

The Arkansas Methodist

J. E. CODBEY, D. D., Editor.
GEO. THORNBURGH, Business Mgr.

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NO. 37

News and Notes.

INTENSE HEAT HAS PREVAILED IN the northern cities during the first half of this month. Ninety-three horses fell dead from heat on the streets of Chicago in one day, Aug. 9.

AS A RESULT OF THE WAR TAX on beer about 2,000 saloons in Chicago will go out of business Oct. 1. There will then be remaining, 3,750. Five years ago there were 7,000.

ZION'S OUTLOOK SAYS: "IN THE religious census taken in Toronto, only four persons out of 143,000 wished to be enrolled as Free Thinkers, two as Infidels, five as Atheists, and one as a Universalist.

GEN. MACARTHUR'S RULE OF the Philippines will cease September 1, when the Islands will pass under the control of the new Philippine Commission. The Commission will appoint civil officers until elections can be held.

A BLOODY RIOT BETWEEN THE whites and Negroes in the city of New York, occurred on the 16th. 500 police were called into service. Fifty persons were wounded and forty arrests were made. It seems to have been, in the strictest sense, a race riot.

OF THE \$50,000,000 WAR LOAN, issued recently by Great Britain, \$28,000,000 have been placed in the United States. The substantial prosperity and solid financial condition of our country is turning the Bank of England from Paris and Berlin to New York.

IT IS REPORTED FROM BITLIS, Asiatic Turkey, that 200 native Christians have been murdered in the village of Spaghank, in the district of Sassun, by troops under Ali Pasha, the commandant of Bitlis. He is also reported to have ordered other villages burned.

CALEB POWERS, AFTER LONG and able investigation of the case, was found guilty of being accessory before the fact to the assassi-

sination of Wm. Goebel, and has been sentenced to imprisonment for life. A new trial is asked and if it is not granted an appeal will be taken.

GEORGE C. HALE, CHIEF OF THE Kansas City Fire Department, has invented a machine to report fire. When the temperature gets above the maximum fixed for the building an electric circuit is opened which puts into operation a phonograph which shouts Fire! Fire! into a telephone, giving also the address of the place, informing the fire headquarters where the fire is.

ONE THOUSAND TWO HUNDRED and seventy-five Cuban school teachers have been attending the summer school at Harvard University. They received transportation free in government vessels; teaching is given them free at the University and \$70,000 was raised for them by the people to meet other expenses. This movement must have an important influence in establishing relations of friendship and confidence between the people of Cuba and of the United States. It will further be of great benefit in fixing better ideals in the minds of these Cuban teachers.

OUR GOVERNMENT IS PROCEEDING, as rapidly as possible, to make good her pledge to Cuba of an independent government. An election is to be held Sept. 15th, to choose delegates to a constitutional convention. Havana province will return eight delegates, Santiago and Santa Clara seven each, Matanzas, four, Pinar del Rio, three, and Puerto Principe, two. The convention will meet in Havana, November 5. The constitution framed by this convention will go to the people for adoption, and if approved by the Cuban people and this government the civil officers to administer this constitution will be elected by the people of the island and the exercise of authority over Cuba, upon the part of the United States, will cease.

North Carolina's Amendment.

North Carolina has adopted an amendment to her constitution, fix-

ing an educational standard as precedent to the right to vote for all citizens except those whose fathers were voters previous to 1866. This will cut off the Negro and the illiterate foreigner whose father was not a citizen of the state before the time designated. This is a very good law as respects the Negro and the foreigner. We should like it still better, if it applied to all without exception. But now let this law be respected, let every encouragement be given the Negroes to qualify as voters under this law, and, when qualified, let there be no effort to withhold them from their rights. Properly regarded, the new law will establish better relations between the white and colored people, and also stimulate the Negroes to progress.

Making Progress.

Rev. W. E. Thompson continues his labor for law enforcement in Little Rock. Last Monday he filed information against certain druggists, confectioners, bakers, and other persons who had sold goods on Sunday. Some of them were members of Mr. Thompson's own church. Mr. Thompson rightly holds that the Sunday law should be uniformly regarded by all our citizens, and that the business of our officers is not to judge of the expedience of any of our laws, but to maintain strict integrity in administering the same.

India Relief.

Many financial interests have pressed their claims upon our people during the Summer. Considering this, and that we have not made the India famine prominent, the contributions received for India at the METHODIST office have been very liberal. They have come from nearly every part of the state. The funds have been promptly forwarded. All will rejoice to know the situation in the famine-stricken region has been much relieved. Rainfall sufficient for agricultural purposes is reported at Surat and Southern Guyerat, also in Kandesha and the Deccan, good rains have fallen. It will be sometime before food can be produced, yet it is an un-

speakable relief that the end of the famine is seen. In the last two years the British Government has expended \$65,000,000 to relieve the suffering in India.

Blowing for the Schools.

The school agents are abroad. They are paid to blow horns for their respective schools. They will do it well. There will be variety in the notes. Those who represent the well endowed schools will tell of the superior nature of strong colleges. Those who are out for weak schools will tell of the especial advantages of small colleges. Those who run independent schools will tell you their schools are undenominational, liberal, broad gauge. Methodist people who have sense will know what to do, send their children to their own schools and let agents for other institutions blow their horns as they like.

So Mote it Be.

The Liquor Trade Review makes this statement:

"Both prohibition and local option, liberty curtailing ideas and plans, are gaining ground with the people, especially in country towns and villages. If the present ratio of progress is made during the next twenty years, we shall expect to see, if alive, the liquor trade confined to the larger cities."

We are not generally moved to devout feeling by the utterances of whiskey journals, but on reading the above we said from the depth of our hearts, "So mote it be, Amen."

As to China.

The allied army entered Pekin on the evening of the 15th—some reports say the 14th. There was a stubborn fight at the gates of the city. The Japanese carried the assault, by blowing up two of the city gates. They lost in killed, as they report, 100 men, the Chinese 400. Minister Conger says the rescuing force was barely in time. The Chinese government made no effort to suppress the Boxers. Fighting continues within the city of Pekin. The Empress Dowager is reported to have fled to Si Nan Fu. We suggested last week, that resistance to the relieving columns would annul the conditions which our government made as to peace negotiations. The Chinese war is not ended. The allies will be reinforced as promptly as possible.

Educational Notes.

It is a profound maxim of philosophy that the consensus of honest public opinion, if we can find out what it is, is apt to be right. In a line with this was that saying attributed to President Lincoln, "You may deceive all the people part of the time, and part of the people all the time, but you cannot deceive all the people all the time." In keeping with this philosophy we have always believed that the average man would do right if he had a fair chance, and that the highest duty of those better circumstanced in life is to give him that chance. Certainly this was the genius of early Christianity. Christ did not give the impotent man of Bethesda food or money. He set him on his feet again, and gave him an equal chance with others that he might win these for himself. Peter said to the lame man at the beautiful gate of the temple, "Silver and gold have I none, but such as I have give I thee. In the name of Jesus Christ of Nazareth rise up and walk." It is hard for people who are well circumstanced in life—in full possession of their powers and with resources sufficient for their life work—to realize that the great mass of their fellow-beings are deprived of these benefits, that they are handicapped at the start, and that whatever they accomplish must be done against heavy odds. We are too apt to uncharitably conclude that their failures are due to inherent badness and general inefficiency. If these people had a fair chance, they would become incalculably more useful and happy, and the world would move up several points in the scale of social and moral prosperity.

This applies to the rank and file of Southern Methodism now, when she is seeking to realize a great connectional success in her century thank offering for education. The only thing that will meet the requirement is a concerted, Church-wide movement, every member taking part. And yet of our million and a half members, perhaps not one in twenty has been moved as yet to take part in the movement. Are the remaining 1,425,000 too poor, or too devoid of church pride, or too irreligious? We do not believe that either of the suggested reasons will explain their case. Give them a chance, and they will astonish you. They lack the necessary encouragement. They have church pride and some degree of religion. They need to understand the nature of this great movement, and to know that it needs them; that it cannot do without them. Once put this on their minds, cause them to realize that this, the most splendid and Christ-like conception of the century, is dependent on their loyalty, and they will put it through. Spring them, trust them, believe in them; give them a chance and they will not disappoint you. —New Century Education.

While traveling recently on a railroad train, we fell into conversation with a prominent educator from one of our Southern Methodist Conferences. Of course we asked him about the progress of the

Twentieth Century movement in his locality. His answer was: "The trouble with us is that the people are not willing to concentrate on one or two schools. Every district wants a training school or college of its own, and the people in one locality are not willing to help to build up a school in another locality. As a result of this suicidal policy, I fear that our resources will be frittered away, and we shall completely fail to improve the great opportunity which has providentially come to us." We have already called attention to this danger, but at the risk of appearing tiresome we repeat the warning. We do not, for the present, need more schools, but better ones. Many of those we already have are maintaining a sickly existence. Many that began with large promise a few years ago are already dead. The South is dotted all over with monuments of our folly in the shape of piles of brick and mortar, either abandoned altogether or turned over to other uses than those for which they were originally intended. The conference to which we have alluded has been in existence for more than half a century, and yet today does not own a single first-class school. It has started enterprises almost without number. Most of them are dead and forgotten. Those that still survive are struggling for life because of inadequate support, and yet those good brethren seem determined to go on repeating the old folly. All necessary considerations, all considerations of personal or local advantage must be put aside if we are to make this movement a success.

A Society Woman

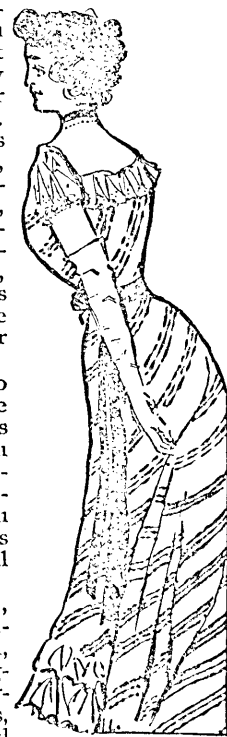
Undergoes a greater strain than is generally realized, and every woman is a society woman in her own circle. The debts of society are many and must be paid or there will come social bankruptcy, and it is in the punctual payment of social debts, regardless of health or feelings, that women often lay the foundation for serious illness. The late hours and rich foods, common to society gatherings, soon or late derange the stomach; the liver, perhaps, becomes involved, and the heart flutters or palpitates.

There is no medicine for the cure of diseases of the stomach and organs of digestion and nutrition which can equal Dr. Pierce's Golden Medical Discovery. It heals the stomach, purifies and enriches the blood, cleanses the clogged liver, nourishes the nerves, and gives face and form the radiant beauty of health.

"Golden Medical Discovery" contains no alcohol, and is absolutely free from opium, cocaine and other narcotics.

Mrs. L. Hedgecock, of Dozier, Collingsworth Co., Texas, writes: "I was troubled for seven or eight years with indigestion and liver complaint, and received more benefit from the use of Dr. Pierce's Golden Medical Discovery and 'Pleasant Pellets' than any medicines I have ever tried."

Dr. Pierce's Pellets cure constipation.



We must lose sight of self in our interest for the church as a whole; and just so soon as we divest ourselves of this warping influence, we shall see that the interest of the church at large is not to be conserved by multiplying weak schools, but by concentrating upon a few and making them strong.—New Century Education.

The Nation's Curse.

WASHINGTON COUNTY.—The good women and girls of Washington county are petitioning the voters to vote against wine in the September election, and praying the legislature to repeal the law allowing "native wine" sold in the county.

Let every one who sees this send names by the hundred to Mrs. J. H. Shinn, Springdale, Ark., to record.

Pastors, friends, good women, don't fail. Act at once. Just a postal to Mrs. Shinn may save the county.

Contributed.

Letter From London.

W. M. NEAL.

"A mighty mass of brick, and smoke, and shipping, Dirty and dusty, but as wide as eye Could reach, with here and there a sail just skipping, In sight, then lost amidst the forestry Of masts; a wilderness of steeples peeping On tiptoe through their sea-coal canopy; A huge, dun cupalo, like a foolscap crown On a fool's head—and there is London town."

That is what Lord Byron said of London years ago, and that is much as it appeared to me last Monday, when I alighted at Paddington station, Great Western Railroad, and took my first survey of the great metropolis from a hansom. We had run down from Oxford, where I had had a drive on High street, that street which our own Hawthorne pronounced in his day the "noblest street in all England," and had made the circuit of the colleges and had found them all there, and very attractive, though not just as I had pictured them, and I was tired—the opportunities for desultory napping not being of the best on English railways. Nevertheless, when the hum of the greatest city of the world broke upon my ears, a city builded by my common ancestors—and yours—I was suddenly all attention. At Stratford, in the early morning, the barometer in the cosy little Golden Lion Hotel—I was deeply chagrined that it was not called the Golden Lion Inn—had foretold fair weather, and had faithfully kept its promise. So we saw no fog nor rain in London. The ride through its busy streets, including a section of Oxford street, was at a brisk rate, and through a perfect sea of traffic, affording opportunity for judging of the wonderful expertness of the London cab-driver. I like London, though its vastness something appalling. The loyal American is fond of say-

ing he sees nothing abroad that can compare with New York, but entire candor compels me to say I have nowhere seen in New York the activity that prevails on Piccadilly and the Mall. New York beats the world for magnificent buildings for commercial purposes; the harbor of New York contains more shipping than any harbor in the universe; the parks of New York are larger and finer than those of London, and the same is true of her theaters, but when it comes down to the matter of population and traffic London beats New York beyond any kind of doubt. I have ridden from Piccadilly Circus to Hyde Park Corner on the top of a 'bus, and from Westminster Bridge, through Whitehall street, past Trafalgar square to Piccadilly Circus—by the same unique conveyance—and I do not believe there is anything like it in the known world. Its vastness conceded, I will say a word or two of what I have seen. On Tuesday evening, at Covent Garden Theater, I saw the Prince and Princess of Wales, Princess Victoria, their youngest daughter—a very plain girl—the Duchess of Saxe-Coburg Gotha, the Duchess of Fife. They occupied the royal box—every first-class theater in London has a royal box—and enjoyed the opera just as other people do, leveling their lognettes upon the occupants of other boxes, clapping their hands when the singing pleased them, and dressing—except for a liberal display of diamonds and other precious stones—much as other people do. I mention this incident as a matter of course, since these royal personages are common property and are talked about everywhere. Every newspaper in London mentioned the fact that they attended the opera. The Princess of Wales was easily the best looking one in the lot. There was no demonstration of any kind, though nearly every person in the theater whispered to his or her elbow neighbors, drawing attention to the fact that royalty was out in force. The next day I had the pleasure of seeing the queen, and other royal personages. The morning papers had announced that her majesty would arrive from Windsor Castle in the afternoon for the purpose of presiding at one of her famous garden parties at Buckingham Palace, in the city, and there resulted what, I have since been informed, was quite a brilliant welcome—in its way. The queen travels by rail from Windsor to Paddington station, where she is met by the royal carriages, and then drives—always over the same route—to Buckingham Palace. A part of this drive is through Hyde Park, and I timed my visit to the park to suit the hour of her arrival so that I might see her. Long before her party arrived, an immense stream of people began to pour into the park and to take possession of the thousands of seats that line the driveway. Then came a vast procession of carriages, of all sizes, sorts and conditions. These took their places along the driveway, two deep, for the full length of that section of the park through which the royal party was to pass. These carriages were filled with people—

many of them being handsomely dressed—and all of them were provided with the stolid, but immaculate coachman for which London is famous. Finally, after much waiting, and much craning of necks, a park policeman, on a jumpety-jumety horse, came bounding along, followed by a couple of couriers in smart red coats and high hats. Then a coach, containing the two turbaned Indian servants who attend the queen upon all her journeyings, dashed by. Then, after an interval a detachment of Royal Guards, helmeted and armored, and with short carbines in their hands, passed by at a brisk trot, then the royal carriage, with the queen—the Princess Henry of Battenburg and her young daughter with her—then other carriages containing I know not whom, then more members of the Royal Guards, and the show was over. All along the route men raised their hats to the queen, and the ladies smiled at her, but there was not a word spoken, nor a cheer vouchsafed, while she looked out at the sea of faces that surrounded her quite calmly, not to say with indifference. This could not have occurred in America. If William McKinley, or Grover Cleveland, when he was president, had driven through a crowd as large as that—anywhere in the United States—there would have ensued a splitting of throats, a tossing of hats in the air, a wild demonstration of uncontrollable and enthusiastic welcome. And yet there are those among us who decry hero worship, and the bowing of the knee to royalty, and the consenting to live under any other than a free government. We pick out our hero, attach our fortunes to his for a little while, and call each other bad names because we cannot agree upon a common hero. Over here, the queen is loved and revered, there can be no doubt of that, and when the Prince of Wales succeeds her, as he will before many years, it will be much the same—repulsive as is the thought to us. Unless we look below the surface this is inexplicable. The reigning sovereign in England represents the land, the nation, and it is his nation, his land, his aggregate greatness that the Englishman loves, and through these he learns to love his sovereign, the titular head of the nation. He does not go wild about her, but he will fight for the country over which she reigns, his rallying cry being "God Save the Queen," and woe be unto the power that opposes his purposes. I do not take warmly to the personality of the average Englishman, for his reserve, his exclusiveness, his self-containedness do not recommend him to one of my temperament, and yet I am bound to respect his stability, his unswerving, ineradicable devotion to his country. I thought of all this as I saw him at Hyde Park yesterday, assembled to do honor to his queen, in his imperturbable,

matter-of-fact way. But he likes recognition at the hands of his sovereign, and I am told there is sometimes quite a competition in the matter of application for invitations to her functions. The newspapers had announced that 5,000 invitations had been issued to this particular garden party, and the Times, the principal paper, actually printed the next morning a full list of those who had been invited. Perhaps it may be of interest to note the order in which the queen's guests ranked. Here it is:

Princes and princesses.
Members of the corps diplomatique, and other distinguished foreigners.
Archbishops.
Dukes.
Duchesses.
Marquises.
Marchionesses.
Earls.
Countesses.
Viscounts.
Viscountesses.
Bishops.
Baronesses.
Lords.
Right honorables.
Honorables.
Honorable ladies.
Baronets.
Sirs.
Lord mayor of London.
Lady mayoress and other lord mayors.
Barons and baronesses.
Reverends.
Doctors.
Messieurs.
Misses.
Admirals of the fleet.
Admirals.
Captains.
Commanders.
Lieutenants.
Field marshals.
Generals.
Colonels.
Majors.

This question of rank, and precedence of rank, I have had occasion to observe, is quite an interesting one at Washington as well as in London, though he have not as many divisions under our simpler republican forms.

In my next London letter I will tell of her newspapers, her hotels, her public buildings, her transportation facilities, and such other matters as may in the meantime suggest themselves.

Letter From Texas.

REV. E. L. ARMSTRONG.

The year is rapidly passing away and events are occurring that will long be remembered. Death is busy and friends are going to their reward on the other side of the river. Sister A. O. Evans, who came from Little Rock last fall, has passed away in great peace at Colorado City a few weeks ago. Though dying among strangers, she had many friends to minister to her in her last days. Then Rev. John Powell, who was a charter member of the Arkansas Conference at its organization in 1836, and also a charter member of the Louisiana and Northwest Texas Conferences, died recently in great peace at Alvarado, Texas. For sixty-five years he preached the Gospel of peace in

four States. He was a strong, practical and earnest preacher, and did a work that will never perish. Brother R. O. Eustace came to this conference six years ago. He did splendid work until early in the present year when disease compelled him to give up his work, but death was near him, and after a few months of suffering he went up to join the ransomed host. The district conferences are all passed. Reports state that they were well attended, and were profitable in the spiritual uplifting of those who were present. The financial reports were good, and the Twentieth Century offering will be gathered in full in this conference. Already some of the districts have gone beyond the one dollar per member; an increase in our membership seems to be an assured fact at this writing.

The crop outlook is fine. Corn, hay and small grain very good. Cotton has suffered greatly in some sections of the State, and the acreage is below last year's crop. The army worm or captapillar is now feared in the southern part of the State. If they come then good-bye to cotton. The rains have been general all over the State from El Paso to Texarkana and from Brownsville to Amarillo. Such a general rain fall seldom occurs in Texas. The stockmen are jubilant, and the farmer is happy. Our city grows right on. The oil field enlarges; the cotton factory is nearing completion and it is said that the largest cotton gin in the world will soon be in operation here; business is brisk and business men are on the run. Many revivals are reported over the conference, and it is evident a large increase in membership will be reported this fall. The preacher who attended the bull fight on Sunday in Mexico last fall has withdrawn from the church and proposes to enter the lecture field soon. I suppose he expects success and notoriety from the occurrences that have grown out of his visit to Mexico. Strange it is that some people consider themselves greater than the church and all such would never have been known outside of their own neighborhood had not the church given them name and position in the world. I have read no book in years that has interested me more than "Christus Auctor," by Bishop Candler. It should be circulated and read by every one interested in Christianity. Every young preacher should read it with studious care and appropriate its great truths for future use. Our conference is again agitating the question of division of its vast territory. It is evident to my mind that we ought to divide; with so vast a territory and membership it would be to the advantage of all, and the saving of money, time and much needless anxiety annually to make two conferences out of the one great one we now have. There is now a little commotion in political circles, but why I do not know, as the Democrats will sweep the State by a majority of 200,000 at least. The State convention has just closed its work and nominated the present incumbents with only one exception, and he was a good

officer, whose only fault was found in the strict enforcement of the law governing his department. Strange objection, nevertheless it is so.

Late reports from the middle and southern parts of the State are of a discouraging nature. The constant rains are damaging the cotton badly and will no doubt produce much malarial fever soon. The church is growing and the outlook at this time indicates a healthy increase this conference year. Your correspondent is still a hopeless invalid, but in patience and hope waits a better and brighter home. Corsicana, Texas.

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PRES. A. C. MILLAR.

GALLOWAY COLLEGE

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Thirteenth Day of September, Nineteen Hundred.

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Rooms are Being Rapidly Taken.

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C. C. GODDEN, President

Searcy, Ark.

Literature and Review

Literary Notes.

Any book you see advertised in this paper, any publication of the Methodist Publishing House at Nashville, in short, any book from any publisher you can get by ordering of Godbey & Thornburgh:

The Epworth League of the Methodist Church (North) has selected the following Reading Course: "A Hero and Some Other Folks," by William A. Quayle; "Richard Newcomb," by S. Elizabeth Sisson; "Choosing a Lifework," by Lewis Ransom Fiske; "Honey from Many Hives," by James Mudge. The price of the set is \$2. Postage, 40 cents.

Current History for August presents a concise and elaborately illustrated resume of the world's doings during the month preceding. Few readers may realize the immense labor and care expended in the production of such a work as this each month. It is invariably well done, covering the entire field in each number, impartial in its statement of facts, and with due regard to the relative importance of events. It enables busy men and women to keep thoroughly posted on all matters. The August number devotes most space to the Chinese Crisis, the South African War, the General Political Situation in Europe, the American Colonial Problem, the Presidential Campaign, the Foreign Commerce of the United States, the Progress of Science, etc. There are many biographical sketches, 34 portraits, 6 maps, and 9 views of important buildings and places. Boston: Current History Co. \$1.50 a year. Single numbers 15 cents. Three months' trial subscription, 25 cents.

The increased attention given Italian life in America, caused by the tragic fate of King Humbert, has resulted in a still larger interest in Mr. H. W. Thomas' *The Last Lady of Mulberry*, which is already accepted as the classic where Italy in New York is concerned. It so happens that the author of this picturesque romance had a very pleasant interview with King Humbert a few years since, and some of the king's inquiries regarding the Italians in this country led to the first suggestion of *The Last Lady of Mulberry*.

The Collegiate and Educational articles that appear regularly in the *Delineator* from the pen of Carolyn Halsted, are far more than newsy chit-chat. They have the serious intention of either informing the outer world regarding purposeful developments in College methods, or of aiding the student to be more, to do more, and to get more than appears on the surface of college life. Her September contribution consists of "Suggestions to the New Student." It is wise and can be read with profit by the new to whom all things collegiate are novel, and by the old student for whom the early experiences of Collegiate life are becoming mere hazy memories.

The same number of *The Delineator* touches upon the infinite pathos of the life of Charles Lamb. Clara E. Laughlin, of "The Inte-

rior," who is making fame for herself by this series, "The Stories of Authors' Love" brings the utmost delicacy to bear upon the subject of Charles Lamb and his Dream Children.

Book Notices.

Bishop Candler's book, "Christus Auctor," is having a great sale, Sent by mail for \$1.25.

"Food for the Sick." This book, by Edwin Charles French, M. D., gives instruction regarding preparation of food for sick people and also the proper food for infants. There is no family which does not at some time need instruction in these matters. The book should be in every home. Louisville; John P. Morton.

"Experience the Crowning Evidence." Cole Lectures for 1900. Delivered before the Biblical department of the Vanderbilt University, by Bishop John C. Granberry, D. D.

The annual course of lectures delivered at the Vanderbilt University on the Cole foundation promises in course of time to add to our church publications many valuable works in defense and advocacy of the Christian religion. In the course for this year Bishop Granberry has given us an admirable presentation of the experimental evidences of the Christian religion. For logical order, strength of thought and purity and clearness of diction the book stands among the very best on the subject which it treats. Many of its passages strike at the errors which disfigure Christian life. The Christianity which it sets forth is symmetrical and well grounded in eternal truth. The book contains paragraphs which are in style literary gems. The lectures should be in every preacher's library; \$1.

"The City Problem," by Albert A. Hoskin, John B. Alden, New York; 50 cents.

This book sets forth new views regarding cities. Cities are calculated in their nature to pervert society—an abnormal and damaging social factor. The view of the author is that municipal reform, so much talked of, so much needed, is in small measure even possible in city government. "The genius of the city will not permit of its reformation. It is doubtful if men may possibly come into enjoyment of their rights and privileges under the urban form of social adjustment. The genius of the city will be found to be alien to the personal rights and welfare of men."

Many facts and suggestions are presented by the author which are thought provoking.

The literary style of the work is good. One who begins to read it will read it through.

Yet few, we think, will regard the author's views as generally sound or agree with all his statements as to facts.

The purest lives I have known have not been those carefully screened from the world, but which, coming up in it, have kept themselves unspotted. The sweetest and truest have grown and ripened under conditions, you would say, most hostile, but which have been

wrought into the means of a grandly elevated faith and life.—J. F. W. Ware.

Current Comment.

Clerical Familiarity.

He entered suddenly, a wonderful man completely in the confidence of God, whom he treated colloquially, and exploited very much as a newspaper reporter would exploit a foreign potentate. But, unlike the newspaper reporter, he never allowed his listener to forget that he and not He was the center of attraction. One sentence caught my delighted ear. It was apropos of some question of the judgment day, and ran: "No! I tell you God does not do business in that way."—Rudyard Kipling.

Education of Girls.

Mrs. Alice Freeman Palmer recently summed up the advantages of a college education for girls as follows:

1. The four college years are better for health, present and future, than the same years spent in ordinary domestic and social life.

2. Marriage after 22, rather than earlier, is generally a gain, both to mothers and children, and is more likely to produce happy results.

3. Whether married or single, college-bred women are showing themselves responsive to the needs about them, in modest country conditions, on Western farms, in Eastern mill towns, in hard-working parsonages, in over-crowded school-rooms, in college settlements, in mission station, often bearing their own expenses, in city charities, in the use of wealth and influence. Having freely received, they freely give.

Whether a girl shall go to college or not is a matter of individual choice for her to settle as conditions shall decide, but the college is a great factor in making a well-rounded life, a well-poised character.—New York Evening Post.

Dummies.

There is a Policy of No-Policy. It will be found in many platforms of political parties. It characterizes many men before the public, officials, "statesmen," and clergymen. Possibly it may occasionally be located in an editor. These men are anxious to please everybody and offend nobody. They want to "stand well with the community." They are ever acutely and painfully conscious of their constituency back of them. . . . Whatever is said or written must be as diplomatically phrased as any ancient Delphian oracle, which might be capable of several interpretations, equally good. It must be a good anagram, reading the same backwards as well as forwards. The art of saying the most obvious thing in the most solemn and incontrovertible way must be assiduously cultivated. There must be no points that may inconveniently stick into anybody. All must be smoothed off, made conventional, acceptable to the mass. While seeming to say something with much show of ponderous wisdom and learned phraseology, the analysis

must prove that nothing has really been said. The man who says nothing will make, of course, no enemies. He may inspire considerable disgust in those who look for some downright expressions of conviction, regardless of consequences, but they will hardly organize to oust him.—Western Christian Advocate.

Chinese Missionaries.

(Prof. John Fryer in Ainslee's.)

"Many people among us are led to say we should reform the millions of ignorant and vicious citizens in our own land before commencing operations on the heathen Chinese. The Chinese also will point with scorn to the crowds of debauched American and other sailors who get leave to go on shore when their ships are in Chinese ports, and run in drunken riot among the harmless natives in a manner that is disgusting in the extreme. Even the well-to-do merchants and other representatives of our Western lands when in China too often live anything but moral lives, so that the Chinese are led to cry shame upon them. Attend to your own people first, they say, and when you have lifted them up to the standard you preach to us, we will gladly listen to your words.

"The Chinese officials do not hate the average regular missionary as a man; but they dislike his teaching. The missionary's pure and upright life as an example for the Chinese people is a continual and unmistakable object lesson to the officials, making manifest by contrast their own cruel, grasping, evil lives. The corrupt official is better pleased with the depraved European or American merchant than he is with the missionary. He feels that the merchants and he have much in common, are birds of a feather. In theory, the Chinese classics hold that the officials are to be 'like parents to the people.' It is therefore, their duty to aid and instruct the people on all points of morality and doctrine. This duty they not only do not perform themselves, but they very strenuously object to the sensible self-denying missionary when he comes unasked to perform it for them. The more the 'stupid common people,' as they are called, can be kept in ignorance, the more easily can they be governed. Hence the attempt of the missionary to uplift them is a conspiracy against one of the strongholds of officialdom. The misrepresentations of the object and the work of missionaries, and the many evil things attributed to them, as well as the riots stirred up by the officials, ending in the occasional murder of the more aggressive missionaries, are mostly due to this cause."

Cancer Being Cured.

Dr. B. F. BYE, of Indianapolis, Ind., who maintains one of the largest sanitoriums in this country, has caused a revolution in medical circles over the discovery of an oil that will cure cancer and tumors. The treatment is said to be painless. Since the reports of a few bad cases being cured, the doctor has been besieged with afflicted people from all parts of the country seeking relief.

The Sunday-School.

Prepared by Rev. Jas. A. Anderson.

September 2, 1900: The Seventy Sent Forth. Luke x. 1-11. 17-20.

Golden Text.—"The harvest truly is great, but the laborers are few." (Verse 2.)

Time.—Late in A. D. 29.

Place.—Some point in Galilee, Samaria, or Perera, not certainly known.

Ederheim says that the purpose of sending out the Seventy was that the way might be prepared for the last missionary journey of our Lord to Jerusalem. He was about to take final leave of Galilee, and enter upon what is known as his Percean ministry. He sent out these Seventy disciples into every place where he himself expected to go, on his missionary march toward Jerusalem, to herald his coming. The directions given them are substantially the same as those that had formerly been given the Twelve when they were sent out, though you may note some slight variations, according as the purpose of the mission was different.

In the mission of the Seventy behold the church at work under the direction of her Lord. The Seventy are not seventy preachers, but they represent the body of the church at work in the field of the world. They go out, recognizing the magnitude of their undertaking; praying that the Lord of the harvest may send more laborers into the harvest. They go out, not waiting till all are converted at home. That notion never did characterize the kingdom of Christ. Charity begins at home, to be sure, but the genuine charity, which represents Christ, never did stay at home.

They were to go forth with no weapon but the truth, unarmed and defenseless as lambs among wolves. The weapons of our warfare are not carnal; we are never to attempt to force men to receive our message; we must rely always upon the truth, properly accredited, and upon that alone. We must go as messengers of peace, saying in every place, Peace to this house, Peace to this city. We shall not find everywhere that our message will be received. Men will oppose themselves to our message and to us, notwithstanding we come bringing blessings to body and to soul, and proclaiming peace—they are not going in all places to let you have peace, as they are not doing even now in China. In such a case, wipe off the dust of your feet for a testimony against them, not in anger, but as a testimony against them, and repeat your declaration, "The kingdom of God is come nigh unto you, and go on your way." (If they will not let you go, but imprison you and massacre you, then what? Well, the law of self-defense has nowhere been abrogated—defend yourself, if you can, and ask your government to defend you, if you cannot do it, as all the "powers" are now doing in China. They have murdered peaceable citizens, who were there by treaty right, seeking only the good of their people, and they ought to be made to answer for it.) One more item of instruction is of abiding

importance. The laborer in the kingdom is worthy of his hire. He eats the bread of others, but not as a beggar.

The other directions here given seem to have been temporary, and applied to this present mission of the Seventy. They were not to take time for the long and ceremonious salutations of eastern life, nor were they to enter into the entanglements of social life implied in going from house to house to be entertained. Their mission was one of haste.

The results that followed their labors were the normal results that always follow the labors of the church. They returned with joy, saying, Lord, even the devils are subject unto us in thy name. Jesus tells them that that is a question determined beforehand, that he had seen Satan, chief of devils, fall like lightning from heaven. He tells them they shall have power over the very worst forms of evil, serpents and scorpions and all the power of the enemy. And lest they should be lifted up with pride, he warns them to rejoice not in this, but rather to rejoice in the fact that they are standing on the side of God and righteousness and truth, and that their names are written in heaven.

There is more Catarrh in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease, and prescribed local remedies, and by constantly failing to cure with local treatment, pronounced it incurable. Science has proven catarrh to be a constitutional disease, and therefore requires constitutional treatment. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, is the only constitutional cure on the market. It is taken internally in doses from 10 drops to a teaspoonful. It acts directly on the blood and mucous surfaces of the system. They offer one hundred dollars for any case it fails to cure. Send for circulars and testimonials. Address, F. J. Cheney & Co., Toledo, O.

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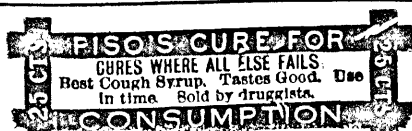
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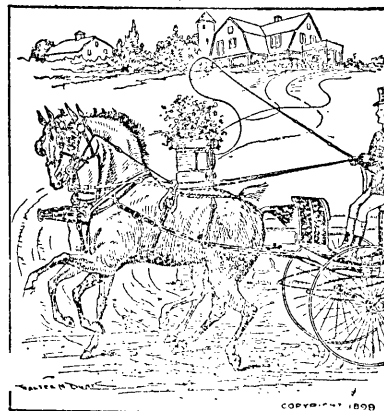
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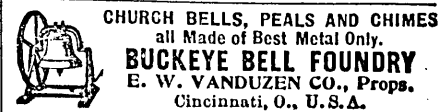
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Epworth League.

August 26, 1900: Ministering to Christ. Matt. xxv. 31-46.

This is a lesson of great importance, for it shows us clearly what sort of service God requires of us, and puts it in a concrete form, and dramatic expression which must make the idea clear and vivid.

We are introduced to the scene of final judgment, when Christ himself shall sit upon the throne to recognize and reward his followers. The issues upon which the destinies of life and death turn are presented to us in the characters of those to be judged.

The judge recognizes as his own the compassionate, the loving. The true disciples of the Lord are startled at the attitude the judge assumes, as one who has been a wanderer and sufferer, dependent upon their pity. "I was an hungered and ye gave me meat; I was thirsty and ye gave me drink; I was a stranger and ye took me in; naked and ye clothed me; sick and in prison and ye visited me."

But when the righteous express their wonder the explanation is given, "Inasmuch as ye did it unto one of the least of these my brethren ye did it unto me."

Tennyson has well said:

"For virtue lives from man to man,
And not from man, O Lord, to thee."

If we ask, "How can our service help God?" we shall feel how utterly false is the thought that we have any duties laid upon us here which do not relate simply to the good we ourselves may enjoy and the good we may do our fellow men.

Place God in your thought as a father, who, more than any human father, seeks the happiness of his children. All his will concerning them is to lead them in safe paths, to bless them, to impart to them his wisdom in the counsel which he gives, and his power in the protection which he extends.

In such a state, before God our duty is to aid in that work of blessing which is his only work and will for us. We accept God as our Father in order that we may accept man as our brother. Our faith in the Creator is for the purpose of putting us in right relation to his creatures. Could you please your father while unjust and unkind to his children? Can you help your father but by helping in that work of blessing which is all his purpose towards us?

So Jesus represents, that in the final judgment he shall personate the poor and needy, among whom we have associated all our lives; who have met us on the street, who have lain sick at the next door, who have felt the wants of hunger, and the need of shelter.

You will say, "It is God who causes these very afflictions to come to pass. They are in the order of nature which he has ordained, how then can it be that his chief concern is that we strive to relieve, for each other, these afflictions?"

The answer is, that love is a divine principle, developed in us by exercise. The physical nature is strengthened by that activity which is often enforced when we would

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prefer ease. So, the powers of spiritual life are developed amid the buffetings of trial. The highest good and the highest happiness of moral life are in fellowships which are knit in circumstances of test and trial. Through the discipline appointed we reach the higher good. Only let us look well to it that we are docile pupils, and that the discipline accomplishes its proper result.

Note that in this representation of the conditions of salvation no mention is made of anything in religion which men are accustomed to regard as relating them especially to God. Prophecy, casting out devils, doing wonderful works. It is the false followers who plead such things. It is the false religionists who trust such things.

Notice also that the righteous are not represented as thinking themselves righteous or deserving. They have lived and helped their fellow men, but in religion make no high claim. On the other hand the false religionists are full of high pretensions of marvelous power.

As the story of Abou Ben Adhem illustrates our lesson I give it:

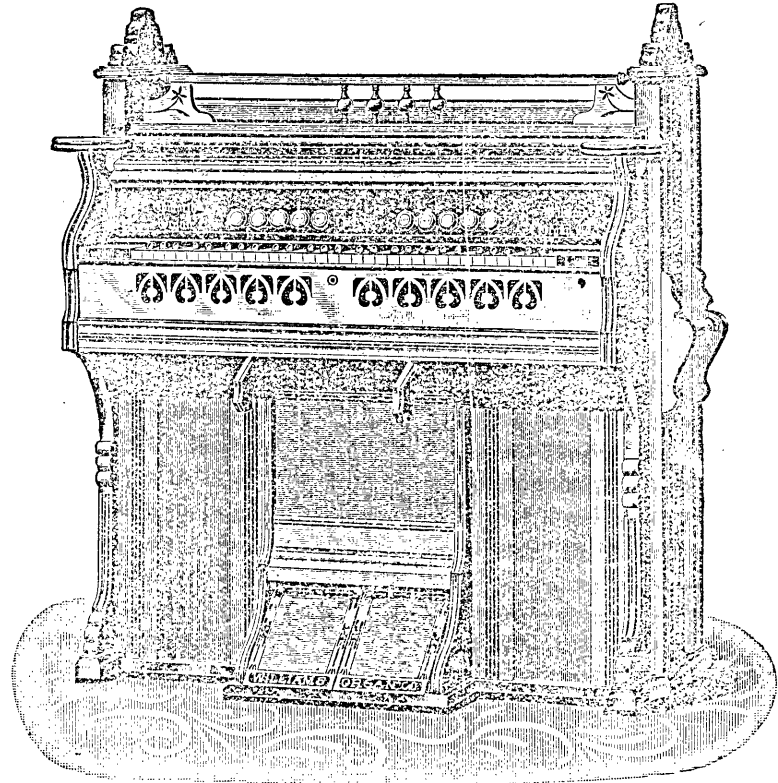
"Abou Ben Adhem, may his tribe increase,
Awoke one night from a deep dream of peace,
And saw within the moonlight of his room,
Making it rich, and like a lily in bloom,
An angel writing in a book of gold.
Exceeding peace had made Ben Adhem bold;
And to the presence in the room he said,
'What writest thou?' The vision raised its head,
And with a look made all of sweet accord,
Answered, 'The names of those that love the Lord.'
'And is mine there?' said Abou;
'Nay, not so,'
The angel said; then Abou spake more low,
But cheerily still, and said, 'I pray you then
Write me as one who loves his fellow men.'
The angel wrote and vanished. The next night,
He came again with a great wakening light,
To show the names which love of God had blessed,
And lo! Ben Adhem's name led all the rest!"

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THE ARKANSAS METHODIST.

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

WEDNESDAY AUGUST 22, 1900.

Some of our preachers are saying, "We should first have a revival, next the Twentieth Century offering," and some say first the offering then the revival. We need not debate this question. Have it as you like. The brother who comes up to conference reporting a good revival and a full offering will not be questioned as to which he secured first.

Yet, shall we not have a care lest we get to thinking and writing of revivals as a means of raising money? It will be the end of genuine piety, even in the ministry, when a revival is thought of chiefly as a scheme for raising money—means of bringing up the collections. Let us in all sincerity seek to save men from sin and hell, and let the thought of money have no place in our motives in such a work.

THE WITNESS OF THE SPIRIT.

The witness of the spirit is one of the doctrines which distinguished the Methodist movement. Briefly stated, this doctrine asserts the consciousness of the soul in regard to its relations to God, whether under His condemnation or His pardoning favor. As sin is the subject of personal conviction and condemnation, so justification is the subject of personal experience. Indeed, one of these conditions is the co-relative of the other. To be capable of conviction of sin and a sense of condemnation under the divine law implies capability of experiencing one's moral or legal state before God, and hence of knowing the fact of acceptance with Him. This doctrine is not now peculiar to Methodists. They have never been the sole teachers of it, yet they have done much to bring it forward and give to it its proper place and emphasis in the gospel.

As a doctrine to which all of our church holds, it is requisite only to continue to stress its importance and protect it against perversion. We often see those who make emphatic and confident profession of possessing the witness of the spirit to their acceptance with God, whose lives lead us to suspect that they are deceived; and now and then we find a devout and humble soul which seems to be hungering and thirsting after righteousness, which is still unsatisfied and does not dare to assert its acceptance with God, and it is again suggested to us that there is some error of view, some incorrect idea in regard to the wit-

ness of the spirit, which keeps the soul from the joy which it is its privilege to possess. If we allow that one may be deceived in regard to the witness of the spirit we must recognize the possibility of deception upon both sides, and that if one may be at ease in Zion, and negligent of manifest duties, yet appealing to his feelings, and saying, "It is all right between my soul and God—I have the witness of the Spirit;" another may be earnest in all Christian work, and exhibiting a fervent consecration to the service of God, and yet doubting of acceptance. Both these cases are seen among professing Christians. We propose to show at once the reason why this is so, and to point out an error in regard to the witness of the Spirit not uncommon.

To allow of deceptions, such as we have alluded to, is to suppose that one may possess the witness of the Spirit, and yet not recognize the fact. If this seems to be inconsistent, we answer that two points are involved—an experience, and a correct knowledge of that experience. The witness of the spirit is one thing, and understanding the witness of the Spirit is another. The experience possessed must be tried by the proper standard, if a proper judgment is reached in regard to it. If a false test of the Spirit's witness is set up, some will claim that witness who have it not, and others will deem themselves lacking it who truly possess it.

Emotional tests may be brought forward. One relates his emotional experience, and this is set up as an example of the Spirit's work. The attention of professors is called to it; it is brought forward in the pulpit and the class meeting, until the light and shallow are all loud in their profession of experiencing the witness of the Spirit, and staid and true and consistent Christians are troubled, for they never had such lively emotions as others profess and exhibit. This is a source of much trouble to many of the best Christians—the setting up of the experience or supposed experience of another as the standard of judging the Spirit's work, rather than the word of God, the only true test.

But one will ask, "Is not the witness of the Spirit in feeling?" Certainly it is—but let us know what sort of feeling. The word of God must test the Spirit's work, for His work is to bring forth in the desires and affections of the heart conformity to God's revealed will. To write God's law upon the heart is what the Spirit is promised to do. This is

the evidence of the new Covenant relation. "This is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts."

Bring forward, then, the commands of the Master; bring the law and lay it upon the heart as the test of regeneration. The Master says: "Seek first the kingdom of God and his righteousness." He says, "Love your enemies, do good to them that hate you." He says, "If any man will come after me let him deny himself and take up his cross and follow me." Now no man is in harmony with these requirements and fulfills them in a state of nature. No man does these things from the heart, but by the Spirit of God, neither is any man accepted before God who is not obedient to these requirements. Christ has said, "If ye forgive not men their trespasses neither will your Father in heaven forgive you." Whoever, therefore, finds the desires and affections of his moral nature responsive to the law of God, is in harmony with God—is accepted by Him. Whoever loves the law has the witness of the Spirit, for without the Spirit none love God's law. The righteous alone delight in the law of the Lord. "Those who hunger and thirst after righteousness are blessed," for none in a state of nature hunger and thirst after righteousness, i. e. seek it as their highest aim. The witness of the Spirit is in feeling, but it is to feel like doing what God commands. Some rejoice when they have no right to rejoice; they have forgotten the weightier matters of the law and are borne forward only upon a tide of emotion. Others are burdened when they ought to rejoice, because, though ready for every good work, they have not considered the spirit of sincere obedience to God as the witness of acceptance before Him.

We forget that reconciliation to God means only reconciliation on our part. We want God to be reconciled to us, and to give us some proof that he is reconciled. But He is always reconciled. He loves always, and the cross stands before us as the testimony. He is ever a pleader with men, whose voice is, "I pray you be reconciled to God," and every preacher of the gospel is a pleader, beseeching you in Christ's stead, "Be reconciled to God." Lay the question to your own heart, "Am I reconciled?" It is not, "Is God reconciled to me?" but, "Am I reconciled to God?" The Spirit of a true, devout service is the witness

of acceptance before God—of reconciliation with Him.

Report of the Educational Commission of the Three Arkansas Conferences Made in 1888.

The commission consisted of Revs. V. V. Harlan, G. W. Hill, and H. M. Welch, of the Arkansas Conference; J. H. Riggin, H. W. Brooks, and J. J. Jenkins, of the Little Rock Conference; and F. A. Jeffett, Z. T. Bennett, and George Thornburgh of the White River Conference.

The following is the report of the commission as published in the ARKANSAS METHODIST April 7, 1888, and which we republish for the information of some inquirers:

"The Board of Commissioners of Education appointed by the three Annual Conferences within the bounds of Arkansas respectfully submit the following report:

We deem it exceedingly important to the educational, religious, social, and financial interests of Methodism in Arkansas to unify and systematize the work of education in our church schools. We need so far as practicable, to keep our sons and daughters at our own schools. To do this we must furnish facilities equal to those provided by schools in other States; and in order to do this we must guard against dividing our patronage and support among too many schools. We, your Commissioners, therefore recommend:

1.—That it be the educational policy of the M. E. Church, South, in Arkansas, to build up and foster only one Male College—Central Collegiate Institute at Altus, and one Female College to be located at Searcy.

2.—That we heartily endorse the action recently taken toward establishing a Female College at Searcy.

3.—That our other schools confine themselves to work preparatory for a collegiate course in one of these two colleges, holding in abeyance the right to confer degrees, and that their course of study and choice of text books be in fullest harmony with this object.

4.—That one or more preparatory schools be established in each district as soon as practicable.

5.—That our colleges, so far as consistent with their circumstances, be confined to collegiate work.

6.—That we urge Arkansas Methodists to patronize our Arkansas schools on the ground of patriotism and devotion to the re-

ligious and material interests of our own State.

The above action is not intended to interfere with the present regime at Central Collegiate Institute.

J. H. RIGGIN, Pres.
GEO. W. HILL, Secy."

Bresci Had Accomplishes.

When Bresci assassinated King Humbert, he said that he had no accomplices in his crime. His hatred for kings alone prompted his deed. But it appears that Bresci had many accomplices. At Patterson, N. J., Bresci was a member of the Anarchistic League, and his act was only the fruit of principles and teachings of the league. The murder of Humbert caused the assembling of one thousand Italian anarchists in mass meeting at Patterson. At this meeting the editor of an Italian Socialist paper presented this statement of its purpose: "We have assembled here with the intention of stating that Bresci's deed was the inevitable result of the present social state, and therefore we are trying to destroy the same state of affairs and establish one where violence will not be possible."

The first speaker said: "If they ask us whether we planned that assassination, we answer, We did not. Still, it was inevitable. The people in Italy are starved and downtrodden. We cannot answer for Bresci. Humbert himself and the false social conditions were to blame for this crime. I am not sorry for Humbert, but I am for Bresci and the tortures he is undergoing. We should stand our ground and fight for anarchy; we should resist the police when they attempt to deprive us of our rights. In the present condition of affairs the man must be a robber to exist."

The social leaders who put forward the theories which fired Bresci's brain and impelled him to his terrible deed are all his accomplices, and when we consider these public utterances of the one thousand Italians assembled at Patterson we cannot fail to recognize a real approval of the assassination of King Humbert.

A note from Rev. W. C. Toombs Holly Grove, brings the sad news of the death of his child who had been sick for several weeks. Rev. B. Ricks, of Helena, conducted the funeral and the little one was buried in the cemetery at Holly Grove. Our brother is chastened in spirit, but the support of the divine is his. We extend our sympathy and know that the hearts of many will be drawn toward the bereaved parents by this sad news.

A New Premium.

We will, for \$1.75, send the ARKANSAS METHODIST one year and the engraving of the Arkansas Conference, published by Rev. P. C. Fletcher.

The separate price of this engraving is \$1.00.

GODBEY & THORNBURGH.

Our grand business in life is not to see what lies dimly at a distance, but to do what lies clearly at hand.—

PARIS LETTER.

(From our regular correspondent.)

M. Loubet, the president of France, makes frequent visits to the exposition and is as far as possible impartial in the distribution of his distinguished presence. He has made two or three visits to the American pavilion. Of course it is always known when he is to arrive, but, unfortunately, on one occasion the United States commissioner failed to be present to receive him, and arrived only after the president of France had departed. President Loubet is no taller than President McKinley and will fall considerably below him in avoirdupoise. He has a genial, wrinkled face, white hair and beard. There is nothing to distinguish in his appearance or manner, but he is doubtless a good man and bids to be as popular as his predecessors, Carnot and Faure. He is industrious and scrupulous in performing his duties, official and social, is ever ready to sign his name, make a speech, grace a function, pin a medal of the Legion of Honor on a soldier's breast and embrace that soldier with the same French fatherly cordiality, whether he be a private in the ranks or an officer whose family is as old as the history of France. He was not popular when first elected, and the storm of approbrium with which he was received on entering Paris and the cowardly assault upon him in Bois de Boulogne a few days thereafter would have driven a weaker man to despondency or resignation. He has held on, and his calmness, firmness, simplicity and sincere devotion to duty have won over the fickle, boisterous element in Paris that has too often influenced French history and policy.

Police statistics relating to the Paris Exposition of 1889 show that in that year, in May, June, July, August, September and October, the people stopping at the Paris hotels numbered 1,525,571. The largest numbers were from the following nationalities: England, 380,000; United States, 115,000; Belgians, 225,400; Germans, 160,000; Swiss, 52,000; Italians, 38,000. There were only 7,000 Russians. This year it is expected that 500,000 will come from Germany alone, and if the United States sent 115,000 people here in 1889, it is fair to estimate an attendance of perhaps 150,000 from America to the 1900 exposition. The number of exhibitors in 1889 was 60,000, to whom 33,139 prizes and awards were distributed. In 1889 25,398,609 persons passed the turnstiles, of which number 2,723,366 entered with exhibitors' cards and free admittance. The average daily attendance in 1889 was 152,158. The average daily attendance at the present exposition is running over 200,000. The greatest attendance in 1889 was the closing day, October 3d, when 385,377 people passed in. The smallest attendance was May 10, 1889, with 36,922.

While in Paris, we get our American news as best we can. The French papers have a column of foreign news Nouvelles de l'étranger and when there is a big fire in the United States or a presidential election, we find the incident stated in a few lines in the Paris papers, but

when times are dull in the Western Hemisphere, we look in vain for mention of les Etats Unis, as our country is called in French. The New York Herald publishes a small daily in Paris, but it has not much American news except of a sporting, automobile, racing, yachting character. The New York Times' Paris Exposition edition is a very good paper and the American exile will find more home, sweet home, matter in it than in any other paper, but the Times is I believe a temporary enterprise and will not be published after the close of the fair. The London daily papers reach Paris in about twelve hours after they are published. They give the news of the world in general, and the British empire in particular, and are edited in an admirably temperate and dignified spirit. When there is anything important going on in the United States, you will find a reliable account of it, and a day-of-judgment editorial about it in the London papers.

From an exhibit here, a building near the Eiffel tower, I get the impression that glass will play an important part in the architecture of the future. It can be used in place of wood, metal or tiling in many places and has a high decorative value. For both rooms, mantelpieces, stair-cases, it has been long used by the French. Whole sides of a small room are often covered by large mirrors, thus relieving the cramped effect by reflection. Glass is or ought to be cheap, especially in America, and I think the multiplication of mirrors will improve the artistic and aesthetic taste of our people. I may be mistaken, but it has occurred to me more than once that one cause of France's pre-eminence in fashion, style and art was the multiplicity of her looking-glasses, large, fine and everywhere.

"The mold of fashion and the glass of form," Shakespeare says somewhere. May it not be that these French men and French women who constantly see themselves as others see them, physically, at least, have by centuries of self-criticism (call it self admiration if you will) and posing evolved that superficially exquisite thing in style which we call, no matter when or where we see it, French? By the way, I was talking with one of the largest dress goods buyers in New York who comes here twice a year, not to buy for the American trade, as he told me, but simply to get ideas and import a few samples for American manufacturers to adopt and imitate.

"We no longer import in any quantity from Paris," he said. "We can make the articles better and cheaper at home, but we are still dependent in a degree on Paris for suggestions, ideas and styles."

Another Sad Note.

A letter came to us Tuesday from Bro. J. J. McClure, Waldo, Ark., telling of the death of his son Chris, by the accidental discharge of a gun, last Saturday. He was out hunting with young friends. He was away from home about 20 miles. The family reached him a little while before his

death, which was about 9 o'clock Monday morning. Chris was an excellent boy and had lately professed religion. We assure the bereaved family of our deep sympathy in their distress.

Personal.

Rev. F. S. H. Johnston has gone to assist in a camp-meeting near Okolona.

Brother McKennon will crown his ministry at Nashville by the building of a new church.

Rev. A. M. Trawick, pastor of Winfield Memorial Church, is absent, on a visit to Nashville, Tenn.

Bishop Potter has closed his tea saloon. This effort to win men from their wine and beer was not successful.

Bro. Thornburgh, our Business Manager, has been quite ill, the past week, at Hot Springs. He is improving slowly.

John J. Ingalls, former U. S. Senator from Kansas, died at Las Vegas, N. M., on the 16th. He was nearly sixty-seven years old.

Bishop Hendrix delivered his fraternal address to the British Methodist Conference, July 30. It was highly appreciated by those who heard it.

The M. E. Church now has three bishops whose residences are assigned them in India: Bishop Thoburn, at Bombay; Parker, at Lucknow, and Warne, at Calcutta.

Dr. E. E. Hoss, editor of the Nashville Advocate, announces that he must desist from services for the church, outside the duties of his office—for a time, at least.

Dr. B. Haynes says that his purpose is to take work at the session of the Tennessee Conference, and that he hopes to spend the rest of his life in the regular work in that field.

Mr. Goddard, brother of Rev. O. E. Goddard, of Ft. Smith, and Sam Goddard, of Ozark, was killed at Texarkana, last week, while in the attempt to make an arrest. So reports a Ft. Smith paper.

Rev. B. T. Crews, presiding elder of Arcadia District, La., called at the METHODIST office, Thursday, on his way to Booneville, Ark., where he has a sick daughter. Brother Crews was, for years, a member of the Arkansas Conference.

Collins P. Huntington, President of the Southern Pacific railroad system, died on the 14th. He was buried on the 17th, at 11 a. m. The company had arranged to report uniform time on the railroads and steamer lines, and exactly at 11 o'clock every engine stopped on the track and on the sea for seven minutes, and all the employees of the company, 50,000 in number, stood still. Huntington was the son of an umbrella mender. His property is estimated at \$50,000,000.

Remember that in every quarrel the person who has been least to blame is generally the most ready to be reconciled.—Bowdler.

If there enters your soul a sense of peace which makes you forget all that is behind you, all that is mournful and confused in your past, that is God.—De Ravignan.

Christian Life.

Your Cross.

Seek not to drop the cross you wear,
Or lay it down; for if you do,
Another shall be built for you,
More difficult and hard to bear.

The cross is always made to fit
The back which bears it. Be content;
Accept the burden which was sent,
And strive to make the best of it.

Think not how heavy is your load;
Think not how rough the road, or long;
Look up, and say, "Lord, I am strong,
And love makes beautiful the road."

Who toils in faith, and knows not fear,
Shall live to find his cross some day
Supported all along the way
By angels who are walking near.
—Selected.

That which most afflicts carnal
pride most nourishes spiritual life.

High attainments in piety are
known not by professions but by
service.

As we are only the more drawn
to those we truly love by their trials
so true Christians are the more
drawn to the church by its afflictions
and reproaches.

Many Christians live and do in
this world as if religion was but a
by-business and this world the one
thing necessary; when, indeed, all
the things of the world are but
things by the bye, and religion only
the one thing needful.—John Bunyan.

Take Time.

This is a hurrying age, as we often
remind ourselves, and many
tasks which we would like to accomplish
must perforce remain unattended to.
But for some things there is always
time. Duty can always be done; kindness
can always be shown; wayside ministries
need not be neglected; private devotions
are always possible. There is never
an excuse for the haste that makes
waste; there is always room, in the
case of the man who with divine
help plans his life, for a certain
amount of self-culture and social
ministry.—New York Observer.

Rich Toward God.

Here is a widow. She has lived
past the prime of life and begins to
feel some of the burdens of years.
She has known much sorrow. She
is without a family to support her
in her declining years. Her income
is only the returns from her own
labor. We happen to know that she
gives liberally to the support of ordi-
nances, that she remembers the
missionary funds, and gives also to
other worthy objects as they come
before her. She loves the Lord who
died for her; she says He who called
her children to Himself will
Himself take care of her. She is
happy, and rejoices in the great
goodness which she feels has been
shown to her by her Father in heaven.
We know men of wealth who
are not half so rich as this widow.—United Presbyterian.

Envy.

How seldom do we meet a man or
a woman that really rejoices in another's
joy, exults in his advancement,
feels satisfaction in his increased
possessions? "I used to go to school
with her, and no one thought her smart.
Now she has written that silly book, see
what airs she puts on, and how people
make much of her. Pah!" "They were
our neighbors, back in the 70s, before
he made that lucky strike with the
street-car motor. And now look at their
stone house and their servants! What
have they done to deserve it?" That is
the ordinary tenor of word and thought.

Have you ever considered that the
Golden Rule requires a sympathy and
reciprocity in gladness as well as in
kindness? Your enjoyment is spoiled
if others look sourly at your gain;
dare you look sourly at the gain of
others?

There is much talk about the
brotherhood of man. You do not believe
it, however much you preach it, unless
you practice the brotherhood of enjoyment.
If you are not pleased with another's
pleasure, if you cannot see a man riding
out with his family and say in your
heart, "God bless you, brother, and
give you a happy ride," but must rather
ask, "Why should my wife and I trudge
afoot while they are rolled along on
rubber tires?" then the brotherhood of
man is to you only an empty name.

"What a wretched and apostate
state is this?" cries Addison. "To be
offended with excellence, and to hate
a man because we approve him! This
condition of the envious man is most
emphatically miserable; he is not only
incapable of rejoicing in another's
merit or success, but lives in a world
wherein all mankind are in a plot
against his quiet, studying their own
happiness and advantage."

Not only does the envious man
fail to know other men and sympathize
with them, but he fails to know himself.
As Gay sings:

"Canst thou discern another's
mind?
What is't you envy? Envy's blind.
Tell Envy, when she would annoy,
That thousands want what you enjoy."

Some men are so busy counting
their neighbor's hens that they can't
gather their own eggs.

But worst than the envious man's
failure to know and enjoy both his
own fortune and that of others is his
failure to know and rejoice in God.
All discontent, all envy, is treason
to Providence. There would speedily
be an end to envy if Christians would
only make their own these noble
thoughts of Francis Quarles:

"In having all things, and not Thee,
what have I?
Not having Thee, what have my
labors got?
Let me enjoy but Thee, what further
crave I?
And having Thee alone, what have
I not?
I wish nor sea nor land; nor would
I be
Possessed of heaven, heaven unpossessed
of Thee."

—Union Gospel News.

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For the Young People.

A Trip to the Soldier's Home.

BELLE HERIOT.

Well, children, we take an electric car and away we go to the Home "Uncle Sam" has for sick, disabled and aged soldiers in Wisconsin. We whisk past business portions of the city of Milwaukee and down streets all white and clean, past homes with beautiful flowers blooming all round them, the grass a lovely dark, rich green, that looks like a carpet with large yellow dandelions sprinkled over it. For six miles we go, then we stop in a shed as the conductor yells, "Soldiers Home!" There are seats on each side of the shed, where those waiting for cars can rest. We go down some steps, and enter a large park, with nice paved walks; everything is neat and bright, the large forest trees invite you to rest under their shade, but we go on. We come next to an artificial lake, where the soldiers are at work cleaning out the mud to destroy the carp fish, so one told us. We go to the administration building, and past several buildings on our way. They are all brick and stone. A soldier takes us in charge, and after registering we proceed to view the interior.

In one room, near the front, we see a soldier totally blind, making all kinds of bead work. It looks strange to see how nicely the colors were blended, each one in the right place. We pass on and see many rooms, all neat, and finally enter the dining room. The tables were ash, and the tops were white and smooth. They use no cloths, and have heavy white stone china dishes, which were stacked in the center of the tables. The room seated nine hundred at once. The floor was white, and had sand over it.

Next we enter the kitchen. There barrels of potatoes, beans, turnips, flour and sacks of coffee were being prepared for dinner with sides of bacon, beef in large quantities and many other things. The soldiers do all the work and are paid small salaries for their labor, so as to give them pocket money. Their clothes, board and other things are furnished them free.

We now go to the library building. Here we find all the latest periodicals neatly arranged on shelves around the room.

In the center are tables and chairs—good easy chairs—with the sky light beaming on them. Several soldiers were reading. Next, we visit a club room where billiard tables, ten-pin alley and other amusements are. The soldiers have a room here where the Keely cure is given to reformed drunkards.

But now comes the bad part, for they have a store house where they keep whisky, and it is exempt from taxes and license, and is sold cheap to no one but soldiers. Here they make these drunkards. A thrill of horror passed over me when I thought of it. The excuse was, that the soldiers would have whisky, and if they did not sell it, the men would go outside and get it. They have a neat theater, which seats fifteen hundred, and troupes come out through the winter season from

Milwaukee and play for them. Each soldier pays for his ticket. They have a band of one hundred pieces, which plays one and one-half hours in the afternoon on week days and two hours on Sundays. The soldiers pay them one hundred dollars for the season.

The soldiers compose the band. Each soldier works at his profession or trade and gets paid. How they seemed to enjoy the music. They sat in groups or lay full length on the grass while the band played. They have a green house and many flowers. It was too early for them to be put out. A large pavilion with seats is a short distance from the band stand. They have fine spring water and also hydrant. A farm is connected also with everything complete. A hospital and officers' quarters.

Now, children, I found everything for the earthly man, but no chapel or anything for the spiritual man. It may have been there, but I did not hear of or see it. With all these comforts and pleasures, they seemed miserable and unhappy. It seems strange, but the secret of a happy life is implicit faith and love for our heavenly Father, who takes the burden of care from us, and puts love, content and peace in the soul and sunshine in the face. There are twenty-six hundred soldiers in the Home. After their work is done, time hangs heavy on their hands. One soldier, who was an engineer by trade, had a walking stick he had made at odd times, and it was inlaid wood and a little of everything. These are some of them: The battleship Maine cut out of a piece of wood taken from that ship; an engine and three cars, cut out of wood taken from a bad wreck on his run; specimens of glass under which were flowers and grass from places he had been. We looked through a small bead and read the Lord's Prayer, another bead and saw the Ten Commandments; a little square and saw the exhibition building at Chicago; another glass, one and one-half inches square, and saw myself. There was wood of different kinds from all parts of the world. It was polished until it looked like glass, and varnished. You could spend several hours and not see everything on it. After paying our guide 25 cents we thank him and start back to the city. After scanning the faces of these men and reading the discontent in their looks, the thought came, how human this was. For, strange to say, after all the nice care they have, they are not satisfied. We should strive to do our heavenly Father's will, trust him as we do our earthly parents that care so lovingly for us. The rest will be easy, for the Bible says "Seek ye first the kingdom of heaven and the rest will be added unto you."

Children's Letters.

Rose Bud, Ark., July 15, 1900.

Dear Dr. Godbey—As I have never written to the "Methodist" I will. My papa is a Methodist and he takes the dear "Methodist," and I like to read it well. I like to read the children's letters and I wish more of them would write. Our

DISCOMFORT AFTER MEALS

Feeling oppressed with a sensation of stuffiness and finding the Food both to distend and painfully hang like a heavy weight at the pit of the Stomach, are symptoms of Indigestion. With these the sufferers will often have Constipation, Inward Piles, Fullness of the Blood in the Head, Acidity of the Stomach, Nausea, Heartburn, Headache, Disgust of Food, Gaseous Eructations, Sinking or Fluttering of the Heart, Choking or Suffocating Sensations when in a lying posture, Dizziness on rising suddenly, Dots or Webs before the Sight, Fever and Dull Pain in the Head, Deficiency of Perspiration, Yellowness of the Skin and Eyes, Pain in the Side, Chest, Limbs and Sudden Flushes of Heat. A few doses of

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preacher's name is Horton. He is a very good preacher and I like him much. If my letter is not thrown in the waste basket I will write again. Your friend,
Flotie Fisher.

Dear Dr. Godbey—I am eight years old. I live in Searey, Ark. I thought I would write you a little letter. My papa and mamma are members of the Methodist Church. We love our pastor, Brother Singleton, very much. I go to Sunday-school. My teacher is Miss Ida Anderson. I like her ever so much. I went to school at Galloway a little while. My teacher was Miss Mamie Mills. I guess you know her. Oh, how we love Miss Mamie! I guess this will go in the waste basket. My name is Nona Jackson, Searey, Ark.

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

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

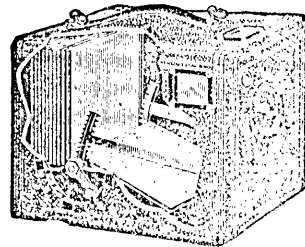
Hymn Books of the Methodist Episcopal Church, South, 24mo (size 3½x5½ inches). Brevier type. Cloth, 25c; sheep, 40c; roan (black leather), embossed, gilt edges, \$1; morocco, extra gilt, gilt edge, \$1.75.

12mo (size 5x7½ inches). Pulpit edition, pica type. Sheep, \$1; roan (black leather), embossed, gilt edges, \$1.50; morocco, extra gilt, gilt edges, \$3.

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

Hymn and tune book, 8vo (size 6x8½ inches). Brevier type. In either round or character notes. Board sides and leather back, 80c; cloth sides and leather back, \$1; morocco, gilt edges, \$2.50; cheap stiff backs, 50c.

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M. B. Cycle Camera, 4x5	6 00

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JNO. A. JUNGKIND,

PHARMACIST,

812 Main St. Little Rock, Ark.

Our Church at Home.

EMMET, ARK.—I have held five meetings which have resulted in much good. Have had 45 conversions and 55 accessions. Have had good spiritual services in the church. Organized one Epworth League and I trust it has a bright future before it. All praise be to God for any good done.

J. A. Parker.

CENTER POINT, ARK.—We are in the midst of a gracious revival at this place. The church has been revived and several have already professed conversion. Rev. C. J. Green, of Mena, is doing the preaching, and our entire community is stirred as it has not been in years. Fraternally,

F. N. Brewer, P. C.

ATKINS CIRCUIT.—Our meeting at Pleasant Grove has just closed. Conversions, 19; accessions, 16; children baptized, 3. The entire missionary and conference assessments for that class were secured in cash and subscriptions. They want to build a church house at that place. Estimated cost is \$500. At the close of the meeting we had over \$300 promised.

O. H. Tucker.

CHARLESTON CIRCUIT.—Meeting No. 2 on Charleston Circuit was held at Prospect Church, 10 miles north of Charleston, July 28th to August 5th. Results, 21 converts, 18 accessions to the church. The whole community was worked up and cemented together religiously. Prospects good for good revival all over the circuit.

D. N. Weaver, P. C.

COFFEE AND HEART DISEASE.

Slowly and Surely Affects the Heart's Action.

"My heart seemed to be jumping out of my body one morning after I had used some coffee, clear without cream or sugar—for I had been told that coffee would not hurt me if used that way. We were all greatly frightened at the serious condition of my heart until I remembered that it might be from the coffee.

"So when the trouble passed off, I concluded never to use coffee again. It had hurt me greatly, used in the ordinary way with cream and sugar, but I had hoped that it would be less harmful without the cream and sugar, but the result was no better.

"Since that time we have been using Postum Cereal Food Coffee and my heart has never troubled me at all. We are all delighted with the Postum because we know how to make it and know how valuable it is as a health beverage.

"In speaking to a friend lately about Postum Cereal, she said she did not like it. I found the reason was that it had not been made properly. After I told her to take four heaping teaspoons of Postum to the pint of water and let it boil full fifteen minutes after the real boiling started, she was greatly delighted with it and has been using it since and has been very much better in health. Yours truly, Mrs. L. S. McEllimnev, 1218 G St., N. W., Washington, D. C.

PRAIRIE VIEW.—We held a meeting of 11 days at Elizabeth Hall. Ten conversions and two reclaimed, nine accessions to the church. Good interest to the close. Bro. Cantrell, our very efficient P. E., was with us two days preaching with his usual freedom and power. We are now in the midst of a gracious revival at Pee Dee. Ten conversions so far. God be praised.

W. H. Cloninger.

ENGLAND CIRCUIT.—Just closed a great meeting at Tomberlin. The entire community was stirred. Largest congregations ever seen there at church. One night, more than 100 unsaved persons came up for prayers. The church was greatly revived. We had 20 conversions, 16 accessions on profession of faith. We have many noble people on this charge.

W. W. Nelson, P. C.

WALNUT TREE CIRCUIT.—We have just closed a two weeks' meeting at Moore's Chapel, in which I was assisted by Brother M. B. Havner, L. E., of this charge. God was graciously with us, and the effort resulted in 33 conversions, 28 accessions, and a spiritual uplift of the whole church. The Lord be praised for his goodness, "for his mercy endureth forever."

At present we are engaged in the battle with sin, at Moss Creek, with good prospect of success. Pray for us. Fraternally,

J. F. Etchison.

GURDON CIRCUIT.—I closed a protracted meeting at Harts Chapel last week, after six days. Had some success, although a part of the church was not in good working order. Several years ago great revivals were held here. There were four or five conversions, and eight accessions during the meeting. The church was revived to some extent. During the meeting the third quarterly conference was held, and a committee was appointed to secure means and material to build a new church. We need a new house, and I hope it will be built before conference.

J. M. G. Douglass.

BEEBE, ARK.—We are going quietly up here with some good things in sight. The town is generally in health, though Dr. McIntosh, long prominent here, has been quite ill for some days. Dr. Godden called briefly this week on college matters. Think Galloway College all right in prospect and individually many hundreds of Arkansas Methodists can testify to the fine advantages at that institution.

The North Texas, at Sherman, and the "Randolph Macon," of Lynchburg, Va., class among the best of American colleges for young ladies, but the Galloway at Searcy is with them—in good hope of absolute freedom from debt and constantly increasing patronage.

The Searcy people should shout regularly, and all Arkansas is grateful for so fine a school and so well equipped. Bishop Galloway will perpetuate his influence in history all the more because of this splendid institution, the product (in its incipency) of his well invested eloquence, coupled with liberal gifts of Searcy philanthropists and fostered

by the Methodist people of this great Arkansas commonwealth.

Dr. Godden loves the pastorate, but loves more, just now, the college, with sundry connections, because of his providential relation to it.

His life is in it, as is and will be the life of the noble Christian faculty who have invested themselves for the work of the incoming term.

Petitions by scores and thousands will go to God for the welfare of that institution; and the same God who has governed its fortunes to this time will no doubt be present to support and to direct.

A. H. Williams.

WEST POINT CIRCUIT.—Seeing your call for helpful notes from the field, I submit to the readers my circuit evangelizing plan, which I find to be the best method after trying many others during my 10 years of experience on circuits. The old way of "swapping work" has its serious objections, which has done much in making the evangelist a necessity. In 1879 on the Sulphur Rock Circuit, I adopted this plan. On the same work in 1896 I had the most efficient help that I could command, but no result. The next year I went into my meetings single handed, doing all the preaching just as the evangelists do, carrying with me competent workers and singers. The result of the season was that we had a revival at each place and 130 conversions and accessions. This year I am following the same plan. I secured the services of Brother Hinamon Young, a licensed exhorter, and a man full of the Holy Ghost and faith, to work with me during the entire season. There are six appointments on the West Point Circuit. We have gone just half round up to date. God has blessed our labors at each place and we have had 51 conversions and reclamations with 33 accessions to the church. The points of advantage that I see in this plan are, first, the Lord uses the preacher in charge and the people see that he is indeed a "man of God with seals to his ministry" and "esteem him highly for his work's sake," and those converted are united unto him, as his sons and daughters in the Gospel and never think of distrusting or depreciating his leadership; second, in making up the plan, two weeks can be given to each church which allows ample time to go through with work until all has been accomplished that can be done at the time, allowing also for a day or two to rest between meetings. Now, what I have done can be done and far surpassed by any of our circuit preachers. I am conscious that as to any special gift and tact, I am least of them all. All that is required to be your own revivalist is faith, consecration and to be a man of prayer—filled with the Holy Ghost.

F. C. Sterling.

Searcy, Ark.

Note From G. W. Matthews.

Dr. Godbey—Will you allow me a small space in your paper that I may send a message to my brethren of the Little Rock Conference, especially, and to any who may feel an interest in a superannuate living within the bounds of another conference? Many thanks for your valuable and much loved paper. It is

a great pleasure for me to read the church papers, so I may keep informed as to the work of the Methodist Church, especially the work in Arkansas. I rejoice at the progress being made in most lines of church enterprise in Arkansas.

Sorry to state my own health has completely broken down. I am physically disabled. Cannot work; can do but little to promote our comfort. Wife and myself are living all alone; cannot get help and wages are high; help very scarce. I have not been able to cultivate my garden. We have no relatives living here to care for us, specially. God may be leading us away. We have not known. I have always enjoyed life; now it may be for my good to suffer. I feel I need the sympathy and prayers of the brethren of the Little Rock Conference, especially those with whom I labored and associated in other days. Many have passed away from the various charges I once served.

A few brethren have written me letters of cheer—Riggin, Sage and Harrison. If others would write I would place a high estimate on their words of cheer for I feel that Arkansas is really my beloved home in the church. This is the second year I have been unable to help myself. I do not attribute my failing health to coming to Virginia. I felt this coming on slowly before I left Arkansas.

Wife is growing old, is very feeble at times. She joins me in much love to all who feel an interest in our welfare. Yours fraternally,

G. W. Matthews.

Oak Hall, Va.

Dr. Godbey—I was to see our dear Brother Hopkins this morning. We fear he is losing rapidly, but he is full of triumph. He said to me: "Tell the brethren I am standing on the bank of the last river, but I can see the light on the other shore. Everything is all right."

John W. Head.

Elm Springs, Ark.

There's a story of a farmer and his son driving a load to market. Of the team they were driving one was a steady reliable old gray mare, the other a fractious, balky black horse. On the way the wagon was stalled and the black horse sulked and refused to pull. "What'll we do, father?" said the younger man. "Well," said the father, "I guess we'll have to lay the gad on the old gray." That homely compliment to women: "The gray mare's the better horse" suggests how often when there's an extra strain to be borne it is laid on the woman's back. How often she breaks down at last under the added weight of some "last straw." Women who are dragging along wearily through life can gain real strength by the use of Dr. Pierce's Golden Medical Discovery. It puts back in concentrated form the strength making material which working women use up more rapidly than it can be restored by Nature in the ordinary processes of nourishment and rest. Dr. Pierce's Pleasant Pellets are universal favorites with women because they are easy to take and thoroughly effective in curing the consequences of constipation.

Contributed.

Another Sad Affliction.

Dear Dr. Godbey—We are passing through another very sore trial. Our precious little grand-daughter, Bennie Wilson, was suddenly taken from us on Sunday morning, the 12th inst. She was sick only two days and we were wholly unprepared for the shock. O, how sad and lonely our home is without her. She was the daughter of Rev. B. F. Wilson, who died nearly three months before little Bennie was born into our home.

As you know, this is the fourth member of our family taken from us within the last three years. All these years our hearts have been lacerated and bleeding from sore trials, and before the wounds are healed another incision and a deeper rent has been made. Little Bennie was such a light and comfort to our home we often wondered if it would be possible to survive such a test of our faith as would be required in giving her up. She would have been three years old the 27th of next month, and her remarkable brightness and preciousness seemed to impress everybody that knew her. She could not be persuaded to call me "grandpa," but insisted that I was "papa," and her grandmother was "ma" while her own mother was "mamma."

The night after she was taken sick she volunteered to say, without the subject being raised, "Mamma,

A MOUNTAIN CLIMBER.

Gains 12 lbs. on Change of Food.

When a change in food can rebuild a man 77 years of age, it is evidence that there is some value in a knowledge that can discriminate in the selection of proper food to rebuild the body. A few months ago the physician attending Warren S. Johnson, of Colfax, Cal., 77 years old, told him that death from old age would soon claim him. He suffered from general weakness and debility.

An old lady advised him to quit coffee and drink Postum Cereal Food Coffee and to eat Grape-Nuts breakfast food every morning. He took the advice, and has gained 12 pounds. Says he is as well as he ever was, and can take long trips in the mountains, which he has been unable to do for a long time.

There is a reason for this; in the first place, coffee acts as a direct nerve destroyer on many highly organized people, both young and old, and many people haven't the knowledge to select nourishing, healthful, rebuilding food.

Both Postum Food Coffee and Grape-Nuts breakfast food are made from selected parts of the field grains that contain delicate particles of phosphate of potash and albumen. These two elements combine in the human body to quickly rebuild the gray matter in the brain and in the nerve centers throughout the body.

Direct, sure, and certain results come from their use and can be proven by any person that cares to make the trial. Both the Postum Food Coffee and Grape-Nuts are kept by all first-class grocers.

I am going to heaven. Are you going to heaven, too, mamma?" We all wondered at the remarkable prophecy of our little angel, and mentioned it to some of our friends next day. I don't think I am superstitious, or given to fanciful omens, but what did that mean? Our faith is dim because of tears, and our hope is drooping with sorrow, but that musical little voice that made so much melody in our home will ring sweeter in heaven. Yes, precious little Bennie, we are "going to heaven, too." Till then, farewell.

O. H. Keadle.

Fordyce, Ark.

Give Attention, Brethren.

It is our purpose to publish early in September a full report by charges and districts all that has been secured in cash and subscription on Twentieth Century fund in our state. We want this report to be as full and accurate as possible, and ask the brethren to report at once all amounts not yet reported. Will the brethren please give attention to this notice at once?

F. S. H. Johnston.

Conway, Ark.

A man's house should be on the hill top of cheerfulness and serenity so high that no shadows rest upon it, and where the morning comes so early, and the evening tarries so late, that the day has twice as many golden hours as those of other men. He is to be pitied whose house is in some valley of grief between the hills, with the longest night and the shortest day. Home should be the center of joy, equatorial and tropical.—Ex.

Quarterly Meetings.

Arkadelphia District, fourth round, Thos. H. Ware, P. E.

September: Hot Springs ct, 1, 2; Murfreesboro ct, 8, 9; Princeton ct, 15, 16; Holly Springs ct, 22, 23; Dardanelle, 29, 30.

October: Social Hill, 6, 7; Amity, 13, 14; Mt Ida, 16; Oma, 20, 21; Gurdon, 27, 28.

November: Okolona, 3, 4; Clark, 6; Arkadelphia, 10, 11; Malvern, 11, 12; Lono, 13; New Liberty, 15; Central Avenue, 17, 18; Malvern Avenue, 18, 19; South Hot Springs, 20.

Jonesboro District, third round, S. H. Babcock, P. E.

July—Trinity circuit at Trinity, 28-29; Lorando at Bethel, July 31, August 1.

August—Shiloh at Greensboro, 2-3; North Jonesboro, at Jonesboro, 4-5; Marked Tree at Deadtimber, 7-8; Marion at Bethany, 11-12; Crawfordville, 12-13; Lake City at Macey, 18-19; Big Lake at Petterson's school house, 22-23; Blytheville at New Light, 25-26; Mitchell's Point, 29-30.

September—Cotton Belt Mission, at Dryden, 1-2.

Dardanelle District, fourth round, J. M. Cantrell, P. E.

August—Gravelly circuit at Gravelly, 25-26; Walnut Tree circuit at Walnut Tree, 26-27.

September—London and Knoxville at London, 1-2; Rover circuit at Shady Grove, 8-9; Danville and Bellville at Bellville, 15-16; Prairie View circuit at Prairie, 22-23; Clarksville circuit, 29-30.

October—Lamar and Mt. Olive at Lamar, 6-7; Dardanelle circuit at Park Grove, 13-14; Ola Mission at Ola, 14-15; Clarksville station, 20-21; Coal Hill and Altus, 27-28.

November—Ozark circuit, 2-3; Ozark station, 4-5; Dover circuit, 10-11; Dardanelle station, 11-12.

Harrison District, fourth round, Pierce Merrill, P. E.

August—Valley Springs at Valley Springs, 25-26.

September—Bellfonte circuit at Bellfonte, 1-2; Carrollton circuit at Carrollton, 8-9; Kingston circuit at Bluff Springs, 15-16; Gaither Mission at Gaither, 22-23; Leslie circuit at McGuire's Chapel, 29-30.

October—Lone Rock Mission at Lone Rock, 3-4; Mountain Home circuit at Wesley's Chapel, 6-7; Mountain Home station, 7-8; Yellville circuit at Pleasant Ridge, 13-14; Yellville station, 14-15; Lead Hill circuit at Lead Hill, 20-21; Harrison station, 27-28.

November—Green Forrest circuit, at Green Forrest, 3-4; Berryville circuit at Berryville, 7-8.

Eureka Springs station at Pine Street Church, 10-11.

Remember, brethren the importance of your getting all of your officials to be present at these quarterly meetings. It is their imperative duty to be present. Let us press every claim committed to our charge. Let this be our motto, "All the claims paid in full."

Camden District, fourth round, R. R. Moore, P. E.

September—New Lewisville circuit at Stamps, 8-9; Magnolia circuit at Christie's Chapel, 12; El Dorado station, 15-16; Lapile circuit at Concord, 19; Magnolia station, 22-23; Hampton circuit at Hampton, 29-30.

October—Bearden and Thornton at Chambersville, 4; Fordyce station, 6-7; Camden circuit, 10; Stephens and Waldo at Stephens, 13-14; Junction City station, 20-21; El Dorado circuit, 23; Atlanta circuit, 25; Onalaska circuit, 27-28; Harmony circuit, 31.

November—Chidister circuit, 3-4; Walnut Hills circuit, 8; Genoa circuit, 10-11; Bright Star circuit, 13; Camden station, 17-18.

Ft. Smith District, fourth round, S. Anderson, P. E.

September: Alma ct, at Alma, 8, 9; Van Buren ct, 15, 16; Paris and Charleston, at Paris, 22, 23; Booneville ct, at Wesley's Chapel, 29, 30.

Batesville District, fourth round, J. K. Farris, P. E.

September: Sulphur Rock ct, 1, 2; Oil Trough ct, 8, 9; Jacksonport miss, 15, 16; Calamine ct, 16, 17; Cedar Grove miss, 22, 23; Mt. View ct, 23, 24; Batesville sta, 30, and Oct. 1.

October: Jamestown ct, 6, 7; Cushman ct, 13, 14; Melbourne ct, 20, 21; Newberg ct, 27, 28; Iuka miss, 28, 29.

November: Evening Shade ct, 3, 4; Ash Flat ct, 10, 11; Salem ct, 17, 18; Camp miss, 18, 19; Newport sta, 25, 26.

Morrillton District, fourth round, Wm. Sherman, P. E.

September: Atkins ct, at Atkins, 1, 2; Adona miss, at Adona, 8, 9; Plummerville ct, at Plummerville, 15, 16; Morrillton sta, 16, 17; Cleveland miss, at Zion's Hill, 22, 23; Morganton ct, at Morganton, 29, 30; Quitman sta, 30 and Oct. 1.

October: Martinville ct, at Batesville church, 6, 7; Springfield ct, at Springfield, 7, 8; Russellville sta, 13, 14; Perryville miss, at Houston, 20, 21; Conway sta, 23; Conway miss, at Fairview, 24; Quitman ct, at McNew's Chapel, 27, 28; Mt. Vernon at Pleasant Valley, 28, 29.

November: Clinton ct, at Clinton, 3, 4.

National Encampment G. A. R., Chicago, Ill., Aug. 24-Sept. 1.

The Choctaw, Oklahoma & Gulf Railroad offers through its Memphis gateway absolutely the best service

and quickest time to Chicago. Direct connection made in Memphis, Tenn., at union station. Tickets on sale August 24th to 27th at very low rates, limited for return passage until September 1st. On deposit of fifty cents with Joint Agent at Chicago on or before September 2, 1900, tickets will be extended until September 30th.

For all information write any agent of the Choctaw, Oklahoma & Gulf Railroad, White & Black River Valley Railroad, or Geo. H. Lee, Gen. Pass. and Ticket Agent; J. F. Holden, Traffic Manager, Little Rock, Ark.

Warning Order.

In the Pulaski Circuit Court. Lue A. Gillmore, Plaintiff, vs. E. Robinson, Defendant.

The defendant, E. Robinson, is warned to appear in this court within thirty days, and answer the complaint of the plaintiff, Lue A. Gillmore.

August 4, 1900. John D. Shackelford, Attorney for Plaintiff. E. M. Merriman, Atty. ad litem.

Warning Order.

State of Arkansas, ss. County of Pulaski, ss.

In the Pulaski Chancery Court. C. E. Moore, Plaintiff, vs. Johanna L. Schlitz and — — Schlitz, her husband, Defendants.

The defendants, Johanna L. Schlitz and — — Schlitz, her husband, are warned to appear in this court within thirty days, and answer the complaint of the plaintiff, C. E. Moore.

August 4, 1900. By Will H. Bass, D. C. E. S. and L. C. Maloney, Solicitors for plaintiff.

Warning Order.

State of Arkansas, ss. County of Pulaski, ss.

In the Pulaski Chancery Court. William Champion, Plaintiff, vs. Caroline Champion, Defendant.

The defendant, Caroline Champion, is warned to appear in this court within thirty days, and answer the complaint of the plaintiff, William Champion.

August 10th, 1900. Chas. M. Connor, Clerk. John Barrow, Solicitor for plaintiff.

Warning Order.

State of Arkansas, ss. County of Pulaski, ss.

In the Pulaski Chancery Court. Mattie E. Smith, Plaintiff, vs. Frank T. E. Smith, Defendant.

The defendant, Frank T. E. Smith, is warned to appear in this court within thirty days, and answer the complaint of the plaintiff, Mattie E. Smith.

August 10th, 1900. Chas. M. Connor, Clerk. John Barrow, Solicitor for plaintiff.

Warning Order.

State of Arkansas, ss. County of Pulaski, ss.

In the Pulaski Chancery Court. Lizzie Davis, Plaintiff, vs. Chas. H. Davis, Defendant.

The defendant, Chas. H. Davis, is warned to appear in this court within thirty days, and answer the complaint of the plaintiff, Lizzie Davis.

August 10th, 1900. Chas. M. Connor, Clerk. John Barrow, Solicitor for plaintiff.

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Financial Report.

First quarterly report of W. F. M. S. of White River Conference, 1900-1901, June 30th. Mrs. P. A. Robertson, treasurer.

Paragould Auxiliary	\$ 3.90
Batesville Helpers	1.12
Helena Auxiliary	10.95
Newport Auxiliary	9.05
Newport Junior League...	4.37
Beebe Auxiliary	2.50
Batesville Auxiliary	6.60
Helena Junior League ...	6.75
Jonesboro Rosebuds	5.00
Barren Fork Auxiliary...	2.50
Mary Neill Juveniles.....	.30
Philadelphia Y. P.	5.75
Clarendon Auxiliary	3.10
Augusta Juveniles	3.00
Cotton Plant Juveniles...	8.45
Searcy Auxiliary	5.20
West Point Auxiliary	4.60
Jonesboro Auxiliary	10.40
Holly Grove Auxiliary ...	3.30
Marion Auxiliary	6.00
Galloway Y. P.	10.00
Galloway "Shining Stars".	2.80

\$115.64

Twentieth Century Fund:

Batesville Helpers	\$ 5.77
Helena Auxiliary	26.72
Batesville Auxiliary	39.64
Barren Fork	1.25
Philadelphia Y. P.	1.95
Marion Auxiliary	4.00
Jonesboro Auxiliary	25.00
Jonesboro Rosebuds	5.00
Newport Auxiliary	22.50
Clarendon	11.00

\$142.83

One hundred dollars of this amount was secured at our annual meeting at Helena and we honored our Corresponding Secretary, Mrs. Mary A. Neill, with an honorary life membership certificate.

Contingent Fund:

From Helena Auxiliary ..	\$ 2.45
From Newport Auxiliary..	2.75
From Beebe Auxiliary....	.65
From Jonesboro Rosebuds.	.50
From Philadelphia Y. P..	.60
From Augusta Juveniles..	.10
From Cotton Plant Juveniles	2.00
From Searcy Auxiliary ..	1.50
From West Point Aux. ..	.45
From Marion Auxiliary...	1.50

\$12.50

Total amount remitted

Mrs. McTyeire\$258.47

Dear Sisters—Our report for 1899-1900 was less than for a number of years. Now, let us measure up to our best, and make our report for 1901 the best since organization.

Don't neglect the contingent fund—urge each member to pay 25 cents and each Juvenile member 15 cents, as our resolutions require. Very cordially yours,

Mrs. P. A. Robertson.

From the W. H. M. S. of Sherrill, Ark.

Another link in friendship's golden chain is severed and again we are forcibly reminded that all who are born must die, for life is uncertain but death is sure. It having been the will of our Creator to remove from us our worthy sister and co-worker, Mrs. Sallie Quattle-

CONTAGIOUS BLOOD POISON

Contagious Blood



Mrs. T. W. Lee, Montgomery, Ala., writes: "Several years ago I was inoculated with poison by a diseased nurse, who infected my baby, and for six long years I suffered untold misery. My body was covered with sores and ulcers. Several physicians treated me, but all to no purpose. The mercury and potash they gave me seemed to add fuel to the awful flame which was devouring me. Friends advised me to try S. S. S. I began taking it and improved from the start, and a complete and perfect cure was the result."

Poison is the most degrading and destructive of all diseases, as it vitiates and corrupts the entire system. The first sore or ulcer is followed by little red pimples on the body, mouth and throat become sore, the glands enlarge and inflame, copper colored splotches appear, and hair and eyebrows fall out. These are some of the milder symptoms; they increase in severity, finally attacking the vital organs; the body is tortured with rheumatic pains and covered with offensive eating sores.

It is a peculiar poison, and so highly contagious that an innocent person handling the same articles used by one infected with this loathsome disease, may be inoculated with the virus. It can be transmitted from parent to child, appearing as the same disease or in a modified form—like Eczema or Scrofula.

Many an old sore or stubborn skin trouble appearing in middle life, is due and traceable to blood poison contracted in early life. You may have taken potash and mercury faithfully for two or three years and thought you were cured, but you were not, for these poisonous minerals never cure this disease; they drive it from the outside, but it is doing its work on the inside, and will show up again sooner or later. You may not recognize it as the same old taint, but it is. S. S. S. has cured thousands of cases of Contagious Blood Poison, and it will cure you. It is the only purely vegetable blood purifier known, and the only antidote for this poison. S. S. S. cleanses the blood thoroughly of every particle of the poison—there is never any return of the disease.

CURE YOURSELF AT HOME.

Send for our Home Treatment book, which gives a history of the disease in all stages, and is the result of many years of close study of blood poison and actual experience in treating it. You can cure yourself perfectly and permanently at home. Your cure is your own. Should you need any information or medical advice at any time, write to our physicians. They have made a life study of blood diseases, and will give your letter prompt and careful attention. Consult them as often as you please; we make no charge whatever for this service. All correspondence is conducted in the strictest confidence.

Send for our Home Treatment book, which gives a history of the disease in all stages, and is the result of many years of

SSS

Address, SWIFT SPECIFIC COMPANY, ATLANTA, GA.

baum, therefore be it

Resolved, first, That in the death of our sister our W. H. M. Society has lost an earnest and zealous worker, an ardent and devoted Christian who was ever ready to do good.

He who planned the life knows best how to perfect it, and we do not question why, for a Father's voice has called His own. Hope, surest hope, yet remains to draw us on."

Resolved, second, That while we sorrow for the dead, we recognize the need of our compassion for the living. Death has no terror for the Christian's soul, and all is well with the wife and mother, but darkness and desolation encompass the loved ones left behind.

Resolved, third, That we tender to the bereaved ones our heartfelt sympathies, and pray that they may receive that consolation and sweet comfort which comes only from our loving Heavenly Father. May He, in His infinite goodness and mercy, pour balm upon their wounded and bleeding hearts and sustain them in this great bereavement, is the earnest prayer of every member of our W. H. M. Society.

Resolved, fourth, That these resolutions be spread upon the minutes of our society, a copy be sent to the family of the deceased, and to the "Arkansas Methodist" for publication.

Submitted in love and sympathy.

Mrs. O. J. Beardslee,

Mrs. T. A. Eaton,

Committee.

IF THE BABY IS CUTTING TEETH.

Mrs. Winslow's Soothing Syrup has been used for over fifty years by millions of mothers for their children while teething, with perfect success. It soothes the child, softens the gums, allays all pain, cures colic, and is the best remedy for diarrhoea. Sold by druggists in every part of the world. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind. Twenty-five cents a bottle.

If you would keep out of danger, keep very close to Christ.

"Hunger is the Best Sauce,"

Yet some people are never hungry. Whatever they eat has to be "forced down." There is, of course, something wrong with these people. By taking Hood's Sarsaparilla a short time they are given an appetite and then they enjoy eating and food nourishes them. If you find your appetite failing, just try a bottle of Hood's. It is a true stomach tonic and every dose does good.

The best family cathartic is Hood's Pills.

The time to do a thing is when you see it ought to be done.

D. W. McIver, Tuskegee, Ala., wrote: Our child's bowels were passing off pure blood and all prescriptions failed to relieve her, until we tried Teething (Teething Powders), and she is now doing well.

LOOK! A STITCH IN TIME

Saves nine. Hughes' Tonic new improved, taste pleasant, taken in early Spring and Fall prevents Chills, Dengue and Malarial Fevers. Acts on the liver, tones up the system. Better than Quinine. Guaranteed, try it. At druggists. 50c and \$1.00 bottles.

LOW RATE EXCURSION TO COLORADO AUGUST 1, 7, 21, 1900.

The St. Louis, Iron Mountain & Southern Railway will sell tickets to Colorado, Utah and the West on above dates at unusually low rates. Shortest and quickest through car line between St. Louis and Denver. For full information address Aug. Sundholm, P. & T. A., Little Rock, Ark.; H. C. Townsend, G. P. & T. A., St. Louis, Mo.

We have tried often to get a good book of Bible stories that we could sell for \$1 and have at last succeeded in getting one larger and better than we hoped for. It is as large a book as usually sells for \$2. We want agents to sell it. Send for circular. Godbey & Thornburgh,

L. R. & H. S. W. R. R.

West Bound.		East Bound.
7:30 a. m.	Lv Little Rock	Ar 9:30 p. m.
10:05 "	Ar Hot Springs	Lv 7:00 p. m.
3:00 p. m.	Lv Little Rock	Ar 1:35 p. m.
5:35 "	Ar Hot Springs	Lv 11:00 a. m.

SPECIAL LOW RATE EXCURSIONS VIA THE CHOC-TAW ROUTE.

DETROIT, MICH.—Knights of Pythias Conclave. Tickets on sale August 25th, 26th and 27th at one fare plus two dollars for the round trip, and limited for return passage until September 5th with privilege of extension until September 14th. For rates and other information, call on nearest railroad agent or write J. F. Holden, Traffic Manager, Little Rock, Ark.

ONE FARE PLUS \$2 ROUND TRIP

VIA IRON MOUNTAIN ROUTE

DENVER, COLORADO SPRINGS, PUEBLO,

GLENWOOD SPRINGS, COL., and SALT LAKE CITY, UTAH.

Tickets will be sold June 19th, 20th, July 3d, 9th, 17th, and August 1st, 7th, 21st. Limited to October 31st for return.

Stop-over privileges in Colorado within thirty days on going trip. For all information call at City Ticket Office, Markham and Louisiana streets. AUG SUNDHOLM, P. & T. A.

SPECIAL EXCURSION RATES. DETROIT, MICH.—

Biennial Conclave Knights of Pythias—

August 25th, 26th and 27th.

For any information call on your local agent or address Aug. Sundholm, P. & T. A., Little Rock, Ark., or H. C. Townsend, G. P. & T. A., St. Louis, Mo.

Wonderful Grate. Heats two rooms. Saves $\frac{1}{2}$ in cost of chimney, and $\frac{1}{2}$ the fuel forever. Address BURNAM GRATE CO., Huntsville, Ala.

The passion of envy in the soul burns like the very fire of hell.

At Rest.

HARRISON—James C. Harrison, the son of Robert M. and Lydia Harrison, was born May 7, 1900, and died July 12, 1900. Infant smiles like flowers of a day, Bloom in the morn and soon pass away.

A. D. JENKINS.

TARPLEY—Benjamin Claudis, son of E. E. and Misouria Tarpley, fell on sleep August 6, 1900. Claudie was born in Independence county, February 12, 1883. He was a Christian, member of the Methodist church, led a consistent life and passed into rest perfectly assured, admonishing both parents and brother and sisters to meet him in heaven. "Blessed are they who rest in Jesus."

I. D. M'CLURE.

BARNETT—July 21, 1900, Bro. I. N. Barnett and wife were greatly bereaved in the temporary loss of a dear child, "Little Jim," as he was called. Every effort was made to keep him with us, but such was not the Father's will. He wanted the sweet child above, and so, after a desperate struggle with disease for more than a month, the angels came and took him away from temptation, sin and sorrow. "Weep not," bereaved ones.

"I take these little ones," said He, "And lay them in my breast; Protection they shall find in Me In Me, be ever blest." Thank God! "Earth hath no sorrow that Heaven cannot heal."

R. A. HOLLOWAY.

CORA MAY HARDIMAN—This sweet little child was born October 17, 1888, and died of scarlet fever May 2, 1900. Though so young in years, she was one of the truest Christians I have ever known. She loved the Sunday School and was always present if possible. She was the baby of a large family and therefore the pet of the home. Her devotion to her family and church was perfectly beautiful. When death came she called each member of her family, one at a time, and gave them her farewell. She then requested that her funeral be preached and fell on sleep. Her good sense and religious development was more like that of a grown person than of a child. She has gone to her reward. Loved ones, she waits for your coming.

Her Pastor,

R. W. M'KAY.

HARRISON—Mrs. Lydia E. Harrison, daughter of Rev. R. A. and Mrs. M. E. Presson, was born in Benton county, Tennessee, February 10, 1874. Came to Arkansas with her parents in 1881 and settled near Bellville, Sevier county. Was converted and joined the M. E. Church, South, at Bellville under the ministry of Rev. M. G. Douglas. She was married to Mr. Robert M. Harrison, of Sevier county, February 17, 1892, and departed this life June 17, 1900. Her remains were deposited in Bellville cemetery to await the final summons. As a wife and mother, she was true and devoted. As a Christian, she was firm and abiding in her faith and her example as such remains to be remembered by those who are left behind.

Faithful mother, Christian wife, God has called thee from this life. Up on high where angels dwell, Where the hosts of heaven to swell.

A. D. JENKINS.

Lockesburg, Ark.

KRUC—The home of Brother and Sister Frank Kruc has been made sad because of the death of their only dear little boy, which occurred July 23. Little Everette had been a sufferer for many months. He had been carefully handled to spare his

young life to continue to bless the hearts of those who loved him so dearly, but the last came while all nature was slumbering in darkness. The stillness of the night was broken by his last words: "Oh, mamma," which was heard by that faithful mother who had sat by his bedside through his long suffering, but scarcely had the last words escaped his lips before he was in the spirit world. He was born July 29, 1894. Brother and Sister Kruc had not neglected their duty in his infancy. They dedicated him to the Lord by baptism at the hands of their former pastor, Rev. E. M. Davis, and in his death they have consigned their labors to the Lord, by the promise, "The Lord hath given and the Lord hath taken away; blessed be the name of the Lord."

A. C. CLOYES, P. C.

YOUNG—Vida M., daughter of A. M. and E. J. Young, was born October 11, 1874, in Batesville, Ark., and died in the same city July 19, 1900, at the residence of Mr. J. M. Watkins. Miss Vida was raised and educated in Batesville, where she had many warm friends who were saddened and grieved by her early departure. She was a young lady with many amiable traits of character, and when taken sick was engaged as bookkeeper at Maxfield Bros., where she was held in high esteem. After an illness of more than four weeks she quietly "fell on sleep." When only a girl she was converted to God at Lee's Chapel under the ministry of Rev. James Jernigan and united with the Methodist church in Batesville, of which she remained a consistent member till transferred by the Master to the Church and Home above. The family have the condolence and prayers of many sympathizing friends. "Let not your heart be troubled," for if we believe that Jesus died and rose again, even so those also which sleep in Jesus will God bring with Him. Wherefore, comfort one another with these words.

R. A. HOLLOWAY.

TONNEY—Mrs. Virginia, whose maiden name was High, was born in Smith county, Tennessee, August 15, 1828; was married to John Toney, who preceded her to that better land several years since, July 18, 1844. They came to Arkansas at an early day and settled near Holly Springs, in Dallas county, where, under the ministry of Rev. A. Avery they were converted and joined the Methodist church. Sister Toney, after years of patient suffering and passing through deep waters of trouble and sorrow, died near Millville, in Onachita county, July 16, 1900. Many very precious memories of my pastoral life during and since the war when on the Princeton circuit were revived upon receiving a letter from Mrs. Jennie Folden, only surviving child of Bro. and Sister Toney, requesting me to write her dear mother's obituary.

Sister Toney, while not particularly demonstrative in her religious life; was always exemplary, firm in faith and prompt in the discharge of her duties in all the relations she sustained; loved the church, contributed to the support of its institutions, and it was a religious pleasure to her to extend welcome and dispense ample hospitality to her pastors whenever they visited their home. As one of her former pastors, I count it a privilege to testify to her great worth and excellence as a dear friend and sister beloved. I shall cherish her memory, and that of the entire family, with grateful pleasure. Through trying ordeals of bodily pain and sorrow upon sorrow she kept the faith, died in it, and now with her husband and sainted daughter, Mate, awaits the coming of the lone survivor of one of the happiest little families it was

ever my privilege to serve as pastor. JAMES E. CALDWELL. Tulip, Ark.

JOHNSON—The Rev. Joseph Johnson, son of Joseph and Christiana Johnson, was born in Moore county, North Carolina, July 5, 1822; was brought by his parents to West Tennessee when a child. He was converted at Burkhead's Campground, in McNairy county, Tennessee, and joined the church at Mt. Pisgah under the ministry of the Rev. Dixon McLeod, September 27, 1839. He joined the Memphis Conference in 1846, in which he labored until the North Mississippi Conference was organized in 1870, including the territory in which he was living at the time. Of this conference he was an honored superannuate when he died. He was happily married to Miss Cornelia R. Tuggle, January 22, 1851. Eight children preceded him to the better world, while his wife and two children still live to mourn their loss. On the 26th day of July, 1900, at 4:15 p. m., in his comfortable home at Mt. Pleasant, Miss., surrounded by his weeping family and many friends, Brother Johnson crossed over the river to reap that reward for which he had so long and so faithfully labored. He was in the regular work for about fifty years and the trial of his life was to retire when he was no longer able to do regular work. He traveled the Corinth District for four years, doing the work of P. E. faithfully and acceptably. During the fifty years of his itinerant life he traveled over much of the territory of North Mississippi and West Tennessee, sometimes on large poor circuits which kept him away from his home for weeks at a time, when he could have been at home with his family, the dearest place on earth to him, and where he could have had every comfort, for he always had plenty of this world's goods. I knew him intimately for more than fifty years and never knew him fail to do his duty as a loyal Methodist preacher.

He spent several years in the bounds of the White River Conference in Arkansas. In all his field of labor he has no enemy of whom I have ever heard, yet he was not a negative character. You always knew where to find him in a contest for the right. If he had a fault it was too much of the spirit of self-sacrifice, always looking out for the welfare of others. He gently breathed his last without a struggle, conscious to the last moment, though unable to speak for six hours before he died. The last word

LEMONS AS MEDICINE.

They regulate the Liver, Stomach, Bowels, Kidneys and Blood as prepared by Dr. H. Mozley, in his Lemon Elixir, a pleasant lemon drink. It cures biliousness, constipation, indigestion, headache, appendicitis, malaria, kidney diseases, fevers, chills, heart failure, nervous prostration, and all other diseases caused by a torpid or diseased liver and kidneys. It is an established fact that lemons, when combined properly with other liver tonics, produce the most desirable results upon the stomach, liver, bowels, kidneys and blood. Sold by druggists. 50c and \$1 bottles.

REV. JOHN P. SANDERS WRITES:

Dr. H. Mozley, Atlanta, Ga.: I have been relieved of a trouble which greatly endangered my life, by using Mozley's Lemon Elixir. My doctor declared my only relief to be the knife, my trouble being appendicitis. I have been permanently cured and am now a well man. I am a preacher of the M. E. Church, South, located in the town of Verbena, Ala. My brother, Rev. E. E. Cowen, recommended the Lemon Elixir to me. Ship me a half dozen large bottles C. O. D.

MOZLEY'S LEMON ELIXIR

Cured me of a long-standing case of chills and fever by using two bottles.

J. C. Stanley,

Engineer E., T. V. & G. R. R.

MOZLEY'S LEMON ELIXIR

Cured me of a case of heart disease and indigestion of four years' standing. I tried a dozen different medicines. None but Lemon Elixir done me any good. Tules Diehl, Cor. Habersham and St. Thomas Sts., Savannah, Ga.

MOZLEY'S LEMON ELIXIR

I fully endorse it for nervous prostration, headache, indigestion and constipation, having used it with most satisfactory results, after all other remedies had failed.

J. W. Rollo,

West End, Atlanta, Ga.

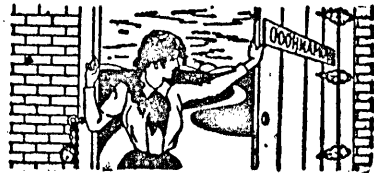
he uttered that we could understand was in testimony to the fact that all was well. The whole community, saint and sinner, mourn their loss and give vent to their feelings in such expressions as, "Oh, how we shall miss him!" He gave special directions about the place and manner of his burial, and as he requested, we put him away in the cemetery at Iuka, Miss. There he awaits the resurrection of the just.

J. W. HONNOLL.

Memphis, Tenn.

If you wish to cure scrofula or salt rheum permanently, take Hood's Sarsaparilla. It expels all impurities from the blood.

FROM GIRLHOOD



TO WOMANHOOD

is the time when a mother should be her daughter's best friend. Start a girl right and she will be happy.

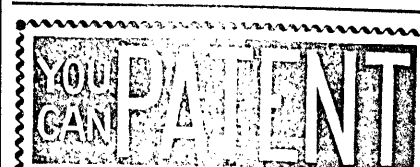
G.F.P. GERSTLE'S FEMALE PANACEA

is the best medicine a mother can buy for her daughter at this critical period. It helps nature to perform its duties and saves many anxious moments for mother and many unhappy hours for daughter.

GIVEN UP AS HOPELESS.

J. R. GILLILAND, Moore's Bridge, Ala., writes: I sold G. F. P. to a young lady customer on the "no cure no pay" plan, and one bottle entirely restored her health. Our physician had given her up as hopeless."

Write to the LADIES' HEALTH CLUB, care L. Gerstle & Co., Chattanooga, Tenn., for free advice concerning your trouble, and the new book, "Healthy Mothers Make Happy Homes." Sent free.



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THE ARKANSAS METHODIST.

GEO THORNBURGH BUSINESS MGR

WEDNESDAY, AUGUST 22 1900

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

Rev. C. A. Bayless is our authorized traveling agent.

Missionary Statistics.

Dear Dr. Godbey—I see from Brother Tucker's report on the missionary status of the Arkansas Conference that Clarksville station is credited with having paid 209 per cent on assessment last year. I write to raise the question, is it a fact that Clarksville paid more than 100 per cent on her assessments? Is it not a fact that the preacher reported the amount collected by his woman's auxiliary on the assessment?

That this was done I am led to believe, for the following reasons:

1. From the minutes of the Arkansas Conference I see that the woman's auxiliary of Clarksville paid \$131.42 last year. Deduct this from the \$251.42 and you have \$120, the assessment on that charge last year for foreign missions.

2. Again, I see in making up the total from all sources this amount, or about it, was deducted.

3. And finally, the treasurer's report shows a shortage in that district of nearly the amount reported. I write this note to get at the truth, and also to call attention to the fact that nothing can be properly reported in these blanks except what has been collected on the assessments and goes through the regular channel. Yours truly,

Wm. Sherman.

Of Interest to the Blind.

I would be glad to have the name, age and postoffice of every blind person in Arkansas, white and colored, not over 25 years of age. It will only cost a postal card and a few minutes of time, and may be the means of restoring sight to some and the education of others. The next session opens Wednesday, October 3.

John H. Dye,
Supt. Ark. School for the Blind.
Little Rock, Aug. 11, 1900.
Press of the State please copy.

The only way to have a friend is to be one.—Emerson.

He is a wise man who wastes no energy on pursuits for which he is not fitted.—Gladstone.

OPIUM Morphine, Whiskey **HABITS** easily CURED at home, Endorsed by physicians, ministers and others. Book of particulars and testimonials, sealed, sent free. Tobaccoine, the tobacco cure, \$1. Est'd 10 years.
G. WILSON CHEMICAL CO., Dublin, Texas

THE NEW CANCER CURE.

All Forms of Malignant Growths Cured by Dr. Hathaway's Serum Treatment.



J. Newton Hathaway, M. D.

Dr. Hathaway's New Serum Treatment for the cure of Cancer and other malignant growths is as much of an advance in medical science as was vaccination for small-pox. Thousands of cases treated and cured by him have proved this. The method is entirely unlike any other.

T. T. Osby, of Tula Rosa, N. M., stated: "For several years I had what was supposed to be a pipe sore on the lip. It finally developed into a Cancer. In October 1898, I consulted Dr. Hathaway & Co., and they applied their Serum Treatment. One injection cured me."

Mrs. I. N. Rogers, 133 N. Rozborn St., Memphis, Tenn., states: "I had a Cancer in the corner of my eye that extended down on my cheek and nose. Several so-called Cancer doctors and their burning treatments failed; but Dr. Hathaway's new Serum Treatment cured me in six weeks without pain."

Full information, together with Dr. Hathaway's New Book on Cancer, will be mailed free.

J. NEWTON HATHAWAY, M. D. 420 E. Main St.
DR. HATHAWAY & CO., Cleveland Block, Memphis Tenn.



DR. MOFFETT'S TEETHINA Allays Irritation, Aids Digestion. Regulates the Bowels, Strengthens the Child, Makes Teething Easy. TEETHINA Relieves the Bowels of Children of ANY AGE. Costs only 25 cents at Druggists, Or mail 25 cents to C. J. MOFFETT, M. D., ST. LOUIS, MO.

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