

# Arkansas

# Methodist.

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

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## THE ARKANSAS METHODIST.

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

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GODBEY & THORNBURGH, LITTLE ROCK, ARK.

## News and Notes.

We have the Anti-Saloon League to promote temperance, and the Knights of the Royal Arch to promote the interests of saloons. The Knights have recently started an organ at Hot Springs. The editor, S. V. R. Young, denounces the cranks and fanatics who insist on Sunday closing, and suggests the plan of campaign whereby a better state of things for the saloon-keepers is to be brought about. It is on this wise:

"It now remains for those engaged in the liquor trade to assume command, and place themselves in such a position that they can protect themselves by ridding the public of such fanatics in office, and place men in power at the head of our government, as well as in local offices, who they know will deal out justice, and protect our business. We must avert this great calamity, and by our united efforts and with our influence and ballots demand that our interests must and will be protected. Now, it is a duty we owe to ourselves and our families to protect our business, and not listen to the platitudes and promises of the wily politician while he is running for office, but have him bound in such contracts before he receives our votes that he will positively stand by us for our just rights, for if we were to consider for a moment the money we pay out in fines, and the detriment it is to our business to be legislated against in the manner we are, one-third of that amount of money, properly used, would be a powerful factor in placing in office honorable and sensible men that would do all in their power for the protection of our trade.

It has come to this, that we must absolutely wake up, and not lay dormant any longer, but be

the strongest and most powerful factor politically in the country. Ignoring the fact whether a man is a Democrat, Republican, Silverite or Populist, as those silly hobbies that politicians simply have to gain office, do not figure in the least one iota in the matter concerning our business, as we want candidates from our own ranks, and of our own kind of people, to serve us as public law makers. The question in the future which we must strictly observe, and know, when running for office: Are they for us or are they against us? We have this battle to fight, and it behooves every Royal Arch member to wake up and put his hand to the plow and work. These matters should be talked over and discussed when in secret session in the lodge room, and it will not be long before the politicians will come humbly to us and beg for our influence and support."

This is a very open statement. It confesses that the saloon is lawless, and that it will give its influence to elect men not to enforce but to trample down the law. Now there is no new information given the public in this, nor any work proposed which the saloons have not been doing all the time, yet Mr. Young is about the first man we have known who has had the audacity and outright beastliness to confess and defend such a course.

Shall we congratulate the saloon keepers in securing such an organ as that edited by Mr. Young, or shall we mildly suggest to them that, not regarding any of the evils of their trade, or any opinions which other people may have about it, that they, nevertheless, buy their licenses subject to the laws of the land, and, unless they would cast away the last pretense of being good and honest citizens they must obey the laws like other men.

If the saloon-keepers violate the law for gain in the saloon business, shall we not believe they would do it anywhere? If they desire officers to perjure themselves in their oaths of office, and allow the laws trampled down to favor them, can they hold up their heads among decent people, or claim that they have left remaining one single claim to respect, one particle of influence that is not devoted to corruption of the deepest dye?

### Recreation.

Spiritual life needs its recreations. The soul must have its holidays,—not a release from service but a change of service. The playground and gymnasium are part of a well regulated school.

From the daily rounds of service it is well, at times, to wander away. Let the soul that is weary flee to God Almighty's reserves, where, in mountain granduers or forest glooms he stills the clamor of human toil, that he may assert his majesty in nature's solitude. Here he says, "Be still and know that I am God." To these closets he beckons us, languishing, and says: "Come ye yourselves apart and rest awhile."

There is a time to receive rather than give, to enjoy God, rather than serve him. The mind shakes off its care. The strain of endeavor is relaxed. Meditation and fancy are given scope. Surrounded by heavenly thought the soul receives high revelations. It was in such a mood that the loved disciple saw the apocalyptic vision from the cliffs of Patmos, the blue tumbling waves of ocean around him.

The Christian is never to be anything else than a Christian. But he who knows how to do holy work has need also of holy rest, and knows how to take it. His spirit revels in heavenly thought.

The cool breezes of heaven refresh the weary.

"Our sight may not soar to that beautiful land.

But our visions have told of its bliss,

And our souls by the gales of its gardens are fanned,

When we faint midst the desert of this."

But there is a law of economy and health which should govern our recreations. We have all seen boys work wildly for the promise of a holiday. Such holiday attracts the more the less the work is loved. And, often, under these conditions the work is an overstrain which operates to make it all the more irksome, besides it is hurriedly and badly done. This is an inversion which makes holiday an objective aim and counts it a reward, a treat for toil,

and so renders it a loss and an evil.

Need we guard against this in spiritual life? When weeks and even months are taken every summer for rest by ministers and Christian workers the inquiry is at least suggested, Are such vacations needful or best? In behalf of the flock, left behind, it may be said it is the poor who can not go away nor rest and who, through this season of greatest burden and sickness most need the pastor's care who are now deserted. The wealthy ones of the church will go away, and will gladly vote the pastor a vacation, and furnish him the money for an outing. If he takes the vacation, can it appear otherwise to the poor than that he is the pastor of the rich and little concerned about others?

But the preacher's physician advises rest. Nerves are unstrung; brain wearied, appetite failing; sleep failing. Is it necessary that this state of things should be? Need there have been overwork? Rest for a day or two, wisely used, at needful times, would have kept the pastor from this collapse. By rests properly distributed he would have preserved his health and working force and needed no vacation. If he has put himself under constant strain for ten months and hopes to recover from the result by a two months vacation he will be disappointed. He will break down early in life at that rate, and do less efficient work, while he lives. This is not, by any means, a healthy regime. An occasional short rest now and then would bring far better results than the long vacation.

There is nothing more foolish than to plunge into overtaxing labor for the purpose of getting ready to rest. It is like a man saying I will do my day's work before I stop to eat, then take his three meals, breakfast, dinner and supper all in one. No man can rest once for the whole year. A single day at a time is enough for a man to rest who is not past sixty.

We are now State Agents for the wonderful book "The Harp of Life," and we want agents in every county to sell it. Large commissions will be paid.

Godbey & Thornburgh.

## Contributed.

## Methodism and Worldliness.

REV. JOHN W. HEAD.

## II. A DUTY AND A DANGER.

We will, in the next place, point out a duty and a danger:

1. Our duty is to keep the heads, hearts and hands of our people, and especially our young people, full of good things, so there will be neither room nor desire for other things. The head is a thinking machine, and it is going to think; the heart is a feeling machine, and it is going to feel. Words and deeds are the outward expression of inner thought and feeling. Exalted characters and right conduct are the product of pure thought and refined feeling.

Forbidden worldly amusements are the legitimate offspring of trashy, unholy things upon which the mind is allowed to feed and upon which the heart is allowed to bestow its affections. Unholy literature, sired and fostered by the devil, from the "refined novel" down to that which is acknowledged by all to be positively vile, has wrought its fearful ruin among us. It is responsible for a large amount of the mental imbecility and moral prostitution that have come upon us in these latter years. The mind which sees its ideal beauty in the whirl of the dance, and the heart which draws its greatest happiness from cards, theatres, etc., are diseased and productive of crime against God and man. They have reached a point down the scale of moral turpitude from which it would be difficult to recover them. And when this stream of worldliness pours itself into the church the results upon its spiritual life are calamitous in the extreme.

To otherwise employ the mind and heart is plainly the duty of the church. Something said, read or done may plant a good thought, a seed thought, in the mind which will awaken a train of others and so turn the whole life into holy pursuits; and holy emotion kindled in the heart may be the beginning of a divine flame that will consume the dross of a whole life and purify the gold. When we have dominated the minds and hearts of our people with the spirit and the work and the literature of our church, we will have accomplished much towards saving them from worldliness. Give them something to think about, something to feel and something to do, and they will not chase the visionary butterflies of the devil in worldly meadows; but in pastures of living green and by waters bright and limpid, they will follow after high and holy objects. Learning the voice of the Shepherd and given plenty to do, they will follow him and not the world.

Two things are certain: (1) Our people, and more especially our young people, must be associated together. (2) They must have something to interest and employ them. So much is required by the laws of their very being. The

buoyancy of young manhood and the vivacity of young womanhood are too much for seclusion and idleness. The very life of our young people is an irresistible current bearing them on toward holy or unholy ends. In our Sunday-schools, Epworth Leagues, prayer-meetings and church societies, we may bring our young people together, with older ones, under common religious obligations, and give them religious, charitable, and literary work to perform which will both employ and interest them, enriching their hearts and elevating their lives—work, indeed, which angels would delight to perform. To care for the worthy poor, visit the sick, to hold religious, missionary and temperance meetings; to study the Holy Scriptures and religious literature, and, above all, by a sweet and heavenly life to bring sinners to Christ. What a field for soul-saving, soul-developing activity! Who would exchange it for the immoral arena of worldly amusements, in which dancing, card-playing, etc., are the popular objects of association and means of enjoyment? Many of our people are dying of idleness—and yet they are not idle; given nothing better to do, they are taken up and carried along by the spirit of the world which, like the drunkard's bowl, intoxicates, but kills.

2. The danger is, that we let incorrigible worldlings come into the church, bringing their indulgences with them, and be allowed to so continue. There is one condition previously required of those who wish to join the church, viz: "A desire to flee from the wrath to come, and to be saved from their sins." "But wherever this is really fixed in the soul, it will be shown by its fruits." Among those fruits are a sound, sober sense and becoming seriousness. The superficial preaching of some pastors and of many traipsing "evangelists" has obscured the wrath to come, softened the gospel into a mere sentiment and turned the ship of Zion into a sort of excursion craft, "diked out" in the habiliments of the world and loaded to the guard with a lot of driftwood. Where the standard is not actually lowered it is not raised, and people are not made to feel that, because they are sinners, they are lost. "Quit your meanness and join the church" is too often the shibboleth of those who have a mania for numbers and popularity. Sin, salvation, God, the judgment, heaven, hell and eternity are left out of the question as fundamental matters. The way is made easy and fashionable and crowds of worldly people come into the church, and when they get in they take charge of things—preacher and all, if he will let them.

And further, the danger is, that we let the church itself so far forget the object of its existence as to be turned into mere machinery for the accomplishment of outward things. The church parties, festivals, suppers and other last resorts are born of worldliness, and will ruin any church on the face of the earth. One of them will do more

to the real hurt of Christ's cause than a drunken member. It is absolutely certain that when the spirit of the world gets into the church, its life and work will proceed upon a worldly basis; the preacher descends to the low plane of a tax gatherer, and his people follow with timbrels and dances. The administrative and energizing influence of the Holy Spirit is put aside, and the show goes on till it culminates in an exhibition of "church pride" whose tap-root, after all, is worldliness. The church, as a spiritual force, loses its identity. Its ecclesiastical paraphernalia may be faultless, but, breathing the spirit of the world, its organization, money, effort and hypocritical services are abominable in the sight of God. It is worldliness in the garb of religion; the temple without a priest, an altar without a sacrifice, and the form of the most solemn and sacred of all services without any love. It ought to go without the saying that, any arrangements respecting the outward movements of the church, which do not proceed upon the ground of a genuine spirituality, which do not look to the Holy Spirit for power and success, are at variance with the fitness of things, apostolic usage and New Testament teaching. The Master launched all the outward movements of His kingdom upon the recognition of the great law of love and conformity thereto. Who will put it upon any other basis?

## Beware of Ointments for Catarrh That Contain Mercury

as mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage they will do is ten-fold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, O., contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure be sure you get the genuine. It is taken internally, and made in Toledo, Ohio, by F. J. Cheney & Co. Testimonials free.

Sold by Druggists, price 75c. per bottle.

Hall's Family Pills are the best.

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

GODFREY & THORNBURGH.

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We have been asked if we could sell a Bagster Teacher's Bible for \$1.50? We answer yes, we can do better than that. We will mail genuine Bagster Teacher's Bibles at \$1.25 each and pay postage.

We will send the paper one year and a Bagster Teacher's Bible for only \$2.50.

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When I say I cure I do not mean merely to stop them for a time and then have them return again. I mean a radical cure. I have made the disease of FITS, EPILEPSY or FALLING SICKNESS a life-long study. I warrant my remedy to cure the worst cases. Because others have failed is no reason for not now receiving a cure. Send at once for a treatise and a Free Bottle of my infallible remedy. Give Express and Post Office.

Prof. W. H. PEEKE, F. D., 4 Cedar St., N. Y.

A Prominent Business Man of Paragould, Ark., Makes a Statement.



M. G. NEWSOM.

I was a victim of cancer, but about a year ago I saw advertised some wonderful cures accomplished by the Oil Cure. I began to enquire of my friends about the cure, and was advised to take the treatment, as they themselves knew of some remarkable cures that had been made by the Oil Cure.

I had been operated on by the knife, which proved fruitless, and only aggravated the trouble, for it returned with seeming new energy, and at once. I next had applied electricity, which proved just as fruitless, and I had begun to almost despair, for the physicians who had been treating me told me that I had cancer and could not possibly get well. I applied to the Oil Cure at Little Rock, Ark., for help, and I thank heaven that I came to them, for I am now a sound man and at home with my family and business, and I would not take anything for the cure. I have been well now over a year, and the trouble has not recurred, and has no symptoms of returning. I feel indeed grateful to Dr. R. E. Woodard, of Oil Cure fame, and there will always be a warm spot in my heart for him. I would also advise with pleasure the famous Oil Cure to those suffering, for it is a grand success.

M. G. NEWSOM, Paragould, Ark.

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

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

## Contributed.

## The Picnic and Academy—Laying the Corner-Stone.

We clip the following from the Spring River News, published at Imboden, Ark.:

Saturday was a beautiful day and the good people left their plows in the furrows and wheat in the fields and flocked in at Imboden's invitation to celebrate the laying of the corner-stone of the Hendrix Academy. Though crops were needing plowing and threshing time was on, the crowd that assembled numbered fifteen hundred or two thousand persons. The uniqueness of the occasion drew a larger crowd than would have otherwise attended a picnic at this season, and those who attended were well repaid.

At ten o'clock the ceremonies of the day were started with a song, after which Prof. Hogan mounted the speaker's stand, and in a few choice words stated the purpose of the gathering and introduced Prof. J. E. Reynolds, Vice-President of Hendrix College and an orator of great strength. Prof. Reynolds spoke on education, schools, colleges, and the benefits to be derived from such institutions. His speech was a masterly effort, and it removed many erroneous ideas about the Academy and Hendrix College. At noon the speaking was discontinued and such a dinner was spread under the trees as it is but rarely the fortune of a man, and especially an editor, to gaze upon. But few were sentimental enough to waste time in gazing and dreaming while such an invitation to administer unto the inner man was extended, and the entire crowd gathered about the outspread feast and a general feeling pervaded them—a feeling of thanksgiving for living in a country so rich in all that man could desire.

The Mammoth Spring and Ravenden lodges of Masons came down on the noon train, and after they had partaken of Imboden's bounteous hospitality, all the Masons met at the Methodist Church and formed in procession. Five lodges were present, and in all about ninety or one hundred Masons, making quite an imposing showing with their mystic regalia, staffs, and symbols. The line of march was east along Second street to Main, south to Third and east on Third to the campus.

Hon. George Thornburgh, of Little Rock, was the first orator of the evening, and his speech was a good old-fashioned plain talk that went straight to the hearts of his audience and awoke in them that subtle responsive chord that oratory and eloquence alone can never strike. Mr. Thornburgh is an adopted son of Lawrence county, and the audience was full of his friends and the companions of his youth, who are proud of the name he has made and who were glad of the occasion to assemble in his honor. He dwelt on the pleasure of again addressing a Lawrence county audience and again being permitted to visit that country where his boyhood was spent and which was the dearest spot on

## P E-RU-NA'S VICTORY.



Dr. S. B. Hartman,  
Columbus, O.

DEAR SIR:—I feel like a new woman since using your Pe-ru-na.

Your medicine has helped me so much that I can work and never feel tired out. When I first began to use your medicine I couldn't sweep my own room, run the sewing machine or lift anything, not even a chair. It even hurt me to ride or walk any distance. Now I can do all this, and I believe more, and never feel the effects of it. I feel so proud of the way it has brought me out that I tell it far and near. I can heartily recommend your medicine to any woman suffering from female disease. I know from experience that your medicine will do just what you say it will. I thank you, Doctor, a thousand times for your treatment. I shall recommend your medicine wherever I go. I know what it has done for me and I know it will do the same for others. I feel that there are thousands of other women who would, after using your treatment, as I did, be thankful. I am so glad I got your treatment. This month is the first time in my life that I can remember of having my menses without pain. Why, I can't do anything but recommend Pe-ru-na.—Miss Emma L. Bolden, Wilberforce, O.

The Pe-ru-na Medicine Co., Columbus, O., will mail Dr. Hartman's special book for women, free on application, to women only. All druggists sell Pe-ru-na.

earth to him. He said that forty-four years ago he crossed Spring River at this point and for the first time entered Lawrence county. His boyhood was spent in running around over her hills, in her boys and young men he found congenial associates, and even more congenial were his associations with her girls and young ladies. He told how he gave his heart to God at Shady Grove church in the summer of '62, and how, at the sleepy old town of Smithville, he found the girl who for over thirty years shared his fortunes in the most holy of all earthly relations. It was all sacred ground to him. His grandfather, father, and three little ones sleep in the graveyard at Smithville. He was taken up by the people of Lawrence county as a young man and given honors larger than he merited. He had never asked the people of this county for anything he had not received. He was indeed glad to be here on this occasion, which gave to the town an institution dedicated to the service of God and the improvement of the country. He then spoke of the significance of the ceremonies that were about to take place in the laying of the corner-stone, and brought his remarks to a close with an eloquence that the people were prepared to appreciate.

Prof. Crawford, of the State University, was the last of the orators, and he, though unprepared and giving an entirely impromptu talk, acquitted himself with due credit. His speech was along educational lines, and he dwelt on the great need of the State for such institutions as were building, and

said that he was glad to lend his endorsement and that of the University to this praiseworthy undertaking that Hendrix was so nobly beginning.

After Prof. Crawford's speech the corner-stone was laid with Masonic ceremonies, which closed the exercises of the day. As is customary, a box containing various articles was placed in the receptacle under the stone. Copies of the ARKANSAS METHODIST, Masonic Trowel, and Spring River News were given by their editors. Capt. Sloan gave a cancelled title bond to real estate in Imboden. F. M. Plummer gave a square, plumb and level. A Bible was given by the Imboden Methodist Church and Union Sunday-school, and aprons by the Rock Cove and Ravenden lodges.

Taken altogether, the picnic was a great success and did credit both to Imboden and the Academy.

While preparations were being made for the picnic, work on the Academy went right along, and it is only a question of a few days before the brick work on the main building and roofing of the dormitory will begin. Tuesday the fires in the brick kiln were drawn, and the masons will begin work as soon as the bricks can be handled. The entire framework of the dormitory has been raised, and the rafters and storm-sheeting are being added as fast as a crew of ten men can work. There is no doubt about the buildings being ready by September, so that the term will open promptly on the date set. If you have children to educate, you should by all means send them to our Academy, which offers a fine course of study at very low figures.

## The Old Men and Women do Bless Him.

Thousands of people come or send every year to Dr. Bye for his Ba'my Oil to cure them of cancer and other malignant diseases. Out of this number, a great many very old people whose ages range from seventy to one hundred years, on account of distance and infirmities of age, they send for home treatment. A free book is sent, telling what they say of the treatment. Address Dr. Bye, box 464, Kansas City, Mo. (If not afflicted, cut out and send to some suffering one.)

32,000.

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

GODBEY & THORNBURGH,  
Little Rock, Ark.

## They Like Them.

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

WANTED. Agents in every part of the world; best money maker on the market. Send ten cents for particulars. The Brilliantine Co. Lock Box 203, North Little Rock, Ark.

## THE ONLY



remedy for female troubles is

G. F. P.

(GERSTLE'S FEMALE PANACEA.)

For any affection of the womb or ovaries, leucorrhoea, tumors, painful monthlies or sterility.

## TUMOR REMOVED.

The wife of one of my customers was so badly afflicted with tumor of the womb that she was unable to go about. After using three bottles of G. F. P. the tumor was expelled and her rapid gain of health was something remarkable after that.

Ratcliff, Tex. J. H. RATCLIFF.

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

PRICE \$1.00 A BOTTLE.

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

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

L. GERSTLE & CO., Chattanooga, Tenn.

## Excursion Rates

—VIA THE—

ST. LOUIS,  
IRON MOUNTAIN  
AND SOUTHERN  
RAILROAD.

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One fare, plus \$2. Tickets on sale June 18, 19 and 20, limited to June 24.

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Colorado Springs and Return.

Pueblo and Return.

Glenwood Springs and Return.

One fare, plus \$2. Tickets on sale June 25 to July 11, limited to October 31 for return.

Los Angeles, Cal., and Return.

National Educational Association.

One fare, plus \$2. Tickets on sale June 25 to July 8, limited to September 4 for return. Stop-overs will be allowed at any and all points west of and including El Paso, Pueblo, Colorado Springs, Denver, Cheyenne and correspondingly located points on transcontinental lines to north, on the going trip within the transit limit on July 11, and on the return trip within the final limit of September 4.

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One fare, plus \$2. Tickets on sale July 3, 4 and 5, limited to July 15, with extension to August 15, by depositing with joint agents.

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B. Y. P. U.

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Epworth League.

One fare. Tickets on sale July 18, 19, 20, limited to July 24, with extension to August 20, by depositing with joint agent.

Summer Tourist Rates to principal resorts in north, east and west. For any information call at city ticket office, or address August Sundholm, P. & T. A.



## Contributed.

## Our Educational Movement.

J. H. REYNOLDS.

## IV. POVERTY OF SOUTHERN COLLEGES

What may be said in succeeding papers may appear cold, unsympathetic and sectional. It is but fair that I should say that I am a Southerner by birth, interest and sympathy, that I am a native of Arkansas, was educated in Arkansas, and expect to die in Arkansas.

Boastful praise and flattery of our higher educational advantages in Arkansas is mere buncombe, and stamps him who engages in it as either ignorant of the facts, and therefore not prepared to speak, or as a sycophant, and lulls the public into a torpor. No serious man, conscientious in the use of his pen and tongue, dares to be a party to perpetuating such a delusion. What the public needs is a frank, unvarnished statement of the facts.

A better understanding of the real condition of higher education in the South may be had by comparison with institutions of other sections. Things are large or small by comparison. The figures given below, where not otherwise stated, are computed from data furnished by the United States Commissioner of Education, Dr. Harris, in his report for 1896-'97, Vol. 2. The Commissioner divides the United States into five divisions. The North Atlantic division includes New England, New York, New Jersey and Pennsylvania; the South Atlantic division includes the District of Columbia and the Southern States bordering the Atlantic; the South Central division includes Oklahoma, the Indian Territory, and the seven Southern States west of the Appalachian system; the North Central division includes the twelve States most nearly defined by that term, while the Western division is composed of ten Western States and Territories. While Dr. Harris classifies the female colleges apart from the male and mixed colleges, the figures below include all of the 630 institutions of higher learning—male, female and mixed colleges and universities—reported by him. He really reports only 629; I added Girard College.

In the following tables abbreviations are used to designate different divisions of the United States: "N. A. Div." stand for North Atlantic Division; "S. C. Div." stands for South Central Division; "S. A. Div." for South Atlantic Division; "N. C. Div." for North Central Division, and "W. Div." for Western Division.

TABLE I.

Per cent of the 630 colleges of the U. S. in each section:

Divisions.	Private		Public	Total
	U	D		
N. A. Div.	4.9	10.2	1.1	16.2
S. A. Div.	3.5	13.8	1.9	19.2
S. C. Div.	5.0	16.2	1.2	22.4
N. C. Div.	3.8	25.1	2.4	35.3
W. Div.	7	4.6	1.6	6.9
Total in U. S.	17.9	73.9	8.2	100.

TABLE II.

Per cent of the value of grounds and buildings in each section:

Divisions.	Private		Public	Total
	U	D		
N. A. Div.	15.8	21.0	5.1	41.9
S. A. Div.	2.1	8.2	3.1	13.4
S. C. Div.	1.9	13.7	1.8	17.4
N. C. Div.	6	18.2	.9	19.7
W. Div.	1.9	3.2	2.5	7.6
Total in U. S.	22.3	64.3	13.4	100.

TABLE III.

Per cent of endowment in each section:

Divisions.	Private		Public	Total
	U	D		
N. A. Div.	38.5	16.8	2.5	57.8
S. A. Div.	3.2	2.5	1.4	7.1
S. C. Div.	1.5	2.9	1.6	6.0
N. C. Div.	3.7	13.8	6.3	23.8
W. Div.	2.8	.7	1.8	5.3
Total in U. S.	49.7	36.7	13.6	100.

TABLE IV.

Per cent of total income of colleges in each section.

Divisions.	Private		Public	Total
	U	D		
N. A. Div.	24.2	12.8	4.9	41.9
S. A. Div.	1.7	4.6	1.8	8.1
S. C. Div.	1.8	4.4	1.6	7.8
N. C. Div.	9.3	16.6	10.5	36.4
W. Div.	1.1	1.5	3.2	5.8
Total in U. S.	38.1	39.9	22.0	100.

In the foregoing, just above each table, is an explanation of what the figures in it stand for. To illustrate: Table I has the statement: "Per cent of the 630 colleges of the United States in each section," and just below, over two columns, is the word "Private," over one the word "Public," and over another the word "Total." The figures under "Private" refer to private institutions which are undenominational or denominational according as they appear under the letter "U" or "D." For instance, 4.9 under U in Table I means four and nine-tenths per cent of the colleges and universities of the United States are undenominational, private institutions in the North Atlantic Division. "Public" indicates that the figures below it refer to state universities, hence undenominational. Under "Total" is the sum of the figures in a horizontal line after the name of a division of the United States, as in the first table 16.2 is the sum of 4.9, 10.2, and 1.1, and means that sixteen and two-tenths per cent of American colleges are in the North Atlantic Division. To economize space, the word "college" will be used to include universities.

Comparing totals, a glance at the four tables shows that the North Atlantic Division has sixteen per cent of American colleges, nearly forty-two per cent of the value of grounds and buildings, nearly fifty-eight per cent of the endowment, and nearly forty-two per cent of the total income of colleges of the United States. The South Central Division, to which Arkansas belongs, has over twenty-two per cent of the colleges, nearly seventeen and a half per cent of the value of grounds and

buildings, six per cent of the endowment, and nearly eight per cent of the income of American colleges. The corresponding figures for the North Central Division are thirty-five per cent of the colleges, nearly twenty per cent of the value of grounds and buildings, nearly twenty-four per cent of the endowment, and over thirty-six per cent of the income.

That is, while the South Central Division has 141 colleges as against 102 colleges in the North Atlantic Division, the latter has nearly ten times as much endowment and over five times as much income. The North Central Division has one and a half times as many colleges, a fraction more invested in grounds and buildings, four times the endowment, and nearly five times as much income as the South Central Division. Throwing the Northern divisions together—the North Atlantic and the North Central—and the two Southern divisions together—the South Atlantic and the South Central—we get the following: The two Northern divisions have fifty-one and a half per cent of the colleges, sixty-one and a half per cent of the value of grounds and buildings, eighty-one and a half per cent of the endowment, and over seventy-eight per cent of the income of colleges in the United States; while the two Southern divisions contain forty-one and a half per cent of the colleges, nearly thirty-one per cent of the value of grounds and buildings, thirteen per cent of the endowment, and nearly sixteen per cent of the income.

Let the comparison now be changed to a consideration of the relative work done by private and public endeavor; also, by undenominational and denominational effort. Study the columns vertically. The sum of the columns "U" and "D" under the word "Private" gives the corresponding figures for public institutions, that is, State universities. Eight per cent of American colleges are public, while ninety-two per cent are private; over thirteen per cent of the value of college grounds and buildings belongs to State universities, while over eighty-six per cent belongs to private institutions; State universities have thirteen and a half per cent of the endowment in the United States, private colleges eighty-six and a half per cent; of the total income, State institutions receive twenty-two, and private colleges seventy-eight per cent. Comparing public with denominational institutions, the figures stand: Eight per cent of the colleges are public, seventy-four per cent are denominational; of the value of grounds and buildings, thirteen and a half per cent are public, over sixty-four per cent are denominational; with respect to endowment, thirteen per cent belong to State universities, while nearly thirty-seven per cent are denominational; and of the total income of American colleges, the public institutions receive twenty-two per cent and the denominational colleges forty per cent. That is to say, while the denominations have over nine times as many colleges as the States, they (the de-

## Remarkable Rescue.

One Household Darling Saved when all Hope had Fled. Parents saw Her Danger but were Helpless to Aid.

From "On the St. Lawrence," Clayton, N. Y.

Florence J. Sturdivant, the four-year old daughter of Mr. and Mrs. William H. Sturdivant, in February, 1896, was taken sick with scarlet fever, and after the usual run of the fever she was left with a weak back and gradually began to lose strength, until finally despite the best efforts of physicians her life hung in the balance. It was at this crisis, when all seemed darkest, that little Florence was released from pain and suffering and restored to strength and health. This remarkable occurrence is best told by her father.

Mr. Sturdivant said: "Florence was taken sick with scarlet fever and we immediately called a physician. He prescribed for her and we followed his directions closely, giving our little patient the best of care. After two weeks the fever subsided but Florence was left with a very weak back. Severe pains were constantly in the back and stomach. We did all that possibly could be done to relieve our little sufferer, but to no avail. The difficulty seemed to baffle the efforts of the physician.

"Finally at the end of four months of treatment, we found our patient completely prostrated. At this time we called an eminent physician, who agreed with the diagnosis of our physician and said that the trouble resulted from the scarlet fever. He prescribed a course of treatment and we followed it faithfully for three months, but instead of improving, Florence failed.

"We were completely discouraged. A brother of my wife advised us to use Dr. Williams' Pink Pills for Pale People, and I

purchased a box. After using the pills a short time we could see an improvement. Her strength began to return and she would sit up in bed. Her appetite was restored and she ate heartily. We also noticed a gradual brightness in her eyes. When she had taken one box the pains in her back and stomach ceased and her recovery seemed certain. We purchased a second box of pills and watched with delight the change for the better that was being wrought daily. From sitting up in bed at times during the day and at times standing on her feet, Florence finally became strong enough to walk a little. She gained in flesh and strength rapidly and the pains gradually left her. By the time she had used three boxes of the pills she was evidently well. We continued the treatment using another box, the fourth, to prevent the possibility of a recurrence of the difficulty.

(Signed) WILLIAM H. STURDIVANT.  
Subscribed and sworn to before me this sixth day of April, 1897.  
H. W. MORSE, Notary Public.  
At druggists or direct from Dr. Williams' Medicine Co., Schenectady, N. Y., 50 cents per box, or six boxes for \$2.50.

nominations) have less than five times as much as the States invested in grounds and buildings, less than three times as much endowment, and less than twice as much income. A State university receives on an average nearly five times as much income as a denominational college. Of course, this means that State institutions are on an average much better equipped in the way of buildings, apparatus, and teaching force.

It is interesting to observe, however, that undenominational private colleges are better equipped than either public or denominational institutions. The most richly endowed institution in the United States—Girard College—is undenominational; Columbia and Harvard, coming next, are undenominational private institutions. Of course, there are some great denominational universities, as University of Chicago, Yale, and Northwestern. It is also worthy of mention, that no State university has attained the distinction that such private institutions as Har-

vard, Yale, Columbia, or University of Chicago have.

While this subject will be continued in the next paper from a somewhat different standpoint, some trustworthy conclusions follow from what has been written; namely, that though our Southern colleges are almost as numerous as Northern institutions, they are poorly endowed, have inferior equipments and very meager incomes.

Hendrix College.

## Literary Table.

### Notes and Criticisms.

REV. A. H. GODBEY.

Thos. Nelson Page has departed from his short story policy. A novel entitled "Red Rock," a Chronicle of Reconstruction, is issued by Scribners. Of course the work will not be welcome to many, especially to our Northern friends. Whether any real gain can come from a discussion of the topics raised by such a work, is much to be questioned. It is very easy to tell us what might have been done or should have been done in such and such cases. But the problem of humanity is, what can be done with men of certain passions, prejudices and prepossessions? Possibly in every age of the world the movements of nations but illustrate the best that could be done with the tools at hand—and future ages may have to read all history with more sympathetic insight and charity than any of us can do now. The public will prefer the short stories that have made Mr. Page famous, and books that stir in anywise dying passions and prejudices that ought long ago to have been dead are not calculated to be helpful. The chronicles of the reconstruction period would best be unchronicled.

The Cleveland Leader perpetrates this bit of burlesque on one of the features of modern military literature:

"No," declared the Captain, "I positively decline to lead my company up that hill."

"Sir," exclaimed the Colonel, "do you know what you are saying is rank insubordination?"

"Call it insubordination or what you will," the Captain returned. "but I refuse to go."

The Colonel was furious. The company that he had detached for the purpose of storming the hill and capturing the fort on top of it was the only one that could be spared, and unless his plans as arranged were executed, the whole campaign would fail. Not only that, but his little army would in all probability be cut off from the main body and wiped out of existence.

It was a critical moment. The Captain could be court-martialed and shot for refusal to obey orders, but what of it? Every man was needed. To court-martial and shoot the obstinate Captain would not be to take the hill and the fort. He was the only man who could do it with the force at his command.

What was to be done? The

Colonel gnawed his mustache and thought hard. At last he decided to appeal to the Captain instead of ordering him.

"Think man, think of the glory that you will earn if you do this thing," he urged.

"I know all about that," the Captain replied.

"Well, for heaven's sake, don't you want to be a hero? Think of it! The entire nation will applaud you!"

"I realize that, and I am anxious to become a hero; but I positively refuse to do it until you drive all these correspondents back, and keep them off the field. I propose if I do this business, to retain the sole magazine rights on it. I'm not going to do a heroic thing, and then let somebody else get \$500 a page for writing it up!"

So the hill was taken, and the far-seeing Captain is now living in luxury and winning new laurels with his pen.

### ON THE DROPPING OF "H'S."

Says the Gentleman's Magazine: "To begin with the word 'it'; this was formerly 'hit.' In the Saxon Chronicle we continually find 'hit gelamp,' it happened. And when 'Othere, the old sea-captain, who dwelt in Heligoland,' came, as Longfellow describes, 'to King Alfred, the lover of truth,' and told him about the land to the north, Alfred wrote down how 'easteward hit maeg bion syxtig mila brad, and middeward thritig, and northeward he cwaeth, thaer hit smaloest waere, thaet hit mihte beon threora mila brad to thaem more;' 'eastward it may be sixty miles broad, and midward thirty, and northward, he said, where it was smallest, that it might be three miles broad, to the moor,' which moor stretched far away, and in some places took two weeks to travel across. And Layamon, about the period of Magna Charta, tells us how 'hit com him on mode'—that is, came to his mind—to write his 'Brut,' or chronicle of Britain, which, even though every line of it, previous to the coming of Caesar, and much of what follows, be pronounced fabulous, will always be a treasure to students of glossology. This is the great advantage which a vernacular chronicle, of any age or country, has over a Latin one. Layamon, however, sometimes uses it as well as hit, and the two continue to alternate long after his time.

Chaucer, as far as I recollect, always has it, being in this, as in other ways, a writer of comparatively modern style, but hit appears in Tyndale's Bible, and even, it would seem, in some of the older editions of Shakespeare, showing that this H, at any rate, clung to the language for a long time before it was finally discarded. Hit, in fact, was the neuter of he, and had his for the possessive, as in Shakespeare, "Treasure has done his worst," "the cliff that beetles o'er his base into the sea," and in the Bible "if the salt hath lost his savor." The word it does not seem to have been in use at all before 1600 or thereabouts, and, as others have pointed out ere now, would

have been alone enough to expose poor Chatterton's forgeries, to a critic really acquainted with old English. But why, it may be asked, have we dropped the H from hit and not from he, his, him, her?"

Dr. Geo. Dana Boardman, who is generally considered a rigidly orthodox theologian, has brought out an exegetical study of the phrase, "The kingdom of heaven," as it occurs in scripture. Others have tried the same topic, with widely variant views. Dr. Boardman's study is minute, and profound, and will be of use to the thoughtful preacher. "But," says a writer in the Globe-Democrat, "As to the purpose of it or companion efforts outside the scholar's study—why, down in the slums of the cities and out in Hull House settlements and commons a line of devoted workers are doing more to bring that kingdom to pass and show the world the real meaning of it than all the exegetical treatises ever written." Which recalls Beecher's assertion that the most satisfactory commentary on the Bible is a Christian.

A new work on American Literature is announced by McMillan & Co. Ostensibly a text book for schools and colleges, its method renders it something more. The author's aim is to trace the connection between the literature and life of the nation; and from this view point he traces the various influences and conditions affecting our literature in each period, and evolving a purely American type. Chas. Noble is the author.

A new "cry from the depths," is attracting the literary dilettante and the men of keen sympathy and just instincts. Copeland & Day publish "Songs From the Ghetto," by Morris Rosinfeld. The author is a sweat-shop Jew. The hard and bitter toil of those noisome dens has nothing to nourish genius. The work is explicable, only as the French say, as a cry of the heart. Such a note of want and woe has not sounded through the literary world in two generations. Zangwill has given us some vivid impressions of the Ghetto, but his work lacks the pathos and pain of this new author. Yet along with the hardship and bitterness, the author has vivid visions of a world of beauty, light and love, that he has never experienced. In this he is like his own old-time prophets. All is

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### Books for Young Readers.

Having been requested to publish a list of books suitable for the children, books which the preachers will find it helpful to circulate among our young people, we commence a list which we shall add to from time to time:

Rogers' Travels, by E. P. Hammond, 15 cents.

Bunyan's Pilgrim's Progress, pictorial edition, 75 cents.

White Dandy, 25 cents.

Black Beauty, 25 cents.

The Methodist Itinerary, 20 cents.

### Books for Preachers.

History of the Jewish Church—Stanley, 3 volumes, \$6. A very valuable work.

Teaching and Teachers—H. Clay Trumbull, \$1.

History of the Christian Church—Fisher, \$3 50.

Pope's Higher Catechism, by mail, \$1.27.

The Ministry to the Congregation—Kern, \$2.

The World and the Book—Buchanan, \$1.50.

Elements of Psychology—Davis, \$1.80.

Post Oak Circuit—Keener, 60c.

Judah's Jewels—Davis 75c.

The Better Land—Dodsworth, \$1.

We furnish all books in the preacher's course of study, both text-books and references.

Young People's History of China—Cunningham, \$1.

Cousin Eula, 60c.

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## The Sunday School.

PREPARED BY REV. J. A. ANDERSON.

JULY 23, 1899.

### The Handwriting on the Wall.

DANIEL v. 17-31.

Golden Text—"God is the judge." (Ps. lxxv:7.)

Time—About 538 or 539 B. C.

Daniel's prominence in the empire of Babylon was like that of many another Jew who became eminent in the service of a foreign court. He became a great friend of Nebuchadnezzar. This great ruler was lifted up in his pride and gloried much in his vast empire, in the magnificence of Babylon, in the splendor of his palaces and temples. God was using him for purposes of his own, and subjected him to great affliction and humiliation. It is likely that the dealings of God with him, in nearly all of which he used Daniel as his spokesman, brought Nebuchadnezzar to repentance and to the true faith.

After the death of Nebuchadnezzar there was no king of anything like his force to succeed him. It was the old story of the corruption of luxury, a story that has repeated itself in the history of almost every nation that has lived on the face of the earth. The reigns of Evil Merodach, Nergal Sharezer and Laborosharchod added nothing to the glory of the empire and very little to its known history. Our lesson for today is in the reign of Nabonidus. We do not know exactly who Belshazzar was. Most likely he was the son of Nabonidus and shared the government with his father. He seems to have been a dissolute and effeminate prince. He is spoken of in our text as the son of Nebuchadnezzar, but that may be only that he was a descendant of the great king, certainly he was not his immediate son.

Whilst all this luxurious and effeminate living was going on in the court of Babylon, the great Persian empire was rising in the west, being organized by another great spirit, Cyrus the Great. Isaiah had foretold a hundred and fifty years before that God would overthrow Babylon by the hand of Cyrus, and God was getting ready his instrument. In the reign of Nabonidus Cyrus moved down on the Babylonian empire. It is most likely that his vast army was before the walls of Babylon at the time of our lesson. It is commonly thought that the scene of the lesson is in the royal palace of Babylon; but there is no hint in the record that this is true; it is even likely that it is not true, for in that event, Nabonidus and not Belshazzar would likely have been the chief figure. It is probable that Belshazzar was in the royal palace at Accad. His overturning that night may have been the work of Persian forces, or it may have been a revolution upon the part of his own courtiers—not by any means an uncommon thing for the time.

Our lesson begins with the com-

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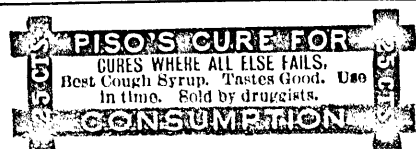
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ing of Daniel on the scene. Belshazzar had gathered together a thousand of his lords, his wives and his paramours. It was a scene of revelry and debauchery. In his defiance of the God of Israel, or rather his contempt of him, he had ordered the golden vessels taken from the temple in Jerusalem to be brought in for drinking cups. At the height of their hilarity and debauch came the handwriting on the wall. It is likely that there was a stampede from the palace hall. The Babylonians were great believers in omens, and this portentous writing was enough to thoroughly frighten them. Belshazzar was terror stricken. He sent in haste for the astrologers and soothsayers of his court, and asked them to interpret the writing. The words as given in our version are pure Chaldee, and various reasons have been given why the wise men of Babylon could not read the writing. We only know the fact that they could not do so. The queen had Daniel sent for. It appears that Daniel had dropped into neglect by Belshazzar. When he was brought in he read the writing and interpreted it in a very bold and straightforward way. It is evident that he had no very great respect for Belshazzar. His language to him indicates that. He denounced the judgments of God against him, and that very night they were fulfilled, and the empire of Nebuchadnezzar was at an end forever.

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## Epworth League.

JULY 16, 1899.

## A Friend in Need.

LUKE x:30-37.

The title which indicates this subject should not mislead us. There is no such thing as a friend in need. A great passage in Job tells us that there is one Friend, the Almighty, who will deliver us in six troubles, and in the seventh there shall no evil touch us. Those who profess themselves friends when life goes well, and only hope and joy fill the horizon, may all be friends. Experience, however, shows that trouble, sorrow and disaster are things by which real friendship is tested.

Reflection will lead us to thank God for the gospel of Luke. Many of the parables which bring the greatest comfort and teach sublime lessons would have been lost but from the fact that Luke gathered them up. In every chapter of his gospel some prejudice is banished and some barrier gives way. He has the charity, joy, and hopefulness which make a cheering creed concerning God. We know that he truly reflected and faithfully set forth the teachings of Christ. Faber might well have dedicated to St. Luke the hymn which contains the lines:

"But we make his love too narrow  
By false limits of our own;  
And we magnify his strictness  
With a zeal he will not own.

"For the love of God is broader  
Than the measure of man's mind;  
And the heart of the Eternal  
Is most wonderfully kind."

This parable reveals Jewish narrowness. The reproof administered was sorely needed. The intolerance of the Hebrews is well known, as illustrated in their dealings with the Samaritans. The acceptability of Samaritan love and the real spirit of Christian charity are also set forth. The parable should be read as a parallel to 1st Cor. xiii. What the Christian world needs today is more Christian tolerance, charity and co-operation. The lesson teaches that he who is in need is our neighbor; that oftentimes men holy by profession fail in duties to humanity; that charity is the true sanctity; that all men are neighbors.

Christ had the spirit of a true Hebrew. He loved his race, and often professed to be sent to the "lost sheep of the house of Israel." He loved his country, and wept over her capital city. But beyond the narrow limits of Judaism he saw the great sin-cursed world, and went out to Calvary and died, that "whosoever believeth in him might

not perish, but have everlasting life."

"The world is my parish."—  
John Wesley.

## A Good Example

Dear Bro. Smith:—I send you note from our Senior Epworth League for \$10. The Juniors, also, sent theirs last week. I believe every league in the State could give at least \$10 to Galloway.

Your brother in the work,  
M. B. UMSTED.

Argenta, Ark., June 26.

Dear Bro. Smith:—Yesterday, at the business meeting of the Junior League, we voted \$10 to the rebuilding of Galloway, and we send you our note for that amount.

GUSSIE CAMPBELL, Pres.

ARTHUR UMSTED, Sec.

Argenta, Ark., June 23.

Dear Doctor:—These letters impressed me so favorably that I take the liberty to send them to you for publication. The Lord bless the Argenta Senior and Junior Epworth Leagues. Will not others follow this good example?

M. M. SMITH, Agt.

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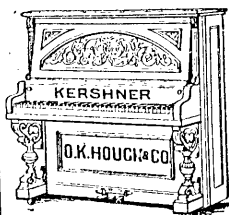
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would be quite a curiosity, but not as much so as the Afro-American Encyclopedia, which contains over 400 articles, covering every topic of interest to the race, by more than 200 intelligent colored men and women. The unanimous verdict of over 50,000 colored readers is that it is beyond all comparison the best work the negro has produced. Every colored family wants a copy. Agents are having a harvest of sales, and are getting the largest commissions ever offered. Exclusive territory. Write for terms.

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In the coming season I am offering unequalled bargains in Buggy and Wagon Harness, Ladies' and Men's Saddles, &c.

No. 0 Single Buggy Harness, Breast C, 1 inch trace, 2 1-2 inch Saddle, \$ 6 50

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FOURTH & LOUISIANA STS.  
LITTLE ROCK, ARK.

La Grippe is surely contagious. Dr. Miles' Restorative Nervine is a sure preventive.

## ARKANSAS METHODIST

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

WEDNESDAY, JULY 12, 1899.

## Editorial Correspondence.

We were at the Hot Springs district conference at Mena. Bro. J. M. Hawley was on the ground the day before, to see that all matters were prepared for the work. Most of the members got in during the afternoon. Most of the preachers came, but the lay delegates were few. From seventy to ninety miles travel, on horseback, or by buggy was required of many of them if they attended. But the work in hand should have been so valued as to have overcome these obstacles. It gave the brethren opportunity for showing their zeal for the Master.

Bro. Hawley presided and directed the business with promptness and in good order. He is zealous for the work in hand and in the business of the conference was quite at home.

The reports of the preachers showed improving conditions. Questions interjected at various points called out the sentiments of the conference. The feeling was general that the work of special evangelists is not profitable, and ought not to be encouraged. The experience of those who have tested it has led to this conclusion.

The preachers must also be pastors. Fidelity in pastoral duty is absolutely essential to the success of the ministry.

Some preachers complained that their members were disposed to take up independent papers rather than their church organs. This always proves harmful to the cause.

The district will support, to the extent of its ability, the Twentieth Century movement.

Financial claims are very backward. One brother reported that the method of collecting in his charge, is what is called the "slip-shod" method. It does not work very well, as more than half the year is past and only one-eighth of the salary has been raised. He thinks the "slip-shod" method a failure.

The conference renewed the license to preach of A. M. Beard, R. C. Vance, A. D. Harrison, E. T. Good, W. C. Crabb, Charles G. Hughes, B. R. Green, J. H. Glaze, W. A. Fair, C. C. Howell, J. R. Caldwell, L. J. Johnson, Jas. Watson, W. E. Justice, H. L. Simpson, J. N. Simpson.

The people of Mena gave the conference excellent entertainment.

Dr. Millar was at the conference looking after the Hendrix Academy there. It is expected that the academy will be opened this fall. The campus given by the town site company is very beautiful.

We found that many new buildings had been erected in Mena since we visited the place last fall. Our church, also, is gaining under the efficient pastorate of Rev. C. J. Green.

## Salvation Not by the Fact of Faith but by the Act of Faith.

"He that believeth not shall be damned."—Jesus.

This does not refer to a theoretical faith. The inebriate believes it were better to live a sober life. He tells you that. But his belief is upon one side and his life and practice on the opposite side. That man may represent to you in glowing speech the benefits of sobriety. That is theoretical faith so far as he is concerned. It is a thing which he holds apart from himself, turns it about, contemplates its beauty, and yet rejects in conduct, like a man who sings an ode to the sparkling water and turns from it to quaff the wine cup. That is theoretical faith as distinguished from practical. That does not save.

We may reverse the words of the scripture text so far as respects theoretical belief and read, "He that believeth shall be damned;"—he that believes and yet refuses to obey his belief. He who says: "This is truth, but I don't follow it. This is the right way, but I don't walk in it," he shall be damned. He refuses light to his own destruction. He believes doctrinally. "The devils also believe."

Saving faith is an act. So we are commanded to believe. But intellectual belief is not the subject of command. It is mid-summer. Can you believe it is spring or winter? Two and three are five. Can you believe they are six? Could any command or any authority enable you to believe it? We set arguments and facts before the mind to convince the mind, and when the proof seems sufficient we believe, and cannot help it. The will has nothing to do with it. Some people say we believe what we want to. That is not so. No man ever did sincerely believe a thing until he felt that he could not disbelieve it. There is not anything which you believe intellectually that you can just now disbelieve. Will has not established any sincere belief in your mind. It has fought against many beliefs, but in vain. You believe things that you wish were not true, and are ashamed to confess them

true. Will did not set them in your mind. It met them on the threshold and strove against them but they came in.

Now, to make the view complete at this point, let me say that if will controlled the convictions of the mind, truth would be worth nothing. You believe there is a God. Suppose you could at once disbelieve it, what use then is truth or argument? The court is in session, and every resource of proof is exhausted by the accused man to prove himself innocent. But what use of proof or evidence if men believe what they please? No, the value of truth is its power, to force conviction. Having this power it comes with divine authority. It represents something above us, a power to which we must bow. There is one conviction which it forces, and that is, "I ought to do." You hear a man say "I ought to do this or that," but does it not. And in saying, I ought, he condemns himself. Now you see that that which says "I ought to do," is not that which says "I will do."

You have heard the truth. You believe the truth, you were forced to believe it. Now do it. That is the point we are to deal with, not "I ought to," but "I will do."

Saving faith is not a belief alone. It is an action based on belief. It is the turning of moral purpose to obey the truth. It is the surrender of the heart and life to truth's sway.

I will make the issue sharp by saying, It is not the fact of faith but the act of faith which saves men. Saving faith is of the will. It is an act. It is subject to command. Hence it is said, "Believe on the Lord Jesus Christ and thou shalt be saved."

When you now set before you belief on the Lord Jesus Christ in the scripture sense, you will find that everything is in it.

You might ask yourself, what is here the force of the word "on." Believe "on" the Lord Jesus Christ. Why should we not say, Believe in the Lord Jesus Christ? I will answer that the word "on" is just to mark practical from theoretical faith. You believe in mathematics, you believe in geography, you believe in medicine, and you would wonder at me if I said believe "on" mathematics, believe on geography. But here, before you, in the gospel is not a theory, but a person, and saving faith grasps not a doctrine, but a person, and is a surrender to his authority. We are not saying to you, "Believe in the Lord Jesus Christ and thou shalt be saved," but "Believe on the Lord Jesus Christ and thou shalt be saved."

We have the answer here to all

those cavils about salvation by faith which represent it as making void the law. Men say, "I regard truth and justice and love and forgiveness. But you say faith saves. It seems to me that you deny the necessity of every virtue." It is only faith that is pleasing to God. But faith, as I have shown, is, in the scripture sense, obedience to every virtue which Christ enjoins. It is taking him for a Saviour; and how? Without obedience? By no means, but through obedience. Saving faith is not without morality, not without works, not without heart purity. Do we then make void the law through faith? nay, we establish the law. The righteousness of the law is fulfilled in us who would walk not after the flesh but after the spirit.

## Special Edition.

We purpose making the issue of the METHODIST for August 2nd a special number, devoted to our Twentieth Century collection. The aim is to give in a single paper all the information our people and preachers may need for an intelligent response to this call of the church, and the reasons which have prompted the church to make the call. The paper ought to go into the hands of every member of our church in the State. Now, how shall this be done? The best way, we think, is for the preachers to get all parties who do not take the paper and who will pay five cents for this special edition to pay them the money, that the names may be sent us and we will send the paper to such parties direct.

Preachers who desire to distribute bundles of this special issue as a means of preparing the way for their own work of collecting can obtain the extra papers by sending us an order beforehand, accompanied with cash at two cents a copy.

The paper will give the fullest information, not only on the general question, but especially regarding our own schools. We expect, also, to give a report of the collections already taken, and solicit, now, such reports from the various charges. They should be sent to Rev. F. S. H. Johnston, at Conway, and by him put in order for publication.

There is not much time for the preachers on circuits to canvass their field for this special edition, and the work ought to be begun at once.

## Church Notes.

Rev. H. R. Singleton, of Helena station, now occupies a new parsonage.

The contract for building the



auditorium of the First Methodist Church of this city has been given to Mr. McDowell, of Little Rock, for \$13,785. It is thought that the subscriptions will cover this amount. After this, will come the furnishing.

Four district conferences of our church in Arkansas are held this week. They are for Newport, Morrilton, Jonesboro, and Camden districts respectively.

We have been informed that the debt paid off on Dye's Chapel, of which we spoke recently, was upon the parsonage and that Bro. J. B. McDonald secured the removal of the debt from the church in 1891, when the church was dedicated under his pastorate.

#### Searcy District Conference.

Our district conference convened earlier than usual, which we believe to be a good plan. Reports show no difference from the old time way of raising collections, conducting Sunday-schools, looking after mission territory, promoting educational interest and holding protracted meetings, most every one waiting for summer time to do this work. I believe we are at fault here. When we fail to work and pray for conversions at every service we are no doubt falling short in our work, and hence in reply to the question "how many conversions?" we have to say "no efforts yet;" however, we are glad to report about twenty-five conversions. An earnest and clear proclamation of the gospel, simple and pure, will save souls and nothing else will; to this end let us as preachers pray and work at every appointment.

Mention has been made of those representing various interests of the church. Most every expression had a clear ring and stimulated interest. Bro. Jas. Thomas preached a revival sermon and we had a revival. The hour was a precious one to all present. I want to say for the benefit of many holding a contrary opinion, that our "big men," as commonly called, are men of great spiritual power, who most always have a revival.

Bro. A. H. Williams presided well and Bro. M. B. Umsted was truly equal to the occasion, entertaining the conference well. May God bless Argenta and pastor in all things.

Following are resolutions:

Resolved, That we, the members of the Searcy District Conference, accept the amount \$4,500 apportioned to us for the Twentieth Century Fund and pledge ourselves to use all our energy to collect same; and that the presiding elder appoint a committee to apportion same to the different charges in the district.

M. M. SMITH.

Resolved, That we, the members of the Searcy District Conference, give our assistance to Bro. S. H. Babcock in his work of organizing anti-saloon leagues, by inviting him to our pulpits; and by agitation among our people; and in every

possible way co-operate with him to drive whiskey from our fair land.

R. G. BRITTAIN,  
M. B. UMSTED,  
N. E. GARDNER.

Other resolutions were introduced and passed, the substance of which has been given.

K. R. DURHAM, Sec.

#### Notices.

The Holly Grove Camp-meeting on DeAnn circuit will begin Saturday night before the 3rd Sunday in August. Everybody requested to leave their politics, dogs, and red whiskey at home. We are going to prepare for a good time; while we want all Christians to come with their hearts surcharged with the Spirit of God, the ungodly can help us wonderfully by nice behavior and good attention. Brethren, let us have all things common and win a victory for the Lord. We can if we will let him use us.

J. H. McKELVY.

The Sardis Camp-meeting on the Bryant circuit will begin Sept. 1. Preachers and others who expect conveyance from the railroad will please notify me in time, at Bryant, Ark.

O. H. TUCKER, P. C.

#### Cline Fund.

DEAR BRO. THORNBURGH:—Many thanks for yours of 1st inst., inclosing check for \$611.26, collected by Epworth Leagues of Arkansas for support of Rev. J. W. Cline, China Mission. This is an inspiration to the Secretaries and the Board. May God bless the young life of the church in the conferences where this noble effort is being put forth. Bro. Cline is making excellent progress in the language and is taking vigorous hold of the work. Yours cordially,

W. R. LAMBUTH.

Nashville, Tenn., July 3.

#### Free Scholarship.

The Arkadelphia District Board of Education will meet in the M. E. Church, South, at Arkadelphia, at 10 a. m., July 26, 1899, for the purpose of awarding the free scholarship offered by Prof. G. C. Jones, in Arkadelphia Methodist College, for the school year beginning Sept. 1899. The scholarship will be given to a young lady who will board in the college and pay one-half board and tuition according to catalogue rates. Applicants for this scholarship may meet the Board in person, or send written applications to the undersigned at Arkadelphia, Ark.

C. V. MURRY, Sec.

#### Arkansas Methodist Calendar.

July 19, Batesville District Conference, Alderbrook, Desha post-office.

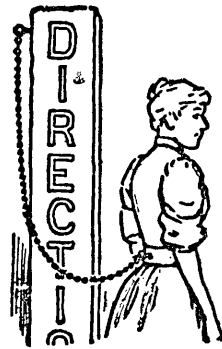
July 25, Helena District Conference, Wynne.

July 26, Prescott District Conference.

July 27-30, Pine Bluff District Conference, Sheridan.

Read Quinn's ad.

Great stock-taking sale at Quinn's, 3d and Main.



## Closer you keep

to the directions, the more Pearline will do for you—especially so in washing clothes.

Even the hit or miss way in which many use Pearline is better than soap-using. But soaking, boiling, and rinsing the clothes—according to directions—is best of all—better for clothes; better for you. Use no soap with it.

Millions NOW USE Pearline

#### Personal.

Bro. Apple, of the DeVall's Bluff News, called Wednesday.

Mrs. James Wilson, formerly Miss Annie Thacker, called Wednesday.

Bishop John Philip Newman, of the M. E. Church, died at Saratoga, N. Y., aged 73.

Bro. Griffin, of Lonoke, made us a call Saturday and renewed his mother's subscription.

Dr. Hunter left the city Wednesday for his old home near Bryant, where he will rest up awhile.

Remnants of up-to-date Lawns, Dimities and Organdies for half price at Quinn's, 3rd and Main.

Rev. W. B. Harper, L. P., who is a valuable supply in the White River Conference, called Saturday.

Dr. Julien C. Brown read to the district conference at Mena, an excellent paper on the qualification of the ministry.

Rev. W. H. Evans is engaged in holding a protracted meeting at Dye's Chapel, Argenta. The meetings are well attended.

Rev. J. M. Workman has been laid up by sickness during a week past. The editor of this paper filled his pulpit at Asbury Church morning and night.

I. N. Runyan, of Amity, was compelled, by sickness, to leave the district conference at Mena before its adjournment. I. W. Runyan went with him.

We extend our sympathies to Judge Laws and his wife, of Beebe, on account of the death of their son-in-law, Mr. Colvin, also to the young wife so made a widow.

Prof. Reynolds, of Hendrix College, is furnishing the METHODIST some excellent papers on the state of education in the United States, and the educational work of our own church.

Sheriff McAndrew, of Benton county, and Sheriff Oxford, of Washington county, were helpful callers Friday. If every office in Arkansas was filled by such men, what a change there would be in some places.

Dr. W. T. Harris, who took a superannuated relation last fall on account of ill health, has sufficiently recovered to resume work, and will supply the pulpit at our church at Searcy, Ark., until the meeting of the annual conference. We understand Dr. Harris declined a transfer, preferring to remain in his old conference where he has spent his life. The church at Searcy will be blessed in having his services even for a few months. May he have abundant success.—Advocate.

#### Look Out.

A man, by the name of Watson, is traveling through Arkansas as an evangelist. I have reason to say that the church should beware of him. There is sufficient cause for this caution.

L. M. POWELL.

Hamburg, Ark.

#### Genuine Oxford Bibles.

Some of our customers have expressed a preference for the Genuine Oxford Bible, so we have arranged to sell them. We can sell a good Oxford Teacher's Bible, Morocco cover, overlapping edges, etc., for \$1.50 and up.

GODBEY & THORNBURGH.

#### Diaries for 1899.

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

#### Quarterly Meetings.

BATESVILLE DISTRICT, third round, A. E. Holloway, P. E.  
July—LaCrosse circuit at Chapel Hill, 7.

August—Mt. View circuit at Maxey's Chapel, 2; Calamine circuit at Calamine, 10; Sulphur Rock circuit at Walnut Grove, 12-13; Ash Flat circuit at Pleasant Hill, 19-20; Camp circuit at Sharp's Mill, 20-21; Salem circuit at Wesley's Chapel, 23; Viola circuit at Fluty's Chapel, 26-27.

MONTICELLO DISTRICT, third round, T. D. Scott, P. E.

July—Bartholomew, Dry Bayou, 15-16; Arkansas City, Wednesday night, 19; Star City, Mt. Home, 22-23; Warren, 29-30.

August—Lacy, Green Hill, 5-6; Monticello, 6-7; Hamburg and Portland, 12, 13; Palestine, New Carmel, Wednesday, 16; Tillar, Mt. Tabor, 19-20; Hamburg circuit, Antioch, 26-27.

September—Grady and Dumas, 2-3; Berea, Prairie Grove, 9-10; Mt. Pleasant, Wednesday, 13; Carriola, Evergreen, 16-17; Dermott, Baxter, 23-24.

## MANITOU SPRINGS.

These Springs, located on the mountains near Ozark, Ark., have an established reputation for

## HEALING PROPERTIES.

The public will be glad to know that Mr. Wm. Adkins, of Van Buren, has taken charge of the Springs and opened a

## FIRST-CLASS HOTEL.

Those in search of health and recreation will do well to go to Manitou.

Write for particulars to

WM. ADKINS,  
OZARK, - ARK.

## Christian Life.

### Self-Mastery.

By thine own soul's law learn to live  
And if men thwart thee take no heed,  
And if men hate thee have no care;  
Sing thou thy song, and do thy deed,  
Hope thou thy hope, and pray thy prayer,  
And claim no crown they will not give,  
Nor bays they grudge thee for thy hair.

Keep thou thy soul-sworn steadfast oath,  
And to thy heart be true thy heart;  
What thy soul teaches learn to know,  
And play out thine appointed part;  
And thou shalt reap and thou shalt sow,  
Nor helped nor hindered in thy growth,  
To thy full stature thou shalt grow.

Fix on the future's goal thy face,  
And let thy feet be lured to stray  
Nowhither, but be swift to run,  
And nowhere tarry by the way,  
Until at last the end is won,  
And thou mayst look back from thy place  
And see thy long day's journey done.

—Pakenham Beatty.

### Whom to Thank.

It was a hot August afternoon, and the clouds had long withheld their shadow and their rain, and a little Flower lay dying. As it lay there, looking piteously up into the heavens, and longing for refreshment, a drop fell down, and then another, and another, and another, all about it, and fed its roots, and the Flower, refreshed and revived and brought back to life, lifted up its face, and said: "Drop, I thank you; you have saved my life."

And the Drop said: "Thank us not; the Clouds sent us."

And the Flower lifted up its face toward the heavens, and said: "O Cloud, in thy summer glory, I thank thee; thou hast saved my life."

And the Cloud said: "Thank not me, the Sun drew me from the ocean, and the Wind wafted me here; thank Sun, thank Wind."

And the Flower, perplexed and puzzled, turned its face hither and thither, saying to the Sun and to the Wind: "O Sun, I thank thee—thou hast brought this water from the far-off ocean; I thank thee, O Wind, that on thy wings thou didst bear it here for my refreshment."

The Sun and the Wind said: "Thank not us: thank God who gave the Ocean, and the Sun and the Wind, and caused the Drops to fall."

And then the Christianly-instructed Flower lifted up its face, and said: "O God, I thank thee who didst make the Ocean, and didst give the Sun its power to draw the Cloud from the Ocean, and didst give the Wind their wings to bring the Clouds hither, and didst drop Drops from the Clouds which brought me back my life."

So may we turn all our joy to gratitude.—Lyman Abbott, D. D.

### The Debt of Honor.

Every son when he goes away from home carries with him the honor of the home to which he belongs, and he may either enhance or dissipate it. If he does well his success is doubled, for it is not only an ornament to himself, but a crown of honor to his parents. There is nothing in this world more touching than the pride of a father

or mother in a son's success. Many a student, in the rivalries of academic life, is thinking about this more than anything else, and on the day when he is being applauded by hundreds, he is thinking chiefly of hearts far away that are glorifying in his honor. On the field of battle this has often been the inspiration of courage, and in the battles of life in a city like this there are multitudes doing their best, living laborious days, shaking off the tempter, and keeping straight in the middle of the narrow way, for the sake of those far off whose hearts will be cheered by their well-doing, and would be broken by their ill-doing. I do not think there is a sight more touching—certainly there is not one that touches me more—than when a youth, who has been away in another city or in a foreign land, and bears in his face and demeanor tokens of his well-doing, comes back some Sabbath to the church in which his boyhood has been spent, and sits again side by side with the proud hearts that love him. Where is there a disappointment so keen, or a disgrace so poignant, as he inflicts who comes not back because he dare not, having in the foreign land, or the distant city, soiled his good name, and rolled the honor of his home in the dust?—James Stalker, D.D.

### Contact With God.

Christianity reveals the possibility of actual personal contact of man with God; contact, not for conflict, but contact for support. It shows us to be in intimate relation with God. It does not reveal him to us as one who watches over us for opportunities for wrath; and then comes upon us malignantly to punish us because we have offended him; this is largely the conception of human religions. It is with them not so much for wrong doing that men are punished as it is for having displeased him whom they call God. Christianity teaches us of a God who is displeased when we do wrong; not because the wrong hurts him, but because it hurts us. It reveals God as omnipotent and as one who, in his omnipotency, comes to a man and takes his place at his side and helps him over the difficult places in life. One who, if a man fall on his journey, instead of putting his foot upon him to grind him to powder, reaches down his mighty hand, and in loving tenderness helps up the fallen one. It reveals a God who, instead of laughing at man in his sorrow, sheds with him tears of sympathy. A God who is so long suffering and so patient, that when a man's father and mother forsake him, he will take him up. Such a being meets a great human need.—Methodist Recorder.

When in Little Rock, you can find a good and pleasant boarding house at 206 Spring street (the old Tucker place), Mrs. E. Audigier, proprietress.

No morphine or opium in Dr. Miles' Pain-Expeller. Cures All Pain. "One cent a dose."

## After Sunrise

And after Sunset, HIRES Rootbeer is the drink you should get.

During the heat of the day HIRES Rootbeer will keep your temperature below the danger point. After the work of the day it will refresh and invigorate you.

HIRES Rootbeer is used and endorsed by the best known advocates of temperance, who recognize in

## HIRES Rootbeer

a beneficial aid to the great cause of temperance. A package makes five gallons. HIRES Rootbeer carbonated, ready for drinking, sold everywhere by the bottle and case. Write and ask how a boy can make from 40¢ to \$1.50 a day. A beautiful picture book of rhymes free. The Charles E. Hires Company, Philadelphia, Pa.

## CANCER CURED

With Soothing, Balmy Oils.

Cancer, Tumor, Catarrh, Piles, Fistula, Ulcers, Eczema and all Skin and Womb Diseases. Write for Illustrated Book. Sent free. Address

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—AND—

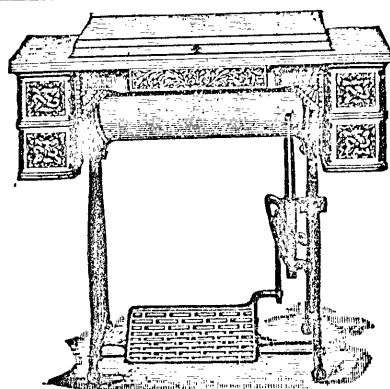
Vandalia Line

Tickets on sale July 18, 19 and 20, limited to July 24, with extension to August 20 by depositing with joint agent.

SPECIAL SLEEPER AND CHAIR CAR will leave Little Rock 8:25 p.m., on Iron Mountain "Cannon Ball" July 18, arrive Indianapolis 2:32 p.m., July 19.

Leaguers arriving in Little Rock Monday and Tuesday should report at League headquarters in the Y. M. O. A. Hall.

Ladies traveling alone will be properly chaperoned. For any information address Miss Lula Hale, secretary and treasurer, Little Rock; Rev. James Thomas, president, or Aug. Sundholm, P. and T. A., St. Louis, Iron Mountain and Southern Railway.



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New No. 9 Family

## Sewing Machine.

A great improvement over anything ever made in the way of Sewing Machines.

## THE LATEST AND BEST.

The only sewing machine that does not fall in any point. For sale by

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Can best be found on the



The through trains of this line consist of Superb Wide Vestibuled

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THE BEST LINE

And offers the best time and service to Memphis, Cairo, St. Louis, Chicago, Louisville, Cincinnati, New York, Washington, Nashville, Atlanta, Chattanooga and other cities of the

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The Direct Line to Texas,

Reaching nearly all of the trade centres of that State without change of cars.

Write for folder time table and study it carefully. You will learn several valuable points about railroad travel.

For rates and other information, see the nearest Cotton Belt Agent, or write

E. W. LaBEAUME,  
Gen'l Pass'r and Ticket Agent,  
ST. LOUIS, MO.



**BUCKEYE BELL FOUNDRY** Established 1887.  
THE E. W. VANDEUSEN CO., Cincinnati, O., U.S.A.  
Bells made of Pure Copper and Tin only.  
FOR CHURCHES, COURT HOUSES, SCHOOLS, etc.  
ALSO CHIMES AND PEALS.  
Makers of the Largest Bell in America.

## For the Young People.

## Wash-Day in the Sky.

MARGARET DOORIS.

A little girl at the window stood,  
With her nose against the pane,  
And the tears were running down her face  
Because of falling rain.

I thought I would try to comfort her,  
But ere I could say a word,  
With a hop, a twitter, a flutter,  
Appeared a tiny bird.

It was but a common little thing,  
With plumage of gray and brown,  
And it did not seem to mind at all  
The rain-drops tumbling down.

Quite close to the window-pane it perched  
On the slender bough of a rose,  
And sang such a pretty song indeed  
The child forgot her woes.

"Don't cry, dear little one, don't," it sang,  
"This is wash-day up in the sky,  
The curtains of blue need doing up;  
Don't cry, don't cry, don't cry!"

"The angels are very busy at work,  
The washing will soon be done;  
You'll see a wonderful rainbow light  
Before the setting sun.

"And the wet, wet clouds will all be stretched,  
Like gauze, on the sky to dry;  
They'll shine like silver and gold, you know—  
Don't cry, don't cry, don't cry!"

The little girl listened, then she smiled,  
And dried her tears all away;  
The bird's sweet song had cheered her more  
Than anything I could say.

It all turned out as the bird had said,  
For before the day was gone  
The sun beamed out from the heavy clouds,  
And a beautiful rainbow shone  
London, Ohio.

## The Boy and the Farm.

If you are a farmer and you want your son to be a farmer after you, teach him from his earliest boyhood to respect his father's calling. Instill into his mind the fact that the great men of all ages were sons of farmers. Teach him never to feel shame at the senseless and threadbare jokes of would-be humorists over old Hayseed and his lumbering old market wagon and his quaintness of speech when he visits the city and stares around at the sights, and does not make half so much of a fool of himself as the average city man when he comes to the country.

Do not fill his life entirely with work. Recreation is as necessary to happiness and to a healthful development of the spiritual and physical faculties as is pure air, and there is untold wisdom in the old saw: "All work and no play makes Jack a dull boy."

Encourage him when he tries to do, even if he fails. Failures which teach us how to avoid future disasters are successes. Make him feel that you rest upon his faithfulness and truth in whatever you intrust to him. Do not blame him when he is not at fault, even if things do not turn out as you have expected. Never disparage his efforts. Continual disparagement breaks a boy's spirit, and there is nothing more inspiring, nothing more refreshing in this world than the broad, courageous, undismayed hopefulness of a manly boy.

Take him into your confidence early. Let him know what you are going to plant in the ten-acre field, and how you propose to make the upland wheat field pay.

Don't snub him. The man who snubs a boy is unworthy to be the

father of a son. Let him have the money he earns. You would have to pay the hired man for taking care of the calves and the colts; why not remunerate your boy? Do not disgust him with farming in the beginning by telling him that he does not need anything but his board and clothes now, because he will have "it all" when you are gone. Give him something now. Five dollars when a boy is ten years old is more to him than five thousand will be when you are dead and gone and he has the farm.

Do not devote all the land to corn and potatoes and "things that pay." The garden and the orchard are important factors in the life on the farm, and the flower bed ought to receive just as much attention as the onion bed where you expect to raise the strongly-flavored candidates for the first premium at your county fair next fall.

Do not starve your family for the sake of taking the best of everything to market. A broad and generous soul cannot develop in a starved body. Live in just as good a house as you can own, free of mortgage. Have a pleasant, sunny living room with the books and papers and music. Encourage your boy to invite his friends there, and yourself greet them cordially when they come. The lack of social privileges at home is one fertile cause of the temptation exerted by city life on the country young man.—New England Farmer.

## Some Samples of Spelling.

Druggists, as well as editors, have trouble with bad spelling, as the following will show:

A Jersey City druggist is making a collection of the queer orders he receives from people who send children to the store for things. Here are a few samples of them: "This child is my little girl. I sent you five cents to buy to sitless powders for a groan up adult who is sike."

Another reads:

"Dear Doctor, ples gif barer five sense worse of Auntie Toxyne for to gargle babi's throte and oblage."

An anxious mother writes:

"You will pleas give the lettle boi five cints worth of ceac for to throw up in a five months old babe. N. B.—The babe has a sore stummick."

This one puzzled the druggist: "I have a cute pain in my child's diagram. Please give my son something to release it."

Another mother wrote: "My little bahey has eat up its father's parish plaster. Send an antedote quich as possible by the enclosed lttle girl."

This writer was evidently in pain:

"I haf a hot time in my insides and wich I wood like it to be extinguished. What is good for to extinguish it? The enclosed quarter is for the price of the extinguisher. Hurry pleas."—New York Sun.

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

# RUNNING SORE ON HIS ANKLE.

After Six Years of Intense  
Suffering, Promptly Cured  
By S. S. S.

Obstinate sores and ulcers which refuse to heal under ordinary treatment soon become chronic and deep-seated, and are a sure sign that the entire circulation is in a depraved condition. They are a severe drain upon the system, and are constantly sapping away the vitality. In every case the poison must be eliminated from the blood, and no amount of external treatment can have any effect.

There is no uncertainty about the merits of S. S. S.; every claim made for it is backed up strongly by convincing testimony of those who have been cured by it and know of its virtues by experience.

Mr. L. J. Clark, of Orange Courthouse, Va., writes:

"For six years I had an obstinate, running ulcer on my ankle, which at times caused me intense suffering. I was so disabled for a long while that I was wholly unfit for business. One of the best doctors treated me constantly, but did me no good. I then tried various blood remedies, without the least benefit. S. S. S. was so highly recommended that I concluded to try it, and the effect was wonderful. It seemed to get right at the seat of the disease and force the poison out, and I was soon completely cured." Swift's Specific—



## S. S. S. FOR THE BLOOD

—drives out every trace of impurity in the blood, and in this way cures permanently the most obstinate, deep-seated sore or ulcer. It is the only blood remedy guaranteed purely vegetable, and contains not a particle of potash, mercury, or other mineral. S. S. S. cures Contagious Blood Poison, Scrofula, Cancer, Catarrh, Eczema, Rheumatism, Sores, Ulcers, Boils, or any other blood trouble. Insist upon S. S. S.; nothing can take its place.

Valuable books mailed free by Swift Specific Company, Atlanta, Ga.

## WRITE FOR RATES.

**FIRE INSURANCE** Written in Arkansas, Mississippi, Louisiana, and Tennessee, at

REASONABLE RATES.

**Gin House Insurance a Specialty.**

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MEMPHIS, TENN.

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Pleasant rooms and reasonable prices.

**JNO. B. COWPLAND.**

**309 W. Markham.**

**32,000**

**27,000**

Copies of Mrs. Thornburgh's Catechism for little children have been sold in about five years, and we have just had a new edition of 5,000 copies printed. No similar work has met with such universal favor. It is a simple, sensible catechism, made for children by the mother of children, who has been for many years a Sunday-school teacher of little children. Infant class teachers approve it at first sight. Send for sample copy, or, 40c per dozen.

ARKANSAS METHODIST,  
Little Rock, Ark.



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Bells made of Pure Copper and Tin only.  
FOR CHURCHES, COURT HOUSES, SCHOOLS, etc.  
ALSO CHIMES AND PEALS.  
Makers of the Largest Bell in America.

**BELLS**  
Send 25c for Circular and 1c for Bell. By Mail for Catalogue. Buckeye Bell Co., Cincinnati, O.



## Contributed.

## NEW METHODS VERSUS OLD.

Is the Revolution in the Handling of Cotton Following Close in the Wake of the Handling of Grain in the Great West?

[From Somerville (Tenn.) Journal.

The people of the South have never been more awakened to the needs of a reform in the handling of cotton than is shown now by the great interest taken in the wonderful Lowry cotton-bale or cotton-field compress, and the only one that has ever been offered to the South.

A quarter of a century ago, travelers through the great grain district could not help but see from every valley and hilltop, little flour mills with old burr stones. It was the custom of the farmers in those days to raise their wheat, make it into flour and have it ground at the nearest country mill. They would sell their flour, it would then be taken to the centers, and often classed out, regraded, barreled and shipped throughout the markets of this country and Europe.

The old farmer had a saying, "He wanted to eat bread that came from the sweat of his own brow," therefore he supervised the manufacturing of his wheat into bread-stuffs. How the situation has changed. The same old farmer is threshing his wheat, loading it into his wagon, hauling it to the nearest great roller flour mill and has almost forgotten the old burr mill. He buys his barrel of flour for home consumption in the village from the grocery, and does not care a cent whose brow sweated to make his bread.

Over all sections north of Somerville in the cotton district, public ginnerers are taking the place of the cotton factor or commission merchant. He is buying the cotton in the seed and is making the manufacture of it into a merchantable bale for export a business. With the new Lowry press, this business must grow as did the roller mill in the great West, and the objections raised by the millions invested in the old style compress companies, must give way to progress and reason.

It is no longer a necessity to transport cotton from fifty to two hundred miles to have it compressed. It is now being done in the cotton-fields and it is easier to make a bale of cotton twice as dense as the old compress can make same, at the same place and with the same power the old square bale is first made, and save one handling of the cotton entire.

If the farmers of this section will encourage the sale of their cotton in the seed, they will not be worried with procuring their bagging and ties, with hauling their cotton to the private gin, with waiting for their turn to get their bale of cotton, and then with the waste of time taking it to the market. He will pick his cotton dry and clean, load in the wagon and early next morning haul it (as he can do here at Somerville) to the

gin, get his check and be back home for breakfast, ready to gather more cotton. The check can be divided between the landlord and the lessee and that is the end of it. It will be better for the farmer, better for the merchant, better for the landlord, and will give the farmer time to attend to his interests on the plantation.

There can be no doubt but what there is a saving in the exporting of this cotton to Europe of \$2.50 per bale, and as values equalize themselves, so sure will the farmer get this advance if he adopts the Lowry system.

## AN UNQUALIFIED ENDORSEMENT.

From the President of the Memphis Cotton Exchange:

Office of C. C. Cowan & Co., Cotton Factors, Memphis, Tenn., October 22, 1898. Tennessee Planters Co., City:—Dear Sirs:—We are willing to pay, within the corporate limits of the city of Memphis, four-tenths of a cent per pound (or forty points) more for cotton in the form known as the Lowry bale, provided the bales have the covering furnished by you, and are of the size you call for—18 inches in diameter and 36 inches in length, and weighing about 250 pounds each, than for cotton in the uncompressed square bales.

You are authorized to announce this letter to the public, and we stand ready to comply with this agreement. Yours truly,

C. C. COWAN & Co.

Forrest City, Ark., March 28, 1899.

Dear Sir:—The Lowry Round Bale Press put in for us by the Planters Compress Company does beautiful work, makes a sightly package, works with ease, very simple, and we think does all that is claimed for it. It looks to be the coming bale. Yours truly,

JAMES FUSSELL,

Pres't Forrest City Gin Co.

Memphis, Tenn., March 28, 1899.

Jerome Hill, Pres. Tenn. and Ark. Planters Co., Memphis, Tenn.:—Dear Sir:—The Lowry round bale seems to us as possessing great merit, and we welcome with much gratification any improvement calculated to save money and better the condition of cotton planters. We propose to receive and make cash advances on the Lowry round bale the same as the ordinary square bale. Wishing your company deserved success, we are, Very truly,

(Signed) DILLARD & COFFIN.

By Jno. W. Dillard, President.

Memphis, Tenn., March 11, 1899.

Mr. Jerome Hill, President, Memphis, Tenn.:—Dear Sir:—Having had practical experience with the Lowry Press, and handling cotton compressed upon same, and believing it is a success, we beg to say we will be pleased to have consignments of same from our patrons, and will make advances in accord with its merits. We shall notify our patrons to this effect. Yours truly,

(Signed) J. T. FARGASON & Co.

Memphis, Tenn., March 11, 1899.

Jerome Hill, Pres. Tenn. and Ark. Planters Co., Memphis, Tenn.

Dear Sir—Believing as we do, that the Lowry system is the long

needed improvement in the baling and handling of cotton, we shall notify our patrons that we shall be pleased to have consignments of this cotton, and will make the full advances upon same that its enhanced value over the old square bale merits. Yours truly,

(Signed) HILL, FONTAINE & Co.

Memphis, Tenn., April 28, 1899.

Mr. Jerome Hill, Pres. Tennessee Planters Co., City. My Dear Sir—We have on our plantation at Clover Hill, Miss., a Lowry press and have baled something over 800 bales of cotton on same. The press has given us satisfaction and, in fact, we believe it has proven all that has been claimed for it, successfully pressing the cotton to from 45 to 50 pounds density to the cubic foot, on the plantation. We have loaded this cotton on the Illinois Central Railroad, and easily to car's capacity, over 200 bales to the car. We are pleased to state that we found most ready sale for this cotton of every grade, at fully 45 points premium over the prices we are obtaining for the square bale cotton at the same time and place. We do not hesitate to commend to this press to the cotton producers of the South.

Very truly,

J. T. FARGASON & Co.

## WHAT LARGE GINNERS SAY.

Osceola, Ark., May 4, 1899.

Planters Compress Co., Memphis, Tenn. Gentlemen—I write to sincerely thank you for putting in one of your presses in my gin. I have compressed to date 320 bales and have readily sold it at a premium of from 45 to 60 points over the square bale price. I heartily recommend the Lowry bale compress to all ginnerers, also to each and every man that produces a bale of cotton, as it means a saving of at least \$2.50 per bale of 500 pounds for the man that produces it. Wishing you all the success that all great improvements deserve, I am, yours truly,

J. A. JOHNSON.

## WHAT THE LARGE BUYERS SAY.

Houston, Tex., April 15, 1899.

We will pay 45 cents per 100 pounds more for cotton of same grade put up in standard merchantable Lowry bales than our limits for cotton put up in the usual uncompressed package. We will also pay 35 cents per 100 pounds more for cotton of same grade put up in standard merchantable Lowry bales than our limits for the usual compressed package, at the same time and place for the season of 1899 and 1900, say from August 1, 1899, to July 31, 1900.

INMAN & READ.

Letters requesting descriptive pamphlets and information will be promptly responded to. Yours very truly,

JEROME HILL, President.

334 Front St., Memphis, Tenn.

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

## Preserves

—fruits, jellies, pickles or catsup are more easily, more quickly, more healthfully sealed with Refined Paraffine Wax than by any other method. Dozens of other uses will be found for

## Refined Paraffine Wax

In every household. It is clean, tasteless and odorless—air, water and acid proof. Get a pound cake of it with a list of its many uses from your druggist or grocer. Sold everywhere. Made by STANDARD OIL CO.

POSITIONS SECURED. May deposit money for tuition in bank till position is secured, or will accept notes. Cheap board. Car fare paid. No vacation. Enter any time. Open for both sexes.

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Indorsed by merchants and bankers. Three months' bookkeeping with us equals six elsewhere. All commercial branches taught. For circulars explaining "Home Study Course," address "Department A," For college catalogue, address "Department T."

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Guaranteed Good Men to Sell our  
**ARCTIC REFRIGERATING MACHINE**  
for Cooling Refrigerators; guaranteed 75 per cent cheaper than ice; indestructible, everlasting. Every owner of a refrigerator buys them, as the saving of ice in one month more than pays for machine. Over 5000 in use, greatest monopoly ever offered agents; no competition, exclusive territory assigned good salesmen. Write today, secure your territory before this taken. ARCTIC REFRIGERATING CO. CINCINNATI, O.

## Notice.

We call your special attention to the advertisement of the Memphis Conference Female Institute, located at Jackson, Tenn., one of the oldest Female Institutions in the South, chartered in 1843. The Institution is now under the management of Jones & Co., with A. B. Jones, President, formerly president of the Huntsville Female College, Huntsville, Alabama, and for many years connected with the M. C. F. Institute during the life of his father, the lamented Rev. A. W. Jones, D. D. This institution is located in a city of superior advantages, both as to location and educational facilities. It is the Athens of the Southern middle States. The altitude is elevated and the finest water imaginable flows through the city. A perfect system of subterranean sewerage makes the city absolutely free from contamination. The M. C. F. Institute building is modern in every particular, and the grounds are ample and beautiful. No better or more attractive situation for the education of young ladies can be found. The attention of those of our readers who have young daughters to educate, is respectfully called to the M. C. F. Institute at Jackson, Tenn., with the assurance that every patron will be satisfied with it. See the display advertisement.

## A Chance for Our Readers to Make Money.

I have berries, grapes and peaches a year old, fresh as when picked. I used the California Cold Process. Do not heat or seal the fruit, just put it up cold, keeps perfectly fresh, and costs almost nothing; can put up a bushel in ten minutes. Last year I sold directions to over 120 families in one week; anyone will pay a dollar for directions when they see the beautiful samples of fruit. As there are many people poor like myself, I consider it my duty to give my experience to such and feel confident anyone can make one or two hundred dollars round home in a few days. I will mail you sample of fruit and full directions to any of your readers for nineteen (19) two-cent stamps, which is only the actual cost of the samples, postage, etc., or will send one recipe, without ample, free of charge. Francis Casey, Los Angeles, Calif.

NEURALGIA cured by Dr. Miles' PAIN EXPELLER. "One cent a dose." At all druggists.

## Contributed.

## League Convention.

REV. FRED LARK.

The District League Convention of Fort Smith District met at Charleston, Ark., June 28, 1899, with District League President J. J. Galloway, in the chair. Religious services, in the opening, were conducted by Rev. O. E. Goddard, First Church, Fort Smith.

The convention was a success. A delegate was present from every league in the district, and everyone seemed to be in league with the other. The Spirit of God was with us and he evidently directed everything.

We gathered from the reports that there are 292 members in our nine leagues, with an average attendance of 207. One league reported as virtually dead, three poorly living, one just resurrected, one just born, two in medium health, one in fine health. It was decided that no league will rise above its president and aids. Where leaders have no interest there is no league interest. I believe it was clearly shown that the really dead leagues are those where no department is carried out fully. The half dead ones, where only one or two departments are carried out; and the living and growing ones are where all departments are working energetically. Every representative seemed to get something very good out of our meeting to take back to his home league; he started with it and we trust he will present what he carried.

Good papers were read and talks were given by representatives present.

A paper on the "Young People of the Bible," read by Miss May L. Dyer, of Scarritt Bible and Training School, showed us plainly how strong young Christian workers will become by working.

An address by I. R. Galloway, of Dyer League, on "The Relation of the League to the Church," was clear, and the Holy Spirit seemed to baptize his words, and they went with power.

"Charity and Help Department" was the subject of a paper read by Miss Alberta Anderson of Central Church, Fort Smith. The true spirit of love was in her paper, and when finished we all felt that charity always helps.

A paper read by Miss Mary Wolzenberger, of First Church, Fort Smith, on "How to Organize a League," showed us clearly how the organs of a league are put to place. We listened, for she revealed a good league organized.

The Religious Department was occupied by turning the League convention into a league, and carrying out a religious program. Everyone seemed to enjoy the variety in this, and we had a fine league.

Rev. J. H. O'Bryant spoke on the "Relation of the League to Missions." When he finished, we all felt that a league baptized with the Holy Spirit and having knowledge on the subject of missions will go into all the world, and will not wait to be sent, for faith knows

## CAPITAL CITY COLLEGE

TAHOMA PARK,

Washington, D. C.

A Christian school for girls and young women. Thorough course. Best advantages in Art, Elocution, and Music. Dressmaking department. Free access to National Art Galleries, Museums and Libraries.

Special advantages in Lecture Course and Travel during scholastic year if desired.

Rev. A. T. Ramsey, Pres.

Ridge Top, Tenn.

(till September.)

Send for catalogue.

Mention this paper.

## THAT BOY OF YOURS, WHAT ARE YOU GOING TO DO WITH HIM?

If you have trained him properly till he is 16, your work is not yet done. He must now be pushed out into the world in such a manner that his powers may be increased and his heart kept pure. The college will help to do this. No school can promise to make a man out of any boy who may be forced into it, but a Christian College can usually take up the work where the Christian home must cease, and carry it forward with success.

The Choice of a College is a Momentous Question. We are willing to help parents settle it. We do not claim that our College is the only place where a boy may be properly educated, but it was founded for the boys of the Methodist homes of Arkansas, and parents and young men are cordially invited to correspond with us and investigate our record and claims.

BOYS UNDER FIFTEEN ARE NOT ADMITTED,  
But are advised to enter our academies at

ORCHARD, IMBODEN, AND MENA.

Only earnest and energetic young men are sought. Spend-thrifts, idlers and duds should avoid our College.

Our advertisement can give but little information; hence our catalogue will be sent on application, and all questions will be cheerfully answered.

Rates are fixed and special favors are given to none; but correspondence may open the way to a collegiate education for the boy of limited means.

Teachers and advanced students from high schools will find many advantages.

Expenses reasonable.

Term opens September 27.

Address

Pres. A. C. MILLAR,

HENDRIX COLLEGE,

Conway, - - - Ark.

no barriers long.

At 11 o'clock Rev. S. F. Goddard, our Conference League President, preached a sermon on league duties. Bro. Goddard had been with God and was with him, and consequently he had a message from God for us. The Holy Spirit fell upon all present, and we rejoiced with joy unspeakable and full of glory. Our convention was baptized with power from above.

It was decided, by the convention, not to go into permanent organization yet.

Galloway guided well, and he laid down his gavel while the body sang, "Blest be the Tie That Binds."

No morphine or opium in Dr. Miles' PAIN EXPELLER. CURE ALL PAIN. "One cent a dose."

## HOWARD-PAYNE COLLEGE, Fayette, Missouri.

A Southern Methodist Institution for young women and girls. Modern and progressive. Preparatory and college courses, music, art, elocution, Delsarte, physical culture. Fifty-fifth annual session begins Sept. 7, 1899. Send for catalogue.

HIRAM D. GROVES, Pres.

## VIRGINIA COLLEGE

FOR YOUNG LADIES.

ROANOKE, VIRGINIA.

Opens Sept. 12, 1899. One of the leading Schools for Young Ladies in the South. Magnificent Buildings, with all modern improvements. Steam heat, electric light. Bath and toilet rooms on every floor. Campus of ten acres. Grand mountain scenery in Valley of Virginia, far-famed for health. Twenty-five American and European teachers. Thorough courses leading to Degrees of B. A., and M. A. Unsurpassed advantages in Music, Art and all branches. Students from 27 States. For catalogue, address

MATTIE P. HARRIS, President, Roanoke, Virginia.

## CONVERSE COLLEGE, SPARTANBURG, South Carolina.

Classical, Scientific, Literary, Elective and Graduate Courses. Music, Art, Expression, Business Courses. Large Resources, Modern Buildings, Complete Plant. Elegant appointments in Rooms, Laboratories, Gymnasium, Library, Halls, Electric Lights, etc. \$30,000 in buildings added to the College this year; 31 regular members of Faculty; 452 students from 17 States.

Sanitation and health voluntarily commended by "State Board of Health" of South Carolina and by "American Journal of Health," of N. Y. City.

Scholarships for deserving students on part payment of expenses. Write for catalogue to

PRESIDENT WILSON, Spartanburg, S. C.

## BELMONT COLLEGE,

NASHVILLE, TENN.

Regent, Rev. R. A. Young, D. D., LL.D. Principals, Miss Hood, Miss Heron. "THE IDEAL COLLEGE HOME OF THE SOUTH." Suburban and city life combined. Electric cars to north entrance. Attractions of Park persuade to outdoor exercise. Eight schools in the hands of skilled specialists. Schools of music, art and elocution, employ methods of best conservatories in this country and abroad. Diplomas conferred by schools. Lecture courses studiously selected. Best lectures, concerts, recitals, etc., in city liberally patronized. Christian influences. Students attend church of choice in city. Send for handsomely illustrated blue and bronze catalogue and other college literature.

## THE TRAINING SCHOOL AT FORDYCE

(Character Building—College Fitting.)

Seeks to Supply the Best Surroundings for the Development of Your

## BOY OR GIRL

In Character and Scholarship. Personal supervision; strongly endorsed; good library; excellent community fine health record, \$45 to \$170 per year; former students have succeeded; no cigarette smokers taken; everything to inspire; number limited; make engagement for September 5. If you are interested in thoroughness write for new pamphlet.

J. D. CLARY, Principal.

## WESLEYAN FEMALE COLLEGE,

MACON, GEORGIA.

Oldest Female College in the World.

Its diplomas bestow honor and prestige. High, healthy location in a most salubrious winter climate. Magnificent buildings, with every modern equipment and convenience, and thoroughly refurbished this season. Beautiful campus and large gymnasium.

CURRICULUM RAISED TO A HIGH STANDARD.

It includes every branch of a Literary Education, together with Music, Elocution, Art, and the more practical sciences of Book-keeping, Stenography, etc.

Wesleyan's references are the cultured and religious families of the South.

Terms Reduced to \$200 per annum for Literary Tuition and Board, including Fuel, Lights and Laundry. Fall Term begins Sept. 13th.

FOR CATALOGUE, etc., ADDRESS J. W. ROBERTS, D.D., President.

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## Half-Price Sale

—OF—

## EMBROIDERIES.

Prior to our semi-annual stock-taking while you can.

Mill Remnants:

1 lot worth 10c a yard, at 5c.

1 lot worth 15c a yard at 8c.

1 lot worth 20c a yard at 10c.

1 lot worth 25c a yard at 12c.

1 lot embroideries, regular price 20c, stock-taking price, only 10c,

1 lot embroideries, worth 30c, stock-taking price, only 15c.

1 lot embroideries, real value 35c, stock-taking price, only 20c.

—AT—

## QUINN'S,

## 3D & MAIN.

## Woman's Work.

### W. F. M. S., L. R. Conference.

To the Members of the W. F. M. S., of the Little Rock Conference.

Dear Co-Workers:—Our twenty-first annual meeting that has just closed at Monticello, is, in many respects, the best that has ever been held. The attendance of delegates was not as large as we have had on other occasions, yet, it seems to me, what we lacked in members we made up in enthusiasm. Not a delegate shirked her duty. She was prompt in all her committee meetings, and in her place at every business session. Another thing was noticeable, she had the latest reports of our work near at hand, ready for reference.

Monticello received the body with open doors. She gave a most cordial greeting through the principal of the public school, Mr. Cotham, in behalf of the city; through the pastor, Rev. H. H. Watson, in behalf of the Methodist Church; and a member of the local auxiliary in behalf of that organization. When these were finished we indeed felt that we were welcomed.

On Wednesday evening at 8 o'clock, Bro. J. F. Carr, one of our honorary life members, preached the opening sermon. It was replete with helpful suggestions and strong exhortations to go on in the work that is given our hands to do. On account of his wife's ill health, he was compelled to leave on the early train Thursday morning for his home at Pine Bluff.

The first business session was opened Thursday at 9 a.m., with the president, Sister Hotchkiss, in the chair. The first thirty minutes were spent in a praise service, which better enabled all to enter the duties before them.

After the organization and making of the roll, communications were read from several of the absent members of the conference, who were providentially detained at home. How some were missed! Reports were taken up and continued throughout the remainder of this day and Friday, interspersed occasionally with a paper, some communications and a discussion on some phase of the work. In reviewing the work we find that we have lost some in numbers and some in finances during the past year. Just the cause for this falling off we failed to find, save in three instances where our juvenile societies had been disbanded and Sunday-school societies organized in their stead. We do most earnestly pray that this state of things will never be repeated. It was never the intention of our General Conference to interfere in any sense with the woman's work. There certainly is enough idle material in our Sunday-schools all through our churches to organize into missionary societies without in any sense trespassing on the rights of the W. F. M. S.

Many of the auxiliaries are in a better condition than ever before since their organization. They

are doing their work on a more intelligent and systematic basis. The periodicals are more generally read. It is a most encouraging sign to see how intelligently and enthusiastically the young people take hold of the work. They do most efficient work on the various committees. They pay more per capita than we, who are their seniors in the work. If it is left to them to decide they rarely fail to have a representative at our annual meetings. At this meeting I think there was not one, save a single exception, where the little delegate was too small to attend regularly, of these young delegates, but were on time at each business session with tablet and pencil in hand taking notes to carry back and report to their own society.

Little Rock was selected as the place of the next annual meeting.

The following is a list of the conference officers for the ensuing year:

President, Mrs. L. A. Hotchkiss; Vice-President, Mrs. A. M. Robertson; Corresponding Secretary, Mrs. Jas. Thomas; Recording Secretary, Mrs. Clara Cooper; Treasurer, Mrs. M. J. McAlmont; Assistant Treasurer, Mrs. C. T. Walker; Auditor, Mrs. Nat Holmes; Secretary of Little Rock District, Mrs. Elmira Snodgrass; Secretary of the Arkadelphia District, Mrs. J. W. Williams; Secretary of Camden District, Miss Lillian Broach; Secretary Hot Springs District, Mrs. J. L. Wadley; Secretary of Pine Bluff District, Mrs. R. H. M. Mills; Secretary of Monticello District, Mrs. E. V. Carr; Secretary of Prescott District, Mrs. T. W. Hayes.

Without the earnest co-operation of the individual members of the auxiliary these officers' efforts are paralyzed. Will you not, my dear co-laborers, rally, right in the beginning of the new administration, to your duty, and help to make this the grandest year yet in our history?

Our annual sermon was preached by Rev. H. H. Watson, from the text, "Render therefore unto Caesar the things which be Caesar's, and unto God the things that be God's." It was freighted with good things, and where we carry into our lives the entire consecration that he preached, our labors will bear fruit.

Our president, at this 11 o'clock hour, followed the sermon with a stirring appeal for the cause of missions, and in a few minutes after she gave an opportunity two life members were made, viz: Mrs. Dr. Wright, of Monticello, and Mrs. E. V. Carr, district secretary of that district. Thus the amount for the local auxiliary is swelled \$40 and our work is extended.

Sunday night reports from the corresponding secretary and treasurer were read, and the president delivered her annual address. Thus closed the twenty-first annual meeting of the W. F. M. S. of the Little Rock Conference.

MRS. JAMES THOMAS,  
Cor. Sec. L. R. Conf.  
June, 1899.

NEURALGIA cured by Dr. Miles' PATENT  
Pills. "One cent a dose." At all druggists.

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BOONE, IOWA, Dec. 14.  
No tongue can tell what I have endured in the past ten years with my monthly sickness. While suffering untold agony, a friend called and recommended Wine of Cardui. I sent for a bottle, and Oh! what relief. After the first dose I began to feel better and have had no pain since.  
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## At Rest.

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

**MITCHELL:** Little Leona, daughter of Mr. and Mrs. Turner Mitchell, was born July 10, 1896, and died January 13, 1899. Leona was a sweet little girl, and was the joy of her father and mother. She was sick only a short while, and it was not known that she was dangerously ill till a few moments before she died. Dear parents, the Saviour who loved little children so much has taken your precious darling to himself. Be faithful and you can go to her.

HER PASTOR.

**BAKER:** Eddie T. Baker was born November 23, 1888, and died July 23, 1897. He was a sweet little boy and to know him was to love him. Yet while in tender years the Lord saw fit to take him to himself, and where he can be with his mother and to Jesus who said, "Suffer little children to come unto me." So we know where to find him. Little Eddie was a twin, and his little sister is yet living. Brother and Sister Word, who were trying to raise the motherless twin children, say that they hope to raise her to meet her little brother and mother in heaven. I will say to those that mourn, strive to meet them in a brighter and better world, where parting will be no more.

D. T. TARTER, P. C.

**RODGERS:** Benjamin Kerr, son of Bro. and Sister B. K. Rodgers, of Fort Smith, Ark., was born March 12, 1897, and died April 26, 1899, after a brief illness. While death is constantly invading the ranks of the human family, that fact makes the departure of our loved ones none the less sad. Ben was a bright, beautiful child; indeed, he possessed a remarkable mind for one of his age. In him centered many a fond parental hope, and his death brought to the parents' hearts a crushing sorrow, but they find comfort in the fact that he is still their babe, that God has merely plucked the human bud from the flower garden of earth and planted it among the never fading flowers of the eternal city. May God bless them in their grief, and enable them to ever see "the little beckoning hands."

P. C. FLETCHER.

**BYNUM:** Manerva O., was born Dec. 17, 1846, and died in the triumphs of the Christian faith March 5, 1899. She was married to Mr. A. J. Bynum April 2, 1865, with whom she sailed life's ocean for nearly 34 years, sharing with him the sorrows as well as the joys of the way. Her religious life began in September, 1867, at which time she gave her membership to the M. E. Church, South. Her devotion and fidelity to her country and her family, her church and her God, made her worthy of double honor. And now that she is gone from us we greatly lament her death. Let the sorrowing ones look up and comfort one another, for you know the beautiful life she lived, and the triumphant manner of her death. She is gone and you know where to find her.

D. C. ROSS.

Quitman, Ark.

**McALISTER:** Malissie A., was born September 6, 1825, and died February 9, 1899, at the home of her daughter, Mrs. John Word. She made a profession of religion at the age of 18 years, and joined the M. E. Church, South, and lived a beautiful Christian life till the end. Sister McAlister was a widow thirty-six years, and the mother of six children, and tried to raise them all to love the Lord. She raised them all to be grown, and they are all members of the church but one. Two of them preceded her to the glory land. Sister McAlister was a great sufferer, but bore her sufferings with Christian fortitude, and was ready when the summons

came. She loved the church, and her love, like that of her Lord, was not in word only, but in deed and in truth. We shall see her on earth no more, yet there is consolation in knowing that, if faithful, we shall see her where there is no more separation. Children, emulate the life of your godly mother and meet her at last where home will no more be disturbed by death.

D. T. TARTER, P. C.

**CLAYTON:** Ruby Stinson, only child of S. V. and Bertie Clayton, aged six months and ten days, died at her home, near Tillar, Ark., May 19, 1899. It is sad when death enters our community and claims our friends, but when it entered our happy home for the first time and claimed little Ruby it seemed more than we could bear. Ruby's stay here was indeed short—only budded on earth to bloom in heaven. Her little voice is hushed. We miss her everywhere we go. The empty room her little presence blessed seems so still, and the long, long days have crept away like years, but we know her sweet spirit is safe with Jesus, for he said, "Suffer little children and forbid them not to come unto me." We know God doeth all things well.

"Death has robbed us of our treasure,  
But the angels have her now  
Where no shades of pain or sorrow  
Come to cloud our darling's brow."

MAMMA.

**PRICHARD:** Benjamin W., was born in Wilson county, Tenn., Feb. 6, 1854, and died May 9, 1899. He came to Arkansas with his parents in early life; professed religion and joined the M. E. Church, South, in 1888, and lived a consistent member of the same till death. He was married to Mrs. Frances J. Barns, Nov. 25, 1886, who is now left to mourn the loss of a kind, loving husband; but she weeps not as those who have no hope, but cherishes the fond hope of one day meeting him where suffering and parting is not known. During the last fifteen months of his life he suffered with a cancer, and the suffering was very severe, but that is all past now, and we feel sure that he has entered rest. To the wife and loved ones who are bereft, we would say, look to him who doeth all things well, for he can give you comfort, and if you trust in him he will lead you safely to a haven of eternal bliss where you may meet your loved ones who have gone before, and be forever with the Lord.

J. B. WINSETT.

**LOVE:** Amanda Rebecca, wife of J. W. Love, was born in Gipson county, Tenn., Feb. 17, 1840; departed this life at Deport, Texas, May 8, 1899. She moved with her husband and family in 1881 to Yell county, Ark., and in 1897 they moved near Deport, Tex. She was converted in her 17th year and joined the Missionary Baptist Church, and remained a member of this church until 1890 at which time she joined the M. E. Church, South, and was a member of this church when the great Head of the church said, "It is enough, come up higher." She leaves a sorrowing husband and five broken-hearted children to mourn their loss, but they are pleased to know that she has gone to that house not made with hands, eternal in the heavens. She was a great sufferer for near a year before she died, but bore it all with a fortitude and meekness that betokened the true child of God. She was a good woman and was ready when her Master called. Now that she has gone home, dear husband and children, will you live in this world the life that will insure you (and this is the true, meek, humble, Christian life) when it is ended, to meet mother and wife again? May the Lord help you to live this life.

HER PASTOR.

**JOHNSON:** Bro. Jason W. Johnson was a native of Mississippi; was born Jan. 17, 1834, married to Miss Larena Tidwell, Nov. 1, 1854; and came to Arkansas in 1855; joined the M. E. Church, South, shortly afterward, and has been a member ever since. He was a steward for many years. He was one of the most liberal contributors of his neighborhood to all religious enterprises. He was punctual in his attendance up-

on the public worship, and we are possessed with feelings of sadness as we look upon his vacant chair. He has been a citizen of this county for many years, and was honored by his friends. He was a Mason and a Knight Templar at Grand Lake. Not long before his death he had much to do with building a church at Evergreen, which stands as a monument to his memory. He had just completed a handsome residence and was prepared for comfortable living, when he was suddenly taken off. He started off bright and cheerful one morning to transact some business, stopped a short distance from his home at the post office, and talked cheerfully. While sitting in his chair he was discovered leaning forward, and then falling; his friends went to his relief, but the dear old brother could not speak. They bore him tenderly home, where he lay in the midst of loving friends for one week, and without ever speaking a word passed away. I visited him during his sickness and though I am satisfied he recognized me, yet he could not speak. He passed sweetly away and is gone, we trust, to the home of the good. We buried him at Old Carmel graveyard with usual burial ceremony in the midst of his friends. He leaves a devoted wife, three daughters, and one son, to mourn and miss him. May the Lord lead them to a blessed reunion, is the prayer of their loving pastor,

Carmel, Ark.

ROBT. H. POYNTER.

**COON:** Sister Casandra Coon, wife of W. P. Coon, was born Feb. 28, 1845; died April 27, 1899. Sister Coon was converted and joined the M. E. Church, South, in her 16th year; married to W. P. Coon October 1, 1868. She was the mother of eleven children, six of whom are members of the church; moved from North Carolina November 19, 1893, and settled in Hunt county, Tex. She was ready to meet the summons with shouts of victory on her lips.

The above is a short sketch of the life of a woman whose life certainly was an exemplification of the teachings of Christ. She lived a beautiful, consistent, Christian life, which was a constant sermon, appealing to all to live godly in Christ Jesus. Such a life could but be a blessing to any community. Her daily walk was such as to command the respect of saints and sinners alike. A woman more devoted to Christ and his church I have never known. Everyone loved and respected her. I shall ever be thankful to God that I knew her well, and had the privilege of being her pastor a short time. It was a great feast to my soul to hear her tell of Jesus and his love. She has gone from us, but we know where to find her. To the sorrowing ones I would say, weep not as those who have no hope. Let her noble life be an inspiration to you, treasure her godly counsels and bless her memory as a devoted wife, a loving mother, a kind friend, a fully consecrated Christian woman. She suffered much, at times, from that fearful disease, consumption, but her last moments were sad and quiet, and the very smiles of heaven rested upon her countenance, and she said, "Heaven is my home." Oh, loved ones, follow her as she followed Christ, and at last you will meet her again, in the paradise of God. May the blessings of God abide with the sorrowing ones. Her former pastor,

Greenville, Tex.

J. H. BAIRD.

**SHADDOCK:** Mrs. Ella E., (nee Sinquefeld) wife of Burrol Shaddock, was born at Holly Springs, Ark., May 11, 1861, and died at her home near the same place, August 7, 1896. She was dedicated, by the writer, in holy baptism, to the service of God in her infancy. In early youth she confirmed her baptismal vows, and with a sound religious experience—the witness of the Spirit of God with her that she was his child, she joined the Methodist Church, South. When she assumed the relations of wife and mother she evidenced uniformly the indwelling of those graces of the Spirit that made her life a blessing, "faithful to every obligation." This is the most that can be said of anyone: "She did what she could." Her truly Christian life, her pure love and devotion, her fervent

prayers all speak volumes in her praise, and more than that, speak in tenderest accent to surviving ones to follow her as she followed her Saviour. That her end was peace, though unable to speak in her last moments, no one who knew her life can doubt for a moment. Precious in the sight of the Lord is the death of his saints. O yes, he was there, her rod and her staff, leaning in strong faith upon which she passed safely, and we doubt not joyously, the valley of the shadow of death, reaching that land of pure delight to receive the welcome of her Lord, and the greetings of father, mother, and her own sweet little one; there she is, there she evermore will be, happy forever. Then, my dear Bro. Shaddock, you and the seven children that weep a loved wife and Christian mother gone, the way to her is open, she speaks to you today from that sunbright clime. Meet her there, where with the whole family, may you join in happy and everlasting praise unto the Father, Son and Holy Ghost.

J. E. CALDWELL.

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## THE ARKANSAS METHODIST

WEDNESDAY, JULY 12, 1899.

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## Contributed.

Galloway College.

The work on the building is progressing nicely and rapidly. The second story is nearing completion. I see no reason why the work may not be finished as per contract. The work is watched closely by the building committee, contractor, and a frequent inspection by Mr. Thompson, the architect. Will all who have not sent in their Galloway Day fund or collection please do so, as we can at once put it into the building. You can send to me or Dr. L. E. Moore, or should it be more convenient you can pay to Rev. James Thomas, Little Rock, who is treasurer of the Twentieth Century Executive Committee, or Rev. F. S. H. Johnston, the manager of said interest. These brethren will forward at once any money paid them. So far, the work is

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