he is, generally, equal to any emergency. Not so on this occasion. Twelve silver spoons and the speech of gold—the double-standard—were too much for him. It was a woman that dimmed the glory of Barak; it was a woman that drove the nail into the temple of Sisera. So it was a woman that, differing from each of these instances, filled the hearts of the pastor and his wife with gladness by the gift she bore them from the societies, and abashed this ready speaker by the charm of her beautifully worded presentation speech. He thanked the givers and invited all to join in a prayer of thanksgiving to the Giver of all good and perfect gifts, which he led with the fervor of a full heart.

This was but the introduction to

tion last one of the crowning features of the evening, all were highly pleased with the music furnished by Misses Virgie Holderness and Lucille Elliott. T. B. Morton. Fordyce, Ark.

### THE HEALTH HABIT

#### Just as Easy to Form as Any Other.

We do not deliberately form our pet habits, but they are unconsciously acquired and grow as we grow, and by the time we learn they are hurting us, we find them too strong to be easily broken.

Then, why not form a good habit, a habit which will counteract the many bad ones, in other words contract the unfashionable habit of being always well.

The best health habit to get into is to have and keep a vigorous stomach; if you have a healthy digestion you can drink your beloved coffee, smoke your favorite brand of tobacco, with little or no harm; the mischief begins when these things are forced upon the faithful stomach, without any assistance.

Form the habit of taking after meals some harmless but efficient digestive which will relieve the stomach of so much extra work.

Nature furnishes us with such digestives and when they are combined in such a pleasant preparation as Stuart's Dyspepsia Tablets, they give the overworked stomach just the necessary assistance to secure perfect digestion without any of the harmful effects of cathartics and similar drugs.

The habit of taking Stuart's Dyspepsia Tablets after meals is as necessary to the weak stomach as food itself, and indeed to get the benefit from food eaten, nothing better and certainly nothing safer can be used.

Many families consider Stuart's Tablets as essential in the house as knives and forks.

They consist entirely of natural digestive principle without the effect or characteristics of drugs; they have no cathartic action, but simply go to work on the food eaten and digest it.

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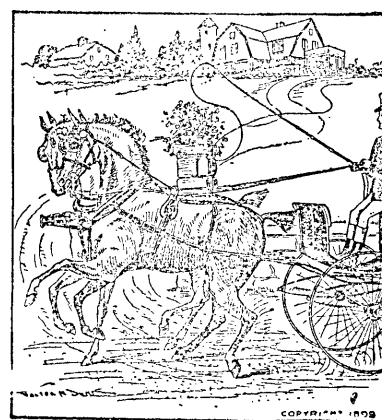
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## Epworth League.

December 23—The Glory of Christ.  
John i. 1-14.

"In the beginning." John opens his gospel by referring back to the creation.

"Beresbith," the first Hebrew in Genesis, means "in the beginning." There was from the beginning a divine being whom John speaks of as the "Logos," in Greek, for he wrote in Greek. "Logos" means the Word. Why John should call the divine Redeemer the Word—for we see that it is of Christ, the Son of God, that he speaks—is not very clear. It was probably an accommodation to "Logos" was in use among the Greek philosophers, for the term Greek philosophers to represent the Maker of the earth—the divine will and energy, which brought it into being. Now it is a matter of little importance what name John applies to the divine Creator. So that it be understood that the Creator of all things is meant, he objects not to use the Greek title, "Logos." To those whom he addresses he speaks of the Creator, as they spoke of him.

The Word was with God and the Word was God. Even Greek philosophy would not dispute this, nor anything John says of the creation of all things by the Word.

"And the Word was made flesh." Here the Apostle reaches his subject—the incarnation. That is the truth to be declared and the whole purpose of this gospel was to show that Jesus Christ is the Son of God, the Creator of the world whom the Greeks called "Logos."

Preceding this clear announcement which he makes in the 14th verse John throws together, in concise and nervous statement, the work of the Word. Not alone did he create all things, but in him is especially the life of men. In him is also that light which is life, because it guides into the way of life. Already, to the mind of the evangelist, this light had appeared in the world and been rejected. The darkness of men, their sin and sensuality, were too dense even to be penetrated by the divine light, or to comprehend it. He refers also to a forerunner of that light, John the Baptist, who had come and passed, as a momentary sensation in Israel. But not all rejected the Light and the Life, and those who received him had their own witness and evidence of his power, in that they were brought into divine fellowship and heirship by him.

Such are the glories which adorn and attest the Sun of Righteousness.

John's gospel is supposed to have been the last written. The language which he used in the opening indicates that the Christian movement had taken definite form in the world and that its doctrines were fairly fixed.

## Tonight

Just before retiring, if your liver is sluggish, out of tune and you feel dull, bilious, constipated, take a dose of

## Hood's Pills

And you'll be all right in the morning.

There is no doubt that the apostles of our Lord expected the cause of Christ to triumph.

Its triumph can scarcely seem doubtful to us today. Not, perhaps, in the conversion of all men, for never has the gospel of Christ saved all of any city or community where it was preached, and if men, knowing fully the way of duty and life, have not had self-denial to follow it in the past the task will be no easier in the future. The way to death is still thronged and will be. But there is power in the gospel of Christ to command the approval of human reason, and so overthrow all false systems. It may, and doubtless will, come to be owned as the true religion among all nations. Yet, as it is with us, there may be many hearts rebellious to Christ's spiritual sway. But to Christ this glory must be given; that he, more than all earth's heroes and sages, has brought blessing to mankind. The nations own the quickening power of Christianity. Its spirit has inspired men with new hopes and set before them higher ideals, and by this force the chains of oppression have been broken off, and in individual minds superstition and fear dethroned. These are blessings which have come to nations and societies and individuals, as it were, without their seeking. There is a vast difference between living in a Christian or a heathen nation, though the fact that our lots are cast in the midst of Christian light may indicate no merit on our part, nor any choice in us.

Vast blessings are to us thus given of Christ unsought.

Compared with the heathen all people who live in Christian lands seem to be, in an important sense, the sons of God. But the highest benefits of Christ are to those who receive him most fully. To such as truly receive him he gives assurance of an ever brightening future. They experience the joy and hope of spiritual life. They see the supreme glory of Christ as a personal Saviour and they say "He is become my light and my salvation."

## If the Baby is Cutting Teeth.

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## League Notes.

The Epworth League work has, for the last six years, been a power in the Winfield Memorial Church of this city. Where the young people desire to increase in the knowledge or the love of God the League will never fail.

Dr. DuBose says it is sometimes said to him, "Our League is nothing but a prayer meeting." That he says, is about what every League ought to be, an earnest prayer-meeting, if nothing else.

There must be earnest, consecrated leaders for a league. If you must select the Miss who was at the ball last week or the young man who was at the progressive euchre party to lead, don't organize at all.

A carefully selected, well rendered reading at your League meeting will often be profitable.

If our Leaguers aid in collecting the general claims of the church, well, but the League was not organized for financial purposes.

One of the subjects debated by a certain League was, "How to interest an indifferent pastor." We have not had a report of their conclusion.

State of Ohio, City of Toledo, Lucas County—ss.

Frank J. Cheney makes oath that he is senior partner of the firm of F. J. Cheney & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of One Hundred Dollars for each and every case of Catarrh that cannot be cured by the use of Hall's Catarrh Cure.

FRANK J. CHENEY.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886.

A. W. GLEASON,

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Tickets on sale at Memphis, Tenn., and Little Rock, Ark., on the first and third Tuesdays of September, October, November and December, at one fare plus two dollars for the round trip. Tickets limited for return passage twenty one days. Stop-over allowed at pleasure on going trip. For information call on nearest agent of the Choctaw Route, or Geo. H. Lee, G. P. & T. A.; J. F. Holden, Traffic Manager, Little Rock, Ark.

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WILL YOU SUFFER?

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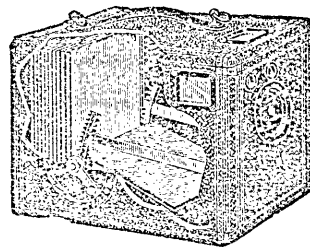
will relieve you of all irregularity and cure any form of female disease. It has cured cases that for years had baffled all medical skill. Don't wait, but begin its use NOW, TO-DAY.

BUY G.F.P. AT THE DRUG STORES.

FOR YEARS

I was afflicted with female complaints and could get no relief. I suffered a great deal from the Whites, but several doctors failed to cure me. I heard of G. F. P. and began using it. I was better before using one bottle and will soon be in perfect health, thanks to G. F. P. HUNTER, Mrs. J. P. Hunter, Laurens, S. C.

Write for free advice to the Ladies' Health Club, care of Dr. Gerstle & Co., Chattanooga, Tenn., concerning the treatment of your complaint.



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Cancer, Tumor, Catarrh, Piles, Fistula, Ulcers, Eczema and all Skin and Womb Diseases. Write for Illustrated Book. Sent free. Address Dr. BYE, Cor. 9th and Broadway, Kansas City, Mo.

## Warning Order.

State of Arkansas, County of Pulaski, ss

In the Pulaski Chancery Court. Annie Whittaker, Plaintiff, vs. Luther Whittaker, Defendant. The defendant, Luther Whittaker, is warned to appear in this court within thirty days, and answer the complaint of the plaintiff, Annie Whittaker.

CHAS. M. CONNOR, Clerk, By WILL H. BASS, D. O. December 10th, 1900. John Barrow, Solicitor for Plaintiff.

## THE ARKANSAS METHODIST.

J. E. GODBEY, D. D., EDITOR.

WEDNESDAY, DECEMBER 19, 1960.

Bold preaching is not abusive preaching. Nobody but a coward abuses people from the pulpit.

Larger usefulness is often the plea with which the devil helps a preacher to deceive himself when his heart is really set only on a larger salary.

We have several notices of the death of the venerable Rev. A. B. Winfield. We thank those who reported so promptly. We published the first received last week. This will be sufficient until a memoir appears.

The highest test of a preacher's devotion to the church is not in his holding on to the work of the ministry to the last, though burdened with infirmities, but in stepping out of the way when a more efficient man is ready to take the place.

There were some notices of quarterly meetings sent us that ought to have appeared in last week's "Methodist," but we carried over considerable matter already set up as it was. The preachers have gotten to work again, and we are hearing from them in excellent style.

### OUR CHRISTIAN FESTIVAL.

Next Tuesday will bring again the great festival of the Christian year, the day which Christians conventionally observe in commemoration of the birth of Jesus of Nazareth. That this event should date a new era in the world's history, the impartial historian, whether he be Christian or not, will hardly question. No career has been so potent in forces to change the current of the world's progress as the career of the Nazarene, nor can any dispute that the change which he produced was in every way beneficent. The central doctrines of his system were that God is the father of all, and all mankind are brethren. These truths born in upon the mind and conscience of men will put down sin, oppression and wrong and redeem the world. This teachings was not new to the men of his time. "Thou shalt love the Lord thy God with all thy heart and with all thy soul, and with all thy strength, and with all thy mind, and thou shalt love thy neighbor as thy self," were indeed, old commandments, confessed to compass all duty. Jesus taught nothing new. He set aside nothing which devout and true men had taught in the past. He "came not to destroy, but to fulfill." But so peerless, so softly and stainless was the fulfillment that in the presence of Jesus all other teachers fade from view, as the stars go out at the rising of the sun. "In him was light and the light was the life of men." By

light followed men are saved. In his clear speech and clearer life shadows and doubts passed from great truths which men had dimly apprehended, and all who love the truth rejoice in the fuller revelation and accept as leader the Teacher who "spoke as never man spoke."

The influence of Jesus has been strengthening since the day that he began his ministry at Nazareth. He is gaining a stronger hold upon the human mind and heart as the centuries pass. Christmas, the great festival of the Christian year, is destined to be the great festival of the people of every nation on earth. May the Lord hasten the time.

"Let every creature rise and bring Peculiar honors to our King; Angels descend with songs again, And earth repeat the loud amen."

"Let every creature rise and bring Peculiar honors to our King; Angels descend with songs again, And earth repeat the loud amen."

### To Whom it May Concern.

At the conference held at Fordyce, the Rev. J. T. Newsome was appointed to Clark Circuit. He went promptly to his work and made a very favorable impression on the people of his charge. The parsonage being unfit for occupancy, a house was rented for him. I am sure he never saw the house. He became much discouraged, believing, as he did, that his wife with two small children would be thrown largely in a negro settlement, etc. I advised him to bring his family to Arkadelphia for awhile until we could find a suitable home for them. It is but justice to the good people of Clark Circuit that I state that the house secured for him was a good one, and in the midst of one of the best communities in Clark county. When we separated he promised to write me in a few days at Hot Springs. I did not receive that letter. The first news I had of him came through Brother J. B. Beadle, a Steward. He informed me that Brother Newsome had written to him that he would not take the work, etc. Shortly after this I met Brother Newsome at the depot in Arkadelphia. We had some conversation about the letter he had written to Brother Beadle and the work. Among other things he asked me if I could supply the work in the event he decided to give it up, assuring me, however, that his purpose was to come to the work if he could make suitable arrangements, etc. This was late on Friday evening. I met a few of the brethren in Arkadelphia on Saturday, and I understand they looked for a house for him in the city. He left Saturday evening for Little Rock, and in a few days wrote me that he had decided to "serve God this year without serving the Clark Circuit." This is all there is to it. He did not ask or receive my consent to release him from the work, further than as stated above. He assumed all responsibilities in this matter. I heard nothing more from him until

I met him at the session of our conference in Hot Springs.

Neither I nor any member of the conference had any disposition to hurt Brother Newsome, but with the law of the church and these facts confronting us there was nothing to do but to do as we did.

Thos. H. Ware, P. E.

### The Training School.

Our recent conference at Hot Springs endorsed the movement to raise \$6,000 to equip our training school at Fordyce, allowing only to direct their thank-offering in the Twentieth Century fund to this school. I was appointed financial agent to receive any moneys or subscriptions so directed. We could not invest this amount of our thank-offerings to better advantage. This is the only school we have in this part of the state doing this kind of work. Its popularity is established. But its equipment is inadequate. With a \$3,000 plant it is doing a work not undertaken anywhere with less than \$10,000, and often a \$100,000 plant. We must equip or quit. The church at large has never been asked to contribute to this school before, and but for the fact it has been burned four different times would have never been. But in spite of fires and poor equipment, it has gone on and won a popularity of which we are all proud. This is the day of our opportunity, and if we hope to make this school a permanent institution, we must act now.

I urge the preachers at the watch-night service and in all thank-offering efforts to mention the claims of this school. Any subscription or money so directed forward to me at Pine Bluff.

T. D. Scott.

### Ur, of the Chaldees.

A meeting of the Ur Expedition Committee, under whose auspices an expedition is to excavate a Babylonian city, the Biblical Ur of the Chaldees, the home of Abraham, was held in New York City Dec. 3. President Harper, of Chicago, president of the committee, presided. It was decided to send out the expedition as soon as the funds for the work are increased by \$2,800—if possible before Dec. 20—in order to begin the excavations before the extreme heat of the Babylonian summer sets in.

Dr. Edgar James Banks, the director of the expedition, an Assyrian specialist, will be accompanied by a trained engineer and a U. S. government naturalist.

The results of this expedition, from a religious and scientific standpoint, promises to be greater than those of any other which has entered upon a similar work. New methods of excavating will be employed, notably the removal of the dirt by wire cable, and soon the entire temple of the moon-god, the most perfect specimen of Babylonian architecture known, will be laid

bare. A map of Southern Babylon, a country almost unexplored, but of the greatest interest to Bible students, will be made; specimens of the flora and fauna will be collected, and the priceless literary treasures of the Babylonian Empire of Abraham's time will be recovered.

Upon the committee are Bishop Potter, of New York; Bishop Hurst, Hon. R. R. Hitt, Dr. Ward, Dr. Peters, Prof. Haupt, President Morton, Hon. Cornelius N. Bliss, and others whose names are equally familiar. Dr. Edgar James Banks, the director, whose address is Columbia University, New York City, will gladly answer inquiries regarding the work, and subscriptions to the fund may be sent to the treasurer, George Foster Peabody, 27 Pine street, New York City. Every subscriber of \$5 or more will not only receive the Quarterly Reports of the Expedition, but will hasten the beginning of a work which is doing more than another to elucidate the obscure parts of the Bible and open up new chapters of history.

### Rev. A. B. Winfield.

Dear Dr. Godbey: Brother A. B. Winfield passed away Sunday morning, the 9th, at 3 a. m. He was taken sick the Sunday before; was sick just one week. Pneumonia was the trouble. His body was too weak to stand such an attack. My first service at Okolona was his last. After a sermon by the writer, he prayed a most excellent prayer. I think it providential that he was called upon to pray at the last service that he attended. He and I went to Brother Young's for dinner. During our stay together, he was very hopeful and cheerful. Late in the afternoon he returned home, had something like a chill, was not able to attend church at night; the doctor was sent for Monday morning, but medicine did him no good. He went home Sunday—what a beautiful day to go home! The writer preached his funeral to a very large audience Monday morning in the church at Okolona. His body was then placed in the tomb, to await the resurrection morning.

Let me insist that some of his old comrades furnish the "Methodist" with a suitable obituary notice.

F. P. Doak.

### Church Notes.

Although the time limit of the pastorate has been removed in the M. E. Church, yet few preachers were returned for the sixth year at the last round of conferences.

The Disciples, or Christian Church, has made by far the greatest proportionate gain during the last ten years of any Protestant body of the United States. Episcopalians and Lutherans come next, then Methodists, Presbyterians, Congregationalists and Baptists in the order named.

We have this from our Washington correspondent:



"The decision of the committee of Presbyterians in favor of revision of the creed caused no surprise in Washington, as it was naturally supposed that the committee would act in accord with the expressed wishes of a great majority of the Presbyteries of the country, and those wishes had all been previously published. The making of an acceptable revision of the creed will prove a much harder task than deciding that it should be made."

Early in 1899 Rev. J. T. Gattis instituted suit against Dr. Kilgo, President of Trinity College, North Carolina, and Messrs. B. M. Duke, W. R. Odell, W. H. Harrison, members of the Board of Trustees, for libel, the libel being contained, as plaintiff alleged, in a pamphlet which the trustees had published giving the history of a former law suit known as the Clark-Kilgo suit, in 1898. The case of Gattis was tried before Judge Hoke of the supreme court on the 8th and Gattis was awarded \$20,000. The case was appealed to the supreme court. Dr. Kilgo's conference at its recent session endorsed him and his administration. The "Southern Christian Advocate," our church paper published at Columbia, S. C., and "Biblical Record," the Baptist paper published at Raleigh, endorse Dr. Kilgo without qualification. The action in publishing the pamphlet alleged to contain the libel was by the united Board of Trustees, twenty-three in number. The suit was brought against those named because they had the money.

### Notices.

#### RETURN OF R. R. FARE.

Dr. Bennett desires to say through the "Methodist" that he has written, asking return of money to the members of the White River Conference, who were refused one-third rate return at the office in Nettleton.

#### DELEGATES TO MISSIONARY CONFERENCE.

To Presiding Elders, et al., Little Rock Conference: The Missionary Secretaries are very urgent that the names and addresses of delegates to the missionary conference at New Orleans be sent at once. Please send names of those appointed at once to me, so that I may reply.

J. D. Clary, Sec.

Fordyce, Ark.

#### ABOUT READY FOR WORK.

Dear Dr. Godbey: Let me say to the brethren, through the "Arkansas Methodist," that after being confined to my bed for two months with typhoid fever, I am now able to be up and about the house, and hope soon to be in my charge—Cotton Plant and Howell. I almost envy the brethren who have already begun the work of a new year. May God's blessing be upon us all this year.

C. B. Littleton.

Renew your subscription.

### An Event at Galloway.

Galloway College was the scene of the most beautiful wedding that ever occurred in Searcy on the evening of Dec. 5th, when Miss Corinne Godden, the beautiful and gifted daughter of Dr. and Mrs. C. C. Godden, was united in marriage to Mr. Emmet Snipes. The spacious college parlors were artistically decorated with handsome palms and white chrysanthemums of the Japanese variety, and formed a fit setting for the lovely picture made by the bridal party, consisting of two little ribbon bearers, the ring bearer, matron of honor, best man, and six attendants. The party entered the parlors to the strains of Mendelssohn's wedding march. Throughout the ceremony, which was performed by Dr. Singleton, of the First M. E. Church, a deliciously soft alluring air from the violin floated out from behind the palms, adding much to the effectiveness of the scene. The bride wore an exquisite gown of white embroidered chiffon over white tulle, and carried a shower bouquet of bride's roses. The matron of honor, Mrs. Beulah Godden Thompson, the handsome sister of the bride, and the three bridesmaids wore beautiful picture gowns of white organdy, and carried arm bouquets of white chrysanthemums. In addition to unusual beauty and many social graces, the bride is the possessor of a rare soprano voice with which she has delighted many audiences. She is greatly admired, both in the college and in society.

The groom is one of Searcy's most promising druggists, and numbers his friends by the score. The numerous friends of both bride and groom unite in hearty congratulations and sincere wishes for a long and happy married life.

We are in receipt of a letter from our brother, Dr. T. J. Wilson, who recently went to California. We had hoped that the Doctor would not stay in California, but his letter says he has located at Pomona. Arkansas can not afford to lose such men. The church at Walnut Ridge can hardly supply his place as Steward and Sunday-school Superintendent. The medical profession also suffers the loss of a valuable member. Dr. Wilson has been honored by being elected President of the Tri-State Medical Association of Arkansas, Tennessee, and Mississippi. Also, President of the Lawrence Co. Medical Association and of the County Board of Medical Examiners, and other positions of honor. We recommend him to the good people of Pomona, and hope his health may improve and he and family enjoy the prosperity they so well deserve.

### Personal.

Rev. T. H. Ware called Tuesday.

Rev. B. A. Martin called Friday.

Rev. R. B. Willis, of Searcy called Tuesday.

We had a call Tuesday from Rev. T. D. Scott.



~Absolutely Pure~

For the third of a century the standard for strength and purity. It makes the hot bread, hot biscuit, cake and other pastry light, sweet and excellent in every quality.

No other baking powder is "just as good as Royal," either in strength, purity or wholesomeness.

Many low priced, imitation baking powders are upon the market. These are made with alum, and care should be taken to avoid them, as alum is a poison, never to be taken in the food.

ROYAL BAKING POWDER CO., 100 WILLIAM ST., NEW YORK.

I. B. Airheart, of Lonoke, called to see us Friday.

D. C. Thompson, of Wattensas, called last week.

The postoffice of Rev. J. D. Dunn will be Hillsboro in the future.

Rev. H. T. Gregory serves the Mt. Pisgah circuit, Searcy District, this year.

R. B. F. Key, of Arkadelphia, visited the Methodist office Tuesday, and gave material aid.

Rev. E. M. Pipkin was in our office last week. He has gotten fairly at work in his new charge, Lonoke.

We return thanks to Rev. H. S. Shangle for a copy of the Columbia Annual Conference Minutes for 1900.

Mr. W. J. Bryan announces that he will start a weekly newspaper at Lincoln, Nebraska, called the Commoner.

Rev. J. Henderson, of Carlisle, was at our office Friday. He was in attendance on the district steward's meeting.

The Benton paper reports that the good people of that town pounded Rev. J. M. Workman on the evening of Dec. 12th.

Rev. J. M. Workman moved to the parsonage at Benton two weeks ago. Preacher and people are both highly pleased.

Rev. J. R. Moore, who was stationed at Arkadelphia at our last conference, has been transferred and stationed at Monroe, La.

Sam Small, once associated with Sam Jones as an evangelist, is re-

ported to be in jail, in Havana on a charge of swindling.

Rev. W. H. Rhew called Tuesday. Wynne Station, he tells us, is moving forward finely. The people have just bought a parsonage.

Rev. W. C. Watson has found a most favorable reception by the church at Junction City and has entered pleasantly on his year's work.

Rev. Jas. W. Lee, D. D., and wife celebrate the twenty-fifth anniversary of their marriage December twenty-first. Dr. Lee is presiding elder of the St. Louis district.

Dr. J. J. Lafferty, editor of the Richmond Christian Advocate, has been lately bereaved by the death of his daughter. We assure our brother of sympathy in this sorrow.

Carl Schurz has retired from the presidency of the National Civil Service Reform League and President Gilman, of Johns Hopkins University has been elected in his stead.

Rev. J. D. Sibert writes us from Oregon that he has regained his health. His longings are toward the White River Conference. His brethren will keep the door open.

Brother Steel, pastor of Asbury Church, says that his predecessor, Brother Workman, left him a church register which is a model in all respects. We need model workmen on all our charges.

The types made us say last week that Rev. W. E. Biggs was stationed at our church in Sherman. It should have been Boggs. W. E. Boggs went from Camden, Ark., to San Antonio, Texas, four years ago.

## Christian Life.

We are cautioned by the Master to take heed that we do not cast our pearls before swine, but it is well also to take heed that we do not count as swine all people who do not receive what we offer them as spiritual food.

[We received this last week after we had written our editorial on the same subject. Brother Johnston sent us notice afterward that this need not appear, but it has additional suggestions, and we prefer to publish it.—EDITOR.]

### Closing the Century.

REV. F. S. H. JOHNSTON.

Dear Dr. Godby:

The three conferences in our state agreed, by resolution, to observe "watch night" in all our churches at the close of this year, which ends the most remarkable century of the world's history.

This is indeed an important and appropriate movement, and every Methodist in Arkansas should help to make it a success.

Sunday, December the 30, being next to the last day in the year, is to be observed also by an appropriate programme, or service.

In our Sunday schools, where our pastor can be present, let him explain the nature and purpose of the service; where the pastor cannot be present, let the local preacher or Sunday school superintendent perform this duty. At the 10 o'clock service, let the pastor or local preacher preach a sermon on the subject of "Christian Education," or some other appropriate theme; where there is no preacher let some brother or sister hold a prayer service. By all means let us have services in all our churches on the last Sunday in this year. Where it is at all possible follow this eleven o'clock service by an appropriate evening service. Then, on the night of December the 31st, the last night of the year, let our congregations meet at about 10 o'clock and spend one hour in an old fashioned love feast, after which let the pastor, or some one appointed by him, preach a sermon on some appropriate subject; and when the bells are "ringing out the old year and ringing in the new," let the thousand Methodists in Arkansas be bowed before God, giving thanks for past favors and praying for His guidance and protection through the new year.

In all these services let opportunities be given our people to make "thank offerings" to God, our Preserver and Benefactor. Let us place upon God's altar part of the substances He has given us. "And of all thou shalt give me, I will surely give the tenth unto thee."

The money thus raised will go to the Twentieth Century Thank offering in Arkansas.

May God's blessings attend us in these services.

Dec. 7, 1909.

## The General Missionary Conference.

This will be the greatest conference in the history of the M. E. Church, South. It will have but one object in view—"Christ for the heathen, and the heathen for Christ." It will be composed of men, women, and young people, representing the most progressive and aggressive elements in the church, and every phase of the missionary question will be brought under review and earnestly and faithfully discussed.

There will be 1,091 delegates carefully and intelligently selected and appointed, and so far as heard from, the Annual Conferences are sending their very best men, and the women are appointing the "elect ladies" of their conferences.

New Orleans is designated as the place for this great conference, and a better place than this cosmopolitan Southern city, where all the world is to be found in miniature, could not be selected. Who has been to New Orleans but wants to go again, and he who has not been should see New Orleans before he dies!

The conference will last just six days. It will begin on the evening of April 24th, and run till the evening of April 30, 1901. This is the best season of the year for this missionary meeting, and the best time to see New Orleans. In April the Crescent City is a veritable garden of flowers. One can see these beautiful thoughts of God at that time in their primitive glory and freshness.

There have been invited to take part in the exercises the representative missionary spirits of Christendom, and also the foremost leaders of the best Christian thought of the age. It will therefore be a time of refreshing in the fullest apostolic sense of the word, and every delegate and every visitor should come prepared to take back not simply the inspiration created by the greater gathering and the greater purposes, but also the facts, the tremendous missionary truths, the cumulative missionary spirit, and the deepening missionary conscience.

A vast multitude of Southern Methodists ought to throng New Orleans upon his great occasion. We do not go there primarily to generate enthusiasm; we go for conference, for prayerful study of all the problems that confront us in this tremendous work, and we go to seek the special guidance of the Holy Spirit for our whole great church as we undertake to accomplish the task our divine Lord has set for us in the spreading of the knowledge of his name to the ends of the world.

The church needs light, light transmuted into white light by the wondrous agency of the Holy Ghost. How otherwise shall we do our work? How otherwise shall we be prepared to give an answer to the wisdom of this world that is even now saying through nearly all its

great daily press that Missions are a failure? This conference will be Southern Methodism's most portentous word in the mighty answer she must make to all the caviling of a gainsaying world about trouble in China, for it will proclaim with clear bugle note that we never mean to surrender, retreat or halt, save as we halt to plan a larger movement.

We devoutly hope that there will be hundreds here from Arkansas. It will cost you a little, but it will pay you much. You will feel the pulse beat of the great heart of your church as you never felt it before; you will come away with an elevation of spirit and a divinity of purpose such as you never had before.

Jas. A. Anderson.

[Written at the request of Dr. Lambuth. J. A. A.]

## MOZLEY'S LEMON ELIXIR.

A Pleasant Lemon Tonic.

Cures indigestion, headache, malaria, kidney disease, fever, chills, loss of appetite, debility, nervous prostration, heart failure, and appendicitis by regulating the Liver, Stomach, Bowels and Kidneys.

## MOZLEY'S LEMON ELIXIR

Cured me of indigestion. I had suffered for ten years. I had tried almost every medicine, but all failed. Since taking Lemon Elixir I can eat anything I like.

W. A. Geiffith.

Reevesville, S. C.

## MOZLEY'S LEMON ELIXIR

Cured me of indigestion and heart disease, after years of suffering when all other remedies and doctors had failed.

N. D. Coleman.

Beulah, S. C.

## MOZLEY'S LEMON ELIXIR.

I have been a great sufferer from dyspepsia for about fifteen years, my trouble being my liver, stomach and bowels, with terrible headaches. Lemon Elixir cured me. My appetite is good, and I am well. I had taken a barrel of other medicine, that done me no good.

Charles Gibbard.

No. 1515 Jefferson Street, Louisville, Ky.

## MOZLEY'S LEMON ELIXIR

Cured me of enlarged liver, nervous indigestion and heart disease. I was unable to walk up stairs or to do any kind of work. I was treated by many physicians, but got no better until I used Lemon Elixir. I am now healthy and vigorous.

C. H. Baldwin.

No. 98 Alexander Street, Atlanta, Ga.

## MOZLEY'S LEMON HOT DROPS

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

25c at druggists. Prepared only by Dr. H. Mozley, Atlanta, Ga.

Spend Sunday in Hot Springs, and go there over the Short Line.

## THE NEW PICTORIAL EDITION

Of the Holman Self-Pronouncing Sunday-School Teachers' Bible, embellished with eighty beautiful full-page photo-views of Bible lands, distributed throughout the text.

The Photographs from which these views were made were taken but recently, and they therefore give correct representations of the present appearances of places made memorable by the sacred and historic associations of Bible times.

Each view is followed by a clear yet concise description of the scene which it portrays. The series begins with photo-views of places that we read of in the book of Genesis, and proceeds to show in an orderly arrangement panoramas of various cities and localities in Bible lands as they come into prominence from time to time throughout the entire period covered by the Old and New Testament narrative.

In addition to the foregoing series of superb Photo-Views, these Bibles also contain all the popular AIDS AND HELPS TO THE STUDY OF THE BIBLE, and fifteen beautiful maps in colors. These maps are entirely new, and were engraved expressly for the HOLMAN Editions. Very elegant for presentations.

Bourgeois 8vo. Size, 5 1-4x7 3-4 x1 1-2 inches. Printed on fine white paper.

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No. 8820. Embossed French Seal, whirligig pattern, divinity circuit, silk linen lining and fly leaves, round corners, red under gold edges, fillet stamped in gold. \$2.75.

No. 8836. Persian Levant, divinity circuit, leather lined to edge, silk sewed, round corners, red under gold edges. \$4.

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Dry Cook Wood. Prompt Delivery.

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Old phone. 635. New Phone. 835.

All sorts of Christmas gift books can be gotten of Godbey & Thornburgh.

## For the Young People.

### Take Some Corn to Mill.

W. P. WHALEY.

One day a simple lad did lounge  
About old Simpson's water-mill,  
And played leap-frog and mumble-peg  
With other lads out on the hill.  
When e'er a farmer lad went in  
To get his well-ground meal of corn,  
This simple lad would also go  
And ask the miller for his turn.  
And thus, from morn till close of day,  
He waited on and asked in vain,  
Until the miller shut the mill,  
For he had brought the mill no grain.  
And then the simple lad did rave,  
He cursed the mill and miller too;  
He swore that he would burn the mill,  
And told of other things he'd do.  
But said the miller to the lad,  
And while he led him up the hill,  
"Before a man can get his grist,  
He has to bring some corn to mill."  
This rule holds yet at all the mills,  
What e'er the kind of grist they turn;  
Before you take your grinding home,  
You'll have to take the mill some corn.

### A WINNING BOY.

#### Earns His Medals by the Use of Good Food.

A Vicksburg, Miss., boy, J. B. Smith, corner Grove and Third streets, says: "I have been studying very hard to try and beat my room in examination. I have been eating oatmeal and cream for breakfast all my life. Lately when the hard study began I did not feel well enough to go to school, and there is an examination ahead of me and an exhibition, too.

"I was determined to go through this examination, but felt so sick all the time that I didn't know how to accomplish it. Well, mother saw the Grape-Nuts food advertised, so she bought some and gave it to me for breakfast every morning, and you just ought to see what this food did for me.

"I began to get well at once and grow hearty and fat, in spite of my hard work. Above all that I did beat my room at examination, making a general average that was the highest mark in the room. I am also able to take part at the military drill tomorrow night at the exhibition and will try for the gold medal for general excellence. If you think there is any question about this you can write to Bro. Garbrial, our principal, and he will tell you that it is true."

It is of the greatest importance that parents feed their children, during study, on the most nourishing food possible to obtain, and there is no question on this score regarding Grape-Nuts, for the food is compounded of the elements selected from the grains which go to quickly make and rebuild the brain and nerve centers. Any parent can prove this statement by feeding the children on Grape-Nuts. Obtained from any first-class grocer.

### How Bruin Runs.

The dull-looking and lumbering old grizzly bears that city boys and girls see in the park cages, and that a few country folks see in the mountains from time to time, appear awkward and slow of pace, but look out for them when they get to running, advises a writer in the Midland Christian Advocate. At about that time Mr. Grizzly seems to consist of about three-fourths hind legs, and one-fourth head, and how he does jump along! He seems to simply roll over the ground like a giant snowball bounding down a steep hill. Bruin can outrun the fastest horse over a good course, and when hard pressed, he will bound from fifteen to twenty feet at a jump.

### A Gr Surprise.

It was just too queer for anything! Tommy was walking slowly down behind the barn, with his usually merry face all scowls; and Teddy was peeping through the slatted fence into Tommy's garden, with a whole great family of wrinkles in his little forehead. Now what do you suppose it was all about?

Out in Teddy's yard grew a great, tall horse-chestnut tree; and one crisp October morning a shower of pretty brown nuts came tumbling out of their thick green shells—down, down, down, until at last they reached the broad gravel walk and smooth green lawn. Tommy spied them as he came hurrying home from school that noon, and then the scowls came to make him a visit.

"That new boy has everything!" he exclaimed crossly. "He has tops an' balls an' a bicycle, an'—an' now he's got the horse-chestnuts! 'Tain't fair, so it isn't!" Then poor little discontented Tommy looked crosser than ever.

Tommy didn't realize that down in his garden grew something that the new boy Teddy had always wished for and longed to have—a bouncing yellow pumpkin. How Teddy did wish that his papa had bought Tommy's house and Tommy's garden, and Tommy's pumpkin—all three!

Teddy sighed, as he thought of the Jack-o'-lantern that he could make if he only had one of those wonderful yellow treasures for his very own. It was a very loud and sorrowful sigh and Tommy heard it; and then he discovered the new boy peeping through the fence.

"Hello!" called Tommy, quickly.

Teddy jumped. He didn't know that anybody was near.

"Don't you like living here?" inquired Tommy. "You look as if you were homesick. Won't you come over and look at my pumpkins? I've got a dandy lot of them; and they are all my own, every one."

Teddy sighed again. "I've been a-wishin' for a pumpkin for years

an' years," he said sadly. "But they don't have gardens with pumpkins in the city, an' so I never had any."

Tommy looked surprised. "Would you like one?" he asked quickly. "Cause I'd be delighted to give you one of mine, if you would. Come, over, an' I'll give you one right now."

Teddy climbed over the fence in a hurry; and he smiled and smiled as Tommy took his jack-knife out of his trousers' pockets and cut off one of his biggest pumpkins with a snap.

"You have everything, don't you?" said Teddy, regretfully. "You have pumpkins—whole garden full of them—an' apples an' grapes an'—"

This information was a great surprise to Tommy. "I have everything," he said in astonishment. "Why, I thought you were the one that had everything a few minutes ago. You have tops an' balls an' a bicycle an' horse-chestnuts," he said.

"Why, so I have," answered Teddy, thoughtfully. "I wanted a pumpkin so much that I 'most forgot all about everything else. I didn't remember the horse-chestnuts. Maybe you would like some. Would you?"

Tommy's eyes danced with delight.

"You can have a big bagful," declared Teddy. "An', if you'll get some toothpicks, I'll show you how to make a Brownie man."

"An' I'll help you make your lantern after school," said Tommy. "We'll help each other, an' divide our things, won't we? An' then we can both have everything, really and truly."

"Why, so we can!" said Teddy.

Then those bad scowls and wrinkles had to run away in a hurry. They ran away to see if they could find two cross, discontented little boys. I do hope that they did not find you.—Selected.

### STRICTLY SCIENTIFIC.

#### Only One Pile Cure Which Can Be Considered Such.

The Pyramid Pile Cure is strictly scientific both in its composition and in its therapeutic action, and the best feature is that it is perfectly harmless. No ill effects ever result from its use.

The cure is accomplished painlessly by the astringent properties and healing oils contained in it, which cause the little tumors and congested blood vessels to contract and the obstruction to the circulation to be removed.

The Pyramid Pile Cure is in suppository form and far superior to any salve or ointment for convenience.

It is applied at night and absorbed into the sensitive rectal membrane, acting both as a local and a constitutional treatment.

One 50 cent box of the Pyramid

has often been effectual even in cases of many years' standing.

Relief from pain and itching is so immediate that patients sometimes imagine that the remedy must contain some form of cocaine or opium, but a careful analysis shows it to contain no cocaine, an-aesthetic or injurious drug of any kind. It is guaranteed free from any deleterious substance.

The ligature treatment, the knife, or the still more cruel treatment by dilation, besides causing intense pain and sometimes collapse and death, are now known to have little value as far as a permanent cure is concerned.

Thousands of pile sufferers bear witness to the value of the Pyramid Pile Cure and even in cases where a dangerous surgical operation has failed to cure surprising results have been obtained from this remedy after a week's use.

A complete treatment of the Pyramid Pile Cure is sold by druggists everywhere at fifty cents.

The Pyramid Drug Co., of Marshall, Mich., will mail to any address a little book on cause and cure of piles, and a list of cured patients from all parts of the United States.

### AN OLD FOLKS' BIBLE.

The Devotional Family Bible containing the Old and New Testaments, with marginal readings and a full and original selection of references to parallel and illustrative passages, including also a carefully systematized table for daily devotional Bible reading, arranged on three different methods, by following either of which the Bible may be read through in a year.

The type is particularly well-suited to such readers as have defective or impaired eyesight, or who by reason of age feel the need of a good clear print. The size of the volume, which is a happy medium between the Quarto Editions and the Sunday-school Teachers' Bibles, renders it admirable for daily family devotional services.

A unique Family Record and a two-colored title-page add greatly to the richness and elegance of the volume.

Imperial Seal, divinity circuit, linen lined, round corners, gilt edges, morocco binding and rubber band, \$5.50.

We have on hand nine of the above described Bibles which we will sell at \$2.50 each and pay the postage. When the nine are gone, we cannot sell any more at that price. So order at once if you want one.

Godbey & Thornburgh.

"Gems," the new song book, is perhaps the best book yet published. It contains many new and beautiful songs and very many of the old standard hymns besides a number of songs for altar services. We will send a sample copy of round or shaped notes for 25 cents.



## Our Church at Home.

**JANSSEN**—I have never lived where I could not circulate the Arkansas Methodist to some extent. I don't think it has much circulation in this country, where we have so many "isms" and so many things that are not Methodist. I am exceedingly anxious to give it a good circulation. We have begun a parsonage building here. I am living in a rented house until we can finish the parsonage. We have no church house in this town. We have a good house at Hatfield, almost complete, and a larger membership there than here. I hope to have a visit from you during the year.

J. H. Bradford.

**EUREKA SPRINGS**—We have been accorded a very cordial and generous welcome upon our return to this charge for another year. We have every evidence that the membership is in hearty sympathy with all the interests of the church. The outlook for the new year is very encouraging. We have secured beautiful lots on Spring street, in the very center of the city, upon which we expect to begin the erection of a new house of worship in the near future. This lovely "Gem City of the Ozarks" is taking on a substantial growth such as has never characterized her former history. This is a most important field for our Southern Methodism.

P. C. Fletcher.

**WILMAR, ARK.**—On our return for the third year we are meeting with a most cordial welcome. At one of the churches we were paid twenty-odd dollars quarterage on first sight after conference. Year before last the camp ground was rebuilt. Last year the new parsonage was built at Wilmar, where we are now comfortably housed. And now, during this year of grace, we hope to have at least 100 souls added to the church, such as shall be saved. The charge has raised \$150 on ministerial support during these two years, and is now generally understood to be the best charge in the Monticello District.

T. O. Rorie.

**GREENWOOD**—We are on the field, hard at work. We find a noble people, responding willingly to the demands on them. I believe that these are the most liberal hearted people I ever lived among. One-half of preacher's salary will be paid monthly through the bank. Oh, that God may dwell in the pastor of such a people, making him a power in the pulpit and a blessing in the homes.

Brother O'Bryant, our predecessor, had a new stone church well advancing. The walls are growing higher daily. We were fortunate in securing the services of so competent a foreman as W. C. Stanfill. Our church will be a beauty. The corner stone will be laid by our Presiding Elder Dec. 29. We expect it to be a great occasion. All are invited, especially the neighboring

pastors. We are beginning to pray that our first services in the new church may be a glorious revival. Truly,  
J. J. Galloway.

**GRAVELLY, ARK.**—After moving 65 miles through the mud and rain, we arrived at Gravelly on the evening of the 3d of December. We have been very cordially received by the people of Gravelly. We have a nice small work—only three appointments. We had nine last year. We received a genuine donation. We are much pleased with our location. We hope and pray for a good year, and a glorious revival. Doctor, come and see us some time. Write me when you can come, and we will meet you at Danville and bring you over here. If you say so, we will go on the mountain hunting or on the river fishing. I am a good hunter and fisher, but I never see any game or catch any fish.

Mark Limbird.

**SEARCY DISTRICT**—To the Pastors and Members: Our Bishop Galloway, who stands at the head of our educational interests, specially the Twentieth Century Movement, has designated the last night of this year and of this century as Watch Night. At midnight, Dec. 31, the doors of the nineteenth century will close forever, and the doors of the twentieth century will fly wide open and the entire human family will, with one stride, one breath, in the twinkling of an eye, step into a new year and a new century. Shall we not make this important step with praise on our lips, gratitude in our hearts and a thank-offering in our hands? I hope we will. If our people would put the money they spend for toys into a thank-offering, thus teaching both people and children the lesson taught by our Lord: "It is more blessed to give than to receive," it would be a handsome offering, and would doubtless meet the approval of our Father. I want every charge in the Searcy District to suitably observe this service. Think about it, talk about it, preach about it. Have the Sunday-schools, Epworth Leagues and congregation make their offerings on the last Sunday of the year. Let the offering be large or small—be sure it is made. Then at midnight, Tuesday night, after suitable services, let every one make an offering and all the people sing: "Come, let us anew our journey pursue."

Pastors, please get this on your heart and don't neglect it. Please send all reports and money to me at once. I will have reports published by charges, and forward money to Manager of Twentieth Century Fund. Your servant,  
M. M. Smith.

**OKOLONA, ARK.**—The rapidity with which Methodist preachers change places after conference, when they are moved, is wonderful. I suppose every preacher in the Little Rock Conference was at his post of duty last Sunday, which was the second Sunday since conference.

Most of them were at their places the first Sunday after conference. So far as this preacher and his wife are concerned, if looking at the furniture in the house, and the chickens in the yard, and the feed in the barn, were the only way of telling that we had moved we could not find it out at all. All these things are as they were before we moved. We are now ready for another year's work. The Dalark people said that I would not be here long till I would be "stuck up." That thing has not taken place yet, but as it is getting cloudy, there is no telling how soon it will. The Bible says, "And whosoever will not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet." If we had not been received at Okolona we could not have complied with the Savior's request literally, because it was wet when we arrived at Okolona and when this dust is wet it will not "shake off." I am glad that this is not necessary, for we have had a warm welcome here and also at Bierne. The "storm" came the first night that we were at the parsonage. This alone I would not take as a sure sign of our welcome, but in many ways have they shown their appreciation of us. A warm reception always calls for reconsecration on our part and an effort to do better service. We feel that there is a chance here to do good. May the Lord help us. Lovingly,  
F. P. Doak, P. C.

**MURFREESBORO STATION**—We are at work again at Murfreesboro with our difficulties as well as our good things. We were warmly and gladly received by the people of Murfreesboro, both in the church and out of it. The church has just undergone a renovation. It is much improved—nicely painted inside and out, with a new altar rail and rostrum. In the language of a good sister, "It don't look like the same church," so much improved. We have a good people at Murfreesboro, and a good working church. Doctor, we have some of the best girls here to be found in Arkansas. If you have any young bachelors lying around loose, made of the right cloth, they might find some one to sew on buttons here. We are trying to get the circuit gear to fit a station wagon now. We already have a good Woman's Home Mission Society and will organize a Woman's Foreign Missionary Society in a few days. We here and now invite the Conference Society to meet with us this year. We will get the League to work in a few weeks. We have a good Sunday-school, with Brother J. C. Hughes superintendent, and expect to organize a Union school in North Murfreesboro. The new town is building up north of the railroad. Murfreesboro is looking up rapidly, and we hope to keep Methodism in the front rank. We have two good local preachers. One of them has a large practice as a

physician, the other is our county clerk. The "Arkansas Methodist" is in high favor here with our people. I herewith send you one new subscriber. God bless our paper.  
D. D. Warlick.

**HARRISON. DISTRICT 9**—Brother Merrill drops a note to say that all things promise fair on the Harrison District. His work is well managed and the county is rapidly improving. Well organized work is felt to be the need of the people, and they are responding to it with becoming effort. Good churches, good circulation of church literature and intelligent and constant church work must supercede the work of irresponsible people who, representing only their own hobbies, have raided this country without let or hindrance. Every intelligent Methodist will feel called upon to aid in giving better form to religious work in his community. The progress made by the Harrison District in two or three years past has been marked. It will be greater in the future. Some things in Brother Merrill's letter, though not written for publication, we venture to present:

"I have my district very well manned this year. Hughey is on the ground and has made a fine impression. His Board of Stewards has made his assessment \$700, \$300 above last conference year. I believe they will pay every dollar. Hughey is a strong young man and a fine preacher. Banks Burrow is stationed at Yellville. He is a strong preacher, and scholarly Lee Bearden is at Mountain Home Station. His people are jubilant over his return. P. C. Fletcher, at Eureka Springs Station, is a fine man, and has already secured a lot down on Spring street, and will move our church or build a new one on the lot in the very near future. His people are well pleased. J. L. Keener is at Green Forrest. He is a safe, strong preacher. We made Green Forrest a half station. The town is rapidly growing. Rev W. H. Hatfield goes to Lead Hill instead of Valley Springs, as you have it in the Methodist. Hatfield is a strong preacher. You see, Doctor, we are in good shape as to men. We hope to make this the banner district of the Arkansas Conference this year. Come up and help us out all you can in the spring or summer. Our district conference will be held at Green Forrest this year, right on the railroad. I think now that we will hold it some time in May. I want each one of my preachers to press the claim of the "Arkansas Methodist" and the importance of every Methodist family that is not taking it to subscribe for it at once. If they will do this and read it, it will supplement the preacher's work all round. I know this is true from experience. May this be a very prosperous year for our conference organ."

Go to Hot Springs over the new road.

## Our Church at Home.

**OZARK CIRCUIT.**—We arrived November 28th, and found a nice little cottage in a healthful country, high, dry, a good well of water, a small orchard and a pasture for Dixie. The next day was Thanksgiving. Two neighbors came to invite us to dinner. We accepted the first and spent a pleasant day with the family of Sister Scott. Before night, however, the clouds began to gather and by dark a storm was raging. About forty people who were out took shelter in the parsonage. We talked and sang and prayed for an hour or more and the storm passed off. Wife and I explored the building and found many good things for pantry and purse.

A fine set of young people here. I have filled two appointments. The house was crowded at Lonelm, and a goodly number Sunday night at Oak Grove. I have six appointments, the farthest eighteen miles from home. Our people seem appreciative, and we are hoping, praying, and working for a good year. W. H. Cloninger.

Esther, Dec. 6.

### CHILDREN SHOWED IT.

#### Effect of Their Warm Drink in the Morning.

"A year ago I was a wreck from coffee drinking and was on the point of giving up my position in the school room because of my excessive nervousness.

"I was telling a friend about it and she said, 'We drink nothing at meal time but Postum Food Coffee, and it is such a comfort to have something we can enjoy drinking with the children.'

"I was astonished that she would allow the children to drink any kind of coffee, but she said Postum was the most healthful drink in the world for children as well as for older ones, and that the condition of both the children and adults showed that to be a fact.

"Just a little thought convinced me that one should not take a stimulant such as coffee, but really should have the best food to nourish the brain and nerves, and that nourishment was found in Postum.

"My first trial was a failure. The cook boiled it four or five minutes and it tasted so flat that I was in despair but determined to give it one more trial. This time we followed the directions and boiled it fifteen minutes after the boiling began. It was a decided success and I was completely won by its rich, delicious flavor. In a short time I noticed a decided improvement in my condition and kept growing better and better month after month, until now I am perfectly healthy, and do my work in the school room with ease and pleasure. I would not return to the nerve-destrorying coffee for any money."—F. Scott, Warrensburg, Mo.

### Quarterly Meetings.

Paragould District, First Round—J. L. Maynard, P. E.

December—Boydsville Circuit 15-16; Piggott Circuit, 22-23; Gaiusville Circuit, 29-30.

January—Reyno Circuit, 5-6; Corning Station, 6-7; Knobel Mission, 8; Siloam Circuit, 12-13; Pochontas Circuit, 13-14; Walnut Ridge Circuit, 15; Powhatan and Portia, 19-20; Black Rock and Imboden, 20-21; Smithville Circuit, 22; Mammoth Spring and Hardy, 27-28; Walnut Hill Mission, 29.

February—Tuckerman and Kyonion, 3-4; Alicia Circuit, 5; Paragould Circuit, 9-10; Paragould Station, 10-11; Rector Mission, 20-21.

District Stewards will please meet me in Walnut Ridge Jan. 15, 3 o'clock p. m., at the Methodist Church. I most earnestly desire all District Stewards be present on that day.

Pine Bluff District, First Round.

December—Stuttgart, 22-25; Rierson, 29-30.

January — Altheimer, 9-10; Humphrey, 7; Sherrill, 8; Redfield, White Hall, 12-13; Lakeside, 5; Rowell, Mt. Olivet, 19-20; Roe, Shilo, 26-27.

February—Gillett, Camp Shed, 2-3; Sheridan, 9-10; Swan Lake, 16-17; De Witt, 23-24.

March—New Edinburg, 2-3; Kingsland, 3-4.

Pine Bluff Churches announced.

The District Stewards will meet at Main street Church in Pine Bluff, Thursday night, 7 o'clock, Jan. 3.

Monticello District, First Round—J. R. Cason, P. E.

December—Monticello Station, 1-2; Grady and Dumas Circuit, 8-9; Dermott Circuit, at Dermott, 15; 16; Mt. Pleasant Circuit, 22-23; Hamburg Circuit, at Bethel, 29-30; Hamburg Station, 31.

January—Arkansas and Portland, at Portland, 5-6; Wilnot and Parkdale, 12-13; Cariola and Lake Village, at Corialo, 19-20; Lacey Circuit, at Lacey, 26-27.

February—Palestine Circuit, at Pottsville, 2-3; Warren Station, 4; Star City Circuit, at Star City, 9-10; Berea Circuit, 16-17; Jersey Circuit, at Lanark, 23-24.

March—Tillar Circuit, at Tillar, 2-3.

The District Stewards will meet at Dermott, Monday, Dec. 17, at 3 p. m. Full attendance very much desired. The preachers' meeting will be held at Wilmar, beginning Monday night, Jan. 28. Opening sermon by B. A. Few. Please brethren, both preachers and stewards, push the work now, and it will not be so difficult at close of the year.

Husband—"Ah, women are all alike! When I first asked you to marry me you said you wouldn't marry the noblest man living."

Wife (quietly)—"Well, I didn't, dear."—Tit-Bits.

## HENDRIX COLLEGE

is just closing its most successful term. The Second Term will begin Jan. 1, 1901. This is an opportune time for students to enter, if they desire to prepare for teaching. The Strong Faculty, Extensive Curriculum, Large Library, Excellent Laboratories, Active Literary Societies and Y. M. C. A., Mature Students, and Moderate expenses attract Ambitious Young Men. For Catalogue and full information address

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After a lapse of five months, we are again actively engaged in business. Our stock of Dry Goods was never more complete than now. Everything new. No old goods to show you.

Mail orders receive our prompt and careful attention.

Write for samples.

You can shop at Quinn's through the mails just as advantageously as though you were making your purchase in person over our counters. We prepay express charges on all amounts of \$5.00 and over, within a radius of 100 miles.

Willow, Dallas Co., Ark.

Dr. R. E. Woodard, Dear Sir:—

I am glad you received your money. My wife's cancer is well, for which I am very thankful to you. Your good medicine cured her. May you live long to relieve suffering humanity. There is no artist near us. I will have her picture taken as soon as I can, and send to you. I want one of your books with her picture in it. She said your oils were the greatest medicine for cancer on earth. She will be 70 years old the 11th of April, 1901. Since she has gotten well she looks like she is just 40 years old. I have a son at Malvern, Ark., that has a very bad sore leg. I want you to treat him, and I know that your oils will cure him.

Yours gratefully,

L. B. Chandler.

We have discovered a combination of oils that readily cure Cancer, tumors, catarrh, piles, fistula, ulcers, eczemas and all skin and womb diseases. We have cured thousands of afflicted people within the last six years. Readers having friends afflicted should cut this out and send to them. A book sent free giving particulars and price of oils. Address,

Dr. R. E. Woodard,  
502 Main St., Little Rock, Ark.

We can sell you a good Fountain Pen for one dollar, but two dollars will buy a fine Parker Pen, and it is cheap at that. Godbey & Thornburgh.

The new road to Hot Springs has no transfers.

### The Little Rock and Hot Springs Western Railroad

#### TRAIN SCHEDULES.

Leave Little Rock, 7:30 a. m., 3:20 p. m.  
Ar. Hot Springs, 9:50 a. m., 5:40 p. m.  
Leave Hot Springs, 11 a. m., 8 p. m.  
Ar. Little Rock, 1:20 p. m., 10:20 p. m.  
Depot, Third and McLean streets.  
City Ticket Office, 211 Main street.

JAS. HARRIS, C. P. & T. A.

#### TO THE OLD HOME

FOR THE

#### CHRISTMAS HOLIDAYS.

Of course you are going via "The Choctaw Route." This company operates two daily fast trains to Memphis carrying elegant wide vestibuled free reclining chair car and high back day coaches. Pullman Buffet sleepers on all trains. To the SOUTHEAST December 20th, 21st and 22d, the days of sale of the cheap round trip tickets, through cars to Nashville, Chattanooga, Birmingham and Atlanta will be run without change. You will go and return in the greatest of comfort, and your tickets will allow you thirty days to make your trip. Passengers from Texas will make close connection with Choctaw trains and will travel through a new country unequalled in the richness of its agricultural promise and scenic beauty.

Jno. V. Tedford,

T. P. A., Little Rock Ark.

Geo. H. Lee,

G. P. A., Little Rock, Ark.

"Gems," the new song book, is perhaps the best book yet published. It contains many new and beautiful songs and very many of the old standard hymns besides a number of songs for altar services. We will send a sample copy of round or shaped notes for 25 cents.

## Woman's Work.

### The Retiring and the Incoming Secretary.

Mr. Editor—The Woman's Board of Home Missions by its recent action ordered that the following regarding Mrs. Hargrove's resignation, the election of Mrs. MacDonnell, her successor, etc., be sent to our church papers for publication:

Mrs. James Atkins,  
Recording Secretary Pro Tem.

To the Woman's Board of Home Missions of the Methodist Episcopal Church, South:

I respectfully present my resignation as General Secretary of the Society, to take effect on the 11th day of October, 1900.

I hoped, when in New Orleans, to be able to complete the term of office for which I had been elected, and which would close in the spring of 1903, or I should have tendered my resignation to the Board while in annual session. Since that time my physicians insist upon my abandoning work which involves so much responsibility. I have been lovingly anxious to complete two quadrenniums of service, having been appointed General Secretary by the General Conference which met at Memphis in 1894 (though elected October 11, 1893, and serving by authority of the Central Committee.) I must leave the work for the sake of my health, which is seriously threatened, but I hope not yet undermined. My reluctance to take this step is due to the fact that I love the work, sometimes I think, better than I do myself.

Through God's blessing, in the face of almost insurmountable difficulties, our members have grown in seven years from 11,107 local and connectional members, most of whom were local, to 23,351 connectional members; our annual receipts from \$5,048 to \$40,901; from having no possessions to owning property valued at \$80,000; and our local funds have increased from \$3,926 to \$20,549.

The work yet to be undertaken by our Woman's Home Mission Society appeals to heart and brain, and is almost appalling in magnitude, and gladly would I work on and on. I shall watch the outward growth of the Society with eager joy, and pray God's richest blessings upon officers and members.

Yours affectionately,  
Mrs. R. K. Hargrove.

Whereas our beloved General Secretary, Mrs. R. K. Hargrove, has been obliged, in obedience to the urgent demand of her physician, to resign her position as Secretary of the Woman's Board of Home Missions;



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Example: Style 401 is \$45.00 payable as follows:—\$22.50 when organ is received and approved, \$11.25 in three months and \$11.25 in six months. (Factory prices—no agents.) Send for catalog. Mention this paper. WILLIAMS ORGAN & PIANO CO. 51 Washington St., Chicago

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The taint of decaying particles of food is absolute poison.



therefore, be it

*Resolved*, That in view of the exigencies of Mrs. Hargrove's health, and of her duty to those nearest her, we accept her resignation, to take effect Dec. 1, and that we do so with a grateful sense of God's goodness to us and to the work we are trying to do for him, in that it has so long been blessed with her wisdom and consecration. We thank him for the blessing which has attended her abundant labors, as well as for the inspiration of her example, and for the devotion which has known fatigue and discouragement only to conquer them. We feel that we should ill have learned the lesson her faith has taught if we allowed our fears to overcome us in this time of sorrow; so that, irreparable as the loss seems to our work, we do trust that he who has been so gracious to us in the yesterdays that are past will raise up an efficient worker to take her place in the coming tomorrows, and that the work to which she has given her whole strength and time for so many years will not be allowed to suffer when her tired hands lay it down.

We rejoice to know that while she retires from the office she does not give up the work, and that her prayers are ours now as always; and we earnestly pray that the blessings of God may rest upon her; that he Lord himself will give her peace at all times and in all ways; that in His own time her health may be restored so that she may resume the active work for which she is so well qualified, and that this time of waiting may issue, both for this life and for the fuller life beyond in a broader and nobler service of the God she loves.

Miss Belle H. Bennett, President.  
Mrs. J. D. Hammond, First V. Pres.  
Mrs. W. D. Kirkland, Treasurer.  
Mrs. J. Atkins, Cor. S. Tenn. Con.

The Woman's Board of Home Missions met in pursuance to a call of the president, December 1, with first vice president in the chair.

The committee appointed to correspond with reference to supplying the vacancy in office of general secretary, presented its report, nominating

Mrs. R. W. MacDonnell, of Macon, Ga.

The following persons cast their votes for Mrs. MacDonnell: Miss B. H. Bennett, president; Mrs. J. D. Hammond, first vice president; Mrs. R. K. Hargrove, general secretary; Mrs. W. D. Kirkland, general treasurer; Miss Emily Allen, recording secretary; Mrs. L. P. Smith, corresponding secretary North Texas Conference; Miss Mary Helm, alternate, Louisville Conference; Mrs. James Atkins, corresponding secretary, Tennessee Conference. Mrs. MacDonnell was then declared duly elected.

We give below Mrs. MacDonnell's letter of acceptance:

To the Woman's Board of Home Missions:

Your notice of my election to the office of general secretary has been received.

It is but natural that I should be grateful for the confidence which you thus manifest in calling me to a trust of such great importance.

In accepting the office I receive it as a work to be done not unto man, but unto our Father, and I shall seek to prosecute it with energy and faithfulness. I feel my own insufficiency for this great work, but our Father has promised that his strength shall be made perfect in our weakness, so I come to you with the consciousness that it is "not by might, nor by power," but by the spirit of God that I shall serve.

Looking to you for hearty co-operation and support in prayer, I am,  
Yours sincerely,

Mrs. R. W. MacDonnell.

"The blood is the life." Science has never gone beyond that simple statement of scripture. But it has illuminated that statement and given it a meaning ever broadening with the increasing breadth of knowledge. When the blood is "bad" or impure it is not alone the body which suffers through disease. The brain is also clouded, the mind and judgment are affected, and many an evil deed or impure thought may be directly traced to the impurity of the blood. No one can be well balanced in mind and body whose blood is impure. No one can have a wholesome and pure life unless the blood is pure. Foul blood can be made pure by the use of Dr. Pierce's Golden Medical Discovery. When the blood is pure, body and brain are alike healthy and life becomes a daily happiness.

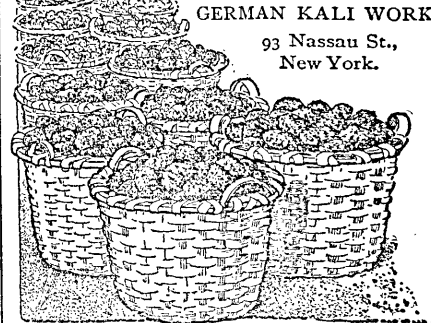
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## At Rest.

LOGAN—It becomes our sad duty to chronicle the death of Miss Vergie Logan, who died Nov. 26. She was 16 or 17 years old, and was laid to rest in the family graveyard at the old homestead on the 27th. The writer conducted the funeral service, and with many sighs and tears we left her to sleep till God shall bid her wake again. Vergie professed religion about a year ago, but like many others, drifted with the tide of association, and thus grew cold; but when God laid His hands upon her she seemed to realize her fate. But Vergie, unlike many others, did not wait until it was too late, but went to God with a consciousness of His love, and her soul was satisfied. The last two or three days of her life were spent in praise, prayer and exhortation. Not long before she left these earthly shores she sang "There's a Land That is Fairer Than Day." A little later, as she neared the end, she asked those around her to sing "Death is Only a Dream." Vergie carried her part of the song through, then calling around her the entire family, she addressed them one by one, telling them of the great love of Jesus, then said: "It is so sweet to die for Jesus," then asked them one by one to meet her in heaven. Then taking each one by the hand, kissed them good-bye. Then lifting her hands once more toward heaven she said, "Jesus has come for me." Then calling her mother to her said: "Mother, don't weep for me." She took her by the hand and drew her gently to her and kissed mother good-bye, then crossed over the river to join in with the saints of all ages that have "washed their robes and made them white in the blood of the Lamb." Good-bye, Vergie, till we meet beyond the river, to part no more.

D. P. Halley.

STEWART—Liles Stewart, the last and only son that was living so far as known up to his death of quite a large family of children, died at the family residence, Pulaski county, Nov. 7, 1900. This child's summons has left a vacancy in the home that nothing but God can fill. The youngest and a favorite of the family, the father had hoped that he would live to be in years to come a comfort and help to mother. But how fond hopes may be shattered in this world! As believing in the Savior, this child shall effect the highest service for the family not on earth, but in heaven. May God save the bereaved family. Their pastor,

John F. Taylor.

STAFFORD—W. J. Stafford was born in Union county, Illinois, Jan. 7, 1825, and died at the home of his daughter in Belleville, Nov. 17, 1900. Brother Stafford came to Fulton county, Arkansas, with his father in August, 1839. In the fall of 1841, at his father's house, was organized a church and his father appointed class leader. The first Sunday in September, 1841, Brother Stafford joined the M. E. Church, and in 1844 was licensed to exhort; in 1847 was licensed to preach. In 1848, at the annual conference held in Pine Bluff, and presided over by Bishop Andrews, he was sent to Mt. Ida Circuit, with twenty-eight appointments. At the conference of 1849, held at Batesville, where Andrew Hunter was selected to preside, Brother Stafford was sent to Ozark Circuit, and in March, 1850, was married to Miss Mary Steele. Annual conference convened at Fayetteville in 1850, Bishop Bascom to preside, but he died on the 8th of September. Brother Stafford was sent from there to Plum Bayou Circuit. In 1851 Bishop Capers presided at the conference held in Camden, and or-

dained Brother Stafford deacon, and sent him to Lawrenceville Circuit, in Monroe county. Conference was held at ——— next year and he was sent to Batesville Circuit. The next conference was held at Tulip, Bishop Andrews presiding, and by him Brother Stafford was ordained Elder and appointed to Jacksonville Circuit; in 1854 he was stationed at Batesville, and in October, 1854, requested and received a certificate of location. He then went to Ozark, taught school and studied medicine, and in 1858 moved to Danville, Ark. (All the above I get from papers left by him.)

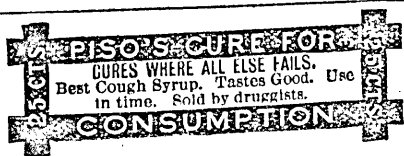
I have been acquainted with Brother Stafford forty-one years, and a greater portion of that time intimately associated with him. He was a fine preacher in his palmiest days, was always ready and loved to preach. As a local preacher, I doubt that any local preacher preached as much as he did up to the death of his first wife, which occurred the 14th day of January, 1890. During these forty-one years Brother Stafford did a large and lucrative practice, but he died poor. He often told me that he did not want money, only for the comforts of life and the good he might accomplish with it; so he was very liberal with his means, never turning away from the work of charity or the calls of the church. To my knowledge, for a number of years, he furnished fuel and lights and acted as sexton in keeping the church at Danville, and preached every Sunday night, when there was no one else to occupy the stand, and to Brother Stafford we largely owe the church building now at Danville. He not only subscribed liberally, but when the contract was let for building the house, no one would bid on it unless some reliable person would vouch for the subscription. Brother Stafford assumed the amount, and had to pay considerably more than his subscription. After the death of Brother Stafford's first wife he moved to Altus and married Rev. Dodson's widow, but she died two years later and on the 18th of September, 1893, he was married to Mrs. Berry, of Russellville, where he resided until some two years ago, when he moved back to Danville, but has since been very feeble up to the time of his death. Brother Stafford leaves a companion, one daughter and two brothers and a host of friends to mourn his death, but they weep not as those who leave no hope, but feel that their loss is his eternal gain.

After fifty-nine years of faithful service and fifty-two years a preacher of the gospel, with temptations, trials and sore bereavements which he has passed through, having lost two wives and four daughters, all grown but one, he said: "I have seen the end of many things, but never the end of God's goodness and love, and I am only waiting for my change to come." Blessed are the dead that die in the Lord. Wife, daughter and friend, comfort one another with this promise, that Jesus died and rose again; even so them also which sleep in Jesus will God bring with Him.

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State of Arkansas,

In the Supreme Court

W. M. Watkins, Appellant,

vs. Appeal from Pulaski Circuit Court.

Frances C. Martin, Appellee.

The appellee, Frances C. Martin, is warned

to appear in this court within thirty days and

defend this cause

December 4, A. D. 1900.

A true copy. Attest, P. D. ENGLISH,

Clerk.

Mark Valentine, Atty. for Appellant.

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Sails, but seems motionless, as if aground;  
Yet, both arrive at last; and in his tower  
The slumberous watchman wakes and strikes the hour,  
A mellowed, measured, melancholy sound.  
Midnight! the out-post of advancing day!  
The frontier town and citadel of night!  
The water-shed of Time, from which the streams  
Of Yesterday and Tomorrow take their way,  
One to the land of promise and of light,  
One to the land of darkness and of dreams!

O River of Yesterday, with current swift,  
Through chasms descending and soon lost to sight,  
I do not care to follow in their flight,  
The faded leaves, that on thy bosom drift!  
O River of Tomorrow, I uplift  
Mine eyes, and thee I follow, as the night  
Wanes into morning, and the dawning light  
Broadens, and all the shadows fade and shift!  
I follow, follow, where thy waters run  
Through unfrequented, unfamiliar fields,  
Fragrant with flowers, and musical with song;  
Still follow, follow; sure to meet the sun,  
And confident that what the future yields  
Will be the right, unless myself be wrong.

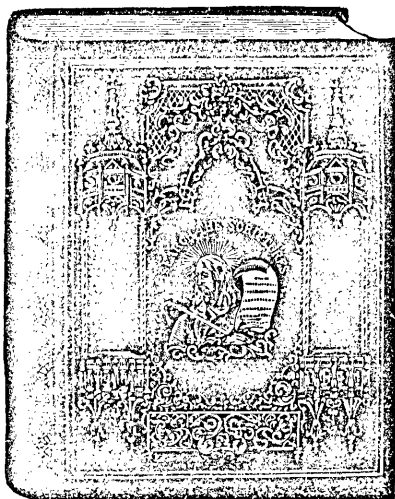
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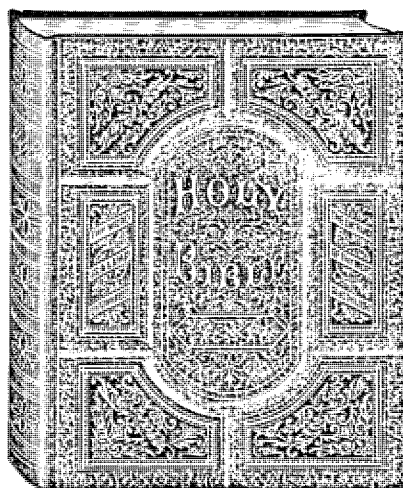
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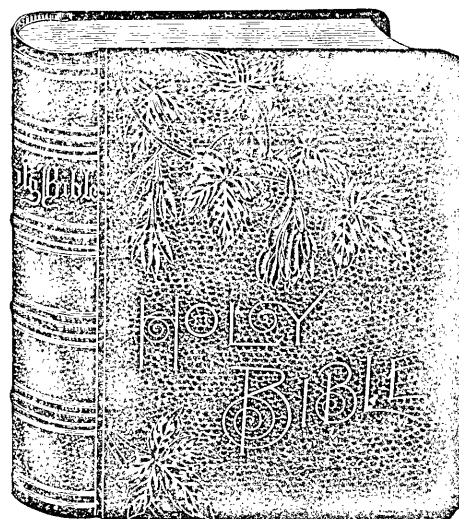
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